Frontispiece

J. Basire Sculp

LR.265.c.1

THE

SACRED BOOKS

OF THE Bible [English]

Old and New Teſtament,

RECITED at large:

AND ILLUSTRATED WITH

Critical *and* Explanatory ANNOTATIONS,

Carefully Compiled from the Commentaries and other Writings of

Grotius, Lightfoot, Pool, Calmet, Patrick, Le Clerc, Lock, Burkitt, Henry, Pearſe,

And a Variety of other eminent AUTHORS, ANCIENT and MODERN.

AND EMBELLISHED WITH

Proper MAPS, and other ornamental and uſeful REPRESENTATIONS, curiouſly Deſign'd, and Engraven on Copper.

By *SAMUEL HUMPHREYS*, Eſq;

Give ear, O my people, to my law: incline your ears to the words of my mouth.

LONDON:

Printed by R. PENNY, in *Wine-Office-Court, Fleet-Street.* M.DCC.XXXV.

TO THE

READER.

AS I intend, when these Annotations are compleated, to prefix a Dissertation on the genius and antiquity of the Hebrew language, and shall likewise examine the different computations of time, in the Hebrew, Samaritan, and Septuagint copies; with such other particulars as may be judged necessary and instructive; I shall therefore, at present, only collect some observations relating to Moses the great law-giver of the Jews, and the sacred books of which he is generally allowed to be the author.

MOSES is the most ancient writer of whom there remains any authentic work; he has left us the Pentateuch, or the five first books of the Old Testament, of which the law may be considered as the body, and Genesis as the introduction. These books are acknowledged to be authentic, and divinely inspired, by the generality of Christians, and Jews of all denominations. A few difficulties have indeed been started with reference to the author of the Pentateuch. And Aben Ezra, a Jewish doctor, who lived not much above five hundred years ago, was perhaps the first who raised any doubts of its being the genuine composition of Moses, in his notes upon the first chapter of Deuteronomy, and he cites twelve passages, which he pretends could not be written by Moses, and are therefore inserted by some later author. But it will appear, when those passages come to be considered in the course of these Annotations, that all such exceptions are very frivolous and inconclusive, and that the first five books of sacred Scripture were really pen'd by Moses, and not by any other writer whatever.

BESIDES the Pentateuch, the Jews also ascribe to Moses all the Psalms, from the 90th to the 100th inclusively, but there is no sufficient evidence, that those eleven Psalms had him for their author: For the proof taken from the title of the 90th Psalm, which is, *A prayer of Moses the man of God*, and which they pretend must be likewise applied to the ten following Psalms, is far from a demonstration, that they were composed by this great law-giver, as will be render'd evident in the proper place.

THE book of Job has likewise been reputed to be the work of Moses, but the consideration of that fact will be more properly introduced in our Animadversions on that book. A few fragments of other writings are likewise cited, by some of the ancients, as pen'd by him; such as, 1. his Apocalypse, out of which St. Paul is, by them, supposed to have taken these words, *For in Christ Jesus neither circumcision availeth any thing*, &c. 2. His lesser Genesis. 3. His Ascension. 4. His Assumption. 5. His Testament, and some other mysterious books. 'Tis imagined also, that what is said in the Epistle of Jude, ver. 9. concerning the contention of Michael the archangel with the Devil, about the body of Moses, is taken from his Assumption.

SOME Rabbies attribute to him a treatise entitled, Beer Mosheh, or Beer Chockmak, the Fountain of wisdom. As for the Lesser Genesis, St. Jerom, who quotes a passage or two out of it, assures us they had it in Hebrew, in his time. The Sethites, an ancient sect of hereticks, cited his Testament, and his mysterious discourses, but all these were so far from bearing any authority in the church, that they sunk into contempt and oblivion as fast as Christianity prevailed.

WITH respect to the Pentateuch, of which he is the undoubted author, it manifestly appears, that he was fully informed of all the particulars he has there related. He sets down the names of the heads or fathers of the several nations of the world, in such a manner as makes his account correspond very well with what the most ancient heathen historians have transmitted to posterity concerning that matter. He speaks of these nations, of the countries they possessed, and the kings that govern'd them, with that perspicuity as makes it evident he was perfectly acquainted with each circumstance he describes.

HIS

To the READER.

HIS greateſt enemies muſt likewiſe confeſs, that the heathens themſelves have acknowledged Moſes for the moſt ancient legiſlator, ſince, for this, we have the teſtimonies of Plato, Polemus, Artapanus, Pythagoras, Theopompus, and Diodorus Siculus, who places Moſes in the front of ſix of the moſt ancient law-givers, thus, Moſes, Sauchnis, Seſonchoſis, Bachoris, Amaſis, and Darius father of Xerxes.

THERE is indeed one objection againſt the genuineneſs of the five books of Moſes we now enjoy, that ought to be removed, and it is this. There was a time when the book of the law was wholly unknown in the kingdom of Judah; and indeed the hiſtory plainly informs us, that this book was found again in the reign of Joſias; from whence 'tis infer'd, that if it were then unknown, it might likewiſe be forged. In anſwer to which, thoſe who form this objection muſt acknowledge, that the books of Moſes were not only among the three tribes, but alſo among the ten, ſince the time of their revolt from Rehoboam; and that they who were carried by Salmanaſſar, into Aſſyria, had theſe books among them, as well as the ten tribes who were left in their own country. Thus we ſee, that when the king of Aſſyria ſent ſome of the prieſts of Samaria, to inſtruct the colony he had ſettled in their country, in the law of God, it is not ſaid that thoſe prieſts went to borrow the law of Moſes from them of Judah, nor that this law was altogether unknown in that country; but only that they had formerly violated the law, in ſerving ſtrange gods, as they did then, but that they withal kept the law of God in their poſſeſſion, and it is to this day found among their poſterity.

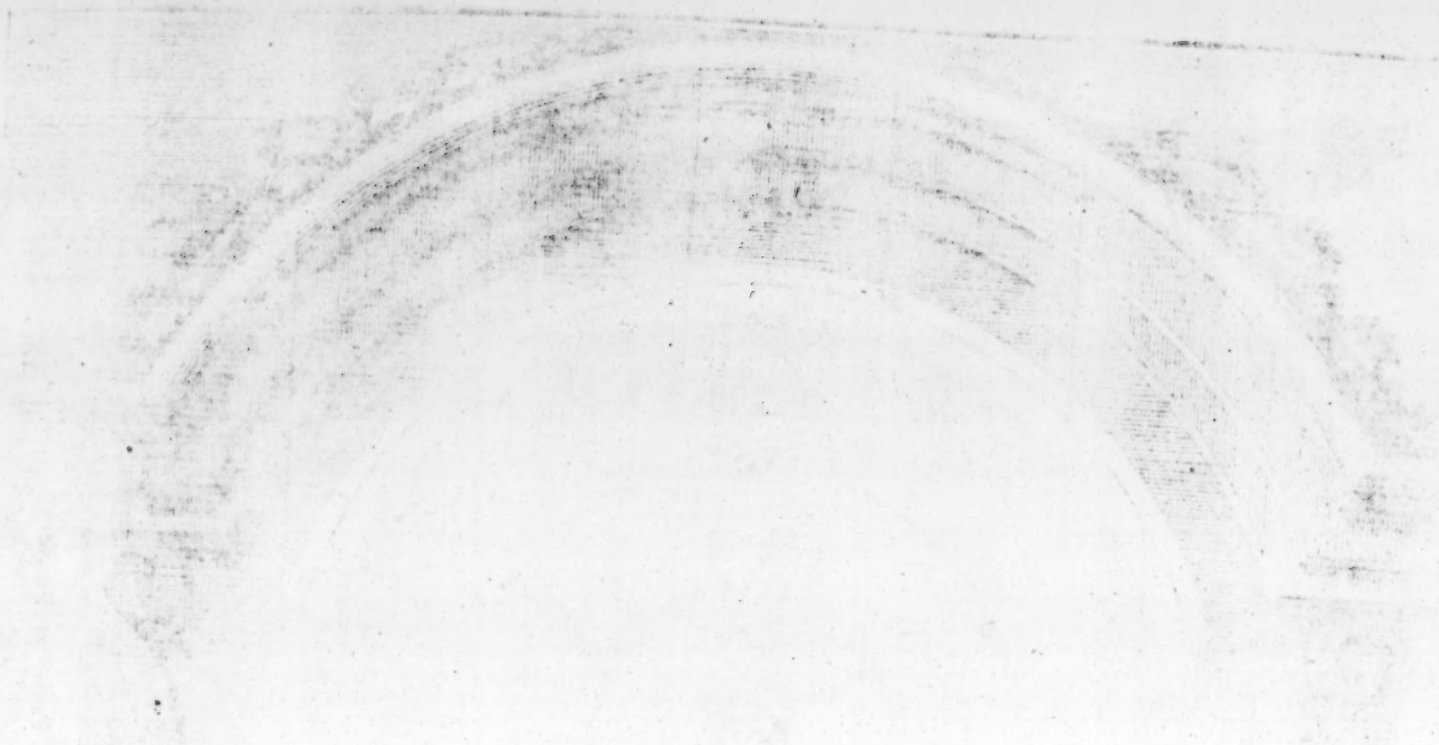
AGAIN, it is evident, that tho' the wickedneſs and violent proceedings of Manaſſeh cauſed a great change in religion, yet it was not ſo conſiderable, but that his ſubjects had ſtill the books of Moſes among them; the blood which he ſhed in Jeruſalem was a manifeſt indication that there were ſome pious men left among them, who continued true to their religion, and obſerved the laws of God. Beſides, if we conſider his repentance, we muſt conclude that towards the end of his reign he did, in ſome degree, re-eſtabliſh the purity of that religion he had before profaned, a main part of which was the expounding and reading the books of Moſes.

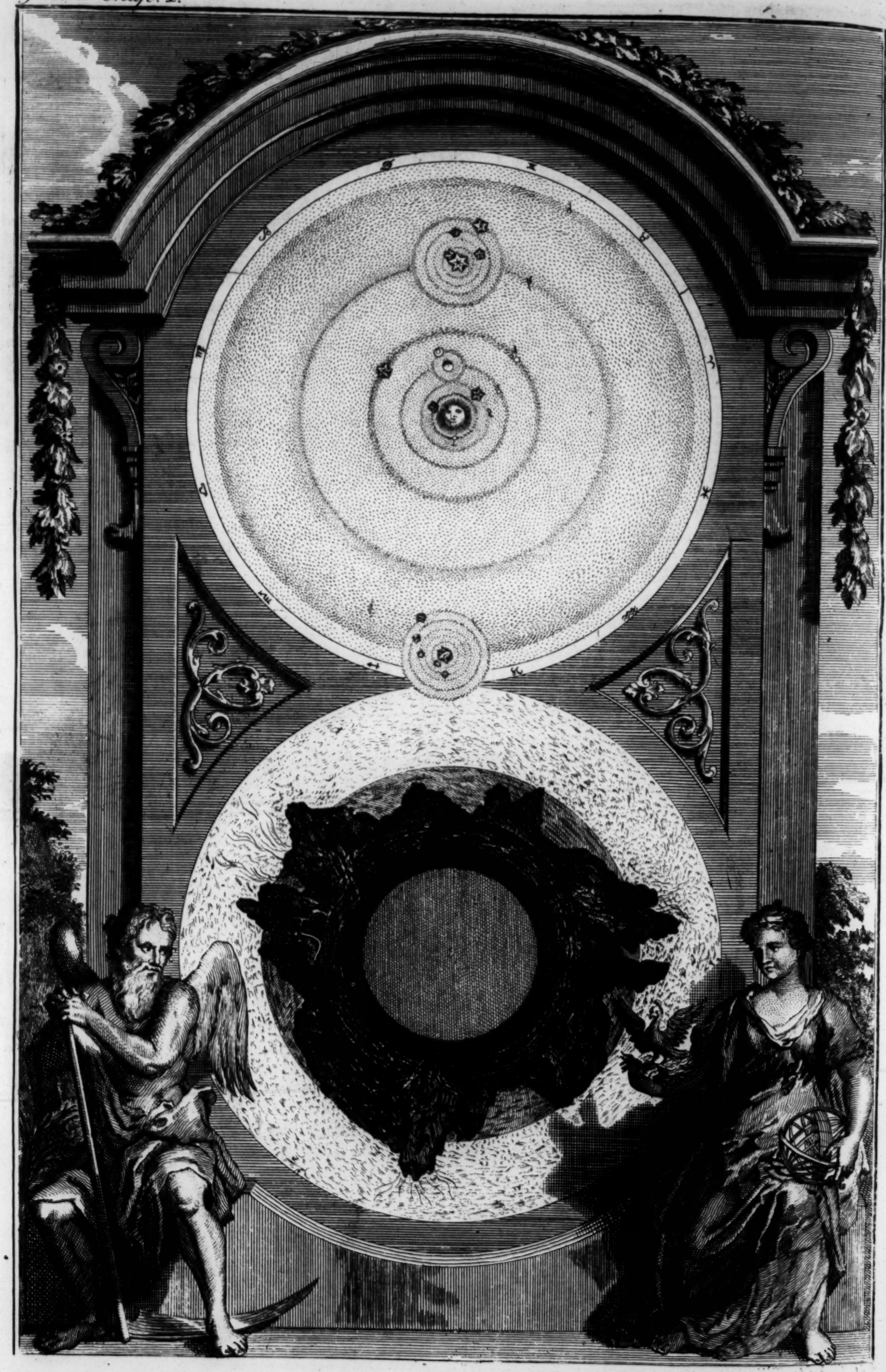
IT is likewiſe viſible, that the reaſon why Hilkiah, when he found the book of the law in the Temple, as they were cleanſing and repairing it, ſent the ſame to Joſiah, was not becauſe there was no other ſuch book left in Judah, but becauſe the ſame book being written by the hand of Moſes himſelf, there ſeemed to be ſomething very extraordinary in their finding it, in the very conjuncture when they were endeavouring a reformation; and it was a circumſtance which did in a peculiar manner kindle the zeal of that good prince. And indeed if we ſuppoſe that he had never ſeen the book of the law till then, how could he have applied himſelf to the reformation of his country, his people, and the temple, in the manner recorded in the book of Kings? By what means could a ſufficient number of copies of it be diſperſed over all his kingdom in an inſtant, to inſtruct the people in the ceremonials of the Paſſover; which ſoon after was ſo ſolemnly celebrated by them? Or how was it poſſible that the Levites, the prieſts, and people, could have been ſo ſuddenly informed of all the points neceſſary to be obſerved in the performance of that venerable ſolemnity?

IT is apparent therefore, that the ſacred hiſtorian took notice of this circumſtance, that the book found was of the hand-writing of Moſes himſelf, for no other reaſon but to make it appear, that their veneration for this book was not entirely extinguiſhed, ſince they had carefully concealed it from the fury of their idolatrous kings, and depoſited it in ſome ſecret receſs of the Temple, where now they had ſo happily found it again.

THE character of this great law-giver has been expreſſed by none, in fewer and ſtronger terms, than by the Author of the Additions in the laſt chapter of the book of Numbers, which cloſes with this noble panegyric, *And there aroſe not a prophet ſince in Iſrael like unto Moſes, whom the Lord knew face to face. In all the ſigns and the wonders which the Lord ſent him to do in the land of Egypt, to Pharaoh, and to all his ſervants, and to all his land. And in all that mighty hand, and in all the great terror which Moſes ſhewed in the ſight of all Iſrael.*

Critical





In the Beginning God created the Heaven & the Earth

Critical and Explanatory ANNOTATIONS
ON THE
FIRST BOOK of *MOSES*,
CALLED
GENESIS.

The ARGUMENT.

The firſt ſacred book of Moſes *is called* Geneſis, *or* Generation, *becauſe it comprehends the creation of the world, and the genealogy of the firſt patriarchs, from Adam, to the ſons and grandſons of Jacob. It is ſtiled* Bereſchith, *in the Hebrew, becauſe it begins with this word; and it includes the hiſtorical tranſactions of two thouſand three hundred ſixty and nine years, from the creation, to the death of the great patriarch Joſeph, according to the Hebrew computation.*

CHAP. I.

1 *The creation of heaven and earth,* 3 *of the light,* 6 *of the firmament,* 9. *of the earth ſeparated from the waters,* 11 *and made fruitful,* 14 *of the ſun, moon, and ſtars,* 20 *of fiſh and fowl,* 24 *of beaſts and cattel,* 26 *of man in the image of God.* 29 *Alſo the appointment of food.*

IN the beginning God created the heaven and the earth.

2 And the earth was without form, and void, and darkneſs *was* upon the face of the deep: and the Spirit of God moved upon the face of the waters.

3 ¶ And God ſaid, Let there be light: and there was light.

4 And God ſaw the light, that *it was* good: and God divided the light from the darkneſs.

5 And God called the light Day, and the darkneſs he called Night: and the evening and the morning were the firſt day.

6 ¶ And God ſaid, Let there be a firmament in the midſt of the waters, and let it divide the waters from the waters.

7 And God made the firmament, and divided the waters which *were* under the firmament, from the waters which *were* above the firmament: and it was ſo.

8 And God called the firmament, Heaven: and the evening and the morning were the ſecond day.

9 ¶ And God ſaid, Let the waters under the heaven be gathered together unto one place, and let the dry land appear: and it was ſo.

10 And God called the dry land, Earth, and the gathering together of the waters called he, Seas: and God ſaw that *it was* good.

11 ¶ And God ſaid, Let the earth bring forth graſs, the herb yielding ſeed, *and* the fruit-tree yielding fruit after his kind, whoſe ſeed *is* in itſelf, upon the earth: and it was ſo.

12 And the earth brought forth graſs, *and* herb yielding ſeed after his kind, and the tree yielding fruit, whoſe ſeed *was* in it ſelf, after his kind: and God ſaw that *it was* good.

13 And the evening and the morning were the third day.

14 ¶ And God ſaid, Let there be lights in the firmament of the heaven, to divide the day from the night: and let them be for ſigns, and for ſeaſons, and for days, and years.

15 And let them be for lights in the firmament of the heaven, to give light upon the earth: and it was ſo.

16 And God made two great lights; the greater light to rule the day, and the leſſer light to rule the night: *he made* the ſtars alſo.

17 And God ſet them in the firmament of the heaven, to give light upon the earth,

18 And to rule over the day and over the night, and to divide the light from the darkneſs: and God ſaw that *it was* good.

19 And the evening and the morning were the fourth day.

20 ¶ And God ſaid, Let the waters bring forth abundantly the moving creature that hath life, and fowl *that* may flie above the earth in the open firmament of heaven.

21 And God created great whales, and every living creature that moveth, which the waters brought forth abundantly after their kind, and every winged fowl after his kind: and God ſaw that *it was* good.

22 And God bleſſed them, ſaying, Be fruitful, and multiply, and fill the waters in the ſeas, and let fowl multiply in the earth.

23 And the evening and the morning were the fifth day.

24 ¶ And God ſaid, Let the earth bring forth the living creature after his kind, cattel and creeping thing and beaſt of the earth after his kind: and it was ſo.

25 And God made the beaſt of the earth after his kind, and cattel after their kind, and every thing that creepeth upon the earth after his kind: and God ſaw that *it was* good.

26 ¶ And God ſaid, Let us make man in our image, after our likeneſs: and let them have dominion over the fiſh of the ſea, and over the fowl of the air, and over the cattel, and over all the earth, and over every creeping thing that creepeth upon the earth.

27 So God created man in his own image, in the image of God created he him: male and female created he them.

28 And God bleſſed them and God ſaid unto them, Be fruitful, and multiply, and repleniſh the earth, and ſubdue it: and have dominion over the fiſh of the ſea, and over the fowl of the air, and over every living thing that moveth upon the earth.

29 ¶ And God ſaid, Behold, I have given you every herb bearing ſeed, which *is* upon the face of all the earth, and every tree, in the which *is* the fruit of a tree yielding ſeed: to you it ſhall be for meat.

30 And to every beaſt of the earth, and to every fowl of the air, and to every thing that creepeth upon the earth, wherein there *is* life, *I have given* every green herb for meat: and it was ſo.

31 And God ſaw every thing that he had made, and behold, *it was* very good. And the evening and the morning were the ſixth day.

Ver. 1. *In the beginning.*] That the univerſe was created out of nothing, by an infinitely powerful and wiſe God, who, being ſelf-exiſtent, is the original cauſe of all things, is not only certain from revelation, but is likewiſe deduceable, and has been clearly proved from reaſon. And tho' all atheiſts have conſtantly denied, that even infinite power can create matter, and the affirmative has been thought to be embarraſs'd with ſeveral conſiderable difficulties, as our having no idea how a Nothing from all eternity can be made to exiſt, and the ſeeming contradiction in ſuppoſing the world to be created in time, becauſe it would then be ſeparated from eternity, only by an indiviſible point, which cannot ſufficiently diſtinguiſh an eternal being from a temporary production; yet theſe are rather difficulties ariſing from our own imperfect reaſon and conception, whereby we are not able to form a diſtinct idea of creation or eternity, than any real impoſſibility in the thing itſelf: For it is no contradiction to affirm, that ſomething which once was not, may, ſince, have begun to exiſt; the true notion of creation being not a forming of ſomething out of nothing, as out of a material cauſe, but only a bringing ſomething into being, that before had no being at-all, and which without this cauſe would not have exiſted; which no man can reduce to a contradiction, any more than the formation of any thing into a ſhape which it had not before, can be reduced to a contradiction. And they who deny God's power to create matter, muſt fly to one of theſe ſuppoſitions, either that matter exiſted from eternity, as a paſſive ſubject of all the operations of God, and as a collateral principle, or elſe that matter is the only ſelf-exiſtent being; either of which involves us in the moſt impious abſurdities. The firſt ſuppoſition neceſſarily implies two ſelf-exiſtent principles, which is a direct contradiction; and the other, that it is impoſſible to conceive matter not to be, or to be in any reſpect otherwiſe than it now is, without a contradiction; than which nothing is more eaſy: For whether we conſider the form of the world, with the diſpoſition and motion of its parts, or whether we conſider the matter of it as ſuch, without reſpect to its preſent form; every thing in it, both the whole and every one of its parts, their ſituation and motion, the form and alſo the matter, are the moſt arbitrary and dependent things, and the fartheſt removed from neceſſity than can poſſibly be imagined.

The Heaven.] The Hebrew word is in the plural number, the *Heavens*, but it frequently ſignifies only one Heaven, or the ſingular number, as in the 8th verſe of this chapter. Some learned men give it a plural ſignification in their verſions, and it is certain, that the Hebrews believed there were three heavens; namely, the aerial heaven, of which mention is made in verſe 8. The ſtarry heaven, intimated in verſe 14. and the ſupreme or higheſt heaven, which they conſider'd as the reſidence of God, and called it the *Heaven of Heavens*, Deut. x. 14. 1 Kings viii. 27. 2 Cor. xii. 2.

Ver. 2. *And the earth was without form and void.*] The earth, after its immediate creation was, for ſometime, a promiſcuous, dark, fluid and unformed chaos, or maſs of matter, which God, in the ſpace of ſix days, diſpoſed into the preſent form of the world; his Spirit moving, or brooding over the ſurface of the water, or fluid matter, to influence and actuate the ſame.

And the Spirit of God moved upon the face of the waters.] *Onkelos* and moſt of the Jewiſh expoſitors, by the word *Spirit*, underſtand a wind, whoſe vehemence and immediate directions from the Deity, entitled it to the name of the *Wind of God*. Other interpreters imagine that this word adumbrates the Deity himſelf, in that perſonality

perſonality by which the Holy Spirit is denominated. Others conſider it as repreſenting the energy of the divine power, by which all things were created, and this ſeems to be the ſignification intended by Moſes.

Ver. 3. *And God ſaid let there be light*, &c.] The confuſed ſtagnating parts of matter began to raiſe themſelves in order; and the groſſer parts ſubſiding, the higher mounted up, by which means the atmoſphere being, in ſome degrees, cleared, the luminous rays of the ſun began to pierce it and cauſed an imperfect and glimmering light, yet ſufficient partly to diſpel the darkneſs, which before was total, and to diſtinguiſh day from night. And this account of the light, which appear'd on the ſecond day, is much more reaſonable, than to ſuppoſe the ſubſtance of the ſun, much leſs the fix'd ſtars, were then extracted from the chaos; becauſe more than ninety nine parts in an hundred, of the matter of the univerſe, are fiery corpuſcles, and if they were included, at firſt, in the chaos, it could not poſſibly have been dark or caliginous. To account for this day's light, before the ſun is ſaid to be made, there is no occaſion to recur to the ſuppoſition of its being either the divine Shechinah, or no more than a temporary light, occaſioned by the rapid motion communicated by God to a portion of matter. Longinus the nobleſt Heathen critic has celebrated the narration, in this verſe, for its ſublimity, in the following manner. "This conduct "was obſerv'd by the legiſlator of the Jews, who "was a man of no common genius, and whoſe ideas "and deſcription of the divine power were ſuitable to "that ſubject, when he declares, in the introduction to "his laws, that God ſaid,——What? Let there be "light: And there was light."

Ver. 6.—*Let there be a firmament.*] The Hebrew word *rakiah*, a firmament, may likewiſe be properly tranſlated *expanſion*, and it comprehends that immenſe ſpace which ſurrounds our earth, and is extended to the remote region of the fixed ſtars. The word Heaven has much the ſame ſignification, and, like the firmament, is applied ſometimes to the air which encompaſſes the terreſtrial globe, and ſometimes to the region of the planets and fixed ſtars. The words *firmament* and *heaven* have the ſame ſignification in the 8th verſe of this chapter, and likewiſe in the 14th, and in the 20th verſe, where mention is made of this part of the air in which the birds are commiſſioned to fly.

Ver. 7.—*And divided the waters which were under the firmament from the waters which were above the firmament.*] The ſecond day, the expanſe or air, called by Moſes, *Heaven*, was perfected, being now freed from the groſs terrene particles which before crowded it, and were made capable of ſupporting clouds and aqueous vapours, which were the ſuperior waters, as thoſe on the earth were the inferior. The notion the old Chriſtian Fathers had of ſuper-celeſtial waters, is perfectly groundleſs.——It is commonly noted, that it is not ſaid of this, as of all the works of the other five days, *God ſaw that it was good.* The reaſon of which is alledged by ſome to be this: The waters mention'd upon this day, were not yet ſeparated, and diſtinguiſhed from the earth: and therefore in the next day's work, when God gathered the waters together, ver. 10. and when he commanded the earth, which became dry, to bring forth, ver. 12. theſe words, *God ſaw that it was good* are twice repeated, *viz.* in verſes the 10th and 12th.

Ver. 9. *And God ſaid, Let the waters under the heaven be gathered together unto one place, and let the dry land appear.*] The former part of the third day's work was to gather the waters, which before covered the face of the earth, into ſeas and lakes, that the dry land might appear. How this was effected is not eaſy to determine. That God himſelf ſhould raiſe the mountains, and hollow the chanels of the ſea for this purpoſe, appears not a little indecent; for which reaſon ſome have ſuppoſed the mountains might have been thrown up by the force of a ſubterraneous fire, or flatus, in the ſame manner as earthquakes are now cauſed: But the more philoſophical opinion is that they were occaſioned by the different denſities of the ſeveral columns of the earth, when its ſurface was firſt formed; ſome ſinking lower into the abyſs than others, for it is more than probable that the mountainous columns are much hollower and lighter than the other, notwithſtanding the vulgar opinion to the contrary. The latter part of this day's work was the production of vegetables, which were deſigned as food for the future animals. But how great ſoever we ſuppoſe the fœcundity of the primigenial earth to have been, it is ſcarce to be imagined, that trees and plants could arrive at full growth, and bear their ſeveral fruits and ſeeds in ſo ſhort a ſpace as a day, without the aſſiſtance of a ſupernatural power: And as God is on all hands, allowed to have formed the ſeeds of theſe vegetables, it may not, perhaps be wrong to attribute their ſudden maturation alſo to his interpoſition.

Ver. 16. *And God made two great lights, &c.*] On the fourth day, the two great lights, the Sun and the Moon, are ſaid to have been made and placed in the heaven. It muſt not however, be ſuppoſed they were then firſt created, or aſſigned to their ſeveral orbs; for the Sun was not only in being from the beginning of the Moſaic creation, as ſhall be fully proved in the diſſertation intended to be prefixed to theſe Annotations, but had all along great influence on the earth, its light and heat gradually increaſing and influencing the earth and its productions with greater power, as the air became from time to time more pure and defæcated; and the Moon, as well as the other planets, kept pace with the earth in its formation; but only that the bodies of thoſe luminaries which had been hid from the earth till the fourth day, when the air was perfectly freed from the heterogeneous particles, and the vapours which before obſcured it, did then firſt appear to the earth, and viſibly begin to perform their ſeveral offices.

He made the ſtars alſo.] The words, *he made*, are interpolated in our tranſlation, and there is not one word or expreſſion in the Hebrew of this part of verſe, which has any ſuch ſignification. Dr. Nicholls ſupports the opinion of other worlds or ſyſtems before ours, by a criticiſm on the Hebrew word *Veeth* in this verſe, which ſignifies, *together with*; and thence concludes, that by Moſes's text, the Moon was to rule the night, *and, together with*, the ſtars, whereby is denoted the peculiar uſefulneſs and predominancy of the moon above all other ſtars in this earth; for the moon ſhines out when they do but twinkle, and affords a mighty influence in the production and growth of vegitables; and therefore may be well called the ruler of the night, and, as it were, the *Prince* among the ſtars.

Ver. 20. *And God ſaid let the waters bring forth abundantly the moving creature that hath life, and fowl that may fly above the earth, &c.*] After the formation of the inanimate world, Moſes proceeds to the formation of animals, and begins with fiſhes and fowls, which were both produced on the fifth day, out of the waters, in great numbers, and as the original of fiſh and volatiles was from the ſame element, ſo there is ſuppoſed to be ſome congruity in their nature, being both oviparous, and their motions of ſwiming and flying, ſomething alike.

Ver. 24. *And God ſaid let the earth bring forth the living creature after its kind, &c.*] It has been thought by ſome modern philoſophers, that God at firſt created only two of each ſpecies of animals, from which all the reſt proceeded by generation: To ſupport which opinion, they obſerve, that there was but one man and one woman created: But it ſeems more conſonant to ſcripture, that a greater number of every kind were formed at firſt: We are aſſured the aquatic creatures and fowls were brought forth abundantly. There has been alſo a farther queſtion moved, whether all animals that have already been, or hereafter ſhall be, were at firſt actually created by God? or whether he hath given to each kind of animal ſuch a power of generation, as to prepare matter and produce new individuals in their own bodies? and it ſeems to be the moſt reaſonable opinion that God did himſelf, at firſt, actually create all the individual animals that ever were, or ever ſhall be. For the parent animal cannot be the agent or efficient in the generation, or forming and nouriſhing of the fœtus, becauſe that is a work of art and reaſon, which brute creatures are not endued withal; nor indeed does man himſelf underſtand any thing of the proceſs of generation in himſelf. Again, it is moſt probable, if not certain, that moſt animals have in them, from the beginning, the ſeeds or eggs of all the young they ſhall afterwards bring forth, which when ſpent and exhauſted, the creature becomes barren.

Ver. 26. *And God ſaid let us make man.*] Man was by a divine power created on the ſixth day, after the terreſtrial

ſtrial animals had been produced, his body was formed out of the duſt of the ground, from whence he had the name of Adam. *Adamah* in Hebrew ſignifies *Earth*, but more properly, as is ſaid, a ſort of *red earth*, or clay. Ludolphus derives it from the Æthiopic, *Adama*, *to be pleaſant, or delightful*, which epithets are attributed to the earth for its amenity, and might be to the firſt man for his beauty. But this name of Adam, is an appellative, rather than a proper name, and includes even both the ſexes, Gen. v. 2 The ſoul of this noble creature was inſuſed into him immediately, by his creator; in which better and immortal part, more evidently conſiſted that image, or reſemblance of God, wherein he is ſaid to have been made. With reſpect to the words, *let us make man*, moſt of the modern expoſitors take the plural number here uſed, to be no more than a majeſtic form of ſpeech as princes now uſe. The Jewiſh doctors are of opinion, that this deliberation was real, and held with ſuch angelic beings, as God might employ in the work of man's creation: And on this occaſion tell the following ſtory; that as Moſes was writing his book by God's appointment, and theſe words came to be dictated, he made ſome difficulty to ſet them down; crying out, *O Lord, wouldſt thou lead men into error, and make them doubt of the doctrine of the unity?* whereupon God anſwered, *I command thee to write, and if any will err, let them err.* The woman was alſo formed on the ſame day, out of the ſide of the man; and this original it is to be ſuppoſed, was choſen, to conciliate the ſtricter love and union between them; the ſide being alſo the moſt proper part to denote that equality with the man, for which the woman was deſigned.

That the firſt pair were created in an adult and perfect ſtate, immediately capable of the full exerciſe of their natural powers and faculties, is not to be doubted: Nor is it to be imagined, but that they came out of their maker's hands in the greateſt perfection both of body and mind.

Ver. 29. *And God ſaid, behold I have given you every herb bearing ſeed, which is upon the face of all the earth, and every tree, in the which is the fruit of a tree yielding ſeed: to you it ſhall be for meat.*] Herbs and fruits are here only aſſigned to man for his food, from whence ſeveral learned men have conjectured that he was not then allowed to eat the fleſh of animals.

There have been, and poſſibly may ſtill be ſome perſons who think mankind were in being before Adam, whom they will allow to be only the progenitor of the Jews; and the moſt plauſible objection of theſe Præ-Adamites is, that if Adam and Eve were the progenitors of all mankind, there can be no tolerable cauſe aſſigned of the difference in colour between the white and the black, it being very improbable they were both the offſpring of the ſame parents. To this it may be anſwered, that the variety of complexion in the world may be rationally accounted for another way. We know how the hair and colour of mens bodies differ, according to the climate they inhabit, and their greater or leſſer diſtance from the Sun. We may therefore well conclude that the firſt colony, which ſettled in a very hot country, received a great change in their complexion, proportionable to the heat of the climate, and became very tawny, gradually inclining to blackneſs as the Sun was more intenſe upon them. Hence is a generation or two, that high degree of tawnineſs might become natural, and at length the pride of the natives. The men might begin to value themſelves upon this complexion, and the women to affect them the better for it; ſo that their love for their husbands, and daily converſation with them, might have a conſiderable influence upon the fruit of their wombs, and make each child grow blacker and blacker, according to the fancy and imagination of the mother, the force of which is evident from many inſtances. Upon this ſuppoſition, the children thus produced, muſt every birth approach nearer to an abſolute blackneſs, and as their tender bodies came to be expoſed naked to the violent heat of the ſun, their skin muſt needs be ſcorched in an extraordinary manner, and perhaps its very texture altered, and by that means contract a blackneſs far ſuperior to that of their parents. As to what ſome have imagined, that this blackneſs was, at firſt preternatural, and a judgment upon Ham, the ſon of Noah, and that all people of that complexion are the progeny of that undutiful ſon, this ſeems very unlikely, the curſe on that occaſion being laid on Canaan, the ſon of Ham, by name, and yet his poſterity are allowed not to have been black.

CHAP. II.

1 *The firſt ſabbath.* 4 *The manner of the creation.* 8 *The planting of the garden of Eden,* 10 *and the river thereof.* 17 *The tree of knowledge only forbidden.* 19 20 *The naming of the creatures.* 21 *The making of woman, and inſtitution of marriage.*

THUS the heavens and the earth were finiſhed, and all the hoſt of them.

2 And on the ſeventh day God ended his work which he had made: and he reſted on the ſeventh day from all his work which he had made.

3 And God bleſſed the ſeventh day, and ſanctified it: becauſe that in it he had reſted from all his work, which God created and made.

4 ¶ Theſe *are* the generations of the heavens and of the earth, when they were created; in the day that the LORD God made the earth and the heavens,

5 And every plant of the field, before it was in the earth, and every herb of the field, before it grew: for the LORD God had not cauſed it to rain upon the earth, and *there was* not a man to till the ground.

6 But there went up a miſt from the earth, and watered the whole face of the ground.

7 And the LORD God formed man *of* the duſt of the ground, and breathed into his noſtrils the breath of life; and man became a living ſoul.

8 ¶ And the LORD God planted a garden eaſtward in Eden; and there he put the man whom he had formed.

9 And out of the ground made the LORD God to grow every tree that is pleaſant to the ſight, and good for food: the tree of life alſo in the midſt of the garden, and the tree of knowledge of good and evil.

10 And a river went out of Eden to water the garden; and from thence it was parted, and became into four heads.

11 The name of the firſt *is* Piſon: that *is* it which compaſſeth the whole land of Havilah, where *there is* gold.

12 And the gold of that land *is* good: there *is* bdellium and the onyx-ſtone.

13 And the name of the ſecond river *is* Gihon: the ſame *is* it that compaſſeth the whole land of Ethiopia.

14 And the name of the third river *is* Hiddekel: that *is* it which goeth toward the eaſt of Aſſyria. And the fourth river *is* Euphrates.

15 And

15 And the LORD God took the man, and put him into the garden of Eden, to dreſs it, and to keep it.

16 And the LORD God commanded the man, ſaying, Of every tree of the garden thou may'ſt freely eat:

17 But of the tree of knowledge of good and evil, thou ſhalt not eat of it: for in the day that thou eateſt thereof, thou ſhalt ſurely die.

18 ¶ And the LORD God ſaid, It *is* not good that the man ſhould be alone: I will make him an help meet for him.

19 And out of the ground the LORD God formed every beaſt of the field, and every fowl of the air, and brought *them* unto Adam to ſee what he would call them: and whatſoever Adam called every living creature, that *was* the name thereof.

20 And Adam gave names to all cattel, and to the fowl of the air, and to every beaſt of the field: but for Adam there was not found an help meet for him.

21 And the LORD God cauſed a deep ſleep to fall upon Adam, and he ſlept; and he took one of his ribs, and cloſed up the fleſh inſtead thereof.

22 And the rib, which the LORD God had taken from man, made he a woman, and brought her unto the man.

23 And Adam ſaid, This *is* now bone of my bones, and fleſh of my fleſh: ſhe ſhall be called Woman, becauſe ſhe was taken out of man.

24 Therefore ſhall a man leave his father and his mother, and ſhall cleave unto his wife: and they ſhall be one fleſh.

25 And they were both naked, the man and his wife, and were not aſhamed.

Moſes having given a ſhort account of the orderly production of things, explains more largely in this chapter, ſome particulars which were delivered briefly in the foregoing; becauſe he would not too much interrupt the coherence of his diſcourſe about the works of the ſix days. He deſcribes, for inſtance, the ſituation of paradiſe, relates the particulars of the formation of Eve, and alſo further illuſtrates the production of Adam, *&c.*

Whether the ſeveral parts of the creation, ſpecified in the preceding chapter, were really accompliſhed in the ſpace of ſix days, has been a queſtion; ſome thinking it much too ſhort for ſuch a work, and others too long, theſe latter ſuppoſing that the world was created in a moment, and that Moſes extends it to ſix days, the better to help the imagination of the people, that things may ſeem to riſe in ſome order and method, and to take off any image of haſte, or precipitancy. But there ſeems to be no juſt reaſon to depart from the letter of Moſes in the particular, the creation deſcribed by him being not this creation of the ſubſtance of all things out of nothing, which was moſt probably the effect of one individual act, but the formation of one world, or ſyſtem only, out of matter before created. *Vid.* Burnet, Archeol. l. 2. p. 312.

It has been diſputed alſo, in what ſeaſon of the year the world was made; which it is to be preſumed muſt be meant in reſpect of the place where Adam was created; for otherwiſe all the ſeaſons muſt have been in being, at once, in different parts of the world. Some have ſuppoſed the vernal equinox to have been the time; but others the autumnal; which opinion is the more generally recieved, and ſeems to be confirmed from the years anciently beginning from that time. This indeed was afterwards altered by Moſes, who ordered the eccleſiaſtical year ſhould commence from the vernal equinox, or the month Niſan, Exod. xii. 2. but the Jews, in civil affairs, ſtill continue to compute from the former, or the month Tiſri.

Ver. 2. *And on the ſeventh day, God ended his work.*] It ſhould ſeem, by the manner in which this part of the verſe is rendred by our tranſlators, that God did not fully compleat all his works, till the ſeventh day, but as this interpretation is very inconſiſtent with the true meaning of the ſacred hiſtorian, the Hebrew ought to have been tranſlated thus, *viz. And on the ſeventh day God had ended his work.* And in order to make it evident that this is a juſt verſion, it will be ſufficient to obſerve, that the Hebrew tongue having no pluſquam perfectum, muſt conſequently expreſs the ſenſe of it by the perfectum, and therefore the particular circumſtances of the context muſt determine the time preſent, and when that already paſt is to be underſtood. In the inſtance before us, Moſes having ſpecified the ſeveral parts of creation, that were accompliſhed in ſix days, adds, in the firſt verſe of this chapter, *Thus the heavens and the earth were finiſhed, and all the hoſt of them.* The deity therefore had compleated all his works before the ſeventh day, for which reaſon the beginning of the ſecond verſe ought to have been tranſlated in the manner already intimated.

Ver. 3. *And God bleſſed the ſeventh day, and ſanctified it.*] He determined and appointed the ſeventh day, from the beginning of the world, to be obſerved in memory of its creation. And this conſecration of it to that holy uſe, was his *bleſſing it*, or recommending it to be obſerved, as a day of bleſſing and praiſing him, in all his works of wonder.

There is no mention, indeed, made of Adam's or Abel's, *&c.* obſerving this day; which hath inclined many to conclude theſe words to have been written by way of *anticipation*: This day being ſet apart, in after times, by the law of Moſes, for God's ſervice; but, in their opinion, not till then. To which we cannot agree; becauſe it ſeems much more reaſonable to think, that God took care to preſerve the memory of the creation, in the minds of mankind; and the worſhip of him, the only one God, by whom it was effected: Which could not be done more effectually, than by ſetting apart this day for that purpoſe. And what time more proper, wherein to honour the great Creator with ſacrifices, praiſes, and thankſgivings, than this day? Which Philo well ſtiles *the birth day of the world*, and which was ſo obſerved in all lands (tho' mankind in length of time forgot the reaſon) that the ſeventh day, as the ſame author declares, may be truly called the *Univerſal Feſtival.* Joſephus writes to the ſame purpoſe; and there is a great deal more obſerved by Ariſtobulus, a peri patetic philoſopher, out of Heſiod, Homer, and others, in Euſeb. Præp. Evang. l. xiii. c. 12. concerning the ſacredneſs of the ſeventh day. Which tho' Mr. Selden (L. 3. de Jure N. and G. c. 17, *&c.*) endeavours to prove it meant of the ſeventh day of the month, not of the ſeventh day of the week; yet we may look upon that as a remain of this ancient tradition; Which in time, men forgot, as they did the moſt natural duties, and therefore, no wonder if they did not regard the ſervice of God every ſeventh day; to which we ſhall ſhew in due place, that Noah, the only righteous man among them had ſome regard, and that it continued in the family of Abraham, after the Flood, ſince Moſes ſpeaks of it, not long after their coming out of Egypt (where it is likely they were not ſuffered to obſerve it, having no time free from their intollerable labours) as a day known to them before the giving of the law on Mount Sinai. Exod. xvi. 23 25, 26.

Ver 4. ——— *In the day.*] *i. e.* At that time (for day has often that ſignification) *when the Lord God made the earth and the heavens.* The Hebrew doctors obſerve that the words Jehovah Elohi (Lord God) conſtitute *the full and perfect name of God.* And therefore are fitly reſerved till this place, when the works of God were compleated.

Ver. 5. *And every plant in the field, before it was in the earth*, &c.] That is, before there was any ſeed to produce them, God cauſed them to ſpring up, with their ſeed in them.

For the Lord God had not cauſed it to rain on the earth, and there was not a man to till the ground.] Here are two reaſons to confirm, that plants were not produced, in the way they are now. For there had not been any ſhowers of rain; nor was there any man to prepare the earth to receive the ſeed; both which are neceſſary in the ordinary method of divine providence, ever ſince the world was made. From hence we may likewiſe collect that there were no people before Adam, for if there had, Moſes could not have ſaid, *there was no man to till the earth.*

Ver. 7. —— *And breathed into his noſtrils the breath of life*] This being ſaid of no other creature, leads us to conceive not only that the ſoul of man is a diſtinct thing of a different original from his body; but that a more excellent ſpirit was infuſed into him by God (as appears by its operations) than into other animals. For tho' the meer expreſſion of *inſpiring him with the breath of life*, would not prove this, yet Moſes by ſpeaking in the plural number, that God breathed into him *niſchmath chajim, the breath or ſpirit of lives*, plainly denotes not only that ſpirit which cauſes man to breathe and move, but that likewiſe which enables him to *think, reaſon, and diſcourſe.*

And man became a living ſoul.] That the ſoul of man is a ſpiritual ſubſtance, independent on the matter it informs, is evident to any who conſiders the power and freedom of its operations, which no accident can be ſuppoſed to have; and which matter, with all its refinements and maturations, can never be able to perform. It has however been queſtioned whether the ſouls of men are infuſed into them immediately from God, or whether they are derived, *ex traduce*, from their parents? The latter opinion has been maintained, from all other creatures having the power of propagating their ſpecies in full perfection; by which it ſeems to follow, that mankind were indued with the ſame; from the likeneſs of temper and diſpoſition of mind, which children often take from their parents; and from the indecency of conceiving God to be inceſſantly making ſouls, whenever the ſexes are ſtimulated to ſatisfy their natural appetite. But it is ſcarce poſſible to maintain the immateriality and immortality of the human ſoul on this ſuppoſition: For if it be propagated by generation, it muſt, to our beſt apprehenſion, be material and liable to corruption; it is therefore moſt reaſonable to believe, that tho' God has committed the formation of our bodies to the agency of ſecond cauſes, yet he has reſerved the production of our ſouls to himſelf, who is the Father, and God *of the ſpirits of all fleſh.*

It has alſo been doubted, whether the ſouls of mankind were all created at once, together with that of Adam, in order to be united to certain bodies which ſhould be prepared afterwards for their reception; or whether they are ſucceſſively created, as the bodies they are to inform are made fit to receive them? Such of the old philoſophers who believed the ſoul to be a diſtinct ſubſtance from the body, as Pythagoras, Empedocles, and Plato, concluded that all ſouls muſt pre-exiſt in the univerſe, before generation and tranſmigration into their reſpective bodies; and this doctrine was not confined to human ſouls only, but extended univerſally to all ſouls and lives whatſoever; for the ancients were ſo far from denying the ſenſe and conſciouſneſs of brutes, that the generality of them allowed them the faculty of reaſoning, tho' they were unable to expreſs their thoughts as man did: For which reaſon they were ſuppoſed, by ſome, to tranſmigrate indifferently from men into other animals, and from animals into men; it being only the difference of the organs, and the modification of the matter to which they were united, wherein conſiſted the ſeeming diſparity of their powers. Several of the ancient Chriſtians have alſo believed the pre-exiſtence of ſouls, induced by this conſideration, that it was incongruous to bring God upon the ſtage perpetually, and make him immediately interpoſe, every where in the generation of men, by the miraculous production of their ſouls out of nothing. Nay, the continual creation and decreation of the ſouls of brutes has been thought ſo improbable, that it has been fancied they were but ſo many particular eradiations, or effluxes, from that ſource of life above, which animate ſuch matter as is fitly prepared to receive and be actuated by them, ſo long as it continues ſuch; but when theſe organized bodies, by reaſon of their indiſpoſition, become incapable of being further acted upon; thoſe eradiations are reſumed and retracted into that original head or fountain; it ſeeming not at all abſurd to grant perpetuity of duration to the ſouls even of brutes, any more than to every the leaſt particle of matter. That the Jews had likewiſe ſome notion of the ſoul's exiſting before the body, appears from their queſtion put to our Saviour, whether the man who was born blind, had himſelf ſinned, or his parents, to deſerve that puniſhment? And as this opinion was not then contradicted, ſome have ſuppoſed it to have been thereby tacitly approved.

Notwithſtanding which, the vulgar opinion of the ſucceſſive creation of ſouls, may, with good reaſon, be allowed; for why ſhould we imagine that God put forth all his creative vigour at once, in a moment; ever afterwards remaining a ſpectator only of the conſequent reſult, and permitting nature alone to do all, without any farther interpoſition? And how is it poſſible, that if our ſouls ever were in ſuch a ſtate of pre exiſtence, we ſhould have ſo perfectly loſt all memory and conſciouſneſs of any thing previous to its preſent union with our bodies?

That the ſoul of Eve was imparted to her by ſuch a divine infuſion as produced the ſoul of Adam, ſeems to be unqueſtionable; for if it had been made out of Adam, as her body was, he would have ſaid not only, ſhe is bone of my bone, but *ſoul of my ſoul*; which would have mightily ſtrengthened the bond of marriage, and exceedingly hightened conjugal affection.

Ver. 8. *And the Lord God planted a garden.*] *Had planted*, is the proper tranſlation, ſince the formation of this garden was part of the work performed by the deity in the ſpace of the firſt ſix days.

In Eden.] The word Eden in the Hebrew language, according to its primary and common acceptation denotes *pleaſure, or delight.* Whence it was afterwards appropriated to ſeveral places whoſe ſituation was remarkably delightful, conſidered either in themſelves, or comparatively with the adjacent country. Thus we find two places diſtinguiſhed by the name of Eden in Scripture, beſides that in the moſaic deſcription, if it be not one of them, *viz.* One near Damaſcus in Syria; Amos i. 5. the other in or about Thelaſſar in Chaldea, 2 Kings xix. 12. Iſaiah xxxvii. 12. There is alſo another Eden in Syria, near Tripoli. There is likewiſe a city near Tarſus, in Cilicia, ſtill called Adena, and Aden is a very noted one on the coaſt of Yaman, or Arabia Fælix, a little without the ſtraits of Bab al mandab, corruptly called Babelmandel.

Ver. 9. *The tree of life.*] In reference to the two trees which ſeem to be ſo very extraordinary; it is but reaſonable to imagine there was a wide difference between the ſtate of innocence, and our preſent condition, and conſequently that there were ſome things conſonant to the firſt ſtate, which are very incongruous to our preſent. Now of thoſe Moſes has mentioned but a few, and among them theſe trees. As to the tree of life, nothing can be more agreeable to a ſtate of innocence, which ſeems to imply a ſtate of immortality; and ſomething was requiſite to make men immortal, when their bodies were not ſo; and what can be ſuppoſed more effectual than the fruit of ſuch a tree? When God had deſigned that mens bodies ſhould never yield to death it ſeems but reaſonable he ſhould direct them to the eating of ſuch a fruit whoſe juice was of that ſpirituous nature as to impregnate their blood with an indefatigable vigour, and to keep them up in conſtant youth, without pain, diſeaſe, or weakneſs, till ſuch time as he ſhould tranſlate them to a better world. When mankind had ſinned, it is likely God deſtroy'd this tree out of the world, as then grown uſeleſs, and inconſiſtent with the curſe and puniſhment of man. And of this tree the Heathens ſeem to have had ſome traditional notion, when they ſpeak of the Nectar and Ambroſia, which maintained the immortality of their gods, and *Moly*, which was the great *panacea*, or univerſal medicine celebrated by the poets.

In the midſt of the garden.] This ſignifies either its ſituation, or its excellence: For that which is moſt eminent in any place, the Hebrew ſay is in the midſt.

And the tree of knowledge of good and evil] This tree is conceived to have been ſo called; either becauſe it had really a virtue to open man's underſtanding, and to make him

him diſtinguiſh between good and evil; or elſe becauſe the eating of it would eventually teach him the difference between the *good* of obedience, and the *evil* of tranſgreſſion: But others ſuppoſe it ſo called, meerly from the devil's pretending it had a virtue to conſer knowledge, having received its name from the unfortunate deception; and that it is ſtiled the tree of knowledge of good and evil, by way of anticipation: And as to God's ſaying, *Behold the man is become as one of us, to know good and evil*, that is taken to be a bitter irony, to upbraid man with his fooliſh diſobedience and diſappointment.

But what particular tree, this tree of knowledge was, has been a matter of much conjecture; the vine, the apple, the common and Indian fig-tree, and wheat, tho' no tree, have all put in their claims. Goropius Becanus is moſt confident it was the Indian fig-tree; which notion, however, he did not borrow from Moſes Barcephas, as Sir Walter Raleigh ſuppoſes. The chief reaſons urged why it ſhould be this tree are, 1. The goodneſs of the fruit, and fairneſs of the tree. 2. The breadth of its leaves, very commodious for hiding the nakedneſs of Adam and Eve, which it is ſuppoſed they would cover aſſoon as ever they perceived it: 3. The largeneſs and thickneſs of the tree, very proper to conceal them, as they imagined, from the preſence of God. But here Becanus, from the words of the vulgate verſion, *in medio ligni, in the middle of the wood*, fancied they hid themſelves in the body of the tree itſelf, tho' the ſtem of the Indian fig-tree, notwithſtanding the extravagant ſize given it by ſome authors, be not very large. But tho' the generality of expoſitors are for the common fig-tree, yet what Moſes has ſo induſtriouſly concealed, is above the power of any to diſcover. Philo the Jew, according to his cuſtom, allegorizes what is ſaid of both theſe trees, ſuppoſing that no ſuch ever were, nor ever will be in the world.

Ver. 10. *And a river went out of Eden to water the garden.*] The particular deſcription of Eden is continued from this verſe to the end of the 14th, and in order to diſcover the true ſituation of the four rivers there ſpecified, we ſhall conſider them in the ſame order as they are mentioned by Moſes.

Ver. 11. *The name of the firſt is Piſon; that is it which compaſſeth the whole land of Havilah.*] In order therefore to find out the river Piſon, we muſt firſt endeavour to fix the ſituation of the land of Havilah; and here we cannot follow better guides than the ſacred writers. We read then of a country called Havilah, in Gen. xxv. 18. and 1 Sam. xv. 7. In the former of which places, Moſes acquaints us that the *Iſhmaelites dwelt from Havilah unto Shur, that is before Egypt, &c.* In the latter we are informed, that *Saul ſmote the Amalekites from Havilah, until thou comeſt to Shur, that is before Egypt.* In both which paſſages, by this expreſſion, from Havilah unto Shur, is probably meant the whole extent of that part of Arabia, which lies between Egypt to the weſt, and a certain channel or river, which empties itſelf into the Perſian gulph, to the eaſt, for that Shur was the weſtern extremity of this part of Arabia, is evident from Exod. xv. 22. where we read, that *Moſes brought Iſrael from the Red Sea, and they went out into the wilderneſs of Shur.* It ſeems manifeſt therefore, that Havilah was the eaſtern part of this tract of Arabia, and we accordingly find that authors have placed a people here, whoſe name, in all the variations of it that occur in different writers, retains viſible traces of the name of their anceſtor Havilah, or as it is written, more agreeably to the original Hebrew word, *Chavilah*. This region, for inſtance, is aſſigned to the Chaulothæi, by Eratoſthenes; to the Chauloſii, by Feſtus Anienus; to the Chablaſii, by Dionyſius Periegetes; and to the Chavelæi, by Pliny; all retaining in their name, moſt of the radical letters of the word Chavilah.

Where there is gold.] The gold of Arabia is much commended by authors both ſacred and profane. Diodorus declares (Lib. 2. and 3.) that, in Arabia, was found gold of ſo lively a colour, that it greatly reſembled the brightneſs of fire, and ſo fixed, that it wanted neither fire nor refining to purify it: And it may be eaſily made evident, that Ezekiel had regard to theſe parts when he ſays to the city of Tyre; *the merchants of Sheba and Raamah, they were thy merchants: They traded in thy fairs with the chief of all ſpices, and with all precious ſtones and gold.* Sheba and Raamah were places on the eaſtern coaſts of Arabia, not far from Havilah.

Ver. 12. *There is Bdellium and the onyx ſtone.*] Interpreters are much divided in their opinions of the ſignification of the Hebrew word *Bdolah*; ſome render it Bdellium, as our tranſlators; others pearls; ſome have aſſerted that it ſignifies the loadſtone; the carbuncle; the cleaſter: But of all theſe various opinions, the moſt probable, and which moſt divide the learned, are that which takes *Bdolah* for an aromatic gum, and that which takes it for pearls. The paſſage in the book of Numbers (chap. xi. ver. 7.) which is uſually quoted in defence of this laſt opinion ſeems to be ſo deciſive that no good objection can be raiſed againſt it, for Moſes, intending to deſcribe the Manna, declares that it was *like the ſeed of coriander, and the colour thereof as the colour of Bdolah.* Now it is evident from another deſcription of the ſame Manna, Exod. xvi. 14. and 31. that it was *white*, (according to the verſion of the Septuagint, and followed, ver. 31. in our common tranſlation) which is very appoſite to pearls; as alſo is the roundneſs of Manna, but in no wiſe to the Bdellium gum. Hence it is that the Talmudiſts mentioning this deſcription of Manna, inſtead of ſaying that its complexion reſembled that of Bdellium, affirmed it to be of the colour of pearls. But whether the Hebrew word be taken for pearls, or gum, a variety of authors ancient and modern, agree that both are to be found in the land of Havilah.

As to the Schoham, which is commonly render'd the Onyx-ſtone, it can eaſily be made evident that Arabia was formerly very productive of precious ſtones. Nearchus, who had ſailed the Perſian gulf, affirmed, as Strabo informs us, That there were many iſlands in that gulph, in which there were precious ſtones of an extraordinary fineneſs. Strabo likewiſe declares, that the riches of Arabia conſiſted in excellent perfumes and precious ſtones: And Pliny who employed all his laſt book in clearing this ſubject, very accurately deſcribes the countries that produce precious ſtones, and aſſures us, that the moſt valuable were tranſmitted from Arabia; and likewiſe adds, that the ancients were perſuaded that the onyx-ſtone was no where to be found but in the mountains of this country.

After this account of the land of Havilah and its productions, if there can likewiſe be found a river which encompaſſes (*i. e.* with a winding ſtream waſhes) *all* one ſide of this country, and has alſo a communication with three other rivers by one common channel, we ſhall then have diſcovered all the concurring marks whereby Moſes deſcribes the Piſon. Steuchus expreſsly mentions this river, and adds that it flows from the Euphrates, toward the Arabians of Havilah. Father Kircher, in the geographical map, he inſerted in his deſcription of the tower of Babel, deſcribes the four Moſaic rivers, and gives the name of Piſon to the weſtern channel that empties itſelf into the Perſian gulph: And Teixeira declares in his travels, from the Indies into Italy, that it runs into the Perſian gulph, towards Al-Katif near Bahrein Now Katif is a town on the eaſtern coaſt of Arabia, and Bahrein is an iſland of the ſame gulph about ten leagues from Katif.

Again, the etymology of the word Piſon, enables us in ſome meaſure, to diſtinguiſh the river ſo called; for moſt of the Hebrew grammarians derive it either from the verb *Puſch*, which ſignifies to *run out, to be full*, to *increaſe*; or from *Paſcha*, which ſignifies to *ſpread*; becauſe tides are ſo violent and high at that end of the Perſian gulph, that trenches were not a ſufficient defence againſt the irruptions into the neighbouring lands that are very ſoft and low. All that coaſt therefore is full of lakes, marſhes, and ſands, as Strabo obſerves. (l. 16.) In the time of Moſes, therefore, when the induſtry of man might not have oppoſed any boundaries to thoſe innundations, they, in all probability, were much more extenſive than they are at preſent: Conſequently the name Piſon, was the propereſt appellation of a channel that was ſo often apt to overflow; and the author of the apocryphal book called Eccleſiaſticus ſeems to allude to this etymology, where he declares of the deity, that *he filleth all with wiſdom as Phiſon*, Eccluſ. xxiv. 25.

This concurrence therefore, of the ſeveral marks given by Moſes, may juſtly incline us to believe we have diſcovered the true Piſon; and it will not be improper to add, that as Moſes wrote his hiſtory in Arabia Petræa, or ſome place not very remote from thence, this river was the neareſt to him of the four, and conſequently it was natural for him to mention it firſt. Ver.

Ver. 13. *And the name of the ſecond river is Gihon:*] Moſes has not affixed ſo many marks on this river, as on the Piſon; for this latter being once ſufficiently diſtinguiſhed, the ſituation of the Gihon would be eaſily diſcovered. The Piſon being known to be the firſt river, in reſpect to the place where Moſes wrote, it is but natural to ſuppoſe, that the Gihon, as being the ſecond, was the river next to it, and conſequently the eaſtern channel of the two, into which the Euphrates, after its conjunction with the Tigris, is again divided.

The ſame it is that compaſſeth the whole land of Ethiopia.] Our tranſlators follow the Septuagint in rendering the Hebrew name *Cuſh*, by Ethiopia, not meaning that in Africa, but this in Aſia: For the antients frequently mention a double Ethiopia, as many have obſerved; particularly Job Ludolphus (Comment. in Hiſtor. Æthiop. c. iii. n. 6. This land of Cuſh was the Suſiana of the antients; but is now called Khuzeſtan by the Perſians, and is a province of Iran, extending itſelf as far as the coaſt of the Perſian gulph, at the eaſtern outlet of Euphrates, which may therefore be conſidered as the very Gihon deſcribed by Moſes.

Ver. 14. *And the name of the third river is Hiddekel.*] The name of Hiddekel which Moſes gives this river, that of Dijlat, which it bears in the Levant or eaſt; and that of Tigris, by which it is denominated by the Europeans, are one and the ſame name, varied by different nations according to the idioms of their reſpective languages: And in order to confirm this opinion it will be ſufficient to obſerve, that taking away the aſpiration of Hiddekel, the word Dekel remained, which the Aſſyrians and Chaldeans changed to Dijlat; Pliny or thoſe who informed him, diſguiſed it into Diglito; and the Greeks, who gave to all ſtrange words, the turn and genius of their own tongue, inſtead of Diglis, called it Tigris; induced probably ſo to do, by the information they had received of the ſwiftneſs of this river, which was aptly denoted by the name Tigris.

The method obſerved by Moſes in reckoning up the four rivers proves, that the Hiddekel is no other than the Tigris. For, as in reſpect of the place where Moſes was writing, the Piſon was the neareſt to him, and ſo in natural order was to be named firſt; and then the Gihon, as being the channel that preſented itſelf next: So having paſt over this channel or river, and turning to the left hand to come back to the place where he pen'd his hiſtory, we meet with the Tigris in the third place, which therefore it was but natural for Moſes to mention in this order.

That is it which goeth towards the eaſt of Aſſyria.] Or rather *before Aſſyria*; Moſes, by Aſſyria, could only mean that one province which was firſt ſo called, and whereof Nineveh was the capital city; now the river Hiddekel or Tygris does run along before Aſſyria; ſo taken, and conſidered in reſpect of the place where Moſes was writing, ſince there was no going from thence directly to Aſſyria, without croſſing firſt the Tigris, as running *before it*, or on that ſide of Aſſyria, which lay next to the parts where Moſes then was. This ſenſe is followed by the learned Hebrician Arias Montanus; and the ſeventy interpreters, together with the authors of the vulgar Latin, and Syriac tranſlations, render the Hebrew word, *over-againſt*, or along the ſide of Aſſyria, not reſtraining it to the eaſtern ſide.

And the fourth river is Euphrates.] This river is called Pherath in the Hebrew, and the neighbouring people ſtill give it the appellation of *Frat*; for Euphrates is one of thoſe corrupt names which our tranſlators have borrowed from the Septuagint verſion, and which probably the Greeks, as Reland judiciouſly obſerved, took from the Perſians, who often ſet the word *Ab* or *Au*, which in their language, ſignifies water, before the name of rivers; of which name, and *Frat*, the name Euphrates is compounded. The other opinion, which forms that name from a conjunction of *Frat* with the preceding particle *hua*, in the Hebrew text, is abſurd; as ſuppoſing the Greeks became firſt acquainted with that river, by reading this paſſage of Moſes relating to the ſituation of Eden.

Moſes only names this river, without affixing any mark of diſtinction on it; and that for theſe two reaſons; partly becauſe the other three being diſcovered and known, this laſt could not but be eaſily diſtinguiſhed; and partly becauſe its largeneſs and neighbourhood render'd it ſufficiently known, among the people to whom he writ.

Having thus diſcovered the four rivers mentioned by Moſes, in relation to the earthly Paradiſe, or the garden of Eden, we think we may venture to declare, that Eden was placed upon the united ſtream of Hiddekel or Dijlat (called Tigris by the Europeans) and of Frat or Euphrates. This united ſtream is called by the Arabs, *Shat al Arab*, that is, *the river of the Arabs*; and it begins two days journey above Baſrah, and about five leagues below, divides again into two or three channels, which empty themſelves into the Perſian gulph. By this hypotheſis, the *Shat al Arab* is the river paſſing out of Eden, which river, conſider'd according to the diſpoſition of its channel, and not according to the courſe of its ſtream, divides into four heads, or different branches, which make the four rivers mention'd by Moſes; two below, *viz.* the two branches of the Shat, which ſerve for the Piſon and Gihon; and two above, *viz.* the Frat and Dijlat, or the Euphrates and Hiddekel. According to this diſpoſition, the weſtern branch of the Shat will be Piſon, and the adjoining part of Arabia, bordering on the Perſian gulph, will be Havilah; and the eaſtern branch will be the Gihon, encompaſſing the country of Cuſh or Khuzeſtan, a province of Iran, as it is ſtill named by the Perſians.

Ver. 17. *But of the tree of the knowledge of good and evil, thou ſhalt not eat of it.*] That the trial of man's obedience ſhould be by ſuch a prohibition as is mentioned by Moſes, ſeems perfectly rational, and adapted to the ſtate of innocence; no moral precept could have been at all proper for that purpoſe, becauſe there was ſcarce a poſſibility of their tranſgreſſing any ſuch: it muſt therefore have been ſome indifferent action, neither good nor evil in itſelf, but ſo far only as it was commanded or forbidden. And what ſo natural and agreeable to the ſtate of our firſt parents (conſidering they were to live in a garden) as the forbidding them to eat of the fruit of a certain tree in that garden? a tree near at hand, and which might give them every moment an opportunity of ſhewing their obſervance of the Divine command, by their abſtaining from it.

And this takes off the objection againſt the puniſhment inflicted on man for his diſobedience, as too ſevere, and no way proportionable to the offence; for we are deceiv'd, if we ſuppoſe that good and evil are only in the nature of the things, and not in the commands and prohibitions of God. And conſidering this crime to have been a downright rebellion againſt God, and committed againſt the cleareſt conviction of conſcience, with other aggravating circumſtances, it will appear to have been a crime ſo heinous, that nothing can now be ſuppoſed to reſemble it.

For in the day thou eateſt thereof thou ſhalt ſurely die.] It is in the Hebrew, *dying thou ſhalt die*, to denote the certainty of it, not that Adam's death was to be inſtantaneous to his eating the forbidden fruit. The true meaning of the words is, he ſhould certainly die in conſequence of that ſtate of mortality to which he would be ſubject ment he tranſgreſſed the Divine command.

Ver. 18. *And the Lord ſaid it is not good that the man ſhould be alone.*] What an endearing inſtance is this of God's compaſſion to his new creature! It is as if he had ſaid, I know that ſolitude will be an uncomfortable ſtate for man, I will therefore provide a ſuitable companion for him, to heighten his reliſh of the Paradiſe wherein I have placed him.

Ver. 20. *And Adam gave names to all cattle*, &c.] The firſt thing which Adam did, after his introduction into the delightful garden of Eden, was to give names to all the beaſts and birds which preſented themſelves before him, not only for that purpoſe, but to perform their homage, as it were, and make Adam ſenſible that there was none among them fit to be a companion for him.

Ver. 21. *And the Lord God cauſed a deep ſleep to fall upon Adam*, &c.] Whereby he was render'd inſenſible of the pain which he might have experienced in the opening his ſide, if his mind had not been wholly intent upon ſomething elſe; as it was in this ſleep, which was accompanied with an *ecſtaſy* (ſo the ſeventy interpreters tranſlate this word) wherein was repreſented to his mind, both what was done to him, and the myſtery of it, as appears by verſes 23, 24.

And he took out one of his ribs.] It is fit here to be obſerved, that God did not form Eve out of the ground, as he

A MAP shewing ye Situation of PARADICE and ye Country Inhabited by yt PATRIARCH Design'd for the better Understanding of SACRED HISTORY

60 65 70 75

40 35 30

CILICIA

R. Cydnus R. Pyramus

Tarshish Adana Issus

Antitaurus M.

Niphates M.

The Head of the Tigris.

Taurus M.

GAUZANITIDA

MESOPOTAMIA

Amanus M.

PADAN ARAN

Haran Nahors Carrhæ Aran Nahraim Caram

Alexandria

SYRIA

CYPRUS I. Salamine

Antioche

R. Chaboras

R. Orontes

Petr

Num. XXII. v. 22

Tripoli

THE MEDITERRANEAN SEA

Eden Byblis Hemat Sidon Tyre Veneret Dan Paradisur

Libanus Damascus

R. EUPHRATES

Antilibanus BASAN Gilead M.

Gen. XXVIII

Cæsarea Capernaum Antipatris Japhon Joppa Sichem Tiberias Gilead Mizpa

Rabba Abel

Ascalon Ephraim Bethaven Josh. X. v. 12

Gaza Bersheba Gerar Beer Cades Berne SALEM JERUSALEM Bethlehem Zoar Migdal Eder

R. Jordan R. Arnon

Lasa Sodom Gomorrha JUDEA Adama Seboim Zoana Petra

Numb. XXIII. v. 1.

Ramesses SUR SEIR

ARABIA DESERTA

ARABIA PETRÆA

Sabeans

ARABIAN GULF

ARABIA FELI

65 70 75

I. Hutchinson Sculp.

75 80 85 90

THE CASPIAN SEA

ARMENIA THE GREATER

M.

Gordiean Mount.

MEDIA

NOAH'S ARC

MOUNT ARARAT Gen. VIII. v. 4

Zagrus M.

ASSYRIA or ADIABENA

ANITIDA

OTAMIA Mausar

Iona II:III

NINIVEH

ELYMAIDA

UR Gen XI. v. 31

Seleucia

R. Tigris

URO R. Naarsares

Pethor

BABEL

Ctesiphon

Parchoatras M.

Num. XXII. v. 22

Apame

COSSEENS

Susa

UPHRATES

Resipha

BABELONIA

EDEN Gen. III. v. 23

Aracca

CHUS or SUSIANA now calld CHUZESTAN

R. Eulæus

R. Choaspes

R. Oroatis

Talatha

Exod. XVII. v. 8.

R. GIHON

PISON R.

Anuchta

ELYMEENS

Messena V.

Cheder N.

Rasnevallum

Pelodes

DESERTA

Tereden

Nagira

Calatua

THE PERSIAN GULF

ELIX

A Scale of English Miles 60 to a Degree.

10 20 30 40 50 60 80 100 120 140

75 80 85 90

he had done Adam; but out of his ſide, that he might kindle the greater love and tenderneſs between them, as parts of the ſame whole. Whereby he alſo effectually recommended marriage to all mankind, as founded in nature, and as the re-union of man and woman.

Ver. 23. *And Adam ſaid this is now bone of my bone*, &c.] Now indeed I have found, what I could not ſee before among all God's creatures, *another ſelf*.

She ſhall be called woman.] She ſhall partake of my name, as ſhe doth of my nature; for he called her *Iſchah*, as he was called *Iſch*, in the Hebrew.

Ver. 24. *Therefore ſhall a man leave his father and mother*, &c.] It may properly be asked, whether theſe words were ſpoken by Adam, or added by Moſes as a precept he receiv'd from God? The latter ſeems to be confirmed by the words of our bleſſed Saviour, Matt. xix. 4, 5. *And he anſwered and ſaid unto them, Have ye not read, that he which made them at the beginning, made them male and female? And ſaid for this cauſe ſhall a man leave father and mother*, &c.

And they ſhall be one fleſh.] It ſhould ſeem that the Deity, by creating, and joining together but one man and one woman in the beginning, intended mankind ſhould be ſo propagated, and not by polygamy.

Ver. 25. *And they were both naked — and were not aſhamed.*] Their minds were immaculate, and they were not conſcious of any ſentiment or tendency of mind that could poſſibly affect them with the guilty impreſſion of ſhame.

CHAP. III.

1 *The ſerpent deceiveth Eve.* 6 *Man's ſhameful fall:* 9 *God arraigneth them.* 14 *The ſerpent is curſed.* 15 *The promiſed ſeed.* 16 *The puniſhment of mankind:* 21 *Their firſt cloathing:* 22 *Their caſting out of Paradiſe.*

NOW the ſerpent was more ſubtil than any beaſt of the field which the LORD God had made: and he ſaid unto the woman, Yea, hath God ſaid, Ye ſhall not eat of every tree of the garden?

2 And the woman ſaid unto the ſerpent, We may eat of the fruit of the trees of the garden:

3 But of the fruit of the tree which *is* in the midſt of the garden, God hath ſaid, Ye ſhall not eat of it, neither ſhall ye touch it, leſt ye die.

4 And the ſerpent ſaid unto the woman, Ye ſhall not ſurely die.

5 For God doth know that in the day ye eat thereof, then your eyes ſhall be opened: and ye ſhall be as gods, knowing good and evil.

6 And when the woman ſaw that the tree *was* good for food, and that it *was* pleaſant to the eyes, and a tree to be deſired to make one wiſe; ſhe took of the fruit thereof, and did eat, and gave alſo unto her husband with her, and he did eat.

7 And the eyes of them both were opened, and they knew that they *were* naked: and they ſewed fig-leaves together, and made themſelves aprons.

8 And they heard the voice of the LORD God walking in the garden in the cool of the day: and Adam and his wife hid themſelves from the preſence of the LORD God amongſt the trees of the garden.

9 And the LORD God called unto Adam, and ſaid unto him, Where *art* thou?

10 And he ſaid, I heard thy voice in the garden: and I was afraid, becauſe I *was* naked, and I hid myſelf.

11 And he ſaid, Who told thee that thou *waſt* naked? Haſt thou eaten of the tree, whereof I commanded thee, that thou ſhouldſt not eat?

12 And the man ſaid, The woman, whom thou gaveſt *to be* with me, ſhe gave me of the tree, and I did eat.

13 And the LORD God ſaid unto the woman, What *is* this *that* thou haſt done? And the woman ſaid, The ſerpent beguiled me, and I did eat.

14 And the LORD God ſaid unto the ſerpent, Becauſe thou haſt done this, thou *art* curſed above all cattel, and above every beaſt of the field: upon thy belly ſhalt thou go, and duſt ſhalt thou eat all the days of thy life.

15 And I will put enmity between thee and the woman, and between thy ſeed and her ſeed: it ſhall bruiſe thy head, and thou ſhalt bruiſe his heel.

16 Unto the woman he ſaid, I will greatly multiply thy ſorrow and thy conception. In ſorrow thou ſhalt bring forth children: and thy deſire *ſhall be* to thy husband, and he ſhall rule over thee.

17 And unto Adam he ſaid, Becauſe thou haſt hearkned unto the voice of thy wife, and haſt eaten of the tree of which I commanded thee, ſaying, Thou ſhalt not eat of it: curſed *is* the ground for thy ſake; in ſorrow ſhalt thou eat *of* it all the days of thy life.

18 Thorns alſo and thiſtles ſhall it bring forth to thee: and thou ſhalt eat the herb of the field.

19 In the ſweat of thy face ſhalt thou eat bread, till thou return unto the ground; for out of it waſt thou taken: for duſt thou *art*, and unto duſt ſhalt thou return.

20 And Adam called his wife's name Eve, becauſe ſhe was the mother of all living.

21 Unto Adam alſo and to his wife did the LORD God make coats of skins, and cloathed them.

22 ¶ And the LORD God ſaid, Behold, the man is become as one of us, to know good and evil. And now leſt he put forth

his hand, and take alſo of the tree of life, and eat, and life for ever:

23 Therefore the LORD God ſent him forth from the garden of Eden, to till the ground, from whence he was taken.

24 So he drove out the man: and he placed at the eaſt of the garden of Eden, Cherubims, and a flaming ſword which turned every way, to keep the way of the tree of life.

Euſebius obſerves, that Moſes having ſettled the great doctrines of the creation of the world, and the dignity of man, made in the image of God, proceeds very wiſely to inſtruct the Iſraelites, that there are none ſo happy, but, without due care and watchfulneſs, may become moſt miſerable, there being always hovering about every man an envious wicked Dæmon, an implacable enemy to the good, and, from the beginning, a wily underminer of mens ſalvation.

The conciſe manner, in which the fall of our firſt parents is related by Moſes, being, at firſt view, incumbred with ſome improbabilities, ſeveral learned and pious men have been inclined to believe, the whole ought to be taken in an allegorical ſenſe, alledging that the ancients, and particularly the eaſtern nations, had two different ways of delivering their divinity and philoſophy, a popular, and a myſterious or hidden one: which dubious ſort of ſtyle the ſcripture often makes uſe of, in explaining natural things; ſometimes, in accommodating itſelf to the capacities of the people, and at other times, to the real, but more veiled truth; and that to obviate the many difficulties which occur in the literal hiſtory of this ſad cataſtrophe, the ſafeſt way is to underſtand it as a parabolical ſtory, under which the real circumſtances are diſguiſed and concealed, as a myſtery not fit to be more explicitly declared.

But tho' it cannot be denied, that ſome of the ancient philoſophers affected ſuch an allegorical way of writing, to conceal their notions from the vulgar, and keep their learning within the bounds of their own ſchools, yet it is apparent that Moſes had no ſuch deſign, and as he only takes upon him to relate matters of fact juſt as they happen'd, without any intermixture of art or diſguiſe, it cannot be ſuppoſed but that this hiſtory of the fall is to be taken in a literal ſenſe, as well as the reſt of his writings.

Ver. 1. *Now the ſerpent was more ſubtil than any beaſt of the field.*] The firſt objection made to the letter of this hiſtory is in relation to the ſerpent, and particularly the improbability of his having the uſe of ſpeech, and rational diſcourſe; for to ſuppoſe an evil ſpirit, or the devil, made uſe of the organs of this animal, has, according to the objectors, no foundation in the text of Moſes, who attributes the ſeduction of Eve to the natural craftineſs of the ſerpent only. Beſides, the very ſpeech of ſuch an animal, if Eve had taken it to be dumb, muſt have ſo terrified her, that ſhe would ſcarce have ſtaid and entred into a conference with it. And if the ſerpent had originally the gift of ſpeech, but loſt it, as a puniſhment for his crime in ſeducing the woman, Moſes would ſurely not have paſſed it over in ſilence, and mentioned ſo ſmall a penalty as going on his belly, and licking the duſt; the meaning of which words it is not eaſy to explain, unleſs we ſuppoſe that the ſerpent did before walk upright; for if he crept from the beginning, it ſeems ridiculous to impoſe, as a puniſhment for a crime, what he was by nature ſubject to.

To all this it is anſwered, that as Moſes contents himſelf with relating facts as they appeared, without any comment or explication; he makes the ſerpent, it is true, who was the viſible inſtrument, to have been the ſeducer of the woman, and ſays nothing of the latent efficient cauſe; for which reaſon ſome of the ancient Jews were of opinion, that the whole paſſage is to be underſtood of a real ſerpent, which creature they ſuppoſe had originally the gift of reaſon and ſpeech; ſo that Eve might well have underſtood him. Joſephus ſuppoſes that all creatures, at that time, uſed the ſame language, and that the ſerpent converſing familiarly with Adam and Eve, excited by envy of their happineſs, maliciouſly perſuaded the woman to taſte the tree of knowledge; for which, among other puniſhments, he was deprived of the uſe of ſpeech, and of his feet, and obliged, ever after, to crawl on the ground. Of the ſame opinion are Aben Ezra and others. Others, thinking this too incredible, have imagined that it was not a real ſerpent, but only the devil under that name: But this opinion is no leſs liable to exception, For tho' the devil is frequently ſtiled in ſcripture *the ſerpent*, and the *old ſerpent*, yet why he ſhould be called *the moſt ſubtle beaſt of the field*, we cannot conceive; neither will the puniſhment inflicted on the ſerpent ſuffer us to doubt but that a ſerpent's body, at leaſt, was employed in the tranſaction.

The moſt common, therefore, and indeed the only probable opinion is, that it was the devil, ſome wicked and malicious ſpirit (probably the chief of thoſe beings) who envied the happineſs of mankind, and was reſolved to reduce them to the ſame miſerable condition with himſelf and his apoſtate companions; and that to effect his purpoſe he made uſe of a ſerpent's body as the propereſt organ for the ſucceſsful accompliſhment of his fraud. And this ſeems reaſonable, not only from the improbability of a brute beaſt's over reaching mankind in their higheſt pitch of underſtanding, but from the atteſtations of other parts of Scripture, where the devil is called the *old ſerpent*, and is, by our Saviour himſelf, ſaid to have been *a murtherer from the beginning*, or the firſt creation, alluding to his miſchievous deſtruction of mankind at that time: The author of the Book of Wiſdom, who was well acquainted with the doctrines of the Jewiſh church, alſo telling us, that *by envy of the devil death came into the world.* Wiſd. ii. 24.

Why the devil ſhould chuſe the body of a ſerpent rather than that of any other creature, was probably on account of that ſubtlety attributed to him by Moſes; which may not, perhaps, ſo much denote the craft and inſidiouſneſs, as the familiar and inſinuating nature of this creature. That the ſerpent, before the fall, was mild and gentle, and more familiar with man than any other creature; and that he did not then creep on the ground, but went erect, and had by his engaging behaviour gained, in ſome meaſure, the good will of our firſt parents, is not only the ſentiment of both Jews and Chriſtians, (Joſeph. Antiq. l. i. c. i. Sect. 4. Baſil. Homil. de Paradiſo. Damaſcen. de Orthodox. Fid. l. ii. c. x.) but ſeems likewiſe to have ſome foundation in Scripture: For when God declares, that he will put enmity between the ſerpent and the woman, and between his ſeed and her ſeed it muſt be implied that there was ſome kind of friendſhip between them before.

It is no way unreaſonable therefore to ſuppoſe, that this creature was beloved both by Adam and Eve: She eſpecially might be delighted with it; ſhe laid it perhaps in her boſom, adorned her neck with its windings, or made it a bracelet for her arms. So that its being ſo intimate with the woman, made it the propereſt inſtrument for the devil's purpoſe, who ſliding into it, might wantonly play before her, until he inſenſibly brought her to the forbidden tree, and then twiſting round its branches, might take of the fruit and eat, to ſhew her, by experience, that there was nothing of death contained in it, before he began to ſpeak to her; and his ſpeech might be the leſs ſurprizing to her, becauſe ſhe might probably think (as he might poſitively affirm) that this new acquired faculty proceeded from the virtue of the fruit.

But this conjecture is ſtill more probable, if we will but allow that the ſerpent, whoſe body the devil poſſeſſed, was not of a common ſpecies, but ſomething like that flying fiery ſort, which, as we are told, are bred in Arabia and Egypt. They are of a ſhining yellowiſh colour like braſs, and by the motion of their wings, and vibration of their tails, reverberating the ſun beams, make a glorious appearance. Now if the ſerpent, whoſe body the devil abuſed, was of this kind (tho' perhaps of a ſpecies far more ſplendid) it was a proper creature for his purpoſe: For theſe ſerpents are in Scripture called Seraphs or Seraphim, and gave name to thoſe bright angelical beings whom we commonly underſtand by that appellation: It being very probable, from the repreſentations tollerated of them in the Jewiſh church, that the Angels, when they miniſtred to Adam and Eve, were wont to aſſume certain ſplendid forms; ſome of them the form

of

of *Cherubim*, or beautiful flying oxen, and others the ſhape of *Seraphim*, winged and flying ſerpents, the devil therefore might uſurp the organs of one of theſe ſhining ſerpents, which by his skill in natural cauſes he might improve into ſuch a ſurpaſſing brightneſs, as to repreſent to Eve the angelical appearance of the Schechinah, to which ſhe was accuſtomed: and having done this, it was no wonder that he ſo eaſily deceived her.

And he ſaid unto the woman, yea, hath God ſaid, ye ſhall not eat of every tree of the garden?] This rather looks like the concluſion of a diſcourſe than the beginning: And it is not improbable, that the tempter, before he ſpake theſe words, repreſented himſelf as one of the heavenly court; who came, or was ſent, to congratulate the happineſs God had beſtowed upon her in paradiſe; which was ſo great, that he could not eaſily believe he had denied them any of the fruit of the garden. He deſired therefore to be ſatisfied from her own mouth of the truth of what he pretended to have heard, or to know how they underſtood the command of God.

Ver. 6. *And when the woman ſaw the tree was good*, &c.] The ſerpent having gained the ear of Eve, ſhe looked ſo long upon the forbidden fruit, that ſhe had not only an appetite to it, as *excellent food*, but was delighted with its amiable colour; and was alſo ſtrongly poſſeſſed, by the perſuaſion of the old ſerpent, that her mind would be no leſs pleaſed than her palate, by an increaſe of knowledge and wiſdom. There were powerful temptations; ſhe thought them irreſiſtable; ſhe yielded, *and did eat*.

And gave alſo unto her husband with her.] It is probable, that he, after ſome reluctance, was prevailed on, by her charms and endearments, to violate the command, contrary to his ſenſe and duty, and to ſhare the doom which God's indignation for her tranſgreſſion ſhould bring upon her, Fatal tenderneſs!

Ver. 7. *And the eyes of them both were opened*, &c.] Not in the ſenſe promiſed by the deluding ſerpent, but in one extremely different. For they now ſaw their folly and made melancholly reflections upon what they had done.

And they knew or felt, that they were naked.] A cold ſhivering ſeized them, and they grew ſenſible that they were diveſted of their intellectual ornaments, they alſo bluſhed at their bodily nakedneſs of which they before were not aſhamed.

And they ſewed fig-leaves together, &c.] They twiſted or platted the pliant branches of the fig-tree round their waiſts, ſo that that the broad leaves hanging down might ſerve them inſtead of aprons: For we muſt not imagine that they ſewed the leaves together, which is more than the words of Moſes imply, ſince the Hebrew word, which is tranſlated *ſewed*; ſignifies no more than to *put together*, to *apply*, or *fit*, in which ſenſe it is uſed, Job xvi. 15. and Ezek. xiii. 18. And the word which we render *leaves*, ſignifies alſo *branches of trees*, ſuch as were fit to make booths, or bowers; Nehem. vii. 15.

Ver. 8. *And they heard the voice of the Lord walking in the garden.*] The ſound of the *majeſtic preſence*, or glory of the Lord, approaching nearer and nearer to the place where they vainly hoped to lie concealed. The walking may be referred to *voice*, as well as to the Lord, ſignifying that the awful ſound of the *Divine Majeſty's* approach came ſtill nearer and made a lowder noiſe to terrify their ſouls. For thus the word *walk* is applied to the voice of the trumpet at the giving of the law, when Moſes ſays of it (Exod. xix. 19.) *it walked, or increaſed, and grew ſtronger*.

In the cool of the day.] When the wind began to blow: *In the wind of the day*, as it is in the Hebrew, that is, towards the evening, as moſt underſtand it; for then there was wont to be a gentle breath of wind as Ariſtotle obſerves of his country, when he ſays, it was uſual for *the Weſt Wind to blow, towards the cloſe of the day*. Which being a ſoft and gentle gale, the ſound they heard was the more ſolemn and aſtoniſhing, and ſeem'd to be the harbinger of a dreadful ſtorm.

Adam and his wife hid themſelves from the preſence of the Lord.] The conſciouſneſs of their guilt rendered them incapable of ſuſtaining the view of that tremendous preſence; they were chill'd with horror, and fled away, to ſhroud themſelves in unavailing ſhade.

In all probability, the divine Schechinah was no longer array'd in the affable majeſty he aſſumed, amidſt the condeſcention of his former viſits, and which rendered his appearance ſupportable to his then favour'd creatures. He now was cloathed with terrors, his radiant ſmiles, that once were the heavenly ſolace of their ſouls, were loſt in frowns of indignation, and he perhaps advanced towards them, in a tempeſt of ſuch flames as kindled mount Sinai, at the promulgation of the law.

Ver. 9. *And the Lord God called unto Adam, and ſaid unto him, where art thou?*] Why doſt thou fly from the preſence of thy maker, in this unuſual manner? What induces thee to hide thy ſelf in gloomy coverts, like the beaſts of the forreſt? Come forth, and acquaint me with the reaſon of this timorous conduct.

Ver. 10. *And he ſaid, I heard thy voice, and I was afraid, becauſe I was naked*, &c.] I trembled at the ſound of thy approaching preſence, and durſt not preſent myſelf before thee, becauſe I beheld myſelf naked!

Ver. 11. *And he ſaid who told thee that thou waſt naked? &c.* To what cauſe doſt thou owe this ſudden diſcovery? Is then the nakedneſs of which thou art conſcious, thy only motive for concealing thyſelf from thy Lord and benefactor? Or haſt thou violated my command, and eaten of the fruit from which I enjoin'd thee to abſtain?

Ver. 12. *And the man ſaid, the woman whom thou gaveſt to be with me, ſhe gave me of the tree*, &c.] I confeſs my guilt, into which I was enſnared by her whom thou gaveſt me for my ſolace. Thus are we apt to palliate our own Crimes, by charging them on others, when we ought to take the imputation to ourſelves.

Ver. 13. *And the Lord God ſaid unto the woman, what is this thou haſt done?*] What could be thy inducement to act in this inexcuſable manner?

And ſhe ſaid the ſerpent beguiled me, &c.] My unſuſpecting innocence was betray'd by the ſubtlety of the ſerpent. She was as willing as her husband to transfer the guilt of her conduct upon another. But God undoubtedly convinced them both of the enormity of their offence, and the miſerable condition into which it had involved them. Which ſhews the infinite mercy of the benign creator who was unwilling to abandon them in their deſtitute ſtate, and was deſirous to ſave them when they had loſt themſelves.

It has been objected that it would have been but juſt, that ſome good angels ſhould have ſuccoured a poor weak woman, and that a perſon who had ſo great a price ſet upon her head, as the ſalvation of all mankind, might well have deſerved an angelic guard. 'Tis likewiſe added, that it ſeems to reflect upon the wiſdom and goodneſs of God himſelf to ſuffer his whole creation, which he had been ſo many days in forming, to be ruin'd in a moment's time by a malicious ſpirit; and they think it very extraordinary that the God of mercy ſhould abandon a poor young creature to the malignant wiles of an old crafty devil, and damn all her poſterity, for her not being ſo cunning as her enemy.

To all which it may be anſwered, that theſe allegations are grounded upon a miſtake common to the objectors and ſome of the ancient heathens, that a good and juſt God could not permit evil among free agents, which is a ſuppoſition that ariſes from another unreaſonable miſtake, *viz. that a juſt and wiſe God cannot permit evil at all.* Now it is true, that there are ſome parts of natural *evils* which God could not permit, ſuch, for inſtance, as might happen to the inanimate parts of the creation, as any blunder'd irregular formation of their parts, any defect in their nature or conſtitution; for all ſuch evil as this muſt then needs proceed from God, who gave them this irregular nature, in which they could have no hand themſelves. Therefore we freely own, God cannot permit evil of this kind. But the queſtion is, whether he cannot permit moral evil among free agents, and unleſs we grant that he could, it is impoſſible there can be any ſuch being as a free agent: For if God could not permit evil, then man could do nothing but good, his actions would all be determined on one ſide, and conſequently he could no more be ſaid to be free, than a ſtone is ſuch, when it neceſſarily falls downwards. Nor does this permiſſion at all reflect upon God's goodneſs; for he only gives his free-will and power to his creatures, which is an act of beneficence, but it is owing to their own voluntary ill uſe of it that they commit

commit evil. The only difficulty therefore ſeems to be how to think God ſhould permit an evil of ſo vaſt a conſequence as the diſobedience of our firſt parents.

In anſwer to which, it muſt be granted that Adam and Eve were free agents, and therefore all the reſtraints God could lay upon them to reſiſt the devil's temptations, muſt be ſuch as were conſonant to their free-will. For if the deity had given them ſuch powerful influxes of his ſpirit, as would have render'd it impoſſible for them to ſin, he muſt have alter'd their natures, and have changed them from *free* to *neceſſary* agents, and then they would have been over-ruled by as abſolute an impulſe, as operates on ſtones and trees. All that we can ſuppoſe reaſonable for God to do, is to diſpenſe to them ſuch abundant meaſures of his grace, as might enable them to encounter the ſtrongeſt temptations; but yet in ſuch a manner as might be conſiſtent with their reaſon and free-will. Now if ſuch an angelic guard, as ſome have thought neceſſary to preſerve them from ſinning, had been ſo continually about them as to prevent the devil from propoſing any temptation; if they had ſupernaturally over-ruled the organs of our firſt parents bodies, or the inclinations of their minds, from the leaſt tendency to evil, God then would not have dealt with them as human creatures; but as brutes. Beſides, he placed them in a ſtate of probation; but to have over-ruled their actions and determined them only on one ſide, would have been to have acted counter to his deſign, it would have been to have put them to a trial, and at the ſame time to have render'd it impoſſible for them to be tried. So that let the miſcarriage be of ever ſo great conſequence, we cannot ſuppoſe, that God ſhould act contrary to his wiſdom and eternal reaſon, for the prevention of it.

I may add too that what God did not by his *abſolute power* hinder before, he did by his *mercy* ſufficiently repair in the event. For immediately after the fall, God the Father agreed to the mediatorſhip of his Son, and by this wonderful condeſcenſion, after ſo great a provocation, his goodneſs is now much more abundantly manifeſted, than it would have been by the prevention of the offence; as men are more ſenſibly affected, with a pardon graciouſly offered after the conviction of a crime, than they are by a diſpenſation for it, or a connivance at it.

Ver. 14. *And the Lord ſaid unto the ſerpent thou art curſed, &c.*] It is obſerved by Tertullian, that tho' God inflicted puniſhments on Adam and Eve, yet he did not *curſe* them, as he did the ſerpent, *ut reſtitutionis candidatos*, they ſtanding fair for reſtitution to his favour.

Upon thy belly ſhalt thou go, &c.] We are not to ſuppoſe that God Almighty was any ways offended at the ſerpent, becauſe the devil had deceived our firſt parents by the miniſtration of his organs; but he created this change in his body, that it might remain as a monument of the unhappy fall; of God's averſion to ſin; and to deter men from the commiſſion of that which brought ſo much vengeance with it. As for the original reptility of the ſerpent, it is plain from this hiſtory that it is falſe; and we ſuppoſe the change to be from ſuch a radiant *Seraph*, as was before mentioned, to a mean creeping ſnake.

Ver. 15. *I will put enmity between thee and the woman, and between thy ſeed and her ſeed.*] An irreconcileable averſion, throughout all generations. Which is true of the ſerpent literally underſtood, between whom and mankind there is ſuch an antipathy, that it diſcovers itſelf both in the natural and ſenſitive faculties of them both. But this is far more true of the *ſpiritual ſerpent*, the devil, and his angels who joined with him in his apoſtacy, and the woman and her ſeed, in whom theſe words are more literally fulfilled.

It ſhall bruiſe thy head.] That ſeed of the woman ſhall deſpoil thee of thy power, (meaning the devil) and aboliſh thy tyranny. For in the head of the ſerpent, to which there is here an alluſion, lies his ſtrength. And therefore Mr. Mede has rightly interpreted the *ſerpent's head*, to ſignify the *devil's ſovereignty*; and that ſovereignty is the power of death: Which headſhip of the devil, the *ſeed of the woman* (that is *Chriſt the Lord*) hath broken in pieces, and at laſt will utterly deſtroy.

And thou ſhalt bruiſe his heel.] This victory over the devil was not to be acquired without blood, for that malignant ſpirit did his utmoſt to deſtroy the ſeed, but that was impracticable, and he could only aſſault his lower part (called here the heel) *viz.* his body, which, by his inſtruments, he perſecuted, and at laſt crucified. By which very means (ſo admirable was the wiſdom and goodneſs of God) the ſeed of the woman conquer'd the devil. For Chriſt was literally the ſeed of the woman, and not of the man, being born without his inſtrumentality, of a pure virgin. God in this promiſe was infinitely gracious to our father Adam; who having been ſeduced by his wife, to eat the forbidden fruit, might have entertain'd an irreconcileable averſion to her, had not the Deity condeſcended to prevent it by making this merciful promiſe of a Redeemer, to depend upon his union with his wife, from whom he aſſures them, one ſhould deſcend, who ſhould repair the loſſes they had ſuſtain'd.

Ver. 16. *Unto the woman he ſaid,*] Next to the ſerpent the woman receives her ſentence, becauſe ſhe was more in fault than Adam, being guilty of her own perſonal ſin, and of her husband's alſo.

In ſorrow ſhalt thou bring forth children.] Brute creatures are obſerved to bring forth their young with far leſs pain and difficulty, and danger, than women commonly experience in their labour.

And thy deſire ſhall be to thy husband.] That is, it ſhall be ſubject to him, as the *vulgar latin*, and Aben Ezra expound this phraſe.

Ver. 17. *And unto Adam he ſaid — curſed ſhall the ground be, &c.*] It is not at all abſurd that the earth ſhould be curſed for the tranſgreſſion of man; ſince ſuch a conduct is agreeable to the general opinion of mankind in circumſtances of the like nature. The ancient heathens had not only their *piacula*, things accurſed, by way of tranſmutation of puniſhment, and their *dies nefandi*, accurſed times; but even their *campi ſceleratı*, accurſed fields. Thoſe are greatly miſtaken who imagine this curſe of the earth by God Almighty, was an effect of his anger, when it is only the reſult of a wiſe and equitable juſtice, ſince it was but a preſent puniſhment of man who had offended, and who was to ſuffer by the conſequences of this curſe, when he, by the ſweat of his brows, was obliged to keep it in an ordinary ſtate of fertility, much inferior to its paradiſiacal fruitfulneſs.

Ver. 21. *And unto Adam and his wife did the Lord God make coats of ſkins,* &c.] Judgment being paſſed on all that were concerned in this unhappy affair, the ever merciful creator condeſcended to furniſh the dejected pair with a proper cloathing to defend them from the ſeverities of the air, which was now to degenerate from its original ſerenity and genial temperament. There is no neceſſity for ſuppoſing that either the Deity himſelf, or ſome angel made them their coats of skin, for the Hebrew language attributes many things to God, which are not done by his immediate act, but ſometimes by his direction, and ſometimes by the permiſſion of his ordinary providence. So here the coats are ſaid to be made by God, whereas 'tis probable, that our firſt parents only received inſtructions how to ſhape them, or only, perhaps, becauſe they were the gift of God, who having made a moſt gracious covenant with them, it ſeems not unreaſonable to ſuppoſe, that he alſo ſignified to them, they ſhould, for the confirmation of it, offer ſacrifices to him. By the blood of which, covenants were ratified in future times, from this example. For it is not likely that the beaſts, whoſe skins were appropriated to the cloathing of Adam and Eve, died of themſelves; or that they were killed merely for this purpoſe, or to furniſh them with food. In all probability therefore they were ſlain, by the expreſs order of God, for a ſacrifice to him (the better to repreſent to our firſt parents their guilt) and he directed coats to be made of the skins of thoſe beaſts to cloath the penitent offenders.

Ver. 22. *Behold the man is become like one of us.*] Man, in this place, includes woman, and theſe words are generally thought to have been ſpoken ſarcaſtically, to reprove their great folly in thinking to increaſe their knowledge whether God would or no. This expreſſion, *like one of us*, is ſuppoſed by ſeveral commentators, plainly to inſinuate a plurality of perſons in the Godhead. Others imagine that the Deity addreſſed this diſcourſe to the angels, who are ſometimes called Gods. But the former opinion ſeems moſt conſonant to truth.

And now leſt he put forth his hand, &c.] This ſeems to be an incompleat form of ſpeech, ſomething concluſive from it being omitted, as *let us diſplace him from this garden*, or ſome ſuch expreſſion. This paſſage likewiſe ſeems to be a continuation of the bitter irony couched in the

firſt

firſt words of the verſe, and the whole may be paraphraſed thus: Man, by eating of the forbidden fruit, has already render'd himſelf as competent a judge of the nature of good and evil as one of us, and therefore, leſt he ſhould prove our equal in immortality, as well as in knowledge, let us defeat the intentions of this aſpiring rival, by removing him from the garden which he imagined would dignify him with ſuch godlike qualifications,

Ver. 24. — *And he placed at the eaſt of the garden of Eden, Cherubims.*] There are ſeveral opinions concerning the Cherubims, and flaming ſword, placed to guard the tree of life. Thoſe who place Paradiſe in the ſouthern hemiſphere, conceive the ſword to have been no more than the torrid zone, which in the parallel ſituation the earth is then ſuppoſed to have had, muſt have been a region of flame intolerably hot like a furnace, and conſequently impaſſable; its encompaſſing the whole earth ſufficiently (as they imagine) anſwering the Moſaic deſcription, that it turned every way. Others have thought it to have been a wall or circle of fire encompaſſing Paradiſe (the words commonly render'd *flaming ſword*, being in the original the *flame of cutting*, or *diviſion*, or a *dividing flame*; for the ſame word which ſignifies a *ſword* ſignifies alſo *diviſion*) and that this flame was an accenſion of ſome inflammable matter round about the garden, which excluded all comers to it, till the beauty of it was defaced: which opinion may be more probable to them who place Paradiſe about Babylon, where there is ſuch an abundance of naptha and bitumen, and where there are fields, which even yet, at ſome time of the year, ſeem all on fire. But it may be asked, what have theſe Cherubims or angels to do with this impervious wall of flame? To which I anſwer, That it was cuſtomary for the Hebrews to expreſs all the extraordinary works of God by angels, as to call a plague, famine, &c. a deſtroying angel. Nay farther, they being averſe from the philoſophy of mechanic and material principles, uſed to explain the common phænomena of nature by vital, pneumatic, or which is the ſame, angelic principles. So the Pſalmiſt explains the motions of winds, and the burning of fire to be performed by the miniſtry of angels. *Who maketh his angels ſpirits*, or winds, *and his miniſters* a flaming fire. Pſalm civ. 4. So that in ſhort, by the Cherubim and flaming diviſion here, is underſtood only a fiery wall or circle encompaſſing the garden, and raiſed in a ſupernatural manner for its defence.

I ſhall cloſe the remarks on this important chapter with obſerving, that the devil's aſſuming the form of a ſerpent in preference to that of any other creature, was but conſonant to ſome of his after-practices in other parts of the world. It is known to all, that the great oracle of Delphos was deliver'd by the Pythoniſſa, or the prieſteſs of the ſerpent. Maximus Tyrius ſays the ſerpent was the great ſymbol of the deity to moſt nations, and as ſuch was worſhipped by the Indians. And Grotius has made it evident out of ancient authors, that in the old Greek myſteries they uſed to carry about a ſerpent, and cry *Eva*; which ſeems to be a perfect exultation of the devil over the unhappy deception of our firſt mother.

With reſpect to Paradiſe, Plato, in his Sympoſium, hath preſerved the memory of it; his *Kepos Dios*, the garden of Jupiter, being the ſame with this garden of God, in which man was firſt placed. And as to that malignant ſpirit, who was the firſt author of evil, Pherecydes, the ſchollar of Pythagoras, called him Ophionea, which ſignifies, *a dæmon in the ſhape of a ſerpent*, as is obſerved by Heidegger, *Exercit. iv. de Adamo & Eva*, n. 82.

CHAP. IV.

1 *The birth, trade, and religion of Cain and Abel.* 8 *The murder of Abel.* 11 *The curſe of Cain.* 17 *Enoch the firſt city.* 19 *Lamech and his two wives.* 25 *The birth of Seth,* 26 *and Enos.*

AND Adam knew Eve his wife; and ſhe conceived and bare Cain, and ſaid, I have gotten a man from the LORD.

2 And ſhe again bare his brother Abel: And Abel was a keeper of ſheep, but Cain was a tiller of the ground.

3 And in proceſs of time it came to paſs, that Cain brought of the fruit of the ground an offering unto the LORD.

4 And Abel, he alſo brought of the firſtlings of his flock, and of the fat thereof. And the LORD had reſpect unto Abel, and to his offering.

5 But unto Cain and to his offering he had not reſpect. And Cain was very wroth, and his countenance fell.

6 And the LORD ſaid unto Cain, why art thou wroth? and why is thy countenance fallen?

7 If thou doeſt well, ſhalt thou not be accepted? and if thou doeſt not well, ſin lieth at the door. And unto thee *ſhall be* his deſire, and thou ſhalt rule over him.

8 And Cain talked with Abel his brother: and it came to paſs when they were in the field, that Cain roſe up againſt Abel his brother, and ſlew him.

9 ¶ And the LORD ſaid unto Cain, Where *is* Abel thy brother? and he ſaid I know not: *Am* I my brother's keeper?

10 And he ſaid, What haſt thou done? the voice of thy brother's blood crieth unto me from the ground.

11 And now *art* thou curſed from the earth, which hath opened her mouth to receive thy brother's blood from thy hand.

12 When thou tilleſt the ground, it ſhall not henceforth yield unto thee her ſtrength: A fugitive and a vagabond ſhalt thou be in the earth.

13 And Cain ſaid unto the LORD, My puniſhment *is* greater than I can bear.

14 Behold, thou haſt driven me out this day from the face of the earth, and from thy face ſhall I be hid, and I ſhall be a fugitive and a vagabond in the earth; and it ſhall come to paſs, *that* every one that findeth me ſhall ſlay me.

15 And the LORD ſaid unto him, Therefore whoſoever ſlayeth Cain, vengeance ſhall be taken on him ſeven-fold. And the LORD ſet a mark upon Cain, leſt any finding him ſhould kill him.

16 ¶ And Cain went out from the preſence of the LORD, and dwelt in the land of Nod, on the eaſt of Eden.

17 And Cain knew his wife, and ſhe conceived and bare Enoch: and he builded a city, and called the name of the city, after the name of his ſon, Enoch.

18 And unto Enoch was born Irad: and Irad beget Mehujael: and Mehujael begat Methuſael: and Methuſael begat Lamech.

19 ¶ And Lamech took unto him two wives: the name of the one *was* Adah, and the name of the other Zillah.

20 And Adah bare Jabal: he was the father of ſuch as dwell in tents, and *of ſuch as have* cattel.

21 And his brother's name *was* Jubal: he was the father of all ſuch as handle the harp and organ.

22 And Zillah, ſhe alſo bare Tubal-cain, an inſtructer of every artificer in braſs and iron: and the ſiſter of Tubal-cain *was* Naamah.

23 And Lamech ſaid unto his wives, Adah and Zillah, Hear my voice, ye wives of Lamech, hearken unto my ſpeech: for I have ſlain a man to my wounding, and a young man to my hurt.

24 If Cain ſhall be avenged ſeven-fold, truly Lamech ſeventy and ſeven fold.

25 ¶ And Adam knew his wife again; and ſhe bare a ſon, and called his name Seth: For God, *ſaid ſhe*, hath appointed me another ſeed inſtead of Abel, whom Cain ſlew.

26 And to Seth, to him alſo there was born a ſon; and he called his name Enos: then began men to call upon the name of the LORD.

It is evident that the immediate poſterity of Adam could eaſily be aſſured of the manner in which the Deity had created their parents, from whom they derived their beings. They could likewiſe be fully ſatisfied of the truth of their ſin, and of the promiſe God had made them, that *the ſeed of the woman* ſhould deſtroy the enemy of mankind.

Theſe important points may therefore be juſtly ſuppoſed to have been the principal objects of their meditations; and it appears through the whole courſe of their conduct, not only when they did that which was good, but when they ſuffered themſelves to be betrayed into ſin, that the promiſe of a Meſſiah had affected their hearts with a deep impreſſion.

The ſin of Cain in killing his brother, manifeſts his belief of that promiſe, and his perſuaſion that it was applicable to himſelf; for as the divine oracle was expreſſed in very general terms, it might be thought to have a reference either to the firſt ſon of Eve, or to his poſterity; or elſe to ſome other who might be called her ſeed, becauſe born from one of her progeny. Now it appears from the name which Eve gave to Cain, that ſhe took the words of this prediction in the firſt ſenſe, that is, ſhe look'd upon Cain to be the ſon that had been promiſed her, as appears from her own words, *I have gotten a man from the Lord*; and it may naturally be ſuppoſed, that as ſhe entertained this opinion herſelf, ſhe was careful to cheriſh and flatter the ſame in her ſon, that he was to fulfill the firſt prophecy. And it is no more unreaſonable to believe this, than it is to imagine that Mandane infuſed into the mind of her ſon Cyrus aſpiring thoughts for the empire of Aſia, from the dream of Aſtyages, which ſhe conſidered as a divine prediction.

When we read, therefore, that Cain ſlew his brother, when he ſaw him approved by God, by a very diſtinguiſhing preference in the act of their ſacrificing, we may reaſonably conclude, that as he had never diſtruſted the truth of the promiſe itſelf, ſo he could not endure to ſee another diſpute his pretenſions to be the fulfiller of that firſt oracle,

Ver. 1. *And Adam knew his wife*, &c.] Where Adam dwelt after his expulſion from Paradiſe, is uncertain; but it is likely he did not remove to any great diſtance from it. The eaſtern nations, indeed, have a tradition that Adam went into India, and did penance on the mountain, thence named *Pico de Adam*, in the iſle of Ceylon, for ſeveral years. Some Rabbins pretend that he was ſeparated from Eve for the ſpace of 130 years, and lived with another woman named Lilith, formed out of the ground like himſelf; during which time he begat dæmons on her, as the devils did on Eve. The Mohammedans ſay, that when the firſt pair were caſt down from Paradiſe, Adam fell on Ceylon, and Eve near Joddah in Arabia, and that after a ſeparation of 200 years, Adam was, on his repentance, conducted, by the angel Gabriel, to a mountain near Mecca, where he found and knew his wife. But leaving theſe opinions to thoſe who are weak enough to embrace them, we proceed to remark, that Adam, after his removal from Paradiſe, conſummated his marriage with Eve, which, as the words of Moſes ſeem to imply, he had not done before the fall, and which appears to be a ſtrong argument for the ſhort duration of the primitive ſtate of innocence.

And ſhe conceived and bare Cain, and ſaid I have gotten a man from the Lord.] The name Cain, ſignifies an acquiſition, or poſſeſſion, being derived, tho' not very regularly, from the Hebrew verb *kana*, to acquire.

Ver. 2. *And ſhe again bare his brother Abel.*] Or *Hebel*, which in Hebrew ſignifies *vanity*, or a *vapour*, and not *mourning*, as Joſephus and Euſebius ſuppoſe. This ſeems a name not very appoſite to Adam's ſecond ſon, and therefore Moſes has given no reaſon for its impoſition; but if it be derived from the Syriac, *Yhab il*, which anſwers to the Latin name *Deus dedit*, *God gave*, it is very proper; and accordingly in the margin of a manuſcript copy of Abu'lfaragius, we find the name of Abel interpreted in Arabic, by that of *Hebatallah*, *the gift of God*. Thoſe, however, who contend for the Hebrew derivation of this name, may poſſibly have reaſon on their ſide; for when Eve became ſenſible that the promiſe of the Meſſiah was not likely to be accompliſhed in her firſt-born ſon Cain, in whom ſhe had placed her expectation, ſhe might deſpair of its being fulfilled by her ſecond, and conſequently it would be natural for her to give him a name which intimated the fruſtration of her hopes, which were now vaniſhed like a *vapour*, and were as little to be depended upon as *vanity* itſelf.

Abu'lfaragius ſays, Cain was born in the 30th year of the world, with a twin ſiſter, whom that author calls Klimia; Eutychius, Azrun, and others, Kalmanna. And that thirty years after, Abel was born with a twin ſiſter alſo, named Lebudha, or Leſura; by Eutychius (who ſays Leſura was her Greek name) Owain, and by others Delborah. But in all probability Cain was born in the firſt year of the world, and his brother Abel the year following.

When they were grown up, they betook themſelves to diſtinct employments; the former of them to husbandry, and the latter to the keeping of ſheep, but their inward diſpoſitions were ſtill more different.

Ver. 3. *And in proceſs of time.*] The words in the Hebrew are, *in the end of days*, by which may be ſignified the concluſion of the year, or time after harveſt. This is the import of the word *days*, in many other places, particularly Judg. xi. 4. where *after days*, is *after a year*; and this was a very ſeaſonable time to teſtify their grateful acknowledgments to God, who had given them a fruitful year, and bleſſed their labours with increaſe.

Cain brought of the fruit of the ground, an offering unto the Lord.] Theſe were the moſt ancient ſacrifices among the Gentiles, both Greek and Roman, and it is moſt likely that Adam began with theſe oblations of herbs, flowers, frankincenſe, meal, &c. in which Cain follow'd him, as being of the ſame profeſſion. And as there were ſome ſolemn times of making their devout acknowledgments to God, ſo, in all probability, there were ſome ſet places, where they met for that purpoſe; for the Hebrew word which ſignifies *brought*, is never applied to domeſtic or private ſacrifices, but always to thoſe publick ones which were brought to the door of the Tabernacle of the Congregation, to be offered by the prieſt, as Levit. iv. 4. *He ſhall bring his bullock to the door.* Which form of expreſſion

expreſſion occurs all along, eſpecially in the 9th chapter of that book.

We may reaſonably ſuppoſe, therefore, that Cain and Abel brought their reſpective ſacrifices to ſome fixed place, looking, perhaps, to the happy garden of Eden, from which their parents had been expelled. It is the opinion of ſome commentators, that they brought theſe oblations to Adam to be offer'd by him; but there ſeems to be no convincing reaſon for this ſuppoſition, ſince they rather ſeem to have made their offerings themſelves. This paſſage likewiſe effectually confutes the opinion of thoſe who ſay the *firſt born* were ſeparated to the office of the prieſthood; for it is evident, by the inſtance under conſideration, that the youngeſt ſacrificed as well as the eldeſt.

Ver. 4. *And Abel he alſo brought of the firſtlings of his flock*, &c.] Many have concluded from hence, that the guilt of Cain conſiſted in his not bringing the *firſt of his fruit*, as he ought to have done; for it is only ſaid, that *he brought of the fruit of his ground*, when Abel *brought of the firſtlings of his flock*; and Moſes alſo adding that *Abel brought of the fat thereof*, or the very beſt, they think Cain's fault was, that he with-held the fulleſt ears of corn, and only brought the lankeſt, and even them with an avaricious reluctant mind. But there is no certainty of this, and the author to the Hebrews directs us to a better account Heb. xi. 4. Abel offered with a pious mind, Cain without a due ſenſe of God, or any ſincere affection to him. He offer'd the fruit of his ground, but did not devote himſelf to God, the author of its fertility.

And the Lord had reſpect unto Abel and his offering, &c.] In what viſible manner God declared his acceptance of Abel's offering, is not expreſſed by Moſes. The common opinion is, that fire from heaven deſcended on the ſacrifice, and conſumed it, but did not touch Cain's. This is ſupported by the verſion of Theodotion, who tranſlates the Hebrew word, which we render had reſpect unto, *enepuriſen*, *he ſet on fire*; the uſual ſign whereby God has been pleaſed to teſtify his approbation in other inſtances. The Mohammedans likewiſe affirm the ſame thing, and the Heathens themſelves boaſted of the like extraordinary marks of the divine favour, in ſome particular places, which if duly attended to, no conſidering man would think the antiquity of the books of Moſes to be leſs conſiderable than we have aſſerted, ſince they open to us the very fountains of things, and particularly of the ancient religion.

Ver. 5.———*And Cain was very wroth*, &c.] This highly incenſed him againſt his brother, and tempted him to kill him, that he might not ſupplant him in his hope, of being the fulfiller of the oracle before mentioned.

Ver. 6. *And the Lord ſaid unto Cain, why art thou wroth?* &c.] God condeſcended to expoſtulate the matter with Cain, and that he did not caſt him wholly off, by refuſing his ſacrifice, ſeems apparent from this queſtion, which was to acquaint him in effect, that he had no reaſon to be angry, but only to become a better man: And then God would have reſpect to him alſo.

Ver. 7. *If thou doſt well ſhalt thou not be accepted?*] Canſt thou doubt that I have an impartial reſpect to true goodneſs, in whomſoever it appears?

And if thou doſt not well ſin lieth at the door.] According to Dr. Lightfoot, the Hebrew ought to have been render'd, *a ſin-offering lieth at the door*; intimating, that if he repented there was hope of pardon. Thus as God had read the firſt lecture of faith to Adam, in the promiſe of the Meſſiah, ſo he now read the firſt lecture of repentance to Cain, under the doctrine of a ſin-offering.

Ver 8. *And Cain talked with Abel his brother.*] The words, in the original, ſtrictly ſignify, *Cain ſaid unto Abel his brother:* After which there is a blank ſpace left in the Hebrew copies, as if ſomething was wanting. The Samaritan Pentateuch and Septuagint verſion ſupply this vacancy by adding the words, *Let us go into the field:* But the Jeruſalem Targum, and that of Jonathan ben Uzzel, have obliged us with the whole converſation. Says Cain, *There is no future judgment, nor judge, nor life after this, nor reward for the juſt, nor puniſhment for the wicked: The world was neither created, nor is governed by the mercy of God, foraſmuch as thy oblation was accepted, and mine rejected.* To which Abel anſwers, *There is a future judgment, and a judge, and a life to come: There is both a reward for the juſt, and a puniſhment for the unjuſt: The world was created, and is governed by the mercy of God. And becauſe my works are better than thine, therefore was my oblation accepted, and thine rejected.* Upon which enſued the quarrel, which ended in Abel's murther. An ill beginning of religious controverſy. Mohammed has alſo, in his Koran, inſerted the debate between the two brothers, ſomewhat to the ſame purpoſe.

Cain roſe up againſt Abel and ſlew him.] Whatever might have been the converſation that paſt between them, Cain was implacable in the antipathy he had conceived againſt his brother, and ſlew him, after which he, in all probability, buried his dead body in hopes of concealing the murder.

The time, place, and manner of this unnatural action, are incapable of being determined with any ſufficient certainty, perhaps it might be committed about the 129th year of Adam, the Scripture declaring expreſsly, that Seth who was appointed inſtead of Abel, was born in the 130th year, Gen. v. 3. The place where this righteous perſon was ſlain, according to an ancient tradition, is ſaid to be ſtill ſhewn at the foot of a hill near Damaſcus. As to the manner wherein Cain committed this barbarity, there is a great variety of opinions. Eutychius and the Arabs ſay he ſtruck him on the head with a ſtone; ſome Jews tell us that he tore him in pieces with his teeth; others, that he killed him with the Jaw-bone of an aſs, which is the weapon the painters generally put into Cain's hand. Some arm him with a fork; St. Chryſoſtome with a ſword; St. Irenæus with a ſcythe, and Prudentius with a pruning-hook.

Whether Abel was married or not, has been diſputed. Some of the ancient Fathers, have maintained the affirmative, as did alſo ſome hereticks called Abelians. According to the oriental tradition, Adam propoſed to Eve that Cain ſhould marry Abel's twin ſiſter, and Abel Cain's; but this Cain refuſed to agree to, inſiſting to have his own ſiſter, who was the moſt amiable of the two. Adam hereupon was greatly diſpleaſed, becauſe it was againſt the divine command that he ſhould marry his twin ſiſter, and ordered his ſons to make their offerings before they took their wives, referring the diſpute, probably, to God's determination. But while they went up the mountain for that purpoſe, the devil put it into Cain's head to deſtroy his brother; for which wicked intent his ſacrifice was not accepted; and they were no ſooner come down from the mountain, than he fell on Abel, and killed him with a ſtone. Thus was a woman, according to this ſtory, the occaſion of the firſt quarrel in the world; *nam fuit ante helenam*, &c.

The Rabbins, and ſome Chriſtians (Eutych. p. 16.) ſay that Adam and Eve mourned for Abel one hundred years, during which time they lived ſeparate; Adam in a valley near Hebron, *thence named the valley of tears.* The inhabitants of Ceylon pretend, that the ſalt lake on the mountain of Columbo, was formed by the tears which Eve ſhed on this occaſion.

Ver. 9. *And the Lord ſaid unto Cain where is Abel thy brother?*] This is not ſpoken as if the deity was ignorant of what had happened; but to awaken Cain, and make him ſenſible that God knew what he had acted by his brother.

Ver. 10. *The voice of thy brother's blood crieth*, &c.] In the Hebrew it is *bloods*, in the plural number; becauſe, ſay the Jewiſh doctors, he killed Abel and all his poſterity, which were then in his loins. According to what we find, 2 Kings ix. 26. *I have ſeen the blood of Nabotk, and the blood of his ſons, ſaid the Lord:* Tho' we read of nobody ſtoned but Naboth himſelf.

Ver. 11. *And now thou art curſed from the earth*, &c.] I paſs a ſentence of perpetual baniſhment upon thee from this country. Hitherto Adam and his children had lived together; but now, as Aben Ezra well obſerves, Cain was baniſhed into a region far from his father, who dwelt in the neighbourhood of Paradiſe.

A fugitive and a vagabond ſhalt thou be in the earth.] In that ſtrange country thou ſhalt have no reſt nor ſatisfaction of mind; but ſhalt wander from place to place, tortured with the reproaches of thy evil conſcience; or, as the words are tranſlated by the Septuagint, *groaning and trembling.*

ling. Hen. Valeſius, thinks his brother's ghoſt haunted him whitherſoever he went, which made him fly from place to place, to avoid its perſecution. And indeed it was a notion not only among the Pagans, but likewiſe among the Jews, that the ghoſts of thoſe who were murthered, perſecuted their murtherers, and called for vengeance againſt them.

Ver. 13. —— *My puniſhment is greater than I can bear.*] Some interpret this paſſage thus. *My ſin is greater than can be forgiven*; for the Hebrew word *havon*, ſignifies *iniquity*, as well as *puniſhment*, and *naſha* may be render'd *to forgive*. Others tranſlate it interrogatively, *Is my ſin too great to be forgiven?* Which laſt, is the ſenſe followed by the Hebrew expoſitors, and ſeems to be the beſt. See Shuckford's Connection, Vol. I. p. 6.

Ver. 14. ——— *And it ſhall come to paſs that every one that findeth me ſhall ſlay me.*] Lightfoot has render'd it thus: *Now therefore let it be, that any one that findeth me may kill me*, and indeed when we conſider the dreadful condition to which Cain was now reduced, by incurring the diſpleaſure of God, he might be ſuppoſed, to beg for death in the anguiſh of his ſoul, that he might not be expoſed to the fatal conſequences of the ſentence inflicted upon him for his offence. However, we chooſe to adhere to the common tranſlation, becauſe guilt is generally timerous, and a murderer, eſpecially, has ſufficient reaſon to be apprehenſive of a retaliation from the reſentment, as well as from the juſtice of man.

That there were ſuch numbers of men in the world, at the time of Abel's murder, that Cain might juſtly apprehend ſome danger from them, ſeems to be a very natural concluſion, for as Cain may be juſtly ſuppoſed to be near 129 years old, when he *went out from the preſence of the Lord*, the deſcendants from Adam, and their offspring, muſt needs be very numerous at that time. For we are told in the next chapter, that Adam begat ſons and daughters, tho', as they had no relation to the deſign of the Moſaic hiſtory, their names are not recorded. And when we conſider the long lives of the Antediluvian people, which exceeded the preſent ſtandard of life in proportion, at leaſt, of ten to one, they muſt accordingly, in any long ſpace of time, double themſelves, at leaſt, in about the tenth part of the time in which mankind do now double themſelves; for they began to beget children as early, and left off as late, in proportion, as men do now; and the ſeveral children of the ſame father ſeem to have ſucceeded as quickly one after another as they uſually do at this day; and as many generations which are but ſucceſſive with us, were contemporary in thoſe times, the number of people living on the earth at once, would by thoſe means be ſufficiently encreaſed, to anſwer any defect which might ariſe from other circumſtances not conſidered. So that if we make a computation, on theſe principles, we ſhall find that there were a conſiderable number of people in the world at the death of Abel, tho' their father Adam was not then 130 years old. For if the children of Iſrael, from 70 ſouls, in the ſpace of 210 years became 600,000 fighting men, beſides women and children, and beſides the great numbers that died by the cruel mandate of Pharaoh, and other cauſes, during the increaſe, it may rationally be ſuppoſed, that the children of Adam might amount to 100,000, in 130 years, which was a little after the murder of Abel. Cain therefore had abundant reaſon to dread the reſentment of mankind, at that time, for his barbarity to his brother.

Ver. 15. *And the Lord ſaid unto him, Therefore whoſoever ſlayeth Cain, vengeance ſhall be taken on him ſeven-fold.*] As the Almighty had already appointed the puniſhment which Cain was to undergo, for the crime he had perpetrated, it was perfectly agreeable to God's juſtice that Cain ſhould not ſuffer more ſeverely from the wrath of man; wherefore he declared to him, *ſurely it ſhall not be ſo*, as the Hebrew is tranſlated by the LXX.

—— *And the Lord ſet a mark upon Cain, leſt any finding him ſhould kill him.*] God, the more effectually to ſecure Cain from his apprehenſions, was pleaſed to give him a ſign (probably by ſome ſenſible miracle) that none that met him ſhould take away his life. This is the true ſenſe of this paſſage; and not that God ſet a mark upon Cain, according to the common expoſition. In purſuance of which, many ridiculous conjectures have been made as to this imaginary mark. Some aver, that God ſtigmatized Cain on the forehead with a Letter, which was to ſerve him as a paſſport, being taken either from the name of Abel, or the ineffable name of God, or from the word *repentance*; that every one might perceive Cain had repented. Others are pleaſed to tell us, that this mark conſiſted of three letters, which compoſed the name of the ſabbath, or elſe that it was the ſign of the croſs. Others are ſo ſagacious as to think that Abel's dog was given him as a conſtant companion, either to warn people not to attack him, or to prevent his taking any dangerous road. Others ſay that his face was covered with leproſy. Others that the mark was nothing but a wild aſpect, with bloody eyes, which rolled in a horrid manner. Moſt of the fathers imagined, that his body continued trembling to that degree, that he could not get his victuals to his mouth. The Septuagint verſion ſeems to favour this opinion, for inſtead of a fugitive and and a vagabond, they have tranſlated στένων καὶ τρέμων, *lamenting* and *trembling* and the Hebrew words do indeed import a reſtleſsneſs and uneaſineſs of mind, with which Cain is ſuppoſed to have been afflicted all his life. Some ſay, that wherever he ſtopped, the earth ſhook and trembled around him. Others pretend, that God inſpired him with extraordinary courage, and render'd him void of fear. And another extraordinary notion, as well founded as the former, is, that a horn grew on Cain's forehead, to warn people to avoid him. But all theſe extravagant fancies may be avoided, by adhering to the proper tranſlation of this verſe, *viz.* God ſet a ſign or wonder before Cain, to convince him that whoſoever ſhould find him ſhould not kill him. For the Hebrew word, which is here tranſlated a *mark*, is in the 9th chapter of this book, ver. 13. render'd a *token*. *I do ſet my bow in the cloud, and it ſhall be for a token of a covenant between me and the earth.*

Ver. 16. *And Cain went out from the preſence of the Lord, and dwelt in the land of Nod.*] Where the land of Nod (which word ſignifies *wandering*) was ſituate, is uncertain. Moſes places it, according to our tranſlation *on the eaſt* of Eden; and it has been obſerved, that Ptolemy mentions a city called Anuchtha in Suſiana, or Khuzeſtân, a country lying eaſtward from Chaldea; which ſituation and the near reſemblance of the name Anuchtha to the original Hanokh, (for *tha* is ſuppoſed to be only the Chaldee termination) induced the learned Huet biſhop of Soiſſons to believe it to be the ſame with that built by Cain. But it ſeems very improbable that the city of Enoch, built before the flood; ſhould either withſtand the deluge, or retain its ancient name after ſo great an alteration of the face of things. Beſides, Suſiana being a very fertil and pleaſant country, it is not likely Cain ſhould be baniſhed thither, but rather to ſome barren and deſolate land, remote from the place of his nativity, and ſeparated by mountains, or other natural obſtructions, from the commerce of his relations. For which reaſon Grotius and Junius are of opinion, that the country into which Cain retired, was the deſert of Arabia; but that lying on the weſt, and not on the eaſt of Eden, to remove ſo formidable an objection, it is ſaid that the words which we tranſlate on the *eaſt of* Eden, ſignify no more than before, or over-againſt Eden, and the Septuagint have accordingly render'd them in this manner.

Ver. 17. *And Cain knew his wife.*] It is moſt probable that Cain was married before he murder'd his brother, becauſe we may well ſuppoſe all the world would abhor the thoughts of conjugal alliance with ſuch an impious murderer, whom God alſo had accurſed. But whether it were before or after, there is no reaſon to conclude that his wife was his ſiſter; there being women enough in the world before this time. For even in our country, in the age before us, as biſhop Patrick obſerves, there ſprung from two perſons, three hundred ſixty ſeven children, within the ſpace of eighty years. And therefore the world being about 129 years old when Cain ſlew Abel, there muſt have been a great number of people in it, deſcended from all thoſe ſons and daughters whom Adam begot.

And he builded a city.] When Cain built this city cannot be conjectured from any circumſtance recorded by Moſes; but it is probable he did it not till many years after his baniſhment, and when his poſterity was greatly increaſed. Philo ſuppoſes he alſo built ſix other cities, named Maich, Jared, Tehe, Jeſca, Selet, and Gebat; but what foundation he had for that opinion we cannot conceive.

Joſephus

Joſephus ſays, that the puniſhment inflicted on Cain, was ſo far from effecting any reformation in him, that he grew worſe, and became a reprobate to all ſenſe of goodneſs; that he got together abundance of wealth by rapine and violence, that he firſt corrupted that ſimplicity wherein men had lived till then, by the invention of weights and meaſures, changing their innocence of life, which had been happily ignorant of ſuch things, and their greatneſs of mind, into fraud and cunning: And that he alſo firſt ſet bounds to fields and poſſeſſions, and walled the city which he had built, obliging his dependants to live in a community, the better, it is probable, to ſecure their ill gotten wealth.

Ver. 18. *And unto Enoch was born Irad*, &c.] It is remarkable, that tho' Moſes gives us ſome account of the deſcendants of Cain; yet he is entirely ſilent as to the length of their lives, and continues their genealogy but a little way. Whereas he deduces the genealogy of Seth down to the flood, and from thence to his own time, and alſo relates particularly to what age the lives of his principal poſterity were prolonged. It ſeems, according to St. Cyril, that he look'd upon Cain's race as ſuch a reprobate generation, that he would not number them in the book of the living.

Ver. 19. *And Lamech took unto him two wives*, &c.] This is the firſt known inſtance of Polygamy, and which Lamech was perhaps tempted to indulge by his impatient deſire of propagating that *bleſſed ſeed* which was promiſed to Eve. For as Cain had been rejected by God, for killing his brother, it is evident no man could any longer ſuppoſe him or any of his firſt poſterity, to be the promiſed ſeed; but at the ſame time they might imagine that this right, which belonged more properly to the firſt born, than to the younger brothers, was now to return to his poſterity after the ſeventh generation. And in this view it ſeems, that Lamech affected polygamy, as if by multiplying his poſterity, he had hoped to ſee that promiſe accompliſhed by ſome one or other of them.

Ver 20. *He was the father of ſuch as dwell in tents*, &c.] The Hebrews call him the father of any thing, who was the firſt inventor of it.

Ver. 22. *She alſo bare Tubal-Cain, an inſtructer of every artificer in braſs and iron.*] The Arabians ſtill call a plate of Iron or braſs, by the name of Tubal, and many think that Vulcan is the ſame with Tubal-Cain, their names being not unlike.

Ver. 23. — *I have ſlain a man to my wounding*, &c.] Theſe words would be capable of an eaſy expoſition, if we could credit the oriental tradition, which was believed in S. Jerom's time, that Cain was accidentally killed by Lamech; for they ſay, that Cain being old and dim-ſighted, and in continual terror on account of the murder he had committed, uſed to wander in the woods, and one day ſat down in a thicket to reſt himſelf; and that Lamech, who was alſo blind, being a hunting, attended by a youth, (whom ſome will have to be his ſon Tubal-Cain) either himſelf heard a ruſtling, or was informed by the Lad, that there was ſomething in the buſhes which he took to be a wild beaſt, and thereupon letting fly an arrow, he ſtruck Cain to the heart; and when he came to know what he had done, he in a rage fell upon his conductor, and kill'd him too. But as there is no certainty of this, ſo it appears inconſiſtent with the next verſe, which ſeems to ſuppoſe Cain was then alive. The Targums of Onkelos, and Jonathan Ben Uzziel, and the Arabic tranſlation, read the paſſage interrogatively, or negatively. *Have I ſlain a man?* that is, *I have not ſlain a man that I ſhould bear the guilt, or be puniſhed for it; nor have I killed a young man that my ſeed ſhould be deſtroyed for it.* And it is thought Lamech ſpoke them, on occaſion of ſome terror or apprehenſion his family were in, leſt Abel's murder ſhould be revenged on them; which fear he ſhews to be groundleſs, becauſe he had done nothing to deſerve any ill treatment. This interpretation ſeems the moſt reaſonable, but cannot be depended on, the ſpeech being introduced by Moſes very abruptly, and without any connection with what precedes or follows it.

Ver. 24. *If Cain ſhall be avenged ſeven-fold, truly Lamech ſeventy and ſeven fold.*] If God hath guarded Cain ſo ſtrongly, who was a murderer, as to threaten great and long puniſhments to thoſe who ſlay him, he will puniſh them abundantly more who ſhall kill me, being a guiltleſs perſon.

Ver. 26. — *Then began men to call on the name of the Lord.*] This doth not import that men did not *call upon the Lord* (which includes all his worſhip and ſervice) before this time: But that now they were awakened by the conſideration of their infirmity, to be more ſerious and frequent in religious offices. Or rather, they began to hold more public aſſemblies. For families, to which religion was before confined, being now multiplied, they joined together, and met in larger ſocieties and communion, for the ſolemn worſhip of God by ſacrifices, and other religious ſervices.

But it being ſcarce credible, that public aſſemblies were not held long before this, ſome men of note, ſuch as Bertram and Hackſpan, have been induced to follow our marginal tranſlation; then began men (*i.e.* the children of Seth) to call themſelves by the name of the Lord, that is, the ſervants or worſhippers of the Lord, in diſtinction from the Cainites, who had forſaken him.

CHAP. V.

1 *The genealogy, age, and death of the patriarchs from Adam unto Noah.* 24 *The godlineſs and tranſlation of Enoch.*

THIS *is* the book of the generations of Adam: In the day that God created man, in the likeneſs of God made he him:

2 Male and female created he them; and bleſſed them, and called their name Adam, in the day when they were created.

3 ¶ And Adam lived an hundred and thirty years, and begat *a ſon* in his own likeneſs, after his image; and called his name Seth.

4 And the days of Adam after he had begotten Seth were eight hundred years: and he begat ſons and daughters.

5 And all the days that Adam lived were nine hundred and thirty years: and he died.

6 ¶ And Seth lived an hundred and five years, and begat Enos.

7 And Seth lived after he begat Enos eight hundred and ſeven years, and begat ſons and daughters.

8 And all the days of Seth were nine hundred and twelve years: and he died.

9 ¶ And Enos lived ninety years, and begat Cainan.

10 And Enos lived after he begat Cainan eight hundred and fifteen years, and begat ſons and daughters.

11 And all the days of Enos were nine hundred and five years: and he died.

12 ¶ And Cainan lived ſeventy years, and begat Mahalaleel.

13 And Cainan lived after he begat Mahalaleel eight hundred and forty years, and begat ſons and daughters.

14 And all the days of Cainan were nine hundred and ten years: and he died.

15 ¶ And Mahalaleel lived ſixty and five years, and begat Jared.

16 And Mahalaleel lived after he begat Jared eight hundred and thirty years, and begat ſons and daughters.

17 And all the days of Mahalaleel were eight hundred ninety and five years: and he died.

18 ¶ And Jared lived an hundred ſixty and two years, and he begat Enoch.

19 And Jared lived after he begat Enoch eight hundred years, and begat ſons and daughters.

20 And all the days of Jared were nine hundred ſixty and two years: and he died.

21 ¶ And Enoch lived ſixty and five years, and begat Methuſelah.

22 And Enoch walked with God after he begat Methuſelah three hundred years, and begat ſons and daughters.

23 And all the days of Enoch were three hundred ſixty and five years.

24 And Enoch walked with God, and he *was* not: for God took him.

25 ¶ And Methuſelah lived an hundred eighty and ſeven years, and begat Lamech.

26 And Methuſelah lived after he begat Lamech ſeven hundred eighty and two years, and begat ſons and daughters.

27 And all the days of Methuſelah were nine hundred ſixty and nine years: and he died.

28 ¶ And Lamech lived an hundred eighty and two years, and begat a ſon.

29 And he called his name Noah, ſaying, This ſame ſhall comfort us concerning our work and toil of our hands, becauſe of the ground which the LORD hath curſed.

30 And Lamech lived after he begat Noah five hundred ninety and five years, and begat ſons and daughters.

31 And all the days of Lamech were ſeven hundred ſeventy and ſeven years: and he died.

32 And Noah was five hundred years old: and Noah begat Shem, Ham, and Japhet.

Ver. 3. *And Adam lived an hundred and thirty years, and begat a ſon in his own likeneſs.*] Not ſo perfect as himſelf when he was created, but with thoſe defects that impaired him after he had eaten the forbidden fruit. For *his own likeneſs and image*, wherein this ſon was begotten, ſeems to be oppoſed to the likeneſs and image of God.

Ver. 5. *And all the days that Adam lived were nine hundred and thirty years.*] One of the moſt extraordinary circumſtances which occurs in the Antediluvian hiſtory is the vaſt length of mens lives, in thoſe firſt ages, in compariſon of our own. Few now arrive to eighty or a hundred years, whereas, before the flood, they frequently lived to near a thouſand; a diſproportion almoſt incredible, were it not inconteſtably certain from the joint teſtimonies of ſacred and profane writers, whoſe authority in this point is not to be eluded. Joſephus reckons up the teſtimonies of Manetho, Beroſus, Mochus, Heſtiæus, Jerom the Egyptian, and the writers of the Phœnician antiquities. He ſays alſo that Heſiod, Hecatæus, Hellanicus, Acuſilaus, Ephorus, and Nicholas, wrote that the ancients lived a thouſand years. Some, to reconcile the matter with probability, have imagined, that the ages of thoſe firſt men might poſſibly be computed not by ſolar years, but months, which reduces the length of their lives rather to a ſhorter period than our own. But for this there is not the leaſt foundation; beſides the many abſurdities which would thence follow, ſuch as their begetting children at about ſix years of age, as ſome of them in that caſe muſt have done, and the contraction of the whole interval between the creation and the deluge, ſo conſiderably leſs than two hundred years, even according to the larger computation of the Septuagint.

The cauſes of this longevity are variouſly aſſigned: Some have imputed it to the temperance of the Antediluvians, and the ſimplicity of their diet; that they eat no fleſh, and had none of thoſe provocations to gluttony, which wit and vice have ſince invented. This, were it true, might have ſome effect, but not poſſibly to ſuch a degree as we are ſpeaking of, ſince we have had many temperate and abſtemious perſons, in later ages, who yet ſeldom have exceeded the uſual period. Others have imputed it to the excellency of their Fruits, and ſome peculiar virtue in the herbs and plants of thoſe days; but as the earth was curſed immediately after the fall, its fruits, we may ſuppoſe, gradually decreaſed in their virtue and goodneſs till the flood, and yet we do not ſee the length of mens lives decreaſed conſiderably, if at all, during that interval. Others have thought, that the long lives of thoſe inhabitants of the old world proceeded from the ſtrength of their *ſtamina*, or firſt principles of their bodily conſtitutions; which might indeed be a concurrent, but not the ſole and adequate cauſe of their longevity: for Shem, who was born before the deluge, and had all the virtue of the Antediluvian conſtitution, fell three hundred years ſhort of the age of his forefathers, becauſe the greateſt part of his life was paſſed after the flood.

It has therefore been more rationally ſuppoſed, that the chief cauſe of this longevity was the ſalubrious conſtitution of the Antediluvian air, which, after the deluge, became corrupt and unwholeſome, breaking by degrees the priſtine *craſis* of the body, and ſhortening mens lives, in a very few ages, to near the preſent ſtandard.

Ver. 6. *And Seth lived an hundred and five years, and begat Enos.*] We are not to think he lived ſo long before he begat any children; no more than that Adam had none till he was an hundred and thirty years old, when he begat Seth. Therefore, to explain this, and many other things that follow, and which ſeem more ſtrange, for Jared is ſaid to have lived an hundred ſixty two years before he begat Enoch, and Lamech an hundred eighty two years before he begat Noah, we muſt conſider, that Moſes ſets down only thoſe perſons by whom the line of Noah was drawn from Seth, and Abraham's line from Noah, by their true anceſtors, whether they were of the eldeſt family or not. Seth, in all probability, had many other children before Enos; as Noah, we may be confident, had, before he begat Shem, Ham, and Japhet, which was not till he was five hundred years old.

Ver. 18. *And Jared —— begat Enoch.*] The learning of Enoch, and particularly his skill in the mathematical ſciences, has been celebrated by Jews, Chriſtians, and Mohammedans. The Greeks likewiſe had anciently ſome notion of him, as appears by a diſcourſe of Eupolemus, quoted by Euſebius out of Alexander Polyhiſtor. L. ix. Præpar. Evang. c. 17. where he ſays Enoch was the firſt who taught the knowledge of the ſtars, and that he himſelf was taught by the *angels of God*, and was the ſame perſon whom the Greeks call Atlas.

Ver. 24. *And Enoch walked with God, and he was not; for God took him.*] This paſſage is paraphraſed by the writer of the Epiſtle to the Hebrews in this manner; *By faith Enoch was tranſlated, that he ſhould not ſee death; and was not found, becauſe God had tranſlated him: for before this tranſlation he had this teſtimony, that he pleaſed God.* By which words it ſeems plain that Enoch did not die, but ſuffered only ſuch a change as was neceſſary to fit him for the place whither he was going. The Jewiſh commentators ſuppoſe Enoch was carried into the terreſtrial paradiſe. Of the ſame opinion were ſome of the Chriſtian fathers;

fathers; and it has been imagined, that both he and Elias will return from thence, at the coming of Antichriſt, with whom they are to wage war. But theſe notions are juſtly rejected by the moſt judicious interpreters.

Ver. 29. *And he called his name Noah, ſaying this ſame ſhall comfort us*, &c.] Noah was ſo called, becauſe Lamech his father ſaid *yenahamenu*, as it is in the Hebrew, *he ſhall comfort us*. But if his name were derived from the root *niham*, *to comfort*, it ſhould, according to the genius of the Hebrew language, have been *Nohem*, or *Menahem*, not Noah, which can regularly come from no other verb than *nuah*, *to reſt*. And the LXX. have, therefore, inſtead of *he ſhall comfort us*, render'd it διαναπαύσει, *he ſhall cauſe us to reſt*, which has induced ſome learned men to think the ancient and true reading was *yanihenu*. And Philo Judæus, and St. Jerome, tranſlate the name Noah, *reſt*.

Ver. 32. *And Noah begat Shem, Ham, and Japhet.*] It doth not follow that Shem was the eldeſt of theſe three, becauſe he is here, and every where elſe in this book mentioned firſt. But it will be plain that Japhet was the eldeſt ſon, from the following obſervation, That Noah was 500 years old before any of his three ſons, Shem, Ham, and Japhet, were born. When he was ſix hundred years old, he entred into the ark with them, Gen. vii 11. And when he came out, two years after the flood, Shem begat Arphaxad, being then an hundred years old, Gen. xi. 10. and conſequently Noah was then ſix hundred and two. From whence it follows, that Shem was born when Noah was five hundred and two years old, and therefore Japhet muſt be two years older than he, for Noah began to have children when he was five hundred. But God prefer'd Shem before him, giving thereby an early demonſtration (of which there were many inſtances afterwards) that he would not be confined to the order of nature, in the diſpoſal of his favours; which he frequently beſtowed upon the younger children; as he did upon Jacob, and, in after-times, upon David, who was the youngeſt and meaneſt of all his father's children.

CHAP. VI.

1 The wickedneſs of the world, which provoked God's wrath, and cauſed the flood. 8 Noah findeth grace. 14 The order, form, and end of the ark.

AND it came to paſs, when men began to multiply on the face of the earth, and daughters were born unto them,

2 That the ſons of God ſaw the daughters of men, that they *were* fair; and they took them wives of all which they choſe.

3 And the LORD ſaid, My ſpirit ſhall not always ſtrive with man, for that he alſo *is* fleſh: yet his days ſhall be an hundred and twenty years.

4 There were giants in the earth in thoſe days; and alſo after that, when the ſons of God came in unto the daughters of men, and they bare *children* to them: the ſame *became* mighty men, which *were* of old, men of renown.

5 ¶ And God ſaw that the wickedneſs of man *was* great in the earth, and *that* every imagination of the thoughts of his heart *was* only evil continually.

6 And it repented the LORD that he had made man on the earth, and it grieved him at his heart.

7 And the LORD ſaid, I will deſtroy man, whom I have created, from the face of the earth, both man and beaſt, and the creeping thing, and the fowls of the air: for it repenteth me that I have made them.

8 But Noah found grace in the eyes of the LORD.

9 ¶ Theſe *are* the generations of Noah: Noah was a juſt man *and* perfect in his generations, *and* Noah walked with God.

10 And Noah begat three ſons, Shem, Ham, and Japhet.

11 The earth alſo was corrupt before God; and the earth was filled with violence.

12 And God looked upon the earth, and behold, it was corrupt: for all fleſh had corrupted his way upon the earth.

13 And God ſaid unto Noah, The end of all fleſh is come before me; for the earth is filled with violence through them: and behold, I will deſtroy them with the earth.

14 ¶ Make thee an ark of Gopher-wood: rooms ſhalt thou make in the ark, and ſhalt pitch it within and without with pitch.

15 And this *is the faſhion* which thou ſhalt make it *of:* the length of the ark *ſhall be* three hundred cubits, the breadth of it fifty cubits, and the height of it thirty cubits.

16 A window ſhalt thou make to the ark, and in a cubit ſhalt thou finiſh it above; and the door of the ark ſhalt thou ſet in the ſide thereof: *with* lower, ſecond, and third *ſtories* ſhalt thou make it.

17 And behold, I, even I, do bring a flood of waters upon the earth, to deſtroy all fleſh, wherein *is* the breath of life, from under heaven: *and* every thing that *is* in the earth ſhall die.

18 But with thee will I eſtabliſh my covenant: and thou ſhalt come into the ark; thou, and thy ſons, and thy wife, and thy ſons wives with thee.

19 And of every living thing of all fleſh, two of every *ſort* ſhalt thou bring into the ark, to keep *them* alive with thee: they ſhall be male and female.

20 Of fowls after their kind, and of cattel after their kind, of every creeping thing of the earth after his kind: two of every *ſort* ſhall come unto thee, to keep *them* alive.

21 And take thou unto thee of all food that is eaten, and thou ſhalt gather *it* to thee; and it ſhall be for food for thee, and for them.

22 Thus did Noah; according to all that God commanded him, ſo did he.

Ver.

Ver. 2. *The ſons of God ſaw the daughters of men*, &c.] There are two famous interpretations of theſe words (beſides that of ſome of the ancients, who took them for angels.) Some underſtand by *the ſons of God*, the great men, nobles, rulers, and judges, whether they were of the family of Seth or of Cain: And ſo indeed the word *elohim* ſignifies in many places, Exod. xxi 6. xxii. 28, *&c.* and the ancient Greek verſion, which Philo and St. Auſtin uſed, perhaps meant no more, where theſe words are tranſlated οἱ ἄγγελοι τοῦ Θεοῦ, *the angels of God*, his great miniſters in this world; who in after times were miſtaken for *angels in heaven*. Theſe great perſons were captivated by the beauty of the daughters of men, *i. e.* of the meaner ſort (for ſo *men* ſometimes ſignifies, Pſalm xlix. 2, *&c.*) and took by force and violence as many as they pleaſed; being ſo potent as to be able to do any thing with impunity. For they who ſhould have given a good example, and puniſhed vice, were the great promoters of it. But there are other ancient interpreters, who, by the *ſons of God*, underſtand the poſterity of Seth, who were the worſhippers of the true God, tho' they were afterwards corrupted by marrying into the wicked family of Cain, intimated by *the daughters of men*, by which means their manners were ſoon debauched, and at length degenerated to ſuch a degree, that *the wickedneſs of man was very great in the earth, and every imagination of the thoughts of his heart was only evil continually*. Joſephus writes, that the family of Seth perſevered in the true worſhip of God, and in the purſuit of virtue, for ſeven generations; after which, in proceſs of time, they neglected both, by which means they drew on themſelves the indignation of God.

Ver. 3. *And the Lord ſaid my ſpirit ſhall not always ſtrive with man.*] This paſſage is variouſly interpreted; our Engliſh tranſlation ſeems to give the true ſenſe of the Hebrew; but the Septuagint, Vulgate, and Syriac verſions render the word *jadon*, (which we tranſlate *ſtrive with*) *continue*, or *dwell in*; ſuppoſing the meaning to be, either that God's Spirit of admonition or forbearance, would not always wait on man; or elſe that the ſpirit or breath of life, ſhould not always continue in him; that is, no longer than the ſpace of 120 years, after which, if he continued impenitent, he ſhould be deſtroyed. And this is the ſenſe of Onkelos. The Jews have much uſeleſs learning in their comments on this text. But they who infer from hence that the ſtandard of man's life was now reduced to 120 years, are manifeſtly miſtaken; for that reduction was not made immediately after the Flood, nor till the days of Moſes, and St. Peter approves another ſenſe when he obſerves that the long ſuffering of God waited in the days of Noah, while the Ark was preparing.

Ver. 4. *There were giants in the earth*, &c.] The Hebrew word *nephilim* rendered *giants*, by our tranſlators, is derived from *naphal*, which ſignifies *to fall*, and this etymology is urged in defence of that opinion which makes them incarnate ſpirits, or the fallen angels, under the ſhape of men. The Targum of Ben Uzziel agrees with this interpretation, and names two of thoſe angels then converſant on earth, *viz.* Shamhazai, and Uzziel. But the radical word ſignifies alſo *to fall upon*, to *ruſh with violence*. According to which ſenſe Symmachus tranſlates *nephilim* βιασὰς *violent men* and Aquila ἐπιπτευσας *invaders*. The other tranſlations generally rendering it *giants*.

Some take theſe Nephilim to have been men of ordinary ſtature, and ſo called on account only of their enormous impiety, rapaciouſneſs, and inſolence, which, as it ſeems, was the opinion of Joſephus. But others, with greater reaſon, believe they were alſo of extraordinary ſtature and ſtrength. The word nephilim being manifeſtly uſed elſewhere in Scripture, (*viz.* Numb. xiii. 33, 34.) to denote men above the common ſize. Not but that it may alſo ſignify thoſe who *fall away*, Apoſtates. See 2 Kings xxv. 11. Jerem. xxxvii. 13. and xxxviii. 19.

That there were, in thoſe ancient times, men of a gigantic ſize and ſtrength, is very credible, both from inſtances in hiſtorians, ſacred and profane, and likewiſe from inſtances in our times. But we muſt not hence conclude, as ſome have done, that mankind in general were, in the firſt ages, of a much larger ſtature than they are at preſent. Giants being manifeſtly ſpoken of as rarities and the wonders of their time, tho' their number ſeems to have been much greater before the Flood.

Some authors have inquired into the cauſe of this monſtrous ſtature of the giants; St. Cyrill thinks it a judgment of God on the luſts of their parents. They who ſuppoſe them to have been the iſſue of the fallen ſpirits, ſay it was by their artful promoting the inordinate deſires of the women with whom they had to do. Some attribute it to the vigour of the ſons of Seth; while others make Seth's deſcendants to have been of a very large ſize, and thoſe of Cain, on the contrary, of a leſs.

Ver. 6. *And it repented the Lord that he had made man.*] God can neither properly *repent*, nor *be grieved*; but ſuch expreſſions ſignify he reſolved to do, as men do; who when they repent of any thing, endeavour to undo it.

Ver. 14. *Make thee an ark of gopher wood*, &c.] What ſort of wood this is, the learned Fuller our countryman, ſeems to have been very happy in his conjecture; for he has obſerv'd that from the Greek word *Cypariſſus*, take away the termination and there will remain *Cypar*, which has all the radical letters of the word *gopher*, and differs from it but little in ſound. Now as from the Hebrew word *gopher*, is derived the Greek word *Cypariſſus*, ſo from this is derived the Latin word *Cypreſſus*, and from it our Engliſh word *cypreſs*; ſo that what is called gopher wood in Scripture, we may reaſonably ſuppoſe is meant of cypreſs wood. Nor is this opinion founded barely on etymology, but it is likewiſe confirmed by other conſiderations. As 1. That cypreſs is a very durable wood, not apt to breed worms or rot. Now, upon this account, it is very likely that the Ark of Noah was made of the ſame wood; ſince ſome relicts of it remained for above a thouſand years after, as is atteſted by a great number of ancient writers. 2. The cypreſs wood is not only durable, but fit for ſhipping. Hence the fleet of Alexander the Great, that was built at Babylon, was made of cypreſs wood, as we learn from the hiſtorian Arrianus; who adds that there was in thoſe parts a ſcarcity of other wood fit for ſhipping. We have ſhewn that the country of Eden lay in Babylonia, and the parts adjoining on the other ſide of the common channel of the Euphrates and Tigris; whence theſe conſiderations mutually ſtrengthen one another; namely the Ark being made of gopher or cypreſs wood corroborates the opinion that it was made in the country of Eden, and conſequently that Noah lived there before the Flood; and on the other hand, the probability of Noah's living in Eden before the Flood, adds ſtrength to the opinion, that the Ark was made of cypreſs wood.

The Vulgate and Septuagint take the word gopher not to denote the ſpecies of timber, but for an adjective, the firſt tranſlating it *ligna levigata*; ſmoothed or planed timber, and the other ξύλα τετράγωνα, ſquare timber, but we chooſe to adhere to the opinion of its being cypreſs wood.

Ver. 15. *The length of the Ark ſhall be three hundred cubits*, &c.] We might preſume, if Moſes had not told us ſo, that a veſſel proportionable and adapted to the uſe deſigned, muſt have been of more than human contrivance, and built by the direction of God himſelf. What was the exact meaſure of the cubit here mentioned, is diſputed, ſome fearing the capacity of the Ark would be otherwiſe too ſmall for the intended purpoſe, have enlarged the dimenſions even to extravagance. When Celſus objected that the Ark was a monſter with all things in its belly, Origen anſwered, that the Ark was like a great city, whoſe baſe was 90,000 cubits long, and 25,000 broad, but in another place he is more moderate, and without encreaſing the number of the Moſaic cubits, ſuppoſes they were geometrical cubits, each containing ſix ordinary cubits, which laſt opinion is approved by St. Auſtin. But the general opinion of learned men is, that they were but common cubits, one of which, though formerly ſuppoſed equal to 18 of our inches, is now allowed to contain almoſt 22, or more exactly 21. 888. According to which meaſure the Ark muſt have been 547. 2 Engliſh feet long, 91, 2 broad, and 54. 72 high, and the ſolid contents 2, 730, 781. 9008 feet, almoſt double to what they would be by the former computation. The form of it was an oblong ſquare, or parallelopiped, with a flat bottom, and a ſloped roof raiſed a cubit in the middle; it had neither ſails nor rudder, nor was it made ſharp ſo as to cut the water; which form, as it was admirably contrived for lying ſteadily on the water without rolling, which might have endangered the lives of the animals within it, ſo it was very unfit for ſwimming to a great diſtance, or for riding in a boiſterous ſea. It conſiſted of three ſtories,

each

Arnold Vanhaecken Invent.

H. Fletcher Sculp.

The Deluge.

each of which, abating the thickneſs of the floors, might be about 18 feet high, and was partitioned into a great many rooms or apartments. This veſſel was without doubt ſo contrived as to have the benefit of the air and light on all ſides, tho' the particular conſtruction of the windows be not mentioned; and the whole ſeems to have had another covering beſides the roof, probably made of skins like that of the Tabernacle; for Noah is ſaid after the flood to have removed *the covering of the Ark*, which cannot well be ſuppoſed to have been the roof, but ſomething flung over it like that of the Tabernacle which is expreſſed by the ſame Hebrew word; and the uſe of it was probably to hang over and defend the windows in bad weather.

That the ſpace in the Ark was abundantly ſufficient to contain both Noah and his family, and the animals, together with all neceſſary proviſions for them, does evidently appear from the geometrical calculations of learned men, who have yet generally ſuppoſed the length of the cubit to have been but 18 inches; whereas if we take the dimenſions according to the larger meaſure above mentioned, the whole capacity will be nearly doubled, as may be eaſily proved.

Ver. 19. *And of every living thing of all fleſh, two of every ſort ſhalt thou bring into the Ark*, &c.] The great biſhop Wilkins has reduced the number of ſpecies of animals, which at firſt view may ſeem almoſt infinite, within very moderate bounds; he reckons they do not amount to one hundred of quadrupeds, and two hundred of birds; and of theſe muſt be excepted ſuch as live in the water, ſuch as proceed from a mixture of different ſpecies, and ſuch as change their colours, ſize, and ſhape, by changing their climate; and thence, in different countries, ſeem to be of different ſpecies; when they are not. He afterwards enters into a particular detail of the animals, the quantity of food neceſſary for them, and the capacity and proportion of the Ark; and concludes, there was room enough and to ſpare; whereupon he obſerves that had the moſt skilful mathematicians and philoſophers been ſet to conſult what proportions a veſſel deſigned for ſuch a uſe ſhould have in the ſeveral parts of it, they could not have pitched on any more ſuitable to the purpoſe, than thoſe mentioned by Moſes.

An objection has been raiſed againſt the preſervation of animals in the Ark; and that is, how the unknown kinds of ſerpents in Braſil, the ſlow bellied creature of the Indies, and all thoſe ſpecies of animals ſeen in the Weſt Indies, ſhould either come into the Ark, or be conveyed out of it into thoſe countries which are divided from that continent where Noah was, by ſo vaſt an ocean on one ſide, and at leaſt ſo large a tract of land on the other (ſuppoſing a paſſage out of one continent to the other, which has not been yet diſcovered) and ſome animals cannot live out of the particular climate wherein they are. But to this it may be anſwered, that it is probable that the temperature of the air, before the deluge, was ſo equal and ſerene, that all kinds, even of the American animals, might live and be found in thoſe parts of Aſia when Noah went into the Ark, tho' none of them could bear the climate ſince, by reaſon of the change wrought in nature.

CHAP. VII.

1 *Noah with his family and the living creatures enter into the ark.* 17 *The beginning, increaſe, and continuance of the flood.*

AND the LORD ſaid unto Noah, Come thou, and all thy houſe into the ark: for thee have I ſeen righteous before me in this generation.

2 Of every clean beaſt thou ſhalt take to thee by ſevens, the male and his female: and of beaſts that *are* not clean by two, the male and his female.

3 Of fowls alſo of the air by ſevens, the male and the female; to keep ſeed alive upon the face of all the earth.

4 For yet ſeven days, and I will cauſe it to rain upon the earth forty days and forty nights: and every living ſubſtance that I have made, will I deſtroy from off the face of the earth.

5 And Noah did according unto all that the LORD commanded him.

6 And Noah *was* ſix hundred years old, when the flood of the waters was upon the earth.

7 ¶ And Noah went in, and his ſons, and his wife, and his ſons wives with him, into the ark, becauſe of the waters of the flood.

8 Of clean beaſts, and of beaſts that *are* not clean, and of fowls, and of every thing that creepeth upon the earth.

9 There went in two and two unto Noah into the ark, the male and the female, as God had commanded Noah.

10 And it came to paſs after ſeven days, that the waters of the flood were upon the earth.

11 ¶ In the ſix-hundredth year of Noahs life, in the ſecond month, the ſeventeenth day of the month, the ſame day were all the fountains of the great deep broken up, and the windows of heaven were opened.

12 And the rain was upon the earth forty days and forty nights.

13 In the ſelf-ſame day entered Noah, and Shem, and Ham, and Japhet, the ſons of Noah, and Noahs wife, and the three wives of his ſons with them, into the ark:

14 They, and every beaſt after his kind, and all the cattel after their kind, and every creeping thing that creepeth upon the earth after his kind, and every fowl after his kind, every bird of every ſort.

15 And they went in unto Noah into the ark, two and two of all fleſh, wherein *is* the breath of life.

16 And they that went in, went in male and female of all fleſh, as God had commanded him: and the LORD ſhut him in.

17 And the flood was forty days upon the earth: and the waters increaſed, and bare up the ark, and it was lift up above the earth.

18 And the waters prevailed, and were increaſed greatly upon the earth: and the ark went upon the face of the waters.

19 And the waters prevailed exceedingly upon the earth; and all the high hills, that *were* under the whole heaven, were covered.

20 Fifteen cubits upward did the waters prevail; and the mountains were covered.

21 And all fleſh died that moved upon the earth, both of fowl, and of cattel, and of beaſt, and of every creeping thing that creepeth upon the earth, and every man.

22 All in whoſe noſtrils *was* the breath of life, of all that *was* in the dry land, died.

23 And every living ſubſtance was deſtroyed, which was upon the face of the ground, both man, and cattel, and the creeping things, and the fowl of the heaven; and they were deſtroyed from the earth: and Noah only remained *alive*, and they that *were* with him in the ark.

24 And the waters prevailed upon the earth an hundred and fifty days.

Ver. 2. *Of every clean beaſt thou ſhalt take to thee by ſevens*, &c.] A doubt has been raiſed whether there went into the ark but ſeven of every clean, and two of every unclean ſpecies; or fourteen of the firſt, and four of the laſt. Some adhere to the former expoſition, and others to the latter, which ſeems to be the natural ſenſe of the Hebrew words, *ſeven and ſeven*; and *two and two*; *the male and his female*. Beſides, if there were but ſeven of the clean beaſts, one muſt have been without a mate; and if we anſwer that the odd one was for ſacrifice, it is more than Moſes tells us, who, on the contrary, repeats it, that the animals all went in by pairs. If this be admitted, the capacity which we have allowed the ark, being double to what Biſhop Wilkins computes it, will be no more than neceſſary for double the number of animals, eſpecially if we conſider the birds all went in by ſevens; unleſs the diſtinguiſhing word *clean*, which is inſerted in the Samaritan text, and in the Septuagint and Syriac verſions, ſhould be ſupplied in the Hebrew.

If it be asked by what means Noah got all theſe animals together into the Ark? The beſt anſwer that has been given is, that they came voluntarily by a ſupernatural impulſe from God; which ſeems to be intimated by the words of Scripture Gen. vi. 20. And likewiſe in the 9th verſe of this chapter; though others ſuppoſe it was done by the aſſiſtance of angels.

Ver. 11. *In the ſix hundredth year of Noah's life, in the ſecond month, the ſeventeenth day of the month, the ſame day were all the fountains of the great deep broken up*, &c.] This period of time anſwers to our ſecond of December, ſeveral writers have fallen into miſtakes as to the day when the flood began, by computing from the vernal equinox. But ſince the antediluvian year indiſputably commenced from the autumnal equinox, the ſeventeenth day of the ſecond month will fall about the time we have fixed it, according to the Samaritan chronology; and according to the Hebrew, on the ſeventh day of December, as archbiſhop Uſher computes; on the ſixth day of November, as others reckon; or more exactly, on the twenty-eighth day of November, which is the calculation of Mr. Whiſton.

It is remarkable that the day aſſigned by Moſes for the beginning of the deluge, agrees exactly with the day wherein Plutarch tells us Oſiris went into the Ark, *viz.* the 17th of Athyr, which month is the ſecond after the autumnal equinox, the ſun then paſſing through Scorpius. Nor does it differ above a day or two from that ſet down by Beroſus, if we allow what probably may have been the caſe, that this writer or his tranſcribers fell into the miſtake above mentioned, and ſuppoſed the flood began the ſecond month from the vernal equinox, which was Dæſius, whereas the true month was Apellæus, the ſecond from the autumnal equinox.

That there was ſuch an univerſal deſtruction by water, as is related by Moſes, is confirmed by the concurrent teſtimonies of ſeveral of the moſt ancient writers and nations in the world. The Chaldean account of the flood, as recorded by Beroſus, is as follows, Cronus or Saturn appear'd to Xiſuthrus (the ſame as Noah) in a dream, and warned him, that on the fifteenth of the month Dæſius, mankind would be deſtroyed by a deluge; and therefore commanded him to write down the original intermediate ſtate, and end of all things, and bury the writing under ground in Sippara, the city of the ſun; that he ſhould alſo build a ſhip, and go into it with his relations and deareſt friends, having firſt furniſhed it with proviſions, and taken into it fowls and four-footed beaſts, and that when he had provided every thing, and was asked whither he was ſailing? he ſhould anſwer, *To the Gods, to pray for happineſs to mankind.* Xiſuthrus did not diſobey, but built a veſſel whoſe length was five furlongs, and breadth two furlongs He put on board all that he was directed, and went into it with his wife, children, and friends. The flood being come, and ſoon ceaſing, Xiſuthrus let out certain birds, which finding no food nor place to reſt upon, returned again to the ſhip. Xiſuthrus, after ſome days, let out the birds again; but they came back to the ſhip, having their feet ſoiled with mud, whereby Xiſuthrus underſtood that the earth appeared again, and thereupon he made an opening between the planks of the ſhip, and ſeeing that it reſted on a certain mountain, he came out with his wife, his daughter, and his pilot; and having worſhipped the earth, raiſed an altar, and ſacrificed to the gods, he and thoſe who went out with him diſappeared.

That the Egyptians were no ſtrangers to this great event, appears not only from the circumſtances in their ſtory of Oſiris and Typhon, but likewiſe from the teſtimony of Plato, who ſays that a certain Egyptian prieſt recounted to Solon, out of their ſacred books, the hiſtory of the univerſal flood, which happened long before the particular inundations known to the Grecians. The inhabitants of Heliopolis in Syria ſhewed a chaſm, or cleft in the earth, in the temple of Juno, which, as they affirmed, ſwallowed up the waters of the flood. Nay, the very Americans are ſaid to acknowledge and ſpeak of it in their continent, as we are informed by Acoſta and other writers. Moſt nations have ſome traditions of a deluge, which happened in their reſpective countries; but it muſt be owned at the ſame time, that ſeveral of them were particular inundations only, and therefore carefully to be diſtinguiſhed from that of Noah.

That the deluge was univerſal, is put out of all doubt by the Moſaic account, which is too plain to admit of any ſubterfuge; and the earth itſelf ſeems to offer us a demonſtrative argument of the univerſality of the flood, from the vaſt number of the ſhells and teeth of fiſh, bones of animals, entire or partial vegetables, and other ſtrange things, which are to be found on the tops of the higheſt mountains, and in the bowels of the earth, at a great diſtance from the ſea, and were probably left by the flood.

If the deluge therefore was univerſal, the quantity of water required to effect it is ſo immenſe, that it has been generally thought extremely difficult, if not impoſſible, to ſay whence it came, or whither it went. But it ſeems, after all objections, that the Divine aſſiſtance muſt be called in on this occaſion, for tho' the waters, which covered the earth at the creation, might be ſufficient to cover it again, yet how this ſhould be effected by meer natural means, cannot be conceived. The waters, which were ſuſpended in the clouds, might indeed deſcend upon the earth, and that in cataracts, or ſpouts of water (as the Septuagint interpret the *windows of heaven*) like thoſe in the Indies, where the clouds frequently, inſtead of dropping, fall with a terrible violence like a torrent; and this alone might form a great inundation on the lower grounds: but as the clouds could pour down no more water than they had, which would ſoon be exhauſted at this rate, it ſeems likewiſe, by the length of the rain's continuance, that the ſhowers were rather moderate and gradual. The ſubterraneous ſtores would afford a much more plentiful ſupply to compleat the deluge, and probably contain water enough to drown the world to a greater height than Moſes relates; the only difficulty is to draw it out of the abyſs on the ſurface of the earth. And here, ſince we can aſſign no natural cauſe, we apprehend we may, not unphiloſophically, reſolve it into the Divine power, which might, on this occaſion, ſo far controul (no greater miracle than that of continuing) the uſual courſe of nature, as to effect its purpoſe.

Ver.

Ver. 19. *And the waters prevailed exceedingly upon the earth, and all the high hills that were under the whole heavens were covered.*]. With reference to the mountains, moſt of them are very low; very few are ſuppoſed to be a mile high, and the higheſt not to be above four, taking their altitude from the plain on which they riſe. The height of Olympus is ſo extolled by the poets and ancient Greeks, that it is ſaid to ſhoot above the clouds; and yet Plutarch tells us, that Xenagoras meaſured it, and found it not to exceed a mile and an half. Mount Athos is ſuppoſed to be of an extraordinary height, becauſe it caſts its ſhadow to the iſland of Lemnos, which, according to Pliny, was eighty ſeven miles; yet Gaſſendus allows it to be no more than two miles high, and Iſaac Voſſius will not have it to be above ten or eleven furlongs at moſt. And it is certain, that if we allow but 60 miles to a degree, the ſhadow might have been ſeen ſo far upon level ground at ſun-riſing, or ſun-ſet, if the mountain had been but nine furlongs, or a little more than a mile high. Caucaſus by Ricciolus is ſaid to be 51 miles in height; Gaſſendus allowing it to be higher than Athos or Olympus, conceives it not to be above three or four miles at moſt; but Voſſius will not allow it to be above three miles perpendicular, for which he aſſigns this good reaſon, That there is no mountain in Greece, which may not be aſcended in a day, and makes the higheſt mountain there not to be above ten furlongs, which (ſaith Voſſius) it is ſcarce poſſible for any one to reach in that time, unleſs he be a mountaineer born: But if we allow eight furlongs to a day's aſcent, yet it will thereby appear, that moſt of the higheſt mountains in the world are not above three miles in height, becauſe they may be aſcended in leſs than the ſpace of three days. And the Spaniards affirm, that the Andes of Peru, in compariſon of which, they ſay, the Alps are but cottages, may be aſcended in the compaſs of four days; and therefore, as no mountain can be ſuppoſed to exceed four miles in height, ſo the addition of fifteen cubits more, will bring the waters to the utmoſt height allotted for them by Moſes.

The Stoics, who ſuppoſed alternate deſtructions of the earth by fire and water, make no doubt of the poſſibility of a general deluge. "There are vaſt lakes, ſays Seneca, "which we do not ſee; great part of the ſea lies hidden "and concealed, and many rivers glide in ſecret; ſo that "there may be cauſes of a deluge on all ſides, when ſome "waters flow in under the earth, others flow round about "it, and being long pent up overwhelm it; and rivers "join with rivers, pools with pools, *&c.* And as our bo-"dies ſometimes diſſolve into ſweat, ſo the earth ſhall "melt, and, without the help of other cauſes, ſhall find "in itſelf what will drown it, there being in all places, "both openly and ſecretly, from above and beneath, an "eruption of waters, ready to overflow and deſtroy it." Senec. Nat. queſt. l. 3. c. 27. Which words, ſays biſhop Patrick, are written as if they had been directed to make a commentary upon Moſes.

CHAP. VIII.

1 *The waters aſſwage.* 4 *The ark reſteth on Ararat.* 7 *The raven and the dove.* 15 *Noah, being commanded,* 18 *goeth forth of the ark:* 20 *He buildeth an altar, and offereth ſacrifice;* 21 *which God accepteth, and promiſeth to curſe the earth no more.*

AND God remembred Noah, and every living thing, and all the cattel that *was* with him in the ark: and God made a wind to paſs over the earth, and the waters aſſwaged.

2 The fountains alſo of the deep, and the windows of heaven were ſtopped, and the rain from heaven was reſtrained.

3 And the waters returned from off the earth continually: and after the end of the hundred and fifty days the waters were abated.

4 ¶ And the ark reſted in the ſeventh month, on the ſeventeenth day of the month, upon the mountains of Ararat.

5 And the waters decreaſed continually until the tenth month: in the tenth *month*, on the firſt *day* of the month, were the tops of the mountains ſeen.

6 ¶ And it came to paſs at the end of forty days, that Noah opened the window of the ark which he had made.

7 And he ſent forth a raven, which went forth to and fro, until the waters were dried up from off the earth.

8 Alſo he ſent forth a dove from him, to ſee if the waters were abated from off the face of the ground.

9 But the dove found no reſt for the ſole of her foot, and ſhe returned unto him into the ark: for the waters *were* on the face of the whole earth. Then he put forth his hand, and took her, and pulled her in unto him into the ark.

10 And he ſtayed yet other ſeven days; and again he ſent forth the dove out of the ark.

11 And the dove came in to him in the evening, and lo, in her mouth *was* an olive-leaf pluck'd off: So Noah knew that the waters were abated from off the earth.

12 And he ſtayed yet other ſeven days, and ſent forth the dove; which returned not again unto him any more.

13 ¶ And it came to paſs in the ſix hundredth and firſt year, in the firſt *month*, the firſt *day* of the month, the waters were dried up from off the earth: and Noah removed the covering of the ark, and looked, and behold, the face of the ground was dry.

14 And in the ſecond month, on the ſeven and twentieth day of the month, was the earth dried.

15 ¶ And God ſpake unto Noah, ſaying,

16 Go forth of the ark, thou, and thy wife, and thy ſons, and thy ſons wives with thee.

17 Bring forth with thee every living thing that *is* with thee, of all fleſh, *both* of fowl, and of cattel, and of every creeping thing that creepeth upon the earth; that they may breed abundantly in the earth, and be fruitful, and multiply upon the earth.

18 And Noah went forth, and his ſons, and his wife, and his ſons wives with him:

19 Every

19 Every beaſt, every creeping thing, and every fowl, *and* whatſoever creepeth upon the earth, after their kinds, went forth out of the ark.

20 ¶ And Noah builded an altar unto the LORD, and took of every clean beaſt, and of every clean fowl, and offered burnt-offerings on the altar.

21 And the LORD ſmelled a ſweet ſavour; and the LORD ſaid in his heart, I will not again curſe the ground any more for mans ſake; for the imagination of mans heart *is* evil from his youth: neither will I again ſmite any more every thing living, as I have done.

22 While the earth remaineth, ſeed-time and harveſt, and cold and heat, and ſummer and winter, and day and night ſhall not ceaſe.

Ver. 1. *And God remembred Noah*, &c.] Took compaſſion upon him, and heard his prayers, which we may well ſuppoſe he made for himſelf, and for all the creatures that were with him.

And God made a wind to paſs over the earth.] Some gather from hence, that during the fall of the rain, there was no ſtorm or violent wind, but the rain fell downright; and conſequently the ark was not driven far from the place where it was built. It having no maſts, or ſails, but moving as a hulk or body of a ſhip, without a rudder, upon a calm Sea. This wind, it is very probable, was the north wind, which is very drying, and drives away rain, Prov. xxv. 23. Thus Ovid repreſents it in the flood of Deucalion, where he ſaith of Jupiter,

Nubila dejecit, nimbiſque Aquilone remotis.

Ver. 4. *And the ark reſted in the ſeventh month, on the ſeventeenth day of the month, upon the mountains of Ararat.*] The Sibylline verſes place mount Ararat in the borders of Black Phrygia, near Celænæ, at the ſprings of the river Marſyas, which riſes out of the ſame lake with the Mæander, and falls at length into it. But it appears from Strabo, Ptolemy, and Stephanus, that there is really no mountain at all in that place, at leaſt none ſo high as Ararat muſt needs have been. This fancy therefore ſeems to have taken its riſe from Apamea, another city near Celænæ, being ſur-named Cibotos, or *the ark*; not, as Bochart obſerves, from any tradition of Noah's ark, but from its ſituation, being ſhut up like an ark or cheſt, by three rivers which encompaſſed it; as the port of Alexandria in Egypt was called Cibotos, from the bay ſurrounding it: Beſides, Cibotos was a new name, which does not ſeem to have been known in thoſe parts, till given to Apamea, built by Seleuchus, or Antiochus Soter; and Celænæ had a prior right to it, if there had been any ſuch tradition; ſo that what is farther alledged of the Apameans coining medals, having on the reverſe the impreſſion of an ark, as may be ſeen on three ſeverally ſtruck in honour of Adrian, Septimius Severus, and Philip the Arabian, is of no weight.

Joſephus ſeems to extend the name of Ararat to Caucaſus: But by the mountains of Ararat have been generally underſtood, both by ancient and modern authors, thoſe of Armenia: Ararat is by the Septuagint, and in the vulgate render'd Armenia; and there is actually a province of that country named Ararat, or Airarat, from a plain therein, ſo called in memory of Arai the eighth king of that nation who was ſlain in battle there; *Arayi arat* ſignifying *the ſlain of Arai*. But tho' authors have generally agreed in placing Ararat in Armenia, yet they differ as to the particular ſituation of the mountain where the ark reſted, there being two opinions concerning it, each of which is ſupported by a tradition.

The firſt opinion is, that it was one of the mountains which divide Armenia, on the South, from Meſopotamia, and that part of Aſſyria inhabited by the Curds, from whom thoſe mountains took the name of Curdu, or Cardu, by the Greeks turned into Gordyæi, Carduchi, Cardiei, Cordyæi, Cordueni, Gordi, Cordæi, Curdi, *&c.* It is alſo called by the Arabs Al Judi, (if it be not a miſtake for Gordi, or a corruption of Cordi or Jordi, as it ought to be written by the Arabs) and alſo Thamanin, probably from the town at the foot of it.

The tradition which affirms the ark, to have reſted on theſe mountains muſt have been very ancient, ſince it is the tradition of the Chaldeans themſelves. To confirm it we are told, that the remainders of the ark were to be ſeen upon theſe mountains: Beroſus and Abydenus both declare there was ſuch a report in their time; the firſt obſerves farther, that ſeveral of the neighbouring inhabitants ſcraped the pitch off the planks as a rarity, and carried it about them for an Amulet: And the latter declares, they uſed the wood of the veſſel againſt many diſeaſes, with wonderful ſucceſs. The relicks of the ark were to be ſeen alſo in the time of Epiphanius, if we may believe him, and we are told the Emperor Heraclius went from the town of Themanin up the mountain Al Judi, and ſaw the place of the ark. This town of Themanin is, or was, ſituate at the foot of the mountain Al Judi, the name ſignifies *eighty* (and not *eight*, as Bochart, Calmet, and others would have it) in memory of the eighty perſons who, according to a Mohammedan tradition, were ſaved in the ark. The ſecond opinion places mount Ararat towards the middle of Armenia, near the river Araxes, or Aras, above 280 miles diſtant from Al Judi, to the north-eaſt. Jerom ſeems to be the firſt who gave an account of this tradition, and it would appear of equal antiquity with the former, could we be certain this was the high mountain Baris, in the province of Minyas in Armenia, to which, according to a tradition reported by Nicholas of Damaſcus, many people, in the time of a deluge, fled for ſanctuary; and upon the top of which a certain man ſtruck with his veſſel. At the foot of this mountain they alſo ſhew a town called Cemain, which has a conſiderable ſimilitude to Shemonah, ſignifying *eight*, the number of perſons who came out of the ark, and, as the Armenians ſay, built it.

An objection indeed has been ſtarted by Tournefort, a modern traveller, which tends to overthrow both traditions: He ſays, he does not ſee where the dove could find an olive branch, if the ark be ſuppoſed to have reſted on any of the mountains of Armenia; for the olive is not found thereabouts, nor, we are told, in any part of Aſia, beyond Aleppo, except one ſingle place near Casbin in Perſia. However, it ſeems to have been otherwiſe anciently, for the Scripture mentions Aſſyria as a land of oil-olive, 2 Kings xviii. 32. and we are told, by Strabo, l. 11. p. 800. that the olive grew in Gogarene, a province of Armenia.

But the Armenians are not to be convinced by any arguments, that this is not the very mountain on which the ark reſted; they call it Maſis, and derive it from Amaſia, the third ſucceſſor of Haikh, the founder of their nation. It ſtands about twelve leagues to the ſouth-eaſt of Erivan, and of Ejmiadzin, or the *three churches*, four leagues from the Aras, and ten to the north-weſt of Nackhchuvan, in whoſe name, it is ſaid, the memorial of the ark's reſting on the mountain near it, is preſerved. *Nak* ſignifying, in the Armenian language, a *ſhip*, and *ſhivan*, *reſted*. But this ſeems to be an etymology not well grounded; the Perſians ſaying it was called Nakkaſh jehan, from the great number of painters ſettled there; for the Perſians call one of that profeſſion, by the Arabic word Nakkaſh: And in Armenian alſo Nakſherar, is a *painter*, and Nakſhel *to paint*.

Upon the whole, the ſituation of mount Ararat, whether it be mount Maſis, or the mountain of Cardu, is very convenient for the ſons of Noah, from thence to Shinaar, the diſtance not being very great, and the deſcent eaſy, eſpecially from the latter, into the plain of Meſopotamia, of which Shinaar is a part. We diſcover plainly, thro' the Moſaic hiſtory, a neighbourhood between the land of Eden, where man was created, that of Ararat, where the remains of mankind were ſaved, and that of Shinaar where

where they fixed the center of their plantations. And certainly it was more natural it ſhould be ſo, than to ſeparate thoſe ſcenes at ſuch a diſtance from each other, as ſome have done.

Ver. 7. *And he ſent forth a raven*, &c.] The raven is ſuppoſed to have been ſent out, becauſe Noah thought the ſmell of the carcaſſes would tempt him to fly to ſome diſtance; inſtead of which he kept hovering about the ark, having ſome jealouſy, as the Jews pretend, of his mate. Tho' the Hebrew ſays the raven returned again, yet according to the Septuagint, Syriac, and Vulgate verſions, he did not return.

Ver. 8. *Alſo he ſent forth a dove*, &c] The dove was probably ſent, becauſe of her tameneſs, her flying far, feeding on the ground, and returning to her neſt from the greateſt diſtance. From the olive leaf Noah might infer, that the lower hills, where thoſe trees chiefly grow, were left by the waters, and that the vegetables were not totally deſtroyed. The Chaldean tradition agrees with the Moſaic hiſtory in the circumſtance of the birds being ſent out by Xiſuthrus. And Plutarch ſays, that according to the Mythologiſts, a dove was let out of the ark, and that her going out was, to Deucalion, a ſign of fair weather, and her return, of foul.

Ver. 16. *Go forth out of the ark*, &c.] I do not think the obſervation of ſome of the Jews is abſurd; who by comparing this verſe with the 13th of the 7th chapter, infer that while they were in the ark the men did not cohabit with their wives; it being a time of great affliction; ſo R. Eliezer in his Pirke, cap. xxiii. where R. Levitus thus gathers it: When they went into the ark it is ſaid, vii. 13. *Noah and his ſons enter'd*, and then *Noah's wife, and his ſon's wives*. Behold, ſaith he, here the men are put together, and the women together. But when they come out, it is ſaid, *Go forth, thou and thy wife, and thy ſons, and thy ſons wives with thee*; here they are coupled together, as before they were ſeparated.

Ver. 21. *The Lord ſmelled a ſweet ſavour*.] That is, as Munſter underſtands it, he ceaſed from his anger and was appeaſed: So the Syriac and Joſephus. But it may ſignify no more but, that the thankfulneſs of Noah and his family, was as grateful to God as ſweet odours are to us.

Ver. 22. ——— *Day and night ſhall not ceaſe*.] One would think by this expreſſion, that the day did not much differ from night; while the heavens were covered with thick clouds, which fell in diſmal floods of rain.

CHAP. IX.

1 God bleſſeth Noah. 4 Blood and murder are forbidden. 8 God's covenant, 13 ſignified by the rain-bow. 18 Noah repleniſhed the world. 20 planteth a vineyard, 21 is drunken, and mocked of his ſon, 25 curſeth Canaan, 26 bleſſeth Shem, 27 prayeth for Japhet, 29 and dieth.

AND God bleſſed Noah and his ſons, and ſaid unto them, Be fruitful and multiply, and repleniſh the earth.

2 And the fear of you and the dread of you ſhall be upon every beaſt of the earth, and upon every fowl of the air, upon all that moveth upon the earth, and upon all the fiſhes of the ſea; into your hand are they delivered.

3 Every moving thing that liveth ſhall be meat for you; even as the green herb have I given you all things:

4 But fleſh with the life thereof, *which is* the blood thereof, ſhall you not eat.

5 And ſurely your blood of your lives will I require: at the hand of every beaſt will I require it; and at the hand of man, at the hand of every man's brother will I require the life of man.

6 Whoſo ſheddeth man's blood, by man ſhall his blood be ſhed: for in the image of God made he man.

7 And you, be ye fruitful, and multiply, bring forth abundantly in the earth, and multiply therein.

8 ¶ And God ſpake unto Noah, and to his ſons with him, ſaying,

9 And I, behold I eſtabliſh my covenant with you, and with your ſeed after you;

10 And with every living creature that *is* with you, of the fowl, of the cattel, and of every beaſt of the earth with you, from all that go out of the ark, to every beaſt of the earth.

11 And I will eſtabliſh my covenant with you; neither ſhall all fleſh be cut off any more by the waters of a flood: neither ſhall there any more be a flood to deſtroy the earth.

12 And God ſaid, This *is* the token of the covenant which I make between me and you, and every living creature that *is* with you, for perpetual generations:

13 I do ſet my bow in the cloud, and it ſhall be for a token of a covenant between me and the earth.

14 And it ſhall come to paſs, when I bring a cloud over the earth, that the bow ſhall be ſeen in the cloud:

15 And I will remember my covenant, which *is* between me, and you, and every living creature of all fleſh; and the waters ſhall no more become a flood to deſtroy all fleſh.

16 And the bow ſhall be in the cloud; and I will look upon it, that I may remember the everlaſting covenant between God and every living creature of all fleſh that *is* upon the earth.

17 And God ſaid unto Noah, This *is* the token of the covenant, which I have eſtabliſhed between me and all fleſh that *is* upon the earth.

18 ¶ And the ſons of Noah that went forth of the ark, were Shem, and Ham, and Japhet: and Ham *is* the father of Canaan.

19 Theſe *are* the three ſons of Noah: and of them was the whole earth overſpread.

20 And Noah began *to be* an husbandman, and he planted a vineyard.

21 And he drank of the wine, and was drunken, and he was uncovered within his tent.

22 And Ham the father of Canaan ſaw the nakedneſs of his father, and told his two brethren without.

23 And Shem and Japhet took a garment, and laid *it* upon both their ſhoulders, and went backward, and covered the nakedneſs of their father; and their faces *were* backward, and they ſaw not their fathers nakedneſs.

24 And Noah awoke from his wine, and knew what his younger ſon had done unto him.

25 And he ſaid, Curſed *be* Canaan; a ſervant of ſervants ſhall he be unto his brethren.

26 And he ſaid, Bleſſed *be* the LORD God of Shem; and Canaan ſhall be his ſervant.

27 God ſhall enlarge Japhet, and he ſhall dwell in the tents of Shem; and Canaan ſhall be his ſervant.

28 ¶ And Noah lived after the flood, three hundred and fifty years.

29 And all the days of Noah were nine hundred and fifty years: and he died.

Ver. 3. *Every moving thing that liveth ſhall be meat for you*, &c.] Here the firſt grant made to man concerning food is enlarged, and beaſts are allowed for the ſuſtentation of his life; for he had been the preſerver of theirs. This, ſays Dr. Lightfoot, was what Lamech had foretold by the ſpirit of prophecy when his ſon Noah was born; namely, *that he ſhould comfort them concerning their labour and toil*, which they had when they might eat nothing but the fruits of the ground, which coſt them hard labour in the tillage and culture to get them. But Noah ſhould be *a comfort*, in reference to this, becauſe to him, and in him to all the world, God would give liberty to eat fleſh. But with the fleſh God permitted him not to eat the blood; partly for avoiding of cruelty, and partly becauſe blood was to be an attonement for ſin. And this prohibition of eating blood, to Noah, now, and afterwards renewed to Iſrael, was, becauſe of that cuſtom which God foreſaw would grow; and which in the time of Iſrael, was grown common, of eating raw fleſh, 1 Sam. xiv. 32. This very injunction not to eat the fleſh with the blood, confuteth the doctrine of tranſubſtantiation (or the eating of the very fleſh and blood of Chriſt) to all the world.

Ver. 5. *And ſurely your blood of your lives will I require: at the hand of every beaſt will I require it.*] Not as if beaſts were to blame, if they killed a man, for they are not capable either of vice or virtue, but this was ordained with reſpect to men, for whoſe uſe beaſts were created. For, *firſt*, ſuch owners as were not careful to prevent ſuch miſchiefs were hereby puniſhed: *Secondly*, others were admoniſhed, by their example to be cautious: *Thirdly*, God hereby inſtructed them that murder was a moſt grievous crime, whoſe puniſhment extended even to beaſts. And *laſtly*, the lives of men were hereby much ſecured, by the killing ſuch beaſts as might otherwiſe have done the like miſchief thereafter.

And at the hand of every man's brother.] And therefore much more will I require it at the hand of every man, whom he calls *brother*, to ſhew that murder is more heinous upon this account; becauſe we are all *brethren*. Or the meaning may be (as ſome will have it) that tho' he be as nearly related as a *brother*, he ſhall not go unpuniſhed.

Ver. 13. *I do ſet my bow in the cloud, and it ſhall be for a token of a covenant between me and the earth.*] Moſt think this doth not ſignify there never had been a rain-bow before the flood, but that it was now appointed for a ſign, which it was not before: But it is very difficult to conceive how it could be a ſign or confirmation of the covenant, which God made with Noah, that he would drown the world no more with water, if it had been in the clouds before, and with no regard to this promiſe. For if we ſuppoſe it even an arbitrary ſign, and to have no connection with the effect, it ſeems that to make it ſignificant and ſatisfactory, it muſt be ſomething new, otherwiſe it could not ſignify a new thing, or be the confirmation of a new promiſe. And accordingly it has been obſerved, that the ſigns by inſtitution only, mentioned in ſcripture, have all ſomething new and ſtrange, as a mark of the hand of God: At leaſt it muſt be acknowledged, that if Noah had never ſeen a rain-bow before, that ſign muſt have made a much more lively impreſſion on him, and given him much greater comfort and aſſurance in God's promiſe, than if it had been no more than what he muſt have often obſerved before the late terrible devaſtation.

Ver. 22. *And Ham the father of Canaan ſaw the nakedneſs of his father*, &c.] The Jews pretend that Canaan was the perſon who firſt diſcovered the nakedneſs of Noah, with which he acquainted his father Ham; who made ſport of the accident and went and told it to his brothers Shem and Japhet; and that Noah awaking out of his ſleep curſed Canaan, becauſe he was the firſt occaſion of the ſcandal. But this opinion is without foundation.

Ver. 24. *And Noah awoke from his wine, and knew what his younger ſon had done unto him.*] This verſe makes it evident that Ham was the youngeſt ſon of Noah, (for that is the proper ſignification of the word younger) tho' he is generally placed the ſecond of the three. However, numbers of commentators relying more upon the order wherein he is named, maintain, that he was the ſecond ſon of Noah; and to elude the force of the text, ſeveral of them pretend that it is not Ham himſelf, but Canaan his ſon who is here ſpoken of: Others will have it that Ham was called the younger, or the youngeſt, for no other reaſon, but becauſe his conduct was leſs prudent than that of his brothers. But ſuch interpretations, if once admitted, will ſerve only to render the moſt clear expreſſions in Scripture obſcure.

If we enquire by what means Noah came to know that it was Ham who had treated him in that irreverent manner, St. Chryſoſtom's opinion is very rational; he believes that Noah ſeeing himſelf covered with a garment which did not belong to him, asked the occaſion of it, and learned from Shem and Japhet all that had paſſed.

Ver. 25. *And he ſaid curſed be Canaan*, &c.] Some have believed that Noah curſed Canaan, becauſe he could not well have curſed Ham himſelf, whom God had not long before bleſſed, in the firſt verſe of this chapter; others, more reaſonably, think Moſes's chief intent in recording this curſe and the prediction which attended it, was to raiſe the ſpirits of the Iſraelites, then entering on a terrible war with the children of Canaan, by the aſſurance; that in conſequence of the curſe, that people were to be ſubdued by them; for the opinion of thoſe who imagine all Ham's race were here accurſed, ſeems repugnant to the plain words of Scripture, which confines the malediction to Canaan and his poſterity, and alſo contrary to fact.

Ver. 27. *God ſhall enlarge Japhet* ——— *and Canaan ſhall be his ſervant.*] The Greeks and Romans, deſcended from Japhet, conquered Canaan: And whatſoever relicts there were of them any where; for inſtance at Tyre, built by the Sidonians; at Thebes, by Cadmus; at Carthage by Dido.

The learned Mr. Mede hath affirmed page 378 of his works, that there hath never yet been a ſon of Ham, who hath ſhaken the ſcepter over the head of Japhet. Shem, ſays he, hath ſubdued Japhet, and Japhet ſubdued Shem, but Cham never ſubdued either. But this muſt be a miſtake, if there be any truth in what the Egyptian hiſtories relate of the actions of Seſoſtris, and ſome other of their kings who conquered the greateſt part of Aſia and Europe; and conſequently Ham, or Cham, may be ſaid to have ſubdued both. Beſides, we find the Iſraelites were long the ſlaves of the Mizraim or the Egyptians; and we ſee no reaſon, why the ſhameful ſubmiſſion, which Rehoboam, the ſon and ſucceſſor of Solomon, made to Shiſhak the Egyptian Pharaoh, who after taking all the ſtrong cities of Judah, ſeems to have had Jeruſalem delivered up to him without oppoſition, to be ſpoiled with the temple, may not be deemed a ſervitude; it being expreſsly ſaid, the Jews ſhould be his ſervants, 2 Chron. xii. 5, 8. Ham alſo appears to have encroached upon Shem very early, for he ſeems to have driven the Shemites out of their firſt ſeats in Shinaar

Shinaar; and every one knows that the Babylonians, who were the Hamites, had a conſiderable ſhare in the deſtruction of the Aſſyrian empire. But a ſtronger inſtance than any of the preceding, is the Babyloniſh captivity, in which the Jews themſelves were the ſufferers. Nay, the very branch of Canaan ſeems to have had great ſucceſs againſt Japhet, not only by the exploits of the Carthaginians (originally Canaanites) in Italy, but by their conqueſt of Spain.

Ver. 28. *And Noah lived after the flood three hundred and twenty years.*] The Armenians have a tradition, that Noah, after quitting the ark, went and ſettled at Erivan, about twelve leagues from Ararat, and that it was there he planted the vineyard, in a place where they ſtill make excellent wine. According to Tavernier, Nakſhivan, which is three leagues diſtant from Ararat, was the place where Noah went to dwell; and he adds that, that it is reported to be the oldeſt city in the world. This tradition, ſo far as it relates to Noah's ſettling in the country near the mountain where the ark reſted, ſeems more probable than a notion lately advanced by Dr. Alix, Mr. Whiſton, Mr. Shuckford, and Mr. Bedford, that Noah left his three ſons, Shem, Ham, and Japhet, in ſome little time, and with his younger iſſue travelled to China, where he lived before the deluge, and that he was the firſt king of that country, whom the Chineſe call Fo hi; The opinion of theſe learned men depends on the following obſervations. 1. The Chineſe hiſtories ſay Fo hi had no father; which agrees well enough with Noah, becauſe the memory of his father might be loſt in the deluge, and ſo give occaſion to this fable that he had no father. 2. The ſame hiſtories affirm, that Fo hi's mother conceived him, as ſhe was encompaſſed with a rain-bow, which ſeems an imperfect tradition concerning the firſt appearance of the rain-bow to Noah after the flood. 3. The character and appellation of Fo hi among the Chineſe agrees with what the Scriptures affirm of Noah. ——— Fo hi, ſays Le Compte, carefully bred up ſeven ſorts of animals which he uſed to ſacrifice to the ſupreme Spirit of heaven and earth. For this reaſon ſome called him Paohi, that is *Oblation.* Noah, ſays Moſes, *took into the ark of every clean beaſt by ſevens,* &c. and after the flood, *Noah builded an altar to the Lord, and took of every clean beaſt and every clean fowl, and offered burnt-offerings on the altar.* 4. The Chineſe hiſtorians affirm, that Fo hi ſettled in the province of Shenſi, which is the moſt north-weſt province of China, and very near to mount Caucaſus, upon which, according to the opinion of ſome, the ark reſted. 5. That the Moſaic hiſtory, as it is perfectly ſilent in relation to the peopling of China, at the diſperſion, confining itſelf within the bounds of the then known world; ſo it ſays very little of Noah after the flood, which ſeems to be an intimation that he had no ſhare in the ſubſequent tranſactions related in the ſacred hiſtory, and ſo, by a fair conſequence, might be in China. 6. That this is confirmed by the Chaldean tradition of the ſudden diſappearing of Xiſuthrus, or Noah, his wife and daughter, and the pilot, on their coming out of the ark. 7. That the Chineſe language and writing, are ſo entirely different from thoſe among us, introduced by the confuſion of Babel, that they cannot well be derived from thence. 8. That the diſperſion beginning from Babylon, ſo remote a country as China, could not be ſo ſoon reached and peopled, as the prodigious number of its inhabitants at preſent ſhew it to have been; and therefore they could not be of ſo late an original. 9. That the learned ſciences ſeem to have been anciently, much better known in China, than in theſe parts of the world; their government and conſtitution much firmer and more laſting then ours; their moſt ancient hiſtories more authentic and certain than ours, (excepting thoſe of more than human original) all which things, would incline one to imagine, that as Noah might be much more wiſe and learned than any of his ſons, ſo all thoſe ſettlements, laws, and traditions, which are derived from him, are remarkable effects and teſtimonies of the ſame. 10. And principally that the reign of Fo hi, according to the moſt exact account hitherto given of the Chineſe chronology, coincides with the time of Noah; and the length of the reigns and lives of Fo hi, and his firſt ſucceſſors, greatly correſponds with the duration of the lives of men, in the ſame ages, recorded in Scripture.

But as this opinion is conjectural only, ſo ſeveral objections might be made to it. As, 1. It is improbable, if Noah was Fo hi, that the Chineſe annals ſhould make no mention of the deluge, which they are ſo far from having recorded, that Couplet expreſly makes it an error in thoſe who imagine they have. 2. The uncertainty of the Chineſe writers themſelves as to the hiſtory of Fo hi and his next ſucceſſors, ſome doubting whether there ever was ſuch a man as Fo hi; and others rejecting both him and his ſucceſſor Shin nungh, and beginning with Hoangh ti; wherefore Couplet leaves them out of the ſucceſſion of Chineſe monarchs, and with good reaſon, ſince Fo hi, is ſaid to have had the body of a ſerpent, and Shin nungh the head of an ox. 3. Moſes's account of the diſperſion ſeems moſt evidently to relate to all mankind without exception, who he ſuppoſes were collected together in the plain of Shinaar, as will hereafter be more particularly evinced. Conſequently Noah could not reign in China.

Noah died in the 950th year of his age, and, according to the tradition of the orientals, was buried in Meſopotamia, where they ſhew his ſepulchre in a caſtle, near a monaſtery called *Dair abunah*, that is, *the monaſtery of our father.*

CHAP. X.

1 *The generations of Noah.* 2 *The ſons of Japhet.* 6 *The ſons of Ham.* 8 *Nimrod the firſt monarch.* 21 *The ſons of Shem.*

NOW theſe *are* the generations of the ſons of Noah; Shem, Ham, and Japhet: and unto them were ſons born after the flood.

2 The ſons of Japhet; Gomer, and Magog, and Madai, and Javan, and Tubal, and Meſhech, and Tiras.

3 And the ſons of Gomer; Aſhkenaz, and Riphath, and Togarmah.

4 And the ſons of Javan; Eliſhah, and Tarſhiſh, Kittim, and Dodanim.

5 By theſe were the iſles of the Gentiles divided in their lands; every one after his tongue, after their families, in their nations.

6 ¶ And the ſons of Ham; Cuſh, and Mizraim, and Phut, and Canaan.

7 And the ſons of Cuſh; Seba, and Havilah, and Sabtah, and Raamah, and Sabtecha: and the ſons of Raamah; Sheba and Dedan.

8 And Cuſh begat Nimrod: he began to be a mighty one in the earth.

9 He was a mighty hunter before the LORD: wherefore it is ſaid, Even as Nimrod the mighty hunter before the LORD.

10 And the beginning of his kingdom was Babel, and Erech, and Accad, and Calneh: in the land of Shinar.

11 Out of that land went forth Aſhur, and builded Nineveh, and the city Rehoboth, and Calah,

12 And Reſen between Nineveh and Calah: the ſame *is* a great city.

13 And Mizraim begat Ludim, and Anamim, and Lehabim, and Naphtuhim,

14 And Pathruſim, and Paſluhim (out of whom came Philiſtim) and Caphtorim.

15 ¶ And

15 ¶ And Canaan begat Sidon his firſt-born, and Heth,

16 And the Jebuſite, and the Emorite, and the Girgaſite,

17 And the Hivite, and the Arkite, and the Sinite,

18 And the Arvadite, and the Zemarite, and the Hamathite: and afterward were the families of the Canaanites ſpread abroad.

19 And the border of the Canaanites was from Sidon, as thou comeſt to Gerar, unto Gaza; as thou goeſt unto Sodom, and Gomorrah, and Admah, and Zeboim, even unto Laſhah.

20 Theſe *are* the ſons of Ham, after their families, after their tongues, in their countries, *and* in their nations.

21 ¶ Unto Shem alſo the father of all the children of Eber, the brother of Japhet the elder, even to him were *children* born.

22 The children of Shem; Elam, and Aſhur, and Arphaxad, and Lud, and Aram.

23 And the children of Aram; Uz, and Hul, and Gether, and Maſh.

24 And Arphaxad begat Salah; and Salah begat Eber.

25 And unto Eber were born two ſons: the name of one *was* Peleg, for in his days was the earth divided; and his brothers name *was* Joktan.

26 And Joktan begat Almodad, and Sheleph, and Hazarmaveth, and Jerah.

27 And Hadoram, and Uzal, and Diklah,

28 And Obal, and Abimael, and Sheba,

29 And Ophir, and Havilah, and Jobab: all theſe *were* the ſons of Joktan.

30 And their dwelling was from Meſha, as thou goeſt unto Sephar a mount of the eaſt.

31 Theſe *are* the ſons of Shem, after their families, after their tongues, in their lands, after their nations.

32 Theſe *are* the families of the ſons of Noah, after their generations, in their nations: and by theſe were the nations divided in the earth after the flood.

Ver. 1. *Now theſe are the generations of the ſons of Noah*, &c.] As Moſes had often mentioned the three ſons of Noah before, ſo now he mentions them again, being to give an account of their children by whom the earth was peopled after the flood. And he reckons them in the ſame order he had always done. But 'tis obſervable, that in the next verſe he gives an account firſt of the ſons of Japhet, who was indeed the eldeſt, and is called ſo in the 21ſt verſe of this chapter. This genealogy is very uſeful becauſe the doctrine of the creation of the world, which is the foundation of the law, would not have been ſo eaſily believed, if Moſes had not given an account of the ſucceſſion of mankind from their original parents to the flood; and from thence to his own time, ſhewing how all nations were diſpers'd, and the means by which that diſperſion was effected.

Ver. 2. *The ſons of Japhet; Gomer and Magog*, &c.] The Scripture leaves us in the dark as to the country where Japhet ſettled, as it does with regard to the particular reſidence of his brothers; and we can only collect that he retired from Shinaar with his deſcendants, and ſettled among them to the north of the countries planted by the children of Shem. Some imagine him, from the affinity of names, to be the Japetus of the Greeks; but there is no likelihood of his having ever been known to them, or that their traditions reach ſo high as this ſon of Noah, by many ages.

Gomer, the eldeſt ſon of Japhet, according to Joſephus, was the father of the Gomerites, called by the Greeks Galatians, who were the Gauls of Aſia minor, inhabiting part of Phrygia. Of this opinion is Bochart, and, if it be right, thoſe who derive the Cimmerians, or Cimbri, from Gomer, have ſome grounds for it; the Cimmerians ſeeming to be the ſame people with the Gauls, or Celts, under a different name: And it is obſervable that the Welſh, who are deſcended from the Gauls, ſtill call themſelves Kumero, or Cymero, and Cumeris. We may therefore let Gomer reſt where the learned Bochart places him, *viz.* in Phrygia, without ſtraining to make that word to be the Greek tranſlation of that name.

The plantations of Gomer's ſons may be preſumed to be thereabouts. 1. Aſhkenaz, as it ſeems, ſhould be ſeated near Armenia, in the eaſtern part of Aſia minor; for the Scripture, among the nations which were to be called by the Medes, under Cyrus, to deſtroy Babylon, mentions Ararat, Minni, and Aſhkenaz: But if regard be had to the footſteps found of this name, the country which he planted ſeems to have been in the north-weſt part of that continent; for in Bithynia there was the Aſcanian lake, and a river call'd Aſcanius, with a bay of the ſame name; and there was anciently a city named Aſcania in leſſer Phrygia, or Troas, with iſles on the coaſt, call'd the Aſcanian iſlands: And it is obſerved, that, beſides Aſcanius, the ſon of Æneas, Homer mentions a king of that name who was at the ſiege of Troy. In a word, the Pontus Euxinus, or Axinus, as it was firſt call'd by the Greeks, is ſuppoſed to be a corruption for the ſea of Aſhkenaz, now call'd the Black Sea. 2. That Riphath probably ſettled near his brother Aſhkenaz, we may admit the teſtimony of Joſephus, who ſays the Paphlagonians were originally called Riphathæans, from Riphath. Bochart finds the river Rhebas, near Paphlagonia. Stephanus not only mentions a river, but alſo a region of that name, where the inhabitants were called Rhebæi; and Pliny places here a people call'd Riphæi, which comes nearer the name of Riphath. 3. Togarmah, the laſt ſon of Gomer, was, probably, ſeated to the eaſt of Riphath; ſome think to the north of Armenia, among the Iberians; others in Cappadocia and Galatia; which opinions are not out of the way, ſince theſe countries lie contiguous to thoſe of the reſt of Gomer's family, and are ſituate conformable to that expreſſion of the Prophet, *Gomer and his bands, the houſe of Togarmah of the north quarters and all his bands*, Ezek. xxxviii. 6. which ſeems to be ſpoken of their ſituation with reſpect to Judea. Turcomannia, where many have placed this colony, ſeems too remote, becauſe they are ſaid to have traded to the fairs of Tyre, Ezek. xxvii. 14. and they brought thither horſes, horſemen, and mules, which confirms their ſettling in or about Cappadocia; for that country produced excellent horſes and mules, which laſt are ſuppoſed to have come firſt from thence, and was famous for good horſemen, as is atteſted by ſeveral of the ancient hiſtorians. Beſides, in the borders of Cappadocia, we find a people called Trocmi, Trogmi, or Trocmeni, as Stephanus calls them. In the council of Chalcedon they are call'd Trocmades, or Trogmades, which names have an affinity with Togarmah, or, as the Greeks uſually write it, Thorgama.

But, after all, the Armenians give themſelves out to be deſcended from Togarmah, (whom they make the ſon of Tiras, the ſon of Gomer) by his ſon Haikh, from whom they and their country, from all antiquity, have borne the name of Haikh. They ſay, alſo, that the name of Armenia, made uſe of by other nations, is derived from Aram, the ſeventh in deſcent from Haikh, who much enlarged the bounds of this kingdom: The Armenians had alſo numerous breeds of excellent horſes, which they paid to Cyrus inſtead of tribute; and many of thoſe creatures

are

are ſtill bred there, for the uſe of the kings of Perſia. Upon theſe conſiderations, we muſt leave Armenia to the deſcendants of Togarmah, or Thurgumai, as they call him.

We now come to Magog, the ſecond ſon of Japhet, with regard to whoſe ſettlement the learned have many different and confuſed opinions. Joſephus, Jerom, and moſt of the Fathers, held them to be the Scythians about mount Caucaſus, which name Bochart ſuppoſes was made by the Greeks out of Gog haſan, ſignifying Gog's Fort, in Chaldee; a dialect of which he imagines to have been in the language of the Colchi and Armenians: But perhaps it is rather a wrong pronunciation of Cuh Kaf, which in Perſian ſignifies the mountain of Kaf, as the Arabs alſo call it: That his plantation adjoined upon thoſe of Meſhech and Tubal, appears from Ezekiel's making Gog, king of Magog, to reign over the other two, ch. xxxviii. 2. And it is thought we ſhould come nearer ſtill to a diſcovery of his quarters, if thoſe words, *the chief prince*, or (as it is in our marginal tranſlation) *the prince of the chief of Meſhech and Tubal*, be render'd according to the Septuagint, *the prince of Roſh, Meſhech, and Tubal*, becauſe in the iſthmus, or neck of land, between the Euxine and Caſpian ſeas, there formerly dwelt two ſorts of people; the one called Rhoſſi, on the river Cyrus, as Joſephus has it, or rather on the Ros, Ras, or Aras, call'd by the Greeks Araxes; the other call'd Moſchici, inhabiting a long chain of mountains, ſtretching, according to Ptolemy, along the north-weſt part of Armenia, and ſeparating it from Colchis and Iberia. From which two people, migrating or driven over Caucaſus, it is ſuppos'd the Ruſſians and Muſcovites are deſcended.

We are inclined to think the parts already mentioned, between the Euxine and Caſpian ſeas, are moſt likely to be thoſe in which Magog ſettled; however, we can by no means omit this occaſion of taking notice of an error which many of the modern writers have fallen into, who place Magog in Syria. Bochart's great judgment would not ſuffer him wholly to come into it, however he ſuppoſes Magog himſelf gave his name to a town there. Dr. Wells more cautiouſly ſuggeſts, that the name was long after taken from the Scythians, when they made an excurſion into Syria, and took that city, as Bethſan in Judæa was alſo called, after them, Scythopolis. But Mr. Shuckford fixes Magog himſelf there, with Gomer, Tubal, Togarmah, and Meſhech, about him. What gave riſe to this opinion is a paſſage in Pliny, where he obſerves that Bambyce, otherwiſe Hierapolis, is called by the Syrians Magog; but this proves to be a palpable miſtake of the tranſcriber, who has written Magog inſtead of Mabog, as has been obſerv'd by Dr. Hyde, who wonders no-body had corrected that error in Pliny.

It is generally thought that Madai, the third ſon of Japhet, planted Media; and the Medes are always called by this name in ſcripture.

Javan, the fourth ſon of Japhet, may probably be ſuppoſed to have ſettled near his brothers, in the ſouth-weſt part of the leſſer Aſia, about Ionia, which contains the radical letters of his name.

His four children may find places correſpondent with their names in the ſame parts, 1. The Æoles, who inhabited Æolia, to the north of Ionia, are by Joſephus made to deſcend from Eliſha, Javan's eldeſt ſon; but there is a greater appearance of his name in Hellas, the ancient name of Greece; the iſles of which ſeem to be thoſe called the iſles of Eliſha, by Exekiel, chap. viii. 7. Peloponneſus, which may be well comprehended among the iſles, as being almoſt one, contained moreover a city and province, by the name of Elis; and in Attica was the city Eleuſis, and the river Eliſſus or Iliſſus. 2. Tarſhiſh, according to Joſephus, gave name not only to Tarſus, but to all Cilicia, of which it was the capital; it ſeems alſo to have been the Tarſhiſh, to which Jonas thought *to flee from the preſence of the Lord*, as well as that mentioned ſo often by the prophets, on account of its trading with Tyre. 3. To the weſt of Tarſhiſh it is ſuppoſed Kittim firſt planted. Homer mentions a people in thoſe parts, called Cetii (from the river Cetius) which is the word by which the Septuagint have render'd Kittim. But in the Apocrypha, Macedonia is plainly denoted by the land of Chettiim, Alexander being mentioned as coming from thence, 1 Mac. i. 1. and Perſeus, king of Macedonia, is called king of the Citims, 1 Mac. viii. 5. Nor do we ſee any thing amiſs in ſuppoſing that country to be the original plantation of the Kittim, ſince it comes under the general denomination of *the iſles* which were to be the portion of Japhet; at leaſt, of the poſterity of Javan. 4. It is not ſo eaſy to find a place for Dodanim, the youngeſt of Javan's ſons, except we admit the change of the D into R (which letters in the Hebrew are ſcarcely to be diſtinguiſhed) and call him Rodanim, as the Septuagint have done, in order to ſettle the iſland of Rhodes upon him, which, for ought we know, is not a worſe ſhift than to extract the name of Doris, and the Dorians, in Peloponneſus, from Dodanim.

As to Tiras, the ſeventh ſon of Japhet, we may reaſonably allow, according to Joſephus, and the general opinion, that he led his colony into Thrace.

Ver. 5. *By theſe were the iſles of the Gentiles divided in their lands*, &c.] By the word *iſles* we commonly underſtand countries ſurrounded by the ſea. But the Hebrews uſe this word to ſignify all thoſe countries divided from them by the ſea, or ſuch as they uſed not to go to but by ſea. Many paſſages of ſcripture teſtify this. Iſa. xi. 10, 11. xl. 15. Jer. ii. 10, &c.

As to the order or method wherein theſe firſt plantations of the earth were made, ſome have imagined there was little or none, but that each colony ſettled where they did, by meer chance; yet if we attentively conſider the account given of this tranſaction by the ſacred hiſtorian, we ſhall find nothing more foreign to his intention, than a precipitate and confuſed diſſipation; for we are told, with regard to the ſons of Japhet, that *by theſe were the iſles of the Gentiles divided in their lands; every one after his tongue, after their families, in their nations.* And much the ſame expreſſions are uſed, with relation to the ſons of Ham and Shem. From which paſſages may be inferred, that this great diviſion of the earth was performed in the moſt regular and unconfuſed manner. For we ſee a twofold order in theſe firſt plantations. Firſt they were ranged *according to their nations*, and then every nation was ranked *after their families*; ſo that every nation dwelt, and had his lot by himſelf, and in every nation the particular families alſo dwelt, and had their lots by themſelves; for the true import of the words of Moſes ſeems to be, that the land, or peculiar lot of each family, did lie within the general lot of each nation.

Ver. 6. *And the ſons of Ham; Cuſh, and Mizraim, and Phut, and Canaan.*] Ham probably removed from Shinaar. Suppoſing him to be the Cronus of Sanchoniatho, he reigned in Phænicia. According to others, who make him to be the ſame with Menes, he muſt have ſettled in Egypt, which indeed in ſcripture is often called the land of Ham; and ſome from the ſimilitude of Ammon, and other words of the like ſound, would infer, that he dwelt there for ſome time, but nothing can be concluded from ſuch weak evidence.

Cuſh, his eldeſt ſon, may probably be ſuppoſed to have ſettled in the ſouth-eaſtern part of Babylonia; and in the adjoining part of Suſiana, ſtill called Khuzeſtan, or the country of Chuz; from whence his poſterity, in the ſucceeding generations, might have paſſed into other countries. That a part of Arabia, near the Red-ſea, was named Cuſh, appears from ſcripture. Cuſhan and Midian are joined together, as the ſame or neighbouring people, Habak. iii. 7. The Arabs are made to border on the Cuſhites, 2 Chron. xxi. 16. which therefore cannot be the Ethiopians; in a word, by Cuſh in ſcripture is always to be underſtood Arabia. Cuſh, according to the Arab and Perſian traditions, which name him Cutha, was king of the territory of Babel, and reſided in Erak, where there were two cities of his name; from whence, among other reaſons, Dr. Hyde is of opinion, that Cuſh reigned in Babylonia, and that his deſcendants removed into Arabia, tho' it is hard to fix the quarters of any of them; which has given occaſion to thoſe who ſuppoſe Cuſh to be Ethiopia, to ſpread them all along the coaſt of Africa, to the end of Mauritania.

But ſuppoſing them to have ſeated themſelves in Arabia, which is the moſt rational opinion, we will allow 1. That Seba the eldeſt ſon of Cuſh, placed himſelf ſomewhere in the ſouth of Chaldea, or the Arabian Erak; becauſe, 2. His ſecond brother Havilah's country lay thereabouts, watered by the Piſon, as we have formerly obſerved. 3. The ſeat of Sabtah, the third ſon, lay perhaps

more to the ſouth, where we find a city called Saphtha by Ptolemy, not far from the Perſian gulph, and another named Sabatha, lower down in Arabia Felix, which comes much near Sabtah. 4. Raamah, or Rhegma, the fourth ſon, may find a place more ſouthward ſtill, about a city called Rhegama by Ptolemy, on the ſame gulph. Some moderns mention a city not far from it called Daden, which Dr. Wells does not doubt was the reſidence of his ſon Dedan. Tho' others will have Raamah and both his ſons, Sheba as well as Dedan to people the parts adjacent to the red ſea. They conclude Dedan to have been near Edom, becauſe Ezekiel joins them together, chap. xxv. 13. as Raamah muſt have been near Sheba, being mentioned as joint traders to Tyre, in ſpices, by the ſame prophet, chap. xxvii. 22. And elſewhere Sheba and Seba are joined as neighbours, Pſal. lxxii. 10. tho' diſtinguiſhed at different kingdoms: They ſeem to have poſſeſſed a larger part of Arabia; for Pliny obſerves that the Sabæan nations inhabited from ſea to ſea, that is from the Arabian to the Perſian gulph. Mr. Shuckford ſuppoſes Sheba lived on the borders of the land of Midian, and gave name to the country whoſe Queen, in after ages, went to viſit Solomon. But the Arabs ſay the country of Sheba lies much more to the ſouth, in Yaman, or, as we call it, Arabia Felix, near the Indian ſea; the chief city of which was formerly called Saba, now called Mareb, and founded, according to their tradition, by a deſcendant of Joctan; or Kahtan. And it muſt be confeſſed this ſeems to be the country of Sheba, mentioned in ſcripture; for the frankincenſe grows thereabouts. 5. Sabtecha the fifth ſon of Cuſh, has puzzled all the geographers to aſſign his quarters. Bochart not finding a place in Arabia, which bore any reſemblance to the name, paſſes over to Carmania in Perſia, and preſſes the city Samydace into the ſervice, obſerving that the M. and B. are often changed the one for the other, by the Arabs and their neighbours. On the other hand Dr. Wells imagines that the Saracens are the deſcendants of Sabtecha, which nation being ſtiled at firſt by the Greeks Sabtaceni; that name was afterwards ſoften'd into Saraceni; and the rather he thinks, becauſe alluding to the Arabic verb *ſaraka*, to *ſteal*, it ſerved for a nick-name. Tho' indeed the word Saraceni, is no other than Sharkiin, which in Arabic ſignifies *Eaſterlings*; as the *African Arabs* weſt of Egypt, are called Mogrebins or *Weſterlings*. For our part, being afraid to meddle in a point of ſo much uncertainty, we think it the ſafeſt way to paſs this perſon by, and proceed, 6. to his brother Nimrod.

Ver. 8. *And Cuſh begat Nimrod*, &c.] Nimrod was the ſixth ſon of Cuſh, and, in all appearance, much younger than any of his brothers; for Moſes mentions the ſons of Raamah, his fourth brother, before he ſpeaks of him. From the account given of him, by Moſes, a great idea hath been conceived of his ſtrength and valour. Some repreſent him as a giant; all conſider him as a great warrior. It is generally thought that by the words, *a mighty hunter*, is to be underſtood that he was a great tyrant. But ſome of the Rabins interpret thoſe words favourably, ſaying that Nimrod was qualified, by a peculiar dexterity, and ſtrength, for the chaſe; and ſeveral of the moderns are of opinion that this paſſage is not to be underſtood of his tyrannical oppreſſions, or of hunting of Men, but of beaſts.

It muſt likewiſe be owned that the phraſe, *before the Lord*, may be taken in a favourable ſenſe, and as a commendation of a perſon's good qualities; tho', in this place, the generality of expoſitors underſtand it otherwiſe. Hunting, however, muſt have been one of the moſt uſeful employments in the times juſt after the diſperſion, when all countries were over-run with wild beaſts, of which it was neceſſary they ſhould be cleared, in order to make them habitable; and therefore nothing ſeemed more proper to procure a man eſteem and honour in thoſe ages, than his being an expert hunter, as Nimrod probably was.

We may add too, that there is nothing in the ſhort hiſtory of Nimrod, which carries the leaſt air of reproach, except his name, which is generally ſaid to ſignify a rebel, as being derived from the Hebrew word *marad to rebel*. But if a compoſition may be allowed of, a more favourable etymology, and more agreeable to Nimrod's occupation, might be offered, from *namer a Leopard*, which may by a metonymy denote wild beaſts in general, and *radad*, *to fell* or *beat down*, or *radah*, to *ſubdue* or *take*. The Arabs make *Nemrud*, the plural of which is *Nemaredah*, the ſame with mared *a rebel*. However, a Perſian author, who makes Nimrod the ſame with Cay Caus, a King of the ſecond dynaſty of Perſia, gives the name a Perſian derivation, as if it was Nemurd, which ſignifies *immortal*, which appellation he ſays was given him, on account of his long reign of above 150 years. If the firſt of the three ſignifications be right, the name muſt have been given him by his enemies, not by ſubjects. The Greeks write the name Nembrod, and Nebrodes.

Commentators being prepoſſeſſed in general, that the curſe of Noah fell upon all the poſterity of Ham; and finding this prince ſtigmatized by his name, have interpreted every paſſage relating to him to his diſadvantage. They repreſent him as a rebel againſt God, in perſuading the deſcendants of Noah to diſobey the divine command to diſperſe, and in ſetting them to build the tower of Babel, with an impious deſign of ſcaling heaven. They brand him as an uſurper, and an inſolent oppreſſor; and make him the author of the adoration of fire, of idolatrous worſhip given to men, and the firſt perſecutor on the account of religion. On the other hand, ſome repreſent him as a virtuous prince, and ſo far from adviſing the building of Babel, that they ſay he left the country, and went into Aſſyria, becauſe he would not conſent to that proceeding.

Nimrod is generally thought to have been the firſt King after the flood, tho' ſome authors ſuppoſing a plantation, or diſperſion prior to that of Babel, have made Kings in ſeveral countries before him. Mizraim is ſuppoſed by many, who contend for the antiquity of the Egyptian monarchy, to have begun his reign a good deal earlier than Nimrod.

Ver. 10. *And the beginning of his kingdom was Babel, and Erech*, &c.] The four cities Moſes gives to Nimrod, made a large kingdom in thoſe early times, when few kings had more than one. Whether he became poſſeſſed of thoſe cities by conqueſt, or otherwiſe, does not appear: It is moſt probable he did not build Babel, all the poſterity of Noah ſeeming to have been equally concerned in that affair; nor does it appear that he built the other three, tho' the founding of them, and many more, with other works, are attributed to him by the oriental writers. It may ſeem a little ſtrange that Nimrod ſhould be preferred to the regal dignity, and enjoy the moſt cultivated part of the earth then known, rather than any other of the elder chiefs, or heads of nations, even of the branch of Ham. Perhaps it was conferr'd on him for his dexterity in hunting; or it may be, he did not aſſume the title of king till after the death of his father Cuſh, who might have been ſettled there before him, and left him the ſovereignty. Al Tabari, a Perſian author, of great authority, affirms, that Cuſh, or Cutha, was king of the territory of Babel, and reſided in Erak; and attributes to him the making of the river Cutha. Dr. Hyde places the original ſeat of Cuſh in the ſame country, which he calls *the moſt ancient Cuſh*; and ſays, that his poſterity removing into Arabia, it thence took the name of Cuſh, alſo.

We might be able to form ſome judgment concerning the extent of the firſt Babyloniſh kingdom, could we fix the ſituation of theſe four cities: But this is very difficult, all of them having been long ſince deſtroy'd, and authors differing ſo much in opinions about them. There are even two traditions, with regard to the ruins of Babel, ſome placing them at Felugia, a village on the Euphrates, about 36 miles to the ſouth-weſt of Baghdad, on the Tigris; others, about the ſame diſtance from Felugia ſouthward, on the firſt of theſe rivers: How much more uncertain, then, muſt be the ſituation of the reſt, which were towns not ſo famous, and whoſe ruins, if any remain, are ſeldom enquired after?

According to the eaſtern authors, Erech, or Arach, is Hadas, or Edeſſa, call'd by the Syrians Urhoi, by the Arabs Roha, and by the inhabitants Orfa; Accad, or Akhar, as ſome write it, is Niſibin; and Calneh, Calanne, or Calya, is Cteſiphon, or Medain; and, if they are not miſtaken, the diſtances of theſe cities from each other will give Nimrod's kingdom a greater extent. But the Aſiatics, in many things relating to their own antiquities, are not to be relied on more than the Europeans. We are of opinion, the Babylonian kingdom, under Nimrod, was much more limited; and rather agree with thoſe who believe Erech to have been a city of Chaldea, which from thence took its preſent Arabic name of Erak. This ſeems to be the

the Arecca of Ptolemy, and Arecha of Marcellinus, who places it in Suſiana. Neither can Erec be Urhoi, or Edeſſa, in the opinion of thoſe who hold Ur of the Chaldees, and Urhoi, to be the ſame. For Erec and Ur are diſtinguiſh'd in Scripture as two different cities. Calne we admit to be Cteſiphon, or Medain, nearer either of the aforeſaid towns than is Baghdad; and as for Accad, we may ſuppoſe it to have been ſome city in the neighbourhood of the other three, long ſince ruined, and the memory of it loſt: And thus will this early monarchy be reduc'd to ſuch dimenſions, as, in all probability, the firſt could not exceed.

Ver. 11. *Out of that land went forth Aſſur, and builded Nineveh*, &c.] The Scripture has recorded no one action of any one of the five ſons of Shem, mention'd in the 22d verſe of this chapter, except Aſhur; and the paſſage in this 11th verſe, relating to him, is a very material one, as it fixes the true time of the foundation of the Aſſyrian kingdom. We are ſenſible this text is by many applied otherwiſe, and render'd, according to the marginal reading of our tranſlation, *He went out into Aſſyria*; as if Nimrod was the perſon ſpoken of: But ſuch a ſenſe puts a manifeſt force upon the words. Pezron ſuppoſes he was driven out of Shinaar by Nimrod, which indeed ſeems to be the caſe. But however that be, it was Aſhur, and not Nimrod, who went out of Shinaar into Aſſyria, and built Nineveh and other cities, as Perizonius has clearly prov'd that text is to be underſtood, and as the circumſtances require.

Nineveh is ſuppoſed to have ſtood on the Eaſt-ſide of the Dijlat or Tigris, oppoſite to Muſol, or Moſul; at leaſt the tradition of the country will have it ſo: But there are no ruins to be ſeen there, as there are at Old Babel; it was deſtroyed in the time of Lucianus Samoſatenſis, who lived under the emperor Adrian. A certain traveller declares that he has diſcovered and thoroughly viewed ſome remains, by which he judged the city to have been built in form of a long ſquare, in length 150 furlongs, and in breadth 90; which, at eight furlongs to an Italian mile, make threeſcore miles in compaſs. See the Preachers Travells p. 89.

The city Rehoboth is by many ſuppoſed to be Reheboth on the Euphrates, the ſame probably with that called Rahabat Malek, not many miles below the place where the Khabur falls into the Euphrates; and Reſen to be the Reſania of the ancients, in Meſopotamia, ſtill in being, and called Ras alain, that is, *the head of the fountain*, on account of the many ſprings riſing thereabouts; and among the reſt that of the Khabur. It is alſo called Ain Wardah. But others endeavour to find Rhohoboth, and Reſen nearer Nineveh, and alſo object that they cannot be Rahabat, and Ras alain, becauſe theſe laſt are not in Aſſyria, which lies to the eaſt of Tigris. They ſuppoſe that Rehoboth is the ſame with the Birtha of Ptolemy, or Virtha of Ammianus Marcellinus, ſituate at the mouth of the river Lycus, from which the preſent ruins of Nineveh are not many miles diſtant to the north, and the reaſon they give is becauſe Birtha ſignifies the ſame in the Chaldee, which Reheboth does in the Hebrew, that is, *ſtreets*. And as a confirmation that theſe names are the ſame, Ptolemy alſo places a Birtha on the Euphrates, about the place where we have ſuppoſed the other Rehoboth to have ſtood, nor does his placing it above the confluence of the Khabur and Euphrates, inſtead of below it, lay any good objection in the way, ſince Ptolemy is full of ſuch faults. It may rather be objected, that Moſes ſeems to have given all the cities he mentions the names they went by in the country where they ſtood, as near as the Hebrew orthography would permit; but in ſuch doubtful caſes we muſt always make allowances; ſo that Birtha or Virtha may ſtand for Rhehoboth, ſince we cannot find a more likely place.

Calah, the next city, is ſuppoſed to be the Calach, ſituate about the ſprings of the river Lycus, mentioned by Strabo as the capital of a province called Calachene, which ſeems to be the ſame with Ptolemy's Calacine, above Adiabene, towards mount Niphates. Bochart thinks it is the ſame with Halah, whither the Iſraelites were carried captives.

Could we be ſure of being right, as to the ſituation of Calah, that of Reſen would be found of courſe; for Moſes ſays it lay between it and Nineveh, which is enough for our purpoſe, without ſuppoſing it to be the Lariſſa of Xenophon, according to whoſe deſcription it was a great city, as Reſen is likewiſe ſaid to have been. But we muſt own Lariſſa ſeems to lie too much out of the way to be Reſen, for it ſtood on the Tigris, to the ſouth of Nineveh; whereas it ſhould rather have been ſituate to the north of that city, and at a diſtance from the river, to lie in the way between Nineveh and Calah. We may however ſuppoſe Reſen to have been ſome city in the neighbourhood of thoſe two, long ſince deſtroyed.

Ver. 13. *And Mizraim begat Ludim and Anamim*, &c.] Mizraim ſtands in the place of the ſecond ſon of Ham; for there is a great diſpute, whether this is the name of a ſingle perſon or of a people, as having a dual termination, tho' the verb in the 13th verſe, where he is ſaid to beget Ludim, is in the ſingular number. The name by which Egypt is uſually denoted in Scripture is *the land of Mizraim*, and as this ſecond ſon of Ham is generally reputed to have been the firſt planted of Egypt, it has been thought that his name is expreſſed in the dual number to intimate the two-fold diviſion of Egypt, *viz.* the upper and the lower.

As to the nations deſcended from Mizraim. 1. The Ludim are judged to be the people above Egypt, called by the Greeks Ethiopians, and at preſent Abyſſins. We rarely find them called otherwiſe in Scripture than Lud. In one place of it they are ſtiled *a mix'd people*, Ezek xxx. v. in others they are ſaid to be very *skillful in drawing the bow*, Iſaiah lxvi. 19. Jerem. xlvi. 9. which the Ethiopians were famous for; and Lud is, in thoſe laſt mention'd paſſages of Scripture, join'd with Cuſh and Phut, as are the Lubims elſewhere with the Egyptians; from whence it may be inferred they were all neighbouring people. 2. The Anamim are thought by Bochart to be the Ammonians, or inhabitants of that part of Lybia where ſtood the temple of Jupiter Ammon, deſcended, according to Herodotus, partly from the Egyptians, and partly from the Ethiopians. 3. The Lebahim are ſuppoſed to be the ſame with the Luhim, who with the Sukkiims and Cuſhites came out of Mizraim, or Egypt, with Shiſhak, to invade Judæa. Theſe, therefore, may not improperly be judged to be the Libyans of Cyrenaica or proper Libya near Egypt.

The Naphtuhim are thought to have ſettled in Marmarica, adjoining to Cyrenaica. It is to be obſerved, that the Egyptians called all the skirts of a country, and promontaries waſhed by the Sea, Nephthys; and Bochart places the Naphtuhim rather on the coaſt of the mediterranean than on that of the red ſea, becauſe the Troglodites and Ichthyophagi, who are the inhabitants of the latter, are in the Scripture called Zigim and Sukkiim. Some place the Naphtuhim about Noph or Memphis, in Egypt. 5. Pathruſim are evidently the inhabitants of Pathros, which ſome wrongly take for Peluſium; others more juſtly for Thebais, or the upper Egypt, which is diſtinguiſhed from the lower Egypt, in prophane hiſtory as well as ſacred. 6. The Caſluhim are ſuppoſed to have ſettled ſomewhere towards the entrance of Egypt, about mount Caſſius, in that part of the lower Egypt called Caſſiotis by Ptolemy and others; which places it is thought retain ſome likeneſs of the name; but without relying on that argument, they appear to have been planted near the Caphtorim, becauſe the Philiſtim, as it ſeems, were deſcended from both theſe people, and conſequently in Egypt. As for the Philiſtim, we ſhall conſider their original ſettlement in Egypt, before they removed into Canaan, when we come to their particular hiſtory, in the courſe of this work. Caphtorim the laſt of the offspring of Mizraim, are, as Bochart obſerves, agreed by all the fathers to be the Cappadocians, and Caphtor Cappadocia; as the Septuagint have rendered it. In this doubtleſs they follow the Jews, who explain thoſe names the ſame way, as do the three Chaldee paraphraſts. But by Cappadocia in theſe writings, is not to be underſtood Cappadocia in Aſia minor, as Bochart, and perhaps the reſt, judged, but ſome place in Egypt, generally ſuppoſed by the Rabbins to be Demyat, or Damietta, commonly confounded with Peluſium.

As to Phut the third ſon of Ham, authors are not agreed about the country where he planted himſelf. Bochart endeavours to prove, that Mizraim and he divided Africa between them: What is moſt to the purpoſe is taken

ken from St. Jerom, who affirms Phut to be Libya, and that in his time there was a river in Mauritania, with the adjacent region, named from him Phut. But to this it may be objected, that Ezekiel, chap. xxxviii. 5. mentions Phut with Cush and Persia, as auxiliaries to the northern enemies of the Jews; and in the army of Gog; which looks as if Phut's quarters lay somewhere between Cush and Babylon. However, in points so uncertain, we will not presume to determine any thing.

We are not so much to seek for the parts planted by Canaan and his posterity, *viz.* Sidon, Heth, the Jebusites, Amorites, Girgathites, Hivites, Arkites, Sinites, Arvadites, Zemarites, and Hamathites, and who undoubtedly settled in Phænicia, and the land of Canaan; and of whom we shall speak more particularly in our Annotations on those passages of scripture where their respective histories occur.

Ver. 22. *The children of Shem; Elam, and Ashur*, &c.] Shem may be supposed for the few years, *viz.* eleven, which according to the Samaritan chronology, he lived after the dispersion of mankind, to have dwelt in Shinaar: His descendants seem to have settled from Media westward to the sea-coast of Aram or Syria. The number of chiefs of his line concerned in the dispersion were seven. Elam, Ashur, Arphaxad, Lud, and Aram, the sons of Shem; Salah the son of Arphaxad, and Eber the son of Salah.

1. Elam settled in the country of Elam, lying to the south-east of Shinaar; in the time of Daniel, Susiana, or Khuzestan, seems to have been part of it, Dan. viii. 2. and before the captivity it does not appear that the Jews called Persia by any other name. Elymæ and Elymais are often mentioned by the ancients: Ptolemy, tho' he makes Elymais a province of Media, yet he places the Elymæi in Susiana near the sea-coast. Stephanus takes it to be a part of Assyria, but Pliny and Josephus, more properly, of Persia, whose inhabitants, this latter tells us, sprung from the Elamites; and this seems to have been the most easterly bounds of the posterity of Shem; for adjoining on the east was Media, supposed to be possessed by Madai, the third son of Japhet.

2. As Ashur was the second son of Shem, so we find his country lying next to Elam's, on the west or north-west, called likewise, after him, Ashur, and by the Greeks Assyria, at present Curdestan, or the country of the Curds.

3. Arphaxad the third son of Shem is placed by some in Arrapachitis, a province of Assyria, towards the north-part of that country; but others settle him, with his family, in Chaldea, where indeed we find his descendants till the time of Abraham. And could it be proved that the Chasdim, or Chaldeans, derive their name, as well as descent, from that patriarch, as Josephus affirms, there would be no doubt of this last being the true opinion. Some, who make but one and the same person of Arphaxad and Cainan, who is inserted between him and Salah in the Septuagint version, suppose him to be the founder of the monarchy of China. *Vide Boldac. de Eccles. ante leg. l. 2. cap. 2.*

Arphaxad had one advantage above the rest of his brethren, namely, of having the patriarchal line continued through him: He was born in the 100th year of his father, two years after the flood, and begat the succeeding patriarch in the 135th year of his age.

Who this son so begotten by Arphaxad was, has occasioned no small dispute among the learned: According to the Hebrew, and the Samaritan, Salah was his son; but in the Septuagint version we find Cainan inserted between the two, as the son of the first, and father of the latter. This variation not only adds another link to the chain of succession, but alters the chronology of this period, making that of the Septuagint to exceed the Samaritan by 150 years, the age fixed for Cainan to have begotten his son. Those who adhere to the Septuagint, draw their chief argument from St. Luke's mentioning Cainan in his genealogy of Christ, Luke iii. 6. but this may easily have happened, by its being added from some erroneous copies of the Septuagint, and first, as is most probable, put in the margin, tho' it has since crept into the text; and this is still more likely, because Cainan is not to be found in the chronology of those times, given us from the Septuagint itself, by Africanus and Eusebius, which circumstances we look upon as a sufficient authority to reject him out of the number of the patriarchs.

Salah is the only patriarch concerning whom the Christian writers have observed an equal silence with Moses. Where he settled is very uncertain; some suppose it to have been in Susiana, or Khuzestan in Persia, because they find a town there formerly called Sala; but Morocco, Spain, Phrygia, Armenia, and Hyrcania, may claim this patriarch for their planter, for the same reason, having had each of them a town of the same name; and in Colchis we find a nation called Salæ, according to Pliny, (Hist. Nat. l. 6. c. 4) which seems to have the best pretensions to him of all, since he ought to be consider'd rather as the founder of a nation than of a town. But as affinity of names weighs very little with us, except backed by some other proof, we shall not remove him out of Chaldea, where we suppose room enough for all his descendants in the right line till Abraham; for which reason we settle Eber also in the same country.

It is the general opinion, that the Hebrews derive their name from the patriarch Eber, and many of the Jews (as well as Christians) attribute to him the honour of being the founder of their name and nation. But there is much more appearance, that the name of Hebrews was given to Abraham and his descendants, on account of his passing over the rivers in his way from Irak, or Chaldea, into Syria. So that a Hebrew should signify nothing else, in the original sense of the word, than a man from beyond the Euphrates. In confirmation of which opinion, it will be proper to observe, that the Hebrew word *Eber* signifies *beyond*, or simply *a passage*.

4. We can see no more reason than Sir Walter Raleigh why Lud, Shem's fourth son, should straggle so far from his friends as Lydia, where Josephus fixes him; besides, there is a strong objection against this opinion, the Lydians having been first called Mæones, as all the ancients agree, and Lydians from Lydus, the son of Atys, except we suppose the Greeks were deceived, and that the name of Mæones ceasing, they resumed their old name of Lydians. But even in that case we ought perhaps to consider Lydia as possessed by the Ludim, or posterity of Lud, on a second or third remove, and to look for his first settlement nearer his brothers.

5. Mesopotamia and Syria, comprehending the countries westward of Assyria, as far as the Mediterranean sea, seem wholly (if we except Phœnicia and Palestine) to have fallen to the share of Aram, Shem's fifth and youngest son, whose name is given both to the whole, and the several regions thereof, in scripture.

Within, or bordering on this country of Aram, it is likely that Uz, Hul, Gether, and Mash, the four sons of Aram, settled. It is generally agreed, that Uz, the eldest, built Damascus, and gave name to the country about that city, which seems to be different from the land of Uz, where Job dwelt, lying towards Edom. 2. Bochart supposes Hul to have settled in Cholobetene, a part of the greater Armenia, where he finds several places whose names begin with Chol or Col. 3. Gether, according to Josephus, was a prince of the Bactrians, but Bactria lay out of Shem's lot, as well as too far for the first plantation; and if we allow him a seat about the river Centrites, between Armenia and the Carduchi, it is not because we think there is the least affinity in the two names to induce us to it, as Bochart does. 4. Mash, or Meshek, Aram's fourth son, is supposed to fix in Armenia, about the mountain Masius, the same with that commonly held to be Ararat, and call'd by the Armenians Masis. However, the Armenians themselves do not lay claim to any of Shem's line as their progenitor, but say they are descended from Togarmah of Japhet's posterity.

Ver. 25. *And unto Eber were born two sons: The name of the one was Peleg, for in his days was the earth divided, and his brother's name was Joktan.*] Peleg was born just after the dispersion happen'd, on which occasion that name was given him; for Peleg signifies *division*. The division of the earth, and the dispersion of mankind, was, doubtless, the same transaction, tho' several authors, especially those who follow the Hebrew chronology, make two of them, as we shall observe hereafter.

The Scripture mentions only one son of Peleg's, but the orientals have given him another, mention'd, indeed, in scripture, tho' not as Peleg's son; namely, Melchizedec. They

They ſay he begat him, 209 years after the birth of his brother; which is a more rational opinion, tho' perhaps no better grounded, than that of the Jews, who make Melchizedec to be the ſame with Shem. Of this perſon we ſhall have occaſion to ſay more hereafter.

Joctan is generally ſuppos'd to have been Peleg's elder brother, upon a preſumption that he and his thirteen ſons were leaders of colonies at the diſperſion of Babel. They are indeed mention'd at the ſame time with the heads of other nations, and are, doubtleſs, to be included among thoſe *by whom*, it is ſaid, *the nations were divided in the earth after the flood*: But we do not think it follows from thence that they muſt have been leaders in that firſt diſperſion, in caſe their ages would allow it. Beſides, we ſhould not only poſtpone the time of that tranſaction, which ſeems to be neceſſarily connected with the birth of Peleg, but introduce five generations in the line of Shem, as concerned in it, which are two more than we find of the deſcendants of Ham and Japhet. Thoſe who follow the Hebrew computation, are at a great loſs for an expedient to make Joktan and his thirteen ſons leaders of colonies at the diſperſion, ſuppoſing it to have happened at the birth of Peleg. For Eber having been but thirty-four years old when he begat the latter, there cannot reaſonably be allowed above half that ſpace for Joktan's age at that time, even granting him to be the elder: So that we cannot well conceive him to have been the father of more than one ſon before the diſperſion. Upon which account many poſtpone that tranſaction to a ſucceeding part of Peleg's life, ſuppoſing Eber impoſed that name on his ſon prophetically. But the great Uſher thinks himſelf oblig'd to refer it to his birth, tho' he knows not how to get over the difficulty juſt now mention'd, which may be ſolv'd well enough by the Samaritan chronology, according to which, time ſufficient may be allow'd for Joktan and his ſons to propagate.

With reſpect, therefore, to Joktan's ſons, Moſes aſſigns them their habitation, *from Meſha as thou goeſt unto Sephar, a mount of the eaſt*, ver. 30. of this chapter. The want of knowing the ſituation of theſe places, has run authors into ſtrange miſtakes: Some ſuppoſe Meſha to be mount Maſius, or Ararat in Armenia (but it ſeems rather to be a city) and look for mount Sephar beyond Media, towards India. In ſhort, the ancients have generally peopled all the eaſtern parts of Aſia beyond Media, with theſe ſons of Joktan; which is ſo inconſiſtent, that Bochart might well wonder ſo many of the moderns have been led by them; and yet ſome have done worſe, and planted America immediately by Joktan, from whom Arias Montanus imagined that the province of Jucatan derived its name; and the ſame author judges mount Sephar to be the Andes of Peru.

In all probability the places in queſtion are to be look'd for in Arabia; but we cannot agree with Bochart, that Meſha is Muza (ſuppoſed to be Mokha, a noted port in the Arabian gulph) and Sephar the city Sapphar, any more than with the Arab paraphraſts, that they are Mecca and Medina. We ſhould therefore chuſe, out of theſe two conjectures, to form a third, and ſuppoſe Meſha and Sephar to be Mecca and Sapphar, or rather (if the Moſaical deſcription would agree with it) Dhafar, a port in the middle of that coaſt of Arabia waſh'd by the Indian ſea, which would take in all the country lying beyond that of Cuſh, and which the Arabs allow to have been poſſeſs'd by the poſterity of Yarab, the ſon of Kahtan, or Joktan. We do not indeed find Yarab, among the ſons of Joktan mentioned by Moſes; but it is no difficult matter to ſet him there by a change of the h in Jerah (the fourth ſon) into b.

We meet with no good ſigns of the ſettlement of Almodad and Sheleph, the two firſt ſons of Joktan; but the name of the third, Hazermaveth, or as it is better written in the Vulgate, Haſarmoth, is plainly to be found in Hadhramaut, a province of Yaman or Arabia Felix; having both the ſame radicals, and ſignifying *the court* or *country of death*. 4. Bochart diſcovers the name of Jerah in the iſland Hieracon (or of Hawks) in the Arabian Gulph, and a town ſo called within land, on the river Lar, near the Omanitæ; And 5. That of Hadoram in the Drimati of Pliny, towards the Perſian Gulph. 6. Uzal is the name given to Sanaa, the capital of Yaman, by the Jews who dwelt there; and it appears from Pliny to be the ſame city; its port was Ocela, or Ocilis, as Ptolemy calls it, which alſo bears ſome reſemblance to the name. 7. Diklah, ſignifying in the Chaldean or Syriac, *a palm tree*, or *a country ſtored with palms*, may have choice of ſeats in Arabia. 8. It is with reluctance that we muſt croſs the ſea with Obal, from Arabia to the Avalitic port, in the Avalitic Bay on the coaſt of Africa, juſt without the ſtraits of Bab-al-mandab, corruptly called Babelmandel, for want of a place in Arabia bearing ſome ſimilitude to his name, to ſettle him in. 9. We might be obliged to look for a ſeat on the ſame coaſt for Abimael, if Theophraſtus did not luckily furniſh us with the name of a place in the Aromatic quarters of Arabia, called Mali. 10. Sheba will not have the ſame difficulty with the reſt of his brethren to find a place in Arabia. Pliny ſays, the Sabæan nations extended themſelves from one ſea to the other, that is from the Arabian to the Perſian Gulph. Indeed there wants no proof of a people of this name poſſeſſing a large ſhare of the ſouth parts of Arabia, but authors differ in the name of their chief city; for ſome call it Saba, others Mariab, or Maraba. However, that cauſes no difficulty in the matter, ſince we learn from the Arab authors that they are both names of the ſame place, and that it was the ancient regal ſeat which was afterwards tranſlated to Sanaa. They alſo tell us that Balkis, who viſited Solomon, reigned there; and our Saviour ſeems to allude to this country, when he calls her *the queen of the ſouth*; for *yamin* with the Jews, as well as *yaman* with the Arabs, ſignifies the ſouth; and Saba or Mareb is that part of Arabia called Yaman. 11. We are at a loſs again about providing a ſettlement for Ophir; Arabia furniſhes no place which reſembles the name, except Copar, a place on the Arabian Gulph, near the northern limits of the Cincedocolpitæ, and Ogyris an iſland in the ſame ſea. Bochart endeavours to ſqueeze Ophir in among the Caſſaniæ, or Gaſſandæ, probably the tribe of Ghaſſan, conſulting the ſimilitude of ſenſe in words, when that of ſound fails: and he choſes rather to be put to his ſhifts, than to run into the common abſurdity of planting Ophir in India, where the place which bears his name (ſo famous in ſcripture for gold) is ſuppoſed to be ſituate. We ſhall ſpeak more particularly, with reference to this land, when we come to the reign of Solomon; and ſhall only obſerve here, that the gold of this place ſeeming, in 2 Chron. iii. 6. to be called the gold of Parvaim, hath occaſioned two conjectures; the firſt, that Ophir is the iſland of Taprobana; the ſecond, that it is Peru in America. The reader may eaſily ſee the latter name comes neareſt to that of Ophir, but to ſhew what an *ignis fatuus* the ſimilitude of names is, Peru, as Sir Walter Raleigh aſſures us, is not the true name of that country, but was given it by the Spaniards, on their miſtaking the anſwer of the natives to a queſtion they did not underſtand. 12 Havilah is, by Bochart, ſuppoſed to have ſettled in the land of Khaulan, towards Yaman, but we have already endeavoured to clear up the geography of this country in our remarks on the ſituation of paradiſe. In this land we may likewiſe fix Jobab, the thirteenth and laſt ſon of Joktan, unleſs any ſhould rather chuſe to quarter him upon the Jobarites, near the Sachalites, in the ſouth-eaſt part of Arabia, upon a preſumption that they ſhould be written Jobabites.

As the plantation of the earth by the ſons of Noah and their poſterity, has been always conſidered as an illuſtrious proof, among many others, of the veracity of the Moſaic hiſtory, we thought it neceſſary to employ our beſt endeavours to ſet this great tranſaction in the cleareſt lights we could collect, and for which we acknowledge ourſelves not a little obliged to the learned authors of *The Univerſal Hiſtory*, a work that is the envy of foreigners, and will always do honour to the Engliſh nation.

CHAP. XI.

1 One language in the world. 3 The building of Babel. 5 The confuſion of tongues. 10 The generations of Shem. 27 The generations of Terah the father of Abram. 31 Terah goeth from Ur to Haran.

AND the whole earth was of one language, and of one ſpeech.

2 And it came to paſs as they journeyed from the eaſt, *that* they found a plain in the land of Shinar, and they dwelt there.

3 And they ſaid one to another; Go to, let us make brick, and burn them throughly. And they had brick for ſtone, and ſlime had they for morter.

4 And they ſaid, Go to, let us build us a city and a tower, whoſe top *may reach* unto heaven, and let us make us a name, leſt we be ſcattered abroad upon the face of the whole earth.

5 And the LORD came down to ſee the city and the tower, which the children of men builded.

6 And the LORD ſaid; Behold, the people *is* one, and they have all one language: and this they begin to do: and now nothing will be reſtrained from them, which they have imagined to do.

7 Go to, let us go down, and there confound their language, that they may not underſtand one anothers ſpeech.

8 So the LORD ſcattered them abroad from thence upon the face of all the earth: and they left off to build the city.

9 Therefore is the name of it called Babel, becauſe the LORD did there confound the language of all the earth: and from thence did the LORD ſcatter them abroad upon the face of all the earth.

10 ¶ Theſe *are* the generations of Shem: Shem *was* an hundred years old, and begat Arphaxad two years after the flood.

11 And Shem lived after he begat Arphaxad five hundred years, and begat ſons and daughters.

12 And Arphaxad lived five and thirty years, and begat Salah.

13 And Arphaxad lived after he begat Salah four hundred and three years, and begat ſons and daughters.

14 And Salah lived thirty years, and begat Eber.

15 And Salah lived after he begat Eber four hundred and three years, and begat ſons and daughters.

16 And Eber lived four and thirty years, and begat Peleg.

17 And Eber lived after he begat Peleg four hundred and thirty years, and begat ſons and daughters.

18 And Peleg lived thirty years, and begat Reu.

19 And Peleg lived after he begat Reu two hundred and nine years, and begat ſons and daughters.

20 And Reu lived two and thirty years, and begat Serug.

21 And Reu lived after he begat Serug two hundred and ſeven years, and begat ſons and daughters.

22 And Serug lived thirty years, and begat Nahor.

23 And Serug lived after he begat Nahor two hundred years, and begat ſons and daughters.

24 And Nahor lived nine and twenty years, and begat Terah.

25 And Nahor lived after he begat Terah an hundred and nineteen years, and begat ſons and daughters.

26 And Terah lived ſeventy years, and begat Abram, Nahor, and Haran.

27 ¶ Now theſe *are* the generations of Terah: Terah begat Abram, Nahor, and Haran; and Haran begat Lot.

28 And Haran died before his father Terah, in the land of his nativity, in Ur of the Chaldees.

29 And Abram and Nahor took them wives: the name of Abrams wife *was* Sarai; and the name of Nahors wife, Milcah, the daughter of Haran, the father of Milcah, and the father of Iſcah.

30 But Sarai was barren; ſhe had no child.

31 And Terah took Abram his ſon, and Lot the ſon of Haran his ſons ſon, and Sarai his daughter-in-law, his ſon Abrams wife; and they went forth with them from Ur of the Chaldees, to go into the land of Canaan, and they came unto Haran, and dwelt there.

32 And the days of Terah were two hundred and five years: and Terah died in Haran.

Ver. 1. *And the whole earth was of one language.*] It may be expected, that we ſhould here enter into a formal enquiry concerning the primitive tongue, and endeavour to determine what particular language it was that the firſt progenitors of mankind ſpoke. But as this is an enquiry rather of curioſity than uſe, and we cannot be certain whether that language, whatever it was, be now in being, the moſt we can do will be to ſhew the vanity of the pretenſions of thoſe languages, which have laid claim to this honour, as a great number have done; each nation being fond of it, as an undeniable evidence of their own antiquity;

quity; tho' they generally argue in a circle, and urge their antiquity as a proof of the former.

But as the diſcuſſion of this point would take up too much room in this place, we have judged it proper to reſerve it for one of the articles of the Diſquiſition intended to be prefixed to this work, and in which this ſubject ſhall be fully treated, with all imaginable candour and impartiality.

Ver. 2. *And it came to paſs as they journeyed from the eaſt, that they found a plain in the land of Shinar; and they dwelt there.*] The wording of this paſſage has occaſion'd a doubt whether Armenia could be meant by Ararat, on which the ark is ſaid to have reſted, ſince then their journeying would have been from the north-weſt. Wherefore others inſtead of *from the eaſt*, render it *eaſtward*. But there is no need to ſtrain this text for the elucidation of a geographical difficulty. Moſes might probably expreſs himſelf in this manner, with reference to the wilderneſs wherein he wrote, and from which Shinaar lying eaſtward he might judge Ararat lay eaſtward too; or the difficulty may be eaſily ſolved by ſuppoſing with Kircher and others, that as mankind multiplied they ſpread themſelves in the country ſouth-eaſtward of Ararat, and made ſmall removes between the time of their deſcending from that mountain, and their arrival at the place from whence they are mentioned to have moved towards Shinaar, which might have lain weſtward of that place. But after all the miſtake ſeems to lie on the ſide of the critics, and not of Moſes; for even the mountain, which at preſent paſſes with us for Ararat, lies above two degrees more eaſt than the city of Shinaar, or Senjar, from whence the plain, in all probability, took the name; and if the ſons of Noah entered Shinaar on the north-ſide, they muſt of neceſſity have *journeyed from the eaſt*; or, which is the ſame thing, have travelled weſtward in order to arrive there; tho' at the ſame time they muſt have travelled ſouthward too; for Ararat lies about north-eaſt by north of Senjar; but all the geographers (De Liſle excepted) having drawn that mountain a great way out of its proper ſituation, to the weſtward, the commentators and hiſtorians who relied upon them, have been embaraſſed to reconcile the words of Scripture with what they took for certain fact, *viz.* that Ararat lay to the weſt and not at all to the eaſt of Senjar.

It is difficult to determine what were the limits of the land of Shinar in the early times. The name in Hebrew is *Shinaar* or *Sennaar*; in Arabic *Senjar*. Bochart ſays it is derived from *naar*, which ſignifies *to ſcatter*, or *diſſipate*; and if ſo, it could not have been impoſed by the Noachidæ on the plain where they firſt fixed, as Joſephus affirms, without ſuppoſing them to have foreſeen the diſperſion; to which that etymology, if it be right, plainly alludes. We are informed from this chapter, that the city and tower of Babel were built in a plain within that province; and we likewiſe learn from Daniel i. 2. that Nebuchadnezzar carried the veſſels of the temple into the land of Shinaar, into the houſe of his God, which, in all probability, was the temple of Belus in Babylon. Beſides Babel, there are three other cities mentioned in Scripture to have been ſituate in Shinaar, *viz.* Erec, Accad, and Calneh; but as all the four ſeem to have ſtood at no great diſtance from each other, as we have obſerved in the Annotations on the preceding chapter, we cannot thence judge of the extent of the country. Thus far in general may be preſumed, that it took in more to the north of Babel, than to the ſouth, and that it lay, for the moſt part, between the Euphrates and Tigris: Babylon, if it was the ſame with Babel, was ſeated on the eaſt-ſide of Euphrates, which paſſed along the weſt-ſide of it, before Nebuchadnezzar built the new city on this ſide that river, which thenceforth ran through the middle of the whole.

We meet with traces of the name of Shinaar in thoſe parts, both in ancient and modern authors; Sennar of Babylon is mentioned by Heſtiæus the Mileſian, (apud Joſeph. Antiq. l. 1. c. 5. & Euſeb de pr. ev. l. 9. c. 15.) and the city of Singara in Meſopotamia by ſeveral. Some ſpeak of a territory of that name, in the ſame quarters, Ptolemy places both the city and mountain of Singara there; (Tab. 4. Aſiæ) in all which ſeem to be the ſame city, mountain, and territory, which ſtill bear the name of Senjar in the eaſt. The part of Meſopotamia choſen out by the aſtronomers in the time of the *Khalifah al Mamun*, for meaſuring the content of a degree of a great circle, was the deſart of Senjar; (vide Gol. not. ad Alfragan. p. 72.) which the nature of the experiment ſhews to have been a large, as well as a level country: And this we take to have been at leaſt a part of the ancient plain of Shinaar.

Ver. 4. *And they ſaid, Go to, let us build us a city and a tower, whoſe top may reach unto heaven, and let us make us a name, leſt we be ſcattered abroad upon the face of the whole earth.*] The learned are divided in their conſtructions of the ſenſe of this paſſage. Many imagine that the motive which induced them to undertake this ſtructure, was, their apprehenſion of a ſecond deluge; and therefore they reſolved to raiſe an edifice of ſufficient height, as a ſanctuary in caſe of danger. Others think there is no room for this ſuggeſtion; becauſe, in that caſe, they would rather have erected it on an eminence, than a plain: And the true reaſon for their undertaking it is expreſly aſſign'd in the verſe under conſideration, *viz. to make them a name*, or leave a memorial of themſelves, *leſt they ſhould be ſcattered*, or, as it is otherwiſe render'd by the vulgate verſion (perhaps to ſerve the purpoſe) *before they ſhould be ſcattered abroad*; which implies they knew, before they began to build, that they ſhould be diſperſed. But a third ſort, to whom this text appears altogether unintelligible, as it now ſtands in the ſeveral tranſlations, will have it that the Hebrew word *ſhem* ſhould not be render'd *name*, but *ſign*; and ſo the paſſage will run, *let us make us a ſign leſt we be ſcattered*; that is, as Perizonius explains it, the tower was to ſerve them as a beacon, or mark, by the ſight of which, or of a ſignal made from the top of it, they might avoid ſtraying in the open plains, with their flocks, (the firſt men being ſhepherds) and be brought back to the city which they had built for a place of abode, being unwilling to diſperſe themſelves.

Ver. 5. *And the Lord came down to ſee the tower*, &c.] Whatever the motives of the chiefs were (for they ſeem to be dubiouſly expreſs'd in the text) the enterprize they engag'd in was diſpleaſing in the eyes of God, as tending to fruſtrate, or delay the execution of his deſign, which was, that mankind ſhould not always continue in one place. As to God's coming down to *ſee the tower*; this is an accommodation to our conceptions; and means no more than that he made it appear, by the effects, that he obſerved their motions, and knew their intentions.

Perhaps the reader may be curious to ſee ſome account of a city and tower which employ'd all the men in the world, for ſo many years, in building them. This chapter informs us, ver. 3. that they made uſe of burnt bricks, inſtead of ſtone, and ſlime inſtead of mortar. The ſlime with which theſe bricks were cemented, was a pitchy ſubſtance, or bitumen, which was found in vaſt quantities in the parts adjacent to Babylon. Herodotus, that prince of hiſtorians, obſerves, that by the city *Is*, eight days journey from Babylon, there runs a ſmall river of the ſame name, into the Euphrates, whoſe waters carry along with them many lumps of bitumen, which are conveyed thence to the walls of Babylon. The oriental authors ſay, that the city built by the ſons of Noah was three hundred and thirteen fathoms in length, and one hundred and fifty-one in breadth; and that the walls of it were 5533 fathoms high, and thirty-three broad, and the tower ten thouſand fathom, or twelve miles high; which dimenſions bear no manner of proportion to each other. Even Jerom affirms, from the teſtimony of eye-witneſſes, who examined the remains of the tower carefully, that it was four miles high; (l. v. *Comment. in Iſaiam*) but Addo raiſes the height to no leſs than 5000 miles; (*in Chronica*) but theſe are ſhameful extravagancies. The only height we can depend upon, as to the dimenſions of this tower, ſuppoſing it to be the ſame tower with that which ſtood in the midſt of the temple of Belus, afterwards built round it by Nebuchadnezzar, muſt be taken from prophane authors. Herodotus (l. i. p. 33.) tells us it was a furlong in length, and as much in breadth; the paſſage to which we refer in that author may be rendered thus, *In the midſt of the temple a ſolid tower is built, of a furlong in length, and as much in breadth, and upon this tower another tower is erected, and another again upon that, and ſo on, to the number of eight towers.* It is true the word μῆκος, which we here tranſlate *length*, may alſo ſignify *height*; but ſome authors having thence ſuppoſed, as the conſtruction ſeems to require, that the firſt tower was a furlong high, and concluding

cluding the other ſeven to be of equal height, have made the whole a mile high; to avoid which extravagant conſequence, it ſeems more reaſonable to underſtand Herodotus as we have render'd the paſſage, unleſs the furlong be taken for the height of all the eight towers. Strabo (l. vi. p. 1073.) determines the height to have been a furlong, which is the eighth part of a mile, or 660 Feet, which is in itſelf prodigious; for thereby it appears to have exceeded the greateſt of the Egyptian pyramids in height, 179 feet, tho' it fell ſhort of it, at the baſis, by 33. It conſiſted of eight ſquare towers, one above another, gradually decreaſing in breadth; which, with the winding of the ſtairs from the bottom to the top, on the outſide, gave it the reſemblance of a pyramid, as Strabo calls it. This antique form, joined to the extraordinary height of the ſtructure, eaſily induces us to believe it to be the ſame tower mentioned by Moſes; Nebuchadnezzar only finiſhing the deſign which the ſons of Noah were, by the confuſion of tongues, obliged to diſcontinue.

What this moſt wonderful city was, in its flouriſhing ſtate, and the ſeveral changes of fortune which befel it, till, at length, it was totally deſtroyed, will be remarked in the courſe of this work.

As to the ruins of this celebrated antiquity, they are ſo defaced, that the inhabitants of the country are uncertain of their true ſituation; and this has occaſioned travellers to differ in their ſentiments concerning them. The generality, led by a tradition of the natives, have judged a place about eight or nine miles to the weſt, or north-weſt, of Baghdad, to be the tower of Babel. Rawwolf ſuppoſes he diſcovered the ruins of Babylon upon the Euphrates, near Felujia, about 36 miles to the ſouth-weſt of Baghdad. And Della Valle was directed, by another tradition, to ſearch for them about two days journey lower, near an ancient city called Hella, ſituate upon the ſame river. Here alſo muſt be placed the ruins deſcribed by Mr. Gregory, in his *Sepulchres of the Ancients*, but we muſt acquaint the reader, that they do not any of them ſeem to us to be the remains of the original tower, but rather ſome later ſtructures of the Arabs.

Ver. 7. — *Let us go down, and there confound their language, that they may not underſtand one another's ſpeech.*] The ſpeaking one common language, being the great obſtacle to that diviſion of mankind into diſtinct nations, which God had, for moſt wiſe purpoſes, determined to accompliſh, he thought fit to diſſolve this bond which held them ſo ſtrictly together, and confound their language; the natural conſequence of which was, that they were ſcattered abroad upon the face of the earth. This event is mentioned by profane hiſtorians, who write, that mankind uſed one and the ſame language, till the overthrow of the tower of Babylon; at which time a multiplicity of tongues was introduced by the gods: Whereupon wars enſued, and thoſe whoſe ſpeech happened to be intelligible to each other, aſſociated together, and poſſeſſed themſelves of ſuch countries as occurred to them in their diſperſion.

As to the degree of this Babyloniſh confuſion, and the manner in which it was effected, there is a great diverſity of ſentiments. Several learned men, prepoſſeſſed with an opinion that all the different idioms now in the world, did at firſt riſe out of one original language, to which they may be reduced, and that the variety we obſerve among them, is no more than muſt naturally have happened in ſo long a ſeries of time, have been induced to believe, that there were no new languages formed at the confuſion, but that the moſt that was then done, was only to ſet thoſe builders at variance, by creating a miſunderſtanding between them. To ſupport this opinion, it is ſaid, that the Hebrew word *ſhapha*, *lip*, which we render *language* and *ſpeech*, rather ſignifies *agreement*, or *unanimity*, i. e. *one mouth*, which is juſtly tranſlated *with one accord*. But this latter is an adverbial expreſſion, which the other is not; nor does it follow that *one lip* muſt import the ſame thing as *one mouth*; the only paſſage which has been produced as an inſtance of its being uſed in that ſenſe (*viz.* Iſa. xix. 18.) being far from proving any ſuch matter. Another text has been alledged, which ſeems to be much more favourable to this interpretation; it is where David, praying againſt his enemies, begs of God to *divide their tongues* (Pſalm l. 10.) that is, to *ſet them at variance*. But this cannot be the meaning of Moſes here, becauſe he immediately explains what he intends by *one lip*, by adding, *and of one ſpeech*, or more literally, *of the ſame words*.

None of theſe explications, therefore, ſeem fully to anſwer the deſign of Moſes, which was not only to inform us how mankind were at firſt diſperſed and broken into ſo many different nations; but to account for the diverſity of their languages; a thing very difficult, if not impoſſible to do, without having recourſe to ſome extraordinary interpoſition of the divine power. For thro' time, intercourſe with foreign nations, commerce, the invention and improvement of arts and ſciences, and even the difference of climates, cauſe very conſiderable alterations in languages; yet the utmoſt effect we can imagine them to have, will not come up to the preſent queſtion. We cannot conceive a language can thereby be ſo much disfigured, that all the general marks and characteriſtics ſhould diſappear. It is not eaſy to apprehend how all the words of a language ſhould be entirely changed for others; nor is there any one inſtance to be offer'd of any ſuch total change: But it is next to impoſſible to conceive that ſo great a diverſity as we find in the frame and conſtitution of languages, wherein the grand and eſſential differences between them conſiſt, rather than in the words which compoſe them, could ever have been occaſioned by the cauſes aſſigned above. The preſent diverſity of tongues, in the world, is prodigious; and conſidering the time that has elapſed ſince the building of Babel, and the alterations made in ſome known languages, in the courſe of one, two, and three thouſand years, and conſidering that there are many tongues, which, when compared with others, have not the leaſt affinity; ſo that a man muſt be the greateſt viſionary in the world to imagine them the offspring of the ſame parent; it ſeems to us that the variety of idioms now ſpoken, cannot poſſibly be accounted for, without approving either the pre-adamite ſyſtem, or allowing a formation of new languages at Babel.

Another argument againſt the formation of new languages at Babel, which has been thought to be of ſome weight, is, that if ſuch a diviſion of tongues be underſtood, no good reaſon can be aſſigned why thoſe colonies which ſpoke languages that were near a-kin, were not removed to the greateſt diſtances, and thoſe whoſe languages were entirely different, placed next one another: To this it may eaſily be anſwered, that there is no neceſſity of ſuppoſing every family had a diſtinct language, or that the ſeveral dialects of the mother tongues were formed at the confuſion. The diſperſion might, at firſt, be effected without ſuch an abſolute ſeparation of families derived from the ſame ſtock: Mankind was not then ſo numerous, but that it would be ſufficient to cut off the communication between the three great branches and their prime families, by the introduction of new tongues, which alone we contend was the work of God; for dialects we allow might, and neceſſarily would be formed by time.

Upon the whole, we think we may reaſonably conclude with the learned Dr. Wotton, that upon the confuſion of Babel, new languages were formed; which languages have been the roots and originals from which the ſeveral dialects that are, or have been, or will be ſpoken as long as this earth ſhall laſt, have ariſen, and to which they may with eaſe be reduced.

In what manner theſe new languages were form'd, is a queſtion hard to be determined; it ſeems by the Moſaical account, which is ſo ſolemn, and repreſents God as coming down in perſon to view the work of thoſe builders, that it was his own immediate act; and ſome have thence concluded that he effected it by inducing an oblivion of their former tongue, and inſtantaneouſly infuſing others into their minds, according to their ſeveral nations. There are other opinions in this affair, which it would be very tedious, and of little importance, to examine; and the beſt we can do is, to conclude, that this confuſion was effected inſtantly, in a way and manner of which we can give no account.

Ver. 8. *So the Lord ſcattered them abroad from thence upon the face of all the earth.*] The primitive fathers diſtinguiſh between the diviſion of the earth and the diſperſion of mankind, and repreſent them as two different tranſactions. They ſuppoſe that Noah, to whom the earth was well known before the flood, as proprietor of the whole world, divided it among his three ſons, before any of their poſterity removed to Shinaar; from whence they were

were afterwards diſperſed to take poſſeſſion of their reſpective allotments. This Noachical diviſion, groundleſs as it is, was ſo firmly believed, that Philaſtrius, (*Hær.* 11. 8.) condemns the contrary opinion as heretical.

Other writers have ſuppoſed a double diſperſion, one at the birth of Peleg, and the other of the builders of Babel, and Sulpicius Severus (*Hiſt. Eccleſ.* l. i.) ſeems to have imagined, that mankind increaſed ſo very faſt, that they had peopled ſeveral countries and iſlands, and built ſeveral towns, before they laid the foundation of Babel; abſurdly bringing them together again at that place, on purpoſe to be diſperſed a ſecond time, according to the Noachical partition. But the more received opinion, and the moſt agreeable to Scripture is, that the diviſion of the earth in the days of Peleg, and the diſperſion of mankind at Babel were one and the ſame tranſaction.

Thoſe who follow the Hebrew chronology, are extremely embaraſſed to fix the time of this event. Some, in order to reconcile the Sacred Hiſtory with the profane, or led by fancies of their own, hold a diſperſion or plantation of countries even before the birth of Peleg. Sir John Marſham is of this number; he to reconcile the Hebrew and Egyptian chronologies; will have Menes to have been the ſame with Ham, who, in the earlieſt times after the deluge, travelled, as he ſuppoſes, into Egypt, ſettled there with his children, and was the firſt king of that country. Others, on the contrary, place the diſperſion at Babel, towards the end of Peleg's life; for being unable, by any fair calculation, to find people enough to furniſh colonies for a plantation of nations, at his birth, which, according to the Hebrew, falls in the year of the flood 101. they are obliged to maintain that his name was given him prophetically, long before the diſperſion began, in order to make it fall in ſuch a part of his life as would allow time for propagating a ſufficient number of mankind for the purpoſe. The Jews place it in the laſt year of his life, wherein they are followed by St. Jerom and ſeveral of the Chriſtian chronologers. Others fix it at various periods, towards the middle of his age: Petau about his 52d year, or 153 years after the flood; biſhop Cumberland about his 79th year, or the 180th year after the flood; and archbiſhop Uſher in one paſſage ſeems to place it after the birth of Reu, which fell out in the 30th year of Peleg's age, or the 131ſt after the flood, without mentioning the preciſe time; tho' elſewhere he is of opinion it ought to be referred to the time of Peleg's birth. Thus thoſe who follow the Hebrew account, ſeem to be agreed only in not connecting the diſperſion of Babel with the birth of Peleg; which yet the Scripture requires to be placed at that juncture. For if by *the days of Peleg*, are to be underſtood his whole life, or the middle, or latter end of it, then Peleg will have nothing peculiar to deſerve the name; (which as we before obſerved ſignifies *diviſion*) becauſe in that ſenſe the diviſion happen'd *in the days* of all his progenitors, and even of Noah himſelf: Therefore it muſt have been peculiar to Peleg alone, of all the family of Eber, or Shem; to be born juſt at the very time of the diviſion or diſperſion of Babel; from whence, with very good reaſon, he had that name given him by his father.

Perizonius, who finds himſelf obliged, by the authority both of Scripture and reaſon, to place the Babyloniſh diſperſion at the time of Peleg's birth, to ſolve the difficulty, endeavours to prove that neither the Scripture ſuppoſes any great number of people in being at that conjuncture, and that the nature of the tranſaction did not require it, the firſt plantations being made with only a few, and thoſe ſmall families, which removed no farther than the countries in the neighbourhood of Shinaar. But after all, tho' he thinks the Hebrew copy ought to be followed, yet he acknowledges that the interval between the flood and the age of Abraham ſeems to be too ſhort according to that chronology; and that is the only interval wherein it differs from the Samaritan after the flood.

In a word, the diſperſion is the Scylla and Charybdis of thoſe who adhere to the Hebrew chronology: According to which, if any regard be had to profane hiſtory, that event muſt be carried much higher than the birth of Peleg; and if a proper number of people be required for planting nations, it muſt be brought a great way below his birth, if not to the time of his death; which happen'd within ſixty years of the time wherein the Samaritan chronology places his birth (the true epocha of the diſperſion): A plain demonſtration of the defect of the Hebrew and of the truth of the Samaritan computation.

Having thus ſettled the time of the diſperſion of Babel, let us next enquire into the number of mankind then in the world. Some authors imagining that a greater part of the earth was planted in this firſt diſperſion than we are obliged either by Scripture or reaſon to believe, have endeavoured to ſwell their calculations as much as ever they can; whilſt others would reduce the number of mankind to a ſmaller ſum than the occaſions ſeems to have required: But a medium is to be obſerved between theſe two extreams.

In this enquiry no computation can be made from the number of perſons mentioned in Scripture, as concerned in this firſt diſperſion, which are but fifty-three, excluding Noah and his three ſons; and if we have recourſe to the number of generations, we ſhall meet with leſs ſatisfaction ſtill from that quarter, for they were but three at moſt; Eber the father of Peleg (who could not be a leader in the diſperſion, becauſe it happen'd at his birth) being but the third ſon from Shem: There are likewiſe only three generations mentioned in the line of Ham, and but two in that of Japhet: So that if we were to confine ourſelves to that ſtandard, it would fall vaſtly ſhort. But as there were certainly many more generations procreated between the flood and the diſperſion, the time that intervened ought therefore to be conſidered, as well as the longevity of thoſe who lived in the firſt ages after the flood.

The chronologers (who have drawn this enquiry into their own province) have ſuited their calculations according to their different hypotheſes. Some, relying too much on the prophane hiſtorians, have taken ſuch a method as might account for the early beginning of monarchies, and the great armies ſet on foot by Cteſias and his followers, in the time of Ninus, whom they take to be Nimrod, or at leaſt his ſon. But the Hebrew chronology lays them under a difficulty which they cannot ſurmount, by contracting the ſpace between the flood and the birth of Peleg to 101 years; for if the calculation produces at that period ſuch a number of men as they judge neceſſary, the world will be overſtocked with inhabitants, by the natural increaſe of the firſt planters, in a very few ages after; and if it be proportioned to the number of mankind in the ſucceeding ages, the number procreated at the diſperſion muſt be exceſſive ſmall: Wherefore moſt of them, as has been obſerved, agree, contrary to the plain ſenſe of Scripture, to remove that event towards the middle or end of that patriarch's life, according as it ſuited their purpoſe.

It is an eaſy thing when a man is determined upon the number, to find out a way to help himſelf to it. Petau has made a computation, which, in 285 years after the flood (or within 7 years of the birth of Abraham, according to his computation) fills the world with above 155 times the number of inhabitants which are ſuppoſed to be at preſent exiſting in it; and yet he cannot make them riſe at the birth of Peleg to many above 32,768 ſouls. Dr. Cumberland, who hath alſo ſtrained the calculation to an extravagant height, can yet bring little more than 30,000 men upon the ſtage, in the year of the flood 101; tho' forty years after he encreaſes them to above 300,000; and in 40 years more to 3,000,000.

However, others have been more moderate: Mr. Mede allows there could not be above 7000 men, beſides women and children, in the year of the flood 101; Mr. Bedford, who ſtrenuouſly defends the Hebrew chronology, cannot raiſe above 1416 males of 20 years of age at the birth of Peleg; Mr. Whiſton produces, by his computation, about 2389, at that time; the largeſt of which numbers muſt be allowed to be much too ſmall for the purpoſe; an evident demonſtration of the inconſiſtency of the Hebrew chronology with the circumſtances of this firſt plantation of the earth.

But if we follow the Samaritan computation, which allows 300 years more than the Hebrew, in the interval between the flood and the death of Peleg; theſe difficulties, which are otherwiſe inſuperable, vaniſh at once; and we may venture to take even the loweſt calculation. According to that of the gentleman we laſt mentioned, the number of mankind, in the year of the flood 401, will be above 240,000; which we think may be reaſonably allowed ſufficient to begin the diſperſion; and furniſh fifty-three leaders with people enough to form as many colonies.

It is to be conſidered alſo that each of theſe colonies increaſed in proportion as they removed farther from the center of their migrations, before they arrived at the countries in which they finally ſettled; for the earth was not planted all at once, but by degrees; ſo that there is the leſs occaſion for ſtraining to enlarge the number of mankind at the time of the diſperſion as ſome have done.

Ver. 9. *Therefore is the name of it called Babel, becauſe the Lord did there confound the language of all the earth.*] The word Babel is generally derived from the Hebrew *balal, to confound*; but it may likewiſe be more naturally deduced from the Syriac, in which tongue *balbel* is *to confound*, and *boblo*, or *bobel, confuſion.*

Ver. 10. *Theſe are the generations of Shem*, &c.] The difference between the Hebrew and the Samaritan copies in ſtating the period from the flood to the call of Abraham, is very conſiderable, being no leſs than 650 years. This call, according to the Hebrew account, happen'd in the 427th year after the deluge, and in the 1077th year, according to the Samaritan. And this great diſagreement ariſes from the different computation of the years of the genitures of the patriarchs, and it is not probable that the ſeven firſt patriarchs after the flood, who liv'd 300 and 400 years, ſhould beget at thirty, or thereabouts, as the preſent Hebrew is, and yet that the following patriarchs who did not live half ſo long, ſhould not beget their firſt-born till double the age; Terah at ſeventy, Abraham at eighty-ſeven, Iſaac at ſixty, Jacob at eighty-four, Levi, Kohath, and Amram, at about ſixty each of them; for from the birth of Levi to the birth of Moſes, the ſon of Amram, were about 180 years.

It is likewiſe improbable that Noah, who was 600 years old at the time of the flood, ſhould, after it, ſee nine generations ſucceed each other, and live till the 128th year of Terah, within two years of Abraham's birth; that Arphaxad ſhould out-live Peleg, Reu, Serug, Nahor, and Terah, for five generations lineally deſcended from him. And, what is more ſtrange, that Shem ſhould ſurvive Arphaxad, and ſee eight generations after him ſucceſſively die; and live to the ſortieth year of Iſaac, within fifteen years of Abraham's death; that Eber ſhould out-live even Abraham himſelf, the ſeventh in deſcent from him, tho' Abraham is ſaid to die in *a good old age, an old man*, Gen. xxv. 8. Thus the great anceſtors which, in courſe of nature, ought to have died firſt, die laſt; by reducing the ſtandard of the length of human life too faſt, for the ſhortneſs of the ſpace allow'd, by the Hebrew, from the flood to the birth of Abraham; and hence, among other abſurd conſequences which follow from this chronology, occaſion was given to that notion among the Jews, follow'd ſtill by many modern writers, that Melchizedeck was Shem. All theſe difficulties and inconſiſtencies are entirely remov'd by the computation in the Samaritan Pentateuch, according to which Arphaxad, who was born two years after the flood, inſtead of begetting Salah at the age of 35, as he is repreſented to have done, in the Hebrew account, did not beget him till he was one hundred and thirty-five years old, according to the Samaritan, which obſerves much the ſame proportion in the genitures of the ſucceeding patriarchs.

It plainly appears, therefore, that the Hebrew period is much too ſhort for the hiſtorical facts belonging thereto. We have already ſhewn, in our account of the diſperſion, how inconſiſtent that computation is, in all reſpects, with that tranſaction, and to what extreams it hath driven thoſe who follow it, to place the birth of Peleg, when that diſperſion happen'd, at no greater a diſtance from the flood than 101 years; and nothing can be more improbable than that the world ſhould, in the ſpace of 427 years (the Hebrew computation from the deluge to the call of Abraham) be in ſuch an improv'd ſtate, as it appears to have been in the time of that great patriarch; when cities new built, kingdoms erected, and monarchs extended their dominion even from Perſia to Canaan, with a number of other inconſiſtencies. The Hebrew therefore may juſtly be conſider'd as defective, in the computation of this period, and, in all probability, it has been corrupted; for which reaſon we give the preference to the Samaritan, which makes the interval between the deluge and the call of Abraham, to comprehend the ſpace of 1077 years.

Ver. 26. *And Terah lived ſeventy years, and begat Abraham, Nahor, and Haran.*] There ſeems to be an inſurmountable difficulty in the account of Terah's age; for if he was but 70 when he begat Abraham, and died in Haran, in the 205th year of his age, as mention'd in the laſt verſe of this chapter; and if Abraham left Haran in the 75th of his; it will follow, either that Terah muſt have liv'd 60 years in Haran; whereas it does not appear by the text that he liv'd there above one or two, or that Abraham muſt have liv'd 60 years longer than the text expreſly ſays he did. We ſhall not trouble the reader with the methods ſome ancient fathers and Jews have taken to ſolve this difficulty. Some moderns think, with Willet and Tremellius, that tho' Terah was but 70 years old when he began to have children, yet he was near 130 when he begat Abraham; and that thoſe who were born before him, are purpoſely omitted by Moſes, that Abraham might have the honour of the primogeniture, for the excellency of his faith. Others, with Calmet, chuſe rather to give him Adar, or Azar, for his father, and Terah for his grandfather, according to the Arabian hiſtory of that patriarch; and, to fill up the chaſm, ſuppoſe that Adar begat Abraham in the 60th year of his age; but, beſides the ſmall reliance we can have on that hiſtory, the fact is entirely contradictory to the ſacred text. Others, therefore, more reaſonably ſuppoſe, with Knatchbull, that there is an error crept into the original; and that Terah was either 130 years old when he begat Abraham, or that if he was then but 70, he died in his 155th, and not in the 205th of his age: For the text ſays, that Abraham was 75 years old when he left Haran, and that his father died but a little before it.

Terah is, on all hands, allowed to have been an idolater, and he is expreſly ſaid to have ſerv'd other gods, Joſh. xxiv. 2, 4. The eaſtern authors unanimouſly agree that he was a ſtatuary, or carver of idols; and he is repreſented as the firſt who made images of clay, pictures only having been in uſe before, and taught that they were to be ador'd as gods. However, we are told, that his employment was a very honourable one, and that he was a great man; and that at length he was converted by the earneſt perſuaſion of Abraham, and prevail'd upon to leave Ur. Joſephus ſays he quitted Chaldea, not being able to endure the country after the loſs of his ſon Haran, which is abſurd; and others ſay, he never was converted, any more than his ſon Nahor, who left Ur to join his father at Haran, which ſeems from him to be call'd the city of Nahor: But there is more probability that both Nahor and Haran were converted, ſeeing Lot was bred in the true religion, and Abraham choſe Iſaac a wife out of the family of Nahor, not caring to marry him to any of the idolatrous daughtets of Canaan.

Ver. 31. *And Terah took Abram his ſon, and Lot the ſon of Haran his ſon's ſon, and Sarai his daughter in law, his ſon Abram's wife; and they went forth with them from Ur of the Chaldees, to go into the land of Canaan, and they came unto Haran and dwelt there.*] Several writers taking Ur, which ſignifies *fire*, for an appellative, tho' it was really a town in Chaldea, pretend that Haran was burnt; ſome ſaying that this accident happen'd as he was endeavouring to take the images of Terah out of the fire, into which Abraham had thrown them. Others, as he attempted to quench the flames of an idol-temple which Abraham had ſet on fire. Epiphanius ſays, that Terah's ſurviving Haran, was a puniſhment for his daring to make images of clay, and that before him no father had ſeen his children die a natural death. Joſephus affirms, that Haran's ſepulchre was to be ſeen at Ur in his time.

The city of Haran, to which Terah and his family came, was ſituate in the north-weſt parts of Meſopotamia.

CHAP. XII.

1 God calleth Abram, and bleſſeth him with a promiſe of Chriſt: 4 He departeth with Lot from Haran: 6 He journeyeth through Canaan, 7 which is promiſed him in a viſion: 10 He is driven by a famine into Egypt. 11 Fear maketh him feign his wife to be his ſiſter: 14 Pharaoh having taken her from him, by plagues is compelled to reſtore her.

NOW the LORD had ſaid unto Abram, Get thee out of thy country, and from thy kindred, and from thy fathers houſe, unto a land that I will ſhew thee.

2 And I will make of thee a great nation, and I will bleſs thee, and make thy name great; and thou ſhalt be a bleſſing.

3 And I will bleſs them that bleſs thee, and curſe him that curſeth thee: and in thee ſhall all families of the earth be bleſſed.

4 So Abram departed, as the LORD had ſpoken unto him; and Lot went with him: and Abram *was* ſeventy and five years old when he departed out of Haran.

5 ¶ And Abram took Sarai his wife, and Lot his brothers ſon, and all their ſubſtance that they had gathered, and the ſouls that they had gotten in Haran; and they went forth to go into the land of Canaan, and into the land of Canaan they came.

6 ¶ And Abram paſſed through the land unto the place of Sichem, unto the plain of Moreh. And the Canaanite, *was* then in the land.

7 And the LORD appeared unto Abram, and ſaid, Unto thy ſeed will I give this land: and there builded he an altar unto the LORD, who appeared unto him.

8 And he removed from thence unto a mountain on the eaſt of Beth-el, and pitched his tent, *having* Beth-el on the weſt, and Hai on the eaſt: and there he builded an altar unto the LORD, and called upon the name of the LORD.

9 And Abram journeyed, going on ſtill toward the ſouth.

10 ¶ And there was a famine in the land: and Abram went down into Egypt to ſojourn there; for the famine *was* grievous in the land.

11 And it came to paſs, when he was come near to enter into Egypt, that he ſaid unto Sarai his wife, Behold now I know that thou *art* a fair woman to look upon.

12 Therefore it ſhall come to paſs, when the Egyptians ſhall ſee thee, that they ſhall ſay, This *is* his wife: and they will kill me, but they will ſave thee alive.

13 Say, I pray thee, thou *art* my ſiſter: that it may be well with me for thy ſake; and my ſoul ſhall live becauſe of thee.

14 ¶ And it came to paſs, that when Abram was come into Egypt, the Egyptians beheld the woman, that ſhe *was* very fair.

15 The princes alſo of Pharaoh ſaw her, and commended her before Pharaoh: and the woman was taken into Pharaohs houſe.

16 And he entreated Abram well for her ſake: and he had ſheep, and oxen, and he-aſſes, and men-ſervants, and maid-ſervants, and ſhe-aſſes, and camels.

17 And the LORD plagued Pharaoh and his houſe with great plagues, becauſe of Sarai Abrams wife.

18 And Pharaoh called Abram, and ſaid, What *is* this *that* thou haſt done unto me? Why didſt thou not tell me that ſhe *was* thy wife?

19 Why ſaidſt thou, She *is* my ſiſter? ſo I might have taken her to me to wife: now therefore, behold thy wife, take *her*, and go thy way.

20 And Pharaoh commanded *his* men concerning him: and they ſent him away, and his wife, and all that he had.

Idolatry having overwhelmed the world ſome ages after the deluge, and infected even the poſterity of Shem; God ſelected a family, which he decreed ſhould check the courſe of this torrent, and become the reſtorer and aſylum of religion; this was the family of Abraham, that illuſtrious patriarch, upon whoſe life the ſacred hiſtorian has dwelt longer than upon all the other tranſactions that preceded his birth: For he comprizes the hiſtory of the world from the creation to the deluge, in the compaſs of ſix chapters, but beſtows nineteen on the hiſtory of Abraham, tho' it comprehends no longer a ſpace of time than 175 years.

Ver. 1. *Now the Lord had ſaid unto Abraham, Get thee out of thy country, and from thy kindred, and from thy father's houſe, unto a land that I will ſhew thee.*] The country of Chaldea where Abraham liv'd, was exceedingly addicted to ſuperſtition, inſomuch that the Chaldeans, in Daniel's time, were reckoned a diſtinct ſort of divines from the magicians, aſtrologers, and ſoothſayers, or ſorcerers; and it is probable, that from ſuch ſort of men the anceſtors of Abraham might be infected with the errors of the country. The Jews tell us, that Abraham himſelf was bred up in the religion of the Zabæans, who, in thoſe early times, made images or repreſentations of the ſun, moon, and ſtars, and offer'd up their adorations to them, and likewiſe to fire; which makes it probable that Ur of the Chaldees, (from whence Abraham departed with his father and family) as it ſignifies fire, was a city dedicated to that element. They add, that Abraham being well skill'd in the aſtronomy of thoſe times, learn'd from thence that thoſe celeſtial bodies could neither make nor move themſelves by their own power, and that there was only one God who created and governed all things, and therefore that they ought to worſhip him alone.

Some people cannot comprehend how God could ſay to Abraham (ſpeaking of Haran where the family of Terah reſided but a few years at moſt) *Get thee out of thy country.* Perhaps the word country is to be underſtood in an indefinite ſignification: Meſopotamia, taken in its utmoſt extent, comprehended both the city of Ur, and that of Haran; in which ſenſe Haran might be call'd Abraham's country, as it was a town in that country, wherein he was born.

We are not told by Moſes in what manner God ſpake to Abraham, when he commanded him to leave his country;

try; whether it was by a dream, a viſion, or the delegation of an angel; it might probably have been by a voice accompanied with ſome particular viſibility of the Schechinah, or divine majeſty; for St. Stephen declares expreſly, that the God of glory appeared to him before he dwelt in Charran.

Ver. 2. ——— *And thou ſhalt be a bleſſing.*] Others ſhall be the better for thee, as Lot was, and the king of Sodom; and indeed a good man is frequently render'd a bleſſing to thoſe among whom he reſides. Or the ſenſe may be as the Hebrews underſtand it, Thou ſhalt be ſo proſperous, that when men would wiſh well to others, they ſhall uſe thy name and ſay, *The Lord bleſs thee as he did Abraham.*

Ver. 2. *And I will make of thee a great nation, and I will bleſs thee,* &c.] Never was any promiſe better fulfilled even in the literal ſenſe, ſince Jews, Mohammedans, and Chriſtians, who differ almoſt in every other particular, are unanimous in revering the name of Abraham. But thoſe promiſes were attended with another, the meaning of which has been much better verified in the evangelical ages, than by the whole life of Abraham himſelf. Namely *in thee ſhall all families of the earth be bleſſed,* ver. 3.

The command of God expoſed Abraham to a thouſand ſacrifices at the preſent, and to a thouſand dangers for the time to come; the promiſe only offered him remote advantages, which were out of the reach of meer ſenſe. A man whoſe wife was afflicted with barrenneſs could hardly comprehend how *all the nations in the world ſhould be bleſſed in him.* A ſtranger, a traveller, could form none but chimerical projects in appearance, for the conqueſt of a country, which, till then, he did not ſo much as know. But Abraham, encouraged by that *faith, which is the ſubſtance of things hoped for, and the evidence of things not ſeen,* believed what he could not comprehend; but he believed it upon the veracity of an infallible God. He therefore departed with Sarah and all his domeſtics, and ſet out, without having any diſtinct idea of the place, whither he was to go, or *not knowing whither he went,* as the Scripture expreſſeth it. Faith was his guide, and the word of God his ſecurity.

Ver. 6. *And Abram paſſed through the land, unto the place of Sichem, unto the plain of Moreh.*] It was no ſmall inſtance of his faith to leave his own native city, to go to Haran: But it was ſtill a much greater, to travel three hundred miles more, from hence to Canaan, a country of which he had no knowledge, nor had ſent any one before him to diſcover it. Taking his journey thro' the dangerous and barren deſarts of Palmyrena; which obliged him to climb over the high mountains either of Libanus, Hermon, or Gilead: For in that part of the country he entered, as Sir Walter Raleigh hath obſerved.

And the Canaanite was then in the land.] Spinoza has endeavoured to prove that this paſſage was not written by Moſes, and that it muſt needs be the addition of a later writer, The ſubſtance of his argument is this. The words, *and the Canaanite was then in the land,* plainly imply that they were not in the land at the time when this part of the verſe was written, and from thence he infers that the hiſtorian could not be Moſes, becauſe the Canaanites were in the land, during all the ſpace of his life, and for a conſiderable time after his death. Aben Ezra, was the perſon who firſt ſtarted this objection, but he has furniſhed us at the ſame time with a proper anſwer to it. It is probable, ſays he, that Canaan ſeized the land of Canaan when it was in the poſſeſſion of another maſter. So that the ſenſe of the paſſage will be this. The Canaanite was already in the land, and had made himſelf maſter of it, before Abraham's arrival in it. But this anſwer, which one would have thought ſufficient, did not ſatisfy Spinoza, who pretends that the Canaanites were the firſt inhabitants of that land, and he ſuppoſes, without offering any proof, that this is evident by the account given of the fact in Geneſis. But he is manifeſtly miſtaken, as well in the propoſition he would eſtabliſh, as in the conſequence he would derive from it. 'Tis ſaid indeed, in Geneſis that Cainan begat the Jebuſite, the Emorite, the Girgaſite, *&c. and afterwards were the families of the Canaanites ſpread abroad, And the border of the Canaanites was from Sidon, as thou comeſt to Gerar, unto Gaza; as thou goeſt from Sodom and Gomorrah, and Admah, and Zeboim, unto Laſha.* But is this any demonſtration that the deſcendants of Canaan did not, before they eſtabliſhed themſelves in thoſe ſettlements, diſpoſſeſs ſome of the poſterity of Caſh, who had fixed themſelves before in that ſituation, and who were once very potent in the land? He is likewiſe as much deceived in his inference. For whether there was any other nation in this country, before the Canaanites, or not, it is certain that the progeny of Canaan had not always been in poſſeſſion of that country. The poſterity of Noah diffuſed themſelves over the earth by gradual advances, and the offspring of Canaan, had ſeated themſelves in that country, before Abraham came into it. Which is ſuch an explication of this paſſage as is no way inconſiſtent with reaſon, and therefore the words excepted againſt by Spinoza, might very naturally have been written by Moſes.

But as the objector will needs have it, that this part of the text muſt have been recorded by ſome hiſtorian who lived after the Canaanites were diſpoſſeſſed of their country by the children of Iſrael, and that his meaning is, the Canaanites were not diſpoſſeſſed of Canaan when Abraham firſt came into it, but it will be ſufficient to ſhew the abſurdity of ſuch a conſtruction by this ſhort paraphraſe. Thoſe Canaanites, ſays Spinoza's later hiſtorian, who have been extirpated from their country by the Iſraelites, who are the poſterity of Jacob the Grandſon of Abraham, were not extirpated by the Iſraelites, when Abraham came into that country, long before Jacob was born. An hiſtorian of ſo much ſagacity muſt needs have been a very extraordinary perſon.

If any one ſhould enquire of what conſequence it was for Moſes to mention ſuch a circumſtance as the Canaanites being in the land, when Abraham came there. 'Tis hoped the following anſwer will be thought ſatisfactory. God had promiſed this land to Abraham and his poſterity; but the good patriarch upon his arrival there, finds it already poſſeſſed by the Canaanites. This ſurely was a circumſtance that would ſufficiently exerciſe his faith; The diſcovery he had made was very diſcouraging, but he ſtill perſiſted in his firſt perſuaſion, that God would accompliſh his promiſe to him in due time, and he thereby gave an illuſtrious proof of the unſhaken confidence he repoſed in the veracity of the God who commanded him to leave his native country.

Ver. 10. *And there was a famine in the land: And Abram went down into Egypt.*] Not to dwell there for any long continuance, for he was incapable of diſtrufting God's promiſe to him, and his intention to fulfil it.

Ver. 11. *And it came to paſs when he was come near to enter into Egypt, that he ſaid unto Sarah his wife, Behold now I know thou art a fair woman to look upon,* &c.] Sarah, tho' ſhe was paſt the ſixtieth year of her age, retained beauty enough, to endanger the life of any man who ſhould paſs for her husband, in a country where a fair complexion, muſt be ſo very engaging to the ſwarthy Egyptians. As Abraham was not commanded by God, to quit the land of Canaan, he might naturally be timorous on the account of his wife, when he recollected that he had no warrant from the Deity to come and reſide in that country.

Ver. 13. *Say thou art my ſiſter.*] Abraham upon another occaſion explains in what ſenſe ſhe was ſo, chap. v. 12. There he teaches her, not to utter a falſhood, but to conceal the truth.

Ver. 15. *The princes alſo of Pharoah ſaw her, and commended her before Pharaoh; and the woman was taken into Pharaoh's houſe.*] The courtiers who ſtudied the moſt likely means to gratify the king's pleaſure, recommended her as an amiable perſon, and worthy of his affection.

The name Pharaoh ſignifies king, in the Coptic tongue. Ludolphus takes it to be a compound word, formed from the Æthiopic language, in which Phar-at ſignifies father of the country, and is certainly a proper appellation for a good prince. Bochart thinks the word Pharaoh, ſignifies properly a crocodile, and that Ezekiel alludes to it in theſe words: *Behold I am againſt thee Pharaoh, king of Egypt, the great dragon that lieth in the midſt of the river.* Le Clerc fancies, that the Arabic word *Pharaoh,* to be raiſed on high, or be ſuperior to, is the true root of the name: Kircher derives the word from the ſame root, but will have it to ſignify, to deliver, or be free; and that Pharaoh ſignifies one who is free from, or above the laws. Laſtly, to name no more, the learned Renaudot thinks that Pharaoh is the ſame as the Egyptian Pourro, or Pooro, which ſignifies, a king.

According

Arnold Vanaecken Inv.

H. Fletcher sculp.

The parting of Abraham and Lot.

According to the Arabian hiſtorians, Walid the 15th king of Egypt after the flood, and the firſt king of the race of Amalek, took the ſirname of Pharaoh, which was uſed by all his ſucceſſors.

Ver. 17. *And the Lord plagued Pharaoh and his houſe with great plagues, becauſe of Sarai, Abraham's wife.*] Joſephus informs us, that God, to prevent the deſign of this prince, viſited him with a plague and ſedition at the ſame time, and that Pharaoh, in this diſtreſs, conſulted his prieſts, to know the cauſe of ſuch calamities, and the proper expedients for removing them. The prieſts, after ſacrificing, gave this anſwer, that it was a judgment upon him for his intended violation of the chaſtity of the ſtranger's wife, upon which Pharaoh reſtored Sarah to Abraham, and excuſed himſelf, by diſclaiming all intentions of injuring another man's wife, and declared that he ſhould only, for the future, deſire a fair alliance between them, without the leaſt thoughts of offering any ſcandalous indignity to her perſon.

The oriental hiſtorians ſay, that Abraham came into Egypt in the reign of Tulis, the 12th king of that country, after the deluge, and knowing the character of that prince, he, in order to preſerve the honour of his wife, ſhut her up in a cheſt, thinking, by that method, to paſs the guards poſted at the city-gate; but they, opening the cheſt, and finding a beautiful woman in it, carried her before the king. Tulis no ſooner ſaw her, than he determined to enjoy her, but was rendered unable to accompliſh his purpoſe, ſo that after he had in vain attempted it thrice, he was obliged to deſiſt, and ſent her back to her husband, having given her Hagar for a maid ſervant, as ſome reparation for the affront he had intended her; but ſtill continued an Infidel.

CHAP. XIII.

1 *Abraham and Lot return out of Egypt:* 7 *By diſagreement they part aſunder.* 10 *Lot goeth to wicked Sodom.* 14 *God reneweth the promiſe to Abram:* 18 *He removeth to Hebron, and there buildeth an altar.*

AND Abram went up out of Egypt, he, and his wife, and all that he had, and Lot with him, into the ſouth.

2 And Abram *was* very rich in cattel, in ſilver, and in gold.

3 And he went on his journeys from the ſouth, even to Beth-el, unto the place where his tent had been at the beginning, between Beth-el and Hai;

4 Unto the place of the altar, which he had made there at the firſt: and there Abram called on the name of LORD.

5 ¶ And Lot alſo which went with Abram had flocks, and herds, and tents.

6 And the land was not able to bear them, that they might dwell together: for their ſubſtance was great, ſo that they could not dwell together.

7 And there was a ſtrife between the herdmen of Abrams cattel, and the herdmen of Lots cattel: And the Canaanite and the Perrizzite dwelled then in the land.

8 And Abram ſaid unto Lot, Let there be no ſtrife, I pray thee, between me and thee, and between my herdmen and thy herdmen: for we *be* brethren.

9 *Is* not the whole land before thee? Separate thyſelf, I pray thee, from me: if *thou wilt take* the left hand, then I will go to the right; or if *thou depart* to the right hand, then I will go to the left.

10 And Lot lifted up his eyes, and beheld all the plain of Jordan, that it *was* well watered every where, before the LORD deſtroyed Sodom and Gomorrah, *even* as the garden of the LORD, like the land of Egypt, as thou comeſt unto Zoar.

11 Then Lot choſe him all the plain of Jordan; and Lot journeyed eaſt; and they ſeparated themſelves the one from the other.

12 Abram dwelled in the land of Canaan, and Lot dwelled in the cities of the plain, and pitched *his* tent toward Sodom.

13 But the men of Sodom *were* wicked, and ſinners before the LORD exceedingly.

14 ¶ And the LORD ſaid unto Abram, after that Lot was ſeparated from him, Lift up now thine eyes, and look from the place where thou art, northward, and ſouth-ward, and eaſt-ward, and weſt-ward.

15 For all the land which thou ſeeſt, to thee will I give it, and to thy ſeed for ever.

16 And I will make thy ſeed as the duſt of the earth: ſo that if a man can number the duſt of the earth, *then* ſhall thy ſeed alſo be numbred.

17 Ariſe, walk through the land, in the length of it, and in the breadth of it: for I will give it unto thee.

18 Then Abram removed *his* tent, and came and dwelt in the plain of Mamre which *is* in Hebron, and built there an altar unto the LORD.

Ver. 1. *And Abram went up out of Egypt — into the ſouth.*] That is, into the ſouthern part of Canaan, from whence he before came into Egypt.

Ver. 2. *And Abram was very rich*, &c.] His riches were increaſed ſince his journey into Egypt, by the bounty of Pharaoh, and, if Joſephus may be credited, by the rewards he had for teaching the Egyptians ſeveral parts of learning, and, amongſt the reſt, arithmetic and aſtrology, which he had acquired in Chaldea. Eupolemus ſays, that Abram converſed familiarly with the Egyptian prieſts at Heliopolis, and taught them many things, particularly the cæleſtial ſciences.

Ver. 7. *And there was a ſtrife between the herdmen of Abram's cattel, and the herdmen of Lot's cattel.*] When Abraham and Lot were returned into this country, they intended to ſettle at Bethel, but that deſign was fruſtrated by a difficulty which then occurred. The Canaanites continued in their old poſts, but the Perizzites had ſcattered themſelves abroad in all the adjoining lands, had eaten up ſome of the beſt paſturages, and ſiezed the reſt, ſo that Abraham and Lot could not live together in that part of the country, without incommoding each other, which occaſioned the contention between their reſpective herdmen.

Ver. 8. *And Abram ſaid unto Lot, Let there be no Strife I pray thee between me and thee*, &c.] This, with what follows, are inſtances of an amiable condeſcention in Abraham, and reſulted from that humane diſpoſition of mind, which all perſons, and relations, in particular, ſhould be ſedulous to cultivate.

Ver. 10. *And Lot lift up his eyes and beheld all the plain of Jordan*, &c.] Abraham finding it neceſſary that Lot and himſelf ſhould be ſeparated to a proper diſtance from each other, generouſly recommends the plain of Jordan to him, as a commodious and delightful ſituation, inſtead of chooſing it for himſelf, as many in his circumſtances, would have done.

By the plain of Jordan is undoubtedly meant that plain thro' which the river Jordan runs, before it diſcharges itſelf into the body of waters called the Lacus Aſphaltites, or the dead ſea, by common writers, but, by the ſacred hiſtorian, the ſalt ſea. Gen. xiv. 3. That this ſea is bounded on the north with the plain of Jericho, we are aſſured by Dr. Maundrel who was an eye witneſs of its ſituation; but how much farther, or beyond the plain of Jericho, that of Jordan extends itſelf, is not ſo eaſy to determine. It appears from 1 Kings vii. 46. that it ſtretches as high northward, as to the place where ſtood Succoth, which, by the agreement of all geographers, is placed not far ſouth of the ſea of Cinnereth or Galilee; it is evident, therefore, that by *the plain of Jordan*, was denoted the greateſt part of the flat country, thro' which the river Jordan flows, from its coming out of the ſea of Galilee to its falling into the ſalt ſea. But this is not ſo to be underſtood, as if the plain of Jordan was one continued level, or was extended all along in an equal breadth. 'Tis clear enough, that it was narrower in ſome places than in others, and that there were ſeveral vallies within it. Gen. xiv. 3. Deut xxxiv. 3.

Like the land of Egypt as thou comeſt to Zoar.] Theſe words, *as thou comeſt unto Zoar*, are not to be referred to *the land of Egypt*, from which Zoar was at a great diſtance, but to thoſe words in the beginning; *a plain well watered every where*; even to the utmoſt skirts of it, which was Zoar.

Ver. 14. *And the Lord ſaid unto Abram —— Lift up now thine eyes*, &c.] Abraham was no ſooner ſeparated from Lot, than God, who ſeems to have been the whole conductor of this ſcene, bids him caſt his eyes round the horizon, and promiſed to give all that land he then beheld, to him and his poſterity for ever; but it muſt be obſerved that the expreſſion *for ever*, does not ſignify a perpetuity of time, but a very long period. The Jews, indeed ſay, that when the hebrew word *Olam*, is written full, that is with the letter *vau*, it denotes eternity, but when it is without the *vau*, they confeſs it ſignifies only a length of time; but this little obſervation is quite overthrown by many examples to the contrary. Particularly Exod. xv. 18. where the Lord is ſaid to reign *for ever*, this word *Olam* is without a *vau*, and yet denotes eternity. And Deut. xv. 17. *he ſhall be thy ſervant for ever*, *Olam* is written with a *vau* and yet ſignifies only a term of *fifty years*, at moſt.

Ver. 18. *Then Abram removed his tent and came and dwelt in the plain of Mamre.*] It is ſomething extraordinary that ſo many verſions, as the Chaldee, Vulgate, Geneva, Munter, Caſtalio, as well as our own, ſhould render the word *elon*, in this verſe, *a plain*, ſince it always ſignifies *an oak*. The Syriac, Arabic, and St. Jerom, beſides ſome of the modern expoſitors, render it by this word, and our Engliſh tranſlators do the ſame, Gen xxxv. 4 Joſhua xxiv. 26. and in ſome other places. And were it to have any other ſignification in this verſe, that of *valley* would be much more proper than that of *plain*; becauſe Sichem is ſaid to be ſituate in the valley of Aulon, or Elon, (vide Euſeb. Jerom. Onomaſt. in 'Αυλών.) This plain, as it is falſly rendered, is called the plain of Moreh in verſe 6. of the preceding chapter. Now, the hebrew word *Moreh*, ſignifies illuſtrious, or conſpicuous, and ſeems to have been given to the oak, from whence that part of the country was denominated, either on account of the largeneſs of that tree, or the eminence of the place where it ſtood; or, more probably, becauſe it became famous on ſo many accounts; ſuch as Abraham's dwelling beneath its branches; and Jacob's burying his wife, nurſe, and ſtrange Gods under it. Sozomen tells us, that this oak was famous, in the time of Conſtantine, for pilgrimages and annual feaſts: that it was but ſix miles diſtant from Hebron, and that ſome of the cottages built by Abraham, were then ſtanding near it, a well of his digging was likewiſe to be ſeen there, and to which, Chriſtians, Jews, and Heathens reſorted, either out of devotion, or to trade. Brochard aſſures us, that he had ſeen this famous oak, and brought away ſome of the fruit and wood. He likewiſe obſerves, that its leaves has ſome reſemblance to thoſe of the maſtic, but that its fruit was like an acorn.

As for Hebron, mention'd in this verſe, it was certainly a very ancient city. Some authors, after Joſephus, think it was built ninety years after the flood, and that it claimed the precedency even of Memphis. However, it was undoubtedly ſeven years older than Zoar in Egypt, which is not Memphis, but Tanais, the ancient ſeat of the kings of Egypt. Hebron was afterwards called Arba, or Kirjath Arba, which ſignifies four cities, or rather the city of four. The ancient Jews will have it to be ſo called, becauſe Adam, Abraham, Iſaac, and Jacob, were buried there, with Eve, Sarah, Rebecca, and Leah; but it ſeems more probable, that it had its name from the great Arbah, the father of the Anakims, 1 Chron. ii. 42. And it is not likely that it took its name from Hebron, the grandſon of Caleb, as ſome authors imagine, but rather from the verb *chavar*, to couple or join; becauſe thoſe married couples, Abraham and Sarah, Iſaac and Rebecca, and Jacob and Leah, are buried there.

CHAP. XIV.

1 *The battel of four kings againſt five.* 12 *Lot is taken priſoner.* 14 *Abram reſcueth him.* 18 *Melchizedek bleſſeth Abram.* 20 *Abram giveth him tithe:* 22 *The reſt of the ſpoil, his partners having had their portions, he reſtoreth to the king of Sodom.*

AND it came to paſs in the days of Amraphel king of Shinar, Arioch king of Ellaſar, Chedorlaomer king of Elam, and Tidal king of nations;

2 *That theſe* made war with Bera king of Sodom, and with Birſha king of Gomorrah, Shinab king of Admah, and Shemeber king of Zeboiim, and the king of Bela which is Zoar.

3 All theſe were joined together in the vale of Siddim, which is the ſalt-ſea.

4 Twelve years they ſerved Chedorlaomer, and in the thirteenth year they rebelled.

5 And in the fourteenth year came Chedorlaomer, and the kings that *were* with him, and ſmote the Rephaims in Aſhteroth Karnaim, and the Zuzims in Ham, and the Emims in Shaveh Kiriathaim,

6 And the Horites in their mount Seir, unto El-paran, which *is* by the wilderneſs.

7 And they returned, and came to Enmiſhpat, which *is* Kadeſh, and ſmote all the country of the Amalekites, and alſo the Amorites, that dwelt in Hazezon-tamar.

8 And there went out the king of Sodom, and the king of Gomorrah, and the king of Admah, and the king of Zeboiim, and the king of Bela (the ſame *is* Zoar) and they joined battel with them in the vale of Siddim;

9 With Chedorlaomer the king of Elam, and with Tidal king of nations, and Amraphel king of Shinar, and Arioch king of Ellaſar: four kings with five.

10 And

10 And the vale of Siddim *was full of* ſlime-pits; and the kings of Sodom and Gomorrah fled, and fell there: and they that remained fled to the mountain.

11 And they took all the goods of Sodom and Gomorrah, and all their victuals, and went their way.

12 And they took Lot, Abrams brothers ſon (who dwelt in Sodom) and his goods, and departed.

13 And there came one that had eſcaped, and told Abram the Hebrew; for he dwelt in the plain of Mamre the Amorite, brother of Eſhcol, and brother of Aner: and theſe *were* confederate with Abram.

14 And when Abram heard that his brother was taken captive, he armed his trained *ſervants*, born in his own houſe, three hundred and eighteen, and purſued *them* unto Dan.

15 And he divided himſelf againſt them, he and his ſervants by night, and ſmote them, and purſued them unto Hobah, which *is* on the left hand of Damaſcus.

16 And he brought back all the goods, and alſo brought again his brother Lot, and his goods, and the women alſo, and the people.

17 ¶ And the king of Sodom went out to meet him (after his return from the ſlaughter of Chedorlaomer and of the kings that *were* with him) at the valley of Shaveh, which is the king's dale.

18 And Melchizedek king of Salem brought forth bread and wine: and he *was* the prieſt of the moſt high God.

19 And he bleſſed him and ſaid, Bleſſed *be* Abram of the moſt high God, poſſeſſor of heaven and earth:

20 And bleſſed *be* the moſt high God, which hath delivered thine enemies into thy hand. And he gave him tithes of all.

21 And the king of Sodom ſaid unto Abram, Give me the perſons, and take the goods to thyſelf.

22 And Abram ſaid to the king of Sodom, I have lift up mine hand unto the LORD, the moſt high God, the poſſeſſor of heaven and earth,

23 That I will not take from a thread even to a ſhoe-latchet, and that I will not take any thing that *is* thine, leſt thou ſhouldſt ſay, I have made Abram rich:

24 Save only that which the young men have eaten, and the portion of the men which went with me, Aner, Eſhcol, and Mamre; let them take their portion.

It would be eaſy to give an account of the war related in this chapter, if the ancient tradition, in Epiphanius, be true. For he declares (*Hæreſ.* lxvi. n. 84.) that the country call'd Canaan, did really belong to the children of Shem, by virtue of the diviſion made among the ſons of Noah; but that the children of Canaan had diſpoſſeſs'd them. It can be no wonder then, that the kings of the eaſt, who were deſcended from Shem, ſhould lay claim to this country in general, and to this moſt lovely ſpot in particular.

Ver. 1. *And it came to paſs in the days of Amraphel king of Shinar*, &c.] Joſephus obſerves, that whilſt the empire of Aſia was in the hands of the Aſſyrians, in the latter end of the reign of Zameis, or Ninyas, the ſucceſſor of Semiramis, and about four years before the departure of Abraham from his native country, when Sodom was in a condition ſo rich and populous, that five kings had the adminiſtration of the government, and whilſt each of them was abſolute in his own territories; the Aſſyrians took the field with a mighty army, and marched againſt Sodom, in four ſtrong bodies, and defeated the five kings in a bloody battle. Zameis being an old unactive prince, makes Chedorlaomer, then his viceroy in Elam or Perſia, governor of this country, and lays heavy taxes upon the inhabitants, to keep them in ſubjection. Zameis dying ſoon after, was ſucceeded by Arius, who reigned thirty years, and is, in Scripture, called Tidal king of nations, or of all thoſe countries ſubject to the Aſſyrian monarchy; and the Samaritan verſion calls him *the Sultan*, or emperor of the Hamites, or of the empire erected by Nimrod the deſcendant from Ham, a part of which empire was Elam, where Chedorlaomer firſt governed. Arius confirms Chedorlaomer as governor over thoſe countries, makes Amraphel his deputy at Shinar, who (as the Samaritan verſion plainly intimates) dwelt at Babylon, and conſtitutes Arioch governor of Cœlo Syria, who dwelt at Elapas, or Ellas a city in thoſe parts, on the borders of Arabia.

In this poſture the Aſſyrian monarchy continued for twelve years, when all the neighbouring country near Sodom, form'd a confederacy to ſhake off the yoak: The five kings before-mentioned ſeem to be the principal, and were joined by the adjacent people, the moſt reſolute of whom were the Horites, who were a colony of the Hivites, and who had ſet up a king of their own. Chedorlaomer ſends to Tidal the emperor, and to the other governors already mentioned, to join him with their forces, to ſuppreſs this inſurrection, which they accordingly did, and then the united army marched immediately againſt the Rephaims, a warlike people of the poſterity of Canaan, who dwelt on the other ſide of Jordan, in Baſhan, or Batanea; their name ſignifies men of a gigantic ſtature, for which reaſon they are called Giants by the Septuagint; and they ſeem to have aſſembled in order to oppoſe the paſſage of their enemies into Sodom. Theſe therefore were firſt attacked, with a view to intimidate all the reſt of the confederates by their defeat. The Aſſyrian army fell next upon the Zuzims, a tall and warlike people, whom the Ammonites their neighbours called Zamzummims, from their dreadfulneſs; the word in the Arabic ſignifying a rattling like thunder. When theſe were conquer'd, the victorious army attacked the Emims, who were alſo a gigantic people, and poſſeſſed Ar and the fields of Kirjathjearim, until they were driven out by the Moabites; upon which the country was called Moab; and having ſubdued them they gave battle to the Horites, in revenge for their ſetting a new king over them, and who dwelt in Mount-Seir, until they were driven out by the children of Eſau, and then their country was called Edom. After this the Aſſyrian troops return back again, and fall upon the country of Enmiſhpat; and thus they paſs thro' the territories which afterwards belonged to the Amalekites, and from thence to the Ammorites, who dwelt in Hazazon Tamar, near the Dead Sea; ſo that now the country of Sodom lay open before them.

The king of Sodom, and the other four kings, knowing themſelves to have been the authors of theſe calamities, could expect no better fate than their neighbours, and therefore they joined all their forces with a reſolution to hazard a pitch'd battle. They were ſenſible, that all theſe conqueſts muſt coſt the Aſſyrians a great number of men, and that they were tired out with long marches; and therefore theſe kings marched into the vale of Siddim, which was full of ſlime-pits, hoping that their enemies might, in the heat

heat of battle, fall into thoſe pits and periſh. But the event did not correſpond with their expectations, for they were entirely defeated after a ſharp engagement, in conſequence of which, Lot himſelf, who then dwelt in Sodom, was made a priſoner and carried off with all his effects.

Ver. 13. *And there came one that had eſcaped, and told Abram the Hebrew*, &c.] This is the firſt paſſage of Scripture wherein mention is made of an Hebrew, the etymology of which word has been already diſcuſſed. Some Rabbins have affirmed, that Abraham had this intelligence of his kinſman's misfortune, from the giant Gog, who was the only one of the Rephaims whom the enemy had ſpared; but however that fact may be, Abraham very generouſly undertook to reſcue Lot from the enemy.

Ver. 14. *And when Abraham heard that his brother was taken captive, he armed his trained ſervants, born in his own houſe, three hundred and eighteen.*] A man muſt have a large ſtock of incredulity, to find ſufficient matter in this account of Moſes, wherewith to render his integrity ſuſpected; as if it were not to be believed that Abraham, with 318 of his domeſticks, could defeat four kings. The Rabbins, indeed, anſwer that objection in ſuch a manner, as gave thoſe, who made it, occaſion to triumph yet more: They ſay, that God, for the ſake of Abraham, *turned the grains of duſt into ſwords, and the ſtalks of the corn into arrows.* But if theſe kings had been as powerful as thoſe of the Perſians were afterwards, and if their armies had been as numerous and formidable, we ought not to be ſurpriz'd to find them defeated by a handful of men, for whom the Lord of hoſts ſhould fight; *for there is no reſtraint to the Lord* to ſave by many or few, 1 Sam. xiv. 16. But there is no neceſſity to have recourſe to ſo great a miracle, for the ſolution of this ſeeming difficulty, which is ſufficiently refuted by the very circumſtances of that hiſtory to which it is objected. In thoſe days, the name of king (notwithſtanding the pompous account given by Joſephus of theſe confederate powers) was given to very little princes. Joſhua defeated one and thirty of them; and we ſee in the hiſtory before us, that mention is made of the king of Sodom, the king of Gomorrah, the king of Admah, and ſeveral more of the ſame rank, who were call'd ſo, tho' they were ſovereigns only of one city. Abraham having divided his little army into four parts, fell upon the enemy by ſurprize, when they had been harraſs'd with long marches, and the fatigues of their laſt battle; and who, as they were attack'd in the night, might naturally imagine the aſſailants to be much more numerous than they really were, many of them might be kill'd in their ſleep, and likewiſe amidſt their conſternation at their firſt awaking, at the unexpected alarm: For which reaſon, there can be nothing incredible in the victory obtain'd over them by Abraham. The cavils, therefore, that have been rais'd againſt it, are no more than ſo many proofs of the pains taken by the enemies of religion, to depreciate its divine authority, by improving ſuch trifles, as, when they are thoroughly examined, only tend to ſhew the ignorance and inſincerity of thoſe who ſtart them.

——— ——— *And purſued them unto Dan.*] Thoſe who aſſert that Moſes was not the author of the Pentateuch, or, at leaſt, that ſeveral paſſages in theſe books were not written by him; pretend, that it was impoſſible for him to write the words we have now cited at the cloſe of this 14th verſe. Becauſe, ſay they, Dan was a city that receiv'd its name from the tribe of Dan, after their ſettlement in Canaan; and as Moſes died many years before that event, the objection againſt his being the author of this paſſage, is repreſented as unanſwerable, but we hope to make the contrary very evident. In order to which, it will be neceſſary to obſerve, that Dan is not call'd a city in the text before us; and if the objectors will allow the principal river of Canaan to have been called Jordan in the time of Moſes, as it certainly was, they may gain an eaſy ſolution of the pretended difficulty, ſince this river derived its name from two ſprings, one of which was called Jor, and the other Dan. And this laſt ſpring was directly in Abraham's way, when he purſu'd the defeated army.

Ver. 17. *And the king of Sodom went out to meet him*, &c.] The king of Sodom gave Abraham publick marks of his gratitude, when he went to meet him, in order to pay him homage as his deliverer, and found him in the king's dale. The Jews ſay, that it was ſo call'd, becauſe all the kings of Canaan came thither to own Abraham for their king, and that they plac'd him upon a throne, which they had form'd of cedar-trees heaped upon each other. The Chaldee paraphraſts pretend, that this place was called the *king's dale*, becauſe it was us'd by them for their diverſion.

Ver. 18. *And Melchizedek king of Salem brought forth bread and wine: and he was the prieſt of the moſt high God.*] The ſole queſtion concerning the perſon of Melchizedek, would ſupply matter ſufficient for a large volume, were we only to recite the different opinions it has occaſion'd, and the reaſons by which each commentator has endeavour'd to eſtabliſh his own particular ſentiments of this paſſage.

Some of them have been extravagant to an incredible degree. Eutychius very gravely declares, that Adam order'd his children to take his body out of a place call'd *the cave of the treaſure*, where he was to remain embalm'd for a while, and to carry it to the middle of the earth; that Lamech, when he died, left the ſame commands with Noah; and that this patriarch took thoſe relicks into the ark with him, and kept them there till he died; that he order'd his ſon Shem to take the ſame, to provide bread and wine, to go along with Melchizedek, the ſon of Peleg, and to march till they came to a place, which ſhould be ſhewed them by an angel; that Noah commanded Melchizedek to fix his dwelling in the ſame place, to lead a life of celibacy, as a monk, or a religious perſon, becauſe God had choſen him to perform divine ſervice, in his preſence, but not to build any temple, ſhed the blood of any animal, nor offer up any ſacrifice but that of bread and wine.

There have likewiſe been men ridiculous enough to maintain, that the Sun was the Father, and the Moon the mother of Melchizedek. Some ancient writers likewiſe affirm, that his father was called Eraclas, and his mother Aſtecia, or Aſhteroth. There is another opinion, related by Athanaſius, that he was without a genealogy, becauſe the earth had open'd its mouth, and ſwallowed up all his relations.

But inſtead of enumerating the many trifles that have been dream'd on this occaſion, by Chriſtians as well as Jews, we ſhall relate two opinions that have been moſt generally maintained, and which chiefly deſerve the attention of our readers.

The *Firſt* is, that of the cloud of interpreters, both ancient and modern, who, tho' divided upon ſome particular points, are unanimous in this general proportion, that Melchizedek was an illuſtrious man, a great king, a prieſt of the true God, contemporary with Abraham, and living in Paleſtine, or ſome adjacent country.

The *Second* is, that related by Epiphanius, and received by Cuneus and Gaillard; according to which Melchizedek is Jeſus Chriſt himſelf.

Thoſe who favour the firſt opinion declare, that Melchizedek was ſuch a prince as thoſe kings of the plain mentioned in this chapter; that he was a worſhiper of the true God. Some Rabbins are of opinion that he was Eber; but in this they are undoubtedly miſtaken. He was a prieſt of the true God; for in old times, every one exerciſed the office of a prieſt or ſacrificer, without diſtinction of age or character; witneſs Abel and Cain. It is true, the prieſthood was chiefly annexed to the eldeſt, and to the head of the family; but Melchizedek is conſider'd as a prieſt by office, and that auguſt employment was often joined to the ſovereignty. Melchizedek, whoſe name imports the *king of righteouſneſs*, was ſo called, perhaps on account of his great vertues; and 'tis remarkable that we find a king of Jeruſalem (which ſome take to be the Salem mention'd in this chapter) whoſe name was Adonizedec, which has much the ſame ſignification as Melchizedek, *viz. the Lord of righteouſneſs.* Melchizedek brought bread and wine to Abraham; perhaps they were the remainders of the ſacrifices of thankſgiving he had before offer'd to God, to acknowledge the deliverance of the five cities of the plain, by the hand of the Patriarch. He likewiſe bleſſed Abraham Nothing is more indefinite in the Scriptures than this expreſſion *to bleſs*; it ſignifies almoſt equally to give thanks to one's benefactor, and to wiſh or commemorate good; but Melchizedek performed the function of a prieſt,

and

and did, with reſpect to Abraham, what was done, in the following ages, by the prieſts, under the law, with reference to the people of God. Melchizedek likewiſe received of Abraham *tithes of all*, that is, of all the ſpoils that patriarch had taken from the enemy. The Hebrew text, indeed, is equivocal, and one may underſtand indifferently, either that Abraham gave tithes to Melchizedek, or that Melchizedek gave tithes to Abraham; but the nature of the tranſaction explains the true meaning.

Hitherto this ſyſtem has very little difficulty in the eſſential parts; but it begins to appear, when this ſyſtem comes to be accommodated to the idea St. Paul gives of this Melchizedek, Heb. v. 3. That he was *without father or mother, without deſcent, having neither beginning of days, nor end of life; but made like unto the Son of God, abideth a prieſt continually.* From hence he ſhews the preference of Melchizedek to Abraham: *Conſider*, ſays he, ver. 4. *how great this man was, unto whom even the Patriarch Abraham gave the tenth of the ſpoils*, and adds this general maxim, ver. 7. *And without all contradiction, the leſs is bleſſed of the greater.*

This idea, which St. Paul gives us of Melchizedek, is very oppoſite to the opinion of thoſe, who pretend that he was a king of Canaan; but they have uſed very extraordinary endeavours to reconcile their ſyſtem with this idea, and lay down, for a ground of their ſolutions, that Melchizedek was a type of Jeſus Chriſt, and that the whole aim of St. Paul was to repreſent the analogy of the type, with its antitype. If you ask them how the Apoſtle could affirm, of a king of Canaan, that he was without father and mother, they will anſwer, that the original text may be underſtood, *he whoſe deſcent is not known*; and that the Syriac tranſlation paraphraſes the text in this manner, *he whoſe father or mother are not mentioned in the pedigree.* They likewiſe juſtify this explanation by examples from prophane hiſtory, and affirm, 'tis in ſuch a ſenſe that Seneca (Epiſt. cviii. p. 468.) ſays of two Roman kings, that *the one had no father, nor the other a mother*, which he himſelf thus explains, *that they doubted who was the mother of Servius.* They add, that it was an ancient cuſtom, not only among the Jews, but among the Heathens alſo, ſtrictly to examine the genealogy of thoſe whom they intended to admit into the prieſthood, ſo that St. Paul had an intention to repreſent the caſe of Melchizedek as very extraordinary, ſince he was made a prieſt, notwithſtanding his pedigree was unknown. Or that he was born of ſuch parents, by whom he could lay no manner of claim to any prieſthood in the land of Canaan, no more than if he had no parents at all; and we muſt confeſs this interpretation is not altogether unnatural, and there is a very remarkable paſſage in Euripides, (Ion. ver. 109.) where we find the very words uſed by St. Paul,

——— Ως καὶ ἀμήτωρ
Ἀπάτωρ τε γεγως τὸς Δρέψανίας
Φοίβῳ ναιὸς θεραπεύω.

In which Ion acknowledges, that he was a ſervant in the temple of Apollo, and had his maintenance from thence, tho' he might be conſidered as one *without father, and without mother*, with reſpect to any qualifications he could derive from his birth, to the ſtation in which he was placed.

If you ask them what St. Paul meant when he ſaid, that Melchizedek had neither *beginning of days, nor end of life*, they will anſwer, that the Apoſtle does not ſpeak of what Melchizedek was in himſelf, but what he is, in relation to us, and that St. Paul's argument is founded not upon the nature of things, but upon the ſilence of ſcripture. Melchizedek, ſay they, is, with reſpect to us, *without beginning of days*, becauſe there is no mention made of his birth, and alſo *without end of life*, for the ſame reaſon.

If you enquire of them how St. Paul applies the type to the antitype, and how Melchizedek who was without father &c. can repreſent Jeſus Chriſt? ſome of them will tell you, that the relation conſiſted herein, that Chriſt was without father, in reſpect to his humane nature, and without mother, with reſpect to his divine nature; but there are others, who affirm, that this ſolution includes an argument of retortion againſt thoſe who propoſe it; for if Jeſus Chriſt is without father, on account of his humanity, and without mother, on account of his divinity, yet he has a father in his divine, and a mother in his human nature. This difficulty has forced the interpreters to explain thoſe words another way: They think St Paul only means, that as Melchizedek was not a prieſt, in virtue of his deſcent, or by virtue of any right hereditary to his family, ſo neither was Jeſus Chriſt a prieſt, by virtue of the Law, which annexed the prieſthood for ever to the family of Aaron, and to the tribe of Levi, but in conſequence of the eternity of his eſſence, and the eminency of his perfections.

The greater number of Jewiſh doctors believe, that Melchizedek was Shem; in which opinion they are ſeconded by the Chaldee Paraphraſt, and the Targum of Jeruſalem: St. Jerom was informed to the ſame effect, by the Jew who taught him Hebrew; and the Cabaliſts diſcover the name of Shem in that of Melchizedek. But it would be very extraordinary for Shem to be king of Salem, ſo many years after his death, for according to the chronology of the Samaritan Pentateuch, this patriarch died ſeveral hundred years before the birth of Abraham, and we think we have already proved the computations in that copy to be preferable to the Hebrew. But if Shem had really been living at the time of the tranſaction recorded in this chapter, it could never be ſaid of him, in any ſenſe, that he was *without father*, &c. Beſides, we find nothing in ſcripture to induce us to believe, that he left Chaldea, to come into the land of Canaan.

If there had been no mention made of Melchizedek, but in the book of Geneſis, we ſhould readily concur with thoſe who think, that ſome king of Canaan was the ſovereign of a place called Salem; and the ignorance in which we are left, with reſpect to the perſon of this king, and the place of his kingdom, would be alone ſufficient to make us not reject an hypotheſis that appears ſo natural. The great difficulties which encounter this opinion are taken from the above-cited paſſages in the Epiſtle to the Hebrews, and they ſeem to ſubſiſt in their full ſtrength, notwithſtanding all the attempts of expoſitors to remove them.

As to the ſecond opinion which maintains Melchizedek to be Jeſus Chriſt, we ſhall inſiſt the leſs upon it, becauſe it is built upon fewer principles, and encumber'd with leſs difficulties, than the other.

It is remarkable, that altho' St. Paul followed the verſion of the Septuagint, which tranſlated the text of Moſes, *Melchizedek king of Salem*; yet he has laid it down as a principle, that this word Melchizedek, was not deſigned to intimate the name of him who went to meet Abraham, but to deſcribe his qualities; ſo that our tranſlators ought to have kept theſe two Hebrew words Melchizedek, and Melchiſalem, or they ſhould have expounded them both, and ſaid *the king of righteouſneſs, the king of peace* came to meet Abraham; for there is no reaſon to be aſſigned why one of the Hebrew words ſhould be retained in the verſion when the other is tranſlated. According to St. Paul this Melchizedek *is firſt by interpretation, king of righteouſneſs, and, after that, king of peace*; which is the ſignification of Meleciſalem. The names belong to none ſo properly as to Jeſus Chriſt, to whom they are given in ſeveral places of Scripture. He was called (ſay the advocates for this ſecond opinion) *the prieſt of the moſt high God*, by way of anticipation, becauſe from all time he was deſtined to that auguſt office. In this ſenſe St. John calls him, *the Lamb that was ſlain from the foundation of the world.* It has been objected to this opinion. 1. That Moſes introduces Melchiſedek and the king of Sodom, without intimating any circumſtance that can incline us to ſuſpect there was ſo great a difference between thoſe two princes. 2. Abraham does not ſhew any ſurprize at the ſight of Melchizedek, nor cry out as Jacob, *ſurely the Lord is in this place, and I knew it not.* But the Partiſans for this ſyſtem reply, that it may be ſuppoſed (without doing any violence to the ſcripture) that Abraham was very much affected when honoured with this divine appearance, and that ſuch is the meaning of Jeſus Chriſt in theſe famous words. *Your father Abraham rejoiced to ſee my day, and he ſaw it and was glad*, John 8. 56.

Laſtly, the defenders of the former ſyſtem ask the patrons of the latter, what ſenſe they can put upon theſe words of the prophecy, *Thou art a prieſt for ever after the order of Melchizedek*, Pſal. cx. 4. and it is anſwered that the Hebrew of this text may be tranſlated, *Thou art a*

prieſt for ever, ſo far as is agreeable to a king of righteouſneſs and peace. But, as St. Paul has retained the verſion of the Septuagint, they diſcover another good meaning in that expreſſion, and underſtand the prophecy in the following ſignification, without ſtraining it at all; *Thou haſt exactly the ſame prieſthood, whereof thou didſt perform ſome functions, when thou didſt appear to Abraham, as a king of peace, and righteouſneſs.*

It remains now to weigh theſe different opinions, and point out that which deſerves the preference. But tho' we were capable of undertaking ſo great a province, at the cloſe of a diſſertation, which has already exceeded the bounds that were firſt intended, yet we could not, without ſome reluctance, determine upon a queſtion, in which it is impoſſible to chooſe any ſide, without being oppoſed by adverſaries of the firſt rate.

We are convinced, that we cannot entirely ſolve this queſtion, without clearing up another, which is more general, and more encumber'd with difficulties; namely, what method the Apoſtles purſued in quoting to the Jews, the prophecies of the Old Teſtament? And whatever pains the learned have taken, to unravel ſo intricate a ſubject, it ſtill leaves a vaſt ſcope for their enquiries.

Each of the two ſyſtems we have examined, appears probable to us, but neither of them ſufficiently proved. The firſt is the moſt natural, but the ſecond ſeems to correſpond better with the words of St. Paul. The firſt is more remote from that fondneſs for the wonderful, which has made ſuch havock in the ſchools: But the ſecond is attended, with that ſpirit of implicit deference and ſubmiſſion, which is juſtly due to the deciſions of Scripture. This is all we ſhall pronounce upon this famous point, and we freely own, that after having uſed our utmoſt endeavours to underſtand the text of Moſes, and St. Paul's comment upon it, we have only diſcovered how much we ſtill want greater lights, than thoſe which interpreters have yet afforded us, for comprehending both the one and the other.

CHAP. XV.

1 God encourageth Abram. 2 Abram complaineth for want of an heir. 4 God promiſeth him a ſon, and a multiplying of his ſeed. 6 Abram is juſtified by faith. 7 Canaan is promiſed again, and confirmed by a ſign, 12 and a viſion.

AFter theſe things the word of the LORD came unto Abram in a viſion, ſaying, Fear not Abram: I *am* thy ſhield, *and* thy exceeding great reward.

2 And Abram ſaid, LORD God, what wilt thou give me, ſeeing I go childleſs, and the ſteward of my houſe *is* this Eliezer of Damaſcus.

3 And Abram ſaid, Behold, to me thou haſt given no ſeed: and lo, one born in my houſe is mine heir.

4 And behold, the word of the LORD *came* unto him, ſaying, This ſhall not be thine heir, but he that ſhall come forth out of thine own bowels ſhall be thine heir.

5 And he brought him forth abroad, and ſaid, look now toward heaven, and tell the ſtars, if thou be able to number them: And he ſaid unto him, So ſhall thy ſeed be.

6 And he believed in the LORD; and he counted it unto him for righteouſneſs.

7 And he ſaid to him, I *am* the LORD that brought thee out of Ur of the Chaldees, to give thee this land to inherit it.

8 And he ſaid, LORD God, whereby ſhall I know that I ſhall inherit it?

9 And he ſaid unto him, Take me an heifer of three years old, and a ſhe-goat of three years old, and a ram of three years old, and a turtle-dove, and a young pigeon.

10 And he took unto him all theſe, and divided them in the midſt, and laid each piece one againſt another: but the birds divided he not.

11 And when the fowls came down upon the carcaſſes, Abram drove them away.

12 And when the ſun was going down, a deep ſleep fell upon Abram; and lo, an horror of great darkneſs fell upon him.

13 And he ſaid unto Abram, Know of a ſurety that thy ſeed ſhall be a ſtranger in a land *that* is not theirs, and ſhall ſerve them, and they ſhall afflict them four hundred years.

14 And alſo that nation whom they ſhall ſerve, will I judge: and afterward ſhall they come out with great ſubſtance.

15 And thou ſhalt go to thy fathers in peace; thou ſhalt be buried in a good old age.

16 But in the fourth generation they ſhall come hither again: for the iniquity of the Amorites *is* not yet full.

17 And it came to paſs, that when the ſun went down, and it was dark, behold a ſmoking furnace, and a burning lamp that paſſed between thoſe pieces.

18 In that ſame day the LORD made a covenant with Abram, ſaying, Unto thy ſeed have I given this land, from the river of Egypt unto the great river, the river Euphrates:

19 The Kenites, and the Kenizzites, and the Kadmonites.

20 And the Hittites, and the Perizzites, and the Rephaims,

21 And the Amorites, and the Canaanites, and the Girgaſhites, and the Jebuſites.

Ver. 1. *After theſe things the word of the Lord came unto Abram in a viſion, ſaying, fear not Abram,* &c.] An enemy defeated is ſometimes more dangerous than a ſucceſsful one. It was to be feared leſt thoſe kings, whom Abraham had put to flight, ſhould return upon him with ſuperior ſtrength; and as intoxication, into which the joy for their victory had betray'd them, was the cauſe of their ſubſequent defeat, ſo raging deſpair, which was the effect of it, might make them recover the victory. God was therefore pleaſed to fortify his ſervant againſt that fear, by the magnificent expreſſions in this verſe.

Ver. 4. *And behold the word of the Lord came to him, ſaying, this ſhall not be thine heir,* &c. to the end of the 5th verſe.] This promiſe, if it had been utter'd by any but God himſelf, might naturally have been diſtruſted by Abraham, who was then fourſcore years old, and Sarah was barren. A man of eighty years of age, a barren woman, a poſterity as numerous as the ſtars in the

the heaven; ſeemed to be very contradictory circumſtances.

Ver. 8. *And he ſaid, Lord God whereby ſhall I know that I ſhall inherit it?*] It is allowable, even to the moſt unſhaken believer, to beg of God that he would ſtrengthen him. Abraham, tho' animated with ſuch a faith as occaſioned the Apoſtle to ſay of him, that he was not weak in faith, and that againſt hope, he believed in hope. Rom. iv. 18, 19. deſired God to favour him with a ſign, whereby he might know that all theſe promiſes ſhould be accompliſhed. Thoſe who think that this prayer, made from ſuch a motive, did not correſpond very well with the faith of Abraham, ſo much extolled by the inſpired writers, imagine that this patriarch required a token, which might ſerve, not as a teſtimonial to the truth of that promiſe, but as a mark of the time of its accompliſhment.

Ver. 9. *And he ſaid unto him, Take me an heifer of three years old,* &c.] The Deity graciouſly complied with Abraham's requeſt, and granted him the ſign or token he deſired. Moſes has not mention'd the reaſon why God commanded that the victims, which were to be offered up to him by Abraham, ſhould be exactly *three years old.* Perhaps it was, becauſe that was the time of their greateſt ſtrength: The heathens ſacrificed their victims at the ſame age, and Bochart has corroborated the truth of that fact, by ſeveral proofs; one of which is taken out of Lucian, where it is ſaid, that Ganymede being taken away by Jupiter, deſired his liberty, and promiſed him the oblation of a ram of three years. But in the following ages God gave a different law to the Jews; *take ye a kid of the goats for a ſin offering, and a calf and a lamb, both of the firſt year.* It is not eaſy to aſſign the reaſon of this difference; perhaps ſeveral laws of the Levitical worſhip have no other foundation, but the intention of God, to direct his people in the moſt minute circumſtances of their divine ſervice, and to diſtinguiſh it from all thoſe which the idolaters rendered to their falſe Gods.

Ver. 11. *And when the fowls came down upon the carcaſſes, Abram drove them away.*] When Abraham was employed in executing the myſterious order he had received from God, ſome birds of prey interrupted that auguſt ceremony, and ſettled upon the fleſh of the victims; at leaſt this is the meaning aſſigned to this paſſage by moſt expoſitors, but they ought to have proved it to be the proper tranſlation, before they gave themſelves the pains to diſcover the myſteries repreſented by this incident. For the original is capable of this verſion, *Abram placed the birds upon the dead beaſts, and ſeated himſelf in the midſt of them,* that is to ſay, between the parts of the victims that were oppoſite to each other. Dictis of Crete relates, that Agamemnon, in confirmation of the oath he had ſworn to Achilles, ordered victims to be brought to him; after which he took one of them, and drawing his ſword, cut it aſunder, placing the pieces againſt each other, and brandiſhing the weapon ſtain'd with the blood of the victim, he paſſed between the two halves; and God did ſomething like this, with reſpect to Abraham, after having cauſed the victims to be divided in the manner repreſented in this chapter, he paſſed between them under the emblems of darkneſs, fire, and ſmoak. The ancients, when they made mutual alliances or covenants, offer'd up victims, and cut them in halves, after which they placed the pieces againſt each other; in ſhort, they did all that Abraham performed, in the inſtance before us; each of the contracting parties paſſed between the divided pieces, by which they intimated, that they ſubmitted themſelves to the ſame treatment thoſe victims had undergone, if they violated the articles ſtipulated between them. We find in Zenobius, that the people called Molotti retained ſomething of this cuſtom; for they confirmed their oaths, when they made their covenants, καλαπέλλειν εἰς τὰ μικρὰ βόϊα, by *cutting oxen into ſmall pieces:* and Euſtathius, in his commentary on Homer, paraphraſes upon this paſſage of that great poet, Ὅρκια πιστὰ τάμνειν (Il ii. v. 124.) *cutting in two oaths of fidelity,* that is, ſays the commentator, the oaths made concerning important matters were ratified by the ſection of the victims. St. Cyril derives this cuſtom from the ancient Chaldeans; others deduce the Hebrew word *Bireth,* which ſignifies a *covenant,* from the word uſed both in this paſſage, and in Jeremy, *viz. Batar,* which is the very ſame, by a tranſpoſition of letters, and ſignifies to *divide,* or *cut* aſunder, becauſe covenants were made by dividing a beaſt, and by the ſtipulating parties paſſing between the parts of the beaſt, ſignifying, that they who violated the compact ſhould be cut aſunder in the ſame manner. Thus Mr. Mede truly explains this rite, which was as much as if they had ſaid, *Thus let me be divided and cut in pieces, if I break the oath I have now made in the preſence of my God.*

Ver. 12. *And when the ſun was going down, a deep ſleep fell upon Abram; and lo, an horror of great darkneſs fell upon him.*] Abraham having compleated the ſacrifice, found himſelf overwhelmed with a deep ſleep, brought upon him, undoubtedly by God himſelf; and at the ſame time he was ſtruck with ſuch a fear as might juſtly affect a man, ſeized, in the darkneſs of the night, with a ſupernatural viſion.

Ver. 13. *And he ſaid unto Abraham, know of a ſurety that thy ſeed ſhall be a ſtranger in a land that is not theirs, and ſhall ſerve them, and they ſhall afflict them four hundred years.*] Expoſitors have given into various opinions, in order to make out theſe four hundred years. Genebrard has affirm'd, that the Iſraelites dwelt in Egypt the full number of 400 years; but his error may be eaſily confuted by the lives of Kohath, the ſon of Levi, who went down with Jacob, and died in Egypt, in the 133d year of his age, Exod. vi. 18. And by the life of his ſon Amram, the father of Moſes, who lived 137 years, ver. 20. and likewiſe by the life of Moſes, who was 80 years old when he brought Iſrael out of Egypt: All which ſeveral numbers make but 350 years; out of which we muſt ſubſtract thoſe which Korah had attain'd when he went down into Egypt, and likewiſe the time the fathers lived with their children. This has made ſome reduce the number to leſs than 210 years, and others to 200. St. Paul reckons from the firſt promiſe made to Abraham, to the promulgation of the law, in the firſt year after the Exodus, 430 years; of which 215 were already expired when Iſrael came into Egypt: (for from the time of the promiſe made to Abraham in Haran, to the birth of Iſaac, are about 25 years; thence to the birth of Jacob are 60 more, and he was 130 years old when he ſtood before Pharaoh; all which make 215 years) The laſt remaining 215 may be thus reckoned; Kohath came down with Jacob, and, according to Euſebius, begot Amram in his 70th year, and Amram begot Moſes much about the ſame age; to which, if we add the 80 years of Moſes's age, when he led them out, the whole will make 220; from which may be ſubſtracted 5 years, the ſuppoſed age of Kohath, when Jacob left Canaan, and the remainder will be the time of their abode in Egypt; namely, 215 years.

Hence it is plain that the 400 years of Abraham's ſeed ſojourning in a ſtrange land, muſt be computed not from their coming into Egypt, but from the birth of Iſaac. For all the time of their ſojourning in the land of Canaan, Gerar, or any other country, was ſtill in a ſtrange land, in which they had not a foot of ground, if we except the cave of Machpelah. As to what is added, that they ſhall likewiſe ſerve and be ill treated, it is commonly looked upon to be ſpoken circumſtantially, and might be included in a parentheſis, thus: They ſhall ſojourn and be ſtrangers, (and ſhall likewiſe ſerve and be oppreſſed) during the ſpace of 400 years, as St. Auſtin and others have fully proved. Accordingly, we find Iſaac oppreſſed in Gerar, his wells filled up by the inhabitants, and himſelf forced ſtill farther from them; and Jacob ſerved, and was oppreſſed by Laban, near 20 years. The Egyptian ſervitude did not commence till after Joſeph and all his brethren were dead. Allowing, therefore, that Levi was 44 years of age, at his firſt coming into Egypt, which is the moſt that can be ſuppoſed, he muſt have lived 93 years in that country; becauſe the text tells us, that he died in the 137th year of his age, Exod. i. 6. and theſe 93 years being ſubſtracted from 215, the time of their abode there will be but 122 years of ſervitude, even ſuppoſing it to have begun immediately after his death. The natural ſenſe, therefore, of this prophecy to Abraham, can be only this, that his ſeed from Iſaac and his poſterity ſhould be ſtrangers in a land that was not their property, for the ſpace of 400 years, during ſome part of which they ſhould be oppreſſed, afflicted, and at length reduced to a ſtate of bondage; which term being expired, they ſhould obtain a happy deliverance.

Ver.

Ver. 17. *And it came to paſs, that when the ſun went down and it was dark, behold a ſmoking furnace, and a burning lamp that paſſed between thoſe pieces.*] When Abraham awaked from his ſleep, a darkneſs and a vapour, like a ſmoak iſſuing out of a heated oven, and a firebrand, paſſed between the parts of the victims, which the patriarch had placed one againſt another. Thoſe who have any curioſity to ſee ſome inſtances of the deviations and chimeras into which a flying imagination may expatiate, whilſt it pretends to explain the Scriptures, need only conſult the fancies of ſeveral interpreters upon this circumſtance. If it were neceſſary to determine what events this darkneſs, ſmoak, and firebrand, repreſent, St. Auſtin can very eaſily diſcover in them, particular emblems of the final conflagration of the world. But if any one would know what the deſcent of fire from heaven, upon the ſacrifices, did anciently import, the proper anſwer is, that it was an indication that the offering was acceptable to God.

Ver. 18. *In that ſame day the Lord made a covenant with Abraham, ſaying, unto thy ſeed have I given this land, from the river of Egypt, unto the great river, the river Euphrates.*] The Nile is commonly called the river of Egypt, but cannot be meant in this verſe, becauſe the Iſraelites never enjoyed all the land of Egypt on the eaſtern ſide of the Nile, beſides, the Euphrates being here ſtiled the *great river*, it may be reaſonably ſuppoſed that the other river, mentioned with it, was ſome leſſer river, and conſequently not the Nile, there being no ſuch diſparity as to the greatneſs of the Nile, and the Euphrates (eſpecially as to that part of the latter, to which the dominion of the Iſraelites was to extend) as that one ſhould be ſtiled the great river, when mentioned with or compared to the other. And the ſame will further appear, from other places of Scripture, where mention is made of the river of Egypt, as Numb. xxxiv. 5 Joſh. xv. 4. from which places it is evident, that the river of Egypt was part of the ſouthern border of the land of Iſrael. But it is well known, that the land, divided among the twelve tribes, did not extend to the Nile, for which reaſon it evidently follows, that the river of Egypt, ſo called in Scripture, was a diſtinct river from the Nile; we are therefore to underſtand by it, that little river which came out of that branch of the Nile, called Peluſiacum Barachium; from whence a ſmall river, not navigable, ran towards Judæa, and diſcharged its ſtream into the Egyptian or Phœnician ſea. This river was the bound of Paleſtine, and is mentioned by Strabo, and others, whom Voſſius cites, L. 2. de Idolol. c. 74. It is likewiſe called *the river of the wilderneſs*, Amos vii. 14. becauſe it flow'd through the wilderneſs which is between Egypt and Paleſtine.

Ver. 19. *The Kenites, and the Kenizzites,* &c.] Theſe are numbered with the nations, whoſe country God gave to Abraham; but whether they were deſcended from any of the ſons of Canaan, we cannot tell: Nor are we certain where they dwelt. Only Euſtathius, biſhop of Antioch, ſays, the Kenites dwelt about Libanus and Amanus. And the Kenizzites, its likely, were their neighbours. But the names of theſe people were quite extinct in the interval of time between Abraham and Moſes; for we find no mention of them by Joſhua, in the partition of the land of Canaan, nor in the account he gives of the nations he conquered. We read, indeed, of the Kenezites, Numb. xxxii. 12. Joſh. xiv. 6, 14. but they were of the children of Iſrael. And of the Kenites, Judg. i. 16. iv. 11, 17. but they deſcended from the father-in-law of Moſes: And therefore thoſe who are mention'd, in this paſſage before us, by the ſacred hiſtorian, loſt their name, in all probability, by being incorporated into ſome of the ſeven nations who inhabited this country when Joſhua ſubdued it.

The Kadmonites.] Theſe are no where elſe mentioned; but are thought, by Bochart, to be the ſame with the Hivites; who, living about mount Hermon toward the eaſt of Canaan, were thence called Kadmonites, which word ſignifies orientals.

Ver. 20. *And the Hittites,* &c.] This people deſcended from Heth, the ſecond ſon of Canaan, and they dwelt about Hebron, and Beerſheba, in the ſouthern part of the land of Canaan. They were a very warlike people, and ſtruck a terror into their neighbours; From whence the word *hittha* ſeems to be derived, and which ſignifies *fright*, and *ſudden conſternation*; ſuch as came upon the Syrians, when they imagined the kings of the Hittites were marching againſt them, 2 Kings vii. 6. This was the country of the Anakims; for from Arba, who was an Hittite, deſcended Anak; and from him thoſe three giants, Ahiman, Sheſhai, and Talmai, and the reſt of the Anakims, Numb. xiii. 22, 23. Joſh. xv. 13, 14.

And the Perizzites.] They were a people inhabiting the mountainous and woody country of Canaan, as appears from Joſh. xi. 3. xvii. 10. From whence we may ſuppoſe them to have been a wild ſort of people, who lived remote from cities, in little villages; and thence, perhaps, had their name. For the Hebrew word *pherazoth*, ſignifies *pagi*, or *villages:* But from which of the ſons of Canaan they deſcended, there is not the leaſt intimation in the ſacred Scripture.

The Rephaims] Theſe were a part of Canaan's poſterity, ſituate, as we may infer from Joſh. xii. 4. xiii. 12. on the other ſide Jordan, in Baſhan, or Batanea. They were of a gigantic ſtature, and therefore the LXX here, and in other places, inſtead of Rephaim, have giants.

Ver. 21. *And the Amorites.*] They were the progeny of Emor, the fourth ſon of Canaan, and poſſeſſed the mountainous parts of Judæa: Many of them paſſed over Jordan, and making war upon the Moabites and Ammonites, ſeized upon Baſhan and Heſhbon, and all the country between the rivers of Jabbok, and Arnon, Numb. xiii. 29. Joſh. v. 1. In memory of which victory, ſome Canaanite poet made a ſong of triumph, recorded by Moſes, Numb. xxi. 27. What a mighty people theſe were, we learn from Amos ii. 9.

And the Canaanites.] Theſe were ſome of the poſterity of Canaan, who peculiarly inherited his name; they lived upon the ſea-coaſt, and upon the banks of Jordan, Numb. xiii. 30. Deut. i. 7. xi. 30. And it is a reaſonable conjecture, that they ſprung from ſuch of Canaan's ſons, as had, for a time, the greateſt power and authority in that country, and therefore had the prerogative of being called by his name; or elſe they were ſo denominated, becauſe they were merchants, and great traders by ſea, for the word has that ſignification in Scripture.

And the Girgaſhites.] There was a remnant of this people, about Geraſa, or Gadara, beyond Jordan, in our Saviour's time, Matth. viii. 28. Mark v. 1. Luke viii. 26. and they perhaps were called by this name, from the fat, clayey ſoil of the country they inhabited: For the Hebrew word *garges*, ſignifies *white clay*.

And the Jebuſites.] This people, who were ſituated near the Hittites, deſcended from Jebus, the third ſon of Canaan; and were a very warlike nation; for they kept Jeruſalem and the fortreſs of Zion, to the times of David, notwithſtanding all the power of the Benjamites.

CHAP. XVI.

1 *Sarai being barren giveth Hagar to Abram.* 6 *Hagar being afflicted for deſpiſing her miſtreſs, runneth away:* 9 *An angel ſendeth her back to ſubmit herſelf,* 11 *and telleth her of her child.* 15 *Iſhmael is born.*

NOW Sarai Abrams wife bare him no children: and ſhe had an handmaid an Egyptian, whoſe name *was* Hagar.

2 And Sarai ſaid unto Abram, Behold now the LORD hath reſtrained me from bearing: I pray thee go in unto my maid: it may be that I may obtain children by her: and Abram hearkened to the voice of Sarai.

3 And Sarai Abrams wife took Hagar her maid the Egyptian, after Abram had dwelt ten years in the land of Canaan, and gave her to her husband Abram to be his wife.

4 ¶ And he went in unto Hagar, and ſhe

ſhe conceived: and when ſhe ſaw that ſhe had conceived, her miſtreſs was deſpiſed in her eyes.

5 And Sarai ſaid unto Abram, My wrong *be* upon thee: I have given my maid into thy boſom; and when ſhe ſaw that ſhe had conceived, I was deſpiſed in her eyes: the LORD judge between me and thee.

6 But Abram ſaid unto Sarai, Behold, thy maid *is* in thy hand; do to her as it pleaſeth thee. And when Sarai dealt hardly with her, ſhe fled from her face.

7 ¶ And the angel of the LORD found her by a fountain of water in the wilderneſs, by the fountain in the way to Shur.

8 And he ſaid, Hagar, Sarai's maid, whence cameſt thou? and whither wilt thou go? And ſhe ſaid, I flee from the face of my miſtreſs Sarai.

9 And the angel of the LORD ſaid unto her, Return to thy miſtreſs, and ſubmit thy ſelf under her hands.

10 And the angel of the LORD ſaid unto her, I will multiply thy ſeed exceedingly, that it ſhall not be numbred for multitude.

11 And the angel of the LORD ſaid unto her, Behold, thou *art* with child, and ſhalt bear a ſon, and ſhalt call his name Iſhmael; becauſe the LORD hath heard thy affliction.

12 And he will be a wild man; his hand *will be* againſt every man, and every mans hand againſt him: and he ſhall dwell in the preſence of all his brethren.

13 And ſhe called the name of the LORD that ſpake unto her, Thou God ſeeſt me: for ſhe ſaid, Have I alſo here looked after him that ſeeth me?

14 Wherefore the well was called Beer-la-hai-roi; behold, *it is* between Kadeſh and Bered.

15 ¶ And Hagar bare Abram a ſon: and Abram called his ſons name, which Hagar bare, Iſhmael.

16 ¶ And Abram *was* fourſcore and ſix years old, when Hagar bare Iſhmael to Abram.

Ver. 1. *Now Sarai Abram's wife bare him no child*] Still the accompliſhment of God's promiſe was defer'd, for the greater trial of Abraham's faith, which now had held out ten years.

Ver. 3. *And Sarai Abram's wife took Hagar her maid the Egyptian, after Abram had dwelt ten years in the land of Canaan, and gave her to her husband Abraham to be his wife.*] Sarah not imagining ſhe was to be the happy mother of the promiſed Child, and having, as ſhe ſuppoſed, convincing proofs of her being paſt all poſſibility of having any of her own, reſolved to be, at leaſt, a mother by proxy, according to the cuſtom of that age and country. The reaſon why Sarah herſelf ſhould perſuade her husband, contrary to the inclination of all women, to take another wife, could only be the ardent deſire ſhe was poſſeſſed with, of having the glorious ſeed promiſed to our firſt parents.

Ver. 7. *And the angel of the Lord found her by a fountain of water*, &c.] This is the firſt ſcriptural account of the appearance of an angel, by whom Maimonides will ſcarce allow us to underſtand more than a meſſenger (More Nevoch. p. ii. c. 42.) But ſome Chriſtians go ſo far into the other extream, as to underſtand hereby the eternal ΛΟΓΟΣ, or Son of God; but we think it more reaſonable to ſuppoſe, that tho' the Schechinah, or Divine Majeſty, did not appear to her, yet one of the heavenly miniſters was ſent to ſtop her proceedings.

In the way to Shur.] She was flying into Egypt, her own country, upon which the wilderneſs of Shur border'd, and only reſted a while at this fountain, to refreſh herſelf.

Ver. 11. *And the angel of the Lord ſaid unto her, Behold thou art with child, and ſhalt bear a ſon, and ſhalt call his name Iſhmael, becauſe the Lord hath heard thy affliction.*] Iſhmael is compoſed of the words *jiſhmah* and *el*, *the Lord hath heard*, or *will hear*.

Ver. 12. *And he will be a wild man*, &c.] This prediction has been exactly verified in the ſeveral tribes of the Arabs, Iſhmael's deſcendants, who are generally cruel, warlike, and addicted to rapine; and whoſe habitation is in tents, within the neighbourhood of Judæa and Idumæa.

Ver. 13, 14. *And ſhe called the name of the Lord that ſpake unto her, Thou God ſeeſt me: for ſhe ſaid, Have I alſo here looked after him that ſeeth me. Wherefore the well was called Beer-la-hai-roi.*] The words *Beer-la-hai-roi* ſignify *the well of him who lives and ſees me*. The words are however thought very obſcure, as is the reaſon alledged by Hagar for calling the well by that name. They are both variouſly interpreted, but we chuſe to adhere to our Engliſh verſion, becauſe it ſeems the moſt lireral, and neareſt to the ſenſe of the original.

CHAP. XVII.

1 God reneweth the covenant. 5 Abram his name is changed in token of a greater bleſſing. 10 Circumciſion is inſtituted. 15 Sarai her name is changed, and ſhe bleſſed. 16 Iſaac is promiſed. 23 Abraham and Iſhmael are circumciſed.

AND when Abram was ninety years old and nine, the LORD appeared to Abram, and ſaid unto him, I *am* the Almighty God; walk before me, and be thou perfect.

2 And I will make my covenant between me, and thee, and will multiply thee exceedingly.

3 And Abram fell on his face: and God talked with him, ſaying,

4 As for me, behold, my covenant *is* with thee, and thou ſhalt be a father of many nations.

5 Neither ſhall thy name any more be called Abram; but thy name ſhall be Abraham, for a father of many nations have I made thee.

6 And I will make thee exceeding fruitful, and I will make nations of thee; and kings ſhall come out of thee.

7 And I will eſtabliſh my covenant between me and thee, and thy ſeed after thee, in their generations, for an everlaſting covenant; to be a God unto thee, and to thy ſeed after thee.

8 And I will give unto thee, and to thy ſeed after thee, the land wherein thou art a ſtranger, all the land of Canaan, for an everlaſting poſſeſſion; and I will be their God.

9 ¶ And God ſaid unto Abraham, Thou ſhalt keep my covenant therefore, thou, and thy ſeed after thee, in their generations.

10 This *is* my covenant, which ye ſhall keep between me, and you, and thy ſeed after thee. Every man-child among you ſhall be circumciſed.

11 And ye ſhall circumciſe the fleſh of your fore-skin, and it ſhall be a token of the covenant betwixt me and you.

12 And he that is eight days old ſhall be circumciſed among you, every man-child in your generations, he that is born in the houſe, or bought with money of any ſtranger, which *is* not of thy ſeed.

13 He that is born in thy houſe, and he that is bought with thy money, muſt needs be circumciſed: and my covenant ſhall be in your fleſh for an everlaſting covenant.

14 And the uncircumciſed man-child, whoſe fleſh of his fore-skin is not circumciſed, that ſoul ſhall be cut off from his people: he hath broken my covenant.

15 ¶ And God ſaid unto Abraham, As for Sarai thy wife, thou ſhalt not call her name Sarai, but Sarah *ſhall* her name *be*.

16 And I will bleſs her, and give thee a ſon alſo of her: yea, I will bleſs her, and ſhe ſhall be *a mother* of nations; kings of people ſhall be of her.

17 Then Abraham fell upon his face, and laughed, and ſaid in his heart, Shall *a child* be born unto him that is an hundred years old? and ſhall Sarah, that is ninety years old, bear?

18 And Abraham ſaid unto God, O that Iſhmael might live before thee!

19 And God ſaid, Sarah thy wife ſhall bear thee a ſon indeed; and thou ſhalt call his name Iſaac: and I will eſtabliſh my covenant with him for an everlaſting covenant, *and* with his ſeed after him.

20 And as for Iſhmael, I have heard thee: Behold, I have bleſſed him, and will make him fruitful, and will multiply him exceedingly: twelve princes ſhall he beget, and I will make him a great nation.

21 But my covenant will I eſtabliſh with Iſaac, whom Sarah ſhall bear unto thee at this ſet time in the next year.

22 And he left off talking with him, and God went up from Abraham.

23 ¶ And Abraham took Iſhmael his ſon, and all that were born in his houſe, and all that were bought with his money, every male among the men of Abraham's houſe; and circumciſed the fleſh of their fore-skin, in the ſelf ſame day, as God had ſaid unto him.

24 And Abraham *was* ninety years old and nine when he was circumciſed in the fleſh of his fore-skin.

25 And Iſhmael his ſon *was* thirteen years old when he was circumciſed in the fleſh of his fore-skin.

26 In the ſelf-ſame day was Abraham circumciſed, and Iſhmael his ſon.

27 And all the men of his houſe, born in the houſe, and bought with money of the ſtranger, were circumciſed with him.

Ver. 1. *And when Abram was ninety years old and nine, the Lord appeared to Abram, and ſaid unto him, I am the Almighty God, &c.*] This is the firſt time that the Deity calls himſelf *Almighty God*, as *El Shaddai* is rightly render'd by our tranſlators. Others, indeed, have underſtood the words in a different ſenſe, by deriving the word *Shaddai* from *Shad*, which ſignifies the breaſt of a woman, to intimate God's tenderneſs to his creatures. Others form it from the verb *Shaddad*, which ſignifies to *ſpoil*, *lay waſte*, or *overcome*, and think that *Shaddai* expreſſes the irreſiſtibility of God's power, who, as they conceive, aſſumes that name in this text, becauſe he is preparing to invert the order of nature, and cauſe the aged and barren to become fruitful; but the moſt genuine etymology is from the Hebrew letter *ſhin*, uſed inſtead of the pronoun *aſher*, for *qui*, *who*, and *dai*, *ſufficient*, or *ſelf-ſufficient*, an expreſſion very proper to aſſure Abraham and Sarah of the certainty of his promiſe to them, which none but an omnipotent power could accompliſh.

Ver. 5. *Neither ſhall thy name any more be called Abram, &c.*] The name of Abraham was changed from Abram, which ſignifies *high or exalted father*, by inſerting only the letter *h*, becauſe he was to be made *Ab hamon*, *the father of a multitude* of nations. According to which etymology he ſhould rather have been called Abhamon, or Abham, (tho' we know ſome fancy the letter *Reſh*, which anſwers to our R, was inſerted from the word *rab*, *many*) but the name of this illuſtrious patriarch being too famous and well known in the eaſt, to admit any conſiderable change, Moſes was therefore obliged to retain it, and give the beſt etymology he could. We might offer a more plauſible one of the name of Abraham, from the Arabic, wherein *Abu roham* ſignifies *the father of a multitude*, did we not conſider, that it is one of thoſe caſual reſemblances that are not to be regarded.

Ver. 10. *This is my covenant which ye ſhall keep between me, and you, and thy ſeed after thee. Every man-child among you ſhall be circumciſed.*] Whether this ceremony of circumciſion was firſt introduced into the world, by the Hebrews or the Egyptians, has been much conteſted by ancient and modern hiſtorians, critics, and other writers. Herodotus, who declares he had received all his knowledge of the affairs of Egypt, from the prieſts of that country, gives it in favour of the Egyptians, but he likewiſe acknowledges, that he did not know which of the two nations had it firſt, the Egyptians or the Ethiopians, tho' he is inclinable to believe the former. As to the reſt of the ancients, who are on that ſide the queſtion, as they implicitly followed Herodotus, all their authority centers in him. However, it is certain, that neither the Egyptians, nor any other nation of which we have any knowledge, the Jewiſh excepted, did practiſe it univerſally. The prieſts were indeed obliged to be circumciſed, but the reſt of the people were left entirely to their liberty. Neither can it be render'd evident, that they practiſed it upon a religious account,

account, like the Jews. Philo informs us, that thoſe nations uſed circumciſion, in order to avoid a diſtemper called a carbuncle, to which they who were not circumciſed were often ſubject; and likewiſe for the ſake of cleanlineſs, by cutting of whatſoever was apt to harbour any impurity; he adds too, that circumciſion promotes fertility. The Chriſtian writers do not abſolutely affirm that Abraham learnt it from the Egyptians, but that it is poſſible he might have ſeen it in their country, and be ſo much ſatisfied with it, that God, in compaſſion, to the infirmity of this patriarch, whoſe faith could not ſuſtain itſelf without ſome external and viſible ſymbol, might ſanctify this Egyptian ceremony, by retrenching all its ſuperfluous Circumſtances, and might give it to him and his poſte-rity as an evident token of the divine alliance with them.

Le Clerc, ſubjoins an argument which cauſes the ſcale to preponderate on the Egyptian ſide; for, ſays that author, Abraham's family, at their firſt arrival in Egypt, was ſo inconſiderable, and his poſterity were afterwards ſo much hated and contemned by the Egyptians, that it is by no means probable, that proud nation ſhould have received ſuch a ceremony from them. But might not this be the very motive that determined them in favour of it? Was it not natural for the Egyptians, who were no leſs ſuperſtitious than haughty, to infer, that ſince it procured ſuch extraordinary bleſſings to that deſpiſed people, it muſt infallibly prove more ſucceſsful to them, if once they admitted it amonſt them? Might not the time of Joſeph's miniſtry be a proper criſis to recommend it to them, and would not its being reputed a promoter of fertility, cleanlineſs, and health, be ſufficient to bring it into reputation, eſpecially among a nation where the men were govern'd by their wives, as the Egyptians, according to the teſtimony of authors, certainly were? At leaſt the notion of the Hebrews having received it from them, ſeems ſo contrary to the care and conduct of God, to preſerve them from the ſuperſtitions of other nations, that it meets with very few advocates. As for the reaſon of its being enjoined on the 8th day after the child's birth, the beſt we have met with is that of Cunœus, who declares that children were not thought ſufficiently clean or perfect during the firſt ſeven days. And this ſeems to be the reaſon of God's ordaining, that no beaſt that was offer'd to him ſhould be leſs than eight days old: Circumciſion therefore being a kind of ſolemn offering of a child to God, it ſeems highly reaſonable that the ſame law ſhould be obſerved in it as was enjoined concerning victims.

With reſpect to the reaſons for the inſtitution of circumciſion, we ſhall only mention one or two of thoſe that are thought to be moſt conſiderable. The firſt is topical; becauſe the heat of the climate required it. The ſecond was political, in order to diſtinguiſh thoſe who were in covenant with God, from their ennemies. Thirdly moral, in that it was the ſymbol and ſeal of the covenant made between God and Abraham, and his poſterity, and it was figurative of the faith that was to be in Chriſt. We may likewiſe reckon circumciſion among the trials of Abraham's faith, and it is eaſy to be obſerved, by many circumſtances in the life of that patriarch, that he was deſigned as a pattern to all the faithful. The more his faith was tried, the more illuſtrious it became; the more numerous the obſtacles were, which occurred in the accompliſhment of the promiſes made to him, the more he ſhew'd, in ſurmounting them, the great Ideas he had conceived of him, from whom they proceeded. Why did not God give him Iſaac, till ſuch time as the laws of nature ſeemed to extinguiſh for ever all his hopes of poſterity? It was to try his faith, it was to furniſh him with an opportunity of ſhewing how fully he was convinced, that God was the maſter of thoſe laws, and that it was as eaſy for him to interrupt their courſe, as to comply with it. Why did God command him to ſacrifice that very ſon, whoſe life might juſtly be conſidered as the centre of all thoſe promiſes he had received? It was even for the ſame reaſon, to prove his faith, and to furniſh him with an opportunity of teſtifying his conviction, that God held, in his omnipotent hand, the keys of death, and delivers, from its jaws, the prey it was waiting to devour. Why did God ſet ſo long an interval between the promiſe of a ſon, and the accompliſhment of that promiſe, inſomuch that Sarah thinking it impoſſible ſhe ſhould be the mother of him, gave him her maid Hagar? Why was Iſhmael born ſo many years before Iſaac, but to make new trials of his Abraham's faith? Why, then, might not God have the ſame views in enjoyning him to be circumciſed? God did not only defer, for the ſpace of twenty years, the birth of that ſon ſo ſolemnly promiſed, and ſo impatiently expected; but when that time was elapſed, and Abraham ſeem'd juſtly to hope his faith would then be crowned, God was pleaſed to croſs it anew, by requiring an act, from the patriarch, which ſeem'd the finiſhing obſtruction to all his hopes. The command of circumciſion did undoubtedly terrify thoſe who firſt received it; it was dangerous to adult perſons, in hot climates, but for an old man to receive the token of circumciſion, in ſo advanced an age, was, in all appearance, to be put out of the condition of ever ſeeing himſelf a father. The command of *his having the covenant in the fleſh*, ſeem'd as oppoſite to the promiſe of his having a ſon, as the injunction to ſacrifice that ſon was to the promiſe of his being the father of many nations. Notwithſtanding which, Abraham's faith glorioufly triumphed over this obſtacle alſo, being fully perſuaded, that God could not only renew the ſtrength of an old man, but alſo cauſe him to be prolific after he had ſuſtained an operation which ſeem'd ſo deſtructive to it: It is to extol this triumph that the Scripture obſerves, he was 99 years old, when he was circumciſed, and it was to preſerve the memory of it, that God enjoined the ceremony to all his poſterity.

All that needs to be added, under this article of circumciſion, is, that the Iſraelites did not afterwards underſtand the curſe pronounced againſt thoſe who had it not, ſo ſtrictly as to cut them off, or expel them, from their community, provided they kept the law of nature, worſhipped the only true God, and abſtained from blood; but if they ſubmitted to circumciſion, they were eſteemed Children of Abraham, and were bound to obſerve the law of Moſes. Theſe were called, by the Jews, *proſelytes of righteouſneſs*, to diſtinguiſh them from thoſe *of habitation*, who were uncircumciſed, and only conformed to the precepts of Noah, and were therefore called Noachidæ. Theſe two ſorts of proſelytes became ſo numerous, that, in Solomon's time, there were an hundred and fifty thouſand and ſix hundred of them in his kingdom, 1 Chron. ii. 17.

Ver. 15. *And God ſaid unto Abraham, as for Sarah thy wife, thou ſhalt not call her name Sarai, but Sarah ſhall her name be.*] The Hebrew word *Sarai* had a reſtrained ſignification, and imported, *my princeſs*, but *Sarah* had a meaning much more indefinite, for it ſignifies *princeſs*, intimating the number of people that were to ſpring from her.

Ver 17. *Then Abrakam fell upon his face and laughed*, &c.] Not through any diſtruſt of the promiſe (for the Apoſtle tells us quite the contrary, Rom. iv. 19.) but out of the exceſs of joy that tranſported him.

Shall a child be born unto him that is an hundred years old?] As if he had ſaid, how agreeably aſtoniſhing is it that I and Sarah ſhould have a child in our old age! What a delightful promiſe is this! Accordingly the Chaldee tranſlated the word *laughed, he rejoiced.*

Ver. 18. *And Abraham ſaid unto God, O that Iſhmael might live before thee!*] Abraham might poſſibly have imagined that Iſhmael was the heir that had been promiſed him in the 15th chap. ſince God did not then acquaint him, that Sarah ſhould be the mother of that heir; the good Patriarch therefore, undoubtedly entertain'd tho the utmoſt fondneſs for his ſon Iſhmael, which made him naturally deſirous, that God would ſpare his life, tho' he ſhould even vouchſafe to bleſs him with another ſon by Sarah.

Ver. 19. *And God ſaid, Sarah thy wife ſhall bear thee a ſon indeed; and thou ſhalt call his name Iſaac*, &c.] Iſaac, or according to the Hebrew *Iſchac*, ſignifies *he has laughed*, or *he ſhall laugh*, and he had this appellation from Abraham's laugh of rapture, and not from Sarah's laugh of incredulity.

Ver. 20. *And as for Iſhmael I have heard thee, behold I have bleſſed him, and will make him fruitful, and will multiply him exceedingly*, &c.] Iſhmael, according to Mr. Bedford, is reputed to be the father of the Arabians, and particularly of the Saracens, and he adds that the Mohammedans are circumciſed, at the age of thirteen years, in conformity to the example of Iſhmael.

CHAP.

CHAP. XVIII.

1 Abraham entertaineth three angels. 9 Sarah is reproved for laughing at the ſtrange promiſe. 17 The deſtruction of Sodom is revealed to Abraham. 23 Abraham maketh interceſſion for the men thereof.

AND the LORD appeared unto him in the plains of Mamre: and he ſat in the tent-door in the heat of the day.

2 And he lift up his eyes and looked, and lo, three men ſtood by him: and when he ſaw *them*, he ran to meet them from the tent-door, and bowed himſelf toward the ground,

3 And ſaid, My Lord, if now I have found favour in thy ſight, paſs not away, I pray thee, from thy ſervant.

4 Let a little water, I pray you, be fetched, and waſh your feet, and reſt your ſelves under the tree:

5 And I will fetch a morſel of bread, and comfort ye your hearts; after that you ſhall paſs on: for therefore are ye come to your ſervant. And they ſaid, So do as thou haſt ſaid.

6 And Abraham haſtned into the tent unto Sarah, and ſaid, Make ready quickly three meaſures of fine meal, knead *it*, and make cakes upon the hearth.

7 And Abraham ran unto the herd, and fetcht a calf tender and good, and gave *it* unto a young man; and he haſted to dreſs *it*.

8 And he took butter and milk, and the calf, which he had dreſſed, and ſet it before them; and he ſtood by them under the tree: and they did eat.

9 ¶ And they ſaid unto him, Where *is* Sarah thy wife? And he ſaid, Behold, in the tent.

10 And he ſaid, I will certainly return unto thee according to the time of life; and lo, Sarah thy wife ſhall have a ſon. And Sarah heard *it* in the tent-door, which *was* behind him.

11 Now Abraham and Sarah *were* old, *and* well ſtricken in age: *and* it ceaſed to be with Sarah after the manner of women.

12 Therefore Sarah laughed within her ſelf, ſaying, After I am waxed old, ſhall I have pleaſure, my lord being old alſo?

13 And the LORD ſaid unto Abraham, Wherefore did Sarah laugh, ſaying, Shall I of a ſurety bear a child, which am old?

14 Is any thing too hard for the LORD? At the time appointed will I return unto thee, according to the time of life, and Sarah ſhall have a ſon.

15 Then Sarah denied, ſaying, I laughed not: for ſhe was afraid. And he ſaid, Nay, but thou didſt laugh.

16 ¶ And the men aroſe up rom thence, and looked toward Sodom: and Abraham went with them to bring them on the way.

17 And the LORD ſaid, Shall I hide from Abraham that which I do;

18 Seeing that Abraham ſhall ſurely become a great and mighty nation, and all the nations of the earth ſhall be bleſſed in him?

19 For I know him, that he will command his children and his houſhold after him, and they ſhall keep the way of the LORD, to do juſtice and judgment; that the LORD may bring upon Abraham that which he hath ſpoken of him.

20 And the LORD ſaid, Becauſe the cry of Sodom and Gomorrah is great, and becauſe their ſin is very grievous;

21 I will go down now, and ſee whether they have done altogether according to the cry of it, which is come unto me; and if not, I will know.

22 And the men turned their faces from thence, and went toward Sodom: but Abraham ſtood yet before the LORD.

23 ¶ And Abraham drew near, and ſaid, Wilt thou alſo deſtroy the righteous with the wicked?

24 Peradventure there be fifty righteous within the city; wilt thou alſo deſtroy, and not ſpare the place for the fifty righteous that *are* therein?

25 That be far from thee to do after this manner, to ſlay the righteous with the wicked: and that the righteous ſhould be as the wicked, that be far from thee: Shall not the judge of all the earth do right?

26 And the LORD ſaid, If I find in Sodom fifty righteous within the city, then I will ſpare all the place for their ſakes.

27 And Abraham anſwered and ſaid, Behold now, I have taken upon me to ſpeak unto the LORD, which *am but* duſt and aſhes.

28 Peradventure there ſhall lack five of the fifty righteous: wilt thou deſtroy all the city for *lack of* five? And he ſaid, If I find there forty and five, I will not deſtroy *it*.

29 And he ſpake unto him yet again, and ſaid, Peradventure there ſhall be forty found there. And he ſaid, I will not do *it* for forties ſake.

30 And he ſaid *unto him*, Oh let not the LORD be angry, and I will ſpeak: Peradventure there ſhall thirty be found there.

And

And he ſaid, I will not do *it*, if I find thirty there.

31 And he ſaid, Behold now, I have taken upon me to ſpeak unto the LORD: Peradventure there ſhall twenty be found there. And he ſaid, I will not deſtroy *it* for twenties ſake.

32 And he ſaid, Oh let not the LORD be angry, and I will ſpeak yet but this once: Peradventure ten ſhall be found there. And he ſaid, I will not deſtroy *it* for tens ſake.

33 And the LORD went his way, aſſoon as he had left communing with Abraham: and Abraham returned unto his place.

Ver. 1. *And the Lord appeared unto him in the plains of Mamre, and he ſat in the tent door in the heat of the day.*] Abraham being in his tent, which he had pitched under *the oaks* of Mamre, (and not in the plains, as the Hebrew word is falſly tranſlated) three perſons preſented themſelves before him. Some Jews ſay, they were the three angels, Michael, Gabriel, and Raphael; but ſome of the fathers pretend, that they were the three perſons of the moſt holy Trinity: Which ſtrange conjecture occaſion'd the following ſaying, ſo famous among them; *Abraham ſaw three, but he worſhipped only one.* There is a maxim among the Jews, *that no angel performs two miniſtries*; or, in other words, *is ſent on two meſſages.* And that *two angels are never ſent upon one embaſſy.* And therefore they imagine theſe three angels were diſpatch'd for as many different purpoſes; one of which, and, indeed, the principal, was to bring a confirmation of the birth of Iſaac; another to convey Lot out of Sodom; and the third to overthrow the cities of Sodom and Gomorrah. And therefore when one of theſe angels had delivered his meſſage to Abraham, there were but two who went to Sodom. But ſome Chriſtians, of great authority, have made a queſtion whether they were all created angels, one of them, at leaſt, ſeeming to be the Lord of all; and St. Hilary, in particular, is of opinion, that the ſon of God appeared with two angels attending him. And many believe this is evident from ver. 22. and 25. of this chapter. Upon the whole, it is moſt probable, that it was Chriſt himſelf who appeared to Abraham, and that he was attended by two angels.

Ver. 3. *And ſaid, My Lord, if now I have found favour in thy ſight, paſs not away, I pray thee, from thy ſervant.*] It ſhould ſeem, by this paſſage, that there was ſome viſible ſuperiority in the perſon to whom Abraham addreſſed his invitation. This, and the two next verſes, are an amiable picture of the ancient hoſpitality; and the repaſt which Abraham order'd to be prepar'd for his illuſtrious gueſts, is ſuitable to the innocent and ſalutary plainneſs of the primitive ages. This manner of living paſs'd down to the wiſeſt nations, and was long retain'd among them.

Ver. 9. *And they ſaid unto him, where is Sarah thy wife?*] One of them, ſpeaking for the reſt, asked him that queſtion, not that he was ignorant where ſhe was, but in order to introduce the ſucceeding diſcourſe.

Ver. 10. *And he ſaid, I will certainly return unto thee, according to the time of life; and lo, Sarah thy wife ſhall have a ſon.*] The meaning of this paſſage is not that he would really return, at leaſt we don't find, by the ſacred hiſtory, that he did; but it implies that he would accompliſh, by his infinite power, what he had promiſed; and that it ſhould be *according to the time of life*; that is, nine months from that time, which is the uſual period for perfecting the life of a child in the womb.

Ver. 11. *It ceaſed to be with Sarah after the manner of women.*] She was no longer capable of conception, according to the ordinary courſe of nature, without the divine interpoſition.

Ver. 12. *Therefore Sarah laughed within her ſelf*, &c.] She laugh'd, not for the Joy which that prediction ought to have created within her, and as Abraham did on the like occaſion; but becauſe of the ſeeming ſingularity of the diſcourſe ſhe over-heard.

Ver. 13. *And the Lord ſaid unto Abraham, Wherefore did Sarah laugh?* &c.] The ſon of God, whom we believe to be adumbrated by that expreſſion of ſuperiority, *the Lord*, not only ſaw the air of her countenance, but even the moſt ſecret thoughts of her heart, and he reproaches her for her indecent laughter, which intimated her incredulity, and he made her ſenſible of her crime, in doubting the veracity of a promiſe made by God himſelf to Abraham, and now repeated by his ſon. We think from hence, that it is evident, to a demonſtration, that Abraham did not laugh from the ſame motive that influenc'd Sarah; for if he had, it may naturally be ſuppos'd, he would have been reprehended for that conduct, as it would certainly have been more criminal in him than it was in Sarah, who was then unacquainted with the dignity of the perſon who ſpoke to her husband; whereas he was ſenſible that the promiſe of a ſon was made to him by the Deity himſelf.

Ver. 16. *And the men roſe up from thence*, &c.] Theſe celeſtial perſons are call'd men, becauſe they aſſum'd a human appearance.

Ver. 17. *And the Lord ſaid, ſhall I hide from Abraham, that thing which I do?*] How infinitely gracious and condeſcending is this language! and what an amiable repreſentation is it of the benevolent diſpoſition of that infinite being, who *is ſlow to anger, and abundant in goodneſs and truth!*

Ver. 21. *And the Lord ſaid, becauſe the cry of Sodom and Gomorrah is great, and becauſe their ſin is very grievous*; ver. 21. *I will go down now, and ſee whether they have done altogether according to the cry of it*, &c.] We are not to infer from theſe words, that the auguſt perſon who ſpoke, was unacquainted with the real conduct of the inhabitants of Sodom and Gomorrah; and they intimate nothing more, than that the Deity is never precipitate in the ſeverity he executes upon impertinent offenders. What a leſſon of moderation is this to man!

Ver. 23. *And Abraham drew near, and ſaid, Wilt thou alſo deſtroy the righteous with the wicked?*] It was not the fault of the good patriarch, that after having ſaved theſe cities from their enemies, by his fortitude, he did not again preſerve them by his charity and zeal; he diſcovered his humanity on this occaſion, and generouſly interceded for a people whoſe aggravated crimes had rendered them unworthy of his mediation. He had the charity to ſuppoſe there were ſo many righteous perſons among them as might influence the Divine Being, with whom he then expoſtulated, to pardon the guilty for their ſakes.

Ver. 24. *Peradventure there be fifty righteous within the city*, &c.] Abraham had ſo much candour as to believe there could not be leſs than that number of pious perſons in the city; and he was encouraged, by that ſuppoſition, to become an interceſſor for the reſt.

Ver. 26. *And the Lord ſaid, If I find in Sodom, fifty righteous within the city, then I will ſpare all the reſt for their ſakes.*] If the generous humanity of Abraham is ſo conſpicuous on this occaſion, how divinely does the mercy of the great judge ſhine forth in this moving conference! Thoſe who cannot diſcover the moſt endearing inſtances of compaſſion, in this amiable paſſage, muſt be inſenſible of ſome of the fineſt impreſſions that can poſſibly affect the heart of man.

Ver. 27. *And Abraham anſwered and ſaid, Behold now I have taken upon me to ſpeak unto the Lord, which am but duſt and aſhes.*] The tender complacency with which the firſt requeſt of this great patriarch was granted, wrought ſuitable impreſſions in his ſoul; and as he was conſcious of the infinite diſparity there was between himſelf, and the awful being in whoſe preſence he then ſtood; he renews his mediation in thoſe ſtrains of humility as ought to be inſeparable from prayer: And it appears, by the event, that *the fervent prayer of a righteous perſon availeth much.* The Lord, at laſt, declares that he would not deſtroy the city if there were only ten righteous perſons in it; upon which, Abraham durſt not intercede any longer for ſo abandon'd a people. Good men are the beſt ramparts around any place, and ten perſons of that character would have ſaved Sodom it ſelf: This is a demonſtration that *a city is exalted by the bleſſing of the upright.* But the inhabitants of Sodom were ſome of thoſe impious wretches who overturn ſtates, either by the nature of their own crimes, or by thoſe avenging puniſhments which they never fail to draw down from heaven.

CHAP. XIX.

1 Lot entertaineth two angels. 4 The vicious Sodomites are ſtricken with blindneſs. 12 Lot is ſent for ſafety into the mountains: 18 He obtaineth leave to go unto Zoar. 14 Sodom and Gomorrah are deſtroyed. 26 Lots wife is a pillar of ſalt. 30 Lot dwelleth in a cave. 31 The inceſtuous original of Moab and Ammon.

AND there came two angels to Sodom at even; and Lot ſat in the gate of Sodom: and Lot ſeeing *them*, roſe up to meet them; and he bowed himſelf with his face toward the ground;

2 And he ſaid, Behold now, my lords, turn in, I pray you, into your ſervants houſe, and tarry all night, and waſh your feet, and ye ſhall riſe up early, and go on your ways. And they ſaid, Nay, but we will abide in the ſtreet all night.

3 And he preſſed upon them greatly; and they turned in unto him, and entred into his houſe: and he made them a feaſt, and did bake unleavened bread, and they did eat.

4 ¶ But before they lay down, the men of the city, *even* the men of Sodom, compaſſed the houſe round, both old and young, all the people from every quarter.

5 And they called unto Lot, and ſaid unto him, Where *are* the men which came in to thee this night? bring them out unto us, that we may know them.

6 And Lot went out at the door unto them, and ſhut the door after him,

7 And ſaid, I pray you, brethren, do not ſo wickedly.

8 Behold now, I have two daughters which have not known man; let me, I pray you, bring them out unto you, and do ye to them as *is* good in your eyes: only unto theſe men do nothing; for therefore came they under the ſhadow of my roof.

9 And they ſaid, Stand back. And they ſaid *again*, This one *fellow* came in to ſojourn, and he will needs be a judge: Now will we deal worſe with thee, than with them. And they preſſed ſore upon the man, *even* Lot, and came near to break the door.

10 But the men put forth their hand, and pulled Lot into the houſe to them, and ſhut to the door.

11 And they ſmote the men that *were* at the door of the houſe with blindneſs, both ſmall and great: ſo that they wearied themſelves to find the door.

12 ¶ And the men ſaid unto Lot, Haſt thou here any beſides? ſon-in-law, and thy ſons, and thy daughters, and whatſoever thou haſt in the city, bring *them* out of this place.

13 For we will deſtroy this place: becauſe the cry of them is waxen great before the face of the LORD, and the LORD hath ſent us to deſtroy it.

14 And Lot went out, and ſpake unto his ſons-in-law, which married his daughters, and ſaid, Up, get ye out of this place; for the LORD will deſtroy this city: but he ſeemed as one that mocked unto his ſons-in-law.

15 ¶ And when the morning aroſe, then the angels haſtned Lot, ſaying, Ariſe, take thy wife, and thy two daughters which are here; leſt thou be conſumed in the iniquity of the city.

16 And while he lingred, the men laid hold upon his hand, and upon the hand of his wife, and upon the hand of his two daughters; the LORD being merciful unto him: and they brought him forth, and ſet him without the city.

17 And it came to paſs, when they had brought them forth abroad, that he ſaid, Eſcape for thy life; look not behind thee, neither ſtay thou in all the plain: eſcape to the mountain, leſt thou be conſumed.

18 And Lot ſaid unto them, Oh not ſo, my Lord.

19 Behold now, thy ſervant hath found grace in thy ſight, and thou haſt magnified thy mercy, which thou haſt ſhewed unto me in ſaving my life: and I cannot eſcape to the mountain, leſt ſome evil take me, and I die.

20 Behold now, this city *is* near to flee unto, and it *is* a little one: Oh let me eſcape thither, (*is* it not a little one?) and my ſoul ſhall live.

21 And he ſaid unto him, See, I have accepted thee concerning this thing alſo, that I will not overthrow this city, for the which thou haſt ſpoken.

22 Haſte thee, eſcape thither; for I cannot do any thing till thou be come thither: therefore the name of the city was called Zoar.

23 ¶ The ſun was riſen upon the earth when Lot entred into Zoar.

24 Then the LORD rained upon Sodom and upon Gomorrah brimſtone and fire from the LORD out of heaven.

25 And he overthrew thoſe cities, and all the plain, and all the inhabitants of the cities, and that which grew upon the ground.

26 ¶ But his wife looked back from behind him, and ſhe became a pillar of ſalt.

27 ¶ And Abraham gat up early in the morning

G. Hoet del. Hen: Fletcher Sculp.

Gen. XIX. 15. 26.

An Angel leads Lot out of Sodom, & destroys y^e City.

morning to the place where he ſtood before the LORD.

28 And he looked toward Sodom and Gomorrah, and toward all the land of the plain, and beheld, and lo, the ſmoak of the country went up as the ſmoak of a furnace.

29 ¶ And it came to paſs, when God deſtroyed the cities of the plain, that God remembred Abraham, and ſent Lot out of the midſt of the overthrow, when he overthrew the cities in the which Lot dwelt.

30 ¶ And Lot went up out of Zoar, and dwelt in the mountain, and his two daughters with him; for he feared to dwell in Zoar: and he dwelt in a cave, he and his two daughters.

31 ¶ And the firſt-born ſaid unto the younger, Our father *is* old, and *there* is not a man in the earth to come in unto us after the manner of all the earth.

32 Come, let us make our father drink wine, and we will lie with him, that we may preſerve ſeed of our father.

33 And they made their father drink wine that night: and the firſt-born went in, and lay with her father; and he perceived not when ſhe lay down, nor when ſhe aroſe.

34 And it came to paſs on the morrow, that the firſt-born ſaid unto the younger, Behold, I lay yeſternight with my father: let us make him drink wine this night alſo; and go thou in, *and* lie with him, that we may preſerve ſeed of our father.

35 And they made their father drink wine that night alſo: and the younger aroſe, and lay with him; and he perceived not when ſhe lay down, nor when ſhe aroſe.

36 Thus were both the daughters of Lot with child by their father.

37 And the firſt-born bare a ſon, and called his name Moab: the ſame *is* the father of the Moabites unto this day.

38 And the younger, ſhe alſo bare a ſon, and called his name Ben-ammi: the ſame *is* the father of the children of Ammon unto this day.

Ver. 1. *And there came two angels to Sodom at even*, &c.] The deſtruction of the cities of the plain was render'd inevitable by the impenitent conduct of the inhabitants. But God heard the prayer of Abraham, who had implored him not to involve the righteous in the perdition of the wicked. The two angels, who had attended the Son of God, went to Sodom, and preſented themſelves before Lot, whom they found ſitting at the gate of that city.

Some doctors have thought, that Lot was the chief of the three magiſtrates, who, they ſay, governed Sodom at that time. And it is certain, that ſuch officers uſed, in early ages, to render juſtice at the gates of the cities. But it ſeems more probable to ſuppoſe, that Lot waited there for ſtrangers, to ſave them from the diſſolute paſſions of the men of Sodom, who not only denied them the rights of hoſpitality, but likewiſe made it their practice to offer violence to their perſons. When theſe angels appeared to Lot, they aſſumed the ſame form in which they had viſited Abraham, and the nephew fell into the ſame miſtake with his uncle. Like him, he took them for ſtrangers, and received them with equal civility. He invited them to be his gueſts that night, and found his reward in the performance of that pious action, having, according to the expreſſion of the Apoſtle, *entertained angels unawares*.

Ver. 2. *And they ſaid, Nay, but we will abide in the ſtreets all night.*] They, at firſt, declined the offer Lot made them of his houſe, and when they told him they would paſs the night in the ſtreets, there was nothing ſurpriſing in that anſwer, for it was cuſtomary, in thoſe hot climates, to lie in the open air; nor was there any contradiction, in what they ſaid, to the laws of truth, for it may reaſonably be preſumed, that thoſe angelic perſons would not have enter'd Lot's houſe, if their refuſal had not cauſed him to renew his importunity.

Ver. 4. *But before they lay down, the men of the city, even the men of Sodom, compaſſed the houſe round*, &c.] The bodies aſſumed by theſe heavenly ſpirits were, in all probability, graced with a ſingular beauty, the brightneſs of which ſtruck the eyes of the inhabitants of Sodom, and excited their criminal paſſion. Theſe abominable men immediately ſurrounded Lot's houſe, and were not aſhamed to acquaint him with the impurity of their intentions. Iſaiah alludes to their deteſtable conduct, when he affirms of the Jews of his age, that *they declare their ſin as Sodom, they hide it not.*

Ver. 6. *And Lot went out at the door unto them, and ſhut the door after him.*] His firſt thoughts, in this preſſing conjuncture, were thoſe of the laws of hoſpitality, and he imagined he might lawfully have recourſe to any expedient to ſave his gueſts, who had ſhelter'd themſelves under his roof; but if it were laudable in him, to undertake the protection of ſtrangers, he could by no means be excuſed for the method by which he intended to accompliſh that deſign; and he ought not to have offered his daughters, to gratify the deſires of thoſe execrable creatures, notwithſtanding any thing which the zeal of St. Ambroſe, and St. Chryſoſtom, has ſuggeſted in his vindication. The firſt of theſe fathers extols the conduct of Lot, in ſacrificing the chaſtity of his daughters, for the prevention of a greater ſin; and the other applauds the virtue of this holy man, for not ſparing his own daughters, in order to ſave the ſtrangers he had received into his houſe. But if Lot really intended ſuch a ſacrifice, he ſtretch'd, to an extreme degree, the notions of paternal power, and the rites of hoſpitality; and perhaps the language he uſed, to his abandon'd fellow-citizens, was rather the firſt ſally, of an inconſiderate zeal for the preſervation of his gueſts, than any deliberate intention to proſtitute the honour of his daughters, which ought to have been ſo dear to him. But whatever Lot's purpoſe might be, we ſhould always pity the condition of a man, whom the view of ſome preſent and dreadful danger renders incapable of ſedate reflections.

Ver. 10,11. *But the men put forth their hand, and pulled Lot into the houſe to them, and ſhut to the door. And they ſmote the men that were at the door of the houſe with blindneſs*, &c.] That which the falſe prudence of Lot was unable to effect, was accompliſhed by an immediate ſtroke of that avenging power, with which God had armed thoſe angels. They ſmote the Sodomites with blindneſs, but whether it was a perpetual deprivation of ſight, or only a temporal ſuſpenſion of it, has been the ſubject of different opinions. It ſeems probable, that thoſe men were ſtruck, not with actual blindneſs, but with a dizzineſs, which diſturbed their ſight, and repreſented objects falſely and in confuſion; as were the Syrians who were ſent to ſieze Eliſha, 2 Kings vi. 18, 19, 20. and this is the ſenſe of the Septuagint. The author of the book of Wiſdom ſuppoſes ſome change in the air, and declares, that *they were compaſſed about with horrible great darkneſs*; which he compares to that with which Moſes plagued the Egyptians: He adds, that they could not even find their way home, *but every one ſought the paſſage of his own door*, Wiſd. xix. 17.

Such

Such were the inhabitants of Sodom, and there are few hiſtories more reproachful to mankind, than this which is now related from Moſes. 'Tis amazing that men, who had any light of reaſon, could be capable of committing ſuch infamous ſins. But how comes it to paſs, that there have been found, in the ages of the Goſpel, and among Chriſtian communities, ſuch wretches, as have not only perpetrated the like abominations, but who have even devoted their pens to the vindication of their conduct, and with a view to infect others with a pernicious inclination to indulge themſelves in the like crime!

Ver. 13. —— *We will deſtroy this place: becauſe the cry of them is waxen great before the face of the Lord, and the Lord hath ſent us to deſtroy it.*] The two angels revealed themſelves to Lot at laſt, and acquainted him with the formidable commiſſion they had received from heaven, adviſing him, at the ſame time, if he had any relations and friends, for whoſe ſafety he was anxious, that he would immediately inform them of their danger, and warn them to depart in time.

Ver. 14. *And Lot went out, and ſpake unto his ſons-in-law, which married his daughters, and ſaid, Up, get ye out of this place; for the Lord will deſtroy this city: but he ſeemed as one that mocked unto his ſons-in-law.*] This circumſtance is the only one which Moſes mentions of Lot's admoniſhing his fellow-citizens; tho' it is highly probable, this juſt perſon omitted no opportunity of attempting their reformation; for it is ſaid, that *in ſeeing and hearing, he vexed his righteous ſoul, from day to day, with their unlawful deeds.* Which words give ſome countenance to the traditions adopted afterwards by Mohammed, of Lot's being ſent to preach to the inhabitants of Sodom. Koran. c. vii. ver. 81. c xxvi. ver. 159. c. xxvii. ver. 55. c. xxix. ver. 28, &c.

Ver. 15. *And when the morning aroſe, then the angels haſtned Lot, ſaying, Ariſe, take thy wife, and thy two daughters which are here,* &c.] Theſe laſt words, *which are here,* are not without emphaſis, and they are paraphraſed thus, by the Chaldee interpreter, *which are found faithful with thee,* are not corrupted by the common impieties of the place, or, who believe the truth of what we threaten.

Ver. 20. *Behold now this city is near to flee unto, and it is a little one,* &c.] Lot's requeſt was granted, and the city which he deſired might be his Aſylum, and which was then called Belah, has ſince been diſtinguiſhed by the name of Zoar, which ſignifies a little one; becauſe Lot had made its ſmalleſs an Argument for its Preſervation. The Septuagint and the Vulgate after them, tranſlate it Segor. Some jewiſh doctors have called it Saliſſe, by a ſingular miſtake: for Iſaiah had ſaid, that the *Fugitives of Moab fled to Zoar, as a Heifer of three years old;* and the Hebrew word *Saliſſé,* ſignifying three years, they thought that Saliſſe was the name of the city of Zoar. St. Jerom has likewiſe fallen into the ſame miſtake. Tom. 3. Queſt. Hæbr. p. 208. and 211.

Ver. 24. *Then the Lord rained upon Sodom and upon Gomorrah, brimſtone and fire from the Lord out of Heaven.*] The jewiſh interpreters are very much divided, as well as the Chriſtians, upon the meaning of this expreſſion, *the Lord rained from the Lord.* The Rabbins, Aben Ezra, and Solomon, repreſents it as an elegancy in the ſacred language to uſe the noun ſometimes inſtead of the pronoun, and among other paſſages of ſcripture cited by them on this occaſion, they alledge one out of the 82d Pſalm v. 1. *God ſtands in the Congregation of the mighty,* which, according to them, ſignifies his own Congregation. But there is another text which comes nearer to the Point. Exod. xxiv. v. 3. *And he* (i. e. the Lord) *ſaid unto Moſes, come up unto the Lord.* It is the opinion therefore of theſe Rabbins, that theſe words, *the Lord rained from the Lord,* ſignifies no more than, that *he rained from himſelf.* The council of Sirmium, indeed, anathematizes thoſe who thus interpret theſe words, and who do not ſay *the Son, rained from the Father.* Socrat. l. ii. c. 30. And yet St. Chryſoſtome did not fear to affirm that this is an idiom of the ſcripture language, which intended only to ſhew ὅτι Κύριος τὴν τιμωρίαν ἐπήγαγε, that the Lord brought this puniſhment upon them, which, we confeſs, ſeems to us to be the genuine meaning of this paſſage.

Brimſtone and fire ſignifies *brimſtone inflamed,* and, in the Hebrew ſtile, inflamed brimſtone ſignifies *Lightning.* This Lightning penetrated ſo far into the veins of Bitumen, with which the plain of Sodom was impregnated, that the combuſtable matter being kindled by the fire from Heaven, ſoon communicated its heat and flame to all the country, and by conſuming all that was capable of ſuch a deſtruction, formed the lake Aſphaltites, which was afterwards called the dead ſea, from the large expaſion and ſtillneſs of its Waters; for, as Juſtin obſerves, it cannot be moved by the Winds, by reaſon of the large quantity of Bitumen immerſed in it, and which renders it incapable of being navigated.

Prophane hiſtory has tranſmitted to us ſeveral monuments of the ſubverſion of theſe Cities of the plain. We are informed by Tacitus, (Hiſt. l. 5. p. 427.) that the traces of the fire which conſumed them, were viſible even in his Days. Philo agrees with the Roman Hiſtorian in this particular (Philo de vita Moſis, p. 662.) Diodorus Siculus, (l. 19. p. 731.) Pliny, (Hiſt. l. v. 16. p. 71.) Strabo, (l. 16. p. 763.) among the ancients; Biſſelius, among the moderns in his Treatiſe upon illuſtrious ruins, and a great number of Travellers, have deſcribed this memorable Lake. The author of the Book of Wiſdom, (c. 10. v. 6. 7.) affirms, that *of the wickedneſs of the five cities, even the waſt that ſmoketh is a teſtimony, and plants bearing fruit that never come to ripeneſs; and a ſtanding pillar of ſalt, is a monument of an unbelieving ſoul.* The duration of theſe diſmal monuments, perhaps, inclined St. Jude to call the fire which conſumed Sodom, an eternal fire; that is to ſay, a fire of which the marks were to be perpetuated to the end of ages.

Ver. 26. *But his wife looked back from behind him, and ſhe became a pillar of ſalt.*] It is not agreed by commentators, what was the crime for which this unfortunate woman was ſo ſeverely puniſhed. Some are of opinion ſhe deſerved it, meerly for diſobeying the command of the angel, and expreſſing too much concern for a people who deſerved no compaſſion. But as ſhe was probably a native of Sodom, and had ſeveral friends and near relations who were dear to her in that city, common humanity would incline her to lament their fatal condition; and we cannot think that any impreſſions of this nature, and which may be conſidered as the indications of a kind and gentle diſpoſition, could irritate the God of tender mercies, to ſuch a degree, as to condemn her to ſo ſtrange a transformation, and to fix her, as a monument of wrath, on that fatal plain. And as to her diſobeying the angel; if ſhe linger'd behind to behold the ſad cataſtrophe of her native city, after ſhe had been ordered to quit that place with the greateſt expedition, ſhe might indeed be blaſted with the lightning that ſhot from heaven, or elſe be ſuffocated with the peſtilential vapours that ſprung from the flaming ſoil; but why ſhe ſhould be ſuddenly transformed into a pillar of ſalt, rather than into ſtone, or any other ſubſtance, ſeems very difficult to be comprehended. Others ſay, that being anxious for her daughters, who were married there, and turning about to ſee whether they followed her, ſhe ſaw the divine Shechina, or the majeſtic appearance of God, deſcending to deſtroy the place, and that this was the occaſion of her Metamorphoſis. This dream may perhaps be agreeable to a rabbinical head, and we therefore leave it to lull thoſe who are delighted with ſtupidity. Mohammed was no friend to the memory of this unhappy wife of Lot, for he has repreſented her as rebellious to her husband; and the expoſitors of the Koran were reſolved to exceed their maſter in defamation, for they tell us ſhe was in confederacy with the Sodomites, giving them to underſtand that her husband was diſtracted, and informing them when any ſtrangers come to lodge with him, by a ſignal of ſmoke in the day time, and of fire by night, or, according to others, by knocking at the wall, and crying, *give me ſome ſalt.*

Others who are more candid in their conſtructions of this affair, think the ſacred hiſtorian has not repreſented the fate ſhe met with, as a puniſhment for any crime ſhe had committed, but ſuppoſe it meerly accidental, as will be obſerved immediately.

The manner of her transformation, or death, has alſo been the ſubject of various conjectures. A commentator whoſe manuſcript works are in the French king's library and in that of the fathers of the oratory at Paris, lays down a general Maxim which he applies to this paſſage, namely, that in the tranſlation of ſeveral parts of the ſacred writings,

writings, the word *as*, or *like* ought to be ſupplied. Thus it is ſaid Gen. xvi. 12. That *Iſhmael will be a wild man*, but it is plain, according to this author, that it ſhould be there rendered, he will be *like* a wild man. Accordingly, it ſhould have been tranſlated that the wife of Lot became *as*, or *like* a pillar of ſalt. He thinks her body, being dried and hardened by the heat of the inflamed air, remain'd fix'd and immoveable upon the place, like a ſtatue, or pile of ſalt. See Rich. Simon, under the name of Sainjore, Bibl. Crit. T. 4. Let. 53. p. 417.

Monſieur Le Clerc departs much farther from the notion which the text of Moſes ſeems to offer at the firſt view; and declares, that the ſenſe of the hiſtorian is ſufficiently anſwer'd, by a ſuppoſition that Lot's wife died of grief, when ſhe caſt her eyes upon the plains of Sodom. Herman Witſius has oppos'd the opinion of this learned man, and we believe the reader will not be diſpleas'd with the ſubſtance of their diſpute, in the following compendium.

The firſt of theſe authors declares, it is much better to ſtrain the words of Moſes (which, however, continues he, we are not oblig'd to do in this place) than make him relate an abſurd ſtory. His antagoniſt exclaims againſt this propoſition, and ſays, it tends to make us ſhake off the yoke of faith, to place reaſon upon the throne; to give it the authority of deciding what is abſurd, and what is not, in the ſacred writings, and to diminiſh the number of thoſe miracles God has wrought in favour of religion, under pretence of allowing none, without an apparent neceſſity. But what neceſſity there was for transforming the wife of Lot into a pillar of ſalt, by an immediate miracle, or what part of religion is favour'd by ſuch a transformation, we muſt confeſs ourſelves incapable of diſcovering.

Monſieur Le Clerc aſſerts, that the word *ſalt* often implies perpetuity of time; and adds, that, in this ſenſe, an everlaſting covenant is called a *covenant of ſalt*, Num. xviii. 19. intimating, that as ſalt has a tendency to preſerve bodies from corruption, ſo that covenant ſhould always be render'd inviolable by the fidelity of the contracting parties. We are, therefore, to underſtand, according to this author, that when it is ſaid of Lot's wife, *ſhe became a pillar of ſalt*, no more is meant than that ſhe always continued in that ſtate of immobility, to which ſhe was then reduc'd. His adverſary replies, that tho' this criticiſm ſhould even be admitted, yet the whole phraſe, *She became a pillar of ſalt*, can never be brought to ſignify that ſhe was taken out of the world by a ſudden and unexpected death.

The former of theſe authors affirms, that it is uſual for the ſacred ſtile, as well as the prophane, to repreſent, in a metaphorical manner, perſons who were become immoveable, under the notion of a ſtone, or ſtatue; that, accordingly, it is ſaid, in the firſt book of Samuel, chap. xxv. ver. 37. *that when the wine was gone out of Nabal, his heart died within him, and he became as a ſtone.* In like manner, the fable relates, that Niobe, after her children were murder'd, was transform'd into a ſtone; which, according to Cicero, means no more than the ſtupifying ſilence into which her dejection had thrown her. But his oppoſer replies, that all theſe expreſſions are within the rules of a figurative ſtile; that no one who ever read them, could underſtand them literally: Whereas there is nothing like this in the words of Moſes, nothing that determines the reader to a metaphorical meaning, or that can induce him to admit of any other than a proper and literal ſignification.

This is the ſubſtance of the diſpute between Le Clerc and Witſius. But, without undertaking to pronounce upon the differences between thoſe two great men, we ſhall only obſerve, that if the opinions which the latter oppoſes are really miſtaken notions, as he pretends, yet they are ſuch as ſhew the penetrating genius, and profound learning, of him who conceiv'd them, and which every man is not capable of refuting with ſolidity.

Joſephus, indeed, expreſly declares, that he ſaw this pillar of ſalt. But he likewiſe declares, as poſitively, that Titus ſaw the ſabbatical river, in Syria. The paſſage, as we tranſlate it from the Greek, is as follows: *It preſents a copious ſtream to the view, when it flows, and is not deſtitute of rapidity in its progreſs. Its waters are afterwards exhauſted from its fountain, and a dry channel is viſible for the ſpace of ſix days. After which, it flows anew on the ſeventh day, as if it had never ſuſtain'd any change; and it is certain that the river was always ſubject to theſe viciſſitudes.* If Joſephus ſaw the ſtatue of ſalt with no more reality than Titus beheld the ſabbatical river, we believe there are not many who will be inclin'd to credit his evidence in that particular.

Some late commentators think there was no miraculous metamorphoſis in the caſe; but that ſhe either turned back, out of curioſity, to ſee the conflagration, and ſo periſhed, either in the dreadful ſhower, or by ſome poiſonous vapour; or elſe, that the horror of the ſight, when ſhe looked back, and beheld the terrifying deſtruction of a place ſhe had juſt quitted, ſtruck her ſtiff, and motionleſs, like a ſtatue; and that ſhe died of the fright.

Upon the whole, we are inclined to think, with the learned biſhop Patrick, that this unhappy woman, ſtanding ſtill too long, ſome of that dreadful ſhower overtook her, and wrapt her body in a ſheet of nitro-ſulphureous matter, which congeal'd into a cruſt around her, as hard as ſtone, and made her appear like a pillar of ſalt; her body being, as it were, candied in it.

As to ſome travellers who pretend they have ſeen this ſtatue; we are of opinion, tha they, as well as Joſephus, might be deceiv'd by ſome ar al people of that country, who were deſirous of profiting by their credulity; becauſe the more intelligent and credible travellers declare they never could ſee it.

Ver. 30. *And Lot went up out of Zoar*, &c.] It appears from hence, that this good man was very timorous, and had not ſo ſtrong a faith as his uncle Abraham. For he who had lately obtain'd a pardon for this place, becauſe he was apprehenſive that he ſhould not have time enough to get to the mountain; now forſakes it, probably for fear a new ſhower ſhould deſcend from heaven, and deſtroy it, becauſe the inhabitants continued unreform'd. If his fear to dwell in Zoar, proceeded from this cauſe, it was the more reaſonable, becauſe he might think, tho' God had ſpar'd them for the preſent, yet, they taking no warning from the calamity of their neighbours, would ſhortly periſh, like them. Accordingly, Theodoret, and others, think this city was afterwards deſtroy'd; of which, however, there is no certain record.

Ver. 32. *Come, let us make our father drink wine, and we will lie with him, that we may preſerve ſeed of our father.*] It cannot be denied that Lot, having follow'd Terah and Abraham, when God call'd the latter out of Chaldea, might thence ſuppoſe, that this heavenly vocation did ſeparate and diſtinguiſh him from the reſt of the poſterity of Shem, and gave him a right, as well Abraham, to claim the privilege of fulfilling the promiſe of the Meſſiah, or, at leaſt, to ſee it accompliſh'd in his poſterity. This we may infer, from the inceſt of his daughters, recorded in this chapter; and which, in any other view, preſents us with a monſtrous aſpect: But we conceive it to be a clear proof that they were ſtrongly poſſeſs'd with this hope, which their father had rais'd in them.

We are ſenſible ſome interpreters ſuppoſe, that they were induced to commit this inceſt, from a pious intention to preſerve mankind, as imagining, that as the deluge had drown'd every mortal, beſides Noah and his family, ſo the flames which deſtroy'd Sodom, had conſum'd all human race but their father and themſelves. But, indeed, it may be conſider'd as proceeding from a very different motive, the Jewiſh doctors plainly averring, that this was done by them, in hopes of bringing forth the promiſed redeemer.

And if we look upon this action of theirs, in this view, with reference to the promiſe of the Meſſiah, which was the grand object of the hopes of all thoſe who fear'd God; it is natural to conceive, that, conſidering their father, as one whom God had peculiarly choſen from amongſt the poſterity of Shem, to execute the promiſe of the Meſſiah; and ſeeing they had loſt their mother by an untimely death, they conceived themſelves, in ſome ſort, privileged to ſurprize their father, in the manner they did, and the rather, becauſe they were ſenſible, on the one hand, that none of the Canaanites, having any part in this capital bleſſing, could ever marry them, after God had ſo manifeſtly ſeparated, and called forth their father from amongſt them: And, on the other hand, ſuppoſing that God would not be offended at the irregularity of this action, in conſideration of the extremity to which they were then reduced.

There are three circumſtances which greatly confirm this remark, on the motive to their inceſtuous proceeding.

1. Thoy are repreſented to us as thoſe who had behaved themſelves very chaſtly amidſt the impurities of Sodom, and we likewiſe find they had no ſuch intentions as they now diſcover'd, till after the death of their mother.

2. We ſee them contriving the ſcheme together, and that in a matter which is naturally apt to ſeparate the neareſt friends, when the motive proceeds from a ſpirit of uncleanneſs: Nor indeed do we find that they repeated this inceſt.

3. They were ſo far from being aſhamed of an action, in itſelf ſo criminal, or concealing it from poſterity, that they gave ſuch names to the children born of this their inceſt, as might perpetuate and divulge the memory of their conduct; the one calling her ſon Moab, which ſignifies *born of my father*; and the other Ben-ammi, which ſignifies *the ſon of my people*, 'tis true this laſt appellation is not ſo plain an acknowledgement as the other, that this ſon was begotten by her father, but it intimates that he was the offspring of one of her own nation or kindred. The obſervations we have made are neceſſary, becauſe theſe two ſons became the heads of two great people, the Moabites, and the Ammonites, whoſe kingdoms laſted above 1300 years, and lived on the borders of the holy land, and were jealous of Abraham and his poſterity; pretending that he could not be choſen before Lot their father, who being the ſon of Abraham's elder brother, was to be conſidered as the firſt born of Terah, and they undoubtedly were apt to take it for granted, that if God brought Abraham out of Chaldea, and reſcued him from Ur, or the city conſecrated to Fire, he had, in a more peculiar manner, ſaved Lot from the conflagration of Sodom, by the miniſtry of angels; and that Abraham and Lot being equally deſcended from Terah, the right of accompliſhing the promiſe did equally appertain to them.

CHAP. XX.

1 *Abraham ſojourneth at Gerar,* 2 *denieth his wife, and loſeth her.* 3 *Abimelech is reproved for her in a dream.* 9 *He rebuketh Abraham,* 14 *Reſtoreth Sarah,* 16 *and reproveth her.* 17 *He is healed by Abrahams prayer.*

AND Abraham journeyed from thence toward the ſouth-country, and dwelled between Kadeſh and Shur, and ſojourned in Gerar.

2 And Abraham ſaid of Sarah his wife, She *is* my ſiſter: And Abimelech king of Gerar ſent and took Sarah.

3 But God came to Abimelech in a dream by night, and ſaid to him, Behold, thou *art but* a dead man, for the woman which thou haſt taken: for ſhe *is* a mans wife.

4 But Abimelech had not come near her: and he ſaid, LORD, wilt thou ſlay alſo a righteous nation?

5 Said he not unto me, She *is* my ſiſter? and ſhe, even ſhe herſelf ſaid, He *is* my brother: in the integrity of my heart, and innocency of my hands have I done this.

6 And God ſaid unto him in a dream, Yea, I know that thou didſt this in the integrity of thy heart; for I alſo withheld thee from ſinning againſt me: therefore ſuffered I thee not to touch her.

7 Now therefore reſtore the man *his* wife; for he *is* a prophet, and he ſhall pray for thee, and thou ſhalt live: and if thou reſtore *her* not, know thou that thou ſhalt ſurely die, thou, and all that *are* thine.

8 Therefore Abimelech roſe early in the morning, and called all his ſervants, and told all theſe things in their ears: and the men were ſore afraid.

9 Then Abimelech called Abraham, and ſaid unto him, What haſt thou done unto us? and what have I offended thee, that thou haſt brought on me and on my kingdom a great ſin? thou haſt done deeds unto me that ought not to be done.

10 And Abimelech ſaid unto Abraham, What ſaweſt thou, that thou haſt done this thing?

11 And Abraham ſaid, Becauſe I thought, Surely the fear of God *is* not in this place; and they will ſlay me for my wifes ſake.

12 And yet indeed *ſhe is* my ſiſter; *ſhe is* the daughter of my father, but not the daughter of my mother: and ſhe became my wife.

13 And it came to paſs, when God cauſed me to wander from my fathers houſe, that I ſaid unto her, This *is* thy kindneſs which thou ſhalt ſhew unto me; At every place whither we ſhalt come, ſay of me, He *is* my brother.

14 And Abimelech took ſheep, and oxen, and men-ſervants, and women-ſervants, and gave *them* unto Abraham, and reſtored him Sarah his wife.

15 And Abimelech ſaid, Behold, my land *is* before thee: dwell where it pleaſeth thee.

16 And unto Sarah he ſaid, Behold, I have given thy brother a thouſand *pieces* of ſilver: behold, he *is* to thee a covering of the eyes, unto all that *are* with thee, and with all *others*: thus ſhe was reproved.

17 ¶ So Abraham prayed unto God: and God healed Abimelech, and his wife, and his maid-ſervants; and they bare *children.*

18 For the LORD had faſt cloſed up all the wombs of the houſe of Abimelech, becauſe of Sarah Abrahams wife.

Ver. 1. *And Abraham —— ſojourned in* Gerar.] *Gerar* was, at that time, the metropolis of Paleſtine, and, as ſome compute it, not much above ſix miles from Mamre.

Ver. 2. *And Abraham ſaid of Sarah his wife, ſhe is my ſiſter; and Abimelech king of Gerar ſent and took Sarah.*] Neither the pregnancy nor advanced age of Sarah, had deprived her of all her beauty, and Abimelech ſaw charms enough in her, to invite her to his bed.

The name Abimelech ſignifies, *my father the king*, and it was the name of all the kings of Paleſtine, as Pharaoh was of the kings of Egypt.

Ver. 5.

Ver. 5. *Said he not unto me, ſhe is my ſiſter, and ſhe, even ſhe herſelf ſaid, he is my brother: In the integrity of my heart, and innocency of my hands have I done this.*] It appears, by this whole hiſtory of Abimelech, that he was a man of great vertue, and not an idolater, but a worſhipper of the true God. He was afraid, as became a good prince, leſt his people ſhould ſuffer upon his account, and declares that he did not take Sarah from Abraham, by any act of violence, but only with an innocent intention to eſpouſe her, ſince he had reaſon to think her the ſiſter of that Patriarch, by the confeſſion of them both.

Ver. 7. *Now therefore reſtore the man his wife, for he is a prophet*, &c.] This is the firſt time we meet with the word Nabi, a prophet: And Abraham is the firſt who is honoured with this name in Scripture. It ſignifies one familiar with God; and who might conſult him on all occaſions, and be authorized to declare, God's mind and will to others; and alſo prevail with him, by prayer, to beſtow a bleſſing upon them.

Ver. 12. *And yet indeed ſhe is my ſiſter; ſhe is the daughter of my father, but not the daughter of my mother.*] According to the Scripture language, ſhe might be conſidered as his ſiſter, ſince ſhe was the grand-daughter of his father, being the daughter of Haran, Abraham's elder brother; and ſuch perſons are frequently ſtiled, in the ſacred books, the children of their grandfathers.

It ſeems Terah had two wives, by one of whom he had Haran, the father of Lot and Sarah; and, by the other, Abraham. Sarah, therefore, was daughter to his brother, by the father's ſide, but not by his mother: And with ſuch a niece they thought it not unlawful then to marry. No regard being had to conſanguinity by the father's ſide (if we may believe R. Solomon Jarchi) before the law of Moſes, but only by the mother's.

The more received opinion, indeed, of the Hebrew doctors, is, as Mr. Selden obſerves, *l.* 5. *De Jure, N. & G. cap.* 2. that Sarah was really the daughter of Terah by his ſecond wife, and ſo Abraham's half ſiſter. And Said *Batrichides* informs us, in his Arabic hiſtory, that the name of Terah's firſt wife was Jona, and the name of his ſecond Tevitha; by whom he had Sarah: But there is no ſufficient authority for this conjecture.

Ver. 16. *And unto Sarah he ſaid, Behold, I have given thy brother a thouſand pieces of ſilver: Behold, he is to thee a covering of the eyes, unto all that are with thee, and with all other: Thus was ſhe reproved.*] There are few paſſages in the ſacred books, which have tortured the imagination of expoſitors more than this. Biſhop Patrick declares, that the Hebrew relative *hu* may refer either to the ſilver, and be tranſlated *this*; or to Abraham, and be rendered *he*, as it is by our tranſlators: If we make it relative to the former, then, continues that prelate, the ſenſe is, *I have given him that ſum of money to buy thee a veil, that all who converſe with thee here, or in any other country, may know thee to be a married woman.* Others interpret it thus: This money will be a covering to thine eyes, that is, a defence to thy modeſty, it being a teſtimony that Abimelech paid dear for taking thee into his houſe. Another author has obſerved, that there ſeems to be a double miſtake, in our Engliſh tranſlation, of Abimelech's ſpeech to Sarah: For, ſays he, it is plain, the king was purchaſing Abraham's friendſhip, and not quarrelling with him, or his wife; and Abraham had already juſtified himſelf and her, to the king's ſatisfaction. And therefore the word *nochahhath*, ſhould not have been tranſlated *rebuked*, or *reproved*, as it is by Kimki, and others, who think ſhe was blamed for the falſhood ſhe told. Pagninus renders it *erudivit ſe, i.e.* ſhe learned more wit; whereas, tho' it be generally tranſlated, *to reprove*, yet it often ſignifies *to ſearch*, or *enquire thoroughly into an affair*, till the truth be diſcovered. Abimelech, therefore, according to this author, means no more, than that ſhe is acquitted after a full hearing: And the Chaldee paraphraſe hath tranſlated it accordingly. The ſame writer further obſerves, that the other miſtake, in our tranſlation, is Abraham's being ſaid to be a covering to her eyes; whereas the king ſeems to ſpeak of the thouſand pieces of ſilver which he gave them, as a token of their juſtification, the veil being always a ſymbol of womens modeſty.

We have carefully examined all theſe expoſitions of the paſſage under conſideration, and cannot conceive any of them adequate to the true meaning of the ſacred hiſtorian; at leaſt we think the preſent of a thouſand pieces of ſilver was ſo far from being a demonſtration that the chaſtity of Sarah had not been violated by Abimelech, that the people of that age might rather be apt to deem it a gratuity for the favours ſhe had granted him; for there is certainly no natural connection between the gift and her innocence. As to her being rebuked by the king, it ſeems to be very conſiſtent with the circumſtances of that tranſaction; that prince had ſufficient reaſon to be diſpleaſed with Abraham and Sarah, for their diſingenuous concealment of the true relation between them, becauſe it had created in him an inclination to eſpouſe her, in conſequence of which, the Deity had afflicted him and his family with a ſevere indiſpoſition of body. Tho' he afterwards acknowledged that what Abimelech had done, was altogether in the integrity of his heart, and without any criminal intention of invading the property of any man.

Theſe conſiderations incline us, therefore, to think our tranſlation very expreſſive of the ſacred hiſtorian's meaning; and we will now venture to paraphraſe this 16th verſe in the following manner: Behold, I have given thy brother a thouſand pieces of ſilver, to make him ſome reparation for the diſquietude he has ſuſtained by my conduct, tho' I never intended to offer him the leaſt injury, nor ſhould ever have entertain'd a thought of taking you to my bed, had you ſincerely acquainted me that he was your husband. I am ſenſible that he is a good man, and that his piety will always protect you from the violation of your chaſtity, ſince God himſelf condeſcends to interpoſe in his favour. Were he not a man of ſo much virtue, you could derive but little ſecurity from your own diſpoſition, ſince you did not diſcover any repugnance to gratify my deſires of eſpouſing you; and therefore your eſcaping the diſhonour you was in danger of incurring by your prevarication with me, is to be aſcribed to his ſanctity of mind, which ſecures you from the conſequences of any paſſion your beauty may kindle in other men, as effectually as if the amiableneſs of your perſon were always to be concealed, by a veil, from their view.

CHAP. XXI.

1 Iſaac is born: 4 he is circumciſed. 6 Sarahs joy. 9 Hagar and Iſhmael are caſt forth. 15 Hagar in diſtreſs. 17 The angel comforteth her. 22 Abimelechs covenant with Abraham at Beer-ſheba.

AND the LORD viſited Sarah as he had ſaid, and the LORD did unto Sarah as he had ſpoken.

2 For Sarah conceived, and bare Abraham a ſon in his old age, at the ſet time of which God had ſpoken to him.

3 And Abraham called the name of his ſon that was born unto him, whom Sarah bare to him, Iſaac.

4 And Abraham circumciſed his ſon Iſaac, being eight days old, as God had commanded him.

5 And Abraham was an hundred years old, when his ſon Iſaac was born unto him.

6 ¶ And Sarah ſaid, God hath made me to laugh, *ſo that* all that hear will laugh with me.

7 And ſhe ſaid, Who would have ſaid unto Abraham, that Sarah ſhould have given children ſuck? for I have born *him* a ſon in his old age.

8 And the child grew, and was weaned: and Abraham made a great feaſt the *ſame* day that Iſaac was weaned.

9 ¶ And

9 ¶ And Sarah ſaw the ſon of Hagar the Egyptian, which ſhe had born unto Abraham, mocking.

10 Wherefore ſhe ſaid unto Abraham, Caſt out this bond-woman, and her ſon: for the ſon of this bond-woman ſhall not be heir with my ſon, *even* with Iſaac.

11 And the thing was very grievous in Abrahams ſight, becauſe of his ſon.

12 ¶ And God ſaid unto Abraham, Let it not be grievous in thy ſight, becauſe of the lad, and becauſe of thy bond-woman; in all that Sarah hath ſaid unto thee, hearken unto her voice: for in Iſaac ſhall thy ſeed be called.

13 And alſo of the ſon of the bond-woman will I make a nation, becauſe he *is* thy ſeed.

14 And Abraham roſe up early in the morning, and took bread, and a bottle of water, and gave *it* unto Hagar (putting *it* on her ſhoulder) and the child, and ſent her away: and ſhe departed, and wandred in the wilderneſs of Beer-ſheba.

15 And the water was ſpent in the bottle, and ſhe caſt the child under one of the ſhrubs.

16 And ſhe went, and ſat her down over againſt *him*, a good way off, as it were a bow-ſhot: for ſhe ſaid, Let me not ſee the death of the child. And ſhe ſat over againſt *him*, and lift up her voice, and wept.

17 And God heard the voice of the lad: and the angel of God called to Hagar out of heaven, and ſaid unto her, What aileth thee, Hagar? fear not; for God hath heard the voice of the lad where he *is*.

18 Ariſe, lift up the lad, and hold him in thine hand: for I will make him a great nation.

19 And God opened her eyes, and ſhe ſaw a well of water: and ſhe went and filled the bottle of water, and gave the lad to drink.

20 And God was with the lad, and he grew, and dwelt in the wilderneſs, and became an archer.

21 And he dwelt in the wilderneſs of Paran: and his mother took him a wife out of the land of Egypt.

22 ¶ And it came to paſs at that time, that Abimelech, and Phicol the chief captain of his hoſt ſpake unto Abraham, ſaying, God *is* with thee in all that thou doeſt.

23 Now therefore ſwear unto me here by God, that thou wilt not deal falſly with me, nor with my ſon, nor with my ſons ſon: *but* according to the kindneſs that I have done unto thee, thou ſhalt do unto me, and to the land wherein thou haſt ſojourned.

24 And Abraham ſaid, I will ſwear.

25 And Abraham reproved Abimelech becauſe of a well of water, which Abimelechs ſervants had violently taken away.

26 And Abimelech ſaid, I wot not who hath done this thing: neither didſt thou tell me, neither heard I *of it* but to day.

27 And Abraham took ſheep and oxen, and gave them unto Abimelech: and both of them made a covenant.

28 And Abraham ſet ſeven ew-lambs of the flock by themſelves.

29 And Abimelech ſaid unto Abraham, What mean theſe ſeven ew-lambs, which thou haſt ſet by themſelves?

30 And he ſaid, For *theſe* ſeven ew-lambs ſhalt thou take of my hand, that they may be a witneſs unto me, that I have digged this well.

31 Wherefore he called that place Beer-ſheba: becauſe there they ſware both of them.

32 Thus they made a covenant at Beer-ſheba: then Abimelech roſe up, and Phicol the chief captain of his hoſt, and they returned into the land of the Philiſtines.

33 ¶ And *Abraham* planted a grove in Beer-ſheba, and called there on the name of the LORD, the everlaſting God.

34 And Abraham ſojourned in the Philiſtines land many days.

Ver. 1. *And the Lord viſited Sarah as he had ſaid*, &c.] The time for the accompliſhment of the great promiſe being come, ſhe that was barren brought forth; and an old man, of a hundred years of age, finds himſelf the father of a ſon, whom he circumciſed, according to the command of God, and gave him the name of Iſaac, which ſignifies *laughter*; becauſe Sarah, when he came into the world, ſaid, *God hath made me to laugh*, &c. or greatly to rejoice, as it might be render'd.

Ver. 8. *And the child grew, and was weaned.*] It is not eaſy to determine how long they gave ſuck in thoſe days; and the ancient Hebrews are divided about it: Some holding that Iſaac was weaned at the age of five; others, not till the end of twelve years; and ſome, at the end of twenty-four months. But if we may judge by what the mother of the young Maccabee ſaid to him, (Maccab. vii. 27.) *My ſon, remember I have ſuckled thee three years*, that time will appear moſt probable.

Ver. 9. *And Sarah ſaw the ſon of Hagar the Egyptian, which ſhe had born unto Abraham, mocking.*] The birth of Iſaac was, undoubtedly, a mortification both to Hagar and her ſon Iſhmael, and ſhe might, probably ſpirit him up, to treat the young heir with ſome contemptuous indignity, when the great feſtival of his circumciſion was celebrating; at leaſt his conduct, on this occaſion, conſiſted in ſomething more than meer deriſion, ſince the great Apoſtle St. Paul calls its perſecution, Gal. iv. 29. And it muſt be remember'd that Iſhmael, according to the angels prediction, in the ſixteenth chapter of this book, v. 29. was to be a fierce and cruel man, and conſequently could not but begin to diſcover ſome indications of his ſavage diſpoſition, to the ſon of Sarah, who had ſupplanted him from the hopes

hopes he had entertained while Abraham had no child but himſelf.

Ver. 14. *And Abraham roſe up early in the morning, and took bread, and a bottle of water, and gave it unto Hagar (putting it on her ſhoulder,)* &c.] It may ſeem difficult to conceive, how Abraham, ſo rich as he was, and ſo very fond of this unfortunate mother and child, ſhould ſend them away, without any attendance; and with ſuch ſlender proviſions. To ſay, that theſe words of Moſes, *bread and water*, comprehend every accommodation neceſſary for Hagar and Iſhmael, is to arraign the credit of this hiſtory, which informs us, That both the mother and child were in danger of periſhing by hunger and thirſt, in the wilderneſs. Perhaps Sarah, amidſt her reſentment at Iſhmael's behaviour to her ſon, might prevail upon Abraham to act in this manner; and he might be the more inclinable to comply with her importunity, becauſe he was authorized by God himſelf to hearken unto her voice, ver. 12. and the Deity added, that he would make a nation of the ſon of the bond-woman, becauſe he was Abraham's ſeed. From which the patriarch might infer, that neither Hagar, nor her ſon, would be left deſtitute of the providential care of that God, who never fails to accompliſh all his promiſes in their due ſeaſon. Mr. Le Clerc conjectures, that Abraham did not ſend Hagar and her ſon, to ſeek their fortunes with nothing but a loaf of bread, and a bottle of water; but that he directed her to abide at a certain well, whither he would ſend her proper accommodations, fearing perhaps to diſoblige Sarah, in caſe he had then done what he thought neceſſary on that occaſion. But that Hagar miſtaking the place, and the water failing, Iſhmael and ſhe were reduced to the unhappy condition repreſented in this chapter. But being afterwards ſupplied by Abraham, they ſettled in the wilderneſs of Paran, and lived proſperouſly enough. We think this opinion not improbable.

Ver. 20. *And God was with the lad, and he grew, and dwelt in the wilderneſs, and he became an archer.*] He grew an expert hunter, and handled the bow with dexterity. Am. Marcellinus (L. xiv.) tells us, that the Saracens, who were of the poſterity of Iſhmael, never ſet their hands to the plough, but got their living, for the moſt part, by the bow. Their diet was veniſon, and ſuch wild fowl as the wilderneſs afforded, together with herbs and milk.

Ver. 21. *And he dwelt in the wilderneſs of Paran.*] This wilderneſs, in the large acceptation of the word, ſeems to have denoted all the deſart and mountainous tract lying between the wilderneſs of Shur, weſtward, or towards Egypt; and mount Seir, or the land of Edom, eaſtward, and between the land of Canaan, to the north, and the red Sea, to the ſouth. In this ſenſe it ſeems to have comprehended the wilderneſs of Sin, and the wilderneſs of Sinai, as alſo the adjoining tract, wherein lay Kibroth-hattaavah, and Hazeroth; and in this ſenſe we may underſtand that paſſage in Deut. i. 19. where it is ſaid, *When we departed from Horeb, we went thro' all that great and terrible wilderneſs, which you ſaw by the way of the mountain of the Amorites.* Where by *that great and terrible wilderneſs*, is probably to be underſtood the wilderneſs of Paran, in its larger acceptation. For, in a ſtricter ſenſe, it ſeems not to have been ſo great and terrible a wilderneſs, namely, as it is taken to denote, more peculiarly, that part of the deſart of ſtony Arabia, which lies between mount Sinai, and Hazeroth to the weſt, and mount Seir, to the eaſt. And ſince we find a city in theſe parts, near the red Sea, called Pharan; it may be probably ſuppoſed, that the wilderneſs of Paran took its denomination from it.

And his mother took him a wife out of the land of Egypt.] The Jewiſh doctors ſay, he had two wives, whoſe names were Aiſach, and Phatimah: The firſt of which received Abraham churliſhly, when he went to viſit his ſon; and therefore he put her away, and took the other, who proved more obliging, when the patriarch made a ſecond journey thither: Which tho' it has the air of a fiction, yet in all probability, he might ſometimes have the curioſity to ſee how his ſon lived, and Iſhmael might ſometimes wait upon him, for we cannot think they were ſo unnatural as never to have any correſpondence with each other: Eſpecially ſince we read that Iſhmael, as well as Iſaac, took care of Abraham's funeral, chap. xxx. 19.

Ver. 22. *And it came to paſs at that time, that Abimelech and Phicol, the chief captain of his hoſt ſpake unto Abraham,* &c.] It is evident, by this paſſage, that Abraham ſtill lived not far from Gerar: And God had bleſſed him with ſo much proſperity, that Abimelech and his ſubjects began to be apprehenſive he would ſoon become potent enough to moleſt them, if he ſhould happen to entertain any ſuch deſign. For the prevention of which, he propoſed an alliance between himſelf and Abraham; and to which the patriarch agreed.

Ver. 25. *And Abraham reproved Abimelech becauſe of a well of water, which Abimelech's ſervants had violently taken away.*] In that thirſty ſoil, a well of excellent water muſt have been extremely valuable, Abraham therefore had ſufficient reaſon to complain of his being diſpoſſeſſed of ſo uſeful a property, and to inſiſt upon a reſtitution, previous to the alliance propoſed by Abimelech.

Ver. 33. *And Abraham planted a grove in Beerſheba,* &c.] That he intended this plantation for a place of prayer, is evident from the following words, *and called there on the name of the Lord.* Groves were conſecrated to religion, even in the early ages of the world; and Servius obſerves, in his notes on the 9th Æneid; *nunquam eſt lucus ſine religione*, there never was a grove without religion.

From hence ſome think the cuſtom of planting groves was derived into all the Gentile world, who ſo profaned them, by Idols and other abominations, that God commanded them, by the law of Moſes, to be cut down.

CHAP. XXII.

1 *Abraham is tempted to offer Iſaac:* 3 *He giveth proof of his faith and obedience:* 11 *The angel ſtayeth him.* 13 *Iſaac is exchanged with a ram.* 14 *The place is called Jehovah-jireh.* 15 *Abraham is bleſſed again.* 20 *The generation of Nahor unto Rebekah.*

AND it came to paſs after theſe things, that God did tempt Abraham, and ſaid unto him, Abraham. And he ſaid, Behold, *here* I *am.*

2 And he ſaid, Take now thy ſon, thine only *ſon* Iſaac, whom thou loveſt, and get thee into the land of Moriah; and offer him there for a burnt-offering upon one of the mountains which I will tell thee of.

3 ¶ And Abraham roſe up early in the morning, and ſaddled his aſs, and took two of his young men with him, and Iſaac his ſon; and clave the wood for the burnt-offering, and roſe up, and went unto the place of which God had told him.

4 Then on the third day Abraham lift up his eyes, and ſaw the place afar off.

5 And Abraham ſaid unto his young men, Abide you here with the aſs; and I and the lad will go yonder and worſhip, and come again to you.

6 And Abraham took the wood of the burnt-offering, and laid *it* upon Iſaac his ſon; and he took the fire in his hand, and a knife: and they went both of them together.

7 And Iſaac ſpake unto Abraham his father, and ſaid, My father; and he ſaid, Here *am* I, my ſon. And he ſaid, Behold

the fire and the wood: but where is the lamb for a burnt-offering?

8 And Abraham ſaid, My ſon, God will provide himſelf a lamb for a burnt-offering: ſo they went both of them together.

9 And they came to the place which God had told him of, and Abraham built an altar there, and laid the wood in order, and bound Iſaac his ſon, and laid him on the altar upon the wood.

10 And Abraham ſtretched forth his hand, and took the knife to ſlay his ſon.

11 And the angel of the LORD called unto him out of heaven, and ſaid, Abraham, Abraham. And he ſaid, Here *am* I.

12 And he ſaid, Lay not thine hand upon the lad, neither do thou any thing unto him: for now I know that thou feareſt God, ſeeing thou haſt not withheld thy ſon, thine only *ſon* from me.

13 And Abraham lifted up his eyes, and looked, and behold, behind *him* a ram caught in a thicket by his horns: and Abraham went and took the ram, and offered him up for a burnt-offering, in the ſtead of his ſon.

14 And Abraham called the name of that place Jehovah-jireh: as it is ſaid *to* this day, In the mount of the LORD it ſhall be ſeen.

15 ¶ And the angel of the LORD called unto Abraham out of heaven the ſecond time,

16 And ſaid, By my ſelf have I ſworn, ſaith the LORD, for becauſe thou haſt done this thing, and haſt not withheld thy ſon, thine only *ſon*:

17 That in bleſſing I will bleſs thee, and in multiplying I will multiply thy ſeed as the ſtars of the heaven, and as the ſand which *is* upon the ſea ſhore: and thy ſeed ſhall poſſeſs the gate of his enemies;

18 And in thy ſeed ſhall all the nations of the earth be bleſſed: becauſe thou haſt obeyed my voice.

19 So Abraham returned unto his young men, and they roſe up, and went together to Beer-ſheba, and Abraham dwelt at Beer-ſheba.

20 ¶ And it came to paſs after theſe things, that it was told Abraham, ſaying, Behold Milcah, ſhe hath alſo born children unto thy brother Nahor;

21 Huz his firſt born, and Buz his brother, and Kemuel the father of Aram,

22 And Cheſed, and Hazo, and Pildaſh and Jidlaph, and Bethuel.

23 And Bethuel begat Rebekah: theſe eight Milcah did bear to Nahor Abraham's brother.

24 And his concubine, whoſe name *was* Reumah, ſhe bare alſo Tebah, and Gaham, and Thahaſh, and Maachah.

Ver. 1. *And it came to paſs after theſe things that God did tempt Abraham*, &c.] We muſt leave out of this expreſſion, every thing that is odious in the ſenſe of it, when we apply it to God. To *tempt*, ſometimes ſignifies, to lead a perſon into a crime; but, in this ſenſe God never tempteth any man; and as he has an eternal averſion to evil, it would be blaſphemy to affirm, or ſuppoſe, that he can poſſibly ſeduce any of his creatures into the commiſſion of it. But to tempt ſignifies alſo, *to try a man*, and in this ſenſe God may be ſaid *to tempt men*; ſometimes in his wrath, and ſometimes in love. When, by an effect of his juſtice, he leaves men to themſelves; when he permits them to fall, as a puniſhment for their abuſe and miſapplication of the faculties he beſtowed upon them, and ſuffers them to be betray'd into ſin and error, in vengeance for their willful inattention to the dictates of virtue and right reaſon; then it is, that he tempts them in his wrath. But when he permits his children to be involved in any dangers, from which he can extricate them with honour to his attributes, and when, in order to render their virtue more amiable and conſpicuous, and to crown their perſeverance, in an arduous courſe of integrity; he at any time ſuffers thoſe virtues to be aſſaulted, and that integrity to be attended with any diſcouraging circumſtances, then it is that he tempts them *in his love*; and thus he tempted Abraham.

Ver. 2. *And he ſaid, take now thy ſon, thine only ſon Iſaac, whom thou loveſt, and get thee into the land of Moriah; and offer him there for a burnt offering, upon one of the mountains which I will tell thee of.*] What a dreadful gradation is this! It looks as if the Deity had intended to aggravate the ſeverity of the command, by the manner in which he utters it. This is one of the moſt violent conflicts in which human creature can well be engaged, and it would be natural for a man to have recourſe to every conſideration that could poſſibly ſoften and mitigate ſuch an order: Abraham might have been induced by ſeeming reaſon, and ſpecious arguments, to have heſitated in his obedience to the divine command. Nature it ſelf might have been oppoſed againſt its execution, that endearing nature which unites a father and his child by the moſt tender bands. There might likewiſe have been oppoſed, an appearing contradiction, between this command, and the former promiſe, and Abraham might have ſaid to himſelf. O my ſoul! that art now ſo diſtreſſed and ſtraiten'd, how canſt thou underſtand in a literal ſenſe, the command thou haſt ſo lately received! How canſt thou, on the one hand, perſuade thy ſelf, that the promiſes of God are faithful, when he ſeems to ſelect thee as the inſtrument of their fruſtration! And how canſt thou believe, that Iſaac will be the ſolace of thine old age, when thou art compelled to make him the unhappy cauſe of thy greateſt affliction! By what means can this promiſed ſeed become as numerous as the ſtars in the firmament, when thou thy ſelf art called to ſacrifice with Iſaac, upon the ſame altar, all the nations that were to ſpring from his loins!

Abraham triumphed over all theſe conſiderations and difficulties; the faithful Patriarch believed and obeyed. He had enjoyed a late experience of the goodneſs of God, when he interceded for Sodom, and was permitted to argue from the divine juſtice in that caſe But he had likewiſe a full knowledge of the Goſpel diſpenſation; *he ſaw the day of Chriſt and was glad*, John viii. 56. and St. Paul aſſures us, that the Goſpel was preached unto Abraham, Gal. iii. 8. He knew that the Meſſias was to be born and ſuffer; he was ſenſible, that all ſacrifices were types of the ſacrifice of Chriſt; he knew that the birth of Iſaac was typical of the Redeemer's; and he likewiſe ſuppoſed, that God call'd him to be made a type of his death; and firmly believed, that he ſhould receive him again from the dead, as a type of his reſurrection. *By faith Abraham, when he was tried, offered up Iſaac; and he that had received the promiſes, offer'd up his only begotten ſon, of whom it was ſaid, that in Iſaac, ſhall thy ſeed be called: accounting that God was able*

to

G. Hoet del. Hon. Fletcher Sculp

Abraham, lay not thine hand on the Child.

to raiſe him up even from the dead; from whence alſo he received him in a figure. Heb. xi. 17.

The readineſs of Abraham's obedience, is a demonſtration that God revealed himſelf to the faithful of the firſt ages, in ſuch a manner as left them no room to doubt that he ſpoke to them. The law which obliged Abraham to be careful for the preſervation of his ſon, in whom all the divine promiſes concenter'd, might have prevailed over a ſuſpicious and uncertain revelation; but the moment he was convinced, that God himſelf commanded the immolation of Iſaac, he prepared himſelf for obedience, and reſolved that faith ſhould triumph over nature.

Ver. 7. *And Iſaac ſpake unto Abraham his father, and ſaid, My father: and he ſaid, Here am I, my ſon: And he ſaid, behold the fire and the wood: but where is the lamb for a burnt offering?*] Nothing but the heart can be a comment on theſe words: one muſt be a father; one muſt be a tender father; one muſt have an only ſon; one muſt ſuppoſe one ſelf preparing to ſlay him, in order to be truly ſenſible of the pathetic energy of this queſtion, and the impreſſion it created in the ſoul of Abraham.

Ver. 11. *And he ſaid, lay not thine hand on the lad,* &c.] In one moment the victim would have been ſmitten, had not God interpoſed for his preſervation.

For now I know that thou feareſt God ſeeing thou haſt not withheld thy ſon, thine only ſon from me.] Theſe words *from me,* do not ſignify that Abraham ſacrificed his ſon to an angel; we may therefore ſupply theſe words, *ſaith the Lord,* and tho' we are not allowed to make ſuch kinds of ſupplement in paſſages where we find nothing to authorize us therein; yet we think we have a right to do it here, becauſe the angel himſelf makes uſe of this expreſſion, *ſaith the Lord,* in the 16th verſe.

Ver. 16. *By my ſelf have I ſworn ſaith the Lord,* &c.] God inlarged his mercies to Abraham proportionable to his obedience; and this is apparent in this great and laſt trial, which was rewarded by the ratification of God's former promiſe, or covenant, by a moſt ſolemn oath: beſide, the promiſe is now couched in more affectionate language; *in bleſſing I will bleſs thee,* &c.

Ver. 20. —— *Milcah hath born children,* &c.] The following genealogy is ſet down, to ſhew whence Rebekah the wife of Iſaac was deſcended.

Ver. 21. *Huz his firſt born,* &c.] There were two others of this name, one the ſon of Aram ch. x. 23. another of the poſterity of Eſau, ch. xxxvi. 28. But this Uz here mentioned, is he from whom Job deſcended, whoſe country was called Auſitis (ſo the Septuagint tranſlate Uz) and his poſterity called Auſitæ, by Ptolemy, and they were a people of Arabia Deſerta, near Chaldea, not far from Babylon.

And Buz his brother.] From whom was deſcended Elihu the Buzite, Job. xxxii. 2. whoſe tribe was ſeated in the ſame country, or in ſome adjacent part.

Ver. 22. *And Cheſed.*] He was the father of the Chaldeans (according to Biſhop Patrick) who are called Chaſdim in Scripture from this Cheſed; where the reſt, whoſe names were Hazo, Pildath, and Jidlap, ſettled, or whether they had any poſterity, is uncertain.

Ver. 24. *And his concubine,* &c.] This was not a name of infamy in thoſe early ages, but ſignified a wife who was not the miſtreſs of the family, but only taken into it in order to increaſe it by her children.

CHAP. XXIII.

1 *The age and death of Sarah.* 3 *The purchaſe of Machpelah,* 19 *where Sarah was buried.*

AND Sarah was an hundred and ſeven and twenty years old: *theſe were* the years of the life of Sarah.

2 And Sarah died in Kirjath-arba; the ſame *is* Hebron in the land of Canaan: and Abraham came to mourn for Sarah, and to weep for her.

3 ¶ And Abraham ſtood up from before his dead, and ſpake unto the ſons of Heth, ſaying,

4 I *am* a ſtranger and a ſojourner with you: give me a poſſeſſion of a burying-place with you, that I may bury my dead out of my ſight.

5 And the children of Heth anſwered Abraham, ſaying unto him,

6 Hear us, my lord; thou *art* a mighty prince amongſt us; in the choice of our ſepulchres bury thy dead: none of us ſhall withhold from thee his ſepulchre, but that thou mayeſt bury thy dead.

7 And Abraham ſtood up, and bowed himſelf to the people of the land, *even* to the children of Heth.

8 And he communed with them, ſaying, If it be your mind that I ſhould bury my dead out of my ſight, hear me, and intreat for me to Ephron the ſon of Zohar:

9 That he may give me the cave of Machpelah, which he hath, which *is* in the end of his field; for as much money as it is worth he ſhall give it me, for a poſſeſſion of a burying-place amongſt you.

10 And Ephron dwelt amongſt the children of Heth. And Ephron the Hittite anſwered Abraham in the audience of the children of Heth, *even* of all that went in at the gates of his city ſaying,

11 Nay, my lord, hear me: the field give I thee, and the cave that *is* therein, I give it thee; in the preſence of the ſons of my people give I it thee: bury thy dead.

12 And Abraham bowed down himſelf before the people of the land.

13 And he ſpake unto Ephron in the audience of the people of the land, ſaying; But if thou *wilt give it,* I pray thee hear me: I will give thee money for the field; take *it* of me, and I will bury my dead there.

14 And Ephron anſwered Abraham ſaying unto him,

15 My lord, hearken unto me: the land *is worth* four hundred ſhekels of ſilver; what *is* that betwixt me and thee? bury therefore thy dead.

16 And Abraham hearkned unto Ephron, and Abraham weighed to Ephron the ſilver, which he had named in the audience of the ſons of Heth, four hundred ſhekels of ſilver, currant *money* with the merchant.

17 ¶ And the field of Ephron, which *was* in Machpelah, which *was* before Mamre, the field and the cave which *was* therein, and

and all the trees that *were* in the field, that *were* in all the borders round about, were made ſure

18 Unto Abraham for a poſſeſſion in the preſence of the children of Heth, before all that went in at the gate of his city.

19 And after this, Abraham buried Sarah his wife in the cave of the field of Machpelah, before Mamre: the ſame *is* Hebron in the land of Canaan.

20 And the field and the cave that *is* therein were made ſure unto Abraham, for a poſſeſſion of a burying-place, by the ſons of Heth.

Ver. 2. *And Sarah died in Kirjath-arba.*] As all temporal felicity has its appointed period, and is frequently ſucceeded by ſorrow; we may ſuppoſe Abraham to have been deeply affected at the death of Sarah, the endearing partner of his conjugal happineſs, and the faithful companion of his travels. This afflictive diſpenſation of providence happened about twelve years after he had rendered his faith ſo illuſtrious at mount Moriah

The ſame is Hebron.] It has been objected, that theſe words could not be written by Moſes, becauſe it appears by the book of Judges, ch. i. ver. 10. that this city was called Hebron long after the time of that great law-giver; and the conſideration of that paſſage has induced ſome interpreters to ſuppoſe that this expreſſion, *the ſame is Hebron*, is a gloſs that was added to the Moſaic text, ſeveral years after it was penn'd by the ſacred hiſtorian. Since, according to them, this city was call'd Kirjath-arba, as long as the Canaanites were in poſſeſſion of Paleſtine, and did not receive the name of Hebron, till it became the portion of the grandſon of Caleb.

To this we anſwer, that nothing can be more ſuſpicious and uncertain, than the criticiſms that are founded on the names of places; ſince it is evident, that there are ſeveral perſons and places in the ſacred Scripture, which are called by the ſame name. And therefore it is very eaſy for perſons to be miſtaken in their conjectures on this article. Thus there are two Gideons, one mentioned in the book of Numbers, and the other of the tribe of Manaſſeh, who delivered and judged Iſrael. There are, likewiſe, two Dans, the one a city, and the other a ſource of the river Jordan. There are, alſo, two Eglons, one a city, mentioned in the 10th chapter of Joſhua, and the other a king of the Moabites. It is likewiſe certain, that there were two Hebrons, one the grand-child of Levi, and the head of the Hebronites; and the other a deſcendant from Caleb: Which is a ſufficient proof that perſons ought to be cautious of deriving bold conſequences from the proper names that occur in Scripture.

The objectors to this paſſage, are pleaſed to ſuppoſe, without alledging the leaſt proof, that Kirjath-arba received the name of Hebron from the grandſon of Caleb; but it would have been decent in them to have advanced ſuch a propoſition, with better evidence than they have been pleaſed to afford us: For the firſt chapter of Chronicles, from whence they pretend to derive their ſuppoſition, preſents us with nothing that has any tendency to corroborate ſuch an aſſertion. We may add, too, that the ſacred books mention a valley of Hebron, and likewiſe take notice of a mountain and a city of the ſame name; and it is remarkable, that the king of Hebron was one of thoſe princes who are recorded to have been vanquiſhed by Joſhua. Why, therefore, might not his territories give the name of Hebron to the city which was anciently called Kirjath-arba?

And Abraham came to mourn for Sarah.] Sarah is ſaid to die at Arba, and yet no previous mention is made of Abraham's removal, from Beerſheba, thither; and it is only recorded, that he came to this place to mourn for her. Some, therefore, are of opinion, that they might be parted on ſome occaſion, and that Sarah went to Arba, while her husband continued in his old place of reſidence. Others, not being able to reconcile themſelves to ſuch a ſeparation, imagine, he only came from his own tent into that of Sarah; for they had ſeparate tents.

The great age of Sarah was a ſufficient cauſe of her death, without making it neceſſary to have recourſe to doubtful or fabulous ſtories on that ſubject. Some Rabbins have advanced, that ſhe died of grief, at the news of the ſacrifice of Iſaac; and, to render that circumſtance the more extraordinary, they are pleaſed to acquaint us, that the devil, to revenge himſelf, becauſe Iſaac did not die by the knife of the patriarch, told Sarah that this dear ſon was actually ſacrificed.

The age of Sarah, at her death, is related as a peculiar honour to her memory, ſince the years of any other woman are not recorded in the books of Scripture. We have many proofs of her fidelity, obedience, and other conjugal virtues, from the hiſtory of her life; and the apoſtle Peter gives her very juſt commendations, 1 Ep. iii. 6. ſo that as ſhe was full of years, bleſſed with a ſon, in a peculiar manner, from the favour of God, and wanted nothing which a reaſonable mind could require, we may well conclude that her conduct was pleaſing to the Deity, and ſhe worthy of being called the mother of the faithful, as Abraham was the father.

Ver. 4. *I am a ſtranger and a ſojourner with you: give me a poſſeſſion of a burying-place with you, that I may bury my dead out of my ſight.*] One would imagine, that this paſſage could not need any explication; and yet ſome commentators have gravely debated the queſtion, why Abraham deſired to bury *his dead*, expreſſing the ſame in the maſculine gender, as it is in the original, and not in the feminine? They have been even divided into different opinions on this article, ſome affirming, that *my dead*, in the maſculine gender, implied, my dead wife; and, to prove it, they cite St. Auſtin, who maintains, that the text ought to be underſtood in that ſenſe. Others pretend, that this expreſſion ſignifies, *my dead corpſe*; and thereupon quote Vatablus, who entertained that opinion. Such is the ſpirit of mankind, that, in their expoſitions of Scripture, they often expatiate into diſcuſſions upon matters that have no relation to our happineſs and duty, and amuſe themſelves and others with fanciful conjectures, that rather tend to depreciate, than promote the reſpect due to thoſe divine and venerable books.

Ver. 6. *Hear us my Lord; thou art a mighty prince amongſt us*, &c.] The manner in which the Hittites anſwered Abraham, ſhews, that tho' he had no land among them, yet he had great riches, and was univerſally eſteem'd by them. *Thou art a prince of God among us*, for ſo it is in the original. 'Tis true, the title of prince ought not here to be underſtood in ſo large an extent, as it was in the following ages; tho' the Septuagint have tranſlated it, *thou art a mighty king*. But we may, however, infer from the expreſſion us'd by theſe perſons, that the patriarch was one of the greateſt men among the Canaanites. Trogus Pompeius ſays, that Abraham and Iſrael were kings.

In the choice of our ſepulchres bury thy dead.] Perhaps it was then eſtabliſh'd, by a law of hoſpitality, that the natural inhabitants of a country ſhould receive, into their own burying-places, ſuch ſtrangers as died among them.

Ver. 9. *That he may give me the cave of Machpelah.*] Machpelah, in Hebrew, ſignifies *double*; whence it is ſuppos'd by ſome, that there was a cave within another, or two or more contiguous to each other, in one of which Sarah was buried, and Abraham, afterwards, in the other. Others think it is the name of the field, and that it ſhould be render'd, *the cave which is in Machpelah*. Calmet tells us of a perſon well skill'd in the Arabic, who ſays that the word Machpelah, in that language, ſignifies ſhut, or walled up; it being cuſtomary to wall up theſe tombs, to prevent robbers from ſheltering themſelves therein.

If we might believe the accounts of ſome credulous travellers, we have helps enow to form an exact idea of the cave of Machpelah. Several pretend to have ſeen it, and are very particular in their deſcriptions of it; but theſe accounts, which are generally ſuſpected, ought chiefly to be ſo, in what concerns thoſe places which the holy Scriptures have render'd remarkable. What is it that the people of the country do not pretend to ſhew, to ſuch as travel into Paleſtine? And what do they not produce to make amends for their fatigue? The houſe of Joachim, the father of the holy Virgin; the chamber in which ſhe conceiv'd;

ceived; the ſtone ſhe ſat upon when ſhe received the Salutation of the angel; the grotto in which ſhe ſuckled her divine infant; the fig-tree which he curſed, and which, according to them, is unproductive of figs to this day: All theſe, with a variety of other antiquities, are pretended to be diſtinctly ſhewn; and there is even a traveller who declares he had ſeen *the ſtone which the builders refuſed, and which is become the head ſtone of the corner.* P. Belon. l. 2. c. 83.

It is of more importance to reconcile, if poſſible, Moſes with St. Stephen, and to find out the reaſon, why the firſt of them ſays expreſsly, that Abraham bought the ſepulchre, in which Sarah was interred, of Ephron the Hittite; whereas the latter declares, *that Abraham bought it for a ſum of money, of the ſons of Emmor, the father of Sichem.* Acts vii. 16.

Some interpreters, and even thoſe who are leaſt diſpoſed to acknowledge any fault of the tranſcribers to have ſlipt into the ancient copies of the canon, acknowledge, upon this occaſion, that ſome ignorant copier had confounded the purchaſe made by Abraham, with the account of that which was made by Jacob in the 33d chap. of this book. That tranſcriber, ſay they, might have wrote in the margin of his copy, the word Abraham, inſtead of Jacob, and ſo this laſt word might have ſlipt from the margin into the text of the acts of the Apoſtles. Now tho' we are not of the ſame mind with thoſe, who are always ſcrupulous of admitting ſolutions of this nature; yet we cannot but obſerve, that they who offer this, do not cite any one copy for their voucher; and Dr. Mills, who has collected ſo many different readings, does not produce any that can ſupport the opinion of theſe expoſitors.

However, tho' this conjecture be not founded upon any critical remark, it ſeems preferable to the opinion of thoſe who have atteſted, that either St. Stephen, or St. Luke have, for want of memory, alter'd the Moſaic account.

Perhaps there are fewer inconveniencies in the opinion of thoſe who think, that Jacob did likewiſe bear the name of Abraham; and it was not uncuſtomary to give the father's name to the children. Bochart has collected ſeveral inſtances to this effect; and in this caſe the words of St. Srephen have no difficulty in them.

But however the fact may be, it ſeems demonſtrable that we ought not to confound the ſepulchre here mention'd with that of which St. Stephen ſpeaks. The firſt was purchaſed by Abraham, the laſt by Jacob; the firſt was ſold by Ephron the Hittite, the ſecond by the ſons of Hamor; the former was at Hebron, the latter at Sychem. In the firſt of theſe ſepulchres were buried Abraham, and Sarah, Iſaac, Rebecca and Leah; in the laſt Joſeph and the other patriarchs. But it is time to conclude this digreſſion.

Ver. 11. *Nay, my Lord, hear me: The field give I thee, and the cave that is therein.*] Ephron would have given his field to Abraham, without receiving any equivalent for it, which generoſity in offering it, the patriarch equalled by his refuſal: Reſolving not to accept the field without paying the full value. St. Jerom unjuſtly cenſures it as an act worthy of blame, to ſell a burying place, and adds, as an inſtance of Ephron's ſordidneſs, that his name was changed from Ephron, to Hephran; but the remark of that father deſerves, perhaps, to be cenſured more than the conduct of the Canaanite.

Ver. 16. ——— *And Abraham weighed to Ephron the ſilver, which he had named in the audience of the ſons of Heth, four hundred ſhekels of ſilver, current money with the merchant.*] The learned Prideaux, who has given us the laſt and beſt eſtimation of the Hebrew and Attic coins, reckons a ſhekel to be equivalent to three ſhillings of our engliſh money; ſo that the ſum which Abraham paid for his purchaſe, will amount to ſixty pounds ſterling.

It is remarkable, that this paſſage is the moſt ancient monument of buying and ſelling, performed by money; nor is it to be doubted, that the riches of men did originally conſiſt of ſuch things as were uſeful and neceſſary in themſelves, and particularly cattle. And it may not be improper to obſerve, in favour of this opinion, that the ancient words which denote the principal things by which commerce was tranſacted among mankind, are derived from the names of ſeveral animals. Thus the Greek word ἀρνύσθαι, which ſignifies to change or barter, came from ἄρνος a lamb. The word πολεῖν, which imports *to ſell*, is a derivative from πῶλος a young horſe or colt. The word ὠνεῖσθαι, *to buy*, is formed from ὄνος, *an aſs*,. That which has been ſince called rent, or revenue, was termed, by the Grecians Πρόβατα, and comes from the ſubſtantive Πρόβατον, which ſignifies a ſheep.

But without debating that dark and unanſwerable queſtion, concerning the particular period of time in which mankind firſt introduced money into the buſineſs of trade, it will be ſufficient to obſerve, that it was current in the time of Abraham, who *was very rich in cattle, in ſilver and gold,* Gen xiii. 2.

St. Epiphanius pretends, that Abraham brought into Canaan the art of coining and ſtamping money; and ſome commentators have carried the opinion of that father into a more ridiculous extream, thinking we have ſtill ſome of thoſe old coins, repreſenting, on one ſide, the heads of an old man and woman, which theſe gentlemen pretend are Abraham and Sarah; and another impreſſed with the heads of a young man and woman, which of courſe, muſt be Iſaac and Rebecca. We rank under the ſame claſs, thoſe that bear the heads of Moſes, David, Abſolom, Eſther, &c. and it is ſurpriſing that any of the learned can ſuffer themſelves to be impoſed upon by ſuch medals: All that we can conclude from the pains they have taken to prove and defend the genuine antiquity of theſe coins is, that a profound erudition is not always attended with a faculty of reaſoning in a juſt manner.

CHAP. XXIV.

1 *Abraham ſweareth his ſervant.* 10 *The ſervants journey:* 12 *His prayer:* 14 *His ſign.* 15 *Rebekah meeteth him,* 18 *fulfilleth his ſign,* 22 *receiveth Jewels,* 23 *ſheweth her kindred,* 25 *and inviteth him home.* 26 *The ſervant bleſſeth God:* 29 *Laban entertaineth him.* 34 *The ſervant ſheweth his meſſage.* 50 *Laban and Bethuel approve it.* 58 *Rebekah conſenteth to go:* 62 *Iſaac meeteth her.*

AND Abraham was old *and* well ſtricken in age: and the LORD had bleſſed Abraham in all things.

2 And Abraham ſaid unto his eldeſt ſervant of his houſe, that ruled over all that he had, Put, I pray thee, thy hand under my thigh:

3 And I will make thee ſwear by the LORD, the God of heaven and the God of the earth, that thou ſhalt not take a wife unto my ſon of the daughters of the Canaanites amongſt whom I dwell:

4 But thou ſhalt go unto my country, and to my kindred, and take a wife unto my ſon Iſaac.

5 And the ſervant ſaid unto him, Peradventure the woman will not be willing to follow me unto this land: muſt I needs bring thy ſon again unto the land from whence thou cameſt?

6 And Abraham ſaid unto him, Beware thou, that thou bring not my ſon thither again.

7 ¶ The LORD God of heaven which took me from my fathers houſe, and from the land of my kindred, and which ſpake unto me, and that ſware unto me, ſaying, Unto thy ſeed will I give this land; he ſhall ſend his angel before thee, and thou ſhalt take a wife unto my ſon from thence.

8 And if the woman will not be willing to follow thee, then thou ſhalt be clear from

this my oath: only bring not my ſon thither again.

9 And the ſervant put his hand under the thigh of Abraham his maſter, and ſware to him concerning that matter.

10 ¶ And the ſervant took ten camels, of the camels of his maſter, and departed (for all the goods of his maſter *were* in his hand:) and he aroſe, and went to Meſopotamia, unto the city of Nahor.

11 And he made his camels to kneel down without the city, by a well of water, at the time of the evening, *even* the time that women go out to draw *water*.

12 And he ſaid, O LORD God of my maſter Abraham, I pray thee ſend me good ſpeed this day, and ſhew kindneſs unto my maſter Abraham.

13 Behold, I ſtand *here* by the well of water, and the daughters of the men of the city come out to draw water:

14 And let it come to paſs, that the damſel to whom I ſhall ſay, Let down thy pitcher, I pray thee, that I may drink; and ſhe ſhall ſay, Drink, and I will give thy camels drink alſo: *let the ſame be* ſhe *that* thou haſt appointed for thy ſervant Iſaac; and thereby ſhall I know that thou haſt ſhewed kindneſs unto my maſter.

15 ¶ And it came to paſs before he had done ſpeaking, that behold, Rebekah came out, who was born to Bethuel ſon of Milcah the wife of Nahor Abrahams brother, with her pitcher upon her ſhoulder.

16 And the damſel *was* very fair to look upon, a virgin, neither had any man known her: and ſhe went down to the well, and filled her pitcher, and came up.

17 And the ſervant ran to meet her, and ſaid, Let me (I pray thee) drink a little water of thy pitcher.

18 And ſhe ſaid, Drink, my lord: and ſhe haſted, and let down her pitcher upon her hand, and gave him drink.

19 And when ſhe had done giving him drink, ſhe ſaid, I will draw *water* for thy camels alſo, until they have done drinking.

20 And ſhe haſted, and emptied her pitcher into the trough, and ran again unto the well to draw *water*, and drew for all his camels.

21 And the man wondring at her, held his peace, to wit, whether the LORD had made his journey proſperous or not.

22 And it came to paſs as the camels had done drinking, that the man took a golden ear-ring, of half a ſhekel weight, and two bracelets for her hands, of ten *ſhekels* weight of gold;

23 And ſaid, Whoſe daughter *art* thou? tell me, I pray thee: is there room *in* thy fathers houſe for us to lodge in?

24 And ſhe ſaid unto him, I *am* the daughter of Bethuel the ſon of Milcah, which ſhe bare unto Nahor.

25 She ſaid moreover unto him, We have both ſtraw and provender enough, and room to lodge in.

26 And the man bowed down his head, and worſhipped the LORD.

27 And he ſaid, Bleſſed *be* the LORD God of my maſter Abraham, who hath not left deſtitute my maſter of his mercy and his truth: I *being* in the way, the LORD led me to the houſe of my maſters brethren.

28 And the damſel ran, and told *them of* her mothers houſe theſe things.

29 ¶ And Rebekah had a brother, and his name *was* Laban: and Laban ran out unto the man, unto the well.

30 And it came to paſs when he ſaw the ear-ring and bracelets upon his ſiſters hands, and when he heard the words of Rebekah his ſiſter, ſaying, Thus ſpake the man unto me; that he came unto the man, and behold, he ſtood by the camels at the well.

31 And he ſaid, Come in, thou bleſſed of the LORD, wherefore ſtandeſt thou without? for I have prepared the houſe, and room for the camels.

32 ¶ And the man came into the houſe: and he ungirded his camels, and gave ſtraw and provender for the camels, and water to waſh his feet, and the mens feet that *were* with him.

33 And there was ſet *meat* before him to eat: but he ſaid, I will not eat, until I have told mine errand. And he ſaid, Speak on.

34 And he ſaid, I *am* Abrahams ſervant.

35 And the LORD hath bleſſed my maſter greatly, and he is become great: and he hath given him flocks, and herds, and ſilver, and gold, and men-ſervants, and maid-ſervants, and camels, and aſſes.

36 And Sarah my maſters wife bare a ſon to my maſter when ſhe was old: and unto him hath he given all that he hath.

37 And my maſter made me ſwear, ſaying, Thou ſhalt not take a wife to my ſon of the daughters of the Canaanites, in whoſe land I dwell:

38 But thou ſhalt go unto my fathers houſe, and to my kindred, and take a wife unto my ſon.

39 And

39 And I ſaid unto my maſter, Peradventure the woman will not follow me.

40 And he ſaid unto me, The LORD before whom I walk, will ſend his angel with thee, and proſper thy way; and thou ſhalt take a wife for my ſon of my kindred, and of my fathers houſe.

41 Then ſhalt thou be clear from *this* my oath, when thou comeſt to my kindred; and if they give not thee *one*, thou ſhalt be clear from my oath.

42 And I came this day unto the well, and ſaid, O LORD God of my maſter Abraham, if now thou do proſper my way which I go:

43 Behold, I ſtand by the well of water; and it ſhall come to paſs, that when the virgin cometh forth to draw *water*, and I ſay to her, Give me, I pray thee, a little water of thy pitcher to drink;

44 And ſhe ſay to me, Both drink thou, and I will alſo draw for thy camels: *let* the ſame *be* the woman whom the LORD hath appointed out for my maſters ſon.

45 And before I had done ſpeaking in mine heart, Behold, Rebekah came forth with her pitcher on her ſhoulder; and ſhe went down unto the well, and drew *water*: and I ſaid unto her, Let me drink, I pray thee.

46 And ſhe made haſte, and let down her pitcher from her *ſhoulder*, and ſaid, Drink, and I will give thy camels drink alſo; ſo I drank, and ſhe made the camels drink alſo.

47 And I asked her, and ſaid, Whoſe daughter *art* thou? And ſhe ſaid, The daughter of Bethuel, Nahors ſon, whom Milcah bare unto him: and I put the ear-ring upon her face, and the bracelets upon her hands.

48 And I bowed down my head, and worſhipped the LORD, and bleſſed the LORD God of my maſter Abraham, which had led me in the right way to take my maſters brothers daughter unto his ſon.

49 And now if you will deal kindly and truly with my maſter, tell me: and if not, tell me; that I may turn to the right hand, or to the left.

50 Then Laban and Bethuel anſwered, and ſaid, The thing proceedeth from the LORD: we cannot ſpeak unto thee bad or good.

51 Behold, Rebekah *is* before thee, take *her*, and go, and let her be thy maſters ſons wife, as the LORD hath ſpoken.

52 And it came to paſs, that when Abrahams ſervant heard their words, he worſhipped the LORD, *bowing himſelf* to the earth.

53 And the ſervant brought forth jewels of ſilver, and jewels of gold, and raiment, and he gave *them* to Rebekah: He gave alſo to her brother and to her mother precious things.

54 And they did eat and drink, he and the men that *were* with him, and tarried all night: and they roſe up in the morning, and he ſaid, Send me away unto my maſter.

55 And her brother and her mother ſaid, Let the damſel abide with us *a few* days, at the leaſt ten; after that ſhe ſhall go.

56 And he ſaid unto them, Hinder me not, ſeeing the LORD hath proſpered my way: ſend me away, that I may go to my maſter.

57 And they ſaid, We will call the damſel, and enquire at her mouth.

58 And they called Rebekah, and ſaid unto her, Wilt thou go with this man? And ſhe ſaid, I will go.

59 And they ſent away Rebekah their ſiſter, and her nurſe, and Abrahams ſervant, and his men.

60 And they bleſſed Rebekah, and ſaid unto her, Thou *art* our ſiſter, be thou *the mother* of thouſands of millions, and let thy ſeed poſſeſs the gate of thoſe which hate them.

61 ¶ And Rebekah aroſe, and her damſels, and they rode upon the camels, and followed the man, and the ſervant took Rebekah, and went his way.

62 And Iſaac came from the way of the well Lahai-roi; for he dwelt in the ſouth-country.

63 And Iſaac went out to meditate in the field at the even-tide: and he lift up his eyes, and ſaw, and behold the camels *were* coming.

64 And Rebekah lift up her eyes, and when ſhe ſaw Iſaac, ſhe lighted off the camel.

65 For ſhe had ſaid unto the ſervant, What man *is* this that walketh in the field to meet us? And the ſervant had ſaid, It *is* my maſter: therefore ſhe took a vail and covered herſelf.

66 And the ſervant told Iſaac all things that he had done.

67 And Iſaac brought her into his mother Sarahs tent, and took Rebekah, and ſhe became his wife; and he loved her: and Iſaac was comforted after his mothers *death*.

CHAP.

The death of Sarah was an inducement to Abraham to think of his own; and the temporal cares that chiefly engroſſed his attention, related to his beloved Iſaac, for whom he was deſirous of procuring a wife who might be a comfort to him, in lieu of the mother he had loſt, and of the father who was ſoon to follow her.

Ver. 2, 3. *And Abraham ſaid unto his eldeſt ſervant of his houſe, that ruled over all that he had, put, I pray thee, thy hand under my thigh. And I will make thee ſwear by the Lord, the God of heaven,* &c.] Grotius affirms, that all the myſtery of this ceremony is, that anciently they wore the ſword upon the thigh; ſo that to ſwear, by putting the hand under that limb, was, according to this learned perſon, I am content to be pierced through by this ſword, if I break my promiſe. Some of the Hebrew doctors ſay, it was ſwearing by the covenant of circumciſion; and that a perſon falſifying an oath ſo made, loſt all title to the privileges flowing from that covenant. There is a variety of other interpretations of this paſſage, but as none of them are attended with any degree of demonſtration, we think it needleſs to inſert them.

That thou ſhalt not take a wife unto my ſon of the daughters of the Canaanites amongſt whom I dwell.] Abraham was deſirous to prevent Iſaac's marrying a Canaanitiſh woman, who, by her example, might ſeduce him to idolatry.

Ver. 4. *But thou ſhalt go unto my country, and to my kindred, and take a wife unto my ſon Iſaac.*] The taking a wife out of that family, would not effectually prevent an alliance with idolaters; but tho' it was not entirely free from that crime, yet it was far from being involved therein, like the reſt of the Chaldeans, or Canaanites. Some commentators have thought, that Abraham intended, by theſe precautions, to prevent the Meſſiah from reckoning, in the catalogue of his anceſtors, any perſon deſcended from thoſe nations whom God had curſed: And if no more is meant, than that it was the duty of the Iſraelites to obviate this circumſtance, we readily ſubſcribe to that opinion; but if they pretend, that it was the care of providence to prevent it, experience will contradict them, and ſoon make it evident that idolatrous women entred into the family of Judah.

Ver. 5. *And the ſervant ſaid unto him, peradventure the woman will not be willing to follow me into this land,* &c.] He deſires, like a conſcientious man, to underſtand the full obligation of his oath, before he took it, and his doubt was, whether, if a woman would not come with him into Canaan, he ſhould be obliged to go a ſecond time, thither, and carry Iſaac to her.

Ver. 6. *And Abraham ſaid unto him, beware that thou bring not my ſon thither again.*] He would by no means conſent that his ſon ſhould go into that country, which God had commanded him to forſake; and that command not only obliged him, but his poſterity likewiſe.

Ver. 7. *The Lord God of heaven;——he ſhall ſend his angel before thee, and thou ſhalt take a wife from thence.*] Good men were ſenſible, that God govern'd all events by his providence, and frequently proſpered their lawful proceedings, by the miniſtration of angels.

Ver. 10. *And the ſervant took ten camels,* &c.] Camels were very uſeful in thoſe countries, as they are at this time. Some of them being made for carrying burdens, and ſome for ſwift travelling; which latter ſort were call'd by a peculiar name, Δρομαδες, dromedaries, or runners.

And he aroſe and went to Meſopotamia, unto the city of Nahor.] It is thought, that the city of Nahor was the ſame with the city Haran or Charran, whoſe ſituation we have already deſcribed; but ſome ſuppoſe it to denote Ur of the Chaldees: For when Terah left that place, we only read, that he took with him Abraham his ſon, and Lot his grandſon, of the male iſſue; and therefore it may reaſonably be concluded, that Nahor, his other ſon, continu'd in Ur. But if Haran is to be underſtood by the city of Nahor, then Nahor muſt have removed thither ſome time after the departure of his father: And, indeed, we read, Gen. xxvii. 43. that Laban, the brother of Rebecca, and grandſon of Nahor, did live at Haran; and therefore, upon the whole, it is probable, that tho' at firſt when Abraham removed with his father Terah, Nahor ſtay'd behind at Ur; yet afterwards, when his own family was grown up, he might leave his other Sons at Ur, and he, with his younger ſon (as it ſeems) Bethuel, the father of Laban and Rebecca, might remove to Haran.

Ver. 12. *And he ſaid, O Lord God of my maſter Abraham,* &c.] The pious fidelity of this excellent ſervant, is very affecting. His prayer is of an extraordinary nature, and we muſt form a judgment of it, from the particular diſpenſations of God to the faithful in thoſe ages. It is not for us to preſcribe to providence the means of ſignifying to us, whether our deſigns ſhall be ſucceſsful, or not. But God was pleaſed to ſhew ſuch great condeſcenſion to the pious men of thoſe times, and Scripture preſents us with ſeveral inſtances of that nature. What has been practiſed under the true religion, has been mimicked by the falſe one, nothing being more common, among the Heathens, than to require ſuch ſort of ſigns, and to regulate their greateſt undertakings by preſages. Accordingly, the Philiſtines ſaid, that they ſhould know, by the way which the ark of God would take, whether the great evil which befel them, proceeded from the hand of God; or whether it was an accidental calamity. Thus Nebuchadnezzar, being doubtful, whether he ſhould commence a war againſt the Jews, or the Ammonites, took two arrows, and wrote upon one of them, the word Rabbath, which was the chief city of the Ammonites, and upon the other, that of Jeruſalem, the capital of Judea; and then, putting them together, drew out one, which bearing the name of Jeruſalem, determined him to make war againſt the Jews.

Ver. 15. *And it came to paſs, before he had done ſpeaking, that behold Rebecca came out,* &c.] God hearkened to the prayer of this faithful ſervant, even before he had concluded it, and he ſaw a virgin of engaging beauty coming out of the city. Moſes has deſcribed her chaſtity by two ſynonymous words; upon which, ſome Jews, and, after them, Origen, who ſeems to affect ſurpaſſing them in ſingularities, preſent us with a ſet of obſervations, which the ſolemnity of this work, and even the laws of decency, would ſcarce allow us to relate, or found reaſon to eſpouſe.

Ver. 16. *And ſhe went down to the well, and filled her pitcher, and came up.*] This was an employment which the plain way of life of the firſt ages allowed them to conſign to maidens of the greateſt diſtinction; and we have ſeveral inſtances of it, both in ſacred and prophane hiſtory.

Ver. 19. *And when ſhe had done giving him drink, ſhe ſaid I will draw water for thy camels alſo, until they have done drinking.*] How is it poſſible that any of the Rabbins, who could not be ignorant that Rebecca had given drink to Eleazar, Abraham's ſervant, and likewiſe to ten camels, could believe, that ſhe was but three years old!

Ver. 22. *And it came to paſs as the camels had done drinking, that the man took a golden ear-ring of half a ſhekel weight, and two bracelets for her hands, of ten ſhekels weight of gold.*] It is impoſſible to be certain of the value of theſe preſents, without knowing what proportion gold bore to ſilver in thoſe days; but if we compute them according to the preſent value, which is as ſixteen to one, they will be worth 27 *l.* 6 *s.*

The reſt of this chapter is ſufficiently plain, without any further explication.

Chap. XXV.

1 *The ſons of Abraham by Keturah:* 5 *The diviſion of his goods:* 7 *His age and death:* 9 *His burial.* 12 *The generations of Iſhmael:* 17 *His age and death.* 21 *Iſaac prayeth for Rebekah being barren:* 22 *The children ſtrive in her womb.* 24 *The birth of Eſau and Jacob:* 27 *Their difference.* 29 *Eſau ſelleth his birth-right.*

THEN again Abraham took a wife, and her name *was* Keturah.

2 And ſhe bare him Zimran, and Jokſhan, and Medan, and Midian, and Iſhbak, and Shuah.

3 And Jokſhan begat Sheba, and Dedan. And the ſons of Dedan were Aſhurim, and Letuſhim, and Leummim.

4 And

G. Hoet delin. *Hen. Fletcher Sculp.*

Esau sells his birth-right for pottage of Lentiles.

4 And the ſons of Midian; Ephah, and Epher, and Hanoch, and Abidah, and Eldaah. All theſe *were* the children of Keturah.

5 ¶ And Abraham gave all that he had unto Iſaac.

6 But unto the ſons of the concubines which Abraham had, Abraham have gifts, and ſent them away from Iſaac his ſon (while he yet lived) eaſt-ward, unto the eaſt-country.

7 And theſe *are* the days of the years of Abrahams life which he lived, an hundred threeſcore and fifteen years.

8 Then Abraham gave up the ghoſt, and died in a good old age, an old man, and full *of years*; and was gathered to his people.

9 And his ſons Iſaac and Iſhmael buried him in the cave of Machpelah, in the field of Ephron the ſon of Zohar the Hittite, which *is* before Mamre;

10 The field which Abraham purchaſed of the ſons of Heth: there was Abraham buried, and Sarah his wife.

11 ¶ And it came to paſs after the death of Abraham, that God bleſſed his ſon Iſaac: and Iſaac dwelt by the well Lahai-roi.

12 ¶ Now theſe *are* the generations of Iſhmael Abrahams ſon, whom Hagar the Egyptian, Sarahs handmaid, bare unto Abraham.

13 And theſe *are* the names of the ſons of Iſhmael, by their names, according to their generations: The firſt-born of Iſhmael, Nebajoth; and Kedar, and Adbeel, and Mibſam,

14 And Miſhma, and Dumah, and Maſſa,

15 Hadar, and Tema, Jetur, Naphiſh, and Kedemah.

16 Theſe are the ſons of Iſhmael, and theſe *are* their names, by their towns, and by their caſtles; twelve princes according to their nations.

17 And theſe *are* the years of the life of Iſhmael; an hundred and thirty and ſeven years: and he gave up the ghoſt and died, and was gathered unto his people.

18 And they dwelt from Havilah unto Shur, that *is* before Egypt, as thou goeſt towards Aſſyria: *and* he died in the preſence of all his brethren.

19 ¶ And theſe *are* the generations of Iſaac Abrahams ſon: Abraham begat Iſaac.

20 And Iſaac was forty years old when he took Rebekah to wife, the daughter of Bethuel the Syrian of Padan-aram, the ſiſter to Laban the Syrian.

21 And Iſaac intreated the LORD for his wife, becauſe ſhe *was* barren: and the LORD was intreated of him, and Rebekah his wife conceived.

22 And the children ſtruggled together within her: and ſhe ſaid, If *it be* ſo, why *am* I thus? and ſhe went to enquire of the LORD.

23 And the LORD ſaid unto her, Two nations *are* in thy womb, and two manner of people ſhall be ſeparated from thy bowels: and *the one* people ſhall be ſtronger than *the other* people; and the elder ſhall ſerve the younger.

24 ¶ And when her days to be delivered were fulfilled, behold, *there were* twins in her womb.

25 And the firſt came out red, all over like an hairy garment: and they called his name Eſau.

26 And after that came his brother out, and his hand took hold on Eſau's heel; and his name was called Jacob: and Iſaac *was* threeſcore years old when ſhe bare them.

27 And the boys grew: and Eſau was a cunning hunter, a man of the field; and Jacob *was* a plain man dwelling in tents.

28 And Iſaac loved Eſau, becauſe he did eat of *his* veniſon: but Rebekah loved Jacob.

29 ¶ And Jacob ſod pottage: and Eſau came from the field, and he *was* faint.

30 And Eſau ſaid to Jacob, Feed me, I pray thee, with that ſame red *pottage:* for I *am* faint: therefore was his name called Edom.

31 And Jacob ſaid, Sell me this day thy birth-right.

32 And Eſau ſaid, Behold, I *am* at the point to die: and what profit ſhall this birth-right do to me?

33 And Jacob ſaid, Swear to me this day; and he ſware unto him: and he ſold his birth-right unto Jacob.

34 Then Jacob gave Eſau bread and pottage of lentiles; and he did eat and drink, and roſe up, and went his way: thus Eſau deſpiſed *his* birth-right.

Ver. 1. *Then again Abraham took a wife, and her name was Keturah.*] The Jews pretend that this Keturah was the ſame with Hagar, whom Abraham ſent for again, after his wife's death, and by whom he had all the children whoſe names are enumerated in the following verſes. The reaſons they alledge in favour of this opinion are, 1. Becauſe the Pſalmiſt calls the Midianites, which came of Keturah, Hagarens, Pſalm lxxxiii. 6. 2. It is ſaid they made war with the Hagarens, with Jethur.

Naphiſh, and Nadab, (1 Chron. ix.) who were the ſons of Iſhmael. And, 3. Becauſe Iſhmael Hagar's ſon is ſaid to have aſſiſted Iſaac at the funeral obſequies of their father Abraham. To which they add, that Hagar being Abraham's lawful wife, it was juſter for him to marry her than another. But theſe reaſons, and the change of her name from Hagar to Keturah, which ſignifies incenſe, and is ſaid to be the emblem of continency, in which ſhe had lived, ever ſince ſhe had been diſmiſſed from Abraham, are rabbinical dreams, for ſhe is ſtill called Hagar in the 12th verſe of this chapter. Beſides, the text is plain againſt them, it being ſaid, that Abraham *added*, or *proceeded* to take *another* wife, which is inconſiſtent with recalling one he had already diſmiſſed. Add to this, that Hagar was only a concubine, and is no where called a wife. As to the two paſſages of Scripture quoted above, we need only anſwer, that they prove not the Midianites, or any of Keturah's ſons to be called Hagarens; but that this laſt name was ſometimes expreſſive of all the poſterity of Iſhmael, ſome of whom were called Iſhmaelites, ſome Itureans, ſome Nebeans, &c.

Perhaps Keturah had been born and educated in Abraham's houſe, as Eliezer his ſteward was; and ſhe might probably have been the chief of the women as he was of the men-ſervants.

Ver. 2. *And ſhe bare him Zimram*, &c.] To the truth of this part of the hiſtory, we have the teſtimony of Pagan writers: For Alexander Polyhiſtor (mentioned by Joſephus, and by Euſebius L. 9. præpar Evang cap. 20.) tells us, that Cleodemus, called by ſome Malchas, writing the hiſtory of the Jews, reports juſt as Moſes doth, Ὅτι ἐκ Χετούρας Ἀβραάμῳ ἐγένοντο παῖδες ἱκανοί, *that Abraham had* ſeveral children by Keturah; three of whom he mentions by name.

Zimram with the reſt of his brethren, were ſent by Abraham their father into the Eaſt country, as appears by verſe 6. and therefore we muſt ſeek for them in thoſe parts; namely, Arabia and the adjacent countries, where ſome traces of them have remained for many Ages, particularly of Zimram; from whom we may well conclude the Zamareni were deſcended; a people mention'd by Pliny, with their town in Arabia Felix. L. vi. c. 28.

And Jockſhan.] We can find nothing concerning him but this; Theophanes a Chronographer, in the beginning of the ninth century, after he had treated of the Iſhmaelites and Madianites (the latter of whom came from one of Keturah's children;) and the parts of Arabia where Mohammed was born; immediately adds, that there were other people, ἐνδότερον, more in the bowels of Arabia, deſcended from Jectan, and called Amanitæ, that is Homeritæ, Perhaps it ſhould be written Jochſhan, not Jectan: for Philoſtorgius expreſly ſays of the Homeritæ, Ἐστὶ δὲ τὸ ἔθνος τοῦτο ἐκ Χετούρας, *they are one of the nations deſcended from Keturah*, L. iii. Hiſt. Eccles. § 4. where he relates a famous embaſſy which Conſtantius ſent to win them to Chriſtianity, and the good ſucceſs that attended it. And there is this ſtrong proof of their deſcent from ſome of Abraham's family, that they retained the rites of circumciſion, even when they were idolaters; for he declares expreſsly, that it was a circumciſed nation καὶ τὴν ὀγδόην περιτεμνομένων ἡμέραν, *and circumciſed alſo on the eighth day*, which was not the cuſtom of the Arabians, if we may believe Joſephus, L. i. antiq. c. 23. And Euſtathius in Hexameron, &c. who ſays, the Arabians ſtaid till they were thirteen years old, before they were circumciſed.

And Medan.] From whom the country called Madiana, in the ſouthern part of Arabia Felix, probably derived its name.

And Midian.] From whom Midianitis, in Arabia Petræa, received its denomination.

And Iſhbak.] We find no traces of his poſterity, unleſs it be in Bacaſcami, which Pliny ſays was one of the towns of the Zamareni; who deſcended from his eldeſt brother Zimram.

And Shuah.] Perhaps he had no children, or, ſo few that they were mixt with ſome of their other brethren, and left no name behind them. Yet Pliny mentions a town called Suaſa, in that part of Arabia which is next to Egypt.

Ver. 3. *And Jokſhan begat Sheba.*] There are four of this name, all comprehended by the Greek and Roman writers, under the name of Sabœans. One of them, the ſon of Raamah, had a brother called Dedan, as this Sheba had. But they were the fathers of a diſtinct people, as is evident from Scripture and other authors. For, beſides the Sabœi, in the remoteſt part of Arabia, near the Perſian and the Red Sea, there were alſo a people of that name (deſcended in all probability, from this ſon of Jokſhan,) in the very entrance of Arabia Felix, as Strabo informs us, who ſays, that they and the Nabatœi were the people next to Syria, and were wont to make excurſions upon their neighbours. By which we may underſtand (which otherwiſe could not be made out,) how the Sabœans broke into Jacob's country, and carried away his cattel: For it is not credible, that they could come from the Arabian or Perſian ſea; but from this country there was an eaſy paſſage, thro' the deſarts of Arabia, into the land of Uz, or Auſitis, which lay on the borders of Euphrates.

And Dedan.] There was one of his name, the ſon of Rhegma, Gen. x. 7. who gave name to a city upon the Perſian ſea, now called Dadan. Beſides that, there was an inland city, called Dedan, in the country of Idumea; mentioned by Jeremiah, xxv. 23. whoſe inhabitants are called Dedanim, Iſa. xxi. 13. and this Dedan, here mentioned, may well be thought to have been the founder of it.

And the ſons of Dedan were Aſhurim, and Letuſhim, and Leummim.] If theſe were heads of nations, or families, the memory of them is loſt.

Ver. 4. *And the ſons of Midian, Ephah.*] The name Ephah, the eldeſt ſon of Midian, continued a long time, for theſe two are mentioned as neighbours, by Iſa. lx. 6. and not only Joſephus, Euſebius, and Jerom, but the Nubienſian geographer alſo, tells us of a city called Madian, on the ſhore of the Red ſea; near to which was Ephah, in the province of Madian. Ephah, or Hipha is the ſame with that place the Greeks call Ἵππος, and Ptolemy mentions both a mountain and a village of this name, on the ſame ſhore, a little below Madiane, which is the Madian here mentioned.

And Epher.] We cannot find any remainders of this family, unleſs it be among the Homeritæ already mentioned, whoſe metropolis was called Τάφαρον, which city is mentioned by many other authors, particularly by Arrianus in his Periplus of the Red Sea, where he calls the capital of the Homeritæ, expreſly by the name of Ἀφάρ, Aphar, which, one cannot well doubt, came from this Epher.

And Hanoch.] In that part of Arabia Felix, where the Adranitæ were ſeated, was a great trading town called Cane, as Ptolemy informs us, and he points out its diſtance from Alexandria. Pliny alſo mentions a country in Arabia, which he calls Regio Canauna, which may be thought to have received its name from this perſon and his poſterity.

And Abidah.] The relicks of this name remain (if the two laſt ſyllables, as uſual, be inverted,) in the people called Ἀβηνοὶ, who lived in an iſland called Ἀβὼ or Ἀβῶς, which lay between Arabia, and India. But Pliny, reckoning up the tracts of Arabia, places the iſle called Devadæ (which we take to be this) over-againſt the region already mentioned, called Canauna, and Strabo, as Gothofred obſerves, Agatharcides; others call it Ἀέβαι.

And Eldaah.] We are unable to diſcover any remains of this name, unleſs it be in the city Elana, (which might eaſily be formed from Eldaah, by leaving out the Hebrew letter Daleth, and turning the Ain into Nun, than which nothing is more common) which was ſeated in the Arabian Gulph towards the Eaſt; called by others Αἰλάνα, Ælana. from whence the gulph itſelf was called Elanites, and the people that border'd on it Elanitæ.

Ver. 6. *But unto the ſons of the concubines which Abraham had, Abraham gave gifts*, &c.] The concubines here mentioned, were Hagar and Keturah, who indeed were wives, but of an inferior claſs, according to the manner of thoſe times, and countries; Keturah is expreſly called his concubine, 1 Chron. i. 32.

And ſent them away ——— unto the Eaſt country.] Into Arabia, and the adjacent countries, as was intimated before; for the Midianites are called the children of the Eaſt. Judg. vi. 3, 33. vii. 12. viii. 10.

Ver. 8. *And Abraham gave up the ghoſt, and died in a good old age, an old man, and full of years; and was gathered to his people.*] One perceives nothing here, that can

can either ſtrike the eyes or ſhock our reaſon. Abraham dies: What can be more common? He dies at the age of 175 years: There is more cauſe to be ſurpriſed, that he attained to ſuch an age, than that he did not exceed it. But this event, (in which, at the firſt view, there appears nothing extraordinary) opens, either a ſource of difficulties that ſeem to run counter to the greateſt truths of religion, or it affords us a fruitful ſource of evidences for eſtabliſhing the ſame, according to the different views in which it happens to be conſidered.

This Abraham, whom we ſee expiring, and afterwards lodged in the earth, was the favourite of heaven, to whom God himſelf was pleaſed to ſay, *I am thy ſhield, and thy exceeding great reward*; and yet we find nothing in all the temporal bleſſings of this excellent patriarch, comparable either with the greatneſs of that God who made the promiſe, or with the faithfulneſs of that ſervant, to whom it was pronounced. Shall a few oxen; a few ſheep; a few acres of land; and a few years of life, exhauſt the liberality of a God ſo mighty and ſo bountiful!

The ſervant to whom the promiſe was made, was a man; and conſequently a ſinner, and therefore in no condition to pretend to a reward ſtrictly ſo called; but on the other hand, he is the father of believers, and the model of faith and obedience to all ages. For God, he forſook his native land, his eſtate and family: For God, *he believed that which was above belief, and hoped againſt hope.* For the ſame God, he prepared to ſacrifice his ſon Iſaac, and ſurmounted the uſual tenderneſs of parents for their children. He prepared the funeral pile; he lifted up his arm, and would have pierced the innocent victim, if the God, who pronounced the decree, had not himſelf revoked it. Who can ſuppoſe, after all this, that the land of Canaan alone (tho' flowing with milk and honey) was all the bleſſing wherewith a God ſo mighty and ſo beneficent, did crown the vertue of a ſervant ſo faithful and ſo obedient.

Nay more, that promiſe made by God to Abraham, to give him the poſſeſſion of the land of Canaan, was not even accompliſhed in the literal acceptation. 'Tis true, Abraham had great riches, but his life was croſſed with a variety of afflictions: the diviſion of his kindred, domeſtic diſagreements, and continual fatigues in his travels. Let a man ſearch the life of that patriarch, for a period in which the promiſe made to him was compleatly fulfilled; he will find none. He will indeed diſcover that *Abraham was a ſtranger, dwelling in tabernacles, with Iſaac and Jacob, the heirs with him of the ſame promiſe*, Heb. xi. 9. 16. teſtifying thereby that they waited for *a better country* than that of which the poſſeſſion had been promiſed them. He poſſeſſed no more of the land of Canaan, than a ſmall portion of ground for a ſepulchre, and even this he was obliged to purchaſe for a ſum of money. But are not all theſe difficulties convincing proofs of the immortality of Abraham's ſoul, and perhaps of the reſurrection of his body? *I am the God of Abraham, and the God of Iſaac, and the God of Jacob.* This cannot be fulfilled in the grave, among worms and putrefaction; it muſt therefore be Abraham, immortal in his ſoul, and renovated in his body, that muſt verify the prediction. Since *God is not the God of the dead, but* of the living.

We acknowledge, that this way of reaſoning may be thought to prove, in ſome meaſure, the immortality of Abraham's ſoul, but not the reſurrection of his body. In anſwer to which, we ſhall only obſerve, that men are not pure ſpirits; like thoſe who are capable of perfect felicity, without the concurrence of matter. The two ſubſtances which compoſe men, ſeem to intimate, that the one cannot be compleatly happy without the other. Accordingly it is to be preſumed, that whatever happineſs may be enjoyed by good men, in the interval between their death and reſurrection, tho' it may greatly exceed all the felicity they ever experienced on earth, yet it will not be compleat till after the re-union of the ſoul and the body.

'Tis upon this account, that ſo many paſſages of ſcripture refer the perfections of our bliſs to that period. Such as 2 Tim. i, 12. and 4, 8. 1 John iii 2. Col. iii. 4. Pſal. xvii. 15. Theſe paſſages have puzled ſome commentators, who have made them the foundation of various ſyſtems that are not to be maintained. Some of them pretending from hence, that the ſoul is inſenſible after death, others, that it is entirely annihilated. But as theſe ſuppoſitions preſent us with a fair opportunity of vindicating the immateriality and immortality of the ſoul, and conſequently its ſenſibility after death, we ſhall endeavour to demonſtrate thoſe great and important points, in ſuch a manner, as we hope will be ſatisfactory and inſtructive to our readers; and we think ſuch a diſſertation the more neceſſary, becauſe theſe doctrines are denied by ſeveral perſons, who would willingly have mankind eſteem them much greater maſters of reaſon and literature, than thoſe who believe theſe noble points.

The ſoul cannot be meer matter, for if it is, then either all matter muſt think, or the difference muſt ariſe from the different modification, magnitude, figure, or motion, of ſome parcels of matter, in reſpect of others: Or a faculty of thinking muſt be ſuper-added to ſome ſyſtems of it, which is not ſuper-added to others. But that poſition, which makes all matter cogitative, is contrary to all the apprehenſions and knowledge we have of the nature of it; nor can it be true, unleſs our ſenſes and faculties be contrived to deceive us. We perceive not the leaſt ſymptom of cogitation, or ſenſe, in our tables, chairs, &c.

Why doth the ſcene of thinking lie in our *heads*, and all the miniſters of ſenſation make their reports to ſomething there, if all matter be apprehenſive, and cogitative? For, in that caſe, there would be as much thought and underſtanding in our heels, and every where elſe, as in our heads.

If matter be cogitative, then it muſt be ſo *as matter*, and thinking muſt be of the eſſence and definition of it: Whereas, by matter, no more is meant but a ſubſtance extended, and impenetrable to other matter; and ſince, for this reaſon, it cannot be *neceſſary* for matter to think (becauſe it may be matter without this property); it therefore cannot think *as matter only*.

If thinking, ſelf-conſciouſneſs, &c. were *eſſential* to matter, every part of it muſt have them: and then *no ſyſtem* could have them. For a ſyſtem of material parts would be a ſyſtem of things conſcious, *every one by itſelf* of its own exiſtence and individuality, and conſequently thinking *by itſelf*: But there could be no *one act* of ſelf conſciouſneſs, or thought, common to the whole. Juxtapoſition, in this caſe, could ſignify nothing: The diſtinction and individuation of the ſeveral particles, would be as much retained in their vicinity, as if they were ſeparated by miles.

In the next place, the faculties of thinking, &c. cannot ariſe from the *ſize, figure, texture*, or *motion* of matter; becauſe bodies, by the alteration of theſe, only become greater or leſs; round or ſquare, &c. rare, or denſe, tranſlated from one place to another, with this or that new direction, or velocity, or the like: all which ideas are quite different from that of thinking: And there cannot be any relation between them. Theſe modifications of matter are ſo far from being *principles* or *cauſes* of thinking and acting, that they are themſelves but effects, proceeding from the action of ſome other matter or thing upon it, and are proofs of its paſſivity, deadneſs, and utter incapacity of becoming *cogitative*. This is evident to ſenſe.

Let the materialiſt examine well, whether he does not feel ſomething within himſelf, that acts from an *internal principle*: Whether he doth not experience ſome *liberty*, ſome power of governing himſelf, and *chooſing*: Whether he does not enjoy a kind of *inviſible empire*, in which he commands his own thoughts, ſends them to this or that place, employs them about this or that buſineſs, forms ſuch and ſuch deſigns and ſchemes: And whether there is any thing like this *in bare matter*, however faſhion'd and proportion'd; and which, if nothing could protrude or communicate motion to it, would for ever remain fixt to the place where it happens to be; an eternal monument of its own being dead. Can ſuch an *active* being as the *ſoul* can, the ſubject of *ſo many powers*, be itſelf nothing but an accident?

When I begin to move myſelf, I do it for ſome reaſon, and with reſpect to ſome end, the means to effect which I have, if there be occaſion for it, concerted within myſelf: and this doth not look like motion *meerly material*, or in which matter is only concerned, which is all mechanical. Who can imagine matter to be moved by arguments, or ever placed *ſyllogiſms* and *demonſtrations* among levers and pullies?

They who fancy, that matter may come to live, think, and act ſpontaneouſly, by being reduced to a certain magnitude, or having its parts placed after a certain manner, or being

being inveſted with ſuch a figure, or excited by ſuch a particular motion; would do well to diſcover to us that *degree* of fineneſs, that *alteration* in the ſituation of its parts, *&c.* at which matter may *begin* to find itſelf alive and cogitative; and to let us know which is *the critical minute* that introduces theſe important properties; if they cannot do this, nor have their eye upon any particular *criſis*, it is a ſign they have no good reaſon for what they ſay. For if they have no reaſon to charge this change upon any *particular degree or difference*, one more than another, they have no reaſon to charge it upon any degree or difference at all; and then they have no reaſon, by which they can prove that ſuch a change is made at all. Beſides all which, ſince magnitude, figure, motion, are but accidents of matter, not matter itſelf, and only the ſubſtance is truly matter; and ſince the ſubſtance of any one part of matter, does not differ from that of another, if any matter can be by nature cogitative, all muſt be ſo: But this we have ſeen cannot be.

If, therefore, there is any ſuch thing as *matter that thinks*, *&c.* this muſt be a particular privilege granted to it: that is, a faculty of thinking muſt be ſuperadded to certain parts or parcels of it. But the truth is, matter ſeems not capable of ſuch improvement, of being made to think. For ſince it is not of the eſſence of matter, it cannot be made to be ſo, without making it another kind of ſubſtance from what it is. Nor can it be made to ariſe from any of the modifications or accidents of matter; and in reſpect of what elſe can any matter be made to differ from other matter?

The accidents of matter are ſo far from being made *by any power* to produce cogitation, that ſome even of them ſhew it incapable of having a faculty of thinking ſuperadded. The very diviſibility of it does this. For that which is made to think, muſt either be *one* part, or *more parts* joined together. But we know no ſuch thing as a part of matter purely *one*, or indiviſible. It may indeed have pleaſed the author of nature, that there ſhould be *atoms*, whoſe parts are actually indiſcerpible and which may be the principles of other bodies: But ſtill they conſiſt of parts, tho' firmly adhering together. And if the ſeat of cogitation be in more parts than one (whether they lie cloſe together or are looſe, or in a ſtate of fluidity, it is the ſame thing) how can it be avoided, but that either there muſt be ſo many ſeveral minds, or thinking ſubſtances, as there are parts; or elſe that there muſt be *ſomething elſe* ſuper-added for them to center in, to unite their acts and make their thoughts to be one? And then what can this be but ſome other ſubſtance which is purely one?

Matter by itſelf can never entertain abſtracted and general ideas, ſuch as many in our minds are. For could it reflect upon what paſſes within itſelf, it could poſſibly find there nothing but *material* and *particular* impreſſions; abſtractions and metaphyſical ideas could not be imprinted upon it. How could one abſtract from matter who is himſelf nothing but matter? And then as to material images themſelves, which are uſually ſuppoſed to be impreſt upon the brain, or ſome part of it, and ſtock the phantaſy and memory, that which peruſes the impreſſions and traces there, or any where, muſt be ſomething diſtinct from the brain, or that upon which thoſe impreſſions are made: Otherwiſe it muſt contemplate it ſelf, and be both reader and book. And this other diſtinct contemplating being, cannot be meerly corporeal, any more than the body can perceive and think without a ſoul. For ſuch a corporeal being muſt require ſenſe, and ſuitable organs, to perceive and read thoſe characters and veſtigia of things; and ſo another organiſed body would be introduced, and the ſame queſtions and difficulties redoubled, concerning the ſoul of that body, and its faculties.

The faculty of thinking ſo much talked of by ſome, as ſuper-added to certain ſyſtems of matter, muſt in reality amount to the ſame thing as *another ſubſtance* endued with the faculty of thinking. For a faculty of thinking alone, will not make up the idea of a human ſoul, which is endued with *many faculties*; and therefore, whatever it is that is ſuperadded, it muſt be ſomething which is endued with all thoſe faculties. And whether that can be a *faculty of thinking*; and ſo the other faculties be only *faculties of a faculty*; or whether they muſt not all be rather the faculties of ſome ſubſtance, which being (by their own conceſſion) ſuper-added to matter, muſt be different from it, we leave the unprejudiced to determine.

If men would but ſeriouſly look into themſelves, we are perſuaded the ſoul would not appear to them as a faculty of the body, or kind of appurtenance to it; but rather, as ſome ſubſtance, properly placed in it, not only to uſe it as an inſtrument, and act by it, but alſo to govern it according to its own reaſon. For it is plain enough, that the mind, tho' it acts under great limitations, doth however, in many inſtances, govern the body *arbitrarily*: And it is monſtrous to ſuppoſe this governour to be nothing but ſome fit diſpoſition, or accident, (ſuper-added) of that matter which is governed. A ſhip, it is true, would not be fit for navigation, if it was not built and provided in a proper manner: But then, when it has its proper form, and is become a ſyſtem of materials fitly diſpoſed, it is not this diſpoſition that governs it. It is the *man*, that other ſubſtance, who ſits at the Helm, and they, who manage the ſails and tackle, that do this. So our veſſels, without a proper organization and conformity of parts, would not be capable of being acted upon as they are; but ſtill it is not the ſhape, or modification, or any other accident, that can govern them. The capacity of being governed or uſed, can never be the *governor*, applying and uſing that capacity. No, there muſt be at the Helm, *ſomething diſtinct*, that commands the body, and without which it would run adrift, or rather ſink.

The immateriality of the ſoul being thus proved, we may ſafely affirm, that *the ſoul of man ſubſiſts after the diſſolution of his body*: Or is *immortal*. For 1. If it is *immaterial*, it is *indiſcerpible*, and therefore incapable of being diſſolved, or demoliſhed as bodies are. Such a being can only periſh by annihilation: That is, it will continue to ſubſiſt and live, if ſome other being, able to do this, doth not, by a particular act, annihilate it. And if there is any reaſon to believe, that, at the death of every man, there is always ſuch a particular annihilation, let him that knows it produce it. Certainly to reduce any ſubſtance into nothing, requires juſt the ſame power, as to convert nothing into ſomething: And we believe thoſe, who deny the immortality of the ſoul, will be cautious how they admit any ſuch power.

To introduce matter with a faculty of thinking, or a *thinking matter*, is to introduce matter with a new and oppoſite property: And that is to introduce a new ſpecies of matter, which will differ as eſſentially from the other common *unthinking kind*, as any ſpecies whatſoever doth from its oppoſite, and even as body from ſpirit. For thinking, and unthinking, differ as corporeal and incorporeal: And if ſo, this thinking matter muſt always continue to think, till either it is annihilated, or there is a tranſmutation of one ſpecies into another; and to take refuge in either of theſe expectations, is, at leaſt, to expect omnipotence ſhould interpoſe to help out a bad cauſe.

If any one ſhould ſay, that God might, by virtue of his omnipotence, ſuperadd, to certain parcels of matter, a *fourth dimenſion*, we ſhould not diſpute the divine power; but we might ſay, that ſuch matter, exiſting under four dimenſions, would *eſſentially* differ from that which cannot exiſt under four, or which can exiſt but only under three; and that this four-dimenſion'd matter muſt *always* remain ſuch, becauſe no ſubſtance can be changed into, or become another, eſſentially different; nor do we know of any, that, by the courſe of nature, ceaſes totally to be, or is reduced to nothing.

The next argument ſhall proceed by way of *objection* and *anſwer*; becauſe a removal of the principal objection againſt any thing, is a good argument for it. *Object.* It ſeems as if thinking was not eſſential to the ſoul, but rather a capacity of thinking under certain circumſtances; for it doth not think, when it lies concealed in the primitive rudiment of the man, in the womb, perhaps in the beginning of infancy, in ſleep, in a ſwoon: And the reaſon of this ſeems to lie in the circumſtances of the body, which either is not ſufficiently extended, and prepared, or, for a while, employs the ſpirits wholly in the digeſtion of its aliment, and other offices in the animal œconomy; or by ſome external attack, or the working of ſome enemy got into it, hath its parts diſorder'd, and the paſſages ſo poſſeſſed, that the blood, and other fluids, can ſcarce break through; or after ſome ſuch manner is preternaturally affected. And therefore the queſtion to be reſolv'd is not, Whether the ſoul is material or immaterial; and much leſs, whether it will be annihilated at death; but whether

whether that ſoul (be it what it will), which ceaſes to think, when the body is not fitly diſpoſed, can think at all, when the body is quite diſſolved, and leaves the ſoul no opportunity of actuating it any more, or operating by it. *Anſ.* If this objection cannot be fully anſwer'd, till we know more of the nature of ſpiritual beings, and of that band by which the ſoul and body are connected, than we do at preſent; it muſt not be looked upon as certainly unanſwerable in itſelf. It may, perhaps, be poſſible to turn it even into an argument *for the immortality of the ſoul.*

The ſoul, it cannot be denied, is a limited being, or a being which acts under limitations. Theſe limitations, at different times, are different, its activity and faculties being more obſtructed or clogg'd at one time, than another, and moſt of all in ſleep, or a ſwoon: As theſe obſtructions are remov'd, it acts more clearly and freely; and therefore if the ſtate of the ſoul in the body (its confinement here) may be conſidered as one general and great limitation, why, when this limitation ſhall be taken off, this great obſtruction remov'd, may it not be allow'd to act with ſtill greater freedom and clearneſs; the greateſt it is capable of? Whilſt it remains in the brain, it can, as it were, look out at a few apertures; that is, receive the notices of many things by thoſe nerves and organs, which are the inſtruments of ſenſation: But if any of thoſe avenues to it be ſtopt, that branch of its knowledge is, for a time, cut off. If thoſe tracks, in the brain, or thoſe marks, whatever they are, and wherever they are imprinted, upon which our memory, and images of things, ſeem to depend, are filled up, or overcaſt by any vapour, or otherwiſe darken'd, it can read them no more, till the cloud is diſpers'd (for it can't read what is not legible, and, indeed, for the preſent, not there). And ſince, even in abſtracted reflexions, the mind is obliged to make uſe of words, or ſome kind of ſigns, to fix its ideas, and to render them tractable and ſtable enough to be perus'd, compar'd, *&c.* and this kind of language depends upon memory; whilſt this is intermitted, the uſe of the other is taken away, with all that depends upon it. This is the preſent ſtate of the ſoul; and from hence the reaſon appears, in ſome meaſure, why we do not think in profound ſleep, *&c.* but it does not follow from hence, that the ſoul cannot ſubſiſt and act under *more enlarged circumſtances.* That which, being confined to the body, and able to act only according to the opportunities this affords, can now perceive viſible objects only with two eyes (at two windows), becauſe there are no more, might doubtleſs ſee with four, if there were ſo many, properly plac'd and diſpos'd; or if its habitation were all eye (window all round) might ſee all round. And ſo, in general, that which now can know many things by the impreſſions made at the end of the nerves, or by the intervention of our preſent organs, and in this ſituation and incloſure, can know them no other way, may, for all that, when it comes to be loos'd out of that priſon, know them immediately, or by ſome other medium. That, which is now forc'd to make ſhift with words and ſigns of things in its reaſonings, may, when it ſhall be ſet at liberty, and can come at them, reaſon upon the intuition of things themſelves, or uſe a language more ſpiritual or ideal. We ſay, it is not impoſſible, that this ſhould be the caſe; and therefore no one can ſay, with reaſon, that it is not. This ſuffices to remove the force of the objection. But further.

A man, when he wakes, or comes to himſelf (which phraſe implies what we are going to ſay) immediately knows this, and knows himſelf to be the ſame ſoul that he was before his ſleep, or fainting away. We will ſuppoſe, that he is alſo conſcious to himſelf, that, in thoſe intervals, he thought not at all (which is the ſame the objector muſt ſuppoſe): That is, if his body had been cut to pieces, or moulder'd to duſt, he could not have thought leſs: For there is no thinking leſs than not thinking at all. From hence, then, we gather, that the ſoul preſerves a capacity of thinking under thoſe circumſtances and indiſpoſitions of the body, in which it thinks no more than if the body was deſtroyed; and, if ſo, what can this capacity be preſerved for? Certainly not, that it may never be exerted. The author of nature doth not uſe to act after that manner. So that here is this dilemma to be oppoſed to the objection: In ſleep and ſwoonings the ſoul doth either think, or not; if it does, the objection has no foundation; and if it does not, then all that will follow which we have juſt now ſaid.

If we ſhould ſuppoſe the ſoul to be a being by nature made to inform ſome body, and that it cannot exiſt and act in a ſtate of total ſeparation from all body; it would not follow from hence, that what we call death, muſt therefore reduce it to a ſtate of abſolute inſenſibility and inactivity, which, to it, would be equal to non-exiſtence. For that body, which is ſo neceſſary to it, may be ſome fine vehicle, that dwells with it in the brain, and goes off with it at death. Neither the anſwer to the objection, nor the caſe after death, will be much altered by ſuch a ſuppoſition; and ſince we can ſee no abſurdity in it, we will try to explain it a little further. We are ſenſible of many material impreſſions (impreſſions made upon us by material cauſes, or bodies): That there are ſuch, we are ſure; therefore there muſt be *ſome matter* within us, which being mov'd or preſs'd upon, the ſoul apprehends it immediately. And therefore, again, there muſt be *ſome matter* to which it is immediately and intimately united and related, in ſuch a manner, as it is not related to any other. Let us now ſuppoſe this matter to be ſome refined and ſpirituous vehicle, which the ſoul doth immediately inform; with which it ſympathizes, by which it acts, and is acted upon, and to which it is vitally and inſeparably united: And that this animated vehicle has its abode in the brain, among the heads and beginnings of the nerves. Suppoſe we, alſo, that when any impreſſions are made upon the organs or parts of the body, the effects of them are carried, by the nerves, up to their fountain, and the place where the ſoul in its vehicle is; and there they communicate their ſeveral motions and tremors to this material vehicle; ſo that the ſoul, which inhabits it in a peculiar manner, and is thoroughly poſſeſſed of it, ſhall be apprehenſive of theſe motions or preſſures: And, moreover, that this vehicle, ſo guarded, and encompaſſed by the body as it is, can be come at, or mov'd by external objects, no other way but by the mediation of the nerves; nor the ſoul, by conſequence, have any direct intelligence concerning them, or correſpondence with them, any other way. And as we ſuppoſe the ſoul to receive notices of things from without, in this manner; ſo let us ſuppoſe, on the other ſide, that, by moving its own vehicle, it may produce motion in the contiguous ſpirits and nerves, and ſo move the body: We mean when nothing renders them unfit to be mov'd. Let us ſuppoſe, further, that the ſoul, by means of this vehicle, feels or finds thoſe prints and portraits, or thoſe effects and remains, left by objects on the mind, in ſome manner or other, which cauſe the remembrance of words and things: We mean again, when they are not filled up, or obſcured by any thing; or when there are any ſuch to be felt. And, laſtly, let us ſuppoſe, that if the ſoul, in its more abſtracted and purer reaſonings, or more ſpiritual acts, has any occaſion for matter, to ſerve it, the matter of this vehicle is that which is always with it, and ſerves it; all which it is eaſy to underſtand, and perhaps not very difficult to ſuppoſe. On the contrary, by many ſymptoms it appears moſt probable, that *that* matter, to which the mind is immediately preſent, and in which is its true *Shekinah*, is not the whole groſs body, but ſome *ſubtile body*, placed in the region of the brain. For there all the conveyances of ſenſible ſpecies conſpire to meet, and there, *in reflexion*, we find our ſelves: When a limb is loſt, the ſoul, 'tis true, loſes an opportunity of receiving intelligence from, or by, it, and of uſing it, but perceives no loſs *in it ſelf*: And tho' the body, many parts of it at leaſt, are in a perpetual flux, and continually altering; yet I know that the ſubſtance, which thinks within me *now* (or rather, which is I) is, notwithſtanding all the changes my body has undergone, the very *ſame* which *thought* many years ago, and ever ſince. Now, to anſwer the objection, and apply all this to our purpoſe; Why do we not perceive external objects *in our ſleep*, or *in a ſwoon?* Becauſe the paſſages are become impracticable, the windows ſhut, and the nerves, being obſtructed, or ſome how rendered, for the time, uſeleſs, can tranſmit no information to it. Why, however, does the ſoul not reaſon and think about *ſomething or other?* Becauſe, all the marks by which things are remember'd, being, for the preſent, choak'd up, or diſorder'd, the remembrance of thoſe objects, about which it is wont to employ it ſelf, and even of the words, or

other ſigns, in which it uſes to reaſon, and to preſerve the deductions and concluſions it makes, is all ſuſpended and loſt for the time; and ſo its tables being cover'd, its books cloſed, and its tools locked up, the requiſites for reaſoning are wanting, and no ſubject offers itſelf, to exerciſe its thoughts, it having yet had little or no opportunity to take in *higher objects*, and *more refined matter* for contemplation. And, to conclude, if it be demanded, why any one ſhould imagine, that the ſoul may think, perceive, act *after death*, when it doth not do this *in ſleep, &c.* the anſwer is; becauſe thoſe *incloſures* and *impediments*, which occaſioned the fore-mentioned intermiſſions, and thoſe great limitations under which it now labours, will be removed, with its inlargement, out of the body. When it ſhall, *in its proper vehicle*, be let go, and take its flight into the open fields of heaven, it will then be bare to the immediate impreſſions of objects: And why ſhould not thoſe impreſſions, which affected the nerves, that moved and affected the vehicle and ſoul in it, *affect the vehicle immediately*, when they are *immediately* made upon it, without the interpoſition of the nerves? The hand, which feels an object at the end of a *ſtaff*, may certainly be allowed to feel the ſame much better *by immediate contact*, without the ſtaff. Nay, why ſhould we not think, that it may admit of more objects, and the knowledge of more things, than it can now; ſince being expoſed *all round* to the influences of them, it may be moved not only by viſible objects, juſt at the extremities of the *optic* nerves, by ſounds at the ends of the *auditory*, *&c.* but become, as it were *all eye* to viſible objects, *all ear* to audible, and ſo on? And why ſhould we not think this the rather, becauſe then the ſoul may be alſo perceptive of finer impreſſions and *etherial* contacts, and conſequently of more kinds of objects, ſuch as we are now incapable of knowing? And, this being ſo, why ſhould we not preſage, that *other indowments*, faculties of reaſoning, communicating thoughts, and the like, will be *proportionable* to ſuch noble opportunities of knowledge?

Having thus proved, as we hope, the immateriality and immortality of the ſoul (tho' there are other arguments which likewiſe appear to us, demonſtrative of this great truth, and which we ſhall have occaſion to offer to our readers, in the courſe of this work;) we may juſtly conclude, that death was ſo far from reducing the ſoul of Abraham to a ſtate of inſenſibility, that, on the contrary, it opened to him a happy paſſage into a nobler ſtate of exiſtence, and conducted him to that glorious reward of his faith, which he did not experience on this ſide the grave; and that he is now adoring the God in whom he truſted; and is rejoycing in the fruition of that happineſs, which is reſerved *for the ſpirits of juſt men made perfect*.

We ſhall not, at preſent, enter upon the proof of the reſurrection of the body, as being unwilling to draw this diſſertation into too great a length, but we ſhall hereafter have an opportunity of conſidering this great article of faith, and hope to eſtabliſh it by ſuch arguments as may be thought to have ſome weight. For the preſent, therefore, we ſhall cloſe our account of this illuſtrious father of the faithful, with obſerving, that his hiſtory has been embelliſhed with many extraordinary fictions, by the Jews, Arabians, and Indians. Such as his teaching aſtronomy and other ſciences in Egypt; his inventing the Hebrew characters and language; his compoſing ſeveral books, and in particular, the famous work called Jetzirah; or the the creation, mentioned in the Talmud, and highly valued by ſeveral learned Rabbies. There is alſo an Apocalypſe aſcribed to him, by the Sethians, a ſect of Heretics, that ſprung up in the earlieſt times of Chriſtianity. His aſſumption is mentioned by Athanaſius; and Origen tells us of an apocryphal book, pretended to be written by Abraham, wherein a good and a bad angel are introduced diſputing about his ſalvation. The Jews make him the compoſer of ſome prayers, and of the 90th Pſalm; and likewiſe of a treatiſe againſt idolatry. The Indian worſhippers of fire, who think him to have been the ſame with their great Zoroaſter, attribute to him the books of the latter, which they call Zend, Pazend, and Voſtah, containing all the principles of their religion. The learned Dr. Prideaux mentions them as one book, or perhaps, three books in one volume, which he calls Zendeviſti, which name he informs us, ſignifies *a fire kindler*, and was given it by the author, to inſinuate, that it would kindle a brighter fire in thoſe who ſhould read it with attention and devotion.

The death of Abraham is related in this chapter by way of anticipation, for Eſau and Jacob were born before he died, and were fifteen years of age at that time. For Iſaac was but ſixty years old when they were born, and ſeventy-five at the death of Abraham, who was in the 100 year of his age, at Iſaac's birth, and lived one hundred and ſeventy-five years.

Ver. 12. *Now theſe are the generations of Iſhmael.*] Moſes having, in the preceding verſe, mentioned the bleſſing of God which attended Iſaac, after his father's death, takes this occaſion to ſhew, that God was not unmindful of his promiſe made to Abraham, concerning Iſhmael.

Ver. 13. ——— *The firſt born of Iſhmael, Nebajoth.*] The poſterity of Nebajoth gave the denomination to the whole country of Arabia Petræa (the beſt tract of which they inhabited) and which Pliny, Strabo, and Ptolemy, call Nabatæa, and ſome other authors Nabathis. Theſe are commonly called in Scripture Iſhmaelites, and they dwelt near to the Midianites, their half brethren; for in the ſtory of Joſeph, he is ſaid, in one place, to be ſold to the Iſhmaelites, and, in another, to the Midianites, they being neighbours and copartners in traffick.

Kedar.] His poſterity, called Kadareni, and by Pliny, Cedreni, were alſo ſeated in Arabia Petræa, and their name was ſo famous, that ſome authors call the whole country Kedar. For the language of Kedar, is called the Arabian language; and when David complains that he had dwelt long *in the tents of Kedar*, the Chaldee expounds it, *in the dwelling of the Arabians*; and thoſe Arabians called Scenitæ, were properly the people of Kedar. We mean, thoſe of the Arabians who dwelt in Arabia Petræa; for there were other tribes of them, ſome in Arabia Felix, and others near the Euphrates.

Ver. 14. *Dumah.*] He ſeems, by Iſa. xxi. 11. to have been ſeated near Idumea.

Ver. 15. *Hadar.*] Some think the Athritæ, in Arabia Felix, deſcended from him, and there was a city, in that country, called Tema, from the next ſon of Iſhmael, and Jetur the next ſon to him, may well be thought to have been the father of the Ituræi in Cœlo Syria. Kedemah, the laſt of Iſhmael's ſons ſeems to have dwelt near his brother Kedar: for ſo Jacobus Capellus expounds thoſe words, Jer. xlix. 28. *Go up to Kedar, and ſpoil the men of Kedem* (which we tranſlate, the men of the Eaſt.) There are ſome other people, in thoſe countries, whoſe names have ſome ſimilitude to thoſe of the reſt of Iſhmael's ſons, but we omit any further enquiry after them, enough having been ſaid, to ſhew the truth of this account given by Moſes of Iſhmael's poſterity.

Ver. 16. *Twelve princes, according to their nations.*] Or rather, twelve heads of ſo many ſeveral houſes, tribes, or clans, which form of government continued among them till 400 years after Chriſt.

Ver. 18. *And they dwelt from Havilah unto Shur*, &c.] Joſephus ſays, that the Iſhmaelites poſſeſſed the whole tract between Euphrates and the Red ſea; which appears, to be a miſrepreſentation. For between them and the Euphrates, were the Amalekites, and Moabites, who did not themſelves extend ſo far as the Euphrates. The Iſhmaelites therefore, inhabited the country, which, in that eaſtward part, which was next to the Amalekites, was called the wilderneſs of Havilah; and in that part next to Egypt, was called the wilderneſs of Shur. And in other places of Scripture it is called Kedar, the wilderneſs of Paran, and the wilderneſs of ſin; all which were afterwards comprehended under the name of Arabia.

And he died in the preſence of all his brethren.] He dwelt, till death, in the preſence, or in the neighbourhood of all his brethren, and was in a flouriſhing condition.

Ver. 20. *And Iſaac was forty years old when he took Rebekah to wife, the daughter of Bethuel the Syrian of Padan-aram*, &c.] Bethuel and Laban are called Aramites, or Syrians; not becauſe they were of that nation, but becauſe they lived in the country of Aram, or Syria, that is, in Padan-aram, as it is here explained, and appears more fully from Rebekah's diſcourſe with her ſon Jacob, when ſhe ſent him thither chap. xxxviii. 2, 5. and where he, living twenty years with his uncle Laban, was upon that

that account, called a Syrian, tho' born in Canaan. Deut. xxvi. 5. Padan-aram was a part of Meſopotamia; we ſay a part of it; for Meſopotamia itſelf was called Aram-Naharaim, *or Syria between the rivers*, which were Euphrates and Tigris. This country was divided into two parts, one toward the North, from the mountains of Armenia to the river Chaboras, or Araxes, from whence Balaam ſeems to have been invited by Balak, Numb. xxiii. 7. and which was exceeding fruitful, and upon that account called Padan, which ſignifies the ſame in Arabia, that Sede doth in Hebrew, *i. e. a field.* And therefore what Moſes calls going to Padan-aram, Gen. xxviii. 2. The Prophet Hoſea calls fleeing to Sede Aram, into the country or field of Syria. Hoſea xii. 12. The other part of Meſopotamia was ſoutherly, from the fore-named river, unto Babylon, and was very ſtony and unfertile. The Syrians lived in the former, and the Arabians in the latter, as Bochart obſerves, L. ii. Phaleg. c. 6.

Ver. 21. *And Iſaac intreated the Lord for his wife, becauſe ſhe was barren.*] The Hebrew word *Atar*, ſignifies to beſeech with earneſtneſs and importunity; the ardent deſire of obtaining the promiſed Meſſiah, cauſing barrenneſs to be conſidered as one of the greateſt calamities.

Ver. 22. *And the children ſtruggled together in her womb, and ſhe ſaid, If it be ſo, why am I thus?*] If I am not likely to be delivered of my burden, to what purpoſe did I conceive?

And ſhe went to enquire of the Lord.] There was ſome appointed place, where the divine Majeſty condeſcended to appear to his people, and which was the ſtated place of their worſhip. Thither did Rebekah reſort, in the intermiſſion of her throws, to conſult the Deity, with relation to the event.

Ver. 25. —— *And they called his name Eſau.*] The meaning of this name is ſomething obſcure; if we derive it, as ſome do, from the Hebrew word Haſſah, *to make*, it may denote his being born in a more perfect ſtate, than children uſually are, for he was as hairy as others are at man's eſtate. But we think it may as well denote the activity of his genius, which his parents might naturally preſage from his appearance.

Ver. 26. *And after that came his brother out, and his hand took hold on Eſau's heel, and his name was called Jacob.*] Jacob ſignifies *a ſupplanter*, being derived from the Hebrew word *Hekeb*, which denotes, *a heel.* And the future conduct of this ſon perfectly correſponded with the ſignification of his name.

Ver. 30. *And Eſau ſaid to Jacob, feed me, I pray thee, with that ſame red pottage.*] The Lentils of which the context inform us this pottage was made, were, according to St. Auſtin, of the Egyptian kind, which were much eſteemed, and it is probable they imparted a red tincture, to the pottage in which they were infuſed. Some are of opinion, that Eſau did not know what it was, and therefore calls it only by its colour, asking for *that red*, as it is in the Hebrew.

Therefore his name was called Edom.] His repeated eager deſire of he knew not what, and for which he ſold his birthright, gave him the name of Edom, which ſignifies *red*; whence the city which he founded, and the whole country his poſterity inhabited, was called by the ſame name; and by the Greeks, Idumea; bordering, toward the South, upon Judea, Arabia, and Egypt.

Ver. 31. *And Jacob ſaid, ſell me this day thy birthright.*) Jacob eſtimated his Lentil food at ſuch an exceſſive price, as hath ſtarted one of the greateſt difficulties that occur in the ſacred writings. Jacob requires his brother to ſell him his birthright for a meſs of that pottage; and what ſeems more ſurprizing, his propoſal was accepted by Eſau. Moſes, however, ſeems to furniſh us with a ſolution of this difficulty, by declaring, that he ſold his birthright, becauſe he deſpiſed it. The Scripture relates this action of Eſau, as prophane, Heb. xii. 16. and if it was a crime in him to diſpoſe of it in that manner, it may be asked, whether Jacob could be innocent in purchaſing it? Perhaps the priviledges of an elder brother, in thoſe times, may let in ſome light upon this tranſaction; and we ſhall juſt mention ſuch as are declared by authors to have been annexed to the primogeniture.

1. The pre-eminency and government over the reſt of the family. *Unto thee ſhall be his deſire*, ſays the Deity, ſpeaking to Cain, concerning Abel.

2. A double portion of the paternal inheritance, which perhaps is the meaning of Eliſha's requeſt, *Let a double portion of thy Spirit be upon me*, 2 Chron. ii. 13.

3. The prieſthood; this is undeniable with reſpect to thoſe who lived after the promulgation of the law; but ſeems not to be ſo before that period, ſince Abel offered ſacrifices as well as Cain.

4 The father's bleſſing: Or a profuſion of extraordinary wiſhes for the welfare of the eldeſt ſon. But this bleſſing, ſays a modern author, muſt only be underſtood of the bleſſed ſeed, that is to ſay, of the vows and prayers which were made for the eldeſt child, and which implied, that the Meſſiah was to be born of his race.

If it could be proved, that all or any of theſe privileges were appropriated to the primogeniture, there would be no difficulty in acknowledging, that Eſau was very criminal in deſpiſing it, and we ſhould have no occaſion to ſuppoſe, with the Targum of Jeruſalem, that *he denied the reſurrection, and diſdain'd the ſhare he had in the world to come.*

As to what relates to Jacob, we freely confeſs, that if his conduct is to be judged by the rules of the Goſpel morals, it will appear incapable of vindication. But we ſhould be induced to ſuſpend our conſtruction of this proceeding, if we conſider that the Moſaic hiſtory is extreamly conciſe in this, as well as in ſeveral other particulars, and that his ſilence, therefore is ſufficient to diſqualify us from forming any compleat notion of the fact before us.

Joſephus has ſuppreſſed the chief part of this tranſaction, but from what motive we ſhall not take upon us to determine; but he has evidently corrupted another part of this chapter, by placing the delivery of Rebekah, after the death of Abraham; an Anachroniſm, whereof the leaſt attention to the Moſaic relation, was ſufficient to have made him ſenſible.

CHAP. XXVI.

1 *Iſaac becauſe of famine went to Gerar:* 2 *God inſtructeth and bleſſeth him:* 7 *He is reproved by Abimelech for denying his wife:* 12 *He groweth rich:* 18 *He diggeth Eſek, Sitnah, and Rheoboth:* 26 *Abimelech maketh a covenant with him at Beer-ſheba.* 34 *Eſau's wives.*

AND there was a famine in the land, beſides the firſt famine that was in the days of Abraham. And Iſaac went unto Abimelech king of the Philiſtines unto Gerar.

2 And the LORD appeared unto him, and ſaid, Go not down into Egypt: dwell in the land which I ſhall tell thee of.

3 Sojourn in this land, and I will be with thee and will bleſs thee: for unto thee and unto thy ſeed I will give all theſe countries, and I will perform the oath which I ſware unto Abraham thy father.

4 And I will make thy ſeed to multiply as the ſtars of heaven, and will give unto thy ſeed all theſe countries: and in thy ſeed ſhall all the nations of the earth be bleſſed:

5 Becauſe that Abraham obeyed my voice, and kept my charge, my commandments, my ſtatutes, and my laws.

6 ¶ And Iſaac dwelt in Gerar.

7 And the men of the place asked *him* of his wife; and he ſaid, She *is* my ſiſter: for he feared to ſay, *She is* my wife; leſt *ſaid he,*

he, the men of the place ſhould kill me for Rebekah, becauſe ſhe *was* fair to look upon.

8 And it came to paſs when he had been there a long time, that Abimelech king of the Philiſtines looked out at a window, and ſaw, and behold, Iſaac *was* ſporting with Rebekah his wife.

9 And Abimelech called Iſaac, and ſaid, Behold of a ſurety ſhe *is* thy wife: and how ſaidſt thou, She *is* my ſiſter? And Iſaac ſaid unto him, Becauſe I ſaid, Leſt I die for her.

10 And Abimelech ſaid, What *is* this thou haſt done unto us? one of the people might lightly have lien with thy wife, and thou ſhouldſt have brought guiltineſs upon us.

11 And Abimelech charged all *his* people, ſaying, He that toucheth this man or his wife, ſhall ſurely be put to death.

12 Then Iſaac ſowed in that land, and received in the ſame year an hundred-fold; and the LORD bleſſed him.

13 And the man waxed great, and went forward, and grew until he became very great.

14 For he had poſſeſſion of flocks, and poſſeſſion of herds, and great ſtore of ſervants. And the Philiſtines envied him.

15 For all the wells which his fathers ſervants had digged in the days of Abraham his father, the Philiſtines had ſtopped them, and filled them with earth.

16 And Abimelech ſaid unto Iſaac, Go from us: for thou art much mightier than we.

17 ¶ And Iſaac departed thence, and pitched his tent in the valley of Gerar, and dwelt there.

18 And Iſaac digged again the wells of water, which they had digged in the days of Abraham his father; for the Philiſtines had ſtopped them after the death of Abraham: and he called their names after the names by which his father had called them.

19 And Iſaac's ſervants digged in the valley, and found there a well of ſpringing water.

20 And the herdmen of Gerar did ſtrive with Iſaac's herdmen ſaying, The water *is* ours: and he called the name of the well Eſek, becauſe they ſtrove with him.

21 And they digged another well, and ſtrove for that alſo: and he called the name of it Sitnah.

22 And he removed from thence, and digged another well; and for that they ſtrove not: and he called the name of it Rehoboth; and he ſaid, For now the LORD hath made room for us, and we ſhall be fruitful in the land.

23 And he went up from thence to Beer-ſheba.

24 And the LORD appeared unto him the ſame night, and ſaid, I *am* the God of Abraham thy father: fear not, for I *am* with thee, and will bleſs thee, and multiply thy ſeed for my ſervant Abrahams ſake.

25 And he builded an altar there, and called upon the name of the LORD, and pitched his tent there: and there Iſaac's ſervants digged a well.

26 ¶ Then Abimelech went to him from Gerar, and Ahuzzath one of his friends, and Phicol the chief captain of his army.

27 And Iſaac ſaid unto them, Wherefore come ye to me, ſeeing ye hate me, and have ſent me away from you?

28 And they ſaid, We ſaw certainly that the LORD was with thee: and we ſaid, Let there be now an oath betwixt us, *even* betwixt us and thee, and let us make a covenant with thee;

29 That thou wilt do us no hurt, as we have not touched thee, and as we have done unto thee nothing but good, and have ſent thee away in peace: thou *art* now the bleſſed of the LORD.

30 And he made them a feaſt, and they did eat and drink.

31 And they roſe up betimes in the morning, and ſware one to another; and Iſaac ſent them away, and they departed from him in peace.

32 And it came to paſs the ſame day, that Iſaac's ſervants came and told him concerning the well which they had digged, and ſaid unto him, We have found water.

33 And he called it Shebah: therefore the name of the city is *is* Beer-ſheba unto this day.

34 ¶ And Eſau was forty years old when he took to wife Judith the daughter of Beeri the Hittite, and Baſhemah the daughter of Elon the Hittite:

35 Which were a grief of mind unto Iſaac and to Rebekah.

Ver. 1. *And there was a famine in the land, beſides the firſt famine that was in the days of Abraham, And Iſaac went unto Abimelech king of the Philiſtines, unto Gerar.*] A ſecond famine raged in the land of Canaan, and reduc'd Iſaac to the ſame extremities as had diſtreſſed his father Abraham: He had an inclination to retire, from that calamity, into Egypt; but God commanded him, in a viſion, not to go thither, but to direct his courſe to Gerar, the capi-

capital city of Paleſtine, as we formerly obſerved. Abimelech reigned, at that time, over the Philiſtines; and Joſephus pretends, that he was the ſame prince with whom Abraham had enter'd into a ſtrict alliance; and that Iſaac was, for that reaſon, directed by the Deity, to reſide in thoſe territories. But this opinion ſeems to be without any foundation, becauſe ſeventy-five years were elapſed, ſince Abraham's journey to Gerar.

Ver. 7. *And the men of the place asked him of his wife, and he ſaid, ſhe is my ſiſter*, &c.] Iſaac finding himſelf in a ſtrange land, fell into the ſame weakneſs which, perhaps, was a blemiſh in the conduct of Abraham: He was afraid, that the beauty of his wife would be fatal to him, if he ſhould be known to be her husband, and therefore deſired her to ſay ſhe was his ſiſter. Iſaac's apprehenſions, in this conjuncture, ſeem the leſs excuſeable, becauſe God had ordered him to continue in that land, and had promiſed to bleſs him.

Ver. 8. *And it came to paſs when he had been there a long time, that Abimelech king of the Philiſtines looked out at a window, and ſaw, and behold Iſaac was ſporting with Rebekah his wife.*] Actions are altogether as expreſſive as words; and Abimelech, when he beheld Iſaac taking conjugal liberties with Rebekah, preſently knew her to be his wife. If it be objected, that ſhe might have been his miſtreſs, or a harlot; we anſwer, that ſo ſhe might have been, tho' Iſaac had told him, by words, that ſhe was his wife. Abimelech gave greater credit to that information which paſſed through his eye, than to that which he received by the ear, and to what Iſaac did, than to what he ſaid. For Iſaac had told him, that ſhe was not his wife, but his ſiſter; and that prince could not have diſcover'd that Rebekah was the wife of Iſaac, if he had not conducted himſelf in ſuch a manner as did not become a man who was not her husband.

Ver. 10. *And Abimelech ſaid, what is this thou haſt done unto us?*] The vertue of this prince makes a very amiable appearance, and ſhews him to have been actuated by principles that are not always ſo prevalent in courts at this day. He thought the rites of marriage were too ſacred to be violated on any account whatever, and he reſented the indignity with which Iſaac had treated him and his people, by thinking it neceſſary to have recourſe to an untruth, for his preſervation among them.

Ver. 12. *Then Iſaac ſowed in that land, and received in the ſame year an hundred fold.*] Iſaac enjoyed the effect of thoſe bleſſings which God frequently beſtows on the children of religious parents; but thoſe very bleſſings expoſed him to the misfortunes common to ſuch as proſper in a ſtrange country; for we read, in the following verſes, that the Philiſtines envied him, and ſtopp'd up the wells, which had been dug by his father's ſervants; and Abimelech himſelf was deſirous of his departure from that country. The impreſſion he had formerly receiv'd from Iſaac's diſowning his wife, might poſſibly incline him to be jealous of his proſperity, as believing he might be ambitious as well as diſtruſtful; and, indeed, mankind are too apt to form the worſt conſtructions of every circumſtance that relates to thoſe perſons of whom they have once conceived an unfavourable opinion. But it is to be obſerved, that whatever apprehenſions Abimelech might entertain of Iſaac's growing power, he was not mean enough to deſtroy him, in conſequence of a meer ſuſpicion, but had the generoſity to deſire him, in a friendly manner, to retire from his dominions.

Ver. 19, 20. *And Iſaac's ſervants digged in the valley, and found there a well of ſpringing water. And the herdmen of Gerar did ſtrive with Iſaac's herdmen, ſaying, the water is ours: And he called the name of the well Eſek, becauſe they ſtrove with him.*] Springs of running water were an invaluable treaſure in a dry country, where they had often no other water than that which fell from heaven, and which they alſo were obliged to preſerve moſt carefully in ciſterns. The ſhepherds of Gerar thought a well, leſs owing to the induſtry of Iſaac's ſervants, than to the nature of the ſoil, did juſtly belong to the natives of the country; and the contention that aroſe upon this occaſion, made Iſaac call that well by the name of Eſek, which ſignifies *ſtrife*; for names were formerly given agreeably to the circumſtances of ſome remarkable event.

Ver. 21. *And they digged another well, and ſtrove for that alſo; and he called the name of it Sitnah.*] This well occaſioned a new diſagreement between Iſaac and the Philiſtines; for which reaſon, he called it Sitnah, which ſignifies *hatred*.

Ver. 22. *And he removed from thence, and digged another well; and for that they ſtrove not: and he called the name of it Rehoboth*, &c.] Iſaac having ſought for a retreat, in a place at a greater diſtance from the city and valley of Gerar, dug another well, which he call'd Rehoboth, that is to ſay, *room*; for he ſaid, *now the Lord hath made room for us*. Now we are ſufficiently remote from the people whoſe jealouſy we excited, and ſhall, at laſt, have the happineſs of living unmoleſted.

Ver. 25. *And he builded an altar there*, &c.] God honour'd him, with a new viſion; and it was uſual, in the firſt ages, to conſider the places where God condeſcended to communicate himſelf in that manner, as the moſt proper to be devoted to his worſhip.

Ver. 26. *Then Abimelech went to him from Gerar*, &c.] As Abimelech was not deſirous to have Iſaac for a neighbour, ſo neither was he willing he ſhould be his enemy; and therefore he went to viſit him at Beerſheba, in order to contract an alliance with him, and was attended by Phicol, the chief captain of his army, and who, perhaps, was the ſon of that Phicol who commanded under the other Abimelech, who was contemporary with Abraham.

Ver. 33. *And he called it Shebah; therefore the name of the city is Beerſheba unto this day.*] The name Beerſheba which ſignifies the *well of the oath*, is revived by Iſaac; for Abraham had given the ſame appellation to the place where the covenant was ſtipulated between him and the former Abimelech. It may likewiſe be probable, that the diſcovery of this new well led Iſaac into another alluſion to the Hebrew word *ſhabah*, which ſignifies not only to ſwear, but likewiſe *to ſatisfy*, or *ſatiate*, whereby he might intimate, that he now had a ſufficient number of wells, and would reſt contented with them; but we only offer this as a conjecture.

Ver. 34. *And Eſau was forty years old, when he took to wife Judith the daughter of Beeri the Hittite, and Baſhemath the daughter of Elon the Hittite.*] According to Joſephus, theſe two men, whoſe daughters Eſau married, were Dynaſtæ, or perſons of great rank and power among the Hittites, which is not improbable. But it may likewiſe be ſuppos'd, that his father had given the ſame charge, as he himſelf had received from Abraham, in relation to his marriage; and if ſo, Eſau was guilty of a very undutiful action, in contracting ſo intimate an alliance with thoſe people who were under the diſpleaſure of God; and the Scripture might well call him *profane*, ſince he ſeem'd not to have regarded either the curſe, or the bleſſing of the Almighty.

Ver. 35. *Which were a grief of mind unto Iſaac, and to Rebekah.*] His marriage was a great affliction to his parents, who, according to ſome expoſitors, were extremely grieved at the idolatry, and other acts of irreligion, which they ſaw committed by the wives of Eſau, and poſſibly by him too, in complacency to them.

CHAP. XXVII.

1 *Iſaac ſendeth Eſau for veniſon.* 6 *Rebekah inſtructeth Jacob to obtain the bleſſing.* 15 *Jacob under the perſon of Eſau obtaineth it.* 30 *Eſau bringeth veniſon.* 33 *Iſaac trembleth.* 34 *Eſau complaineth, and by importunity obtaineth a bleſſing:* 41 *He threatneth Jacob:* 42 *Rebekah diſappointeth it.*

AND it came to paſs that when Iſaac was old, and his eyes were dim, ſo that he could not ſee, he called Eſau his eldeſt ſon, and ſaid unto him, My ſon: and he ſaid unto him, Behold, *here am* I.

2 And he ſaid, Behold, now, I am old, I know not the day of my death.

3 Now therefore take, I pray thee, thy weapons, thy quiver, and thy bow, and go out to the field, and take me *ſome* veniſon;

4 And make me ſavoury meat, ſuch as I love, and bring *it* to me, that I may eat; that my ſoul may bleſs thee before I die.

5 And Rebekah heard when Iſaac ſpake to Eſau his ſon: and Eſau went to the field to hunt *for* veniſon, *and* to bring *it*.

6 ¶ And Rebekah ſpake unto Jacob her ſon, ſaying, Behold, I heard thy father ſpeak unto Eſau thy brother, ſaying,

7 Bring me veniſon, and make me ſavoury meat, that I may eat, and bleſs thee before the LORD before my death.

8 Now therefore my ſon, obey my voice, according to that which I command thee.

9 Go now to the flock, and fetch me from thence two good kids of the goats; and I will make them ſavoury meat for thy father, ſuch as he loveth.

10 And thou ſhalt bring *it* to thy father, that he may eat, and that he may bleſs thee before his death.

11 And Jacob ſaid to Rebekah his mother, Behold, Eſau my brother *is* a hairy man, and I *am* a ſmooth man.

12 My father peradventure will feel me, and I ſhall ſeem to him as a deceiver; and I ſhall bring a curſe upon me, and not a bleſſing.

13 And his mother ſaid unto him, Upon me *be* thy curſe, my ſon: only obey my voice, and go fetch me *them*.

14 And he went, and fetched, and brought *them* to his mother: and his mother made ſavoury meat, ſuch as his father loved.

15 And Rebekah took goodly raiment of her eldeſt ſon Eſau, which *were* with her in the houſe, and put them upon Jacob her younger ſon.

16 And ſhe put the skins of the kids of the goats upon his hands, and upon the ſmooth of his neck.

15 And ſhe gave the ſavoury meat, and the bread which ſhe had prepared, into the hand of her ſon Jacob.

18 ¶ And he came unto his father, and ſaid, My father: and he ſaid, Here *am* I; who *art* thou, my ſon?

19 And Jacob ſaid unto his father, I *am* Eſau thy firſt-born; I have done according as thou badeſt me: ariſe, I pray thee, ſit and eat of my veniſon, that thy ſoul may bleſs me.

20 And Iſaac ſaid unto his ſon, How *is it* that thou haſt found *it* ſo quickly, my ſon? And he ſaid, Becauſe the LORD thy God brought *it* to me.

21 And Iſaac ſaid unto Jacob, Come near, I pray thee, that I may feel thee my ſon, whether thou *be* my very ſon Eſau, or not.

22 And Jacob went near unto Iſaac his father; and he felt him and ſaid, The voice *is* Jacobs voice, but the hands *are* the hands of Eſau.

23 And he diſcerned him not, becauſe his hands were hairy, as his brother Eſau's hands: ſo he bleſſed him.

24 And he ſaid, *Art* thou my very ſon Eſau? And he ſaid, I *am*.

25 And he ſaid, Bring *it* near to me, and I will eat of my ſons veniſon, that my ſoul may bleſs thee. And he brought *it* near to him, and he did eat: and he brought him wine, and he drank.

26 And his father Iſaac ſaid unto him, Come near now, and kiſs me, my ſon.

27 And he came near, and kiſſed him: and he ſmelled the ſmell of his raiment, and bleſſed him, and ſaid, See, the ſmell of my ſon *is* as the ſmell of a field which the LORD hath bleſſed.

28 Therefore God give thee of the dew of heaven, and the fatneſs of the earth, and plenty of corn and wine.

29 Let people ſerve thee, and nations bow down to thee; be lord over thy brethren, and let thy mothers ſons bow down to thee: Curſed *be* every one that curſeth thee, and bleſſed *be* he that bleſſeth thee.

30 ¶ And it came to paſs, aſſoon as Iſaac had made an end of bleſſing Jacob, and Jacob was yet ſcarce gone out from the preſence of Iſaac his father, that Eſau his brother came in from his hunting.

31 And he alſo had made ſavoury meat, and brought it unto his father; and ſaid unto his father, Let my father ariſe, and eat of his ſons veniſon, that thy ſoul may bleſs me.

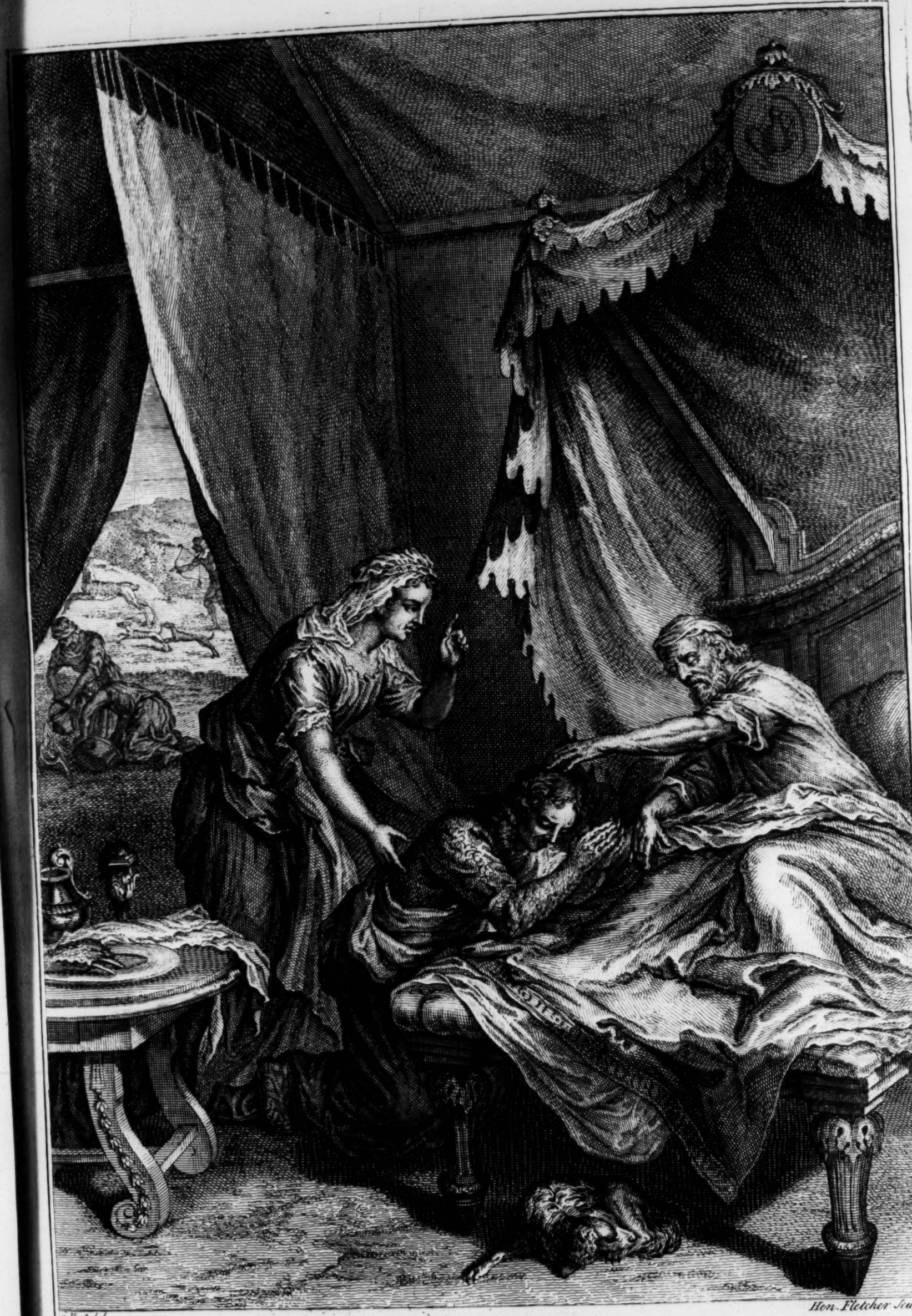
32 And Iſaac his father ſaid unto him, Who *art* thou? And he ſaid, I *am* thy ſon, thy firſt-born Eſau.

33 And Iſaac trembled very exceedingly, and ſaid, Who, where *is* he that hath taken veniſon, and brought *it* me, and I have eaten of all before thou cameſt, and have bleſſed him? yea, *and* he ſhall be bleſſed.

34 And when Eſau heard the words of his father, he cried with a great and exceeding bitter cry, and ſaid unto his father, Bleſs me, *even* me alſo, O my father,

35 And he ſaid, Thy brother came with ſubtilty, and hath taken away thy bleſſing.

36 And he ſaid, Is not he rightly named Jacob? for he hath ſupplanted me theſe two times:



G. Hoet del. *Hen. Fletcher Sculp*

Iſaac bleſseth his ſon Jacob ——

times: he took away my birth-right; and behold, now he hath taken away my bleſſing. And he ſaid, Haſt thou not reſerved a bleſſing for me?

37 And Iſaac anſwered and ſaid unto Eſau, Behold, I have made him thy lord, and all his brethren have I given to him for ſervants; and with corn and wine have I ſuſtained him: and what ſhall I do now unto thee, my ſon?

38 And Eſau ſaid unto his father, Haſt thou but one bleſſing, my father? bleſs me, *even* me alſo, O my father. And Eſau lift up his voice, and wept.

39 And Iſaac his father anſwered, and ſaid unto him, Behold, thy dwelling ſhall be the fatneſs of the earth, and of the dew of heaven from above.

40 And by thy ſword ſhalt thou live, and ſhalt ſerve thy brother: and it ſhall come to paſs when thou ſhalt have the dominion, that thou ſhalt break his yoke from off thy neck.

41 ¶ And Eſau hated Jacob, becauſe of the bleſſing wherewith his father bleſſed him: and Eſau ſaid in his heart, The days of mourning for my father are at hand, then will I ſlay my brother Jacob.

42 And theſe words of Eſau her elder ſon were told to Rebekah: and ſhe ſent and called Jacob her younger ſon, and ſaid unto him, Behold, thy brother Eſau, as touching thee, doth comfort himſelf, *purpoſing* to kill thee.

43 Now therefore, my ſon, obey my voice: and ariſe, flee thou to Laban my brother to Haran.

44 And tarry with him a few days, until thy brothers fury turn away;

45 Until thy brothers anger turn away from thee, and he forget *that* which thou haſt done to him: then I will ſend, and fetch thee from thence. Why ſhould I be deprived alſo of you both in one day?

46 And Rebekah ſaid to Iſaac, I am weary of my life, becauſe of the daughters of Heth: if Jacob take a wife of the daughters of Heth, ſuch as theſe *which are* of the daughters of the land, what good ſhall my life do me?

Ver. 1. *And it came to paſs, that when Iſaac was old, and his eyes were dim, ſo that he could not ſee, he called Eſau his eldeſt ſon,* &c.] It appears, by this chapter, that tho' Eſau had diſpleaſed his father by his marriage, yet the good old man ſtill retain'd for him the tender affection of a parent; and if he was not unacquainted with the ſale he had made of his birth-right, he probably might only conſider it as a youthful indiſcretion, and the meer effect of hunger and fatigue. As he, therefore, imagined himſelf nearer death than he really was, he was deſirous of beſtowing the patriarchal bleſſing on his eldeſt ſon.

The bleſſings of theſe extraordinary men are not to be conſidered as nothing more than the efforts of a ſoul that diffuſes it ſelf in impotent wiſhes, ſince they really were ſo many prophetic oracles, that denoted infallible events, and extended to the remoteſt periods of time.

Ver. 4. ——— *That I may bleſs thee before I die.*] Iſaac, at that inſtant, when he was preparing, as it were, to decide the deſtiny of his children, did not ſtrictly attend to thoſe prophecies that had been pronounc'd, concerning Eſau and Jacob, and which, perhaps, he himſelf had never thoroughly underſtood: And as he followed no other guide but the motions of his own heart, he was willing to beſtow on the eldeſt of his two ſons, thoſe tokens of a ſuperior affection, or preference of love, which he had always entertained for him. In order, therefore, to the accompliſhment of his deſign, he commanded Eſau to prepare him a diſh of veniſon, that, being thereby ſtrengthened for his intended ſpeech, which could not be utter'd without ſome emotion, he might the more eaſily excite that attention which was due to the ſolemnity of the prediction he was about to deliver.

Ver. 6. *And Rebekah ſpake unto Jacob her ſon, ſaying,* &c.] Rebekah, whoſe fondneſs for Jacob made her vigilant for his welfare, acquainted him with the orders that Eſau had receiv'd from his father, and undoubtedly repreſented to him the beneficial effects which that rival in the bleſſing would derive from the execution of thoſe orders. She therefore order'd him to get the ſtart of his brother, and preſent his father, as ſoon as poſſible, with a delicious repaſt, which ſhe would prepare in ſuch a manner as to make it paſs upon the good old man for the veniſon Eſau was to provide.

Ver. 12. *My father, peradventure, will feel me, and I ſhall ſeem to him as a deceiver,* &c.] Jacob had ſome reluctance to comply with his mother's deſire, and repreſented to her, that, if his father ſhould diſcover the propos'd illuſion, he would thunder out curſes againſt him, inſtead of thoſe bleſſings ſhe was ſo deſirous to procure him. Rebekah replied, that ſhe conſented to take all the conſequences of thoſe curſes upon her ſelf; and, in order to ſecure Jacob from the detection he apprehended, ſhe cover'd his hands and neck with the ſkins of the kids ſhe had kill'd, and then cloath'd him with the beſt habit of his elder brother. It is obſerv'd, by Bochart, that, in the eaſtern countries, goats hair very much reſembled that of men; ſo that Iſaac might eaſily be deceiv'd, when his eyes were dim, and his feeling, in all probability, as imperfect as his ſight.

Ver. 18. *And he came unto his father and ſaid, My father: And he ſaid, here am I, who art thou; my ſon?*] As Jacob's conference with his father, on this occaſion, can be ſo turn'd, as either to make him chargeable with groſs falſhood, or to vindicate him from that imputation; every interpreter has explain'd them, according as he is more or leſs inclin'd to accuſe or defend that patriarch. But thoſe who conſider Jacob's expreſſions, without any other deſign than to diſcover the natural ideas they excite in the mind, will find it difficult not to obſerve a ſeries of propoſitions directly oppoſite to truth, through the whole train of Jacob's diſcourſe. Some expoſitors underſtand theſe words, *I am Eſau thy firſt-born*, in this manner, viz. *I am in his ſtead, becauſe he has ſold me his birth-right.* St. Auſtin explains it, *I am Eſau of right*, and pretends it is a figure like that in the Goſpel, where St. John Baptiſt is called Elias; but theſe are mental reſervations, that arraign the integrity of thoſe who eſpouſe them, and ſuch methods of vindicating Jacob, only tend to make us ſenſible how ſtrong the expreſſions of Moſes are, which tax him with falſhood. Rebekah, therefore, ſeems to us to be unjuſtifiable, in ſuggeſting ſuch advice to her ſon; and that he is a little to be excus'd for ſuffering himſelf to be prevail'd upon in ſuch a manner; ſince they both acted as if they preſum'd to limit the power of God, by thinking a complication of falſhood neceſſary for the accompliſhment of a divine prediction.

Jacob was in ſome meaſure puniſh'd for this fraud, when he himſelf was afterwards deceiv'd by Laban, in his marriage, when Leah was impos'd upon him inſtead of Rachel. The Hebrew doctors, likewiſe, obſerve, that as he deceiv'd his father by the ſkins of the kid of the goats; ſo he himſelf was betray'd into a belief that his ſon Joſeph

ſeph was kill'd, by his brethren dipping his coat in the blood of a kid of the goats.

Ver. 27. ——— *And he ſmelled the ſmell of his raiment, and bleſſed him.*] As he embraced his ſon, he was revived with the fragrancy of his garments, of which he was inſenſible, while he was more remote from him. The Jews fancy theſe were the very garments wherein Adam miniſtred, and that they retain'd the perfumes with which they were impregnated in Paradiſe; ſo ſagacious are thoſe perſons in their illuſtrations of the ſacred Scriptures.

See the ſmell of my ſon is as the ſmell of a field which the Lord hath bleſſed.] Behold, or obſerve, no field that God hath adorned with a variety of the moſt fragrant flowers, can diffuſe more pleaſing odours than the garments of my ſon!

Ver. 28. *Therefore God give thee of the dew of heaven,* &c.] As if Iſaac had ſaid, I take the fragrancy of thy garments to be an indication that God will give thee of the dew of heaven, &c. For this paſſage may be tranſlated as a prophecy, as well as a prayer. The dews of heaven, which refreſhed the earth and greatly contributed to its fertility, in thoſe countries, are repreſented in Scripture, as a divine gift, Job xxxviii. 28. Micah v. 7. and God ſometimes threatens to withold them as a puniſhment for men's offences, 1 Kings xvii. 1. The dew fell ſo plentifully in the land of Canaan, that it ſupplied the want of rain, which commonly deſcended but twice a year, *viz.* in the month of March or April, and which was called the rain of the former ſeaſon, and in the month of October, when it was ſtyled the rain of the latter ſeaſon.

Ver. 29. *Let people ſerve thee.*] As the former part of the bleſſing relates to plenty, ſo this includes dominion and empire; and it was fulfilled, very ſignally, in the reign of David, when the Moabites, Ammonites, Philiſtines, Edomites and Syrians, were ſubdued by that monarch.

Let thy mother's ſons bow down to thee.] This is a third benediction, and it gives him a prerogative in his own family, who were to conduct themſelves with reverence and ſubmiſſion to him.

Ver. 33. *And Iſaac trembled very exceedingly,* &c.] Scarce had the good patriarch finiſhed his diſcourſe, when Eſau approached him with the veniſon he had prepared, and found he had been circumvented in his abſence; upon which a moving ſcene enſued between the aſtoniſhed father, and the dejected ſon. The tender old man ſhudder'd with horror to think how his intention, was fruſtrated by the artifice of Jacob. His heart melted within him, and he ſeem'd as one expiring with the paternal pangs that oppreſt him. The Jewiſh expoſitors ſay he fell into a trance.

Who is he that hath taken veniſon and brought it me, and I have eaten of all before thou cameſt, and I have bleſſed him? Yea, and he ſhall be bleſſed.] It has been thought amazing by ſome, that the patriarch did not recal the bleſſing and beſtow it on Eſau, for whom he intended it; but the Jews have found out an expedient, as they imagine, to account for his conduct on this occaſion; for they declare, that hell opened its mouth before the eyes of this trembling father, and that the horrors it preſented to his view, hindred him from pronouncing any benedictions contrary to the will of heaven; but tho' their opinion is entirely chimerical, we may ſuppoſe, that ſome ſupernatural inſpiration prevailed in the mind of Iſaac, in this conjuncture. He had already bleſſed Jacob, in the moſt ſolemn and affectionate manner, and might now be confident that it was with the approbation of God; he therefore cries out, *yea, and he ſhall be bleſſed.*

Ver. 38. *And Eſau ſaid unto his father, haſt thou but one bleſſing, my father? Bleſs me, even me alſo, O my father. And Eſau lift up his voice and wept.*] Has my treacherous brother then, exhauſted all thy tenderneſs for me? Hadſt thou but one bleſſing to beſtow? Surely that ſeems impoſſible; and therefore let me intreat thee, O my father, to bleſs me, even me, who muſt now be deſtitute, indeed, if I am not permitted to enjoy this dear inſtance of thy affection for me! The unfortunate Eſau ſaid all that could excite his father's compaſſion, till his agony at laſt began to grow unutterable, and he then burſt into tears.

Ver. 39. *And Iſaac his father anſwered and ſaid unto him, Behold thy dwelling ſhall be the fatneſs of the earth and the dew of heaven from above.*] It was impoſſible for the aged parent to be inexorable on this melancholy occaſion; he therefore proceeded to bleſs Eſau in a very affectionate manner. Some expoſitors interpret this part of the benediction, in a ſenſe very different from that of our Engliſh tranſlation in this verſe, and will have it that Eſau's lot was to be in a barren land, and that his living would be by rapine and violence; and they add, that Edom was an ungrateful ſoil, and not refreſhed with ſeaſonable rains. But it is obſerv'd, on the other hand, that if we follow our tranſlation, which is directly in the ſenſe of the Vulgate, and likewiſe of St. Jerome, there will ſtill be a very conſiderable difference between Jacob's bleſſing, and that of Eſau; ſince, in the latter, there is no mention made of corn and wine, no ſuch dominion promiſed as in Jacob's, and that laſtly, whatſoever fatneſs or fertility was in the ſoil of his country, it did not continue long. But we cannot think there is much foundation for this laſt part of that opinion; ſince Moſes ſeems to acquaint us, that the land of Edom was not ſo deſtitute as ſome have imagined; when he promiſes the king of that country, that if he would permit the children of Iſrael to paſs through it, they ſhould not injure either the fields, or the vineyards: the fields may perhaps have rather been arable than paſture land, and if this ſuppoſition be true, the Edomites might have had their corn, as well as their wine. As to what the prophet Malachi relates, concerning the infertility and deſolation of the kingdom of Edom, Mal. i. 3. We think that muſt be rather attributed to the fatal effects of their unfortunate wars, than to any natural failure in the uſual product of the ſoil

Ver. 40. *By thy ſword ſhalt thou live, and ſhall ſerve thy brother; and it ſhall come to paſs, when thou ſhalt have the dominion, that thou ſhalt break his yoke from off thy neck.*] That viciſſitude which Iſaac foretold, and according to which, Eſau was to be in ſubjection to Jacob for ſome time, and afterwards to ſhake off his yoke, was exactly fulfilled in the perſons of their deſcendants. For the ſame Idumeans (Eſau's poſterity) who had been ſubject to the Jews (the offspring of Jacob) in the time of David, rebell'd againſt them in the reign of Jehoram (2 Kings viii. 20.) and threw off their yoke for the ſpace of 800 years and until the time of Hircanus who conquer'd them again: And they, likewiſe in their turn might be ſaid to have ſubdued the Jews; namely, when Herod the Idumean reigned over the latter, and when the poſterity of that foreign king, poſſeſſed the throne for a century and a half.

CHAP. XXVIII.

1 *Iſaac bleſſeth Jacob, and ſendeth him to Padan-aram.*
9 *Eſau marrieth Mahalath the daughter of Iſhmael.*
12 *The viſion of Jacobs ladder.* 18 *The ſtone of Beth-el.*
20 *Jacobs vow.*

AND Iſaac called Jacob, and bleſſed him, and charged him, and ſaid unto him, Thou ſhalt not take a wife of the daughters of Canaan.

2 Ariſe, go to Padan-aram, to the houſe of Bethuel thy mothers father; and take thee a wife from thence of the daughters of Laban thy mothers brother.

3 And God Almighty bleſs thee, and make thee fruitful, and multiply thee, that thou mayeſt be a multitude of people.

4 And give thee the bleſſing of Abraham, to thee, and to thy ſeed with thee; that thou mayeſt inherit the land wherein thou art a ſtranger, which God gave unto Abraham.

5 And Iſaac ſent away Jacob, and he went to Padan-aram unto Laban, ſon of Bethuel the Syrian, the brother of Rebekah, Jacob's and Eſau's mother.

6 ¶ When

6 ¶ When Eſau ſaw that Iſaac had bleſſed Jacob, and ſent him away to Padan-aram, to take him a wife from thence; and that as he bleſſed him, he gave him charge, ſaying, Thou ſhalt not take a wife of the daughters of Canaan;

7 And that Jacob obeyed his father and his mother, and was gone to Padan-aram;

8 And Eſau ſeeing that the daughters of Cannaan pleaſed not Iſaac his father:

9 Then went Eſau unto Iſhmael, and took unto the wives which he had, Mahalath the daughter of Iſhmael Abrahams ſon, the ſiſter of Nebajoth, to be his wife.

10 ¶ And Jacob went out from Beerſheba, and went toward Haran.

11 And he lighted upon a certain place, and tarried there all night, becauſe the ſun was ſet: and he took of the ſtones of that place, and put *them for* his pillows, and lay down in that place to ſleep.

12 And he dreamed, and behold, a ladder ſet upon the earth, and the top of it reached to heaven: and behold, the angels of God aſcending and deſcending on it.

13 And behold, the LORD ſtood above it, and ſaid, I *am* the LORD God of Abraham thy father, and the God of Iſaac: the land whereon thou lieſt, to thee will I give it, and to thy ſeed.

14 And thy ſeed ſhall be as the duſt of the earth; and thou ſhalt ſpread abroad to the weſt, and to the eaſt, and to the north, and to the ſouth: and in thee and in thy ſeed ſhall all the families of the earth be bleſſed.

15 And behold, I *am* with thee, and will keep thee in all *places* whither thou goeſt, and will bring thee again into this land: for I will not leave thee, until I have done *that* which I have ſpoken to thee of.

16 ¶ And Jacob awaked out of his ſleep, and he ſaid, Surely the LORD is in this place; and I knew *it* not.

17 And he was afraid and ſaid, How dreadful *is* this place! this *is* none other but the houſe of God, and this *is* the gate of heaven.

18 And Jacob roſe up early in the morning, and took the ſtone that he had put *for* his pillows, and ſet it up *for* a pillar, and poured oil upon the top of it.

19 And he called the name of that place Beth-el: but the name of that city *was called* Luz at the firſt.

20 And Jacob vowed a vow, ſaying, If God will be with me, and will keep me in this way that I go, and will give me bread to eat, and raiment to put on;

21 So that I come again to my fathers houſe in peace: then ſhall the LORD be my God.

22 And this ſtone, which I have ſet *for* a pillar, ſhall be Gods houſe: and of all that thou ſhalt give me, I will ſurely give the tenth unto thee.

Ver. 1. *And Iſaac called Jacob, and bleſſed him, and charged him, and ſaid unto him, Thou ſhalt not take a wife of the daughters of Canaan.*] Iſaac thought it not ſufficient to beſtow his bleſſings on Jacob, but likewiſe gave him proper inſtructions for his conduct, and charg'd him not to marry a Heathen woman, but to join himſelf to the family of Laban, the brother of Rebekah his mother, who dwelt at Haran in Meſopotamia; and the patriarch did, in ſome meaſure, make all the favours promis'd to his ſon, the condition of his obedience. And Jacob immediately prepar'd for the performance of his father's commands.

Ver. 9. *Then went Eſau to Iſhmael, and took unto the wives which he had, Mahalath the daughter of Iſhmael, Abraham's ſon, the ſiſter of Nebajoth, to be his wife.*] Eſau went to the family of Iſhmael, for he himſelf had been dead fourteen years, and therefore Nebajoth, his eldeſt ſon, is here mention'd as the preſent head of the family.

Ver. 10. *And Jacob went out from Beerſheba, and went towards Haran.*] Jacob, in his journey, arriv'd at Luz, a city of the Heathens, which was afterwards one of the ſouthern frontiers of the tribe of Benjamin. Some of the ancients have call'd it Olam Luz, through a miſtake hardly pardonable in the interpreters of Scripture; becauſe the Hebrew expreſſion, Olam Luz, ſignifies, *formerly Luz.* The Septuagint, who had tranſlated it Lammaus, in Geneſis, corrected that miſtake, in the firſt chapter of Judges. Jacob did not enter this city, becauſe the night overtook him, and he perhaps was unwilling to paſs it among idolaters: He therefore lodg'd in a ſolitary grove, which he found commodious for his purpoſe. But a believer is never alone; he maintains an intercourſe with his God, in the ſilence of the night, and in the hurry of travelling, in the tumult of the moſt buſy towns, and in the ſolitude of the moſt frightful deſart.

Ver. 12. *And he dreamed a dream*, &c.] God us'd to reveal himſelf in an extraordinary manner to the ancient believers, by dreams; and that of Jacob was undoubtedly of this kind. He ſaw a ladder, one end of which reach'd to heaven, and the other reſted on the earth, angels aſcending and deſcending the ſame: God alſo appeared there, and renewed, to his ſleeping ſervant, the promiſes he had formerly made to Abraham.

God undoubtedly intended by the ſeries of theſe wonderful tokens, to aſſure Jacob of his protection, and to promiſe him exactly that ſame aſſiſtance which he wanted in his preſent circumſtances. Jacob finds himſelf alone in a wilderneſs; God ſhews him a numerous company of heavenly ſpirits attending on him. Jacob apprehends the reſentment of Eſau, God lets him ſee that he is defended by angels. Jacob is projecting a marriage, God promiſes him a poſterity, no more to be number'd than the duſt of the earth. The ladder, therefore, which was repreſented to Jacob in his ſlumber, may be conſider'd as an emblem of God's general providence and direction over the whole earth; but, at the ſame time, denoting chiefly the particular care God took of his ſervant. Thus far all commentators are agreed: But when it is ask'd, whether this ladder did not intimate ſome greater myſteries; above all, when the queſtion is agitated, what particular myſteries are repreſented by it; the difference of opinions is numberleſs; there is no refin'd metaphyſical nicety, no abſtracted opinion in divinity; no quinteſſence of morality; no event ever ſo uncertain, or remote, which is not diſcovered in Jacob's ladder.

The Rabbins have form'd a thouſand chimerical viſions out of it. One pretends, that the aſcending angels were thoſe who had the care of Jacob in this journey to Laban, and that the duty of the deſcending was to bring him back. Another diſcovers thereby, the four monarchies.

A third is of opinion, that God intended to ſhew the place where he would have the temple built in proceſs of time; and, to accommodate this notion with geography, he aſſirms, that God annihilated the ſpace between Luz and Jeruſalem, or, at leaſt, that he tranſported to Luz, the hill of Sion, on which that city was founded.

St. Auſtin is poſitive that this ladder repreſents the croſs of Chriſt; the God, ſays he, who was upon that ladder, was Jeſus Chriſt faſten'd to the croſs, who from thence choſe a ſpouſe, *viz.* the church. We ſee, therefore, that a Chriſtian father can ſometimes make as ſtrange diſcoveries as any Jewiſh doctor whatſoever.

The myſtical divines, ſuch as Gregory the great, and, after him, St. Thomas, make this ladder the ſign of a contemplative life; and maintain, that the aſcending angels were thoſe believers whom they call *perfect*; as having the faculty of cauſing their meditations to ſoar up to the higheſt heaven, and that the angels who deſcended, repreſented thoſe mean and baſe ſouls, whoſe center is the earth, and the fleſh their delights.

But the myſtery of Jacob's ladder, in which commentators have moſt unanimouſly agreed, is that of the incarnation: And a paſſage in the Goſpel has given ſome colour to this opinion; *Hereafter you ſhall ſee heaven open, and the angels of God aſcending, and deſcending upon the ſon of man*, John i. 51. Rabbi Maimonides ſays, that the angels who aſcended the ladder, were thoſe who went to receive the commands of God; and the deſcending angels were ſuch as put them in execution. One might diſcover ſeveral relations between Jeſus Chriſt and Jacob's ladder; and as the promiſe given to that patriarch, included the greateſt myſteries of the Goſpel, it muſt be granted, likewiſe, that the emblem then offer'd to him might have repreſented the ſame.

Ver. 18. *And Jacob roſe up early in the morning, and took the ſtone that he had put for his pillows, and ſet it up for a pillar, and poured oil upon the top of it.*] This ſtone was held in great veneration by the Jews in future times, and was tranſlated to Jeruſalem; after the deſtruction of which, by Titus, it was cuſtomary for them, (yearly upon that day when the city was taken, and which was the only day they were permitted to come thither); with great lamentation, and rending their garments to go and anoint that ſtone.

The Heathens anointed ſtones, and worſhipp'd them, and Arnobius laments his having fallen into the ſame kind of idolatry, before he embrac'd the Chriſtian religion. But, beſides that it is uncertain whether this cuſtom was eſtabliſh'd in Jacob's time, it is very unlikely that this patriarch would have made a ſuperſtitious ceremony his model for the adoration of the true God. And therefore it is much more probable, that this action of Jacob might, in proceſs of time, have given occaſion to ſuch a ſuperſtition. Accordingly, the abuſe made of theſe pillars, or monuments, was the cauſe why God afterwards prohibited the uſe of them. The ſtones that were thus anointed by the Pagans, are call'd λιτραὶ λίθοι, *ſmooth* or *ſhining ſtones*, by Theophraſtus; and it was uſual for ſuperſtitious people, when they diſcover'd any ſuch monuments on the highways, to pour oil upon them, and then fall down and worſhip them.

The ancient Phœnicians call'd thoſe ſtones that were thus anointed, and conſecrated to divine worſhip, Betulia; perhaps from the name of Bethel, which Jacob gave to Luz.

Jacob pour'd oil on this ſtone, not in honour to it, and much leſs to any idol; but his intention was, to conſecrate it as a monument of the divine mercy to him in the celeſtial viſion that had been preſented to his mind. Oil, as it appears by this paſſage, was anciently us'd, in conſecrating things, before the Moſaic law, and external worſhip was much more arbitrary in thoſe early ages of the world, than it was after God had ſpecified every circumſtance of it by the miniſtration of Moſes.

Ver. 19. *And he called the name of that place Bethel, but the name of that city was called Luz, at the firſt.*] The city was originally call'd Luz, perhaps from the many almond-trees which grew there (for Luz ſignifies an almond), and among which Jacob might probably have taken up his lodging. Both this Luz, in the tribe of Benjamin, and the other among the Hittites, in the tribe of Ephraim, Judg. i. 26. were denominated from this original, according to Bochart. The heavenly viſion which had been imparted to Jacob in this grove of almond-trees, induced him to change the name of the place from Luz to Bethel, which latter appellation ſignifies the houſe of God.

Ver. 20. *And Jacob vowed a vow*, &c.] Jacob added a vow to the erection of this monument, and promis'd God that if he render'd his journey proſperous to him, and brought him back in ſafety, that he would devote himſelf to his worſhip; not that he made it the condition of his religion, but only meant thereby, that he ſhould be ſenſible of the freſh engagements he ſhould then lie under of adhering to God's ſervice: He likewiſe declar'd, that this ſtone ſhould be *the houſe of God*; not intending that it was from that time forwards to be the place where the believers ſhould meet; ſince the family of that patriarch was not in poſſeſſion of Bethel till a long time after, but that at his return he would build an altar there, and ſacrifice to God upon it.

Ver. 22. —— *and of all that thou ſhalt give me, I will ſurely give the tenth unto thee.*] We may conclude, from this paſſage, that vows, of ſuch a nature as Jacob's, were then cuſtomary among devout perſons; and as to the particular proportion of a tenth, in preference to any other portion, it ſeems moſt likely, that they had ſome divine direction for it, as they had for ſacrificing: And it is obſervable, that what they gave to their kings, was a tenth part, as well as what they offer'd to God. Nothing was more common, among the Gentiles, than the payment of tenths to their kings; and it appears, by 1 Sam. viii. 14, 15, 17. that it was part of the *jus regium* among the eaſtern people. Ariſtotle himſelf mentions it, under the name of Παλαιὸς νόμος, *an ancient law*, in Babylon: It was alſo eſtabliſh'd in Athens, which was a commonwealth; and tenths were, likewiſe, paid among the Romans.

CHAP. XXIX.

1 *Jacob cometh to the well of Haran:* 9 *He taketh acquaintance of Rachel:* 13 *Laban entertaineth him.* 18 *Jacob covenanteth for Rachel:* 23 *He is deceived with Leah:* 28 *He marrieth alſo Rachel, and ſerveth for her ſeven years more.* 32 *Leah beareth Reuben,* 33 *Simeon,* 34 *Levi,* 35 *and Judah.*

THEN Jacob went on his journey, and came into the land of the people of the eaſt.

2 And he looked, and behold, a well in the field, and lo, there *were* three flocks of ſheep lying by it; for out of that well they watered the flocks: and a great ſtone *was* upon the wells mouth.

3 And thither were all the flocks gathered: and they rolled the ſtone from the wells mouth, and watered the ſheep, and put the ſtone again upon the wells mouth in his place.

4 And Jacob ſaid unto them, My brethren, whence *be* ye? And they ſaid, Of Haran *are* we.

5 And he ſaid unto them, Know ye Laban the ſon of Nahor? And they ſaid, We know *him*.

6 And he ſaid unto them, *Is* he well? And they ſaid, *He is* well: and behold, Rachel his daughter cometh with the ſheep.

7 And he ſaid, Lo, *it is* yet high day, neither *is it* time that the cattel ſhould be gathered together: water ye the ſheep, and go *and* feed *them*.

8 And

8 And they ſaid, We cannot, until all the flocks be gathered together, and *till* they roll the ſtone from the wells mouth; then we water the ſheep.

9 And while he yet ſpake with them, Rachel came with her fathers ſheep: for ſhe kept them.

10 And it came to paſs, when Jacob ſaw Rachel the daughter of Laban his mothers brother, and the ſheep of Laban his mothers brother; that Jacob went near, and rolled the ſtone from the wells mouth, and watered the flock of Laban his mothers brother.

11 And Jacob kiſſed Rachel, and lifted up his voice, and wept.

12 And Jacob told Rachel that he *was* her fathers brother, and that he *was* Rebekahs ſon: and ſhe ran and told her father.

13 And it came to paſs, when Laban heard the tidings of Jacob his ſiſters ſon, that he ran to meet him, and embraced him, and kiſſed him, and brought him to his houſe. And he told Laban all theſe things.

14 And Laban ſaid to him, Surely thou *art* my bone and my fleſh: and he abode with him the ſpace of a month.

15 ¶ And Laban ſaid unto Jacob, Becauſe thou *art* my brother, ſhouldſt thou therefore ſerve me for nought? tell me, what *ſhall* thy wages *be*?

16 And Laban had two daughters: the name of the elder *was* Leah, and the name of the younger *was* Rachel.

17 Leah was tender-eyed, but Rachel was beautiful and well-favoured.

18 And Jacob loved Rachel; and ſaid, I will ſerve thee ſeven years for Rachel thy younger daughter.

19 And Laban ſaid, *It is* better that I give her to thee, than that I ſhould give her to another man: abide with me.

20 And Jacob ſerved ſeven years for Rachel: and they ſeemed unto him *but* a few days, for the love he had to her.

21 ¶ And Jacob ſaid unto Laban, Give *me* my wife (for my days are fulfilled) that I may go in unto her.

22 And Laban gathered together all the men of the place, and made a feaſt.

23 And it came to paſs in the evening, that he took Leah his daughter, and brought her to him: and he went in unto her.

24 And Laban gave unto his daughter Leah, Zilpah his maid, *for* an handmaid.

25 And it came to paſs, that in the morning, behold, it *was* Leah: and he ſaid to Laban, What *is* this thou haſt done unto me? Did not I ſerve with thee for Rachel? Wherefore then haſt thou beguiled me?

26 And Laban ſaid, It muſt not be ſo done in our country, to give the younger before the firſt-born.

27 Fulfil her week, and we will give thee this alſo, for the ſervice which thou ſhalt ſerve with me yet ſeven other years.

28 And Jacob did ſo, and fulfilled her week: and he gave him Rachel his daughter to wife alſo.

29 And Laban gave to Rachel his daughter Bilhah his handmaid, to be her maid.

30 And he went in alſo unto Rachel, and he loved alſo Rachel more than Leah, and ſerved with him yet ſeven other years.

31 ¶ And when the LORD ſaw that Leah *was* hated, he opened her womb: but Rachel *was* barren.

32 And Leah conceived, and bare a ſon, and ſhe called his name Reuben: for ſhe ſaid, Surely the LORD hath looked upon my affliction: now therefore my husband will love me.

33 And ſhe conceived again, and bare a ſon; and ſaid, Becauſe the LORD hath heard that I *was* hated, he hath therefore given me this *ſon* alſo: and ſhe called his name Simeon.

34 And ſhe conceived again, and bare a ſon; and ſaid, Now this time will my husband be joined unto me, becauſe I have born him three ſons: therefore was his name called Levi.

35 And ſhe conceived again, and bare a ſon; and ſhe ſaid, Now will I praiſe the LORD: therefore ſhe called his name Judah, and left bearing.

Ver. 1. *Then Jacob went on his journey, and came into the land of the people of the eaſt.*] Jacob being encourag'd by ſo many promiſes, purſu'd his journey, and happily arriv'd at the houſe of his uncle Laban, in Meſopotamia, call'd, in this paſſage, the land of the people of the eaſt. This has induc'd ſome expoſitors to ſuppoſe, that he travelled eaſtward, which is a miſtake; becauſe Meſopotamia, and, particularly, Haran, lay northward from Bethel. But as Babylon lay eaſtward from both, the Babylonians who were in poſſeſſion of Meſopotamia, might properly be call'd the children of the eaſt.

It is very aſtoniſhing, that the Jeruſalem Targum ſhould ſuperadd ſuch monſtrous fables to the plain narration of Moſes, in his account of Jacob's journey. The circumſtances which attended the patriarch in his way to Haran, and at his arrival there, are, according to that Targum, theſe that follow; *viz.* "Now our father Jacob experi-
"enced five miracles, in his journey to Haran. 1. The
"day was ſhortened, by the ſun ſetting before its proper
"time, the angel of the Lord, who conducted Jacob, de-
"ſiring to converſe with him. 2. As ſoon as he departed
"from Beerſheba, the earth gave way in ſuch a manner,
"as to bring him to Haran immediately. 3. The ſtones

"which

" which Jacob had placed under his head, united themſelves together, and in the morning he found them formed into a pillar which he erected as a monument of God's kindneſs to him. 4. That the ſhepherds at Haran, not being able to remove the ſtone from the well, Jacob did it alone, and watered the ſheep of Laban, his mother's brother. 5. That after the ſtone had been removed by Jacob, the water flowed out of the well in great abundance, and continued ſo to do for twenty years, *i. e.* all the time that Jacob remain'd in that country."

Ver. 6. —— *And behold Rachel his daughter cometh with the ſheep.*] The Hebrew name Rachel, ſignifies *ſheep*, for it was cuſtomary, in ancient times to denominate perſons, and even whoſe families, from cattel, both great and ſmall, as we are informed by Varro. *lib.* ii. *de re ruſtica.* c. i.

Ver. 7. *And he ſaid, lo it is yet high day.*] Much of the afternoon yet remains. It was the cuſtom of thoſe eaſtern countries, where the heat of the ſun was very intenſe in the Summer ſeaſon, to bring their flocks towards noon, into ſhady places, where there was water to refreſh them, otherwiſe they would have been deſtroyed by the exceſſive heat. In thoſe ſhady retreats they reſted till the violence of the ſun beams was abated, and then, having watered their flocks again, they led them out to feed till ſun ſet.

Ver. 9. —— *Rachel came with her father's ſheep: For ſhe kept them.*] Keeping ſheep was a noble employment in thoſe days; whence God himſelf is called the *ſhepherd of Iſrael.*

Ver. 17. *Leah was tender eyed, but Rachel was beautiful and well-favoured.*] Leah had ſome diſtemper in her eyes, which the equivocalneſs of the Hebrew language will not allow us to determine. Some of the Jews affirm, that ſhe had impaired her eyes with immoderate weeping, becauſe ſhe could not obtain Eſau, for her husband. The Arabic and Chaldee verſions render the firſt words of this verſe very differently from our tranſlators, and expreſs the original by theſe words, *Leah had delicate eyes*, and then the meaning is, *all her beauty lay in her eyes.*

Ver. 18. *And Jacob loved Rachel; and ſaid, I will ſerve thee ſeven years for Rachel thy younger daughter.*] This was the dowry Jacob offered to Laban, and he ſubmitted to a kind of ſervitude for ſeven years, which ſeemed unto him but a few days, ſo much did the love he had conceived for Rachel, render every thing eaſy, which he had undertaken, in order to obtain her.

Ver. 23. *And it came to paſs in the evening that he took Leah his daughter, and brought her to him, and he went in unto her.*] The time being expired, Jacob demanded his reward; Laban was induſtrious to conceal his deſign upon him, but it was only that he might accompliſh it more effectually. He accordingly prepared a feaſt, and invited to it all thoſe who had any right to be preſent at his daughter's nuptials, and at night privately conveyed Leah into Jacob's bed. If the ceremonies of marriage were ſolemnized among the Syrians, in the ſame manner as they were celebrated by the Grecians, and other nations, nothing could be more eaſy than Laban's impoſition on Jacob. The bridegroom retired to his apartment firſt, the nuptial chamber had but little light in it, the bride was covered with a veil, when ſhe was conducted to her ſpouſe. This account of the ceremonials is, at leaſt, better founded than the morality of ſome commentators, who pretend, that Jacob employed the night in prayer, and did not approach his bride till break of day, when he diſcover'd the fraudulent manner in which he had been treated.

Ver. 27. *Fulfil her week, and we will give thee this alſo, for the ſervice which thou ſhalt ſerve with me yet ſeven other years.*] This expreſſion, *fulfil her week*, has been thought to have ſome ambiguity in it, and it is certain, that ſome expoſitors, underſtand by it, a week of years, contrary to all the ancient verſions, and are of opinion, that Jacob agreed to ſerve Laban another ſeven years before he married Rachel. But it is much more natural to underſtand by Leah's week, the ſpace of ſeven days, which were allowed for the celebration of marriages; at leaſt it is certain, that in the following ages, the nuptials feaſts laſted ſeven days, as appears by the hiſtory of Sampſon. Judg. xiv, xii, xvii.

Fulfil her week, therefore ſignifies no more than, perfect this marriage with Leah, by keeping a feaſt, not of ſeven years, but, of ſeven days, and Mr. Selden ſhews this out of ſeveral authors, *l. v. de Jure* N. and G. cap v. where he hath this plain commentary on theſe words, *viz. Marriages are to be celebrated, according to cuſtom, by a feaſt of ſeven days; compleat, therefore, the nuptials thou haſt begun with Leah, and then, upon condition of another ſeven years ſervice, thou mayſt marry Rachel alſo; and keep her wedding feaſt ſeven days.*

Jacob, as the husband of two ſiſters at the ſame time; will appear both as an inceſtuous perſon, and an adulterer, to thoſe who do not conſider that God had not then declared his will with relation to polygamy, or the degrees of marriage that are prohibited by the Moſaic Law.

Ver. 31. *And when the Lord ſaw that Leah was hated, he opened her womb; but Rachel was barren.*] If Rachel had the advantage of Leah, by poſſeſſing the heart of her husband, Leah had another, over Rachel, on account of her fruitfulneſs. She was accordingly delivered of a ſon; and it being cuſtomary, in thoſe times, for mothers to give names to their children, not without ſome particular reaſon and meaning, ſhe called him Reuben, intimating that God had ſeen her afflictions, and had bleſſed her with a ſon, which would probably engage her husband to love her. She had another ſon ſoon after him, and ſhe called his name Simeon; becauſe ſhe ſaid *the Lord had heard her complaint*, her third ſhe named Levi, hoping *her husband would now be joined unto her*; and ſhe called her fourth Judah, thinking it her duty to *praiſe God* for her fruitfulneſs.

As the names of theſe four ſons, and of all the reſt that follow, were derived from the Hebrew language, it ſeems evident, that Laban's family ſpake, or at leaſt underſtood the ſame language with Abraham's, or ſome little variation, as appears afterward, chap. xxxi. 47.

Chap. XXX.

1 *Rachel in grief for her barrenneſs giveth Bilhah her maid unto Jacob:* 5 *She beareth Dan and Napthali.* 9 *Leah giveth Zilpah her maid, who beareth Gad and Aſher.* 14 *Reuben findeth mandrakes, with which Leah buyeth her husband of Rachel.* 17 *Leah beareth Iſſachar, Zebulun, and Dinah.* 22 *Rachel beareth Joſeph.* 25 *Jacob deſireth to depart.* 27 *Laban ſtayeth him on a new covenant.* 37 *Jacobs Policy, whereby he became rich.*

AND when Rachel ſaw that ſhe bare Jacob no children, Rachel envied her ſiſter; and ſaid unto Jacob, Give me children, or elſe I die.

2 And Jacobs anger was kindled againſt Rachel; and he ſaid, *Am* I in Gods ſtead, who hath withheld from thee the fruit of the womb?

3 And ſhe ſaid, Behold, my maid Bilhah, go in unto her; and ſhe ſhall bear upon my knees, that I may alſo have children by her.

4 And ſhe gave him Bilhah her handmaid to wife, and Jacob went in unto her.

5 And Bilhah conceived, and bare Jacob a ſon.

6 And Rachel ſaid, God hath judged me, and hath alſo heard my voice, and hath given me a ſon: therefore called ſhe his name Dan.

7 And Bilhah Rachels maid conceived again, and bare Jacob a ſecond ſon.

8 And Rachel ſaid, With great wreſtlings, have I wreſtled with my ſiſter, and I have

have prevailed: and ſhe called his name Naphtali.

9 When Leah ſaw that ſhe had left bearing, ſhe took Zilpah her maid, and gave her Jacob to wife.

10 And Zilpah Leahs maid bare Jacob a ſon.

11 And Leah ſaid, A troop cometh: and ſhe called his name Gad.

12 And Zilpah Leahs maid bare Jacob a ſecond ſon.

13 And Leah ſaid, Happy am I, for the daughters will call me bleſſed: and ſhe called his name Aſher.

14 ¶ And Reuben went in the days of wheat-harveſt, and found mandrakes in the field, and brought them unto his mother Leah. Then Rachel ſaid to Leah, Give me, I pray thee, of thy ſons mandrakes.

15 And ſhe ſaid unto her, *Is it* a ſmall matter that thou haſt taken my husband? And wouldſt thou take away my ſons mandrakes alſo? And Rachel ſaid, Therefore he ſhall lie with thee to night for thy ſons mandrakes.

16 And Jacob came out of the field in the evening, and Leah went out to meet him, and ſaid, Thou muſt come in unto me, for ſurely I have hired thee with my ſons mandrakes. And he lay with her that night.

17 And God hearkened unto Leah, and ſhe conceived, and bare Jacob the fifth ſon.

18 And Leah ſaid, God hath given me mine hire, becauſe I have given my maiden to my husband: and ſhe called his name Iſſachar.

19 And Leah conceived again, and bare Jacob the ſixth ſon.

20 And Leah ſaid, God hath endued me *with* a good dowry; now will my husband dwell with me, becauſe I have born him ſix ſons: and ſhe called his name Zebulun.

21 And afterwards ſhe bare a daughter, and called her name Dinah.

22 ¶ And God remembred Rachel, and God hearkened to her, and opened her womb.

23 And ſhe conceived and bare a ſon; and ſaid, God hath taken away my reproach.

24 And ſhe called his name Joſeph; and ſaid, The LORD ſhall add to me another ſon.

25 ¶ And it came to paſs, when Rachel had born Joſeph, that Jacob ſaid unto Laban, Send me away, that I may go unto mine own place, and to my country.

26 Give *me* my wives and my children, for whom I have ſerved thee, and let me go: for thou knoweſt my ſervice which I have done thee.

27 And Laban ſaid unto him, I pray thee, if I have found favour in thine eyes, *tarry*: for I have learned by experience, that the LORD hath bleſſed me for thy ſake.

28 And he ſaid, Appoint me thy wages, and I will give *it*.

29 And he ſaid unto him, Thou knoweſt how I have ſerved thee, and how thy cattel was with me.

30 For *it was* little which thou hadſt before I *came*, and it is *now* increaſed unto a multitude; and the LORD hath bleſſed thee ſince my coming: and now when ſhall I provide for mine own houſe alſo?

31 And he ſaid, What ſhall I give thee? And Jacob ſaid, Thou ſhalt not give me any thing; if thou wilt do this thing for me, I will again feed *and* keep thy flock:

32 I will paſs through all thy flock to day, removing from thence all the ſpeckled and ſpotted cattel, and all the brown cattel among the ſheep, and the ſpotted and ſpeckled among the goats: and *of ſuch* ſhall be my hire.

33 So ſhall my righteouſneſs anſwer for me in time to come, when it ſhall come for my hire before thy face: every one that *is* not ſpeckled and ſpotted amongſt the goats, and brown amongſt the ſheep, that ſhall be counted ſtolen with me.

34 And Laban ſaid, Behold, I would it might be according to thy word.

35 And he removed that day the he-goats, that were ring-ſtraked, and ſpotted, and all the ſhe-goats, that were ſpeckled and ſpotted, *and* every one that had *ſome* white in it, and all the brown among the ſheep, and gave *them* into the hands of his ſons.

36 And he ſet three days journey betwixt himſelf and Jacob: and Jacob fed the reſt of Labans flocks.

37 ¶ And Jacob took him rods of green poplar, and of the haſel and cheſnut-tree; and pilled white ſtrakes in them, and made the white appear which *was* in the rods.

38 And he ſet the rods which he had pilled before the flocks in the gutters in the watering-troughs, when the flocks came to drink; that they ſhould conceive when they came to drink.

39 And the flocks conceived before the rods, and brought forth cattel ring-ſtraked, ſpeckled and ſpotted.

40 And Jacob did ſeparate the lambs, and ſet the faces of the flocks towards the ring-ſtraked, and all the brown in the flock of Laban: and he put his own flocks by themſelves; and put them not unto Labans cattel.

41 And it came to paſs whenſoever the ſtronger cattel did conceive, that Jacob laid the rods before the eyes of the cattel in the gutters, that they might conceive among the rods.

42 But when the cattel were feeble, he put *them* not in: ſo the feebler were Labans, and the ſtronger Jacobs.

43 And the man increaſed exceedingly, and had much cattel, and maid-ſervants, and men-ſervants, and camels, and aſſes.

Ver. 1. *And when Rachel ſaw that ſhe bare Jacob no children, Rachel envied her ſiſter; and ſaid unto Jacob, give me children, or elſe I die.*] Jacob had undoubtedly acquainted Rachel with the promiſe of the Meſſiah, and likewiſe with his own advantages and hopes, in relation to that great event. It was no wonder therefore, that her barrenneſs was ſo inſupportable to her, ſince it deprived her of all expectation of being the happy mother of that illuſtrious perſon.

Ver. 3. *And ſhe ſaid, Behold my hand-maid Bilhah, go in unto her*, &c.] Rachel follows Sarah's example, and conſigns her hand-maid to Jacob, whoſe ſon by her, Rachel adopted for her own, and gave him the name of Dan, intimating thereby, that God had judged in her favour. This proceeding was evidently grounded on the ſame principle which afterwards created thoſe diſſenſions between Leah and Rachel, with reference to their obtaining children from their husband. Rachel called Bilhah's ſecond ſon Naphtali, to expreſs the violent ſtruggles ſhe had had with her ſiſter; after which Leah imagining ſhe herſelf had left off bearing, gave her maid Zilpah alſo to Jacob, whoſe firſt ſon ſhe called Gad, *a troop*, expecting a numerous offſpring from this ſervant; whoſe next ſon ſhe named Aſher, to expreſs the happineſs ſhe then enjoy'd.

Ver. 14. *And Reuben went in the days of wheat harveſt and found mandrakes in the field*, &c.] What theſe mandrakes were, is not eaſy to determine; but they certainly could not be what is now commonly underſtood by that name. 1. Becauſe they would then have had nothing inviting, either in ſmell, taſte, or colour, to induce a child of his age to gather them; much leſs could he have choſen them for any particular virtue or quality in them. 2. The text declares, that it was then wheat-harveſt, which, in that hot climate, is about the month of May, when the apples of the common mandrake root, are far from being ripe. 3. The mandrake has a very ſtrong and ſtupifying ſmell, and is therefore called by the Arabians, Jabrokin; whereas the Dudaim, or ſcriptural mandrakes, are commended for their fragrancy, in the only paſſage of the ſacred books, where they are again mention'd. *viz.* Cant. vii. 13. Some commentators therefore have imagined they were violets; others, lillies; others jaſſimin. Some have tranſlated the word deſirable flowers, agreeably to the Hebrew Dudaim, which ſignifies *Loves*, in the dual number; or, the breaſts of a woman. Others again, and perhaps with more probability, have ſuppoſed them to be citrons. That which has induced ſo many interpreters to fancy they were mandrakes, is the virtue uſually attributed to them of promoting conception, which made Rachel deſirous of trying their efficacy, but, beſides that they were plentiful enough to have been obtain'd at a cheaper rate, it is plain that ſhe did not conceive till a long time after ſhe had acquired them. Neither is it probable, that Leah would have parted with them, if they had been known to have had ſuch a virtue. A modern author, in his hiſtory of Æthiopia, has confuted the notion of Dudaim being mandrakes, and affirms, that the word ſignifies a fruit which the Syrians call Mauz, not unlike the Banana, or Indian fig, in ſhape and taſte, and about the ſize of a cucumber, thirty or forty of which often hang upon one ſtem; but whatever theſe Dudaim were, whether a fruit or flower, it is certain, they muſt have had ſomething pleaſant and inviting to a child, either in ſmell or taſte, or perhaps both.

Ver. 15. ——— *And Rachel ſaid therefore ſhall he lie with thee to night for thy ſons mandrakes.*] It was cuſtomary, in thoſe countries where polygamy was allowed, for the wives to have the company of their husband, by turns; and the Kings of Perſia, if we may believe Herodotus, l. ii. cap. 75. were not exempted from that rule. This makes it more probable that Rachel ſold her turn, for that night, to her ſiſter, than that ſhe directed her husband, which of the four he ſhould make the partner of his bed.

Ver. 16. *And Jacob came out of the field in the evening, and Leah went out to meet him, and ſaid, thou muſt come in unto me*, &c.] Leah neglected not to inſiſt on Jacob's compliance with the agreement between her ſiſter and her ſelf, and ſhe ſucceeded in her deſires; in conſequence of which ſhe made him the father of a fifth ſon, whom ſhe called Iſſachar, which ſignifies *the man of reward*; alledging that he was given to her as a compenſation for reſigning her maid to Jacob. After which ſhe bore her ſixth and laſt ſon, and called him Zabulon, which ſignifies *dwelling*, in hopes that ſo many ſons would induce her husband to cohabit entirely with her. She had likewiſe one daughter by him, and whom ſhe named Dinah, which is the feminine of Dan; after which ſhe ceaſed from bearing any more children.

Ver. 21. *And God remembred Rachel, and God hearkned to her, and opened her womb.*] Rachel was at laſt, happily delivered of a ſon, whom ſhe called Joſeph, in hopes that God would add another to him, as that name imports.

Jacob became the father of all theſe children in the ſecond period of the ſeven years he paſſed in Meſopotamia; and it is ſo far from being credible, that he did not marry Rachel, till fourteen years after his arrival in that country, that one can hardly comprehend, how the ſecond period of ſeven years, could be ſufficient to furniſh out all the events which Moſes has included in that interval. For it muſt be in this laſt period of ſeven years, that all the twelve children of Jacob were born; which is not without its difficulty. 'Tis true they were the offſpring of four women, but Moſes relates their ſeveral births after ſuch a manner, as ſeems to make it doubtful, whether ſeven years were ſufficient thereto: He ſays, that Leah had four ſons ſucceſſively, which would take up about three years and an half: He afterwards relates the concern of Rachel at her barrenneſs, and adds, that to mitigate her diſgrace, ſhe gave her maid Bilhah to Jacob; who had a ſon by her named Dan; and that ſhe was afterwards the mother of Naphtali. Leah being then afflicted in her turn, that ſhe had left off bearing children, gave her maid Zilpah to Jacob, who had Gad and Aſher, by her. The births of the four children, by theſe two concubines, appear likewiſe to have comprehended the ſpace of three years and an half, which added to the former make up, already, the ſeven years already mentioned. It ſhould ſeem that we ought to allow about the like ſpace of time, for the events that (we ſay) happen'd in the ſame ſeven years. God being moved with the lamentations of Leah, gave her three children, which were likewiſe born at different times, *viz.* Iſſachar, Zebulon, and Dinah, and it was not till after their births, that God granted Joſeph to the earneſt prayers of Rachel.

To the difficulties that attend this calculation, add, that Reuben ought to have been of the age of five or ſix years, when he found the mandrakes, and yet that happen'd before the births of the four laſt children of Jacob.

This is not all yet; for Hezron and Hamul, the ſons of Pharez, and grand-children of Judah, are reckoned up among thoſe who went down into Egypt with Jacob. This fact, related in the 46th chapter of this book, is

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almoſt inexplicable, upon the ſuppoſition, that this patriarch did not marry Leah and Rachel till the completion of the firſt ſeven years of his ſervice, and the ſtrength of the objection ariſes from the following computation.

Jacob was 130 years old, when he appeared before Pharoah, Gen. xlvii. 9. and Joſeph was then paſt his 39th year, for he was thirty when he came out of Potiphar's priſon; ſeven years of plenty, and two of famine, were likewiſe paſt, which make the number 39. If we ſubſtract from the 130 years of Jacob's age, when he was preſented to Pharaoh, the 39 of Joſeph's life, and the 14 which Jacob ſpent with Laban, before Joſeph was born, Jacob will be found to have been about 76 at his arrival in Meſopotamia. Judah the fourth ſon of Jacob, muſt be four years older than Joſeph; and therefore was 43 years of age, when Jacob went into Egypt. But Moſes declares, that Hezron and Hamul, grand-children of Judah, accompanied him, in that journey. Suppoſing then, that Jacob did not marry till after the firſt ſeven years of his ſervice, Judah, at the age of 43 years was grandfather to Hezron and Hamul; but this ſuppoſition draws on others that are not eaſily maintainable: For it muſt be ſuppoſed, that Judah was married at the age of twelve years; that at thirteen, he had a ſon named Err, who was likewiſe married when he was no more than twelve years old, to Tamar; that about a year afterwards, Onan the brother of Err was alſo eſpouſed to Tamar; that Onan being dead, Tamar waited about three years, that ſhe might be married to Shelah; that this interval being paſt, ſhe had Pharez by Judah; that Pharez married at the age of twelve years, and, in a year or two after, was the father of Hezron and Hamul. Such are the ſuppoſitions that muſt inevitably be made, if Judah were no more than 43 years old, when he attended Jacob into Egypt; and it is pretended, that it is in a manner demonſtrable, he could not be older, if his father Jacob, were not married till after the firſt ſeven years ſpent in Laban's ſervice.

This difficulty is render'd ſo much the greater, in that it is ſaid, that Judah married Shuah, when Joſeph was ſold by his brethren; now Joſeph was, at that time, ſeventeen years old; and Judah four more; conſequently he muſt be 21 years old, when he married Shuah; the ſuppoſition, therefore, of his being married at the age of twelve years falls to the ground.

Theſe difficulties have made ſuch impreſſions upon the minds of ſome commentators, that, in order to ſolve them, they were of opinion, that Jacob married both Leah and Rachel, as ſoon as he came to Laban; and that he ſerved him fourteen years after he had obtained them, upon that condition; and it is pretended that we cannot, without having recourſe to ſuch a ſuppoſition, explain the words of Moſes, when he declares, that the ſeven years of ſervice, in which Jacob engaged himſelf for Rachel, *ſeemed unto him but a few days, for the love he had to her*; and that one muſt have but an indifferent knowledge of a man's heart, to imagine that the paſſion of that Patriarch for Rachel, ſhould make thoſe years appear ſhort, that paſs'd before he could obtain her; ſince, on the contrary, the height of his affection would make him think every day a year, till he had eſpouſed her, according to the remark made by Solomon, to whom the power of this kind of paſſion was as much known as to moſt men in the world; *Hope deferred maketh the heart ſick*. Prov. xiii. 12.

But as ſtrong as theſe objections may ſeem, they cannot ſtand againſt the text of Moſes, who declares expreſsly, that *Jacob ſerved ſeven years for Rachel*, after which he ſaid to Laban, *Give me my wife, for my days are fulfilled*. The commentators whom we oppoſe, pretend, that by *my days*, muſt be underſtood the age of that patriarch, and that he meant nothing more, than that he was of an age fit for marriage; or elſe that his month of probationſhip was compleated; and therefore, that it was as if he had ſaid, I have already ſerved a ſufficient time for you to judge of my ability; and ſince theſe days therefore are fulfilled, and thou art ſatisfied with my propoſal of ſerving thee for ſeven years, let my marriage be no longer delay'd. But it is demonſtrable, that by the manner of placing theſe words, in this chapter, they denote the ſeven years ſervice, which Jacob had paſſed, in order to obtain Rachel.

Tho' the objections, therefore, which we have recited in their full vigour, are difficult to be ſolv'd, they are not, however, quite unanſwerable. For, 1. When Moſes affirms, that the ſeven years ſervice ſeem'd unto Jacob *but a few days*, by reaſon of his love to Rachel, he means, that the condition upon which Laban promis'd his daughter to that patriarch, did not ſeem hard to him, foraſmuch as his tenderneſs for Rachel alleviated every circumſtance that was neceſſary, to be complied with, before he could obtain her. Nor ought we, in the ſecond place, to be ſtartled at the ſuppoſition that Judah, his ſons, and his grandſons, were all married at the age of twelve or thirteen years.

Some commentators have thought it more eaſy to clear up the objection, by ſuppoſing, that Moſes, in reckoning up the deſcendants of Jacob, mentions ſome perſons who were not born till after that patriarch's journey into Egypt: But thoſe who have advanc'd this opinion, have not well conſider'd the 8th, nor the 26th verſes of the 46th chapter of Geneſis, in which we are preſented with this liſt. In the firſt of them Moſes ſays, *Theſe are the names of the children of Iſrael which came into Egypt*. And, after a particular enumeration of them, he adds, in the 26th verſe, *All the ſouls that came with Jacob into Egypt, which came out of his loins, beſides Jacob's ſon's wives, all the ſouls were threeſcore and ſix*. Who can reconcile theſe two verſes with the opinion of thoſe who maintain, that mention is made, in this catalogue, of ſome perſons not born till after the arrival of the patriarch in Egypt?

But if theſe are ſolid reaſons for believing that Judah was married at the age of twelve years, there would be no occaſion to ſtop at that part of the objection where it is ſaid, that he was married at the time when Joſeph was ſold; tho' the Scripture may ſeem to refer theſe two events to the ſame period, ſince it ſays that Judah married *at that time*; for it often happens that this expreſſion is not to be underſtood ſtrictly, but may imply a more remote term, as might eaſily be made appear.

But if the ſuppoſition of theſe premature marriages ſhould ſeem a little too exceptionable, one may offer another anſwer to the objection taken from the deſcent of Hezron and Hamul into Egypt; and it may be denied, that Joſeph was but 39 years old, when the patriarchs arriv'd there. It is true, he was 30, when he came out of priſon; it is likewiſe true, that the ſeven years of plenty, and two of famine, were paſs'd, when his father Jacob was introduc'd to Pharaoh; but it is by no means prov'd, that the years of plenty began immediately after Joſeph was deliver'd from his priſon. Some years might have paſs'd between theſe two intervals, and all the time that is ſo allow'd, tends to leſſen the difficulty: For if Joſeph was three years older than is generally ſuppos'd, Judah's age would likewiſe be augmented by the ſame number of years: If Joſeph were four, Judah would alſo be four, and ſo on.

One may likewiſe anſwer the argument drawn from the birth of the twelve children of Jacob, and from the circumſtances related by Moſes thereupon; for inſtance, we muſt contract the time of the birth of the firſt children of Leah, and it may be ſuppos'd, that Rachel complain'd of her own inſertility, as ſoon as ſhe beheld the firſt appearance of her ſiſter's pregnancy. It was then, perhaps, that ſhe gave her maid to Jacob, and that he had Dan and Naphtali by her. 'Tis true, Moſes does not mention the complaint of Rachel, till he has firſt related the birth of the four firſt ſons of Leah; but, as we have already hinted, it often happens, that the holy Scripture repreſents in one place, a whole ſeries of events of the ſame kind, ſome of which did not come to paſs till after thoſe circumſtances of which it then gives an account. It muſt likewiſe be ſuppos'd, that as ſoon as ever Leah found ſhe had ceas'd to conceive, ſhe gave Zilpah to Jacob; and as to Reuben's being no more than five or ſix years old, when he found the mandrakes, 'tis an objection without any weight; ſince children born in the country, and brought up hardily, are robuſt and vigorous, even in the ſecond or third years of their life. Reuben, therefore, might, at the age aſſign'd him, have found mandrakes, and carried them to his mother.

Ver. 25. *And it came to paſs when Rachel had born Joſeph, that Jacob ſaid unto Laban, ſend me away, that I may go unto mine own place, and to my country.*] Jacob having faithfully diſcharg'd his contract with Laban, had

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an inclination to return to the land of Canaan, and intreated his father-in-law to consent to it. But as Laban was conscious, that Jacob's manner of proposing his departure, was a kind of reproach to him for the vexations he had sustain'd during his continuance with him, he oppos'd his return, but with the specious pretext of making him some compensation; and therefore offer'd him such wages as Jacob himself could not but approve. Jacob consented to serve him some time longer, in feeding his cattel, provided all the speckled and spotted cattel, and all the brown cattel among the sheep, and the spotted and speckled among the goats, might be his property; and he even added a proposal which seem'd to render him incapable of deriving any advantage from it: For he consented that Laban should, from that time, separate all the beasts of various colours, that were in his flocks, and that he himself would only take charge of such as were but of one colour, and would demand, for his hire, none but the spotted ones that should proceed from these last. Laban readily consented to the proposal, as not being able to comprehend what reward Jacob could obtain, and how animals, of one single colour, could produce those that would be spotted. He therefore made a separate flock of all the brown among the sheep, removing all the he-goats that were speckled, and committing the care of them to his own children; the rest he left with Jacob, and order'd that there should be the distance of three days journey between the two flocks, lest Jacob, having any communication with the other, should produce young ones of various colours.

Ver. 37. *And Jacob took him rods of green poplar, and of the hasel*, &c.] The Hebrew word *Luz*, which is translated *hasel*, in this verse, properly signifies an *almond*; and therefore St. Jerome rightly renders it, *virgas amygdalinas, almond rods*. And those Hebrew interpreters who will have it signify an *hasel tree*, confess, that they herein depart from the opinion of those who went before them. So Aben Ezra, and Kimchi, who both acknowledge that the ancient doctors expound it, *almond rods*.

Jacob employ'd the stratagem, describ'd in the latter part of this chapter, on the *strong* and *vigorous* sheep, (for so Bochart understands the original word, which some versions render hasty); but he omitted this precaution, with respect to the *weak*, whom he left to the ordinary course of nature.

Ver. 39. *And the flocks conceived before the rods*, &c.] The Greek fathers ascribe the manner of conception, represented in this verse, to the miraculous operation of God; but the Latin fathers, and St. Jerome in particular, look upon it as accomplish'd by the natural force of imagination; and relates instances of the same event in Spain, with respect to horses and mares; and cites Quintilian and Hippocrates to justify the same conception in women; which he corroborates with a number of authorities out of Galen, and other writers, who have obsery'd indelible marks to have been impressed upon children, by the objects that were presented to the imagination of the parent, at the time of her conception.

St. Austin affirms, that the Egyptians, by a device of the same nature with this of Jacob's, had always a new Apis, or pied bull, to succeed him that died; and to whom they render'd divine honours. But whatsoever there might be in natural imagination, to produce such effects, it must be acknowledged, that God, in the instance under consideration, gave an extraordinary blessing to this contrivance, as appears by the vision which Jacob says he had, and wherein God, who had directed him to have recourse to this invention, promis'd to crown it with success, ch. xxxi. 10, 11, 12. For beasts have very rarely such strong and vehement imaginations, as are necessary to produce such effects, unless they are excited by some unusual passion. And therefore we incline to believe, that the Deity wrought upon the imagination of Laban's cattel; for should any shepherd have the curiosity to make the same experiment, at this time, he will hardly find it so successful as Jacob's, which was under the conduct of a divine operation.

Ver. 43. *And the man increased exceedingly*, &c.] The behaviour of Jacob in all this transaction, has occasion'd two questions to be stated: 1. Was this stratagem a lawful proceeding. 2. Was it natural for the flocks thus to produce spotted ones, or was it a miraculous dispensation of providence? The latter of these questions has been already considered; and as to the former, we answer, that Jacob's conduct on this occasion was undoubtedly lawful, since God himself, the supreme proprietor both of the flocks of Laban and Jacob, directed him to act in this manner. "Your father, *says* "*Jacob to his wives*, hath deceived me, and changed my "wages ten times, but God suffered him not to hurt me; "for it came to pass at the time that the cattel conceived, that I lifted up mine eyes, and saw in a dream, "and behold, the rams which leaped upon the cattel, "were ring streaked, speckled and grisled: And the Angel of the Lord spake unto me in a dream, saying, Jacob; and I said, here am I; and he said, lift up now "thine eyes, and see all the rams, which leap upon the "cattel are ring streaked, speckled and grisled; for I have "seen all that Laban doth unto thee."

In a word, Jacob having by indefatigable labour, and a long course of integrity, in the station wherein he was entrusted by Laban, deserved a better return from him, than the patriarch experienced; the all-wise God, who knew the secrets of both hearts, authorized Jacob, to render himself justice, since it had been so long refused him by Laban. In this sense, therefore, no immoral act can, with any propriety of speech, be said to have been committed by Jacob.

CHAP. XXXI.

1 *Jacob upon displeasure departeth secretly.* 19 *Rachel stealeth her fathers images:* 22 *Laban pursueth after him,* 26 *and complaineth of the wrong.* 34 *Rachels policy to hide the images.* 36 *Jacobs complaint of Laban.* 43 *The covenant of Laban and Jacob at Galeed.*

AND he heard the words of Labans sons, saying, Jacob hath taken away all that *was* our fathers; and of *that* which *was* our fathers hath he gotten all this glory.

2 And Jacob beheld the countenance of Laban, and behold, it *was* not toward him as before.

3 And the LORD said unto Jacob, Return unto the land of thy fathers, and to thy kindred; and I will be with thee.

4 And Jacob sent and called Rachel and Leah to the field unto his flock,

5 And said unto them, I see your fathers countenance, that it *is* not toward me as before: but the God of my father hath been with me.

6 And ye know that with all my power, I have served your father.

7 And your father hath deceived me, and changed my wages ten times: but God suffered him not to hurt me.

8 If he said thus, The speckled shall be thy wages; then all the cattel bare speckled: and if he said thus, The ring-straked shall be thy hire; then bare all the cattel ring-straked.

9 Thus God hath taken away the cattel of your father, and given *them* to me.

10 And it came to pass at the time that the cattel conceived, that I lifted up mine eyes, and saw in a dream, and behold, the rams which leaped upon the cattel

tel *were* ring-ſtraked, ſpeckled, and griſled.

11 And the angel of God ſpake unto me in a dream, *ſaying*, Jacob: And I ſaid, Here *am* I.

12 And he ſaid, Lift up now thine eyes and ſee, all the rams which leap upon the cattel *are* ring-ſtraked, ſpeckled, and griſled: for I have ſeen all that Laban doeth unto thee.

13 I *am* the God of Beth-el, where thou anointedſt the pillar, *and* where thou vowedſt a vow unto me: now ariſe, get thee out from this land, and return unto the land of thy kindred.

14 And Rachel and Leah anſwered, and ſaid unto him, *Is there* yet any portion or inheritance for us in our fathers houſe?

15 Are we not counted of him ſtrangers? for he hath ſold us, and hath quite devoured alſo our money.

16 For all the riches which God hath taken from our father, that *is* ours, and our childrens: now then whatſoever God hath ſaid unto thee, do.

17 ¶ Then Jacob roſe up, and ſet his ſons and wives upon camels.

18 And he carried away all his cattel, and all his goods which he had gotten the cattel of his getting, which he had gotten in Padan-aram; for to go to Iſaac his father in the land of Canaan.

19 And Laban went to ſhear his ſheep: and Rachel had ſtolen the images that *were* her fathers.

20 And Jacob ſtole away unawares to Laban the Syrian, in that he told him not that he fled.

21 So he fled with all that he had, and he roſe up, and paſſed over the river, and ſet his face *toward* the mount Gilead.

22 And it was told Laban on the third day, that Jacob was fled.

23 And he took his brethren with him, and purſued after him ſeven days journey; and they overtook him in the mount Gilead.

24 And God came to Laban the Syrian in a dream by night, and ſaid unto him, Take heed that thou ſpeak not to Jacob either good or bad.

25 ¶ Then Laban overtook Jacob. Now Jacob had pitched his tent in the mount; and Laban with his brethren pitched in the mount of Gilead.

26 And Laban ſaid to Jacob, What haſt thou done, that thou haſt ſtolen away unawares to me, and carried away my daughters as captives *taken* with the ſword?

27 Wherefore didſt thou flee away ſecretly, and ſteal away from me? and didſt not tell me, that I might have ſent thee away with mirth, and with ſongs, with tabret, and with harp?

28 And haſt not ſuffered me to kiſs my ſons and my daughters? thou haſt now done fooliſhly in *ſo* doing.

29 It is in the power of my hand to do you hurt, but the God of your father ſpake unto me yeſternight, ſaying, Take thou heed that thou ſpeak not to Jacob either good or bad.

30 And now *though* thou wouldſt needs be gone, becauſe thou ſore longedſt after thy father's houſe; *yet* wherefore haſt thou ſtolen my Gods?

31 And Jacob anſwered and ſaid to Laban, Becauſe I was afraid: for I ſaid, Peradventure, thou wouldſt take by force thy daughters from me.

32 With whomſoever thou findeſt thy gods, let him not live: before our brethren diſcern thou what *is* thine with me, and take *it* to thee: for Jacob knew not that Rachel had ſtolen them.

33 And Laban went into Jacobs tent, and into Leahs tent, and into the two maid-ſervants tents; but he found *them* not. Then went he out of Leahs tent, and entred into Rachels tent.

34 Now Rachel had taken the images, and put them in the camels furniture, and ſat upon them: and Laban ſearched all the tent, but found *them* not.

35 And ſhe ſaid to her father, Let it not diſpleaſe my lord that I cannot riſe up before thee; for the cuſtom of women *is* upon me: and he ſearched, but found not the images.

36 ¶ And Jacob was wroth, and chode with Laban: and Jacob anſwered, and ſaid to Laban, What *is* my treſpaſs? what *is* my ſin, that thou haſt ſo hotly purſued after me?

37 Whereas thou haſt ſearched all my ſtuff, what haſt thou found of all thy houſhold-ſtuff? ſet *it* here before my brethren and thy brethren, that they may judge betwixt us both.

38 Theſe twenty years *have* I *been* with thee; thy ews and thy ſhe-goats have not caſt their young, and the rams of thy flock have I not eaten.

39 That which was torn *of beaſts*, I brought not unto thee, I bare the loſs of it; of my hand didſt thou require

it, *whether* ſtolen by day, or ſtolen by night.

40 *Thus* I was, in the day the drought conſumed me, and the froſt by night; and my ſleep departed from mine eyes.

41 Thus have I been twenty years in thy houſe; I ſerved thee fourteen years for thy two daughters, and ſix years for thy cattel: and thou haſt changed my wages ten times.

42 Except the God of my father, the God of Abraham, and the fear of Iſaac had been with me, ſurely thou hadſt ſent me away now empty: God hath ſeen mine affliction and the labour of my hands, and rebuked *thee* yeſternight.

43 ¶ And Laban anſwered, and ſaid unto Jacob, *Theſe* daughters *are* my daughters, and *theſe* children *are* my children, and *theſe* cattel *are* my cattel, and all that thou ſeeſt *is* mine: and what can I do this day unto theſe my daughters, or unto their children which they have born?

44 Now therefore come thou, let us make a covenant, I and thou; and let it be for a witneſs between me and thee.

45 And Jacob took a ſtone, and ſet it up *for* a pillar.

46 And Jacob ſaid unto his brethren, Gather ſtones; and they took ſtones, and made an heap: and they did eat there upon the heap.

47 And Laban called it Jegar-ſahadutha: but Jacob called it Galeed.

48 And Laban ſaid, This heap *is* a witneſs between me and thee this day. Therefore was the name of it called Galeed:

49 And Mizpah; for he ſaid, the LORD watch between me and thee, when we are abſent one from another.

50 If thou ſhalt afflict my daughters, or if thou ſhalt take *other* wives beſides my daughters, no man *is* with us; See, God *is* witneſs betwixt me and thee.

51 And Laban ſaid to Jacob, Behold this heap, and behold *this* pillar, which I have caſt betwixt me and thee;

52 This heap *be* witneſs, and *this* pillar *be* witneſs, that I will not paſs over this heap to thee, and that thou ſhalt not paſs over this heap and this pillar unto me, for harm.

53 The God of Abraham, and the God of Nahor, the God of their father, judge betwixt us. And Jacob ſware by the fear of his father Iſaac.

54 Then Jacob offered ſacrifice upon the mount, and called his brethren to eat bread: and they did eat bread, and tarried all night in the mount.

55 And early in the morning Laban roſe up, and kiſſed his ſons and his daughters, and bleſſed them: and Laban departed, and returned unto his place.

Ver. 2. *And Jacob beheld the countenance of Laban, and behold it was not toward him, as before.*] The proſperity of Jacob became inſupportable to Laban, whoſe ſons were ſo far from endeavouring to reſtrain the iniquity and avarice of their father, that they endeavoured to render him ſtill more criminal in thoſe particulars. Jacob ſoon obſerved that he had incurred the diſpleaſure of Laban and his family; and therefore reſolved to depart privately from a houſe where he could not continue to reſide, without manifeſt danger to his perſon and effects.

Ver. 7. *And your father hath deceived me, and changed my wages ten times*, &c.] We think biſhop Patrick's expoſition of this paſſage preferable to any we have yet ſeen: According to that learned prelate, Jacob ſerved Laban ſix years, after he had made the agreement, mentioned in the preceding chapter, ver. 31. and Laban acquieſced with his bargain the firſt year. But when he beheld his ſon-in-law exceeding proſperous, he altered the form of their covenants, at the end of that year: And in like manner, every half year, when the ewes brought forth their young, (which they did twice a year) and he ſaw them ſpotted; he broke his contract, and made a new one, leſs advantageous to Jacob: Sometimes reſtraining it to one ſort of cattel, ſometimes to another; and not permitting him to enjoy the whole benefit of his contract. Which, as the biſhop adds, is not improbable: For Jacob mentions his ill dealing with him in the very ſame words, ver. 41. And in the next verſe he relates, how Laban would ſometimes ſuffer him to have only the ſpeckled; at another time, none but the ring-ſtraked; and ſo we may ſuppoſe of the reſt.

Ver. 19. *And Laban went to ſhear his ſheep: and Rachel had ſtolen the images that were her fathers.*] Jacob's wives were ſenſible of the juſtice of his complaints, and recollected the ungenerous manner in which their father had diſpoſed of them in marriage to him; by obliging him to ſerve ſeven years, like a ſlave, for each of them: They ſubmitted therefore to their husband's pleaſure, and conſented to retire from that country, privately, with him.

Rachel, before her departure, ſtole her father's idols: Moſes calls them Teraphim. The name of theſe images; their figure; the manner of conſulting them; with ſeveral other particulars, have opened a vaſt field for the imagination of commentators to expatiate in; but we ſhall offer thoſe opinions only, to our readers, which ſeem to lay the beſt claim to probability.

Teraphim is, by all the Jewiſh Rabbies, acknowledged to be a word of no Hebrew etymology. The Septuagint tranſlate it ſometimes *an oracle*, and ſometimes *vain idols*. Some think it to be an Egyptian word, and the ſame with Serapis; they likewiſe affirm, that Ham and his ſon Mizraim were the firſt who introduced idolatry; and that the latter, who was the founder of Egypt, filled that country with idols, inſomuch that there was neither town nor village, houſe or road, where they were not to be ſeen. As to their figure, the moſt probable opinion is, that it was human, or bearing ſome ſimilitude to that form; tho' the Jews pretend, that it was the head of a firſt-born ſon, ſever'd from the neck, and embalmed; under the tongue of which, a golden plate was faſten'd, and inſcribed with the name of ſome falſe deity. Which head being placed in a niche, or upon a ſhelf, gave vocal anſwers; but theſe are fables not worth confuting; and the figure which Michol placed in David's bed, and which the Hebrew original calls by the name of Teraphim, makes it evident, that it muſt have had a human ſhape.

Theſe Teraphim were afterwards univerſally known by the name of Taliſmans, as they are, to this day, all over India. The Perſians call them Teleſim, a name not unlike Teraphim. They were made of different metals, and ſizes, caſt under certain conſtellations, with the figures of ſome planets, and magic characters engraven upon them. As for their uſe, it was chiefly to give anſwers, to foretel future

future events, to diſcover what was hid or loſt, with other ſervices of the like nature. They were likewiſe addreſſed to for temporal bleſſings, and to avert calamities of all kinds. They were to be conſulted and prayed to at certain times, and under particular aſpects of the planets, from which, according to the Jews, they partly derived their power, and partly from the characters impreſſed upon them. Another Rabbi goes farther, and declares their anſwers were delivered in audible expreſſions, and juſtifies that opinion from the words of the prophet Zachariah, chap. x. 2. *The Teraphims have ſpoken vain things.* However, we are not to ſuppoſe, that all the Teraphims were of the ſame make, or for the ſame uſes, even among the Jews. We ſhall have occaſion to mention ſome other kinds of them when we offer our remarks on that of Micah, mentioned Judg. xvii. Beſides, as they came in proceſs of time to be more univerſal, they were made agreeably to the fancy of each perſon who was deſirous to poſſeſs them; but the generality of them had at leaſt a human head.

Our laſt enquiry ſhall be into Rachel's inducement to ſteal her father's Gods. Some think, that ſhe acted in this manner, to repay herſelf for the damage ſhe and her husband had ſuſtain'd from her father's injuſtice; and if theſe images were made of gold, or even ſilver, as ſome have ſuppoſed, the richneſs of the metal might be a temptation to her to ſteal theſe coſtly idols. But not to enumerate the various conjectures with which the commentaries on this paſſage are crowded to very little purpoſe. We are inclined to believe, that as Rachel had been educated in the ſuperſtitions of her father's family, the impreſſions they had created in her mind, might not have then been entirely worn off even by the inſtructions ſhe had received from her husband with relation to the true religion; for numberleſs inſtances have made it evident, that when ſuperſtitious principles have been early infuſed into the minds of perſons, they are not eaſily eradicated. Rachel therefore, might ſteal theſe idols, to prevent her father from conſulting them, with reference to Jacob's flight, and from receiving any information from them of the road he had taken, or the place to which he intended to direct his courſe.

Ver. 20. *And Jacob ſtole away unawares to Laban the Syrian*, &c.] The Hebrew phraſe of Moſes is, *Jacob ſtole away the heart of Laban*, &c. which is thus paraphraſed by Abarbanel; *ſtole away the heart; that is to ſay, Jacob acted with ſo much prudence, and ſo much policy, that Laban was unable to fathom his deſign.*] But we think this cannot be the meaning of the ſacred hiſtorian, ſince Laban was very ſenſible that Jacob intended to withdraw himſelf and his effects, from a place where he had been treated with ſo much rigour. Our tranſlators therefore, ſeem to have given us the true ſignification of this expreſſion.

Ver. 22, 23. *And it was told Laban on the third day, that Jacob was fled. And he took his brethren with him, and purſued after him ſeven days journey; and they overtook him in the mount Gilead.*] Laban, at the news of Jacob's flight, was undoubtedly affected with all the emotions of a covetous and inſatiable man, regretting the prey ſnatched out of his hands. His anger gave him wings, ſo that he purſued Jacob, and overtook him, on the ſeventh day, at mount Gilead, ſo called from what was afterwards tranſacted there between Jacob and Laban. This mount riſes on the eaſt of the ſea of Galilee, being part of the ridge of mountains, running from mount Libanus, ſouthwards, on the eaſt of the holy land, and it included the mountainous region, called, in the New Teſtament, Trachonitis.

Ver. 24. *And God came to Laban the Syrian by night*, &c.] This ſudden overtaking might have been fatal to Jacob and his family, had not God condeſcended to interpoſe for their preſervation, in the manner repreſented by Moſes: For *when a man's ways pleaſe the Lord, he maketh even his enemies to be at peace with him*, Prov. xvi. 17. Laban ſubmitted to the commands of heaven, but tho' he durſt not ſatisfy his vengeance, he was reſolved to vent his fury in complaints and reproaches. Accordingly, he upbraided Jacob with his clandeſtine flight, and that falſe prudence which cauſed him to prefer a ſecret deſertion, to an open departure, that might have been accorded to him, and which, as he was then pleaſed to intimate, would have been attended with all the marks and demonſtrations of paternal tenderneſs and love. And as the exceſs of ſuperſtition, is frequently blended with the greateſt ſallies of vice, and the more mens paſſions are violent and irregular, the greater is their zeal for a religion that either encourages or tollerates ſuch paſſions; Laban chiefly complained, that Jacob had ſtolen his Gods from him. Excellent deities indeed, that could be thus carried off by theft!

Ver. 31, 32. *And Jacob anſwered and ſaid to Laban, Becauſe I was afraid: for I ſaid, peradventure thou wouldſt take, by force, thy daughters from me. With whomſoever thou findeſt thy Gods let him not live*, &c.] 'Tis no good maxim to anſwer the reproaches, tho' never ſo unjuſt, of an enemy who is ſtrongeſt, and to make him ſenſible, that they proceed from a cauſe which has its foundation in unrighteouſneſs Jacob endeavoured to excuſe himſelf, by alledging his apprehenſions, that Laban's fondneſs for his daughters, might render him averſe to their departure. But, above all, he proteſted his innocence, as to the theft charged upon him, and in order to make it the more evident, he conſented to the infliction of death, on the perſon who ſhould be detected in that action. The Jews ſay, that this imprecation had its effect, and was the cauſe that Rachel died ſoon after.

Jacob deſired his father-in-law, himſelf, to make the neceſſary ſearch, in an affair of ſo nice and odious a nature; and his requeſt was punctually executed, tho' not to the effect that Laban expected. Rachel had concealed her father's idols in the furniture of one of the camels, and ſat upon them when Laban entered her tent, pretending to be render'd incapable of riſing, in conſequence of an infirmity which a daughter might own to her father.

Ver. 36. *And Jacob was wroth, and chode with Laban*, &c.] Jacob, then perceiving that he had all the ſuperiority on his ſide, which reſulted from reaſon, and his firm confidence in the protection of heaven, gave a free vent to his expoſtulations. He was contented, that the perſons who were leaſt liable to Laban's ſuſpicions, and were moſt devoted to him, ſhould be judges of this diſpute. He recapitulated all the occurrences of the twenty years he had ſpent in Laban's ſervice, and repeated the long ſeries of labour he had ſuſtained. *Thus*, ſays he, *I was, in the day the drought conſumed me, and the froſt by night, and my ſleep departed from mine eyes.* This was a kind of life capable of exhauſting the ſtrength of the youngeſt and moſt vigorous man, and which could not but be heavy on Jacob, who drew near to his hundredth year. He then repreſented to Laban, the injuſtice he had offer'd to ſo faithful and ſedulous a ſervant, together with what he had then been preparing for him, and which he was on the point of executing, if God, who had ſo powerfully aſſiſted Abraham, and Iſaac, had not inceſſantly watched for the preſervation of their poſterity.

Ver. 44. *Now therefore come thou, let us make a covenant*, &c.] Laban being, at laſt, ſoften'd by Jacob's diſcourſe, propoſed an unchangeable covenant between them. *theſe daughters are my daughters, ſaid* he in the verſe preceding this, *and theſe children are my children, and theſe cattel are my cattel*, &c. By which he would either ſhew his condeſcenſion, in yielding up thoſe properties to which he pretended an unalienable right, or his tenderneſs in ſharing all the injury, he, in the firſt raſhneſs of his paſſion, might have offer'd to Jacob and his family.

Ver. 46. *And Jacob ſaid unto his brethren, gather ſtones* &c.] The contending parties having ended their mutual complaints, every one was diligent to raiſe a monument of the covenant, which the father and ſon-in-law were preparing to ratify. Laban called the heap of ſtones, by the Syrian words, *Jegar-Sahadutha*, which ſignified *the heap of teſtimony*; and Jacob gave it the Hebrew appellation of *Galeed*, which had the ſame import.

Theſe words of Laban, in the 49th verſe, *The Lord watch between me and thee this day*; cauſed the monument to be likewiſe called Mizpah, which ſignifies a beacon. Some commentators confound this place, with that where a city of the ſame name was built, and afterwards allotted to the tribe of Benjamin.

Ver. 53 ——— *And Jacob ſwear by the fear of his father Iſaac.*] This treaty was confirmed by an oath, and each of the contracting parties ſwore by the God he adored. Laban was an idolater, and he accordingly adjured the gods which Abraham and his anceſtors had formerly worſhipped in Chaldea; but Jacob *ſware by the fear of his father Iſaac.* This is that emphatical and majeſtic expreſſion of Moſes, which the Jews have retained in their prayers; but of which ſome of them have not rightly perceived

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the weight and ſublimity: For they pretend, that this *fear of Iſaac* was the dread that ſeiz'd him, when he was apprehenſive of being ſacrificed by Abraham. Others weaken the expreſſion, and underſtand by it, the reſpect that Jacob bore to his father. The Chaldee paraphraſt enters much better into the deſign of Jacob, explaining the Hebrew words thus; *The God who is the object of the fear of Iſaac.* The prophet Iſaiah ſeems to allude to this paſſage, and to point out its moſt natural ſignification: *Sanctify the Lord of hoſts himſelf, and let him be your fear, and let him be your dread,* Iſa. viii. 13. We are therefore to underſtand, by *the fear of Iſaac,* that God who was the object of his reverential worſhip.

CHAP. XXXII.

1 *Jacobs viſion at Mahanaim:* 3 *His meſſage to Eſau:* 6 *He is afraid of Eſau's coming:* 9 *He prayeth for deliverance:* 13 *He ſendeth a preſent to Eſau:* 24 *He wreſtleth with an angel at Peniel, where he is called Iſrael:* 31 *He halteth.*

AND Jacob went on his way, and the angels of God met him.

2 And when Jacob ſaw them, he ſaid, This *is* Gods hoſt: and he called the name of that place Mahanaim.

3 And Jacob ſent meſſengers before him to Eſau his brother, unto the land of Seir, the country of Edom.

4 And he commanded them ſaying, Thus ſhall ye ſpeak unto my lord Eſau; Thy ſervant Jacob ſaith thus, I have ſojourned with Laban, and ſtayed there until now.

5 And I have oxen, and aſſes, flocks, and men-ſervants, and women-ſervants: and I have ſent to tell my lord, that I may find grace in thy ſight.

6 ¶ And the meſſengers returned to Jacob, ſaying, We came to thy brother Eſau, and alſo he cometh to meet thee, and four hundred men with him.

7 Then Jacob was greatly afraid, and diſtreſſed: and he divided the people that *was* with him, and the flocks, and herds, and the camels into two bands;

8 And ſaid, If Eſau come to the one company, and ſmite it, then the other company which is left ſhall eſcape.

9 ¶ And Jacob ſaid, O God of my father Abraham, and God of my father Iſaac, the LORD which ſaidſt unto me, Return unto thy country, and to thy kindred, and I will deal well with thee:

10 I am not worthy of the leaſt of all the mercies, and of all the truth, which thou haſt ſhewed unto thy ſervant; for with my ſtaff I paſſed over this Jordan, and now I am become two bands.

11 Deliver me, I pray thee, from the hand of my brother, from the hand of Eſau: for I fear him, leſt he will come and ſmite me, *and* the mother with the children.

12 And thou ſaidſt, I will ſurely do thee good, and make thy ſeed as the ſand of the ſea, which cannot be numbred for multitude.

13 ¶ And he lodged there that ſame night; and took of that which came to his hand, a preſent for Eſau his brother;

14 Two hundred ſhe-goats, and twenty he-goats, two hundred ews and twenty rams,

15 Thirty milch camels with their colts, forty kine and ten bulls, twenty ſhe-aſſes and ten foles.

16 And he delivered *them* into the hand of his ſervants, every drove by themſelves; and ſaid unto his ſervants, Paſs over before me, and put a ſpace betwixt drove and drove.

17 And he commanded the foremoſt, ſaying, When Eſau my brother meeteth thee, and asketh thee, ſaying, Whoſe *art* thou? And whither goeſt thou? And whoſe *are* theſe before thee?

18 Then thou ſhalt ſay, They *be* thy ſervant Jacobs; it *is* a preſent ſent unto my lord Eſau: and behold alſo he *is* behind us.

19 And ſo commanded he the ſecond, and the third, and all that followed the droves, ſaying, On this manner ſhall you ſpeak unto Eſau, when you find him.

20 And ſay ye moreover, Behold, thy ſervant Jacob *is* behind us: for he ſaid, I will appeaſe him with the preſent that goeth before me, and afterward I will ſee his face; peradventure he will accept of me.

21 So went the preſent over before him: and himſelf lodged that night in the company.

22 And he roſe up that night, and took his two wives, and his two women-ſervants, and his eleven ſons, and paſſed over the ford Jabbok.

23 And he took them, and ſent them over the brook, and ſent over that he had.

24 ¶ And Jacob was left alone: and there wreſtled a man with him, until the breaking of the day.

25 And when he ſaw that he prevailed not againſt him, he touched the hollow of his thigh: and the hollow of Jacobs thigh was out of joynt, as he wreſtled with him.

26 And he ſaid, Let me go, for the day breaketh: And he ſaid, I will not let thee go, except thou bleſs me.

27 And he ſaid unto him, What *is* thy name? And he ſaid, Jacob.

28 And he ſaid, Thy name ſhall be called no more Jacob, but Iſrael: for as a prince

prince haſt thou power with God and with men, and haſt prevailed.

29 And Jacob asked *him*, and ſaid, Tell *me*, I pray thee, thy name: And he ſaid, Wherefore *is* it, *that* thou doſt ask after my name? And he bleſſed him there.

30 And Jacob called the name of the place Peniel: for I have ſeen God face to face, and my life is preſerved.

31 And as he paſſed over Penuel the ſun roſe upon him, and he halted upon his thigh.

32 Therefore the children of Iſrael eat not *of* the ſinew which ſhrank, which *is* upon the hollow of the thigh, unto this day: becauſe he touched the hollow of Jacobs thigh, in the ſinew that ſhrank.

Ver. 1. *And Jacob went on his way, and the angels of God met him.*] Altho' the patriarchs were the moſt tender objects of God's care and love, yet their lives were not exempted from diſquietude and afflictions. Theſe diſpenſations, were, however, attended with a gracious deſign; for God was pleas'd thereby to raiſe the ſouls of thoſe pious ſufferers to objects more ſolid than any the earth could afford, and to make them ſeek, in heaven, for the fulneſs of thoſe glorious promiſes that he had given them. Jacob had hardly been deliver'd from one formidable enemy, but he ſaw himſelf in danger of falling into the hands of another who was much more to be dreaded. There is oftentimes no bounds to hatred and revenge: Time, which wears and ſoftens marble and rocks, cannot mollify the heart of a revengeful perſon. Jacob was apprehenſive that his twenty years abſence in Meſopotamia, had only ſuſpended, but not extinguiſhed the wrath of Eſau his brother againſt him.

The intimidated patriarch was revolving theſe thoughts in his mind, when a band of celeſtial angels preſented themſelves to his view; forming, as it were, two camps around him. The Jewiſh doctors, who are frequently ſo extravagant in their fondneſs for the *falſe marvelous*, are oftentimes as diſregardful of *the true*. Some among them pretend, that theſe angels were only meſſengers, or men coming to give Jacob ſeaſonable notice of his brother's approach. But it is much more natural to give a literal interpretation to this account of Moſes, and to reſt perſuaded, that God, who had formerly aſſured Jacob of his protection, by the viſion of the ladder, did now vouchſafe to ſend ſome of the ſame angelic ſpirits to him, to encourage him, by their preſence, againſt all dangers, in his return to his native country.

Ver. 2. *And when Jacob ſaw them, he ſaid, This is God's hoſt; and he called the name of that place Mahanaim.*] Jacob was deſirous that the place where he then was, ſhould be diſtinguiſh'd by a name that might for ever commemorate the glorious viſion he had there beheld: He therefore call'd it Mahanaim, which ſignifies *two hoſts*, or *camps*. Hence the city, near this place, was afterwards denoted by the ſame name. It was ſeated between mount Gilead, and the river Jabbok, not far from this latter. Adjacent to it, were the confines of the tribe of Gad, and likewiſe of the half tribe of Manaſſeh, on the eaſt of Jordan. It was a place of great ſtrength, and ſeems, for that reaſon, to have been choſen, by Abner, for the reſidence of Iſhboſheth, the ſon of Saul, during the war between him and David; who likewiſe retir'd thither to ſecure himſelf from the rebellion of his ſon Abſalom.

Ver. 3. *And Jacob ſent meſſengers before him to Eſau his brother*, &c.] The authentic warrants of the protection of heaven, did not render Jacob either indolent, or too ſecure; and he had recourſe to all the human means that prudence could ſuggeſt to him for his ſecurity, and in hopes that providence would graciouſly co-operate with thoſe endeavours. He therefore ſent to notify his return, to Eſau, who dwelt no longer in Canaan, but was then in Idumea, in the country of Seir, which lay on the ſouth of the Salt or Dead Sea, and extended from thence to the Red Sea, or Arabian gulph.

Ver. 6. *And the meſſengers returned to Jacob, ſaying, we came to thy brother Eſau, and alſo he cometh to meet thee, and four hundred men with him.*] An affectionate brother at the head of ſuch a troop would not have alarmed Jacob, but he could not help ſuſpecting and fearing Eſau. Accordingly his ſoul was ſeized with terror, he poured out his cares into the boſom of the deity, and diſpoſed himſelf for the reception of Eſau.

Ver. 13. *And he lodged there that ſame night; and took of that which came to his hand, a preſent for Eſau his brother.*] Jacob directed the five ſorts of preſents he prepared for Eſau, ſhould be ranged into as many diſtinct claſſes; that there ſhould be a certain diſtance between each of them; and that when Eſau met any of them, and inquired the meaning of what he ſaw, he ſhould be anſwered, that they were preſents from his brother Jacob. Thus Eſau was to be met at proper diſtances, by objects, whoſe remoteneſs from each other might give him time to reflect, and be pacified.

Ver. 24. *And Jacob was left alone; and there wreſtled a man with him, until the breaking of the day.*] The patriarch, after having taken thoſe ſteps which prudence ſuggeſted to him, was deſirous to ſpend a few moments in retirement; perhaps to betake himſelf once again to prayer. In this ſolitude Jacob had that famous wreſtling, every circumſtance whereof abounds with ſuch myſterious difficulties, as induced ſome of the ancient fathers to think this whole tranſaction was to be underſtood not in a literal, but a ſpiritual ſenſe. Some Jews are of opinion, that this conflict was performed in a dream, and that Jacob's halting was occaſioned either by fatigue, the chilling air of the night, or the particular poſture he ſlept in. But the apprehenſions he entertained of his brother gave him, in all probability, but little inclination to ſleep; we may add to, that the circumſtances of the ſtory, the impoſition of a new name, and, above all, the teſtimony of the prophet Hoſea, who declares, *he had power over the angel, and prevailed*, and that *he wept and prayed to him*, Hoſ. xii. 4. ſeem to make it more than a dream, if it was not a real and corporal wreſtling. As to the perſon who maintained this encounter with Jacob, Origen has been ſo ſtrangely particular in his ſentiments, as to affirm, that the patriarch undoubtedly wreſtled with ſome of the wicked angels, the enemies of mankind. (Orig. de Principiis, l. 3. p. 819.) But could this father poſſibly ſuppoſe, that Jacob would have asked a bleſſing of an evil angel? And would he have called the place where the combat paſſed between him and ſuch a ſpirit, *the face of God?*

Some Commentators have imagined this perſon to have been an angel, only becauſe Hoſea calls him by that name, in the paſſage above cited; but what follows in the very next verſe of the ſame prophet, plainly refutes that notion, *he found him in Bethel, even the LORD GOD of hoſts.* That God himſelf met Jacob in Bethel, is evident by his ſaying, *I am the God of Bethel*, Gen. xxxi. 13. The moſt general opinion, therefore, of ancient and modern expoſitors is, that this angel was Chriſt; 1. Becauſe he bleſſed Jacob. 2. Becauſe the patriarch ſays, *I have ſeen God face to face*, and therefore he called the name of the place Peniel, ver. 30. of this chapter.

Ver. 25. *And when he ſaw that he prevailed not againſt him, he touched the hollow of his thigh: and the hollow of Jacob's thigh was out of joint, as he wreſtled with him.*] This touch made Jacob ſenſible, that his antagoniſt was a heavenly perſon, and only ſuffered himſelf to be overcome.

Ver. 28. *And he ſaid, thy name ſhall be called no more Jacob, but Iſrael.*] *Iſrael* ſignifies *a prince with God*, or *one who has prevailed with God.*

For as a prince haſt thou power with God and with men, and haſt prevailed.] Theſe words explain the intention of this combat, which was to denote, that Jacob, having ſuch power, had no cauſe to fear his brother Eſau. So the Vulgar Latin expreſſes it: *If thou haſt been ſtrong againſt God, how much more ſhalt thou prevail with men!*

Moſt verſions, as well as ours, render the laſt words of the angel to Jacob, in this verſe, as if the patriarch had prevailed over men, as well as over him, whereas he had been ſo far from prevailing over the only two enemies he ever had, namely, Eſau and Laban, that he had been com-

pelled to flie from them both, for his own preſervation. This therefore makes it neceſſary to have recourſe to a better tranſlation of thoſe words, if the original can bear us out in it, which it will do, without ſuffering the leaſt violence; or rather, the ſtrict and literal ſenſe of it is moſt pertinent to our purpoſe. For it runs thus, *Thou haſt acted prince-like with God, and thou ſhalt alſo prevail over men.* And, indeed, what could be better accommodated to Jacob's condition, at that time, than ſuch a promiſe? Or what can more naturally account for this conflict, than the ſuppoſition that it was offered to him, in order to diſſipate his fears? This verſion is likewiſe more agreeable to the Chaldee paraphraſe, the Septuagint, and the Vulgate, which render it thus; *If thou haſt been thus far able to prevail with God, how much more wilt thou be able to prevail over men?*

This hiſtorical fact, as it is related by Moſes, may poſſibly have given occaſion to the fable related by Lycophron, that Jupiter took upon him the form of a wreſtler, and contended a whole night with Hercules, who overcame that imaginary father of the gods.

Ver. 30. *And Jacob called the name of the place Peniel,* &c.] *Peniel* ſignifies *the face of God,* and it became afterwards a city of ſome note; for we find that Gideon demoliſhed one of its towers, becauſe the inhabitants had denied him bread, Judges viii. 17. but it was rebuilt by Jeroboam, 1 Kings xii. 25. Joſephus relates, that this prince likewiſe built a palace there. Peniel was ſeated by the river Jordan, and belonged to the tribe of Gad. Strabo mentions a city adjoining to Tripolis, which was called the *face of God,* at one end of mount Libanus. (Strabo, l. 16.)

Ver. 32. *Therefore the children of Iſrael eat not of the ſinew which ſhrank, which is upon the hollow of the thigh, unto this day,* &c.] Joſephus informs us, that neither Jacob, nor any of his poſterity ever ſince, did eat that part of any creature; and tho' our text mentions only the ſinew that ſhrank, yet ſo ſcrupulous have ſome of the Jews been, even to this day, that, for want of knowing which particular ſinew it was, they abſtain from the whole hind-quarter; tho' others, who are leſs rigid, abſtain from the thigh only: Some, again, will even eat that, and think it ſufficient to draw the ſinew out of it.

CHAP. XXXIII.

1 *The kindneſs of Jacob and Eſau at their meeting.* 17 *Jacob cometh to Succoth.* 18 *At Shalem he buyeth a field, and buildeth an altar called El-elohe-iſrael.*

AND Jacob lifted up his eyes, and looked, and behold, Eſau came, and with him four hundred men. And he divided the children unto Leah, and unto Rachel, and unto the two handmaids.

2 And he put the handmaids and their children foremoſt, and Leah and her children after, and Rachel and Joſeph hindermoſt.

3 And he paſſed over before them, and bowed himſelf to the ground ſeven times, until he came near to his brother.

4 And Eſau ran to meet him, and embraced him, and fell on his neck, and kiſſed him: and they wept.

5 And he lift up his eyes, and ſaw the women and the children; and ſaid, Who *are* thoſe with thee? And he ſaid, The children which God hath graciouſly given thy ſervant.

6 Then the handmaidens came near, they and their children, and they bowed themſelves.

7 And Leah alſo with her children came near, and bowed themſelves: and after came Joſeph near and Rachel, and they bowed themſelves.

8 And he ſaid, What meaneſt thou by all this drove, which I met? And he ſaid *Theſe are* to find grace in the ſight of my lord.

9 And Eſau ſaid, I have enough; my brother, keep that thou haſt unto thy ſelf.

10 And Jacob ſaid, Nay, I pray thee, if now I have found grace in thy ſight, then receive my preſent at my hand: for therefore I have ſeen thy face, as though I had ſeen the face of God, and thou waſt pleaſed with me.

11 Take I pray thee, my bleſſing that is brought to thee; becauſe God hath dealt graciouſly with me, and becauſe I have enough: and he urged him, and he took *it.*

12 And he ſaid, let us take our journey, and let us go, and I will go before thee.

13 And he ſaid unto him, My Lord knoweth that the children *are* tender, and the flocks and herds with young *are* with me; and if men ſhould overdrive them one day, all the flock will die.

14 Let my lord, I pray thee, paſs over before his ſervant: and I will lead on ſoftly, according as the cattel that goeth before me, and the children be able to endure; until I come unto my lord unto Seir.

15 And Eſau ſaid, Let me now leave with thee *ſome* of the folk that *are* with me: and he ſaid, What needeth it? Let me find grace in the ſight of my lord.

16 ¶ So Eſau returned that day on his way unto Seir.

17 And Jacob journeyed to Succoth, and built him an houſe, and made booths for his cattel: therefore the name of the place is called Succoth.

18 ¶ And Jacob came to Shalem a city of Shechem, which *is* in the land of Canaan, when he came from Padan-aram; and pitched his tent before the city.

19 And he bought a parcel of a field, where he had ſpread his tent, at the hand of the children of Hamor Shechem's father, for an hundred pieces of money.

20 And he erected there an altar, and called it El-elohe-iſrael.

Ver. 1. *And Jacob lifted up his eyes, and looked, and behold, Eſau came, and with him four hundred men,* &c.] Jacob having received the promiſes mentioned in the laſt chapter, immediately beheld part of their happy accompliſhment. He diſcovered Eſau with his numerous attendants; upon which, he divided his wives and children into three companies; Bilhah and Zilpah, with their children, found

found the first; Leah and her off-spring, the second; his beloved Rachel and Joseph, the third; to the end, that if they also must perish, it should not be till last of all. He exposed himself first to the danger, in hopes to mollify Esau by the powerful eloquence of homage and submission; and did not speak to him, till after he had prostrated himself seven times before him.

Ver. 4. *And Esau ran to meet him, and embraced him, and fell on his neck, and kissed him, and they wept.*] It appears very evident, from the circumstances that attended this interview, between Jacob and his elder brother, that the latter was not so bad as some have unreasonably represented him. He seems, on the contrary, to have been a plain, generous, and honest man, nor does he appear to have been more wicked than the other men of his age and times. His generous and good temper was manifested, by his affectionate deportment towards his brother, and his utter oblivion of the injuries he had received from him; and tho' St. Paul calls him the prophane Esau, and says he was hated by God, it cannot thence be gathered, that God's aversion to him, was occasion'd by any remarkable immorality in his life. Nor was it a hatred which induced the Deity to punish him with temporal calamities, for he was as happy in the blessings of this life, as Abraham, Isaac, or Jacob, if not more. His children became masters of the land of their possession, much sooner than the Israelites; and God was pleased to command these latter not to disturb them in their rights. And if his earthly felicity was such, why should we despair of his being a partaker of the heavenly? If he was excluded from being the heir of the blessing, (in which deprivation God's hatred to him, mention'd by St. Paul, seems to have consisted) so was Lot, and Job, with many other vertuous men. And St. Paul means no more than to shew the Jews, that God had all along bestowed the favours which led to the Messiah, on whom he pleased; to Abraham, not to lot; to Jacob not to Esau: And tho' Esau be called βέβηλος, or *prophane*, he is never called ἀσεβής, or ἁμαρτωλὸς, *wicked*, or *immoral*, So that the only defect in his character is, that he did not seem to have been so mindful of the promises made to his family, as his brother Jacob was; from whence he was not quite so fit to be the heir of the mercies peculiar to that family.

The Mazorites and Cabalists observe, that there is a large point over the Hebrew word, *vaishakehu*, render'd by our translators, *and kissed him*, which, say these penetrating persons, implies, that Esau did not design to kiss his brother, but to bite him; for the word has also that signification; but they add, that Jacob's neck was immediately turned into marble, wherefore the text, according to them, says they both wept; Jacob for the surprizing change in his neck, and Esau, because he had almost shatter'd his teeth upon it, and that this prevented his inhuman design against his brother. But as we shall not degrade this work so far as to attempt the refutation of such an unworthy conjecture to say no worse of it; it is highly probable, that Isaac and Rebekah had been careful to convince Esau, during the absence of his brother, that what Jacob and his mother had done was by the approbation of God himself, who had decreed the inversion of the succession, before they were born; that it would, therefore be, not only a vain attempt, but an unpardonable crime for him to oppose the determination of providence; and that instead of recovering his brother's blessing, he would bring an inevitable curse on his own head: By which, and other such like representations, they had wholly persuaded Esau to acquiesce in the divine will, and to lay aside all future animosity against Jacob.

Ver. 11. *Take, I pray thee, my blessing that is brought to thee; because God hath dealt graciously with me, and because I have enough; and he urged him, and he took it.*] The generosity of Esau is very conspicuous, in his reluctance to diminish his brother's substance, by accepting of the large presents that were offered him by Jacob, whose repeated importunities at last prevailed upon him to receive them.

Jacob, notwithstanding the obliging reception his brother afforded him, still continued suspicious of his integrity, and distrusted even his very tears; and when Esau offer'd to accompany him, through the remainder of his journey, he had recourse to a plausible pretext, in order to evade it. Esau was satisfied with the excuse, and then desired that he at least might leave him some of his own attendants to conduct him in safety, but Jacob grew apprehensive that those guards would be intended rather to enslave than defend him: He therefore gave his brother to understand, that such a convoy would be needless, and that nothing could now appear dreadful to him, since he had so happily obtain'd the favour of his brother Esau. He likewise promis'd to visit him at Seir, but we are not inform'd by the Scripture that he ever did.

As much reason as Esau might have to be dissatisfied with the distrustful manner in which Jacob declin'd his civilities, he yet complied with every particular of his request, and retir'd as obligingly as he came.

Ver. 18. *And Jacob came to Shalem, a city of Shechem, &c.*] We think the Hebrew might be more properly render'd, *he came safe*, or peaceably, to Shechem; for the word Shalem has that signification: And there are no remains of any place near Shechem, that is call'd by the name of Shalem. For which reason, some exp sitors have thought it to be that Salem, of which Melchizedek was king; the ruins of whose palace were pretended to be seen even in Jerome's time: Which shew'd it, says that father, to have been a magnificent structure, and which, he thinks, was the same with the Shalem in this verse. But it is not probable that the former (if there had ever been such a place) was so near Shechem, any more than the Salem frequented by John the Baptist, John iv. 5. and which was near Jordan; whereas Shechem was at a distance from it. Besides, Josephus tells us, that the old Salem was the same as Jerusalem; and some have thought that the Psalmist intimates the same, when he declares, *At Salem was his tabernacle*, Psal. lxxvi. 2. Others have sought for Salem in Shiloh, which is about half way between Jerusalem and Shechem, and have thought that they were the same. But, besides that Shiloh is not near Shechem, it is plain, from Judges xxi. 19. that they were two distinct places. Wherefore, upon the whole, we are of opinion, that Shalem, in this verse, should be render'd, *safe*, or *in peace*; intimating thereby, that Jacob was reliev'd from his fears, and had not incurr'd any of the dangers he apprehended from the resentment of his brother Esau; and not because he was cur'd of his lameness, as the Jews imagine.

Ver. 19. *And he bought a parcel of a field, where he had spread his tent, at the hand of Hamor, Shechem's father, for an hundred pieces of money.*] The word *keshitah*, which is here render'd *a piece of money*, signifies, also, a lamb; from whence Onkelos, the Septuagint, Vulgate, Oleaster, and others, have translated it, *an hundred lambs*, as they have, also, that place in Job, where every one of his friends gave him a *keshitah*. But all the Jewish interpreters, except Onkelos, and the Septuagint, render it by a word which signifies a piece of money of about the value of a penny; and tell us, that the Arabians call'd money *keshitah*. It is more probable, therefore, that it was a small coin stamp'd with the impression of a lamb, from which it receiv'd its name; as the piece of money we call an angel, was so denominated from the figure of one impressed upon it.

Ver. 20. *And he erected there an altar, and called it El-elohe-israel.*] The Hebrew names of this altar signify *the mighty God of Israel*. This, in all probability, was the place where Abraham had formerly erected an altar, soon after his first arrival in the land of Canaan. And perhaps Jacob's well was likewise here, near mount Gerizim, where our blessed Saviour talked with the woman of Samaria, for that mountain stood in the country of the Shechemites.

CHAP. XXXIV.

1 *Dinah is ravished by Shechem:* 4 *He sueth to marry her.* 13 *The sons of Jacob offer the condition of circumcision to the Shechemites:* 20 *Hamor and Shechem persuade them to accept it:* 25 *The sons of Jacob upon that advantage slay them,* 27 *and spoil their city.* 30 *Jacob reproveth Simeon and Levi.*

AND Dinah the daughter of Leah, *which* she bare unto Jacob, went out to see the daughters of the land.

2 And when Shechem the son of Hamor the

the Hivite, prince of the country ſaw her, he took her, and lay with her, and defiled her.

3 And his ſoul clave unto Dinah the daughter of Jacob, and he loved the damſel, and ſpake kindly unto the damſel.

4 And Shechem ſpake unto his father Hamor, ſaying, Get me this damſel to wife.

5 And Jacob heard that he had defiled Dinah his daughter, (now his ſons were with his cattel in the field:) and Jacob held his peace until they were come.

6 ¶ And Hamor the father of Shechem went out unto Jacob to commune with him.

7 And the ſons of Jacob came out of the field when they heard *it*, and the men were grieved, and they were very wroth: becauſe he had wrought folly in Iſrael, in lying with Jacobs daughter; which thing ought not to be done.

8 And Hamor communed with them, ſaying, The ſoul of my ſon Shechem longeth for your daughter: I pray you give her him to wife.

9 And make ye marriages with us, *and* give your daughters unto us, and take our daughters unto you.

10 And ye ſhall dwell with us: and the land ſhall be before you; dwell and trade you therein, and get you poſſeſſions therein.

11 And Shechem ſaid unto her father, and unto her brethren, Let me find grace in your eyes, and what ye ſhall ſay unto me I will give.

12 Ask me never ſo much dowry and gift, and I will give according as ye ſhall ſay unto me: but give me the damſel to wife.

13 And the ſons of Jacob anſwered Shechem and Hamor his father deceitfully, and ſaid, (becauſe he had defiled Dinah their ſiſter.)

14 And they ſaid unto them, We cannot do this thing, to give our ſiſter to one that is uncircumciſed: for that were a reproach unto us.

15 But in this will we conſent unto you: If ye will be as we *be*, that every male of you be circumciſed.

16 Then will we give our daughters unto you, and we will take your daughters to us, and we will dwell with you, and we will become one people.

17 But if ye will not hearken unto us, to be circumciſed; then will we take our daughter, and we will be gone.

18 And their words pleaſed Hamor, and Shechem Hamors ſon.

19 And the young man deferred not to do the thing, becauſe he had delight in Jacobs daughter: and he *was* more honourable than all the houſe of his father.

20 ¶ And Hamor and Shechem his ſon came unto the gate of their city, and communed with the men of their city, ſaying,

21 Theſe men *are* peaceable with us, therefore let them dwell in the land and trade therein; for the land, behold *it is* large enough for them: let us take their daughters to us for wives, and let us give them our daughters.

22 Only herein will the men conſent unto us for to dwell with us, to be one people, if every male among us be circumciſed, as they *are* circumciſed.

23 *Shall* not their cattel, and their ſubſtance, and every beaſt of theirs *be* ours? Only let us conſent unto them, and they will dwell with us.

24 And unto Hamor and unto Shechem his ſon hearkned all that went out of the gate of his city: and every male was circumciſed, all that went out of the gate of his city.

25 ¶ And it came to paſs on the third day, when they were ſore, that two of the ſons of Jacob, Simeon and Levi, Dinahs brethren, took each man his ſword, and came upon the city boldly, and ſlew all the males.

26 And they ſlew Hamor and Shechem his ſon with the edge of the ſword, and took Dinah out of Shechems houſe, and went out.

27 The ſons of Jacob came upon the ſlain, and ſpoiled the city, becauſe they had defiled their ſiſter.

28 They took their ſheep and their oxen, and their aſſes, and that which *was* in the city, and that which *was* in the field,

29 And all their wealth, and all their little ones, and their wives took they captive, and ſpoiled even all that *was* in the houſe.

30 And Jacob ſaid to Simeon and Levi, Ye have troubled me to make me to ſtink among the inhabitants of the land, amongſt the Canaanites, and the Perizzites: and I *being* few in number, they ſhall gather themſelves together againſt me, and ſlay me, and I ſhall be deſtroyed, I and my houſe.

31 And they ſaid, Should he deal with our ſiſter, as with an harlot?

Ver. 1. *And Dinah, the daughter of Leah, which ſhe bare unto Jacob, went out to ſee the daughters of the land.*] Joſephus,

Joſephus, and ſome Rabbins after him, have advanc'd, but without any proof, that Dinah was attracted by the preparations for a ſolemn feſtival; but, however the fact may be, it is certain, that her curioſity was fatal to her honour. Sichem, ſon of the prince of that country, ſaw her, and the paſſion which her beauty had kindled in his breaſt, became ſo inordinate, that he defil'd her, as Moſes repreſents.

Ver. 3. *And his ſoul clave to Dinah*, &c.] His paſſion was not extinguiſh'd by its gratification, and he reſolv'd to repair, by a lawful marriage, the injurious action he had committed. He imparted his deſign to Hamor, his father, and prevail'd upon him to propoſe it to Jacob. The Hivite prince was eaſily induc'd to contribute his beſt endeavours towards his ſon's ſatisfaction; he accordingly made his overtures to Jacob, and, in order to facilitate the treaty, Shechem premis'd to give the patriarch an honourable and ample dowry for his daughter.

Ver. 13. *And the ſons of Jacob anſwered Shechem, and Hamor his father, deceitfully*, &c.] The ſons of Jacob were determin'd to render the paſſion of Shechem ſubſervient to their revenge for thoſe exceſſes into which it had betray'd him. They cover'd their deſign with the cloak of religion, and repreſented to Hamor, that they were not permitted by their law to contract alliances of that nature with an uncircumcis'd people; they therefore propos'd to him, to receive the token of circumciſion for himſelf, and to oblige all his people to ſubmit to the ſame.

Ver. 18. *And their words pleaſed Hamor and Shechem, Hamor's ſon.*] What cannot a ſon do with a tender father! Nothing appear'd difficult to Hamor, in order to gratify his ſon Shechem; and nothing ſeem'd impracticable to Shechem, in order to ſatisfy his love. They ſubmitted, therefore, to the moſt rigorous ceremony of the Iſraelites; the courtiers follow'd the example of their prince, and all the people imitated the courtiers.

Ver. 25. *And it came to paſs, on the third day, when they were ſore, that two of the ſons of Jacob, Simeon and Levi, Dinah's brethren, took each man his ſword, and came upon the city boldly, and ſlew all the males.*] The operation of circumciſion was very painful to all, but eſpecially to adult perſons. Three days were paſt ſince the Shechemites had ſubmitted to it; their wounds were ſtill freſh, their minds free from ſuſpicion, and their bodies deſtitute of defence. Simeon and Levi improv'd this opportunity; they enter'd the town of Shechem, barbarouſly murder'd all the males, and carried off all the riches. The Jews pretend, that theſe ſons of Jacob choſe the third day for the execution of their revenge, becauſe the wound of circumciſion is then moſt inflam'd. They certainly are beſt acquainted with the nature of that operation, but their opinion concerning it cannot be founded on the hiſtory before us. Moſes takes no notice, that the Shechemites were ſenſible of the greateſt pain on the third day; as the Septuagint, and ſeveral other verſions after them, have render'd it; and only ſay, that they were then ſore.

Ver. 30. *And Jacob ſaid to Simeon and Levi, ye have troubled me*, &c.] Jacob deteſted the barbarity of his ſons; and the ſharpneſs of the reproaches he utter'd againſt them, his remembrance of that tranſaction to the end of his life, and his care to recapitulate it upon his death-bed, give us a much livelier idea of its malignity, than the opinion of ſome Rabbins, who have not only undertaken to excuſe, but to commend it alſo. They pretend, that Levi and Simeon did an act of juſtice in deſtroying thoſe people, who merited death for ſuffering Shechem to be guilty of ſo unpardonable a violation of Dinah's chaſtity. But religion knows nothing of that diſtinction (ſo famous among the maxims of worldly honour) between *pardonable* and *unpardonable* injuries: And if Simeon and Levi were really excuſeable for avenging their ſiſter's rape, can they be juſtified for diſguiſing it with a pretence of religion, and for having involv'd the innocent in the puniſhment of the guilty?

The Scripture makes no future mention of this daughter of Jacob, who was rather unfortunate than criminal. Some interpreters are pleas'd, indeed, to inform us, but without any other proof than their own evidence, that ſhe was afterwards married to Job.

The Moſaic account of the unhappy fate of Dinah, and the Shechemites, has no difficulty in it, but what ariſes from the time, when theſe tranſactions may be ſuppos'd to have happened. The ſacred hiſtorian relates the affair immediately after his account of Jacob's departure for Canaan. But it is demonſtrable, that Dinah was but eight years old when that patriarch left Meſopotamia; and it is equally certain, that Simeon and Levi were but twelve or thirteen. The Moſaic relation, therefore, has greatly embarraſſed the generality of commentators, ſome of whom think, that Dinah ſuffer'd the recorded violence, in a very tender age, and that Simeon and Levi committed, in their childhood, an action which ſuppoſes age and ſtrength. Others pretend, that Jacob dwelt in Canaan, at Salem, eight or ten years: But neither of theſe opinions are maintainable. It is therefore better to ſuppoſe, that Moſes relates, immediately after Jacob's departure for Canaan, an event which did not happen till long after his arrival in that country. It is ſaid, in the account of the ſale of Joſeph, that *his brethren went to feed their father's flocks in Shechem*, Gen. xxxvii. 12. when Jacob was in Canaan; Dinah was, perhaps, with them, at the ſame time. Joſeph was then ſeventeen years old; his ſiſter was born before him. It is probable, therefore, that this is the true epocha of the ſlaughter committed by Simeon and Levi, upon the Shechemites.

CHAP. XXXV.

1 God ſendeth Jacob to Beth-el: 2 He purgeth his houſe of idols: 6 He buildeth an altar at Beth-el. 8 Deborah dieth at Allon-bachuth. 9 God bleſſeth Jacob at Beth-el. 16 Rachel travaileth of Benjamin, and dieth in the way to Edar. 22 Reuben lieth with Bilhah. 23 The ſons of Jacob. 27 Jacob cometh to Iſaac at Hebron. 28 The age, death, and burial of Iſaac.

AND God ſaid unto Jacob, Ariſe, Go up to Beth-el, and dwell there: and make there an altar unto God, that appeared unto thee when thou fleddeſt from the face of Eſau thy brother.

2 Then Jacob ſaid unto his houſhold, and to all that *were* with him, Put away the ſtrange gods that *are* among you, and be clean, and change your garments:

3 And let us ariſe, and go up to Beth-el; and I will make there an altar unto God, who anſwered me in the day of my diſtreſs, and was with me in the way which I went.

4 And they gave unto Jacob all the ſtrange gods which *were* in their hand, and *all their* ear-rings which *were* in their ears; and Jacob hid them under the oak which *was* by Shechem.

5 And they journeyed: and the terrour of God was upon the cities that *were* round about them, and they did not purſue after the ſons of Jacob.

6 ¶ So Jacob came to Luz, which *is* in the land of Canaan (that *is* Beth-el) he and all the people that *were* with him.

7 And he built there an altar, and called the place El-beth-el: becauſe there God appeared unto him, when he fled from the face of his brother.

8 But Deborah Rebekahs nurſe died, and ſhe was buried beneath Beth-el, under an oak: and the name of it was called Allon-bachuth.

the Hivite, prince of the country ſaw her, he took her, and lay with her, and defiled her.

3 And his ſoul clave unto Dinah the daughter of Jacob, and he loved the damſel, and ſpake kindly unto the damſel.

4 And Shechem ſpake unto his father Hamor, ſaying, Get me this damſel to wife.

5 And Jacob heard that he had defiled Dinah his daughter, (now his ſons were with his cattel in the field:) and Jacob held his peace until they were come.

6 ¶ And Hamor the father of Shechem went out unto Jacob to commune with him.

7 And the ſons of Jacob came out of the field when they heard *it*, and the men were grieved, and they were very wroth: becauſe he had wrought folly in Iſrael, in lying with Jacobs daughter; which thing ought not to be done.

8 And Hamor communed with them, ſaying, The ſoul of my ſon Shechem longeth for your daughter: I pray you give her him to wife.

9 And make ye marriages with us, *and* give your daughters unto us, and take our daughters unto you.

10 And ye ſhall dwell with us: and the land ſhall be before you; dwell and trade you therein, and get you poſſeſſions therein.

11 And Shechem ſaid unto her father, and unto her brethren, Let me find grace in your eyes, and what ye ſhall ſay unto me I will give.

12 Ask me never ſo much dowry and gift, and I will give according as ye ſhall ſay unto me: but give me the damſel to wife.

13 And the ſons of Jacob anſwered Shechem and Hamor his father deceitfully, and ſaid, (becauſe he had defiled Dinah their ſiſter.)

14 And they ſaid unto them, We cannot do this thing, to give our ſiſter to one that is uncircumciſed: for that were a reproach unto us.

15 But in this will we conſent unto you: If ye will be as we *be*, that every male of you be circumciſed.

16 Then will we give our daughters unto you, and we will take your daughters to us, and we will dwell with you, and we will become one people.

17 But if ye will not hearken unto us, to be circumciſed; then will we take our daughter, and we will be gone.

18 And their words pleaſed Hamor, and Shechem Hamors ſon.

19 And the young man deferred not to do the thing, becauſe he had delight in Jacobs daughter: and he *was* more honourable than all the houſe of his father.

20 ¶ And Hamor and Shechem his ſon came unto the gate of their city, and communed with the men of their city, ſaying,

21 Theſe men *are* peaceable with us, therefore let them dwell in the land and trade therein; for the land, behold *it is* large enough for them: let us take their daughters to us for wives, and let us give them our daughters.

22 Only herein will the men conſent unto us for to dwell with us, to be one people, if every male among us be circumciſed, as they *are* circumciſed.

23 *Shall* not their cattel, and their ſubſtance, and every beaſt of theirs *be* ours? Only let us conſent unto them, and they will dwell with us.

24 And unto Hamor and unto Shechem his ſon hearkned all that went out of the gate of his city: and every male was circumciſed, all that went out of the gate of his city.

25 ¶ And it came to paſs on the third day, when they were ſore, that two of the ſons of Jacob, Simeon and Levi, Dinahs brethren, took each man his ſword, and came upon the city boldly, and ſlew all the males.

26 And they ſlew Hamor and Shechem his ſon with the edge of the ſword, and took Dinah out of Shechems houſe, and went out.

27 The ſons of Jacob came upon the ſlain, and ſpoiled the city, becauſe they had defiled their ſiſter.

28 They took their ſheep and their oxen, and their aſſes, and that which *was* in the city, and that which *was* in the field,

29 And all their wealth, and all their little ones, and their wives took they captive, and ſpoiled even all that *was* in the houſe.

30 And Jacob ſaid to Simeon and Levi, Ye have troubled me to make me to ſtink among the inhabitants of the land, amongſt the Canaanites, and the Perizzites: and I *being* few in number, they ſhall gather themſelves together againſt me, and ſlay me, and I ſhall be deſtroyed, I and my houſe.

31 And they ſaid, Should he deal with our ſiſter, as with an harlot?

Ver. 1. *And Dinah, the daughter of Leah, which ſhe bare unto Jacob, went out to ſee the daughters of the land.*] Joſephus,

Joſephus, and ſome Rabbins after him, have advanc'd, but without any proof, that Dinah was attracted by the preparations for a ſolemn feſtival; but, however the fact may be, it is certain, that her curioſity was fatal to her honour. Sichem, ſon of the prince of that country, ſaw her, and the paſſion which her beauty had kindled in his breaſt, became ſo inordinate, that he defil'd her, as Moſes repreſents.

Ver. 3. *And his ſoul clave to Dinah*, &c.] His paſſion was not extinguiſh'd by its gratification, and he reſolv'd to repair, by a lawful marriage, the injurious action he had committed. He imparted his deſign to Hamor, his father, and prevail'd upon him to propoſe it to Jacob. The Hivite prince was eaſily induc'd to contribute his beſt endeavours towards his ſon's ſatisfaction; he accordingly made his overtures to Jacob, and, in order to facilitate the treaty, Shechem promis'd to give the patriarch an honourable and ample dowry for his daughter.

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8 But Deborah Rebekahs nurſe died, and ſhe was buried beneath Beth-el, under an oak: and the name of it was called Allon-bachuth.

9 ¶ And God appeared unto Jacob again, when he came out of Padan-aram; and bleſſed him.

10 And God ſaid unto him, Thy name *is* Jacob: thy name ſhall not be called any more Jacob, but Iſrael ſhall be thy name; and he called his name Iſrael.

11 And God ſaid unto him, I *am* God Almighty: be fruitful and multiply, a nation and a company of nations ſhall be of thee, and kings ſhall come out of thy loyns.

12 And the land which I gave Abraham and Iſaac, to thee I will give it, and to thy ſeed after thee will I give the land.

13 And God went up from him, in the place where he talked with him.

14 And Jacob ſet up a pillar in the place where he talked with him, *even* a pillar of ſtone: and he poured a drink-offering thereon, and he poured oil thereon.

15 And Jacob called the name of the place where God ſpake with him, Beth-el.

16 ¶ And they journeyed from Beth-el: and there was but a little way to come to Ephrath: and Rachel travailed, and ſhe had hard labour.

17 And it came to paſs when ſhe was in hard labour, that the midwife ſaid unto her, Fear not; thou ſhalt have this ſon alſo.

18 And it came to paſs as her ſoul was in departing (for ſhe died) that ſhe called his name Ben-oni: but his father called him Benjamin.

19 And Rachel died, and was buried in the way to Ephrath, which *is* Beth-lehem.

20 And Jacob ſet a pillar upon her grave: that *is* the pillar of Rachels grave unto this day.

21 And Iſrael journeyed and ſpread his tent beyond the tower of Edar.

22 And it came to paſs when Iſrael dwelt in that land, that Reuben went and lay with Bilhah his fathers concubine: and Iſrael heard *it*. Now the ſons of Jacob were twelve.

23 The ſons of Leah; Reuben Jacobs firſt-born, and Simeon, and Levi, and Judah, and Iſſachar, and Zebulun.

24 The ſons of Rachel; Joſeph, and Benjamin.

25 And the ſons of Bilhah, Rachels handmaid; Dan, and Naphtali.

26 And the ſons of Zilpah, Leahs handmaid; Gad, and Aſher. Theſe *are* the ſons of Jacob, which were born to him in Padan-aram.

27 ¶ And Jacob came unto Iſaac his father unto Mamre, unto the city of Arbah (which *is* Hebron) where Abraham and Iſaac ſojourned.

28 ¶ And the days of Iſaac were an hundred and fourſcore years.

29 And Iſaac gave up the ghoſt and died, and was gathered unto his people, *being* old and full of days: and his ſons Eſau and Jacob buried him.

Ver. 1. *And God ſaid unto Jacob, ariſe, go up to Bethel, and dwell there,* &c.] There are ſeveral ways, as Maimonides obſerves, whereby God communicated himſelf to the prophets: Sometimes by an angel, in a dream, as he did to Jacob, chap. xxxi. 11. ſometimes by an angel, without any mention of the particular manner, of which that author takes this paſſage to be an inſtance. In other places no notice is taken of an angel, but of God alone, who is repreſented as ſpeaking, but in a viſion or dream. And, laſtly, God is ſaid to ſpeak abſolutely, neither in a dream, nor viſion, nor by any angel. In which claſs, we think, Maimonides might have ranked this apparition to Jacob.

The Deity, by directing Jacob to go to Bethel, manifeſted his tender care of that patriarch, and delivered him from the apprehenſions he had entertain'd of the Canaanites and Perizzites, who, one would imagine, deteſted the conduct of Hamor's ſon; otherwiſe it may ſeem ſtrange that they did not immediately deſtroy Jacob and his family, who had inflicted ſuch a dreadful revenge on that prince, and his people. But Moſes aſſigns the true cauſe of this pacific behaviour of the Canaanites, &c. in the fifth verſe of this chapter, where he declares, that God interpos'd for the preſervation of this family, by ſtriking all the cities around them with a panic fear.

Ver. 2. *Then Jacob ſaid unto his houſhold, and to all that were with him, Put away the ſtrange Gods that are among you,* &c.] Rachel had her father's Teraphim, which now, it is to be ſuppos'd, ſhe confeſs'd. Jacob, likewiſe, might naturally ſuſpect, that there were ſome among the ſervants he brought with him out of Meſopotamia, where ſuperſtition prevail'd to a great degree. He might alſo imagine, that, in the ſacking of Shechem, they had brought away ſome images, for the ſake of the gold and ſilver, of which they were form'd, and that they kept theſe ſecretly among them.

———*And be clean.*] Waſh your bodies, as Aben Ezra juſtly interprets it; for this was the ancient rite of cleanſing. This expoſitor ſeems to have follow'd Jonathan, who thus paraphraſes this paſſage: *Purify yourſelves from the pollution of the ſlain, whom ye have touched*; alluding to the late ſlaughter of the Shechemites.

———*And change your garments.*] Array yourſelves in clean habits. This was a very proper injunction, ſince they were to preſent themſelves before the divine majeſty, in whoſe ſacred preſence it would have been highly irreverent to have appear'd in a ſordid attire; eſpecially as they had defil'd themſelves by a barbarous ſlaughter. All nations retain'd the *waſhings*, and likewiſe *white raiment*, when they perform'd the ſolemn offices of religion; and theſe cuſtoms were not deriv'd from idolaters, but from the pureſt antiquity.

Ver. 4. *And they gave unto Jacob all the ſtrange gods which were in their hand.*] It ſhould ſeem by this expreſſion of the divine hiſtorian, that the idols among them were very numerous. Jacob's injunction requir'd a punctual obedience, for he juſtly thought it would be an unpardonable inſtance of impiety for him and his houſhold to approach the altar, he was commanded to raiſe, till all his family had purified themſelves from the pollutions they had contracted, either by ſuperſtition, or any other iniquitous behaviour.

———*And all their ear-rings that were in their ears.*] In the ears of the idols, according to ſome expoſitors, who think there was nothing criminal in the ear-rings worn by any of Jacob's family. But theſe writers did not conſider, that, beſides the ear-rings that were worn meerly for ornament, there were others which were us'd in the nature of amulets, and were mark'd with the effigies of ſome falſe

falſe god, or ſome ſymbolical notes which they imagined were efficacious to preſerve thoſe, who wore ſuch rings, from all kind of injury. Maimonides, in his book of Idolatry, chap. vii. mentions rings of this nature, and veſſels mark'd with the image of the Sun, the Moon, or a Dragon; all which were ſymbols of divinity among the Pagans, who, likewiſe, impreſſed ſuperſtitious characters on ſeveral parts of their bodies.

———*And Jacob hid them under the oak which was by Shechem.*] The oak under which theſe rings and idols were depoſited, was ſo much unknown, that there is no foundation for the opinion of thoſe who think this was the ſame oak mention'd Joſh. xxiv. 26. For Jacob intended to aboliſh the memory of theſe idols, and therefore hid them where he had good reaſon to believe none would afterwards find them.

Ver. 8. *But Deborah, Rebekah's nurſe, died, and ſhe was buried beneath Bethel, under an oak: and the name of it was called Allon-bachuth.*] Deborah attended Rebekah when ſhe was married to Iſaac, and this circumſtance has perplex'd the Jews in their endeavours to account for her being now found in Jacob's retinue. R. Solomon fancies, that Rebekah having promis'd Jacob, when he departed from his father's houſe, to ſend for him again; perform'd this promiſe by Deborah, whom ſhe ſent to Padan-aram to invite him home. Calvin, and others, are of opinion, that ſhe accompanied Jacob into Meſopotamia, as being deſirous to reviſit her native land and relations; and that when ſhe heard of his ſudden departure for the land of Canaan, her inclination to ſee Rebekah made her follow him thither. But it ſeems very improbable, that Rebekah ſhould diſpatch a woman of her advanc'd age, to ſo diſtant a country as that where Jacob reſided, in his abſence from his father's houſe, ſince a younger meſſenger would have been much more proper; or that ſhe ſhould have any curioſity to undertake ſuch a long and tedious journey: For if we ſuppoſe her to have been forty years old when ſhe was taken into Laban's family, to be Rebekah's nurſe (and her age could not well be much leſs than that, becauſe ſhe was not taken in to ſuckle her, but to bring her up, as a governeſs), ſhe muſt have been near an hundred and ſeventy years old when ſhe died. We are, therefore, inclin'd to think, that, as ſeveral years had paſs'd ſince Jacob's return to the land of Canaan, he undoubtedly had been to viſit his aged father Iſaac, tho' the ſacred hiſtorian has not recorded that inſtance of filial reſpect, as not being material to his principal intention in writing his hiſtory. And as Rebekah had now been dead for ſome time, Deborah, her nurſe, might naturally be deſirous of being admitted into Jacob's family, to paſs the remainder of her days with perſons of her only country, and the near relations of her late miſtreſs.

Jacob interr'd this aged ſervant under an oak, and called it Allon-bachuth, which ſignifies *the oak of mourning*; from whence we may ſuppoſe, that the death of this good old perſon was greatly lamented by the patriarch and his two wives.

Ver. 10. *And God ſaid unto him, Thy name is Jacob: thy name ſhall not be called any more Jacob, but Iſrael ſhall be thy name; and he called his name Iſrael.*] This is a much more honourable name than Jacob, which was given him becauſe he ſupplanted his brother; but he was now call'd Iſrael, from his prevalence with God.

Ver. 11. *And God ſaid unto him, I am God Almighty; be fruitful and multiply*, &c.] God renews his promiſe to Jacob, as he had often done to Abraham; he firſt bleſſed him by Iſaac, chap. xxviii. 3. when he ſent him from home. He bleſſed him, afterwards, himſelf, when he appeared to him the firſt night of his journey from Galeed: And now again, when he was come back to the ſame place where he bleſſed him before; and he ſpeaks to him by the name of *El-ſhaddai, God Almighty*; the very ſame whereby his father had bleſſed him, chap. xxviii. 3. and whereby God bleſſed Abraham, chap. xvii. 1.

Ver. 14. *And Jacob ſet up a pillar in the place where he talked with him*, &c.] This pillar was erected by the patriarch, as a monument of the divine goodneſs that was manifeſted to him in that place; and likewiſe to ſerve as an altar for ſacrifice, for ſo the Hebrew word *Matzebath* ſignifies, Hoſea iii. 4. and therefore Iſaiah ſeems to repreſent an altar and a pillar as the ſame thing, Iſa. ch. xix. 19.

And he poured a drink offering thereon.] To conſecrate it to the ſolemn ſervice of God. For which end he likewiſe poured oil upon it, as he had done upon the ſtone, ch. xxviii. 18. which in all probability was a principal part of this pillar.

Ver. 15. *And Jacob called the name of the place where God ſpake with him, Beth-el.*] Bethel ſignifies *the houſe of God*, and this was the uſe to which the patriarch had formerly promiſed to devote that place, chap. xxviii. 22. He therefore renews the name he had conferred upon it thirty years before, when he firſt went to Meſopotamia.

Ver. 16. *And they journeyed from Beth-el, and there was but a little way to come to Ephrath.*] Various opinions have been ſtarted, with relation to the name of this place, and when it was firſt impoſed. Many have imagined, without any tolerable reaſon, that it was later than the time of Moſes; but as it may very properly be derived from *Pharoh*, which ſignifies to bear fruit, and as it is likewiſe called Bethlehem, *i. e. the houſe of Bread*, we think, that the excellency of its ſoil being always apparent, it might naturally have received its denomination of Ephrath, before the Moſaic hiſtory was compiled. As to its ſituation, it lay ſouth of Bethel, between it and Hebron, and was the place that the bleſſed Saviour of the world honoured with his birth. At a ſmall diſtance from this place, Rachel the beloved wife of Jacob was ſeized with the pangs of labour that proved fatal to her.

Ver. 18. *And it came to paſs as her ſoul was in departing (for ſhe died) that ſhe called his name Benoni: but his father called him Benjamin.*] Rachel was ſenſible that the birth of this ſon would deprive her of her own life, and therefore ſhe called him *Benoni*, which ſignifies *the ſon of my ſorrow*; but Jacob, in order to animate and comfort his expiring wife, and to avert the ſiniſter omen, which ſeem'd to be intimated in the melancholy name ſhe had given her child, immediately changed it into that of *Benjamin*, which ſignifies *the ſon of my right hand*, or *of my ſtrength*.

Names are oftentimes ſtrangely adapted to events, and the preſages of parents, were anciently obſerved to have exactly fulfilled, in many inſtances, but in none more than in this child, whoſe poſterity ſhared two very different fates, that correſponded with the import of the names given him by his father and mother. No tribe in Iſrael was more valiant and martial than that of Benjamin, and none ſo obnoxious to diſaſters and calamities. It was almoſt extirpated in the time of the Judges, chap. xx. 25. and yet, before the concluſion of that age, Benjamin became the head of his brethren. The firſt King of Iſrael being choſen out of that lately deſolate tribe, and tho' that king proved at laſt a Benoni, or *a ſon of ſorrow*, yet this tribe ſtrictly adhered to Judah, when all the reſt revolted to that of Joſeph.

Ver. 20. *And Jacob ſet a pillar upon her grave: that is the pillar of Rachel's grave unto this day.*] Jacob was undoubtedly affected with a deep ſorrow at the deceaſe of his darling Rachel, and he render'd all poſſible honour to her memory, by erecting, over the place where he interred her, in the road to Ephrath, a pillar or monument, which remained for ſeveral ages after. And it is mentioned, 1 Sam. x. 2. not only as then ſtanding, but as a boundary to the tribe of Benjamin. Near this tomb the young children were ſlaughtered by the barbarous command of Herod, when he vainly thought to fruſtrate the decree of God, by his wickedneſs and inhumanity.

Among the remarkable places now ſhewn to ſtrangers in the road from Bethlehem to Jeruſalem, the neareſt to Bethlehem is Rachel's tomb; but tho' that may probably be the real place of her interment, yet the preſent monument can't be that which Jacob erected, ſince it plainly appears to be modern and a Turkiſh ſtructure.

Ver. 21. *And Iſrael journeyed, and ſpread his tent beyond the tower of Edar.*] Some tranſlate it *the tower of the flocks*, and think there was ſuch a tower near Jeruſalem, from a paſſage in Micah, chap. iv. 8. *O tower of the flock, the ſtrong hold of the daughter of Zion!*

Ver. 22. *And it came to paſs when Iſrael dwelt in that land, that Reuben went and lay with Bilhah his father's concubine.*] She is called his wife, chap. xxx. 4. and, according to the laws of thoſe times, was truly ſo.

And Iſrael heard it.] And he highly reſented that indignity, chap. xlxix. 4. But Moſes in this ſhort hiſtory paſſes over Iſrael's cenſure of this inceſt, till he lay on his death-bed, which ſufficiently ſhews how much he was affected

ſcted, when the fact was firſt committed. Or, perhaps theſe words, *Iſrael heard it*, may ſignify, That tho' Reuben thought to have committed this ſin ſo ſecretly, as to have concealed it from his father's knowledge, yet all his precautions were unavailing.

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3 And Baſhemath Iſhmaels daughter, ſiſter of Nebajoth.

4 And Adah bare to Eſau, Eliphaz: and Baſhemath bare Reuel.

5 And Aholibamah bare Jeuſh, and Jaalam, and Korah: Theſe *are* the ſons of Eſau, which were born unto him in the land of Canaan.

6 And Eſau took his wives, and his ſons, and his daughters, and all the perſons of his houſe, and his cattel, and all his beaſts, and all his ſubſtance which he had got in the land of Canaan; and went into the country, from the face of his brother Jacob.

7 For their riches were more than that they might dwell together: and the land wherein they were ſtrangers, could not bear them, becauſe of their cattel.

8 Thus dwelt Eſau in mount Seir: Eſau *is* Edom.

9 ¶ And theſe *are* the generations of Eſau the father of the Edomites, in mount Seir.

10 Theſe are the names of Eſau's ſons; Eliphaz the ſon of Adah the wife of Eſau; Reuel the ſon of Baſhemath the wife of Eſau.

11 And the ſons of Eliphaz were, Teman, Omar, Zepho, and Gatam, and Kenaz.

12 And Timna was concubine to Eliphaz Eſau's ſon; and ſhe bare to Eliphaz Amalek: theſe *were* the ſons of Adah Eſau's wife.

13 And theſe *are* the ſons of Reuel; Nahath, and Zerah, Shammah, and Mizzah: theſe were the ſons of Baſhemath Eſau's wife.

14 ¶ And theſe were the ſons of Aholibamah, the daughter of Anah, the daughter of Zibeon Eſau's wife: and ſhe bare to Eſau, Jeuſh, and Jaalam, and Korah.

15 ¶ Theſe *were* dukes of the ſons of Eſau: the ſons of Eliphaz the firſt-born *ſon* of Eſau; duke Teman, duke Omar, duke Zepho, duke Kenaz,

16 Duke Korah, duke Gatam, *and* duke Amalek: Theſe *are* the dukes *that came* of Eliphaz, in the land of Edom: theſe *were* the ſons of Adah.

17 ¶ And theſe *are* the ſons of Reuel Eſau's ſon; duke Nahath, duke Zerah, duke Shammah, duke Mizzah: Theſe *are* the dukes *that came* of Reuel, in the land of Edom: theſe *are* the ſons of Baſhemath Eſau's wife.

18 ¶ And theſe *are* the ſons of Aholibamah Eſau's wife; duke Jeuſh, duke Jaalam, duke Korah: theſe *were* the dukes *that came* of Aholibamah the daughter of Anah Eſau's wife.

19 Theſe *are* the ſons of Eſau (who *is* Edom) and theſe *are* their dukes.

20 ¶ Theſe *are* the ſons of Seir the Horite, who inhabited the land; Lotan, and Shobal, and Zibeon, and Anah,

21 And Diſhon, and Ezer, and Diſhan: theſe *are* the dukes of the Horites, the children of Seir in the land of Edom.

22 And the children of Lotan were Hori, and Heman: and Lotans ſiſter *was* Timna.

23 And the children of Shobal *were* theſe; Alvan, and Manahath, and Ebal, Shepho, and Onam.

24 And theſe *are* the children of Zibeon; both Ajah, and Anah: this *was that* Anah, that found the mules in the wilderneſs, as he fed the aſſes of Zibeon his father.

25 And the children of Anah *were* theſe; Diſhon,

Diſhon, and Aholibamah the daughter of Anah.

26 And theſe *are* the children of Diſhon; Hemdan, and Eſhban, and Ithran, and Cheran.

27 The children of Ezer *are* theſe; Bilhan, and Zaavan, and Achan.

28 The children of Diſhan *are* theſe; Uz, and Aran.

29 Theſe *are* the dukes *that came* of the Horites; duke Lotan, duke Shobal, duke Zibeon, duke Anah,

30 Duke Diſhon, duke Ezer, duke Diſhan: theſe *are* the dukes *that came* of Hori, among their dukes in the land of Seir.

31 ¶ And theſe *are* the kings that reigned in the land of Edom, before there reigned any king over the children of Iſrael.

32 And Bela the ſon of Beor reigned in Edom: and the name of his city *was* Dinhabah.

33 And Bela died, and Jobab the ſon of Zerah of Bozrah reigned in his ſtead.

34 And Jobab died, and Huſham of the land of Temani reigned in his ſtead.

35 And Huſham died, and Hadad the ſon of Bedad (who ſmote Midian in the field of Moab) reigned in his ſtead: and the name of his city *was* Avith.

36 And Hadad died, and Samlah of Maſrekah reigned in his ſtead.

37 And Samlah died, and Saul of Reboboth *by* the river reigned in his ſtead.

38 And Saul died, and Baal-hanan the ſon of Achbor reigned in his ſtead.

39 And Baal-hanan the ſon of Achbor died, and Hadar reigned in his ſtead: and the name of his city *was* Pau; and his wife's name *was* Mehetabel, the daughter of Matred, the daughter of Mezahab.

40 And theſe *are* the names of the dukes *that came* of Eſau, according to their families, after their places, by their names; duke Timnah, duke Alvah, duke Jetheth,

41 Duke Aholibamah, duke Elah, duke Pinon,

42 Duke Kenaz, duke Teman, duke Mibzar,

43 Duke Magdiel, duke Iram: theſe *be* the dukes of Edom, according to their habitations, in the land of their poſſeſſion; he *is* Eſau the father of the Edomites.

Ver. 2. *Eſau took his wives of the daughters of Canaan: Adah the daughter of Elon the Hittite, and Aholibamah the daughter of Anah, the daughter of Zibeon the Hivite.*] It is remarkable, that the names of Eſau's wives, in this and the next verſe, are not the ſame with thoſe he is ſaid to have married, in the 26th chapter of this book, verſe 34. and in the 28th chap. ver. 9. This circumſtance might lead an unwary reader to imagine, that Eſau had more than three wives, eſpecially, becauſe the fathers of the two former are likewiſe called by different names. Thus his firſt wife, who in the paſſage before us is called Adah the daughter of Elon the Hittite, is called Judith the daughter of Beeri the Hittite in the 26. chap. v. 34. and his ſecond wife, who in the ſame verſe of that chapter is called Baſhemath the daughter of Elon the Hittite, has in the ſecond verſe of this chapter, the name of Aholi-Bamah the daughter of Anah, the daughter of Zibeon the Hivite. Biſhop Patrick thinks that Eſau's former wives died without iſſue, and that he took another daughter of Elon called Adah, when Judith was dead: And that he likewiſe married the daughter of a man called Anah. But as Eſau is recorded to have had but three wives, we think it more probable, that they, as well as their parents, might have more names than one, and that it was uſual to call them ſometimes by the one, and ſometimes by the other. Thus the mother of Abijam, king of Judah, who is called Maacah, the daughter of Abiſhalom, 1 Kings xv. 2. is likewiſe called Micaiah the daughter of Uriel of Gibeah, 2 Chron. xiii. 2. We could alledge a number of parallel places were it needful; but our ſuppoſition will be ſtrengthened by the next verſe of this chapter.

Ver. 3. *And Baſhemath Iſhmael's daughter, ſiſter of Nebajoth.*] This wife of Eſau is called Mahalath, chap 28. ver. 9. but that one and the ſame perſon is indicated by both theſe names, ſeems very evident, ſince ſhe is called in the laſt cited paſſage, as well as in this verſe, the daughter of Iſhmael, and ſiſter of Nebajoth. It is probable that Eſau himſelf might change her name from *Mahalath*, which ſignifies *ſickly*, and *infirm*, into this of *Baſhemath*, which ſignifies *aromatic*, and *fragrant*. Either becauſe he thought this laſt name moſt agreeable, or perhaps ſhe became more healthy after marriage; either of which circumſtances was a ſufficient reaſon for changing her former name.

Ver. 8. *Thus dwelt Eſau in Mount Seir:*] It has been asked, how Eſau could be ſaid to have gone to dwell in Seir, upon this occation; Seeing we find him there before when Jacob returned from Meſopotamia, chap. xxxii. 3? To which it may be anſwered, That he had then only ſome part of the country, and not the beſt of it neither. And, therefore, might, probably, have had ſome of his eſtate ſtill in Canaan, while the reſt of it was in Seir. And it is remarkable, that he is not ſaid, till now, to dwell in Mount Seir; but only in the land of Seir, or barely in Seir; to which he invited Jacob, at his return, chap. xxxii. 3. xxxiii. 14. 16. This mountainous country, which was richer than the other, he got into his poſſeſſion after that time.

Ver. 9. *And theſe are the generations of Eſau, the father of the Edomites, in Mount Seir.*] Eſau's ſons and grandſons ſet up a form of government amongſt themſelves, and over their own families; and the perſons who ruled them were called *dukes*, or *chiefs*, not *over the land of Edom*, for the inhabitants were not yet ſubject to them, but they were dukes *in the land*, and ruled the children of Eſau, and were therefore called their dukes. The dukes *in the land of Edom* were, 1. Duke Teman; 2. Duke Omar; 3. Duke Zepho; 4. Duke Kenaz; 5. Duke Horah; 6. Duke Gatam; 7. Duke Amalek. Theſe ſeven were the ſons of Eliphaz the firſt born of Eſau. 8. Duke Nahath; 9. Duke Zerah; 10. Duke Hammah; 11. Duke Mizzah: Theſe four were the ſons of Reuel, the ſecond ſon of Eſau; 12. Duke Jeuſh; 13. Duke Jaalam; 14. Duke Korah: Theſe three were the ſons of Eſau himſelf, by Aholibamah, after he was an hundred and twenty years old.

Ver. 12. *And Timnah was concubine to Eliphaz, Eſau's ſon; and ſhe bare to Eliphaz Amalek:*] This was neceſſary to be related, that there might be a diſtinction between the Amalekites, who were to be deſtroyed, and the reſt of the poſterity of Eſau, concerning whom it is ſaid, *Thou ſhalt not abhor an Edomite, becauſe he is thy Brother*, Deut. xxiii. 7. For tho' the Amalekites were a diſtinct people from the Edomites, and inhabited a neighbouring country; yet they likewiſe poſſeſſed that part of mount Seir, which was near Kadeſh Barnea, as may be gather'd from Numb. xiii. 29. and xiv. 43. This verſe, therefore, may be conſider'd as a caution, ſet down by Moſes, to prevent the deſtruction of any of the family of Eſau, but only thoſe of Amalek, who deſcended from the firſt-born of Eſau, by a concubine, the ſiſter of Lotan, an Horite, one of the ancient inha-

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8 Thus dwelt Eſau in mount Seir: Eſau *is* Edom.

9 ¶ And theſe *are* the generations of Eſau the father of the Edomites, in mount Seir.

10 Theſe are the names of Eſau's ſons; Eliphaz the ſon of Adah the wife of Eſau; Reuel the ſon of Baſhemath the wife of Eſau.

11 And the ſons of Eliphaz were, Teman, Omar, Zepho, and Gatam, and Kenaz.

12 And Timna was concubine to Eliphaz Eſau's ſon; and ſhe bare to Eliphaz Amalek: theſe *were* the ſons of Adah Eſau's wife.

13 And theſe *are* the ſons of Reuel; Nahath, and Zerah, Shammah, and Mizzah: theſe were the ſons of Baſhemath Eſau's wife.

14 ¶ And theſe were the ſons of Aholibamah, the daughter of Anah, the daughter of Zibeon Eſau's wife: and ſhe bare to Eſau, Jeuſh, and Jaalam, and Korah.

15 ¶ Theſe *were* dukes of the ſons of Eſau: the ſons of Eliphaz the firſt-born *ſon* of Eſau; duke Teman, duke Omar, duke Zepho, duke Kenaz,

16 Duke Korah, duke Gatam, *and* duke Amalek: Theſe *are* the dukes *that came* of Eliphaz, in the land of Edom: theſe *were* the ſons of Adah.

17 ¶ And theſe *are* the ſons of Reuel Eſau's ſon; duke Nahath, duke Zerah, duke Shammah, duke Mizzah: Theſe *are* the dukes *that came* of Reuel, in the land of Edom: theſe *are* the ſons of Baſhemath Eſau's wife.

18 ¶ And theſe *are* the ſons of Aholibamah Eſau's wife; duke Jeuſh, duke Jaalam, duke Korah: theſe *were* the dukes *that came* of Aholibamah the daughter of Anah Eſau's wife.

19 Theſe *are* the ſons of Eſau (who *is* Edom) and theſe *are* their dukes.

20 ¶ Theſe *are* the ſons of Seir the Horite, who inhabited the land; Lotan, and Shobal, and Zibeon, and Anah,

21 And Diſhon, and Ezer, and Diſhan: theſe *are* the dukes of the Horites, the children of Seir in the land of Edom.

22 And the children of Lotan were Hori, and Heman: and Lotans ſiſter *was* Timna.

23 And the children of Shobal *were* theſe; Alvan, and Manahath, and Ebal, Shepho, and Onam.

24 And theſe *are* the children of Zibeon; both Ajah, and Anah: this *was that* Anah, that found the mules in the wilderneſs, as he fed the aſſes of Zibeon his father.

25 And the children of Anah *were* theſe; Diſhon,

Diſhon, and Aholibamah the daughter of Anah.

26 And theſe *are* the children of Diſhon; Hemdan, and Eſhban, and Ithan, and Cheran.

27 The children of Ezer *are* theſe; Bilhan, and Zaavan, and Achan.

28 The children of Diſhan *are* theſe; Uz, and Aran.

29 Theſe *are* the dukes *that came* of the Horites; duke Lotan, duke Shobal, duke Zibeon, duke Anah,

30 Duke Diſhon, duke Ezer, duke Diſhan: theſe *are* the dukes *that came* of Hori, among their dukes in the land of Seir.

31 ¶ And theſe *are* the kings that reigned in the land of Edom, before there reigned any king over the children of Iſrael.

32 And Bela the ſon of Beor reigned in Edom: and the name of his city *was* Dinhabah.

33 And Bela died, and Jobab the ſon of Zerah of Bozrah reigned in his ſtead.

34 And Jobab died, and Huſham of the land of Temani reigned in his ſtead.

35 And Huſham died, and Hadad the ſon of Bedad (who ſmote Midian in the field of Moab) reigned in his ſtead: and the name of his city *was* Avith.

36 And Hadad died, and Samlah of Maſrekah reigned in his ſtead.

37 And Samlah died, and Saul of Rehoboth *by* the river reigned in his ſtead.

38 And Saul died, and Baal-hanan the ſon of Achbor reigned in his ſtead.

39 And Baal-hanan the ſon of Achbor died, and Hadar reigned in his ſtead: and the name of his city *was* Pau; and his wifes name *was* Mehetabel, the daughter of Matred, the daughter of Mezahab.

40 And theſe *are* the names of the dukes *that came* of Eſau, according to their families, after their places, by their names; duke Timnah, duke Alvah, duke Jetheth,

41 Duke Aholibamah, duke Elah, duke Pinon,

42 Duke Kenaz, duke Teman, duke Mibzar,

43 Duke Magdiel, duke Iram: theſe *be* the dukes of Edom, according to their habitations, in the land of their poſſeſſion; he *is* Eſau the father of the Edomites.

Ver. 2. *Eſau took his wives of the daughters of Canaan: Adah the daughter of Elon the Hittite, and Aholibamah the daughter of Anah, the daughter of Zibeon the Hivite.*] It is remarkable, that the names of Eſau's wives, in this and the next verſe, are not the ſame with thoſe he is ſaid to have married, in the 26th chapter of this book, verſe 34. and in the 28th chap. ver. 9. This circumſtance might lead an unwary reader to imagine, that Eſau had more than three wives, eſpecially, becauſe the fathers of the two former are likewiſe called by different names. Thus his firſt wife, who in the paſſage before us is called Adah the daughter of Elon the Hittite, is called Judith the daughter of Beeri the Hittite in the 36. chap. v. 34. and his ſecond wife, who in the ſame verſe of that chapter is called Baſhemath the daughter of Elon the Hittite, has in the ſecond verſe of this chapter, the name of Aholi-Bamah the daughter of Anah, the daughter of Zibeon the Hivite. Biſhop Patrick thinks that Eſau's former wives died without iſſue, and that he took another daughter of Elon called Adah, when Judith was dead: And that he likewiſe married the daughter of a man called Anah. But as Eſau is recorded to have had but three wives, we think it more probable, that they, as well as their parents, might have more names than one, and that it was uſual to call them ſometimes by the one, and ſometimes by the other. Thus the mother of Abijam, king of Judah, who is called Maacah, the daughter of Abiſhalom, 1 Kings xv. 2. is likewiſe called Micaiah the daughter of Uriel of Gibeah, 2 Chron. xiii. 2. We could alledge a number of parallel places were it needful; but our ſuppoſition will be ſtrengthened by the next verſe of this chapter.

Ver. 3. *And Baſhemath Iſhmael's daughter, ſiſter of Nebajoth.*] This wife of Eſau is called Mahalath, chap. 28. ver. 9. but that one and the ſame perſon is indicated by both theſe names, ſeems very evident, ſince ſhe is called in the laſt cited paſſage, as well as in this verſe, the daughter of Iſhmael, and ſiſter of Nebajoth. It is probable that Eſau himſelf might change her name from *Mahalath*, which ſignifies *ſickly*, and *infirm*, into this of *Baſhemath*, which ſignifies *aromatic*, and *fragrant*. Either becauſe he thought this laſt name moſt agreeable, or perhaps ſhe became more healthy after marriage; either of which circumſtances was a ſufficient reaſon for changing her former name.

Ver. 8. *Thus dwelt Eſau in Mount Seir:*] It has been asked, how Eſau could be ſaid to have gone to dwell in Seir, upon this occaſion; Seeing we find him there before when Jacob returned from Meſopotamia, chap. xxxii. 3? To which it may be anſwered, That he had then only ſome part of the country, and not the beſt of it neither. And, therefore, might, probably, have had ſome of his eſtate ſtill in Canaan, while the reſt of it was in Seir. And it is remarkable, that he is not ſaid, till now, to dwell in Mount Seir; but only in the land of Seir, or barely in Seir; to which he invited Jacob, at his return, chap. xxxii. 3. xxxiii. 14. 16. This mountainous country, which was richer than the other, he got into his poſſeſſion after that time.

Ver. 9. *And theſe are the generations of Eſau, the father of the Edomites, in Mount Seir.*] Eſau's ſons and grandſons ſet up a form of government amongſt themſelves, and over their own families; and the perſons who ruled them were called *dukes*, or *chiefs*, not *over the land of Edom*, for the inhabitants were not yet ſubject to them, but they were dukes *in the land*, and ruled the children of Eſau, and were therefore called their dukes. The dukes *in the land of Edom* were, 1. Duke Teman; 2. Duke Omar; 3. Duke Zepho; 4. Duke Kenaz; 5. Duke Horah; 6. Duke Gatam; 7. Duke Amalek. Theſe ſeven were the ſons of Eliphaz the firſt born of Eſau. 8. Duke Nahath; 9. Duke Zerah; 10. Duke Hammah; 11. Duke Mizzah: Theſe four were the ſons of Reuel, the ſecond ſon of Eſau; 12. Duke Jeuſh; 13. Duke Jaalam; 14. Duke Korah: Theſe three were the ſons of Eſau himſelf, by Aholibamah, after he was an hundred and twenty years old.

Ver. 12. *And Timnah was concubine to Eliphaz, Eſau's ſon; and ſhe bare to Eliphaz Amalek:*] This was neceſſary to be related, that there might be a diſtinction between the Amalekites, who were to be deſtroyed, and the reſt of the poſterity of Eſau, concerning whom it is ſaid, *Thou ſhalt not abhor an Edomite, becauſe he is thy Brother*, Deut. xxiii. 7. For tho' the Amalekites were a diſtinct people from the Edomites, and inhabited a neighbouring country; yet they likewiſe poſſeſſed that part of mount Seir, which was near Kadeſh Barnea, as may be gather'd from Numb. xiii. 29. and xiv. 43. This verſe, therefore, may be conſider'd as a caution, ſet down by Moſes, to prevent the deſtruction of any of the family of Eſau, but only thoſe of Amalek, who deſcended from the firſt-born of Eſau, by a concubine, the ſiſter of Lotan, an Horite, one of the ancient inhabitants

bitants of Seir. The descendants of Amalek were to be destroy'd by an express decree of God, Exod. xvii. 14, 16. but the divine justice took effectual care of the rest, by distinguishing them thus exactly from him, that they might not perish under the name of Amalekites.

Ver. 20. *These are the sons of Seir the Horite, who inhabited the land; Lotan, and Shobal,* &c.] The land of Seir was, at this time, possessed by the Horites, or Horim, and these were the inhabitants of it in the days of Abraham: For Chedorlaomer, out of whose hand Abraham rescued Lot, found them here when he brought his armies to subdue the nations of Canaan. Seir, the Horite, was contemporary with Abraham and Chedorlaomer; tho' probably something older than Abraham. If he was king of the Horites, he might fall in battle; for Chedorlaomer *smote the Horites in their mount Seir, unto El paran*, chap. xiv. 6. Under the sons of Seir, the Horites recover'd some strength, and were govern'd by those sons of Seir, who became dukes *of the land*, either ruling jointly, or setting up several little sovereignties; and in the time of these dukes, Esau came to live at Seir. His full determination of settling there, was at Isaac's death, and toward the decline of his own life; for Isaac was 60 years old when Esau was born, and he liv'd to be 180; so that Esau, at the death of his father, was 120. And this must be in the time of the third generation from Seir, when the children of Lotan, and of Zibeon, and of Shobal, and of Anah, the sons of Seir, rul'd the land. There were seven of these dukes over the possession of the descendants of Seir: 1. Duke Lotan; 2. Duke Shobal; 3. Duke Zibeon; 4. Duke Anah; 5. Duke Dishon; 6. Duke Ezer; 7. Duke Dishan. But as the dukes of Esau's line, in the land of Edom, were more numerous, they, in all probability, were also more potent than those of the Horites: It is therefore not unnatural to suppose, that these last were expell'd by the former, who seized on the land by the Preordination of God. At the same time, Amalek, or his spurious offspring, may have likewise been driven out.

Ver. 24 ——— *This was that Anah, that found the mules in the wilderness, as he fed the asses of Zibeon his father.*] This remarkable event is the subject of various interpretations, of which that of our translation seems as improbable as any. The Hebrew word is *hajjemim*, which the Septuagint, together with Theodotion, Aquila, and Symmachus, have retain'd in their translations, in the word ἰαμεὶν, or rather, (as they perhaps wrote it at first) ἰαμεὶμ, Jamim. And they seem to have consider'd it as a proper name of a people. The Jews have several traditions with relation to this fact. Some thought, that by the Hebrew word above-mention'd, must be understood seas, or large collections of waters; because the same letters are observable in the word which bears that import. And they will have it, that while he fed his father's asses in the wilderness, he discovered a collection of waters, or seas, according to the Hebrew idiom; which was a very uncommon discovery in a desart: And therefore they think it worthy of notice. Others are of opinion, that Jemim, or Jamim, is a Punic word; and that it signifies *hot springs*. Some, again, that he effected a copulation of wild asses with his tame ones, and that the swiftest breed of those creatures, call'd Jammim, sprang from thence. But the generality of the Rabbins suppose, that this Anah was the first who procur'd a conjunction of asses with mares, in the wilderness; in consequence of which, the unnatural breed of mules was produc'd. But these interpretations may be justly oppos'd. For, 1. In order to make the Hebrew word signify seas, it must be written Jammim, not Jemim. But such an alteration as this cannot be justified by the authority of any Hebrew copy; and therefore ought to be rejected. And as the Hebrews call great ponds, or lakes, seas; there could be nothing so extraordinary in his discovering these, as to deserve such a particular commemoration as is recorded by Moses, had the fact been really of this nature. For what peculiarity is there in a man's seeing a pond, or even a large expanse of water, as he was wandering in a wilderness? 2. Those who render the word, *hot springs*, or *baths*, as the Vulgate, according to the Phœnician signification, seem to have read *khemim*, and to have believ'd it was synonimous with *khammim*, which signifies *hot baths*. But this, likewise, is not countenanc'd by any reading or interpretation that bears the least authority. Those who affirm him to have first found out the breed of mules, have little or no foundation for that conjecture: 1. Because mules were never call'd by the Hebrew name in this verse. 2. The word *matza*, imports, the discovery of what exists already, and not the invention of what was never in being before. 3. The Scripture makes no mention of mules till the time of David.

The Septuagint, as we have already intimated, retain the Hebrew word in their version, as if they took it for a proper name; and we are of opinion, that Moses himself meant by it, the people call'd Emim, which is perfectly made out from the Samaritan reading. These Emims were a gigantic sort of people, mention'd Deut. ii. 10. and next neighbours to the Horites. These Anah is said to have found, that is, to *meet with*, and *encounter'd*, or rather to have fallen upon them unexpectedly, and on a sudden; and the Hebrew word *matza*, which signifies *to find*, frequently imports an attack by surprizal. It must, however, be acknowledged, that some learned men have thought, *hajjemim* was the name of some useful plant, or herb; which was first discover'd by Anah; but they seem to us not to have supported this conjecture by any satisfactory proofs, for which reason we adhere to the preceding opinion.

Ver. 31. *And these are the kings that reigned in the land of Edom before there reigned any king over the children of Israel.*] The number of these kings, and the words which compose the latter part of this verse, have caus'd it to be thought by many, an interpolation inserted long after the time of Moses. The great dean Prideaux observes, "That "the words in the 31st verse of this chapter, *And these* "*are the kings that reigned in the land of Edom, before* "*there reigned any king over the land of Israel*, could not "have been said till after there had been a king in Israel, "and therefore cannot be Moses's words, but must have "been interpolated afterwards." Connect. part I. book v. p. 492. The learned Mr. Shuckford, likewise, declares, that "It is hard to conceive that the list of kings, men- "tioned in this chapter, could be inserted by Moses, "when all, except the first, reigned after that historian "was dead. If this be the case, continues that author, "if I could have the authority of any learned writer, to "suppose that Ezra, or whoever was the inspired writer "that inserted them, might at first insert these kings af- "ter the dukes, at the end of the chapter, but that "some careless transcribers have misplaced them, I should "readily embrace it." Shuckford's Connect. vol. II. p. 174.

The veneration we entertain for the works of these two learned men, would make it impossible for us to dissent from their opinions, without the greatest reluctance, were we not persuaded, that a sincere attempt to discover the genuineness, and true meaning, of the sacred Scripture, should be preferable to all other considerations; for which reason we shall offer our sentiments of this passage, with all imaginable deference to those who think in a different manner.

There are three sorts of government to be distinguished in the family of Esau, namely, the paternal, the royal, and the ducal. The first was that particular authority which was exercised by the fathers or patriarchs over their children, with the appellation of dukes, whose names are recorded in the former part of this chapter. The second was the dominion of kings, who united all the separate families under the government of one man, who was distinguished by the name of king. The third was the sovereignty of dukes, among whom the land of Edom was parcelled out into several jurisdictions, after the dissolution of the regal authority exercised by the eight kings, whose names are mentioned from the 31st to the 39th verse of this chapter inclusively. That there were several of these dukes at the same time, is evident from Exod. xv. 15. *Then the dukes of Edom shall be amazed*, &c. The monarchy of Edom had been changed into ducal governments, when the children of Israel were brought out of Egypt, and the country was then govern'd by eleven dukes whose names are enumerated by Moses in the latter part of this chapter, as we before observed. But these sovereigns being struck with a consternation, at the approach of so formidable a body of Israelites, who were then in quest of a settlement, were apprehensive, for their own country, as not knowing that the Israelites were under a strict injunction not to molest

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Joseph sold by his brethren to ye Ishmaelites.

leſt them, in any inſtance whatever. As they were, therefore, ſenſible of the imperfection and weakneſs of the ducal regulation, which they had founded on the ruins of the late monarchy, they again united under one head or king, and prepared to maintain their ground againſt any invaſion. To this king, or perhaps his ſucceſſor, meſſengers were ſent by Moſes, then drawing near the end of his days, to entreat a paſſage thro' his country, Numb. xx. 14, 21.

The ſpace of 400 years intervened between the birth of Iſaac, and the departure of Jacob's poſterity out of Egypt, out of which period we will allow the laſt two hundred and forty years, for the eſtabliſhment of the Edomites, under the eight kings mentioned by Moſes, and it will, upon any reaſonable computation, be found to have been a ſufficient time for thoſe reigns. For there are few, if any, authentic hiſtories of any monarchy in the world, wherein the reign of eight kings ever comprehended more than 240 years.

As to the objection, that theſe words, *Theſe are the kings that reigned in the land of Edom, before there reigned any king over the children of Iſrael*, were inſerted long after the time of Moſes, the anſwer is not difficult. For Moſes having in the xxxv. chap. of this book, ver. 11. mentioned the promiſe of God, That *kings ſhould come out of the loins of* Jacob, remarks it as a circumſtance to exerciſe their faith, that Eſau's poſterity ſhould have ſo many kings, before any one had reigned over Iſrael. There is therefore no reaſon to ſuppoſe this 31ſt verſe to be an interpolation long after the death of Moſes, ſince we might rather affirm, if it were needful, that the meaning of this ſacred hiſtorian is, that *all theſe were kings in Edom before his own time*, who was the firſt king in Iſrael, Deut. xxxiii. 5. For he truly exerciſed royal authority over them, as Mr. Selden obſerves, L. II. *de Synedr.* c. i. 2.

It likewiſe appears, by this liſt of kings, that the kingdom was elective; for the ſon did not ſucceed the father, which might probably have been the reaſon why the regal government was ſo ſoon changed for the ducal, tho' it was re-aſſumed about the time that the Iſraelites were advancing to the land of Canaan, under the conduct of Moſes, as has been already obſerved.

CHAP. XXXVII.

Joſeph is hated of his brethren: 5 His two dreams: 13 Jacob ſendeth him to viſit his brethren: 18 His brethren conſpire his death: 21 Reuben ſaveth him: 26 They ſell him to the Iſhmaelites: 31 His father, deceived by the bloody coat, mourneth for him: 36 He is ſold to Potiphar in Egypt.

AND Jacob dwelt in the land wherein his father was a ſtranger, in the land of Canaan.

2 Theſe *are* the generations of Jacob; Joſeph *being* ſeventeen years old, was feeding the flock with his brethren, and the lad *was* with the ſons of Bilhah, and with the ſons of Zilpah, his fathers wives: and Joſeph brought unto his father their evil report.

3 Now Iſrael loved Joſeph more than all his children, becauſe he *was* the ſon of his old age: and he made him a coat of *many* colours.

4 And when his brethren ſaw that their father loved him more than all his brethren, they hated him, and could not ſpeak peaceably unto him.

5 ¶ And Joſeph dreamed a dream, and he told *it* his brethren: and they hated him yet the more.

6 And he ſaid unto them, Hear, I pray you, this dream which I have dreamed.

7 For behold, we *were* binding ſheaves in the field, and lo, my ſheaf aroſe, and alſo ſtood upright; and behold, your ſheaves ſtood round about, and made obeyſance to my ſheaf.

8 And his brethren ſaid unto him, Shalt thou indeed reign over us? or ſhalt thou indeed have dominion over us? and they hated him yet the more for his dreams, and for his words.

9 ¶ And he dreamed yet another dream, and told it his brethren, and ſaid, Behold, I have dreamed a dream more: and behold, the ſun and the moon, and the eleven ſtars made obeyſance to me.

10 And he told *it* to his father, and to his brethren: and his father rebuked him, and ſaid unto him, What *is* this dream that thou haſt dreamed? Shall I and thy mother and thy brethren indeed come to bow down our ſelves to thee, to the earth?

11 And his brethren envied him: but his father obſerved the ſaying.

12 ¶ And his brethren went to feed their fathers flock in Shechem.

13 And Iſrael ſaid unto Joſeph, Do not thy brethren feed *the flock* in Shechem? Come, and I will ſend thee unto them. And he ſaid unto him, Here *am* I.

14 And he ſaid to him, Go, I pray thee, ſee whether it be well with thy brethren, and well with the flocks; and bring me word again. So he ſent him out of the vale of Hebron, and he came to Shechem.

15 ¶ And a certain man found him, and behold, *he was* wandring in the field: and the man asked him, ſaying, What ſeekeſt thou?

16 And he ſaid, I ſeek my brethren: tell me, I pray thee, where they feed *their flocks*.

17 And the man ſaid, They are departed hence: for I heard them ſay, Let us go to Dothan. And Joſeph went after his brethren, and found them in Dothan.

18 And when they ſaw him afar off, even before he came near unto them, they conſpired againſt him, to ſlay him.

19 And they ſaid one to another, Behold, this dreamer cometh.

20 Come now therefore, and let us ſlay him, and caſt him into ſome pit; and we will ſay, Some evil beaſt hath devoured him: and we ſhall ſee what will become of his dreams.

21 And Reuben heard *it*, and he delivered him out of their hands; and ſaid, Let us not kill him.

22 And

22 And Reuben ſaid unto them, Shed no blood, *but* caſt him into this pit that *is* in the wilderneſs, and lay no hand upon him; that he might rid him out of their hands, to deliver him to his father again.

23 ¶ And it came to paſs when Joſeph was come unto his brethren, that they ſtript Joſeph out of his coat, *his* coat of *many* colours that *was* on him.

24 And they took him, and caſt him into a pit: and the pit *was* empty, *there was* no water in it.

25 And they ſat down to eat bread: and they lift up their eyes and looked, and behold, a company of Iſhmaelites came from Gilead, with their camels bearing ſpicery, and balm, and myrrh, going to carry *it* down to Egypt.

26 And Judah ſaid unto his brethren, What profit *is it* if we ſlay our brother, and conceal his blood?

27 Come, and let us ſell him to the Iſhmaelites, and let not our hand be upon him; for he *is* our brother, and our fleſh: and his brethren were content.

28 Then there paſſed by Midianites, merchant-men; and they drew and lift up Joſeph out of the pit, and ſold Joſeph to the Iſhmaelites for twenty *pieces* of ſilver: and they brought Joſeph into Egypt.

29 ¶ And Reuben returned unto the pit; and behold, Joſeph *was* not in the pit: and he rent his cloaths.

30 And he returned unto his brethren, and ſaid, The child *is* not; and I, whither ſhall I go?

31 And they took Joſephs coat, and killed a kid of the goats, and dipped the coat in the blood.

32 And they ſent the coat of *many* colours, and they brought *it* to their father; and ſaid, This have we found: know now whether it *be* thy ſons coat or no.

33 And he knew it, and ſaid, *It is* my ſons coat; an evil beaſt hath devoured him: Joſeph is without doubt rent in pieces.

34 And Jacob rent his cloaths, and put ſackcloth upon his loyns, and mourned for his ſon many days.

35 And all his ſons, and all his daughters roſe up to comfort him; but he refuſed to be comforted; and he ſaid, For I will go down into the grave unto my ſon, mourning: thus his father wept for him.

36 And the Midianites ſold him into Egypt unto Potiphar, an officer of Pharaohs, *and* captain of the guard.

Ver. 2. *Theſe are the generations of Jacob*, &c.] Theſe words are to be connected with the latter end of chap. xxxv. 23, 24, *&c.* where Moſes enumerates the ſons of Jacob, and then gives an account of the family of Eſau, in the 36th chapter; after which, he reſumes the hiſtory of Iſrael.

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17 And he ſaid, I will ſend *thee* a kid from the flock: and ſhe ſaid, Wilt thou give *me* a pledge till thou ſend *it*?

18 And he ſaid, What pledge ſhall I give thee? And ſhe ſaid, Thy ſignet, and thy bracelets, and thy ſtaff that *is* in thine hand: and he gave *it* her, and came in unto her, and ſhe conceived by him.

22 And Reuben ſaid unto them, Shed no blood, *but* caſt him into this pit that *is* in the wilderneſs, and lay no hand upon him; that he might rid him out of their hands, to deliver him to his father again.

23 ¶ And it came to paſs when Joſeph was come unto his brethren, that they ſtript Joſeph out of his coat, *his* coat of *many* colours that *was* on him.

24 And they took him, and caſt him into a pit: and the pit *was* empty, *there was* no water in it.

25 And they ſat down to eat bread: and they lift up their eyes and looked, and behold, a company of Iſhmaelites came from Gilead, with their camels bearing ſpicery, and balm, and myrrh, going to carry *it* down to Egypt.

26 And Judah ſaid unto his brethren, What profit *is it* if we ſlay our brother, and conceal his blood?

27 Come, and let us ſell him to the Iſhmaelites, and let not our hand be upon him; for he *is* our brother, and our fleſh: and his brethren were content.

28 Then there paſſed by Midianites, merchant-men; and they drew and lift up Joſeph out of the pit, and ſold Joſeph to the Iſhmaelites for twenty *pieces* of ſilver: and they brought Joſeph into Egypt.

29 ¶ And Reuben returned unto the pit; and behold, Joſeph *was* not in the pit: and he rent his cloaths.

30 And he returned unto his brethren, and ſaid, The child *is* not; and I, whither ſhall I go?

31 And they took Joſephs coat, and killed a kid of the goats, and dipped the coat in the blood.

32 And they ſent the coat of *many* colours, and they brought *it* to their father; and ſaid, This have we found: know now whether it *be* thy ſons coat or no.

33 And he knew it, and ſaid, *It is* my ſons coat; an evil beaſt hath devoured him: Joſeph is without doubt rent in pieces.

34 And Jacob rent his cloaths, and put ſackcloth upon his loyns, and mourned for his ſon many days.

35 And all his ſons, and all his daughters roſe up to comfort him; but he refuſed to be comforted; and he ſaid, For I will go down into the grave unto my ſon, mourning: thus his father wept for him.

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19 And ſhe aroſe and went away, and laid by her vail from her, and put on the garments of her widowhood.

20 And Judah ſent the kid by the hand of his friend the Adullamite, to receive *his* pledge from the womans hand: but he found her not.

21 Then he asked the men of that place, ſaying, Where *is* the harlot that *was* openly by the way ſide? And they ſaid, There was no harlot in this *place*.

22 And he returned to Judah, and ſaid, I cannot find her; and alſo the men of the place ſaid, *that* there was no harlot in this *place*.

23 And Judah ſaid, Let her take *it* to her, leſt we be ſhamed: behold, I ſent this kid, and thou haſt not found her.

24 ¶ And it came to paſs about three months after, that it was told Judah, ſaying, Tamar thy daughter in law hath played the harlot; and alſo behold, ſhe *is* with child by whoredom: and Judah ſaid, Bring her forth, and let her be burnt.

25 When ſhe *was* brought forth, ſhe ſent to her father in law, ſaying, By the man whoſe theſe *are*, *am* I with child: and ſhe ſaid, Diſcern, I pray thee, whoſe *are* theſe, the ſignet, and bracelets, and ſtaff.

26 And Judah acknowledged *them*, and ſaid, She hath been more righteous than I; becauſe that I gave her not to Shelah my ſon: and he knew her again no more.

27 ¶ And it came to paſs in the time of her travail, that behold, twins *were* in her womb.

28 And it came to paſs when ſhe travailed, that *the one* put out *his* hand: and the midwife took and bound upon his hand a ſcarlet thread, ſaying, This came out firſt.

29 And it came to paſs as he drew back his hand, that behold, his brother came out; and ſhe ſaid, How haſt thou broken forth? *This* breach *be* upon thee: therefore his name was called Pharez.

30 And afterward came out his brother that had the ſcarlet thread upon his hand; and his name was called Zarah.

Ver. 1. *And it came to paſs at that time, that Judah went down from his brethren*, &c.] Judah ſeparated himſelf from his brethren, and retired to the houſe of a man named Hirah, of Adullam, that city of the Canaanites whoſe kings Joſhua defeated, Joſ. xii. 15. and which afterwards fell to the ſhare of the tribe of Judah, and where the cave was, which afforded a ſafe retreat to David, from the perſecution of Saul, 1 Sam. xxii. 1. Some have thought that the ill treatment of Joſeph by his brethren, was the cauſe of Judah's leaving them.

Whatever was Judah's motive for retiring in this manner, he contracted a marriage, that ill became the great grandſon of Abraham, with the daughter of a Canaanite, by whom he had three ſons, Er, Onan, and Shelah.

It is not eaſy to gueſs, at what time Judah had theſe three ſons; but if we take the words in the firſt verſe, *at that time*, in a ſtrict ſenſe, as if it happened about the time that Joſeph was ſold into Egypt, he muſt have been but twenty-two years of age; for Joſeph was then ſeventeen years old, and Judah could not be above four or five years older, being the fourth ſon of Leah, and he and Joſeph were both born within the compaſs of ſeven years. So that the moſt that can be thought is, that he had married either a little before Joſeph was ſold, or about that time; and that the latter part of the hiſtorical account of his ſons marriage and death, and the affair of Tamar, happened during the twenty years that Joſeph continued in Egypt. And therefore tho' Moſes relates all theſe events in the chapter preceding that, which gives an account of Joſeph's impriſonment, it is moſt probable that he did it, to prevent intermingling the ſtory of thoſe two brothers too much, and has therefore finiſhed the relation of Judah's adventures, before he enter'd upon thoſe of Joſeph. Neither need we think it ſtrange, that Judah and his ſons ſhould marry ſo young, ſince we have another inſtance in Scripture of the like nature, namely that of Ahaz, Hezekiah's father, who was but eleven years old when that prince was born; for Ahaz was but thirty-ſix when he died, and his ſon was twenty-five when he began to reign, and he was his immediate ſucceſſor, 2 Kings xvi. 2. xviii. 2. And if a prince, in thoſe days, could have a child at that age, they certainly might, who lived in Judah's time.

Er, Judah's eldeſt ſon, being cut off for his wickedneſs, before he had any children by his wife Tamar, Judah order'd his ſecond ſon Onan to marry her, according to the cuſtom of that country, and to raiſe poſterity to his brother. Onan ſeemingly obeyed, but not being able to bear the thought, that his children ſhould be eſteemed his brothers, he had recourſe to ſuch an impious method to prevent Tamar's having any by him, that God was provoked to deſtroy him alſo.

Tho' Onan's ſin was in itſelf great enough, yet it is very probable, that it was aggravated with a worſe circumſtance, namely, an intention to prevent the birth of the Meſſiah, ſince he could not have the honour to be number'd among his anceſtors. As for the ſin of his elder brother, it is thought to have been the ſame with Onan's. but committed with a different view; namely, that Tamar might not impair her beauty and ſhape, by bearing of children; but this is only a rabbinical conjecture.

Ver. 11. *Then ſaid Judah to Tamar his daughter-in-law, Remain a widow at thy father's houſe, till Shelah my ſon be grown (for he ſaid, Leſt peradventure he die alſo, as his brethren did) and Tamar went and dwelt in her father's houſe.*] Shelah, Judah's third ſon, ought to have married the widow of his two elder brothers; but Judah, looking upon the untimely death of the two firſt, as an ill omen to the marriage of the third ſon, was unwilling to ſacrifice him to the danger he apprehended, and therefore, perhaps under the pretext that too familiar a correſpondence between Tamar and Shelah would be inevitable, if they continued in the ſame houſe, he perſuaded her to ſtay with her father, till Shelah ſhould have attained his marriageable age.

Ver. 13, 14. *And it was told Tamar, ſaying, Behold thy father-in-law goeth up to Timnath to ſhear his ſheep. And ſhe put her widows garments off from her, and covered her with a veil, and wrapped herſelf, and ſat in an open place, which is by the way to Timnath; for ſhe ſaw that Shelah was grown, and ſhe was not given unto him to wife.*] In the firſt ages, the feaſt of ſheep-ſhearing was celebrated with much ſolemnity and profuſion; and as they abandon'd themſelves to an exceſs of eating and drinking, they eaſily paſt, from thoſe extremes, to that of impurity. Tamar heard, that Judah was partaking of the pleaſures of that feaſt, and had recourſe to a ſingular ſtratagem, to revenge the affront ſhe imagined had been offer'd to her, by Judah's unpunctuality to his promiſe. She cover'd herſelf with a veil, not ſuch a one as was uſually worn by widows, as is injudiciouſly affirmed by Rabbi Abarbanel, but ſuch a one as thoſe women, who proſtituted themſelves, commonly threw over them, and to which Solomon ſeems to allude, in the firſt chapter and ſeventh verſe of his Song; where the Hebrew text imports, *leſt I paſs for a veiled woman*. In this equipage, very improper for a perſon of her condition, but no leſs convenient for her deſign, ſhe went and ſat in an open

open place, as was cuſtomary for thoſe women whoſe part ſhe acted.

It ſhould ſeem by the conduct of Tamar, that ſhe had formerly obſerved ſome particular propenſity in Judah to an intercourſe with her ſex, for otherwiſe it is hardly probable, that ſhe could have expected any ſucceſs from the project ſhe had formed. This however is evident, that it was neither the virtue nor ſanctity of the twelve patriarchs that recommended them to the favour of God, but his covenant with Abraham, and the glorious deſigns of his divine providence on their poſterity. And this is what Moſes told the Iſraelites in the wilderneſs upon ſeveral occaſions, as appears frequently in the book of Deuteronomy.

Ver. 24. *And it came to paſs about three months after, that it was told Judah, ſaying, Tamar thy daughter-in-law hath played the harlot; and alſo behold, ſhe is with child by whoredom: and Judah ſaid, Bring her forth, and let her be burnt.*] Some commentators think, that Judah, as head of his own family, had power of life and death over all the perſons who belonged to it; but it is hardly probable, that the Canaanites, in whoſe country he then dwelt, would allow a ſtranger to exerciſe ſuch a prerogative. 'Tis more likely therefore, that he only meant, ſhe ſhould be brought before a court of judicature, and ſentenced according to the laws of that land. However, it is certain, that whether he aſſumed the province of a judge, or that of a proſecutor, he acted an unrighteous part; for Tamar could not be juſtly accuſed of adultery, which alone condemn'd her to be burnt, unleſs it was becauſe he had betrothed her to his ſon Shelah, by his promiſe to eſpouſe her to him. It was likewiſe very inhuman to put a woman to death, before ſhe was deliver'd; and the Romans, whatever may be objected againſt them in other particulars, with reſpect to illegitimate children, whom they uſed to expoſe when they thought fit, yet had a law to prevent the execution of a pregnant woman before her delivery. (Ælian. l. 9.) But it is probable, that his impatience to be rid of her made him ſpeak more unadviſedly than he would have done, had ſhe been a more indifferent perſon. However, it is plain, that Joſephus looked upon all the tranſactions recorded in this chapter, to be ſo little to the credit of Judah and his ſons, that he has ſuppreſſed them all; and this is one inſtance, among many others that might be mentioned, of his inclination to conceal every circumſtance that greatly redounded to the diſhonour of his nation.

Some libertines may perhaps be inclinable to reproach Moſes, for tranſmitting to us the memory of an event, that might give offence to all ages, tho' nothing but malice or ignorance can furniſh them with any pretence for ſuch a cenſure. The ſacred hiſtorian could not ſuppreſs ſuch a circumſtance, without failing in the great end he propoſed by writing his hiſtory, which was to convince us, by recording the genealogies of the patriarchs, that thoſe prophecies were fulfilled, which had foretold, that the Meſſiah ſhould ſpring from the deſcendants of Abraham, and from the family of Judah, in particular. Now, from this commerce of Judah with Tamar, proceeded Phares; from Phares, Eſrom; from Eſrom, Aram; from Aram, Aminadab; from Aminadab, Naaſſon; from Naaſſon, Salmon; from Salmon, Booz; and from Booz, Obed, the grand-father of David.

CHAP. XXXIX.

1 *Joſeph advanced in Potiphars houſe:* 7 *He reſiſteth his miſtreſs's temptation:* 13 *He is falſly accuſed:* 19 *He is caſt in priſon:* 21 *God is with him there.*

AND Joſeph was brought down to Egypt: and Potiphar an officer of Pharaoh, captain of the guard, an Egyptian, bought him of the hands of the Iſhmaelites, which had brought him down thither.

2 And the LORD was with Joſeph, and he was a proſperous man: and he was in the houſe of his maſter the Egyptian.

3 And his maſter ſaw that the LORD *was* with him, and that the LORD made all that he did to proſper in his hand.

4 And Joſeph found grace in his ſight, and he ſerved him: and he made him overſeer over his houſe, and all *that* he had he put into his hand.

5 And it came to paſs from the time that he had made him overſeer in his houſe, and over all that he had, that the LORD bleſſed the Egyptians houſe for Joſephs ſake: and the bleſſing of the LORD was upon all that he had, in the houſe, and in the field.

6 And he left all that he had in Joſephs hand; and he knew not ought he had, ſave the bread which he did eat: and Joſeph was *a* goodly *perſon*, and well-favoured.

7 ¶ And it came to paſs after theſe things, that his maſters wife caſt her eyes upon Joſeph; and ſhe ſaid, Lie with me.

8 But he refuſed, and ſaid unto his maſters wife, Behold, my maſter wotteth not what *is* with me in the houſe, and he hath committed all that he hath to my hand.

9 *There is* none greater in this houſe than I; neither hath he kept back any thing from me, but thee, becauſe thou *art* his wife: how then can I do this great wickedneſs, and ſin againſt God?

10 And it came to paſs as ſhe ſpake to Joſeph day by day; that he hearkned not unto her, to lie by her, *or* to be with her.

11 And it came to paſs about this time, that *Joſeph* went into the houſe to do his buſineſs; and *there was* none of the men of the houſe there within.

12 And ſhe caught him by his garment, ſaying, Lie with me: and he left his garment in her hand, and fled, and got him out.

13 And it came to paſs, when ſhe ſaw that he had left his garment in her hand, and was fled forth,

14 That ſhe called unto the men of her houſe, and ſpake unto them, ſaying, See, he hath brought in an Hebrew unto us to mock us: he came in unto me to lie with me, and I cried with a loud voice.

15 And it came to paſs, when he heard that I lifted up my voice and cried, that he left his garment with me, and fled, and got him out.

16 And ſhe laid up his garment by her, until his lord came home.

17 And ſhe ſpake unto him according to theſe words, ſaying, The Hebrew ſervant which thou haſt brought unto us, came in unto me to mock me.

18 And

18 And it came to paſs, as I lift up my voice and cried, that he left his garment with me, and fled out.

19 And it came to paſs, when his maſter heard the words of his wife, which ſhe ſpake unto him, ſaying, After this manner did thy ſervant to me; that his wrath was kindled.

20 And Joſephs maſter took him, and put him into the priſon, a place where the kings priſoners *were* bound: and he was there in the priſon.

21 ¶ But the LORD was with Joſeph, and ſhewed him mercy, and gave him favour in the ſight of the keeper of the priſon.

22 And the keeper of the priſon committed to Joſephs hand all the priſoners that *were* in the priſon; and whatſoever they did there, he was the doer *of it*.

23 The keeper of the priſon looked not to any thing *that was* under his hand; becauſe the LORD *was* with him; and *that* which he did, the LORD made *it* to proſper.

Moſes having finiſh'd his account of Judah, reſumes the hiſtory of Joſeph, which he had enter'd upon in the 37th chapter, and repeats his being ſold to Potiphar.

Ver. 2. *And the Lord was with Joſeph*, &c.] Joſeph was now receiv'd into Potiphar's houſe, and the bleſſing of God attended him thither. His perſon was grac'd with many engaging charms and accompliſhments, and every part of his conduct was attended with ſucceſs. Potiphar reaped the benefit of this, which induc'd him to entruſt the care of his family with ſo meritorious a ſervant; and to ſuch a degree, that, as the ſacred hiſtorian obſerves, *he knew not ought he had, ſave the bread which he did eat.* This is the higheſt intimation of confidence, and it implies, that he was utterly diſregardful of any thing that concern'd his eſtate, not minding what his expence or receipts were, but confiding the whole to the integrity of Joſeph, and indulging himſelf in all the ſatisfactions he was capable of enjoying, in ſuch a relaxation from his domeſtick cares.

Ver. 7. *And it came to paſs after theſe things, that his maſter's wife caſt her eyes upon Joſeph*, &c.] Immodeſty was the prevailing vice of the Egyptians; and the beauty of Joſeph excited criminal deſires in the wife of Potiphar. When a woman once exceeds the firſt bounds of decency and virtue, ſhe ſoon breaks through all the reſt. She ſuffer'd her ſelf to be intoxicated with her inordinate paſſion for her amiable ſervant, and finding her ſelf unable to perſuade him into a compliance with her impure deſires, ſhe had recourſe to compulſion. Joſephus ſupplies Joſeph with a number of fine arguments on this occaſion, but they are infinitely ſhort of that pathetic conciſeneſs with which Moſes repreſents him expreſſing himſelf, in the 8th and 9th verſes of this chapter. But the moſt emphatical language, in ſuch a dangerous conjuncture, was ſlight. Joſeph, therefore, had the prudence to employ this neceſſary expedient.

Ver. 16 *And ſhe laid up his garment by her, until his lord came home.*] Solomon ſays, *The adultereſs will hunt for the precious life*, Prov. vi. 26. When ſuch a one is deſpis'd, ſhe is capable of launching into the greateſt exceſs of rage and revenge. Potiphar's wife accuſed Joſeph of a crime, whereof ſhe alone was guilty. Perhaps her husband was not altogether inſenſible of her miſconduct, and Joſeph's innocence; and the moderation with which he proceeded againſt his ſervant, ſeems to ſtrengthen that conjecture. He, perhaps, was apprehenſive that the affair, with reſpect to its conſequences to himſelf, was of too delicate a nature, to bear a ſtrict examination; but as he found it neceſſary to skreen his wife's honour, for the ſake of his own, he threw Joſeph into priſon, without condemning him to die, which was the puniſhment due to the crime of which Joſeph was accuſed. Mankind, ſays Philo, tho' divided with reſpect to all other matters, are unanimous in puniſhing adulterers with death.

Ver. 21. *But the Lord was with Joſeph, and ſhewed him mercy, and gave him favour in the ſight of the keeper of the priſon.*] Joſeph was confined in this priſon above two years, but the God who had never forſaken him, render'd that misfortune very ſupportable, by conciliating the mind of the keeper to his priſoner, to whom he conducted himſelf in ſuch a favourable manner, as might naturally incline Joſeph to believe, that he was bleſſed with ſuch a protection as it was not in the power of man to violate; and he ſoon gained the ſame aſcendant over the ſoul of his jailor, as he lately had over that of his maſter.

CHAP. XL.

1 *The butler and baker of Pharaoh in priſon:* 4 *Joſeph hath charge of them:* 5 *He interpreteth their dreams:* 20 *They come to paſs according to his interpretation.* 23 *The ingratitude of the butler.*

AND it came to paſs after theſe things, *that* the butler of the king of Egypt and *his* baker had offended their lord the king of Egypt.

2 And Pharaoh was wroth againſt two of his officers, againſt the chief of the butlers, and againſt the chief of the bakers.

3 And he put them inward in the houſe of the captain of the guard, into the priſon, the place where Joſeph *was* bound.

4 And the captain of the guard charged Joſeph with them, and he ſerved them; and they continued a ſeaſon in ward.

5 ¶ And they dreamed a dream both of them, each man his dream in one night, each man according to the interpretation of his dream; the butler and the baker of the king of Egypt, which *were* bound in the priſon.

6 And Joſeph came in unto them in the morning, and looked upon them, and behold they *were* ſad.

7 And he asked Pharaohs officers that *were* with him in the ward of his lords houſe, ſaying, Wherefore look ye *ſo* ſadly to day?

8 And they ſaid unto him, We have dreamed a dream, and *there is* no interpreter of it. And Joſeph ſaid unto them, *Do* not interpretations *belong* to God? Tell me *them*, I pray you.

9 And the chief butler told his dream to Joſeph, and ſaid unto him, In my dream, behold, a vine *was* before me:

10 And in the vine *were* three branches: and it *was* as though it budded, *and* her bloſſoms ſhot forth; *and* the cluſters thereof brought forth ripe grapes.

11 And Pharaohs cup *was* in my hand: and I took the grapes, and preſſed them into

Pharaohs

Pharaohs cup, and I gave the cup into Pharaohs hand.

12 And Joſeph ſaid unto him, This *is* the interpretation of it: The three branches *are* three days:

13 Yet within three days ſhall Pharaoh lift up thine head, and reſtore thee unto thy place: and thou ſhalt deliver Pharaohs cup into his hand, after the former manner when thou waſt his butler.

14 But think on me when it ſhall be well with thee, and ſhew kindneſs, I pray thee, unto me; and make mention of me unto Pharaoh, and bring me out of this houſe.

15 For indeed I was ſtolen away out of the land of the Hebrews: and here alſo have I done nothing that they ſhould put me into the dungeon.

16 When the chief baker ſaw that the interpretation was good; he ſaid unto Joſeph, I alſo *was* in my dream, and behold, I *had* three white baskets on my head.

17 And in the uppermoſt basket *there was* of all manner of bake-meats for Pharaoh; and the birds did eat them out of the basket upon my head.

18 And Joſeph anſwered, and ſaid, This *is* the interpretation thereof: The three baskets *are* three days,

19 Yet within three days ſhall Pharaoh lift up thy head from off thee, and ſhall hang thee on a tree; and the birds ſhall eat thy fleſh from off thee.

20 ¶ And it came to paſs the third day, *which was* Pharaohs birth-day, that he made a feaſt unto all his ſervants: and he lifted up the head of the chief butler, and of the chief baker among his ſervants.

21 And he reſtored the chief butler unto his butlerſhip again; and he gave the cup into Pharaohs hand:

22 But he hanged the chief baker: as Joſeph had interpreted to them.

23 Yet did not the chief butler remember Joſeph, but forgat him.

Ver. 1. *And it came to paſs after theſe things, that the butler of the king of Egypt, and his baker had offended their lord the king of Egypt.*] Two conſiderable officers of Pharaoh's court, were caſt into the ſame priſon where Joſeph was confined. The names indeed, of butler and baker do not, at firſt, excite any great ideas in the mind. But no employment was mean or baſe in the palaces of the kings of Egypt. Slaves were not admitted into any offices there, and they were conferred on none but men who were rendered illuſtrious by their rank or birth. The moſaic hiſtory is ſilent, as to the crimes with which theſe officers were charged; but we cannot omit a moſt extraordinary obſervation of a Rabbin, who is ſo ridiculous as to declare, that the butler was impriſoned, for letting a fly drop into the king's cup, and that the baker's offence was his mixing ſand and gravel in his ſovereign's bread. There is frequently no occaſion to ſeek for any other cauſes of the ruin of perſons in publick ſtations, than the inconſtancy of thoſe princes upon whom their fortune depends.

Ver. 5. *And they dreamed a dream both of them, &c.*] Each of theſe ſtate-priſoners had a dream. The butler imagin'd that he ſaw *a vine in which there were three branches, and it was as though it budded, and her bloſſoms ſhot forth; and the cluſters thereof brought forth ripe grapes, and Pharaoh's cup was in his hand; and he took the grapes and preſſed them into Pharaoh's cup, and gave the cup into Pharaoh's hand.* Joſeph, by the aid of that divine wiſdom which was infus'd into his ſoul, by the gracious *giver of every good and perfect gift*, explain'd the dream of this officer, and aſſur'd him, that in three days he ſhould be reinſtated in his former poſt.

Our tranſlation has render'd the expreſſion, which Joſeph uſed to the butler, and the baker, *ſhall lift up thy head*, too literally. The words in the original mean, that in three days Pharaoh would have them brought forth and examin'd; for the word which is render'd, *lift up the head*, ſignifies *to muſter, to call to an account*, and *to take the ſum* of any thing. The ſequel ſhews this to have been the true meaning, ſince, after ſuch examination, the one was hang'd, and the other reſtor'd to his former ſtation. It ſeems, therefore, probable, by the Moſaic expreſſion, that theſe officers had been ſuſpected, or accuſed of defrauding the king; and that when their accounts had been examined, the one was found guilty, and the other innocent.

Ver. 14. *But think on me when it ſhall be well with thee.*] When my prediction is accompliſh'd, I ask no other reward of thee, but that thou wilt be inſtrumental to releaſe me from my impriſonment. Joſeph was not only grown expert in the interpretation of dreams, but was, likewiſe, fully ſenſible that he knew their exact meaning: Such kind of predictions by dreams were, in ancient times, frequently imparted to the Heathens, as well as to the Hebrews; tho' in after-ages they grew rare among both. For the increaſe of wickedneſs in the world, multiplicity of buſineſs, ſollicitude of mind about worldly affairs, and the immoderate dependance of men, on politic devices for their accompliſhment, occaſion'd the defect of true dreams, and other divine admonitions for the welfare of mankind.

Ver. 15. *For indeed I was ſtolen away.*] I was carried away by violence, without the knowledge of my father, and ſold for a ſlave. His brethren, by ſelling him in this manner, committed that crime which the Latins call *Plagium*. For *Qui hominem liberum vendit, plagiarius eſt.*

——— *Out of the land of the Hebrews.*] Some expoſitors would have it thought, that theſe words were added by Joſhua, or ſome other perſon, after the time of Moſes; becauſe Canaan, ſay they, was not call'd the land of the Hebrews in his days, much leſs in Joſeph's. But they ſhould have conſider'd, that Joſeph doth not call *all* the land of Canaan by this name, but only that part of it where Abraham, Iſaac, and Jacob, had long reſided, *viz.* about Hebron. There Abraham, who was the firſt that is call'd a Hebrew, ſettled with his family when he came out of Chaldea, chap. xiii. 17, 18. there Iſaac dwelt alſo, chap. xxxv. 27. and likewiſe Jacob, chap. xxxvii. 1, 14. where it is ſaid, indeed, that they were ſtrangers, or ſojourners, in this country: But they were ſtrangers of great note and reputation; they were treated as princes, chap. xxiii. 6. they liv'd by their own laws; made leagues, not only with private men, but with cities and kings, chap. xxi. 22, 23. xxvi. 28. xxxiv. 6. and the fame of them muſt undoubtedly have been diffuſed abroad, both by the memorable victory which Abraham obtain'd over ſeveral kings, and by the ſacking of Shechem, which the neighbouring people durſt not revenge. All which events, might well cauſe that part of the country, where they had ſettled for three generations, to be call'd *the land of the Hebrews*; where they were at firſt planted by the conſent of the natives who were confederated with Abraham, chap. xiv. 13.

Ver. 16. *When the chief baker ſaw that the interpretation was good; he ſaid unto Joſeph, I alſo was in my dream, &c.*] It, perhaps, was very providential, that the chief butler propounded his dream firſt, which had a fortunate ſignification; for he might not have been deſirous of its interpretation, had he firſt heard the fatal meaning of his fellow officer's dream.

The baker dream'd that he had three white, or wicker baskets on his head, out of the uppermoſt of which the birds eat the proviſions that were prepared for Pharaoh. Joſeph gives a very ſiniſter interpretation of this dream, and foretold that the baker ſhould be hanged within three days, and that his carcaſs ſhould be food for the birds of prey.

Both theſe predictions were exactly accompliſhed; the baker was condemned and executed, and the butler was reſtored to his former office.

Ver. 23. *Yet did not the chief butler remember Joſeph, but forgat him.*] Ingratitude is the vice of thoſe vain and empty courtiers who have no taſte for wiſdom or vertue, but are wholly devoted to their ſenſeleſs and unmanly pleaſures. It frequently happens among men, that thoſe who from an abject and deſtitute condition, are raiſed to any degree of eminence and proſperity, forget thoſe friends who have been the companions of their paſt miſery, and they ſet, at as great a diſtance as poſſible from their eyes and remembrance, every circumſtance that might contribute to revive the idea of their own misfortunes and obligations. The chief butler ſoon forgot Joſeph, or at leaſt did not mention him to Pharaoh, till he could make his own court by the account he gave of that excellent young man.

Chap. XLI.

1 *Pharaoh's two dreams:* 9 *Joſeph interpreteth them.* 33 *He giveth Pharaoh counſel.* 38 *Joſeph is advanced:* 50 *He begetteth Manaſſeh and Ephraim.* 54 *The famine beginneth.*

AND it came to paſs at the end of two full years, that Pharaoh dreamed: and behold, he ſtood by the river.

2 And behold, there came up out of the river ſeven well-favoured kine, and fat-fleſhed; and they fed in a meadow.

3 And behold, ſeven other kine came up after them out of the river, ill-favoured and lean-fleſhed; and ſtood by the *other* kine, upon the brink of the river.

4 And the ill-favoured and lean-fleſhed kine did eat up the ſeven well-favoured and fat kine. So Pharaoh awoke.

5 And he ſlept and dreamed the ſecond time: and behold, ſeven ears of corn came up upon one ſtalk, rank and good.

6 Aud behold, ſeven thin ears and blaſted with the eaſt-wind ſprung up after them.

7 And the ſeven thin ears devoured the ſeven rank and full ears: and Pharaoh awoke, and behold, *it was* a dream.

8 And it came to paſs in the morning, that his ſpirit was troubled: and he ſent and called for all the magicians of Egypt, and all the wiſe-men thereof: and Pharaoh told them his dream; but *there was* none that could interpret them unto Pharaoh.

9 ¶ Then ſpake the chief butler unto Pharaoh, ſaying, I do remember my faults this day.

10 Pharaoh was wroth with his ſervants, and put me in ward in the captain of the guards houſe, *both* me, and the chief baker.

11 And we dreamed a dream in one night, I and he: we dreamed each man according to the interpretation of his dream.

12 And *there was* there with us a young man an Hebrew, ſervant to the captain of the guard; and we told him, and he interpreted to us our dreams: to each man according to his dream he did interpret.

13 And it came to paſs, as he interpreted to us, ſo it was: me he reſtored unto mine office, and him he hanged.

14 ¶ Then Pharaoh ſent and called Joſeph, and they brought him haſtily out of the dungeon: And he ſhaved *himſelf*, and changed his raiment, and came in unto Pharaoh.

15 And Pharaoh ſaid unto Joſeph, I have dreamed a dream, and *there is* none that can interpret it: and I have heard ſay of thee, *that* thou canſt underſtand a dream, to interpret it.

16 And Joſeph anſwered Pharaoh, ſaying, *It is* not in me: God ſhall give Pharaoh an anſwer of peace.

17 And Pharaoh ſaid unto Joſeph, in my dream, behold, I ſtood upon the bank of the river.

18 And behold, there came up out of the river, ſeven kine, fat-fleſhed, and well-favoured; and they fed in a meadow.

19 And behold, ſeven other kine came up after them, poor and very ill-favoured, and lean-fleſhed, ſuch as I never ſaw in all the land of Egypt for badneſs.

20 And the lean and the ill-*favoured* kine did eat up the firſt ſeven fat kine.

21 And when they had eaten them up, it could not be known that they had eaten them; but they *were* ſtill ill-favoured, as at the beginning. So I awoke.

22 And I ſaw in my dream, and behold, ſeven ears came up in one ſtalk, full and good.

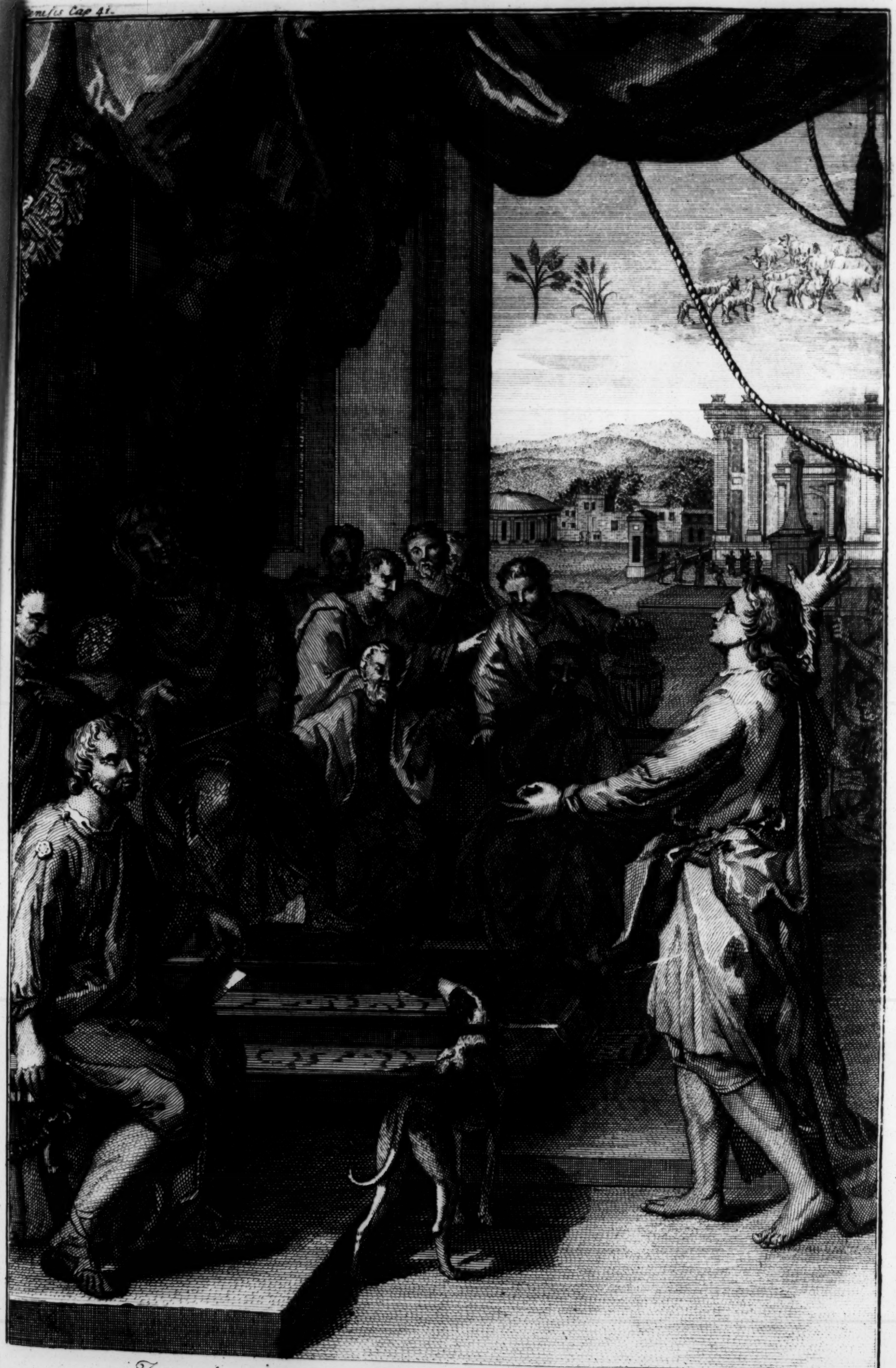
23 And behold, ſeven ears, withered, thin, *and* blaſted with the eaſt-wind, ſprung up after them.

24 And the thin ears devoured the ſeven good ears: and I told *this* unto the magicians; but *there was* none that could declare *it* unto me.

25 ¶ And Joſeph ſaid unto Pharaoh, The dream of Pharaoh *is* one; God hath ſhewed Pharaoh what he *is* about to do.

26 The ſeven good kine *are* ſeven years; and the ſeven good ears *are* ſeven years: the dream *is* one.

27 And the ſeven thin and ill-favoured kine



Joseph explains Pharaoh's Dream to him.

I. Basire sculp

kine that came up after them, *are* seven years: and the seven empty ears blasted with the east-wind, shall be seven years of famine.

28 This *is* the thing which I have spoken unto Pharaoh: What God *is* about to do, he sheweth unto Pharaoh.

29 Behold, there come seven years of great plenty, throughout all the land of Egypt.

30 And there shall arise after them seven years of famine, and all the plenty shall be forgotten in the land of Egypt: and the famine shall consume the land.

31 And the plenty shall not be known in the land, by reason of that famine following: for it *shall be* very grievous.

32 And for that the dream was doubled unto Pharaoh twice: *it is* because the thing *is* established by God, and God will shortly bring it to pass.

33 Now therefore let Pharaoh look out a man discreet and wise, and set him over the land of Egypt.

34 Let Pharaoh do *this*, and let him appoint officers over the land, and take up the fifth part of the land of Egypt in the seven plenteous years.

35 And let them gather all the food of those good years that come, and lay up corn under the hand of Pharaoh, and let them keep food in the cities.

36 And that food shall be for store to the land, against the seven years of famine, which shall be in the land of Egypt; that the land perish not through the famine.

37 ¶ And the thing was good in the eyes of Pharaoh, and in the eyes of all his servants.

38 And Pharaoh said unto his servants, Can we find *such a one* as this *is*, a man in whom the spirit of God *is*?

39 And Pharaoh said unto Joseph, Forasmuch as God hath shewed thee all this, *there is* none so discreet and wise as thou *art*.

40 Thou shalt be over my house, and according unto thy word shall all my people be ruled, only in the throne will I be greater than thou.

41 And Pharaoh said unto Joseph, See, I have set thee over all the land of Egypt.

42 And Pharaoh took off his ring from his hand, and put it upon Josephs hand, and arrayed him in vestures of fine linen, and put a gold chain about his neck.

43 And he made him to ride in the second chariot which he had; and they cried before him, Bow the knee: and he made him *ruler* over all the land of Egypt.

44 And Pharaoh said unto Joseph, I *am* Pharaoh, and without thee shall no man lift up his hand or foot in all the land of Egypt.

45 And Pharaoh called Josephs name Zaphnath-paaneah; and he gave him to wife Asenath the daughter of Poti-pherah priest of On: and Joseph went out over all the land of Egypt.

46 ¶ And Joseph *was* thirty years old when he stood before Pharaoh king of Egypt: and Joseph went out from the presence of Pharaoh, and went throughout all the land of Egypt.

47 And in the seven plenteous years the earth brought forth by handfuls.

48 And he gathered up all the food of the seven years, which were in the land of Egypt, and laid up the food in the cities: the food of the field which *was* round about every city, laid he up in the same.

49 And Joseph gathered corn as the sand of the sea, very much, until he left numbring: for *it was* without number.

50 And unto Joseph were born two sons before the years of famine came: which Asenath the daughter of Poti-pherah priest of On, bare unto him.

51 And Joseph called the name of the first-born Manasseh: for God, *said he*, hath made me forget all my toil, and all my fathers house.

52 And the name of the second called he Ephraim: for God hath caused me to be fruitful in the land of my affliction.

53 ¶ And the seven years of plenteousness that was in the land of Egypt, were ended.

54 And the seven years of dearth began to come, according as Joseph had said: and the dearth was in all lands; but in all the land of Egypt there was bread.

55 And when all the land of Egypt was famished, the people cried to Pharaoh for bread; and Pharaoh said unto all the Egyptians, Go unto Joseph; what he saith to you, do.

56 And the famine was over all the face of the earth: and Joseph opened all the store-houses, and sold unto the Egyptians; and the famine waxed sore in the land of Egypt.

57 And all countries came into Egypt to Joseph for to buy *corn*; because that the famine was *so* sore in all lands.

Ver. 1. *And it came to paſs at the end of two full years, that Pharaoh dreamed*, &c.] It is not certain whether this Epocha of two years is to be reckoned from the beginning of Joſeph's impriſonment, or from the chief butler's releaſe, but we are inclin'd to think it relates to the latter, becauſe it is immediately connected with that event.

Ver. 2. *And behold there came up out of the river.*] This is a moſt apt and lively figure, repreſenting things exactly conformable to the ſtate of that country; which was enriched by the over-flowing of the Nile; and without which the beaſts would have had no graſs to feed, much leſs to fatten them.

Well-favoured kine, &c.] Or oxen, by whoſe labours the fields being ploughed, and all the affairs of husbandry managed, their fatneſs was a proper indication of fertility, as their leanneſs was of famine.

Ver. 3. *And behold, ſeven other kine came up after them out of the river, ill-favoured and lean-fleſhed; and ſtood by the other kine upon the brink of the river.*] By the leanneſs of theſe kine, who likewiſe aſcended from the Nile, the deficiency of that river in its future inundations was finely repreſented, and conſequently the famine that uſually ſucceeded thoſe ſcanty over-flowings The immediate ſucceſſion likewiſe of a dearth to the fertility denoted by the fat kine, was ſtrongly intimated by the lean kine ſtanding near the other. The ill-favoured cattel alſo ſtood upon the brink of the river, and did not feed in a meadow like the former, which was an evident ſign that the river had not over-flowed at all, or to a very moderate degree, and that the lean oxen were therefore obliged to continue on the edge of the ſtream, ſince they could have no other food than the flags which ſprung up there.

Ver. 6. *And behold ſeven thin ears, and blaſted with the eaſt wind*, &c.] To this wind, which the Hebrews call Kadim, is aſcribed in Scripture, all the miſchief that was done to corn or fruit; by blaſting, mildews, locuſts, and other noxious caſualties; and this wind was more pernicious in Egypt, than in other countries, becauſe it came over the vaſt deſarts of Arabia.

Ver. 7. ——— *and Pharaoh awoke, and behold it was a dream.*] Or behold the dream continually preſented it ſelf to his thoughts, and render'd him incapable of employing them on any other ſubject. This evinced it to be one of thoſe dreams which the Greeks called Θεόπεμπα, *ſent from God.*

Ver. 8. ——— *And he ſent and called for all the magicians of Egypt, and all the wiſe men thereof*, &c.] Pharaoh ſummoned on this occaſion, all thoſe perſons who were likely to give him a ſatisfactory interpretation of his dreams. The Hebrew word for magicians, had a bad ſignification in after-times, but what kind of men they were in the days of Joſeph, is uncertain. The learned Fuller thinks the Hebrew word Chartummim imports, ſuch as divined by certain ſuperſtitious characters, pictures, images, and figures, which they engraved with magical rites and ceremonies.

But there was none that could interpret them.] Either they were amazed, and did not attempt an expoſition, finding the dream beyond their penetration, or what they ſaid gave no ſatisfaction to the king. The ſeven kine, and the ſeven ears, might probably be thought by them to contain ſome great myſtery; if the worſhip of the planets were then eſtabliſhed among them. Theſe were addreſſed to with ſecret or unutterable invocations, Κλήσεσι ἀφθέγκτοις, as the oracle mentioned by Porphyry, declares, and which, according to the ſame oracle, were invented by that *moſt excellent of all magicians, the king of the ſeven ſounds, whom all men know*, i. e. Oſtanes, or Hoſtanes.

——— Ὃς εὗρε Μάγων ὀχ' ἄριστος
Ἐπταφθόγγου βασιλεὺς ὃν πάντες ἴσασιν

By which *ſeven ſounds*, of which he was the inventor, and governor, Mr. Selden thinks is meant the harmony, which the ancients imagined to be made by the ſeven planets.

Ver. 9. *Then ſpake the chief butler unto Pharaoh, ſaying, I do remember my faults this day.*] He thought it juſt to make this acknowledgment of his ingratitude, after which he acquainted the king, with his paſt experience of the wiſdom and abilities of Joſeph, and repreſented him as the moſt proper perſon to give a ſatisfactory ſolution of Pharaoh's myſterious dream.

Ver. 14. *Then Pharaoh ſent and called Joſeph, and they brought him haſtily out of the dungeon: and he ſhaved himſelf and changed his raiment, and came in unto Pharaoh.*] It is reaſonable to ſuppoſe, that tho' Joſeph was thrown into the dungeon when he was firſt impriſoned, he did not continue there, when he was entruſted with the care of the priſoners, and perform'd all the offices of the keeper. Moſes, therefore, may be preſum'd to mean, that they brought him out of the priſon, where he had been, for ſome time, in the dungeon.

Joſeph made the neceſſary preparations for appearing in a decent condition before the king, for the delicacy of the Egyptian monarchs was ſo great, that it would not permit them to caſt their eyes on any diſagreeable object.

Ver. 16. *And Joſeph anſwered Pharaoh, ſaying, It is not in me: God ſhall give Pharaoh an anſwer of peace.*] Joſeph immediately reminded that prince of a maxim not unknown to the Egyptians before, *viz.* that the gift of divination proceeded from God alone; and having thus made an acknowledgment to heaven for the light he had receiv'd from thence, he proceeded to an admirable explanation of the dreams, whoſe emblems, as we before obſerved, were perfectly adapted to the events prefigured by them.

Ver. 33. *Now therefore let Pharaoh look out a man diſcreet and wiſe*, &c.] Joſeph was not content with foretelling theſe events to Pharaoh, which were predicted by his dream, but he alſo imparted to him the proper expedients for ſoftening the diſtreſs of the ſeven years of famine, by the fertility of the firſt ſeven years.

Ver. 34. *Let Pharaoh do this, and let him appoint officers over the land, and take up the fifth part of the land of Egypt, in the ſeven plenteous years.*] Ten parts being the tribute due to kings, in many countries, and probably in Egypt, Pharaoh was adviſed by Joſeph, to double this charge, in the years of extraordinary plenty, when the fifth part would not be a more burthenſome taxation to the ſubject, than the tenth, in years of moderate fertility.

Ver. 37. *And the thing was good in the eyes of Pharaoh, and in the eyes of all his ſervants.*] Perhaps ſome perſons may be ſurpriz'd, that Pharaoh and his miniſters ſhould ſo readily credit the predictions of a young man, who had been charg'd, ſome time ago, with a very criminal action; but all ſcruples of this nature may be eaſily ſatisfied, by conſidering, that Joſeph had ſufficiently vindicated his innocence, in the opinion of the keeper of the priſon, whoſe affection for him might make him deſirous of propagating the ſame conviction in the officers of Pharaoh's court. It was likewiſe known, that Joſeph had already interpreted dreams exactly conformable to the ſucceeding events, in two remarkable inſtances which the chief butler had related, and atteſted: Beſides which, his expoſition of the emblematical figures in Pharaoh's dreams, was ſo natural, that it could not but create an immediate belief, tho' he had never expounded any dream before. And, above all, it is to be conſider'd, that God, who imparted thoſe dreams to the king, and caus'd them to affect him with ſtrong impreſſions, diſpos'd his mind, alſo, to approve the interpretation with a full conviction of its truth.

Ver. 38. *And Pharaoh ſaid unto his ſervants, Can we find ſuch a one as this is, a man in whom the ſpirit of God is?*] Pharaoh did not only reſtore Joſeph to his liberty, but, likewiſe, advanc'd him to the higheſt offices in the kingdom, and commanded the Egyptians to conſider him as the deliverer of their country. He bore witneſs to him, that he was endued with a wiſdom that tranſcended all human attainments, and that he was a man in whom the ſpirit of the gods reſided. The king gave Joſeph the ſuperintendency, not only over the royal palace, but over all Egypt.

Ver. 42. *And Pharaoh took off his ring from his hand, and put it upon Joſeph's hand, and arrayed him in veſtures of fine linen, and put a gold chain about his neck.*] Pharaoh having devolv'd on Joſeph a real and effective power, beſtow'd upon him all the ſymbols and external marks of that gift. The ring, the veſtures of fine linnen, and the golden chain, were ſo many enſigns of the great dignity to which he was promoted by that monarch.

Ver. 43. *And he made him to ride in the ſecond chariot which he had, and they cried before him, Bow the knee,*

and

and he made him ruler over all the land of Egypt.] The grateful king commanded Joſeph to be proclaim'd the deliverer of Egypt, and this proclamation to be attended with the moſt pompous and ſolemn ceremonies. He caus'd him to be carried in the ſecond royal chariot, and order'd the attendants to cry before him, *abrech*, which we tranſlate *bow the knee*; deriving it from the Hebrew word *barach*, which hath that ſignification. Others will have it to ſignify, *the father of the king*; for the Hebrew word *ab*, denotes a father; *rach* is a Syrian word, importing, *a king*, and from which ſome criticks derive the Latin *Rex*. This interpretation is agreeable to what Joſeph himſelf afterwards declar'd to his brethren; *God has made me a father to Pharaoh.*

Ver. 45. *And Pharaoh called Joſeph's name Zaphnath-paaneah.*] This is not a Hebrew name, as ſome Rabbies imagine; for tho' the firſt word may be deriv'd from *zaphan*, *to hide*; yet the original of *paaneah* is not to be found in the Hebrew. St. Jerome, and others, think it ſignifies the Saviour of the world, in the Egyptian tongue; but it is moſt probable, that it ſignifies *a finder-out of hidden things*; and is ſo reader'd by moſt Jewiſh and Chriſtian expoſitors.

——*And he gave him to wife Aſenath, the daughter of Poti-pherah, prieſt of On.*] As it is not probable that Joſeph ſhould have become ſo compleat a courtier in that ſhort time, as to have loſt the remembrance of his religion, eſpecially ſince he made ſo ample a profeſſion of it to his brothers, ſeven years after his marriage, chap. xlii. 18. ſo neither is it probable that he would have eſpouſed the daughter of an uncircumciſed perſon, whether prince or prieſt. Potipherah could not but be deſirous of purchaſing ſo advantageous an alliance upon any terms, and therefore might eaſily be induc'd, by Joſeph, to remove the only obſtacle, by ſubmitting to circumciſion. It muſt, at leaſt, be granted, that Joſeph had now a moſt favourable opportunity to introduce that ceremony among the Egyptian prieſts, from whom it might afterwards be tranſmitted to the laity.

The city of On, mention'd in this verſe, was Heliopolis, the chief city of the canton of that name, call'd, by Ptolemy, Onium, diſtant about twenty miles from Memphis, the metropolis of Egypt.

We are not, with St. Jerome, to confound the prieſt Potipherah, with the Potiphar to whom Joſeph was ſold; ſince they were certainly diſtinct perſons. 1. Becauſe the names are differently written. 2. The one is call'd captain of the guards, the other prieſt, or prince of On. 3. The former, therefore, muſt have his reſidence in the capital, to be always near the perſon of the king; the other was oblig'd, by his function, to live at Heliopolis.

Ver. 46. *And Joſeph was thirty years old, when he ſtood before Pharaoh king of Egypt.*] He had therefore been abſent from his own country thirteen years, for he was but ſeventeen, when he was ſold into Egypt. This obſervation would be of great uſe in the chronology of the patriarchs, if it could be proved, that the years of plenty did commence immediately after his exaltation to the greateſt dignities of Egypt. But tho' this ſuppoſition has been entertained almoſt unanimouſly by the commentators, as a principle not to be conteſted, it is yet attended with great difficulties; and it is much more probable, that there was ſome interval between theſe two periods, as we have formerly hinted. If the ſilence of the Scripture, with relation to the length of that interval, diſables us from ſolving ſome chronological queſtions, it ſhould alſo be allowed to ſilence ſome difficulties which can have no weight, as long as we are ignorant of the quantity of time that paſſed, between the advancement of Joſeph, and the years of plenty.

——*And Joſeph went out from the preſence of Pharaoh, and went throughout all the land of Egypt.*] Joſeph, in this progreſs, made an exact ſurvey of the Egyptian provinces, which enabled him to compute what number of officers was neceſſary for collecting the corn, which was to be laid up, and what magazines were requiſite, in order to contain it; and agreeably to theſe wiſe precautions, the great hiſtorian informs us, that Joſeph appointed cities in all parts of Egypt, into which the grain was to be conveyed from the circumjacent country, to be depoſited in the granaries that were built and filled by his order, during the ſeven years of exuberant plenty.

The exact accompliſhments of Joſeph's predictions, muſt certainly have raiſed his character exceedingly among the Egyptians, whom we may ſuppoſe to have been well acquainted with his interpretation of Pharaoh's dream.

During theſe tranſactions, Joſeph had two ſons born of his wife Aſenath, the firſt of whom he called Manaſſeh, intimating, that God had made him forget all his toils; and the next he called Ephraim, importing, that God had rendered him fruitful in the land of his afflictions.

Ver. 54. *And the ſeven years of dearth began to come, according as Joſeph had ſaid, and the dearth was in all lands,* &c.] The ſeven plentiful years were immediately ſucceeded by the ſeven of ſcarcity, which was not confined to the land of Egypt, but extended over all the country of Canaan and the regions around it. Aſſoon therefore as the Egyptians began to be diſtreſſed for want of bread, they addreſſed themſelves for relief to Pharaoh; who commanded them to make their application to Joſeph, upon which he immediately ordered his magazines to be opened, and corn to be ſold to the people, who reſorted to him in vaſt numbers, not only from all parts of Egypt, but likewiſe from all the adjacent countries.

The deſire of attaining wealth might, poſſibly, prevail on many of the Egyptian merchants, to part with this precious commodity, from the deluſive hope of the famine's being leſs ſevere, or of a ſhorter duration than Joſeph had predicted. Thoſe who are well acquainted with human nature, and know into what extreams mankind are daily precipitated by the thirſt of gain, will not think this conjecture improbable, eſpecially if they compare it with the ſacred text, and obſerve, within how ſhort a time the people of Egypt became as deſtitute and neceſſitous as their neighbours.

Tho' an hiſtorian, inſpired by God, needs not the teſtimony of authors, who are only guided by human prudence, yet it is not altogether unprofitable to read thoſe paſſages of prophane hiſtory which concur, in ſome particulars, with the ſacred records. We ſhall therefore conclude our obſervations on this chapter, with a remarkable paſſage extracted from Juſtin, a heathen author, who abridged the hiſtory of Trogus Pompeius. His words are theſe. "Joſeph, the youngeſt of his brethren, had a ſuperiority "of genius, which made them fear him, and which in- "duced them to ſell him to foreign merchants, who car- "ried him into Egypt, where he practiſed the magic art, "with a ſucceſs that rendered him very dear to the king. "He had a great ſagacity in the explanation of prodigies "and dreams; there was nothing ſo abſtruſe, either in di- "vine or human things, to which he did not attain, ſo "far, that he foretold a great dearth before it happened. "Egypt had periſhed by famine, if Joſeph had not adviſed "the king to publiſh a decree, whereby the people were "ordered to make proviſions for ſeveral years. His know- "ledge was ſo great, that the Egyptians hearkened to the "prophecies delivered by him, as if they did not proceed "from man, but from God himſelf. Juſtin. L. xxxvi. "cap. ii. N. 6. p. 426."

CHAP. XLII.

1 Jacob ſendeth his ten ſons to buy corn in Egypt: 6 They are impriſoned by Joſeph for ſpies: 18 They are ſet at liberty, on condition to bring Benjamin: 21 They have remorſe for Joſeph: 24 Simeon is kept for a pledge: 25 They return with corn, and their money: 29 Their relation to Jacob. 36 Jacob refuſeth to ſend Benjamin.

NOW when Jacob ſaw that there was corn in Egypt, Jacob ſaid unto his ſons, Why do ye look one upon another?

2 And he ſaid, Behold, I have heard that there is corn in Egypt: get you down thither, and buy for us from thence; that we may live, and not die.

3 ¶ And Joſephs ten brethren went down to buy corn in Egypt.

4 But Benjamin, Joſephs brother, Jacob ſent not with his brethren: for he ſaid, Leſt peradventure miſchief befal him.

5 And the ſons of Iſrael came to buy *corn* among thoſe that came: for the famine was in the land of Canaan.

6 And Joſeph *was* the governour over the land, *and* he *it was* that ſold to all the people of the land: and Joſephs brethren came, and bowed down themſelves before him, *with* their faces to the earth.

7 And Joſeph ſaw his brethren, and he knew them, but made himſelf ſtrange unto them, and ſpake roughly unto them; and he ſaid unto them, Whence come ye? And they ſaid, From the land of Canaan to buy food.

8 And Joſeph knew his brethren, but they knew not him.

9 And Joſeph remembred the dreams which he dreamed of them, and ſaid unto them, Ye *are* ſpies; to ſee the nakedneſs of the land you are come.

10 And they ſaid unto him, Nay, my lord, but to buy food are thy ſervants come.

11 We *are* all one mans ſons: we *are* true men, thy ſervants are no ſpies.

12 And he ſaid unto them, Nay, but to ſee the nakedneſs of the land you are come.

13 And they ſaid, Thy ſervants *are* twelve brethren, the ſons of one man in the land of Canaan; and behold, the youngeſt *is* this day with our father, and one *is* not.

14 And Joſeph ſaid unto them, That *is it* that I ſpake unto you, ſaying, Ye *are* ſpies.

15 Hereby ye ſhall be proved: by the life of Pharaoh ye ſhall not go forth hence, except your youngeſt brother come hither.

16 Send one of you, and let him fetch your brother, and ye ſhall be kept in priſon, that your words may be proved, whether *there be any* truth in you: or elſe by the life of Pharaoh ſurely ye *are* ſpies.

17 And he put them altogether into ward, three days.

18 And Joſeph ſaid unto them the third day, This do, and live: *for* I fear God.

19 If ye *be* true men, let one of your brethren be bound in the houſe of your priſon: go ye, carry corn for the famine of your houſes.

20 But bring your youngeſt brother unto me; ſo ſhall your words be verified, and ye ſhall not die. And they did ſo.

21 ¶ And they ſaid one to another, We *are* verily guilty concerning our brother, in that we ſaw the anguiſh of his ſoul, when he beſought us; and we would not hear: therefore is this diſtreſs come upon us.

22 And Reuben anſwered them, ſaying, Spake I not unto you, ſaying, Do not ſin againſt the child; and ye would not hear? therefore behold alſo his blood is required.

23 And they knew not that Joſeph underſtood *them*; for he ſpake unto them by an interpreter.

24 And he turned himſelf about from them, and wept; and returned to them again, and communed with them, and took from them Simeon, and bound him before their eyes.

25 ¶ Then Joſeph commanded to fill their ſacks with corn, and to reſtore every mans money into his ſack, and to give them proviſion for the way: and thus did he unto them.

26 And they laded their aſſes with the corn, and departed thence.

27 And as one of them opened his ſack to give his aſs provender in the inn, he eſpied his money: for behold it *was* in his ſacks mouth.

28 And he ſaid unto his brethren, My money is reſtored; and lo, *it is* even in my ſack: and their heart failed *them*, and they were afraid, ſaying one to another, What *is* this *that* God hath done unto us?

29 ¶ And they came unto Jacob their father, unto the land of Canaan, and told him all that befel unto them, ſaying,

30 The man *who is* the lord of the land ſpake roughly to us, and took us for ſpies of the country.

31 And we ſaid unto him, We *are* true men; we are no ſpies.

32 We *be* twelve brethren, ſons of our father: one *is* not, and the youngeſt *is* this day with our father in the land of Canaan.

33 And the man the lord of the country ſaid unto us, Hereby ſhall I know that ye *are* true men; leave one of your brethren *here* with me, and take *food for* the famine of your houſholds, and be gone.

34 And bring your youngeſt brother unto me: then ſhall I know that you *are* no ſpies, *but* that you *are* true men; *ſo* will I deliver you your brother, and ye ſhall traffick in the land.

35 ¶ And it came to paſs as they emptied

tied their ſacks, that behold, every mans bundle of money *was* in his ſack: and when *both* they and their father ſaw the bundles of money, they were afraid.

36 And Jacob their father ſaid unto them, Me have ye bereaved *of my children*: Joſeph *is* not, and Simeon *is* not, and ye will take Benjamin *away*: all theſe things are againſt me.

37 And Reuben ſpake unto his father, ſaying, Slay my two ſons, if I bring him not to thee: deliver him into my hand, and I will bring him to thee again.

38 And he ſaid, My ſon ſhall not go down with you: for his brother is dead, and he is left alone; if miſchief befall him by the way in the which ye go, then ſhall ye bring down my gray hairs with ſorrow to the grave.

Ver. 1. *And when Jacob ſaw that there was corn in Egypt*, &c.] We have already obſerved, that the famine foretold by Joſeph, did not afflict Egypt alone; it extended even to Canaan where Iſrael and his family dwelt. Moſes acquaints us, that the patriarch knew there was corn in Egypt. It has been thought ſurprizing by ſome, that he ſhould be ignorant how it happened; and that the name of a man who declared himſelf to be an Hebrew, chap. xli. 12. and who, from a priſon, was exalted to ſo much grandeur, did not excite ſome ſuſpicion in his mind concerning Joſeph; but thoſe perſons who are ſo apt to wonder at every thing they dont underſtand, would have found very little cauſe for their aſtoniſhment, if they had recollected that Iſrael was firmly perſuaded of Joſeph's death, by ſeeing the bloody coat of many colours; and that, in thoſe early times, the tranſactions in one country were not tranſmitted to another, by ſuch methods of conveying intelligence, as are now practiſed.

Jacob ſaid unto his ſons, why do ye look one upon another? Why is there nothing viſible among you but ſadneſs and conſternation? According to the gloſs of the Hebrew doctors, and which very well explains the nature of the original expreſſion. Some have been very inquiſitive, how Jacob came to know, before his ſons, that there was corn in Egypt? The text will inform them that he was told ſo, ver. 2. But from whom did he receive this information? reply theſe curious perſons. Probably from ſome Canaanite, who had already been in Egypt to purchaſe that food, or he might have heard it from ſome of the merchants who maintained a correſpondence in that country.

Ver. 3. *And Joſeph's ten brethren went down to buy corn in Egypt.*] All Jacob's ſons, except Benjamin, departed from Hebron to purchaſe food for the family: He remained with his father, to comfort the good old man, who had transferred an extraordinary meaſure of his affection to him, as the only ſurviving ſon of his beloved wife Rachel, and as the brother of his darling Joſeph, whom he imagined was ſlain, by a wild beaſt. Perhaps ſome perſons may be at a loſs to apprehend, how Jacob and his houſehold, and all the families of his ſons were ſubſiſted, during the abſence of thoſe who went to purchaſe corn for them; It may be neceſſary therefore to obſerve, that Memphis, the capital of Egypt, was not diſtant above eighty miles ſouth, from Iſrael's ſettlement at Hebron. The brethren of Joſeph, therefore, might eaſily have accompliſhed their affair in Egypt, and have returned to their father in a very few days.

Ver. 7. *And Joſeph ſaw his brethren, and he knew them, but made himſelf ſtrange unto them, and ſpake roughly unto them*, &c.] The whole conduct of Joſeph, from his firſt arrival in Egypt, to his diſcovering himſelf to his brethren, having been very much canvaſſed and diſapproved by many perſons; it will not be amiſs to enquire how far it deſerves their cenſure, and to what particular vindication it may juſtly be entitled. Firſt then, he is condemned for not acquainting his aged father with his condition, ſince the tender patriarch would have redeemed him from his firſt ſervitude at any rate: But to this it may be anſwered, that if he had returned home, his brethren, in all probability, would have taken a more effectual method to deſtroy him, than they had practiſed before; and Secondly, that Egypt being the place where he expected the preferment that had been indicated to him by his former dreams, it was by no means adviſeable for him to leave it, but to wait patiently there for the event. He is again blamed for his uncourteous behaviour to his brethren, when they were firſt introduced into his preſence, and which, it is pretended, diſcovers a ſtrong tincture of a very revengeful diſpoſition; but it is evident, that if vengeance had been the motive of his conduct to them, he might have indulged it in a more effectual manner, and without incurring any danger of being called to an account for his ſeverity: Whereas it is apparent, that he had a much nobler deſign in view: namely either to affect them with a religious compunction for their barbarity to him, as he afterwards actually did, or, 2. In order to inform himſelf of the welfare of his aged father and family, or laſtly to give them a better reliſh of his future kindneſs, by infuſing a few preparatory and innocent terrors into their minds. The laſt, and indeed the moſt conſiderable inſtance of his conduct, for which he is cenſured, is his ſending for his brother Benjamin, which he was ſenſible would afflict his father beyond expreſſion, if not ſhorten his days; and that if he ſhould refuſe to ſend him into Egypt, the whole family muſt ſtarve for want of food, and Simeon remain in bonds. As to the latter part of the charge, Joſeph had it in his power to releaſe that brother from his confinement, when ever he pleaſed, ſhould the abſence of his other brethren be longer than ordinary; and he might have ſent Simeon home, with what meſſage he ſhould think proper: And as to his cauſing his father to paſs ſo many days, if not weeks, in all the painful anxiety that the abſence and imagined danger of ſo dear a ſon would create in his ſoul, it may be juſtified by ſuppoſing, that Joſeph perfectly foreſaw the events that would happen, and was ſenſible that his father's ſorrow for being deprived of Benjamin, a ſhort time, would be fully recompenſed by his joy to ſee him again, and which would likewiſe be greatly enhanſed by his beholding the advancement and proſperity of his dearer Joſeph whom he then numbered among the dead.

Ver. 11. *And they ſaid unto him, nay my lord, but to buy food are thy ſervants come.*] Joſeph having charged them with coming into Egypt as ſpies, to diſcover the nakedneſs of the land, the men vindicated themſelves with an artleſs ſimplicity peculiar to innocence. They repreſented themſelves to be the ten ſons of one father who was then living, by which they would intimate, that it was not probable, that an aged parent would ſuffer ſo many of his children to undertake ſo dangerous a province, as that of ſpies.

Ver. 14. *And Joſeph ſaid unto them, that is it that I ſpake unto you ſaying*, &c.] Joſeph having learnt, by the anſwer of his brethren, that Jacob and Benjamin were ſtill living, accompliſhed one part of the deſign he propoſed by his conduct; but he carried on the feint, that his ſatisfaction might be as compleat as poſſible. His anſwer to them was as if he had ſaid, the weakneſs of the proofs you alledge in favour of your innocence, tend rather to increaſe than diſſipate my ſuſpicions. Let one of you therefore return to Canaan, in order to bring your younger brother to me, which is the only demonſtration you can give me of your not being guilty of the crime I lay to your charge. But if you refuſe to comply with my orders in this particular. By the life of Pharaoh, that refuſal will convince me that you are ſpies.

This affirmation, *by the life of Pharaoh*, has induced ſome commentators to ſuſpect, that Joſeph ſwore by that prince, in ſuch a manner as to pay that homage to him which is only due to the ſupreme God. But an oath is to be conſidered as an act of religion, only when it attributes to the perſon by whom it is made, the perfections of the deity. By this expreſſion therefore is to be underſtood, *as ſure as Pharaoh lives*, or *ſo let Pharaoh be ſafe and in health, as I will detain you here till I ſee your younger brother.* Others expound it, *If Pharaoh have any authority here*, it muſt be acknowledged indeed, that the generality of authors, who have attempted to explain this paſſage, repreſent

repreſent it as an oath; the original of which is well explain'd by Mr. Selden, in his Titles of honour, p. 45. Where he obſerves, that the name of gods being given to kings very early, δι' ἀρετῆς ὑπερβολήν, as Ariſtotle declares, l. vi. Ethic. c. 1. from the excellence of their heroic virtue, which render'd them great benefactors to mankind: Thence aroſe the cuſtom of ſwearing by them; which Aben Ezra ſays continu'd in his time, about 1170. when Egypt was govern'd by Khalifahs. If any man ſwore by the king's head, and was detected in falſhood, he was puniſh'd capitally. And when Sophi Iſmael obtain'd the Perſian empire, no oath was deem'd ſo ſacred, according to Leunclavius, as to ſwear by his head, which, in effect, was to ſwear by his life.

St. Baſil, however, contends, that this expreſſion of Joſeph was not an oath, properly ſo called, but a ſolemn aſſeveration, to induce belief. For ſaith he, Tom. 1. Hom. in Pſal. xv. p. 155. Εἰσι τινες λόγοι σχήματα μὴ ὅρκων ἔχοντες, οὐχ ὅρκοι ὄντες. There are ſome ſpeeches which have the form, or ſimilitude of oaths, which in reality are not ſuch; but διαπαίσα πρὸς τὰς ἀκροάσεις, expreſſions that miniſter to the perſuaſion of the auditors. Such he conceives this to have been; and likewiſe that of St. Paul, Νὴ τὴν ὑμετέραν καύχησιν, *By our rejoicing*, 1 Cor. xv. 31 Where, ſaith he, the Apoſtle was not unmindful of the Evangelical commandment, *not to ſwear*; but by an expreſſion, in the form of an oath, he would have them believe, that his glorying in them, or rather in Chriſt, was dearer to him, than any other ſatisfaction. And the truth is, Judah ſeems to have taken thoſe words of Joſeph only for a ſolemn proteſtation, ch. xliii. 3. wherein he expoſed the life of Pharaoh, which was exceeding dear to him, to execration, if he did not act as he had ſaid. So G. Calixtus likewiſe underſtands it.

Ver. 21. *And they ſaid one to another, We are verily guilty concerning our brother, in that we ſaw the anguiſh of his ſoul, when he beſought us, and we would not hear: therefore is this diſtreſs come upon us.*] The ſevere expreſſions, and conduct of Joſeph, awakened in their conſcience the remembrance of their barbarity to their brother; and they ſaid one to another, in the preſence of Joſeph himſelf, by whom they did not imagine they were underſtood, becauſe he converſed with them by an interpreter, that the rigid treatment they then ſuſtained, was a juſt puniſhment for their inexorable behaviour to their brother. Theſe expoſtulations were ſo many daggers piercing the ſoul of Joſeph: His tenderneſs overcame him, and his mind was agitated by an irreſiſtable anguiſh. He retired into an apartment, to give a free vent to thoſe tears that were ready to flow; and when he returned to his brethren, he haſten'd them back to Canaan.

Ver. 24. *And took from them Simeon, and bound him before their eyes.*] The Hebrews ſay, that Simeon was the perſon who caſt Joſeph into the pit, and therefore met with this retaliation of his inhumanity. Perhaps Joſeph might ſelect him from the reſt of his brethren, becauſe he was a man of a ſavage and impetuous diſpoſition, as appear'd by his cruelty to the Shechemites.

Ver. 29. *And they came unto Jacob their father*, &c.] They acquainted their father, at their return, with all the ſurpriſing circumſtances of their journey; but that which moſt affected the good old man, was the detention of Simeon. Reuben endeavoured to moderate his affliction on that account. Truſt, ſaid he, young Benjamin to my care, and I myſelf will preſent him to the man who governs all Egypt, and he will reſtore our brother Simeon to his liberty, when he finds we have acted ſincerely by him. But if you are ſtill apprehenſive for Benjamin, whom you love ſo tenderly, I will leave my two ſons with you, as pledges for his ſecurity, and you yourſelf may take away their lives, if I fail to bring Benjamin back.

Reuben's propoſal made no impreſſion on Jacob, who could not prevail upon himſelf to loſe the ſight of his dear Benjamin for a moment. The anſwer of this good patriarch cannot be repreſented in a more pathetic manner, than it is already related by Moſes, that great maſter of the paſſions. My ſon, ſays the afflicted old man, ſhall not go down with you: for his brother is dead, and he is left alone: if miſchief befall him by the way in which ye go, then ſhall ye bring down my grey hairs with ſorrow to the grave.

CHAP. XLIII.

1 *Jacob is hardly perſuaded to ſend Benjamin,* 15 *Joſeph entertaineth his brethren:* 31 *He maketh them a feaſt.*

AND the famine *was* ſore in the land.
2 And it came to paſs when they had eaten up the corn which they had brought out of Egypt, their father ſaid unto them, Go again, buy us a little food.

3 And Judah ſpake unto him, ſaying, The man did ſolemnly proteſt unto us, ſaying, Ye ſhall not ſee my face, except your brother *be* with you.

4 If thou wilt ſend our brother with us, we will go down, and buy thee food.

5 But if thou wilt not ſend *him*, we will not go down: for the man ſaid unto us, Ye ſhall not ſee my face, except your brother *be* with you.

6 And Iſrael ſaid, Wherefore deal't ye *ſo* ill with me, *as* to tell the man whether ye had yet a brother?

7 And they ſaid, The man aſked us ſtraitly of our ſtate, and of our kindred, ſaying, *Is* your father yet alive? Have ye *another* brother? And we told him according to the tenor of theſe words: Could we certainly know that he would ſay, Bring your brother down?

8 And Judah ſaid unto Iſrael his father, Send the lad with me, and we will ariſe and go; that we may live, and not die, both we and thou, *and* alſo our little ones.

9 I will be ſurety for him; of my hand ſhalt thou require him: if I bring him not unto thee, and ſet him before thee, then let me bear the blame for ever.

10 For except we had lingred, ſurely now we had returned this ſecond time.

11 And their father Iſrael ſaid unto them, If *it muſt be* ſo now, do this; take of the beſt fruits in the land in your veſſels, and carry down the man a preſent, a little balm, and a little honey, ſpices, and myrrh, nuts, and almonds.

12 And take double money in your hand; and the money that was brought again in the mouth of your ſacks, carry *it* again in your hand; peradventure it *was* an overſight.

13 Take alſo your brother, and ariſe, go again unto the man.

14 And God Almighty give you mercy before the man, that he may ſend away your other brother, and Benjamin: if I be bereaved *of my children*, I am bereaved.

15 ¶ And

15 ¶ And the men took that preſent, and they took double money in their hand, and Benjamin; and roſe up, and went down to Egypt, and ſtood before Joſeph.

16 And when Joſeph ſaw Benjamin with them, he ſaid to the ruler of his houſe, Bring *theſe* men home, and ſlay, and make ready: for *theſe* men ſhall dine with me at noon.

17 And the man did as Joſeph bade: and the man brought the men into Joſephs houſe.

18 And the men were afraid, becauſe they were brought into Joſephs houſe, and they ſaid, Becauſe of the money that was returned in our ſacks at the firſt time, are we brought in; that he may ſeek occaſion againſt us, and fall upon us, and take us for bondmen, and our aſſes.

19 And they came near to the ſteward of Joſephs houſe, and they communed with him at the door of the houſe,

20 And ſaid, O ſir, we came indeed down at the firſt time to buy food.

21 And it came to paſs when we came to the inn, that we opened our ſacks, and behold, *every* mans money *was* in the mouth of his ſack, our money in full weight: and we have brought it again in our hand.

22 And other money have we brought down in our hands to buy food: we cannot tell who put our money in our ſacks.

23 And he ſaid, Peace *be* to you, fear not: your God, and the God of your father hath given you treaſure in your ſacks: I had your money. And he brought Simeon out unto them.

24 And the man brought the men into Joſephs houſe, and gave *them* water, and they waſhed their feet, and he gave their aſſes provender.

25 And they made ready the preſent againſt Joſeph came at noon: for they heard that they ſhould eat bread there.

26 ¶ And when Joſeph came home, they brought him the preſent which *was* in their hand into the houſe, and bowed themſelves to him to the earth.

27 And he asked them of *their* welfare, and ſaid, *Is* your father well, the old man of whom ye ſpake? *is* he yet alive?

28 And they anſwered, Thy ſervant our father *is* in good health, he *is* yet alive: and they bowed down their heads, and made obeiſance.

29 And he lift up his eyes, and ſaw his brother Benjamin, his mothers ſon, and ſaid, *is* this your younger brother, of whom ye ſpake unto me? And he ſaid, God be gracious unto thee, my ſon.

30 And Joſeph made haſte; for his bowels did yern upon his brother: and he ſought *where* to weep, and he entred into *his* chamber, and wept there.

31 And he waſhed his face, and went out, and refrained himſelf, and ſaid, Set on bread.

32 And they ſet on for him by himſelf, and for them by themſelves, and for the Egyptians, which did eat with him, by themſelves: becauſe the Egyptians might not eat bread with the Hebrews; for that *is* an abomination unto the Egyptians.

33 And they ſat before him, the firſt-born according to his birth-right, and the youngeſt according to his youth: and the men marvelled one at another.

34 And he took *and ſent* meſſes unto them from before him: but Benjamins meſs was five times ſo much as any of theirs. And they drank, and were merry with him.

Ver. 2. *And it came to paſs, when they had eaten up the corn which they had brought up out of Egypt, their father ſaid unto them, Go again, by us a little food.*] The increaſe of the famine, and the conſumption of the proviſion brought from Egypt, produced that effect, which paternal tenderneſs would not permit Jacob to think of at firſt, and he, at laſt, conſented that Benjamin ſhould accompany the reſt of his brethren into Egypt. He was ſenſible that the dearth which had ſpread ſo much deſolation through all the country around him, would infallibly be fatal to this dear ſon, as well as to himſelf and the reſt of the family, without a ſeaſonable prevention of that calamity, and was therefore induced to think, that if Benjamin muſt periſh, it ought not to be till his father had employed all poſſible means for his preſervation.

Ver. 3. *And Judah ſpake unto him, ſaying*, &c.] Reuben had already ſpoken to him in vain, chap. xlii. 37, 38. And Levi, perhaps had not yet recovered his intereſt in him, ſince the barbarous action at Shechem; Judah therefore, took upon him to perſuade his father, as being next in birth, and of no ſmall authority among his brethren.

Ver. 11. *And their father Iſrael ſaid unto them, If it muſt be ſo now, do this*, &c.] There are three remarkable points, in this ſpeech of Iſrael. Firſt, his prudence is obſervable, in conquering his tenderneſs for Benjamin; when he grew ſenſible how prejudicial it would otherwiſe prove to the reſt of his ſons, and their families; and in thinking of a preſent, for the ruler of Egypt, of the choiceſt productions the land of Canaan then afforded; which would be an evidence that the bearers of that preſent came from this country, ſince ſome of the materials, at leaſt, which compoſed it would bear that teſtimonial. Secondly, Iſrael's juſtice is manifeſted, by his commanding his ſons to carry back the money found in their ſacks, as well as another ſum for the quantity of corn they went to purchaſe. Thirdly, His moſt pathetic prayer for their ſafety, and his pious reſignation of his own will, to that Almighty God, fully demonſtrate the ſincere faith of the aged Iſrael, and his ſettled confidence, in the rock of his ſalvation.

As to the particular ingredients of the preſent, which Iſrael ordered to be prepared for the governour of Egypt, the Hebrew word *mizzimrath*, ſignifies, *of the moſt praiſed*; or, as Bochart more literally interprets it, *quæ in hac terra ſunt maxima decantata*, theſe fruits which are moſt

celebrated in the land of Canaan; which was as famous for moſt of the productions comprehended in this preſent, as Egypt was for corn; and they might be now more acceptable in Egypt where they never grew. For Canaan being a hilly, and Egypt a low and level country, occaſion'd the produce of thoſe ſoils to be very different.

Take of the beſt fruits in the land in your veſſels, and carry down the man a preſent, a little balm, and a little honey, ſpices and myrrh, nuts and almonds.] It is to be ſuſpected, that the generality of our expoſitors, have not been very happy in their tranſlation of the Hebrew words that ſignify the ingredients of Iſrael's preſent. The honey, nuts, and almonds, could be no great curioſities in Egypt, nor indeed any other parts of the preſent, except the balm, which was that of Gilead, and in great eſtimation in all countries. A ſmall quantity therefore of this was a preſent worth acceptance; but as for roſin, or wax, as the original word is rendered by many interpreters; it is certain, that ſuch common productions could not be worth ſending to a governor of Egypt.

Bochart, indeed, thinks, that it was either roſin or turpentine, rather than balm of Gilead; becauſe Gilead was on one ſide Jordan, and Iſrael was then at ſome ſmall diſtance from it, on the other; but he has not attempted to prove, that there was none to be bought there, or to be ſent for on ſuch an occaſion. He adds, indeed, that Joſephus declares balm to have been unknown in Judea, till the queen of Sheba, brought ſome of it to Solomon, from Arabia Felix, but Joſephus may be miſtaken in this particular, as he is in a variety of others. Beſides, how came Gilead to be ſo famous for it afterwards? The queen hardly brought the trees there, and if Solomon had ſent for them afterwards, he, in all probability, would have planted them nearer to the place where he reſided.

The next article is honey, which was certainly much eſteemed by the ancients, as well Jews, as Gentiles; but unleſs that of Canaan was better than ordinary, it could hardly be worth ſending to a prime miniſter of Egypt, ſince 'tis morally impoſſible that this country could be without it. It is therefore moſt likely, that this part of the preſent conſiſted of dates, which are called by the ſame Hebrew name *Debeſh*, as the Jewiſh doctors obſerve, and which, when they have attained their due maturity, produce a ſort of honey not much inferior to the other. The Arabians call dates *Duboos*, and the honey of them *Dibo*, or *Dibis*, to this day, and it is evident, that Judea abounded in palm-trees of all ſorts, more eſpecially about Jerecho, if we may believe Pliny.

The next article is render'd *Spices*, by our tranſlators, but the Hebrew word *Nekoth*, rather ſignifies *Storax*, which is a precious aromatic gum, uſed as an ingredient in all ſpicy ointments.

The laſt particular, which is tranſlated myrrh, is called Lot, in the original, and is rather the ſtacte, or ladanum of the Chaldee, and Septuagint. It is thought to be the gum of the cypreſs tree, and was one of the aromatics in the perfume preſcribed by God, Exod. xxx. 34.

Ver. 15. *And the men took that preſent, and they took double money in their hand, and Benjamin, and roſe up and went down to Egypt*, &c.] The ſons of Iſrael arrived in Egypt, and were preſented to Joſeph, who order'd them to be brought into his houſe, and directed his ſteward to ſlay ſome beaſts, and prepare a feaſt. The Hebrew expreſſion may be tranſlated *to offer ſacrifices*. Some commentators have concluded, from this phraſe, that Joſeph affected, either out of policy or ſuperſtition, to ſerve up to his table the fleſh of thoſe creatures, which had been ſacrificed to the falſe Gods: But nothing obliges us to admit either this conſequence or verſion. The ſame expreſſion is uſed in the 9th chapter of the Proverbs, and the 2d verſe, to denote the preparation for a feaſt.

Ver. 21. *And it came to paſs when we came to the inn, that we opened our ſacks, and behold every man's money was in the mouth of his ſack*, &c.] The invitation which Joſeph made to his brethren alarmed them; they imagined they were going to be called to an account for the money found in their ſacks, and they proteſted their innocence to Joſeph's ſteward, with relation to this circumſtance. There is a kind of contradiction between what Moſes ſays in the 42d chapter of this book, ver. 35. that it was when Joſeph's brethren emptied their ſacks in the preſence of Jacob, that each one found his money in the mouth of his ſack; and what they themſelves ſay in the 21ſt verſe of this chapter, that they diſcovered their money *in the inn*; but this contradiction is not between the two relations made by Moſes; it is between the account given by that ſacred hiſtorian, and what is ſaid by the patriarchs themſelves, who were in ſo much fear and confuſion, upon this occaſion, as to be incapable of being very accurate in the account they gave of the affair.

The Steward was comforting them, when Joſeph himſelf arrived: he enquired of their health, and of their father's, ſaying, Is your father well, the old man of whom you ſpake; is he yet alive? Then caſting his eyes upon Benjamin, who was the ſon of Rachel as well as himſelf, he ſaid, Is this your younger brother, of whom you ſpake unto me? and being informed that it was he, the dear object did ſo affect him, that all that the emotions of his heart would ſuffer him to ſpeak was, God be gracious to thee my ſon; and even his ſoul was ſo affected in pronouncing theſe words, that he was hardly able to bring them forth; after which he retired, and ſought for a place to weep alone, and with greater freedom.

Ver. 32. *And they ſet on for him by himſelf, and for them by themſelves, and for the Egyptians, which did eat with him, by themſelves: becauſe the Egyptians might not eat bread with the Hebrews, for that is an abomination unto the Egyptians.*] This extreme averſion of the Egyptians to eat with the Hebrews, has been variouſly accounted for. Some attribute it to the exceſſive pride of that nation, which deſpiſed all but themſelves. Others to the Hebrews being ſhepherds, and eating of the ſheep and other cattle which the Egyptians worſhipped. Accordingly, we read, in the 46th chapter, and 34th verſe, that ſhepherds were alſo an abomination to the Egyptians, whether Hebrews or otherwiſe; and Moſes tells Pharaoh, that they could not ſacrifice in Egypt what was an abomination to them; that is, to kill and eat part of thoſe beaſts which they worſhipped; others think, the moſt probable reaſon of this averſion to ſhepherds, and to the Hebrews, as ſuch, was the great oppreſſion and tyranny under which the Egyptians had groaned, when the *Hykſos*, or *king ſhepherds*, as the word ſignifies, poured upon them, enſlaved, and held them in ſubjection above 500 years. We ſhall preſent our readers with ſome further remarks on this fact, at the cloſe of the 46th chapter of this book.

Ver. 34. *And he took and ſent meſſes unto them, from before him, but Benjamin's meſs was five times ſo much as any of theirs.*] Benjamin was diſtinguiſhed from the reſt of his brethren, while they ſat at table; Joſeph order'd him five ſhares for the others one. So they anciently treated thoſe perſons whom they had a mind to diſtinguiſh. This, doubtleſs, is the whole myſtery of that circumſtance, and never could the allegory be worſe timed than in this place. One of the ancients pretends, that Joſeph gave theſe five ſhares to his brother, to make up the number of the children of Rachel, that all the ſons of Leah together might not have a greater portion than Benjamin alone. St. Ambroſe finds other myſteries therein, and fancies to have diſcovered, in this difference of ſhares, the preſage of that ſuperiority, which St. Paul, a deſcendant from the tribe of Benjamin, ſhould have one day over the whole Apoſtolical College.

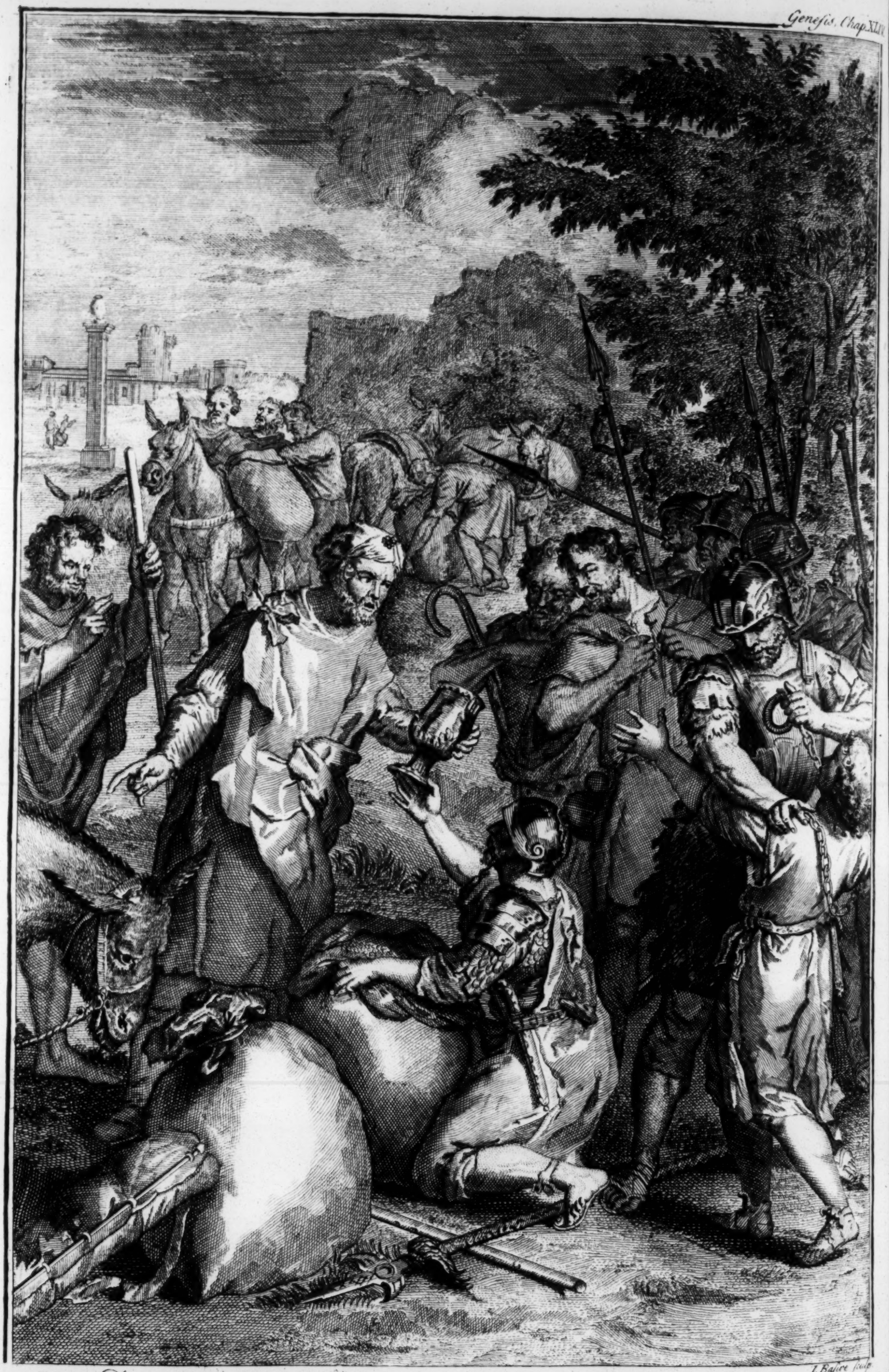
It was the ancient cuſtom for great men to honour ſuch as were in their favour, by ſending diſhes to them, which were firſt ſerved up to themſelves; from whence they were called *miſſa*, *meſſes*, or *things ſent*.

CHAP. XLIV.

1 *Joſephs policy to ſtay his brethren.* 14 *Judahs humble ſupplication to Joſeph.*

AND he commanded the ſteward of his houſe, ſaying, Fill the mens ſacks with food, as much as they can carry, and put every mans money in his ſacks mouth.

2 And put my cup, the ſilver cup, in the ſacks mouth of the youngeſt, and his corn-money;



I. Bajeve ſculp.

Joseph's Cup found in Benjamin's Sack.

money: and he did according to the word that Joſeph had ſpoken.

3 Aſſoon as the morning was light, the men were ſent away, they and their aſſes.

4 *And* when they were gone out of the city, *and* not *yet* far off, Joſeph ſaid unto his ſteward, Up, follow after the men; and when thou doſt overtake them, ſay unto them, Wherefore have ye rewarded evil for good?

5 *Is* not this *it* in which my lord drinketh? And whereby indeed he divineth? Ye have done evil in ſo doing.

6 ¶ And he overtook them, and he ſpake unto them theſe ſame words.

7 And they ſaid unto him, Wherefore ſaith my lord theſe words? God forbid that thy ſervants ſhould do according to this thing.

8 Behold, the money which we found in our ſacks mouths, we brought again unto thee out of the land of Canaan: how then ſhould we ſteal out of thy lords houſe ſilver or gold?

9 With whom *ſoever* of thy ſervants it be found, *both* let him die, and we alſo will be my lords bond-men.

10 And he ſaid, Now alſo *let* it *be* according unto your words: he with whom it is found ſhall be my ſervant; and ye ſhall be blameleſs.

11 Then they ſpeedily took down every man his ſack to the ground, and opened every man his ſack.

12 And he ſearched, *and* began at the eldeſt, and left at the youngeſt: and the cup was found in Benjamins ſack.

13 Then they rent their clothes, and laded every man his aſs, and returned to the city.

14 ¶ And Judah and his brethren came to Joſephs houſe (for he *was* yet there) and they fell before him on the ground.

15 And Joſeph ſaid unto them, What deed *is* this that ye have done? Wot ye not, that ſuch a man as I can certainly divine?

16 And Judah ſaid, What ſhall we ſay unto my lord? What ſhall we ſpeak? Or how ſhall we clear ourſelves? God hath found out the iniquity of thy ſervants: behold, we *are* my lords ſervants, both we, and *he* alſo with whom the cup is found.

17 And he ſaid, God forbid that I ſhould do ſo: *but* the man in whoſe hand the cup is found, he ſhall be my ſervant; and as for you, get you up in peace unto your father.

18 ¶ Then Judah came near unto him, and ſaid, O my lord, let thy ſervant, I pray thee, ſpeak a word in my lords ears, and let not thine anger burn againſt thy ſervant: for thou *art* even as Pharaoh.

19 My lord asked his ſervants, ſaying, Have ye a father, or a brother?

20 And we ſaid unto my lord, We have a father, an old man, and a child of his old age, a little one: and his brother is dead, and he alone is left of his mother, and his father loveth him.

21 And thou ſaidſt unto thy ſervants, Bring him down unto me, that I may ſet mine eyes upon him.

22 And we ſaid unto my lord, The lad cannot leave his father: for *if* he ſhould leave his father, *his father* would die.

23 And thou ſaidſt unto thy ſervants, Except your youngeſt brother come down with you, you ſhall ſee my face no more.

24 And it came to paſs, when we came up unto thy ſervant my father, we told him the words of my lord.

25 And our father ſaid, Go again, *and* buy us a little food.

26 And we ſaid, We cannot go down: if our youngeſt brother be with us, then will we go down; for we may not ſee the mans face, except our youngeſt brother *be* with us.

27 And thy ſervant my father ſaid unto us, Ye know that my wife bare me two *ſons:*

28 And the one went out from me, and I ſaid, ſurely he is torn in pieces; and I ſaw him not ſince.

29 And if ye take this alſo from me, and miſchief befall him, ye ſhall bring down my gray hairs with ſorrow to the grave.

30 Now therefore when I come to thy ſervant my father, and the lad *be* not with us; (ſeeing that his life is bound up in the lads life)

31 It ſhall come to paſs, when he ſeeth that the lad *is* not *with us*, that he will die: and thy ſervants ſhall bring down the gray hairs of thy ſervant our father with ſorrow to the grave.

32 For thy ſervant became ſurety for the lad unto my father, ſaying, If I bring him not unto thee, then I ſhall bear the blame to my father for ever.

33 Now therefore, I pray thee, let thy ſervant abide inſtead of the lad, a bondman to my lord; and let the lad go up with his brethren.

34 For how ſhall I go up to my father, and

and the lad *be* not with me? Leſt peradventure I ſee the evil that ſhall come on my father.

Ver. 1. *And he commanded the ſteward of his houſe, ſaying, fill the mens ſacks with corn*, &c.] Joſeph having given this favourable reception to his brethren, order'd the neceſſary preparations to be made for their return. He commanded his ſteward to fill the ſacks of thoſe ſtrangers with proviſion, to put their money likewiſe in, as at firſt, and his ſilver cup into Benjamin's ſack. They then departed, wholly taken up with the wonders they had ſeen in Egypt, and the pleaſure they propoſed by relating them at their return to Canaan. But their joy was ſoon interrupted by the arrival of the ſteward, who had been order'd by Joſeph to purſue, and ſeverely reproach them, for ſtealing his lord's cup.

Ver. 5. *Is not this it, in which my lord drinketh; and whereby indeed he divineth*, &c.] This paſſage is capable both of a good and bad conſtruction; *the Targum of Onkelos*, and the *Arabick* verſion, prefer the former. The firſt tranſlate it, *is not this the cup out of which my lord drinketh, and which he ſeeketh with great care*: The other offers to the mind a meaning yet more natural; *is it not the cup out of which my lord drinketh, and by which he hath tried you?* This laſt explanation has been followed by a number of ancient and modern doctors; who are of opinion, that Joſeph ſaid to his brethren, that this cup would diſcover their ingratitude towards him; and to ſupport this opinion, they quote ſome paſſages of ſcripture, in which the term here in the original, denotes a knowledge of futurity, to which a man may attain by his own ſagacity.

But this expreſſion is likewiſe capable, and indeed uſually, of an odious ſignification, and is affix'd to divination, ſtrictly ſo called. Among the Heathens, there were ſeveral methods of divining by the cup. Jamblicus makes mention of them in his book of the myſteries of the Egyptians: He ſays, that ſeveral perſons, received Irradiations by means of the water, which is tranſparent and proper, on that very account, to tranſmit the light; and St. Auſtin had the ſame notion of Numa, founding himſelf upon the authority of Varro, who ſays, that the Perſians were the authors of that method of knowing *future* things, and who thought that he himſelf ſaw, in the water, the image of Mercury, which had pronounced, in 150 verſes, all that was to happen in the war with Mithridates.

This is the manner of divining by the cup: They threw into it little thin plates of gold, and ſilver; they mixt them with ſome precious ſtones, upon which certain characters were engraven, and after having obſerved divers ſuperſtitious ceremonies, they conſulted the oracle: The anſwer was returned ſeveral ways; ſometimes by articulate ſounds, ſometimes the characters that were in the cup appear'd upon the ſuperficies of the water, and the anſwer was formed by their arrangement. Sometimes the images or pictures of the perſons, about whom the oracle was conſulted, were repreſented to the ſight.

Thoſe who have written upon the ſubject of magic, mention likewiſe another way of divining by the cup: They faſtened a ring to a thread, by which they held it ſuſpended upon the water in the veſſel; the ring, by its different percuſſions, deſcribed the things that were to be known: Some of theſe divinations may be ſeen in the *Demonomania of Bodinus, in Cornelius Agrippa*, and ſome other authors.

Several Jewiſh doctors have thought, that Joſeph was a magician, and have given to the words in this verſe, the ſenſe of which we are enquiring after, the moſt odious ſignification they ſeem capable of: They have carried their boldneſs ſo far, as to pretend to deſcribe the cup of this Patriarch; they ſay it was by virtue of that myſterous veſſel, and by beholding it attentively, that Joſeph diſcovered the age of his brethren: 'Tis ſo they explain the words of *Moſes*; *They ſat before him the firſt-born according to his birth-right, and the youngeſt according to his youth, and the men marvelled one at another.* The doctors, of whom we ſpeak, will have it, that the ſurprize of Joſeph's brethren, proceeded from his having diſcovered, in the cup, the rank, or place, that belonged to each of them.

Some Rabbins have taught, that Joſeph was not himſelf learned in the magic art, but that he had a mind to frighten his brethren, by threatening them to conſult the wiſe men about the cup that had been ſtolen from him.

There are ſome commentators who have fancied, that by a divine providence, the glory and happineſs of Joſeph were annexed to his cup, inſomuch that when-ever he loſt it, he would fall into the greateſt misfortunes; accordingly, they paraphraſe theſe words, *wot ye not that ſuch a man as I can certainly divine*; in the following manner; can ye be ignorant, that a man like me can make nothing but unhappy preſages againſt himſelf, when ſuch a precious thing is taken from him?

Urſinus has, upon this occaſion, a thought worthy of ſome notice: He is of opinion, that there was a kind of divination allowed to the ancient believers; and quotes the examples of Jonathan, 1 Sam. of Jonas, chap. 7. and ſome others, that ſeem to favour his ſuppoſition.

Grotius has advanced, that Joſeph made uſe of his cup to pour out drink offerings to the deity, when he had a mind to propheſy.

Finally, ſeveral commentators have thought, not that Joſeph was a magician, but that he made a ſhew of being ſo, to render himſelf more formidable to his family, and more venerable to the Egyptians. It is eaſier to refute ſeveral of theſe comments, than to decide which is the moſt proper to explain the paſſage before us. 'Tis demonſtrable, that Egypt abounded with people profeſſing the magic art. Kircher has even maintained, that it was brought thither by Ham, and that it ſpread itſelf from thence among the other nations: The ſame author ſpeaks of the ſtatue of braſs, upon which theſe words were engraven *I Mezram a ſtrong and mighty giant; revealer of hidden things, have made ſeveral Taliſmans, and ſeveral images that ſpeak*, &c. But it is impoſſible to prove, that the ways of divining by the cup, now known to us, were practiſed in the time of Joſeph. The character of magician, or ſorcerer, is ſo odious, that we ought not to apply it to that great patriarch, unleſs we ſhould be obliged by any formal text of Scripture; but there can be none brought to ſupport ſuch an opinion, and the ſentiments of thoſe who ſay, that Joſeph made profeſſion of diſcovering the greateſt myſteries, either by the natural talents he had received from heaven, or by extraordinary revelations from thence, are more charitable and more probable alſo.

The charge brought againſt the ſons of Jacob, occaſion'd the utmoſt conſternation among them, they all proteſted their innocence, and offer'd to remain ſlaves in Egypt, if any one among them were guilty of the crime of which they ſtood accuſed. Search was made; their ſacks were opened; the cup was found in that of Benjamin. Joſeph moderated the ſentence which they had paſſed upon themſelves; telling them, it ſhould be only executed upon him who had committed the crime, and that he alone ſhould remain a ſlave in Egypt.

Ver. 18. *Then Judah came near him and ſaid*, &c.] He ſtanding bound for Benjamin, to his father, took upon him to plead his cauſe, and indeed he ſeems to have been a man of the beſt ſenſe, courage and eloquence, among them. We think biſhop Patrick's remarks, on this admirable ſpeech of Judah, well worth tranſcribing.

There is nothing could be ſaid more moving, than what is delivered in this ſpeech of Judah; which flowed, as one may ſee, from ſuch natural paſſions, as no art can imitate. Which makes me wiſh, continues that prelate, that they who think theſe hiſtorical books of Scripture were written with no ſpirit, but that with which honeſt men now write the hiſtory of their country, or the lives of any famous perſon; would ſeriouſly read and conſider this ſpeech of Judah to Joſeph; together with the foregoing dialogue between Jacob and his ſons, from the 19th verſe of the 42d chapter, to the 15th of the 43d, and I hope it may make them change their opinion, and be of the mind of Dr. Jackſon, book I. on the creed, chap. 4. " That ſeeing " ſuch paſſages are related by men who affect no art, and " who lived long after the parties that firſt uttered them; " we cannot conceive how all particulars could be ſo natu- " rally and fully recorded, unleſs they had been ſuggeſted " by his ſpirit, who gives mouth and ſpeech to men. Who " being alike preſent to all ſucceſſions, is able to com- " municate the ſecret thoughts of fore-fathers to their " children, and put the very words of the deceaſed, never " regiſtred before, into the mouths or pens of their ſucceſ-

ſors,

Hen Fletcher Sculp

G. Hoet del.

Joseph makes himself known to his brethren

" fors, for many generations after: And that as expreſly,
" and diſtinctly, as if they had been impreſſed in characters
" of ſteel or braſs, as they iſſued out of their mouth. For
" it is plain, every circumſtance is here related with ſuch
" natural ſpecifications, as if Moſes had heard them talk;
" and therefore could not have been repreſented to us,
" unleſs they had been written by his direction, who knows
" all things, as well fore-paſt, as preſent, or to come.

Philo juſtly admired this ſpeech, and has expreſſed it in an eloquent paraphraſe; Joſephus has endeavoured to excel Philo, but Moſes is infinitely ſuperior to both.

CHAP. XLV.

1 *Joſeph maketh himſelf known to his brethren:* 5 *He comforteth them in God's providence:* 9 *He ſendeth for his father:* 16 *Pharaoh confirmeth it:* 21 *Joſeph furniſheth them for their journey, and exhorteth them to concord.* 25 *Jacob is revived with the news.*

THEN Joſeph could not refrain himſelf before all them that ſtood by him; and he cried, Cauſe every man to go out from me: and there ſtood no man with him, while Joſeph made himſelf known unto his brethren.

2 And he wept aloud: and the Egyptians and the houſe of Pharaoh heard.

3 And Joſeph ſaid unto his brethren, I *am* Joſeph; Doth my father yet live? And his brethren could not anſwer him: for they were troubled at his preſence.

4 And Joſeph ſaid unto his brethren, Come near to me, I pray you; and they came near: and he ſaid, I *am* Joſeph your brother, whom ye ſold into Egypt.

5 Now therefore be not grieved, nor angry with your ſelves, that ye ſold me hither: for God did ſend me before you, to preſerve life.

6 For theſe two years *hath* the famine *been* in the land: and yet *there are* five years, in the which *there ſhall* neither *be* earing nor harveſt.

7 And God ſent me before you, to preſerve you a poſterity in the earth, and to ſave your lives by a great deliverance.

8 So now *it was* not you *that* ſent me hither, but God: and he hath made me a father to Pharaoh, and lord of all his houſe, and a ruler throughout all the land of Egypt.

9 Haſte you, and go up to my father, and ſay unto him, Thus ſaith thy ſon Joſeph, God hath made me lord of all Egypt; come down unto me, tarry not.

10 And thou ſhalt dwell in the land of Goſhen, and thou ſhalt be near unto me, thou, and thy children, and thy childrens children, and thy flocks, and thy herds, and all that thou haſt.

11 And there will I nouriſh thee (for yet *there are* five years of famine;) leſt thou, and thy houſhold, and all that thou haſt, come to poverty.

12 And behold, your eyes ſee, and the eyes of my brother Benjamin, that *it is* my mouth that ſpeaketh unto you.

13 And you ſhall tell my father of all my glory in Egypt, and of all that you have ſeen; and ye ſhall haſte, and bring down my father hither.

14 And he fell upon his brother Benjamins neck, and wept, and Benjamin wept upon his neck.

15 Moreover he kiſſed all his brethren, and wept upon them: and after that his brethren talked with him.

16 ¶ And the fame thereof was heard in Pharaohs houſe, ſaying, Joſephs brethren are come: and it pleaſed Pharaoh well, and his ſervants.

17 And Pharaoh ſaid unto Joſeph, Say unto thy brethren, This do ye; lade your beaſts, and go, get you unto the land of Canaan,

18 And take your father, and your houſholds, and come unto me: and I will give you the good of the land of Egypt, and ye ſhall eat the fat of the land.

19 Now thou art commanded, this do ye; take you waggons out of the land of Egypt for your little ones, and for your wives, and bring your father, and come.

20 Alſo regard not your ſtuff: for the good of all the land of Egypt *is* yours.

21 And the children of Iſrael did ſo: and Joſeph gave them waggons, according to the commandment of Pharaoh, and gave them proviſion for the way.

22 To all of them he gave each man changes of raiment: but to Benjamin he gave three hundred *pieces* of ſilver, and five changes of raiment.

23 And to his father he ſent after this *manner*; ten aſſes laden with the good things of Egypt, and ten ſhe-aſſes laden with corn and bread and meat for his father by the way.

24 So he ſent his brethren away, and they departed: and he ſaid unto them, See that ye fall not out by the way.

25 ¶ And they went up out of Egypt, and came into the land of Canaan unto Jacob their father,

26 And told him, ſaying, Joſeph *is* yet alive, and he *is* governour over all the land of Egypt. And Jacobs heart fainted, for he believed them not.

27 And they told him all the words of Joſeph, which he had ſaid unto them: and when he ſaw the waggons which Joſeph had ſent to carry him, the ſpirit of Jacob their father revived.

28 And Iſrael ſaid, *It is* enough; Joſeph my ſon *is* yet alive: I will go and ſee him before I die.

Ver. 1. *Then Joſeph could not refrain himſelf before all that ſtood by him*, &c.] The moving ſpeech of Judah, pierced the heart of Joſeph; The concern in which he beheld his brethren; the conſideration of the anguiſh his aged father would ſuſtain, when he ſhould ſee them return without his beloved Benjamin, and when he ſhould hear that he was detained in Egyptian ſlavery; the ardent deſire he had of embracing his tender parent; all theſe powerful motives made it impoſſible for him to conceal himſelf any longer from his family. Firſt then, he cauſed all the Egyptians to withdraw; being deſirous of a private conference with his brethren, when he ſhould diſcover himſelf to them. When nature determines to indulge her pathetic impreſſions, ſhe removes every object capable of diſtracting her; any interruption, in the movements of love and tenderneſs, is inſupportable; and we are unwilling to lay open our hearts, but in the preſence of thoſe who can enter into our ſentiments, and ſhare them, in ſome meaſure, with us.

When Joſeph was alone with his brethren, he began to unfold himſelf in a flow of tears, and accompanied them with theſe melting expreſſions, I am Joſeph, doth my father yet live? His brethren were ſo affected with this language, that they were incapable of making him any reply; and he endeavoured to comfort them, by continuing, I am Joſeph your brother whom ye ſold into Egypt, now therefore be not grieved, nor angry with yourſelves, that ye ſold me hither, for God did ſend me before you to preſerve life, &c.

This diſcourſe, repreſents to us, in the moſt emphatical manner, the ſweet and engaging temper of this great patriarch. He himſelf excuſes thoſe who had injured him with the greateſt barbarity, and gives us, at the ſame time, an admirable leſſon of humanity and moderation to thoſe who have treated us in any injurious manner. He was ſo far from uttering the leaſt reproaches againſt his brethren, that he ſeem'd ſollicitous to diſpel the dark clouds of fear, which the conſciouſneſs of their crime had drawn over their ſouls. He had a full power to puniſh them with the utmoſt ſeverity, but he only employs it in gratifications, and endearing behaviour; and inſtead of anger and revenge, melts them with the tenderneſs of his affection to them.

The charity of this excellent perſon, is an admirable figure of the amazing goodneſs and mercy of the divine redeemer of mankind, who was likewiſe ſold by his brethren, and not only forgave their putting him to ſo painful and ignominious a death, but likewiſe made the blood which they ſo cruelly ſhed, to become the price of their redemption, and the ſalutary balſom to the wounds their guilt had inflicted on them.

Ver. 9. *Haſte you, and go up to my father*, &c.] Joſeph, having diſpelled the grief and apprehenſions of his brethren, by his engaging diſcourſe, directed them to return immediately to Canaan, and acquaint his father that he was yet living; that he governed all Egypt, and that he conjured him to come without delay, into that kingdom. But leſt the great age and infirmities of the good patriarch, ſhould, together with the length of that journey, render him incapable of performing it, he propoſed his taking up his reſidence in the land of Goſhen.

It is ſurpriſing, how the Septuagint came to place Goſhen, in Arabia, at leaſt, ſome copies have it ſo; ſince that was farther off from Egypt, than the land of Canaan. St. Jerom thinks, that it was the ſame as Thebais in Æthiopia, or adjacent to it: But that was too long a journey for Jacob to undertake, neither would Joſeph have been near enough to have paid him frequent viſits, or to have ſupplied his wants: Whereas he gives it as a reaſon to his brethren, for his chooſing this land, that they might be near him: Goſhen, therefore, was ſituate between the Red Sea and the Nile, upon the borders of Canaan, not far from the city On, or Hieropolis, where Joſeph chiefly reſided. It was a fruitful tract of land, and fit for cattle; and Joſephus tells us, that Pharaoh kept his own there. It was ſeparate from Egypt, and conſequently fitteſt for Jacob and his family, who would be out of all danger of interfering with the Egyptians; and at the ſame time, their proximity to Joſeph, would facilitate a correſpondence between them.

Ver. 16. *And the fame thereof was heard in Pharaoh's houſe, ſaying, Joſeph's brethren are come, and it pleaſed Pharaoh well, and his ſervants.*] The Egyptians of Joſeph's houſhold, who had retired into the adjoining apartments, while he diſcovered himſelf to his brethren, heard, from thence, the ſound of his weeping, and without diſpute were exceedingly ſurprized at ſo unexpected a circumſtance: But their lord ſoon revealed as much of that affair to them as he thought proper, and the report was ſoon ſpread thro' the palace of Pharaoh, that the brethren of their benefactor were come down into Egypt: and as the wiſdom and gentleneſs of Joſeph's adminiſtration had procured him the love and reſpect of the inhabitants, it was natural for the whole court to be pleaſed with theſe tidings, which gave them a new opportunity of teſtifying their eſteem for Joſeph, by their civilities to his aged father and family.

Ver. 22. *To all of them he gave each man changes of raiment*, &c.] Joſeph executed the orders of Pharaoh, and was the miniſter of the liberality, and magnificence of that prince; he loaded his brethren with rich preſents for Jacob; furniſhed them with waggons, and proviſions, and gave each of them changes of garments, in which, one part of the riches of the ancients conſiſted. Sampſon declares, in the Book of Judges, chap. xiv. verſe, 13. that *thirty changes of garments* ſhould be the reward of the perſon who could explain his riddle, or what he himſelf ſhould expect from them in caſe of their inability. In the time of the firſt Roman Emperors, this kind of vanity was increaſed to ſo immoderate a degree, that the Prætor Lucullus had two hundred changes of garments, as Plutarch declares in the life of that perſon; and if we may believe Horace, they carried the number as far as to five thouſand. Lib. 1. Epiſt. 6. v. 44. 'Tis without doubt to this cuſtom, that St. James alludes ch. 5. ver. 1, 2. of his Epiſtle, *Go to now, ye rich, weep and howl for your miſeries ——— your riches are corrupted and your garments are moth-eaten.*

Benjamin was diſtinguiſhed by the number and value of the preſents he received; and the Jewiſh commentators have diſcovered many myſteries in the 300 pieces of ſilver beſtowed on him by Joſeph. Their conjectures are not worth repeating, ſince the plain matter of fact is no more than this; Joſeph, as a token of his particular affection for Benjamin, preſented him with 300 pieces of ſilver, which, if they were ſhekels, amounted to thirty four pounds, four ſhillings, and four pence half-penny of our money.

Ver. 24. —— *See that ye fall not out by the way.*] Joſeph was well acquainted with the impetuous diſpoſition of ſome of his brethren, and as he was ſenſible, that what had now paſſed between him and them, would create them much converſation on their journey, he, therefore, prudently cautions them againſt all diſputes, which, growing warm by degrees, might be attended with ill conſequences, and defeat all the good offices he intended them.

Verſes 25, 26. *And they went up out of Egypt, and came into the land of Canaan, to Jacob their father. And told him, ſaying, Joſeph is yet alive, and he is governor over all the land of Egypt. And Jacob's heart fainted, for he believed them not.*] The exceſs of the old Patriarch's joy, overwhelmed his faculties, and he fainted away, in hearing his ſons report of the life and greatneſs of Joſeph, whoſe death he had long lamented with all the anguiſh of a tender father.

The good old man, recovered at laſt from his ſwoon: The paraphraſe of Onkelos ſays, that *the Spirit of the Lord returned unto Jacob*: And the Targum of Jonathan declares, that *the Spirit of the Lord, which departed from Jacob, ever ſince his loſs of Joſeph, returned unto him again.* The import of which gloſſes is explained by this maxim of the Rabbins, That *the Spirit of God reſi-*

deth

deth not in men of melancholy and dejected diſpoſitions. But the natural meaning of the ſacred hiſtorian ſeems to be no more than, that Jacob revived from the fainting fit, which this ſurprizing news had brought upon him, and when he caſt his eyes on the preſents which his ſons had brought him out of Egypt, and the waggons ſent by his ſon Joſeph, to convey him and his family into that country, he no longer doubted of his life, and amidſt the paternal tranſports which the hope of ſeeing him once more, had kindled in his ſoul, *It is enough*, ſaid he, *Joſeph my ſon is yet alive, I will go and ſee him before I die.*

CHAP. XLVI.

1 *Jacob is comforted by God at Beer-ſheba:* 5 *Thence he with his company goeth into Egypt:* 8 *The number of his family that went into Egypt.* 28 *Joſeph meeteth Jacob:* 31 *He inſtructeth his brethren how to anſwer to Pharaoh.*

AND Iſrael took his journey with all that he had, and came to Beer-ſheba, and offered ſacrifices unto the God of his father Iſaac.

2 And God ſpake unto Iſrael in the viſions of the night, and ſaid, Jacob, Jacob: And he ſaid, Here *am* I.

3 And he ſaid, I *am* God, the God of thy father: fear not to go down into Egypt; for I will there make of thee a great nation.

4 I will go down with thee into Egypt; and I will alſo ſurely bring thee up *again:* and Joſeph ſhall put his hand upon thine eyes.

5 And Jacob roſe up from Beer-ſheba: and the ſons of Iſrael carried Jacob their father, and their little ones, and their wives, in the waggons which Pharaoh had ſent to carry him.

6 And they took their cattel, and their goods which they had gotten in the land of Canaan, and came into Egypt, Jacob, and all his ſeed with him:

7 His ſons and his ſons ſons with him, his daughters, and his ſons daughters, and all his ſeed brought he with him into Egypt.

8 ¶ And theſe *are* the names of the children of Iſrael, which came into Egypt, Jacob and his ſons: Reuben Jacobs firſt-born.

9 And the ſons of Reuben; Hanoch, and Phallu, and Hezron, and Carmi.

10 ¶ And the ſons of Simeon; Jemuel, and Jamin, and Ohad, and Jachin, and Zohar, and Shaul the ſon of a Canaanitiſh woman.

11 ¶ And the ſons of Levi; Gerſhon, Kohath, and Merari.

12 ¶ And the ſons of Judah; Er, and Onan, and Shelah, and Pharez, and Zerah: But Er and Onan died in the land of Canaan. And the ſons of Pharez were Hezron and Hamul.

13 ¶ And the ſons of Iſſachar; Tola, and Phuva, and Job, and Shimron.

14 ¶ And the ſons of Zebulun; Sered, and Elon, and Jahleel.

15 Theſe *be* the ſons of Leah, which ſhe bare unto Jacob in Padan-aram, with his daughter Dinah: all the ſouls of his ſons and his daughters *were* thirty and three.

16 ¶ And the ſons of Gad; Zipion, and Haggai, Shuni, and Ezbon, Eri, and Arodi, and Areli.

17 ¶ And the ſons of Aſher; Jimnah, and Iſhuah, and Iſui, and Beriah, and Serah their ſiſter: And the ſons of Beriah; Heber, and Malchiel.

18 Theſe *are* the ſons of Zilpah, whom Laban gave to Leah his daughter: and theſe ſhe bare unto Jacob, *even* ſixteen ſouls.

19 The ſons of Rachel Jacobs wife; Joſeph, and Benjamin.

20 And unto Joſeph in the land of Egypt were born Manaſſeh and Ephraim, which Aſenath the daughter of Poti-pherah prieſt of On bare unto him.

21 ¶ And the ſons of Benjamin *were* Belah, and Becher, and Aſhbel, Gera, and Naaman, Ehi, and Roſh, Muppim, and Huppim, and Ard.

22 Theſe *are* the ſons of Rachel, which were born to Jacob: all the ſouls *were* fourteen.

23 ¶ And the ſons of Dan; Huſhim.

24 And the ſons of Napthali; Jahzeel, and Guni, and Jezer, and Shillem.

25 Theſe *are* the ſons of Bilhah, which Laban gave unto Rachel his daughter, and ſhe bare theſe unto Jacob: all the ſouls *were* ſeven.

26 All the ſouls that came with Jacob into Egypt, which came out of his loins, beſides Jacobs ſons wives, all the ſouls *were* threeſcore and ſix;

27 And the ſons of Joſeph which were born him in Egypt, *were* two ſouls: all the ſouls of the houſe of Jacob, which came into Egypt, *were* threeſcore and ten.

28 ¶ And he ſent Judah before him unto Joſeph, to direct his face unto Goſhen; and they came into the land of Goſhen.

29 And Joſeph made ready his chariot, and went up to meet Iſrael his father, to Goſhen; and preſented himſelf unto him: and he fell on his neck, and wept on his neck a good while.

30 And

30 And Iſrael ſaid unto Joſeph, Now let me die, ſince I have ſeen thy face, becauſe thou *art* yet alive.

31 ¶ And Joſeph ſaid unto his brethren, and unto his fathers houſe, I will go up, and ſhew Pharaoh, and ſay unto him, My brethren, and my fathers houſe, which *were* in the land of Canaan, are come unto me:

32 And the men *are* ſhepherds, for their trade hath been to feed cattel, and they have brought their flocks and their herds, and all that they have.

33 And it ſhall come to paſs when Pharaoh ſhall call you, and ſhall ſay, What *is* your occupation?

34 That ye ſhall ſay, Thy ſervants trade hath been about cattel, from our youth, even until now, both we *and* alſo our fathers: that ye may dwell in the land of Goſhen; for every ſhepherd *is* an abomination unto the Egyptians.

Ver. 2. *And God ſpake unto Iſrael in the viſions of the night*, &c.] Scarce did Jacob ſet out for Egypt, when God appeared to him in the ſame place which the piety of Abraham had render'd famous. He there promiſed to preſerve him in ſafety through his journey to his ſon Joſeph, who, he aſſured him, ſhould put his hands upon his eyes. This was one of thoſe teſtimonies of affection and duty that were render'd to dying perſons by the ancients.

Ver. 8. *And theſe are the names of the children of Iſrael which came into Egypt*, &c.] Moſes mentions two numbers of ſouls in Jacob's family, excluſive of his daughters in law, *viz.* ſixty ſix, verſe 26. and ſeventy, verſe 27. He likewiſe reckons thirty three ſouls to Leah, including Dinah, verſe 15. and to Zilpah her hand-maid ſixteen, including Serah, Aſher's daughter, and the two ſons of Beriah, verſe 18. To make which reckonings agree with the fourteen of Rachel, verſe 22. and the two firſt ſums of ſixty ſix, and ſeventy; It is to be obſerved, firſt, that in the number ſixty ſix, Jacob is not reckoned, but only the ſouls that came out of his loins; but in the number of thirty three he ſeems included, elſe we ſhall find but thirty two. *Viz.* Leah's twenty nine ſons; two grandſons by Phares, and Dinah, in all thirty two: But that Jacob is included in this number, ſeems intimated by the eighth verſe of this chapter, in the words *Jacob and his ſons, viz.* his ſons by Leah. Accordingly Joſephus gives us a liſt of them, to the number of thirty two, including Dinah, yet ſums up thirty three, without acquainting us that he comprehends Jacob, tho' 'tis evident, by the account, that he does. This being premiſed, the whole account will ſtand thus.

Leah	33	including Jacob.
Zilpah	16	
Rachel	11	excluſive of Joſeph and his two ſons.
Bilhah	7	
	67.	

Out of which deduct Jacob, becauſe Moſes here only reckons thoſe who came out of his loins, and there will remain ſixty ſix.

To whom add, Jacob, Joſeph, Ephraim, and Manaſſeh; becauſe this ſecond reckoning comprehends all the ſouls of Jacob's family, in which caſe, he may be included, and the whole will amount to ſeventy ſouls. But if we reckon Serah, Aſher's daughter, as Joſephus has done, and, in all probability, Moſes too, ſince he mentions her in his liſt, we need not include Jacob in the number, for it will be ſeventy compleat without him.

St. Stephen, indeed, reckons the whole number of them ſeventy five, Acts vii. 14. which diſagrees with the Moſaic account, but it muſt be remembred, that the Apoſtles and firſt preachers of the Goſpel, made uſe of the ſeptuagint verſion, as being the only one then univerſally underſtood by the Jews; which verſion adds five more to Manaſſeh and Ephraim; namely, Machir, and Gilead, ſons of Manaſſeh; Sutalan, and Tuhan, ſons of Ephraim; and Eden, Sutalan's ſon. But beſides that, they differ from the Hebrew, by aſcribing eighteen, inſtead of fourteen deſcendants to Rachel: They likewiſe differ from themſelves; for fourteen, and the five whom they add, will make nineteen, and not eighteen. Some ancient fathers, thinking this knot inſoluble, have endeavour'd to form ſome myſteries out of it, but we need not be at any trouble to free the ſeptuagint verſion from error, ſince it differs, in ſo many inſtances, from the original. However, there is ſtill another rational method to account for this difference between St. Stephen's reckoning and that of Moſes, which is this. That of St. Stephen follows the firſt number of Moſes, *viz.* ſixty ſix; (out of which he excludes Jacob and Joſeph, and the two ſons of the latter) to whom he adds nine of their wives; for Judah's wife was already dead, and Benjamin is ſuppoſed to be ſtill unmarried, and Joſeph's wife out of the caſe. So that if we add theſe nine wives, who, tho' not of Jacob's blood, yet belonged to his family, and to Joſeph's kindred (which is the expreſſion uſed by St. Stephen) to the number of ſixty ſix, it will amount to ſeventy five.

Some ancient and modern writers have ſuppoſed, that all theſe grandſons were not born when Jacob went down into Egypt; but either ſoon after, or at leaſt during his life; for which reaſon they think, Moſes made no ſcruple to ſet them down with the reſt. So far are they from being of opinion, that Benjamin, for inſtance, had ten ſons, by that time, being but a little turned of thirty, that they think he was hardly married. The ſame thing they ſuppoſe of the two ſons of Phares, alledging, tho' falſly, that Phares was but one year old, at the departure of Jacob for Egypt. But all theſe ſuppoſitions are diametrically oppoſite to the ſacred text; and if Moſes muſt have reckoned all thoſe who were born in Egypt before Jacob's death, we ſee no reaſon, why he might not almoſt have enumerated ſome hundreds, as well as ſeventy; ſince they muſt have increaſed very faſt there, and married very young, elſe they could hardly have multiplied, from ſeventy, to upwards of ſix hundred thouſand, in the ſpace of two hundred and fifteen years, which was all the time of their continuance in Egypt. It will, therefore, be much more reaſonable to grant, according to the Moſaic account, that the two ſons of Phares were then born, tho' they were very young; for Phares, being begotten by Judah, in the 30th year of his age, might take a wife at 14 or 15, and ſo have two ſons before Jacob left Canaan. The ſame may be likewiſe ſaid of Benjamin, who might have ſeveral children, and two grand-children, at the age of thirty-one. There is, therefore, no reaſon to depart from the plain text of Moſes, to fall into more difficult ſuppoſitions, than any that are in his narrative.

Another difficulty, which is raiſed againſt this genealogical liſt, is the difference of the names here mentioned, and in other places of Scripture, where the ſame genealogy is rehearſed, as in 1 Chron. iv. 24. and likewiſe in the xxivth chapter of Numbers, but we have already obſerved, that it was very common for perſons to have two names in the ſcriptures, and to be called ſometimes by the one, and ſometimes by the other.

There are three particulars to be obſerved in the liſt which Moſes has given us in this chapter, namely, 1. That the wives are not ſet down in it, becauſe they were not deſcended from him, any more than his ſervants and ſlaves. 2. That he doth not ſet them down according to the order of their birth, as in other places, but mentions thoſe who were born of Leah, and her maid, and thoſe of Rachel and her maid. And, 3. That the number ſixty-ſix, in one part of the liſt, is only of the deſcendants who came out of Jacob's loins; and the number of ſeventy, is that of *all the ſouls*, which belonged to the *houſe of Jacob*; to which therefore Joſeph and his two ſons, and a granddaughter, named Serah, Aſher's daughter, muſt be added, in order to compleat the number of ſeventy.

Perhaps

Perhaps it will not be diſagreeable to our readers, to ſee the family of Jacob ranged into the following order.

A Liſt of Jacob's ſons and grandſons.

The ſons of Jacob, by LEAH, *with their ſons.*
Reuben; Hanoch, Phalluć, Hezron, Carmi.
Simeon; Jemuel, Jamin, Ohad, Jachin, Zohar, Shaul.
Levi; Gerſhon, Koath, Merari.
Judah; *Er, *Onan, Shelah, Pharez, Zerah.
Iſſachar; Tola, Phuvah, Job, Shimron.
Zebulun; Sered, Elon, Jahleel.

* *Theſe two died in Canaar.*

The ſons of Jacob, by ZILPAH, *with their ſons.*
Gad; Ziphion, Haggai, Shuni, Esbon, Eri, Arodi, Areli.
Aſher; Jimnah, Iſhuah, Iſui, Beriah, Serah, a daughter.

The ſons of Jacob, by BILHAH, *with their ſons.*
Dan; Huſhim.
Naphtali; Jahzeel, Guni, Jezer, Shillem.

The ſons of Pharez, Judah's ſon.
Hezron, Hamul.

The ſons of Beriah, Aſher's daughter.
Heber, Malchiel.

The ſon of Jacob, by RACHEL, *with his ſons.*
Benjamin; Belah, Becher, Aſhbol, Gera, Naaman, Ehi, Roſh, Muppim, Huppim, Ard.

In all, threeſcore and ſix, excluſive of Dinah, Jacob's daughter by Leah, and of Joſeph, and his two ſons Manaſſeh, and Ephraim, who being added to the number will increaſe it to ſeventy ſouls.

Ver. 29. *And Joſeph made ready his chariot, and went up to meet Iſrael his father, to Goſhen; and preſented himſelf unto him, and he fell on his neck, and wept on his neck a good while.*] The interview between the father and ſon was accompanied with a tenderneſs not to be expreſſed. Joſeph preſented himſelf to the venerable patriarch with all the humility that could be expected from a dutiful child; and as if he was more affected with his being the ſon of Jacob, than with the lofty titles of Father of Pharaoh, and Ruler of Egypt.

The Jews pretend, that Joſeph, aſſoon as he came in ſight of his father, took off the ornament of ſtate that he wore on his head, and threw aſide his robe of dignity, that Jacob might the better know him to be his ſon; but this, like many other of their conjectures, is without any foundation. Some difficulties, indeed, have ariſen, with reſpect to the proper conſtruction of the words, *and he fell on his neck*, &c. whether the pronoun *he* is to be referred to Jacob, or to Joſeph. Many of the Hebrew doctors think, that Joſeph fell on the neck of his father; and it muſt be confeſſed, that this conſtruction ſeems to correſpond beſt with the diſpoſition of the words in this period. But Junius, and ſome others, maintain, that it is more reaſonable to ſuppoſe, that Joſeph, making his obeyſance unto Jacob, aſſoon as he came near him, the old man, in a tranſport of joy, threw himſelf on his ſon's neck, and was ſo exceedingly affected by the agitations of his tender paſſions, that being unable to ſpeak, or recover himſelf, he continued weeping, for a long time, over his beloved ſon. This interpretation preſents us with a moſt moving image, and, as it is not inconſiſtent with the Moſaic text, we chuſe to adhere to it.

Ver. 31. *And Joſeph ſaid unto his brethren, and unto his father's houſe, I will go up*, &c.] We may reaſonably ſuppoſe, that ſome days were dedicated by Joſeph, to welcome, in the moſt agreeable manner, his father and family, and in appointing the order of their incampment; aſſigning paſtures for their cattle, and in other neceſſary proviſions, to render their preſent habitation commodious.

When all things requiſite were adjuſted, Joſeph inform'd his father, that it was time for him to go to Pharaoh, and acquaint him with their arrival, that as his majeſty had ſo kindly invited them into his dominions, and had ſo amply impowered him to do whatſoever he ſhould think proper for their welfare, ſo he might now give ſuch directions, as ſhould, to him, ſeem beſt, with reſpect to their being thoroughly ſettled in the land. He alſo inſtructed his brethren, as to the manner in which they ought to behave, when they ſhould be introduced into the preſence of Pharaoh, and obſerved to them, that it was requiſite for them to live in Egypt as they had done in Canaan, without interfering with the concerns of the people of the country. He then pointed out an expedient for their accompliſhment of this intention, without offending either the king or his ſubjects: And directed them to acquaint Pharaoh, that they were ſhepherds by profeſſion, and only verſed in paſtoral affairs, which would naturally diſpoſe the king to ſend them into the land of Goſhen. Shepherds and feeders of cattel being exceedingly deteſted by the Egyptians.

We have already, in our obſervations on the 32d verſe of the 43d chapter, repreſented the opinions of ſome commentators with reference to the deteſtation with which the Egyptians conſidered ſhepherds.

The irruption of the paſtors into Egypt, which, according to ſome expoſitors, was the ſource of the Egyptian abhorrence of all perſons of that profeſſion, is placed, by St. John Marſham, 157 years before the Exodus of the children of Iſrael. Perizonius, drawing a very circumſtantial parallel between what is recorded of the ſhepherds by Manetho, and what is ſaid of the obſcurity of the Iſraelites, the power and dignity of Joſeph, and the miraculous works of Moſes, which almoſt utterly deſtroy'd the country; upon the cloſe, pronounces the ſhepherds, ſo heinouſly ſpoken of, to have been the Iſraelites themſelves. The incomparable Sir Iſaac Newton makes the paſtors to have been the Canaanites who fled from Joſhua, and went into Afric, but in their flight ſeized on the kingdom of the lower Egypt, in the reign of Timaus, whom the ſame author calls Thamus, or Thammuz. Greaves, after a parallel drawn by him between the hiſtory of the ſhepherds and of the Iſraelites, which ſeems as natural and as plauſible as that of Perizonius, will by no means allow them to have been the ſame. The variety of theſe opinions concerning the time when the Hycſos, or king ſhepherds made their irruption, makes it very doubtful, whether the averſion conceived by the Egyptians againſt thoſe who exerciſed a paſtoral life in the time of Joſeph, ſprung from the depredations and conqueſts of thoſe Hycſos.

Gaulmin, in his notes upon the book called the life of Moſes, has more probably conjectured, that this hatred to ſhepherds, aroſe from their being generally addicted, in thoſe parts, to robbery, which render'd their courſe of life abominable to all civilized people. Bochart himſelf inclined to this opinion ſometime before his death, and confirms it in his Hierozoic, L. II. c. 44. p. i. where he alledges many proofs, that ſhepherds were anciently *furax hominum genus*, a thieviſh race of people, againſt which opinion there is but one exception of any weight; and this is taken from Aulus Gellius, who declares, Lib. XI. cap. 18. out of an ancient lawyer, That the old Egyptians held all manner of theſts to be lawful, and did not puniſh them. Diodorus Siculus likewiſe mentions this law, and adds, That they who intended to live by robbery, were to enter their names, and bring what they ſtole, immediately to the prieſt, with whom it was uſual to mulct the perſon robbed, a fourth part, which was given, by the prieſt, to the thief. All theſts were, by theſe means, diſcovered, and men were render'd more vigilant in the care of their effects. But this law cannot well be thought ſo ancient as the times of Joſeph. Or if it was, thoſe outlaws who robbed on the frontiers, were not included in it, any more than their neighbours, who were no leſs addicted to theft and rapine. Thoſe of Paleſtine, in particular, from whence Jacob came, appear, by what we read, 1 Chron. vii. 21, 22. to have been much addicted to robbery; for before this generation ended, the men of Gath ſlew ſeveral of the ſons of Ephraim, who himſelf was then living, *for they came down to take their cattle*, ſaith that ſacred hiſtorian, in the laſt cited place, that is, to get what plunder they could in Goſhen, where ſome of the Ephramites defending their cattle, were killed by the Philiſtines, to the great grief of their father. The Egyptians alſo are noted by Strabo, Lib. xvii. p. 787. to have lived, for the moſt part Νομαδικῶς καὶ ἀπέρως, after a ſharking and roving manner, by feeding cattle where they could find food for them. And that great geographer immediately adds Τοῖς Αἰγυπ-

Ἅπαντα τἀναντία συμβέβηκε, *all things were quite contrary with the Egyptians*, who were a more civilized people, inhabiting certain and known places; which ſhews that their manners were very different, and this circumſtance naturally created averſion in them to the people, who differ'd ſo extremely from them.

It looks like a very generous proceeding in Joſeph, not to conceal from Pharaoh, the quality of his family, tho' men of their profeſſion were in ſo much diſ-repute among the Egyptians. He, however, hoped they would diſtinguiſh themſelves from ſuch lawleſs ſhepherds, who had brought infamy upon the name; and that if they did not gain the love of the Egyptians, they would, at leaſt, be more ſecured in the favour of God, by not learning the evil manners, and ſuperſtitions of that people, which they would be guarded from, by having no converſation with them.

CHAP. XLVII.

1 *Joſeph preſenteth five of his brethren,* 7 *and his father before Pharaoh:* 11 *He giveth them habitation and maintenance:* 13 *He getteth all the Egyptians money,* 16 *their cattel,* 18 *their lands to Pharaoh:* 22 *The prieſts land was not bought:* 23 *He letteth the land to them for a fifth part.* 28 *Jacobs age:* 29 *He ſweareth Joſeph to bury him with his fathers.*

THEN Joſeph came and told Pharaoh, and ſaid, My father and my brethren, and their flocks, and their herds, and all that they have, are come out of the land of Canaan; and behold they *are* in the land of Goſhen.

2 And he took ſome of his brethren, *even* five men, and preſented them unto Pharaoh.

3 And Pharaoh ſaid unto his brethren, What *is* your occupation? And they ſaid unto Pharaoh, Thy ſervants *are* ſhepherds, both we *and* alſo our fathers.

4 They ſaid moreover unto Pharaoh, For to ſojourn in the land are we come: for thy ſervants have no paſture for their flocks, for the famine *is* ſore in the land of Canaan: now therefore, we pray thee, let thy ſervants dwell in the land of Goſhen.

5 And Pharaoh ſpake unto Joſeph, ſaying, Thy father and thy brethren are come unto thee:

6 The land of Egypt *is* before thee; in the beſt of the land make thy father and brethren to dwell, in the land of Goſhen let them dwell: and if thou knoweſt any man of activity amongſt them, then make them rulers over my cattel.

7 And Joſeph brought in Jacob his father, and ſet him before Pharaoh: and Jacob bleſſed Pharaoh.

8 And Pharaoh ſaid unto Jacob, how old *art* thou?

9 And Jacob ſaid unto Pharaoh, The days of the years of my pilgrimage *are* an hundred and thirty years: few and evil have the days of the years of my life been, and have not attained unto the days of the years of the life of my fathers in the days of their pilgrimage.

10 And Jacob bleſſed Pharaoh, and went out from before Pharaoh.

11 ¶ And Joſeph placed his father and his brethren, and gave them a poſſeſſion in the land of Egypt, in the beſt of the land, in the land of Rameſes, as Pharaoh had commanded.

12 And Joſeph nouriſhed his father, and his brethren, and all his fathers houſhold with bread, according to *their* families.

13 ¶ And *there was* no bread in all the land: for the famine *was* very ſore, ſo that the land of Egypt, and *all* the land of Canaan fainted by reaſon of the famine.

14 And Joſeph gathered up all the money that was found in the land of Egypt, and in the land of Canaan, for the corn which they bought: and Joſeph brought the money into Pharaohs houſe.

15 And when money failed in the land of Egypt, and in the land of Canaan, all the Egyptians came unto Joſeph, and ſaid, Give us bread: for why ſhould we die in thy preſence? For the money faileth.

16 And Joſeph ſaid, Give your cattel; and I will give you for your cattel, if money fail.

17 And they brought their cattel unto Joſeph: and Joſeph gave them bread *in exchange* for horſes, and for the flocks, and for the cattel of the herds, and for the aſſes: and he fed them with bread, for all their cattel, for that year.

18 When that year was ended, they came unto him the ſecond year, and ſaid unto him, We will not hide *it* from my lord, how that our money is ſpent, my lord alſo hath our herds of cattel; there is not ought left in the ſight of my lord, but our bodies and our lands.

19 Wherefore ſhall we die before thine eyes, both we and our land? Buy us and our land for bread, and we and our land will be ſervants unto Pharaoh: and give *us* ſeed, that we may live, and not die, that the land be not deſolate.

20 And Joſeph bought all the land of Egypt for Pharaoh; for the Egyptians ſold every man his field, becauſe the famine prevailed over them: ſo the land became Pharaohs.

21 And as for the people, he removed them to cities, from *one* end of the borders of Egypt, even to the *other* end thereof.

22 Only

22 Only the land of the prieſts bought he not: for the prieſts had a portion *aſſigned them* of Pharaoh, and did eat their portion which Pharaoh gave them; wherefore they ſold not their lands.

23 Then Joſeph ſaid unto the people, Behold, I have bought you this day, and your land for Pharaoh: lo *here is* ſeed for you, and ye ſhall ſow the land.

24 And it ſhall come to paſs in the increaſe, that you ſhall give the fifth *part* unto Pharaoh, and four parts ſhall be your own, for ſeed of the field, and for your food, and for them of your houſh-holds, and for food for your little ones.

25 And they ſaid, Thou haſt ſaved our lives: let us find grace in the ſight of my lord, and we will be Pharaohs ſervants.

26 And Joſeph made it a law over the land of Egypt unto this day, *that* Pharaoh ſhould have the fifth *part*; except the land of the prieſts only, *which* became not Pharaohs.

27 ¶ And Iſrael dwelt in the land of Egypt in the country of Goſhen; and they had poſſeſſions therein, and grew, and multiplied exceedingly.

28 And Jacob lived in the land of Egypt ſeventeen years: ſo the whole age of Jacob was an hundred forty and ſeven years.

29 And the time drew nigh that Iſrael muſt die: and he called his ſon Joſeph, and ſaid unto him, If now I have found grace in thy ſight, put, I pray thee, thy hand under my thigh, and deal kindly and truly with me; bury me not, I pray thee, in Egypt.

30 But I will lie with my fathers, and thou ſhalt carry me out of Egypt, and bury me in their burying place. And he ſaid I will do as thou haſt ſaid.

31 And he ſaid, Swear unto me: and he ſware unto him. And Iſrael bowed himſelf upon the beds head.

Ver. 2. *And he took ſome of his brethren, even five men, and preſented them to Pharaoh.*] The duty of Joſeph's high ſtation requiring his attendance at court, he returned thither, after he had ſettled the affairs of his father and brethren into ſome order; and he then preſented five of the latter to the king, who received them in a very gracious manner, and permitted them to reſide in the land of Goſhen, according to their requeſt, and at the ſame time directed Joſeph to prefer thoſe of them to be keepers of the royal cattle, as he ſhould find qualified for that ſtation. By which proceeding, the Egyptian monarch diſcovered a generous and grateful inclination to oblige his benefactor Joſeph, in every inſtance wherein either he or his relations could reaſonably deſire his favour.

Ver. 7. *And Joſeph brought in Jacob his father and ſet him before Pharaoh; and Jacob bleſſed Pharaoh.*] What noble and affecting images does this paſſage preſent to the imagination! Joſeph, the darling of the court of Egypt, introduces his venerable father to a great and generous monarch, who receives him with a majeſtic affability, and ſurveys with pleaſure the aged parent of Egypt's deliverer. The reverend old man, with a mixture of tranſport and reſpect, beholds the prince who had advanced his beloved ſon to the firſt dignities of the kingdom; his ſoul melts with the exſtacy of a father's joy and he bleſſes Pharaoh for the favours he had conferred upon his ſon.

Ver. 8, and 9. *And Pharaoh ſaid unto Jacob, how old art thou? And Jacob ſaid unto Pharaoh, the days of my pilgrimage are an hundred and thirty years: Few and evil have the days of the years of my life been, and have not attained unto the days of the years of the life of my fathers, in the days of their pilgrimage*] Pharaoh's queſtion was the natural effect of thoſe impreſſions that were created in him, by the venerable figure of Jacob; and it is impoſſible to be unaffected with the eaſtern ſolemnity of the patriarch's anſwer. When he declares, that *his days have been few and evil*, he ſeems to have ſpoken, partly with reference to the age of his father and grandfather, of whoſe years he then fell ſhort, as he likewiſe did, at the time of his death; and partly with reference to the ſeries of thoſe afflictions he had ſuſtain'd. Thoſe who have read his hiſtory with any attention cannot but be ſenſible, that he was continually exerciſed with calamities and croſſes. The diſagreement in his father's family, with Eſau, who was beloved by Iſaac; his own flight into Meſopotamia; the ſeverity of his ſervice there, under Laban, from whom he might juſtly have expected better treatment; The impoſition of Leah upon him, inſtead of Rachel; his flight from that country; the terrors that racked him before his interview with Eſau; the rape of Dinah; the inhuman ſlaughter of the Shechemites; the untimely death of his beloved Rachel, amidſt the pangs of labour; and finally the loſs of Joſeph, in whom he had placed moſt of his remaining happineſs; are certain teſtimonies, not only to the truth of his ſpeech to Pharaoh, but likewiſe to the general obſervation, that God, by beſtowing the bleſſing of his peculiar choice on the patriarchs, did not exempt them from the misfortunes incident to human life, but furniſhed them only with his grace to enable them to ſuffer their afflictions with patience, and to maintain a conſtant faith in the divine promiſes, with a ſteady reliance on the covenant made with their fathers.

Ver. 14. *And Joſeph gathered up all the money that was found in the land of Egypt, and in the land of Canaan, for the corn which they bought: And Joſeph brought the money into Pharaoh's houſe.*] Joſeph, in the years of plenty, had collected a ſufficient ſtock of corn, not only for Egypt, but to ſupply the neighbouring countries around: And in the years of famine, when he opened his ſtores, and ſold out his proviſion, he acquired immenſe riches for the king. The Egyptians purchaſed his corn for money, until all the money in the land of Egypt, and all that could be drawn out of Canaan, was depoſited in Pharaoh's treaſury; and they then exchanged their cattle for corn, until the king had purchaſed all thoſe. In the laſt place, they ſold their lands and poſſeſſions, ſo that, by Joſeph's conduct, Pharaoh became the ſole proprietor of the lands, cattle, and money of Egypt. There are two or three particulars very remarkable in Joſeph's management of this affair. 1. When the Egyptians had parted with all their money, cattle, and lands, ver. 15, 17, 18. and ſtill wanted ſuſtenance, they offered to become Pharaoh's ſervants, ver. 19. but Joſeph refuſed to accept of this propoſal. He ſeems to have a great and true inſight into things, and could not think, that he ſhould really advance his maſter's intereſt, by keeping his ſubjects in poverty and ſlavery. He was deſirous to eſtabliſh a ſufficient revenue for the occaſions of the crown, and, at the ſame time, to give the ſubjects a property of their own, as well to excite their induſtry to improve it, as to raiſe in them a ſenſe of duty and affection to the government that protected them in the ſecure enjoyment of it. For this reaſon, Joſeph returned back poſſeſſions to all the people, upon condition of their paying yearly the fifth part of the product of their lands, to their king for ever, ver. 24. 2. When he returned the lands back again to the people, he did not reinſtate each perſon in the poſſeſſion of his former property, but removed them

them from one end of Egypt to the other; ver. 21. wiſely foreſeeing, that few men would have ſo eaſy a ſenſe of their condition in the enjoyment of what had formerly been their own, without much taxation or burthen, but now received upon terms of diſadvantage, as they would have in poſſeſſion of what was never their own, tho' they held it upon the ſame conditions. 3. When Joſeph bought in the lands of Egypt for Pharaoh, he bought not the prieſt's lands, ver. 22. for they did eat their portion which Pharaoh gave them, and therefore ſold not their lands, and ſo, when afterwards the kingdom came to be taxed the fifth part, the prieſt's lands were exempted, becauſe they became not Pharaoh's, ver. 26.

Lord Shaftsbury makes the following remark upon this favourable treatment of the prieſts. "To what a height "of power the eſtabliſhed prieſthood was arrived even at "that time, may be conjectured hence; That *the crown* "(to ſpeak in a modern ſtyle) offered not to intermeddle "with the *Church-lands*; and that in this great revoluti- "on, nothing was attempted ſo much as by way of pur- "chaſe or exchange, in prejudice of this landed clergy; "the prime miniſter himſelf having joined his intereſt with "theirs, and entered by marriage into this alliance." *Characteriſt.* Vol 3. Miſcel. 1.

In anſwer to which it may be obſerved, 1. That the prieſts of Egypt were the heads of all the families in the land, not raiſed to be ſo by their prieſthood, but they became prieſts, becauſe they were originally perſons of the higheſt rank. They were reputed almoſt equal to the kings; conſulted upon all affairs of conſequence, and ſome of them, generally upon a vacancy, ſucceeded to the crown; and therefore it does not ſeem likely, that they ſhould want Joſeph's aſſiſtance to ſtrengthen their intereſt, or to obtain them any favour. 2. Whatever favour was ſhewn them, Moſes repreſents it as proceeding from the king, and not from Joſeph: The land of the prieſts bought he not [*ki chock le cohanim meeth Pharaoh*] *becauſe there was a decree for* (in favour of) *the prieſts from even Pharaoh*, as the paſſage in the 22d verſe might have been render'd, or we may tranſlate the words agreeably to our Engliſh verſion, *becauſe there was an appointment for the prieſts, from even Pharaoh, and they did eat their appointed or aſſigned portion, which Pharaoh gave them, wherefore they ſold not their lands:* Take the words either way, the favour to the prieſts proceeded from Pharaoh. It may perhaps be here asked, why Pharaoh, when he thought fit to leſſen the property of his common ſubjects, did not alſo attempt to reduce, in ſome meaſure, the exorbitant wealth of the prieſts, who, according to Diodorus Siculus, Lib. I. p. 96. were poſſeſſed of a third part of the whole land? To this we may anſwer, the Egyptian prieſts were obliged to provide all ſacrifices, and to bear all the charges of the national religion; and religion was, in thoſe days, a very great expence to them, who were to ſupply what was requiſite for the performance of its reſpective offices. The numerous ſacrifices that were appointed to be offered in thoſe times, could not be provided, nor the preparations and ceremonies in offering them, performed, without an extraordinary charge; and indeed at one ſo very great, that we find in countries, where the ſoil was not fruitful, and conſequently the people poor, they did not well know how to bear the burthen of Religion; and therefore Lycurgus, when he reformed the Lacedemonian ſtate, inſtituted the meaneſt and cheapeſt ſacrifices he could invent, that he might not render religion too expenſive for his people [*Plut. in vita Lycurg.*] Egypt, on the contrary, was a rich and fertile country, and, moſt probably, both king and people were deſirous of having the public religion appear with a ſuitable ſplendour: And we do not find, that even Ariſtotle could compute, that leſs than a fourth part of the lands of his republick, could ſuffice for theſe uſes; [Ariſt. de Repub. l. 7.] and ſuppoſe we ſhould allow them no more in Egypt, yet there would ſtill remain a difficulty; for the prieſts of Egypt, were the whole body of the nobility: They were the king's counſellors and aſſiſtants in all affairs that concerned the republick; they were joint agents with him, (ωσπερει in ſome things *(Diodor. Sic. ubi ſupra)* In ſome others, the king himſelf was to be directed and inſtructed by them; in theſe they are ſaid to be his εισηγηται και διδασκαλοι (*Diodor. Sic. ubi ſupra*) They were the profeſſors and cultivators of aſtronomy, an uſeful ſcience in that country, and without which agriculture itſelf could not have been properly conducted. They were the keepers of the public regiſters, memoirs, and chronicles of the kingdom; in a word, under the king, they were the magiſtrates, and filled all prime offices. And if we conſider them in ſome or other of theſe views, we may poſſibly find reaſon to allow, that Pharaoh might think they had not too much to ſupport the ſtations they were to act in, and for that reaſon, he ordered that they ſhould not be ſubject to any taxation.

Ver. 29. *And the time drew nigh, that Iſrael muſt die: And he called his ſon Joſeph, and ſaid unto him, if now I have found grace in thy ſight, put, I pray thee, thy hand under my thigh, and deal kindly and truly with me; bury me not, I pray thee, in Egypt.*] Tho' there be ſomething of a natural deſire in moſt men, to be buried in the place where their anceſtors lie, yet Jacob's averſion to have his remains depoſited in Egypt, ſeems to be more earneſt than ordinary, otherwiſe he would never have impoſed an oath upon his ſon Joſeph, nor charged all his ſons with his dying breath, nor to ſuffer that to be done. For he very well knew, that had his body been buried in Egypt, his poſterity, upon that very account, would have been too much wedded to the country, ever to attempt the acquiſition of the promiſed land; and therefore, to wean them from the thoughts of continuing in Egypt, and to fix their minds and affections in Canaan, he ordered his body to be conveyed thither, in teſtimony that he died in full perſuaſion of the truth of the promiſes, which were given to him, and his anceſtors: Nor was it inconvenient, that future generations, after their return into Canaan, ſhould have before their eyes the ſepulchre of their fore-fathers, for a record of their virtues, and an incitement to their imitation of them: But the ſtrongeſt motive of all, for Jacob's deſiring to be interred in Canaan (ſuppoſing that he foreknew, that the great Meſſiah was to live, and die, and riſe again with ſome others in that country) was, that he might be one of that bleſſed number: As it was indeed, an ancient tradition in the church, that, among thoſe who came out of their graves after our Lord's reſurrection, the patriarch Jacob was one.

Ver. 31. *And he ſaid ſwear unto me: And he ſware unto him. And Iſrael bowed himſelf on the beds head.*] Some expoſitors, preſuming, that this bowing was a religious action, will by no means have it directed to Joſeph, but to God only, for the aſſurance which Joſeph had given him, that he ſhould be buried according to his deſire. But if the original word muſt be tranſlated *bowed*, there is no need to make it an act of adoration, but only a common form of civility, with which a father might comply, without any diminution to his ſuperiority over his ſon. What led theſe expoſitors into this conception, was the verſion of the Septuagint, and the words of the Apoſtle to the Hebrews, where Jacob is ſaid (in alluſion as they ſuppoſe to this paſſage) to have *worſhipped on the top of his ſtaff*, Heb. xi. But the plain truth is, that the Apoſtle there ſpeaks of a different tranſaction, not of what Jacob did now, when Joſeph ſwore unto him, but of what he ſaid, when he bleſſed his other children: In the former caſe, he ſeems to have kept his bed: But, in the latter, to have a freſh ſupply of Spirits, and he then ſat upon his bed, tho' leaning perhaps upon his ſtaff. So that the Apoſtle's words are not taken from thoſe of Moſes, but are a reflection of his own, whereby he intimates the ſtrength of Jacob's faith, even when he was ſo weak, as not to be able to bow himſelf, and worſhip, without the help of his ſtaff. This clearly removes the difficulty, and reconciles Moſes and the Apoſtle very perfectly; but ſtill there ſeems to be a more compendious way of doing this; for ſince the word *Schacah*, which ſignifies, *to bow the body*, may, likewiſe be render'd *to lie*, or *fall down*, the moſt natural tranſlation ſeems to be, *he laid himſelf down on his pillow*, as is uſual for weak perſons, after they have ſat up a-while, to diſpatch ſome buſineſs.

CHAP.

CHAP. XLVIII.

1 Joſeph with his ſons viſiteth his ſick father: 2 Jacob ſtrengtheneth himſelf to bleſs them: 3 He repeateth the promiſe: 5 He taketh Ephraim and Manaſſeh as his own: 7 He telleth Joſeph of his mothers grave: 9 He bleſſeth Ephraim and Manaſſeh: 17 He preferreth the younger before the elder: 21 He propheſieth their return to Canaan.

AND it came to paſs after theſe things, that *one* told Joſeph, Behold, thy father *is* ſick: and he took with him his two ſons, Manaſſeh and Ephraim.

2 And *one* told Jacob, and ſaid, Behold, thy ſon Joſeph cometh unto thee: and Iſrael ſtrengthened himſelf, and ſat upon the bed.

3 And Jacob ſaid unto Joſeph, God almighty appeared unto me at Luz in the land of Canaan, and bleſſed me.

4 And ſaid unto me, Behold, I will make thee fruitful, and multiply thee, and I will make of thee a multitude of people, and will give this land to thy ſeed after thee, *for* an everlaſting poſſeſſion.

5 ¶ And now thy two ſons, Ephraim and Manaſſeh, which were born unto thee in the land of Egypt, before I came unto thee into Egypt, *are* mine: as Reuben and Simeon, they ſhall be mine.

6 And thy iſſue which thou begetteſt after them, ſhall be thine, *and* ſhall be called after the name of their brethren in their inheritance.

7 And as for me, when I came from Padan, Rachel died by me in the land of Canaan, in the way, when yet *there was* but a little way to come unto Ephrath: and I buried her there in the way of Ephrath, the ſame *is* Beth-lehem.

8 And Iſrael beheld Joſephs ſons, and ſaid, Who *are* theſe?

9 And Joſeph ſaid unto his father, They *are* my ſons, whom God hath given me in this *place:* And he ſaid, Bring them, I pray thee, unto me, and I will bleſs them.

10 (Now the eyes of Iſrael were dim for age, *ſo that* he could not ſee) And he brought them near unto him; and he kiſſed them, and embraced them.

11 And Iſrael ſaid unto Joſeph, I had not thought to ſee thy face: and lo, God hath ſhewed me alſo thy ſeed.

12 And Joſeph brought them out from between his knees, and he bowed himſelf with his face to the earth.

13 And Joſeph took them both, Ephraim in his right hand towards Iſraels left hand, and Manaſſeh in his left hand towards Iſraels right hand, and brought *them* near unto him.

14 And Iſrael ſtretched out his right hand, and laid *it* upon Ephraims head, who *was* the younger, and his left hand upon Manaſſehs head: guiding his hands wittingly; for Manaſſeh *was* the firſt-born.

15 ¶ And he bleſſed Joſeph, and ſaid, God, before whom my fathers Abraham and Iſaac did walk, the God which fed me all my life long unto this day.

16 The angel which redeemed me from all evil, bleſs the lads; and let my name be named on them, and the name of my fathers Abraham and Iſaac: and let them grow into a multitude in the midſt of the earth.

17 And when Joſeph ſaw that his father laid his right hand upon the head of Ephraim, it diſpleaſed him: and he held up his fathers hand, to remove it from Ephraims head unto Manaſſehs head.

18 And Joſeph ſaid unto his father, Not ſo, my father: for this *is* the firſt-born; put thy right hand upon his head.

19 And his father refuſed, and ſaid, I know *it*, my ſon, I know *it*; he alſo ſhall become a people, and he alſo ſhall be great: but truly his younger brother ſhall be greater than he, and his ſeed ſhall become a multitude of nations.

20 And he bleſſed them that day, ſaying, In thee ſhall Iſrael bleſs, ſaying, God make thee as Ephraim, and as Manaſſeh: and he ſet Ephraim before Manaſſeh.

21 And Iſrael ſaid unto Joſeph, Behold, I die; but God ſhall be with you, and bring you again unto the land of your fathers.

22 Moreover, I have given to thee one portion above thy brethren, which I took out of the hand of the Amorite with my ſword and with my bow.

Ver. 1. *And it came to paſs, after theſe things, that one told Joſeph, Behold thy father is ſick: and he took with him his two ſons, Manaſſeh and Ephraim.*] The important affairs of ſtate, which were under the direction of Joſeph, obliged him to ſhorten his viſit to his father, wherefore having quieted the mind of Iſrael, by the faithful promiſe he made of burying him, in the manner he himſelf directed, he took his leave, and returned to the duties of his high ſtation. But the ſtrength of the old patriarch declining now apace, his eye-ſight failing him, and every day adding to the number of his infirmities, it was not long before Joſeph was again called to attend him, becauſe he appeared to be in evident danger of a ſpeedy departure out of the world. Joſeph, therefore, taking with him his two ſons, went down a ſecond time into the land of Goſhen, being deſirous that his children might receive the bleſſing of their grand-father before his deceaſe, for he undoubtedly was acquainted with the nature and efficacy of paternal benediction, and muſt have heard, in particular, of the extraordinary bleſſing pronounced by Iſaac on Iſrael his father, tho' to the prejudice of Eſau, his elder brother, and in the hopes of ſharing which, we may naturally ſuppoſe Joſeph himſelf to have been educated.

Ver. 3. *And Jacob ſaid unto Joſeph, God Almighty appeared unto me at Luz,* &c.] The aged patriarch, hearing that his favourite ſon was come, ſummoned all his ſpirits together, and was ſo far revived, as to be able to ſit up in his bed; and addreſſing himſelf to him, ſpoke with ſuch

chearfulneſs, and in ſuch ſtrong and lively terms, as were far from having any ſimilitude to the dotage or weakneſs of a ſuperannuated and dying old man. He began with recapitulating all the glorious promiſes which God had formerly made to him, with relation to the numerous poſterity that was to ſpring from his loins, and by whom the land of Canaan was to be poſſeſſed and inhabited; and concluded with the death of his dear Rachel. As if he had ſaid, How tenderly I loved her, all my family can teſtify, but I intend to give this additional proof of my affection for her. You have two ſons born in a foreign country, and who, according to the uſual circumſtances of inheritance, ſhould have only the portion of grand-children, in the diviſion of the promiſed land; but I will do more for them, and they ſhall, from this day, be called by my name, be eſteemed my ſons, and receive a double lot, as heads of two diſtinct tribes, for they ſhall not be called the tribe of Joſeph, but the tribe of Ephraim and Manaſſeh.

Ver. 6. *And thy iſſue which thou begetteſt after them ſhall be thine, and ſhall be called after the name of their brethren in their inheritance.*] The ſons that may happen to be born to thee, after theſe thy two children, ſhall be entitled only to the portion of grand-children. There cannot well be any thing plainer, than the import of this paſſage, as related by Moſes Iſrael certainly intended to diſtinguiſh, more fully, his deſign in the diſpoſitions he had made, with regard to the ſons of Joſeph; and he declared that, tho' by adoption, he aſſumed them into the number of his own children; yet the ſons which Joſeph might afterwards beget, were not to expect any ſuch privilege or favour; but on the contrary, were to be eſteemed as the children of their brethren Ephraim and Manaſſeh, ſo that thoſe two tribes were to comprehend the whole poſterity of Joſeph. The Hebrews have fallen into many miſtakes on this head; ſome fancying, that the children, born afterwards to Joſeph, were excluded from any ſhare in the land of Canaan, whilſt others think, that thoſe mentioned in ſcripture, as the ſons of Ephraim and Manaſſeh, were really the ſons of Joſeph, and only comprehended under the tribes of Ephraim and Manaſſeh; neither of which notions have any foundation; the true meaning of the text being conditional, only if Joſeph ſhould afterwards have other children; but it does not follow from thence, that he really had any other than thoſe whom his father adopted. Whether Joſeph had any iſſue born after Iſrael's death, is not to be aſcertained from the ſacred ſcriptures; ſince, if he had, no mention is made of them, becauſe they were included in the houſholds of their brethren, according to Iſrael's deſire. So that it evidently appears, a double portion was intended for Joſeph's deſcendants, and no more.

Ver. 7. *And as for me, when I came from Padan, Rachel died by me, in the land of Canaan,* &c.] What Iſrael ſpake concerning the death and interment of Rachel, is ſo little connected with what the patriarch was before declaring to Joſeph, that commentators have been not a little embarraſſed, in their attempts to account for the mention of it here. Aben Ezra tells us, that Iſrael intended hereby to excuſe himſelf to his ſon, for not burying his mother in the cave Machpelah, becauſe ſhe died ſuddenly on the road; as fearing, on that reflection, that Joſeph might think it hard to attend his body from Egypt into Canaan, when he had neglected to carry that of Rachel from Ephrath to Mamre. Many Hebrew authors have followed this opinion, at leaſt with little alteration; and ſome other ſolutions have been offered, which, on examination, ſeem to have no probability in them. It is therefore more likely, that Iſrael intended to inſinuate the reaſon of transferring the double portion to Joſeph, from Rachel's ſudden death in child-bed; whereby being deprived of iſſue by his beloved wife; Iſrael, by adopting Ephraim and Manaſſeh, in ſome meaſure, increaſed her children, and repaired that loſs. He, at the ſame time, beſtowing the right of primogeniture, on the eldeſt ſon of her, who, if he had not been deceived by Laban, would have been his only wife. Taken in this ſenſe, it ſerves to explain and illuſtrate what went before, which is the reaſon why we prefer this interpretation to the reſt; ſince none of thoſe aſſign any means for reconciling the import of this paſſage with the current of the hiſtory, and with the ſpeech Iſrael is then ſuppoſed to be making to Joſeph his ſon.

Ver. 8. *And Iſrael beheld Joſeph's ſons, and ſaid, who are theſe?*] All this while Iſrael, whoſe ſight was much impaired, talked to Joſeph concerning his children, as if they had been abſent, but when he was made ſenſible that they ſtood before him, he rejoiced, and then ordered them to be brought near him, in order to his pronouncing his benediction upon them. Joſeph, in obedience to his father's command, placed his ſons between Iſrael's knees, and the affectionate old man then embraced them with the utmoſt tenderneſs, ſaying, at the ſame time to Joſeph, I deſpaired of ſeeing thy face any more, and lo! God, in his mercy hath ſhewed me thy ſeed alſo.

Ver. 14. *And Iſrael ſtretched out his right hand, and laid it upon Ephraim's head, who was the younger, and his left hand upon Manaſſeh's head: Guiding his hands wittingly; for Manaſſeh was the firſt born.*] Joſeph had placed his children in a poſition that correſponded with the order of their birth; that they might receive his father's bleſſing, but Iſrael croſſing his hands, laid his right, which carried with it an intimation of the preference, upon the younger, and his left upon the elder. In the hiſtory of the patriarchs Abraham, and Iſaac, we have ſeveral inſtances of the great efficacy of their prayers; their power in uttering God's purpoſes, and in manifeſting the future ſtate and condition of a people, even unto lateſt times. Joſeph therefore, whoſe genius was adapted to ſuch inquiries, might well be ſuppoſed to have had a clear idea of the paternal benediction, and conſequently he muſt have been very attentive to his father's expreſſions, and, indeed, every circumſtance of this tranſaction, proves he was ſo, and that all his thoughts were taken up in conſidering the prayer pronounced by his father. Previous to this, he had placed his ſons in that order, in which he deſired they might receive the bleſſing; for, knowing the dimneſs of Iſrael's ſight, he, by this proceeding, endeavoured to avoid any poſſibility of a miſtake, by leaving nothing for the old man to do, but to ſtretch his hands out directly forward. It may, perhaps, be inquired, how Joſeph came, after this precaution, to withdraw his eyes from Iſrael's poſture, before he ſaw his right hand laid, as he deſigned it, on Manaſſeh's head? But if we conſider how uſual it is for men to act with peculiar caution in the preliminaries to great affairs, and yet be guilty of overſight in the laſt, and moſt material paſſages, we need not be much ſurpriſed, eſpecially, if we obſerve alſo, how far an extraordinary providence interpoſed in this tranſaction; from whence a new inſtance was to ariſe of the freedom of God's gifts, which are not regulated by any laws that human wiſdom is privileged to adjuſt. The inſpired hiſtorian was careful to acquaint us, that the poſition of Iſrael's hands did not proceed from any deficiency of ſight, but from the internal diſpoſition of his mind, which, in concurrence with the impreſſions of the holy ſpirit, inclined him, notwithſtanding his infirmity, to find out Ephraim, and lay his right hand upon him, as he had predetermined; for in mentioning the two brothers, he had named Ephraim before Manaſſeh, ver. 5. And as this prophetic Teſtament of Iſrael, was a tranſaction of extraordinary importance, not only in regulating the right of the perſons concerned, and their poſterity, but alſo the recital of it by Moſes was intended by the Almighty, to be a ſtrong proof of the divine authority, of the facts related by the great hiſtorian. It appears therefore, by the context, that the conduct of Iſrael, on this occaſion, was the reſult of mature deliberation, and not a ſudden effect of the contingent circumſtances, then preſented to him.

Ver. 16. *The Angel which redeemed me from all evil, bleſs the lads,*] Many of the beſt commentators are of opinion, that this redeeming angel, was the bleſſed Saviour of the world, and the ſecond perſon in the moſt Holy Trinity. Others again, underſtand no more from this expreſſion, than that Iſrael meant an angel, by whoſe miniſtration he had been preſerved from imminent danger; this explication is indeed more accommodated to modern ſentiments, but we cannot think that circumſtance any proof of its being preferable to the other.

Ver. 18, 19. *And Joſeph ſaid unto his father, not ſo, my father: for this is the firſt-born; put thy right hand upon his head. And his father refuſed, and ſaid, I know it my ſon, I know it; he alſo ſhall become a people, and he alſo ſhall be great: but truly his younger brother ſhall be greater than he, and his ſeed ſhall become a multitude of nations.*]

Iſrael

Iſrael is here prophecying in direct terms, and refuſes to comply with his ſon Joſeph's deſire of bleſſing the firſt-born with his right hand: Informing him, at the ſame time, that it was not any miſtake in him, but that the will of God, which he was now declaring, had ſo directed him, and that he had not any power to alter or vary from it. We may properly obſerve on this occaſion, that as Moſes was an author very ſuccinct in his narrations, it may juſtly be ſuppoſed, that there is ſomething of weight and importance in every point on which he dwells, or is careful to repeat. An attentive and intelligent reader, therefore, cannot omit remarking, how diſtinctly he explains God's-rejecting the elder, in a multitude of inſtances; as in chooſing Abel rather than Cain; Abraham in preference to his brethren; Iſaac to Iſhmael; and Jacob to Eſau; Joſeph likewiſe is rendered ſuperior to many of his brethren, who were older than himſelf, and Ephraim is declared to be greater than Manaſſeh, who was born before him; doubtleſs to intimate, as we have already obſerved, the freedom and illimitation of God's gifts, and their being unattainable by the meer deſires of parents, in favour of particular children, how juſt and holy ſoever thoſe parents may have been. This Prophecy of Iſrael was exactly fulfilled, as we read in the firſt chapter of the book of Numbers, where it is related, that Moſes found of the Ephramites, fit for war, *forty thouſand and five hundred*, and of the Manaſſites only *thirty-two thouſand, and two hundred.* How they differed in other reſpects, in the particulars wherein Ephraim's poſterity had the ſuperiority, will be render'd evident in the courſe of this work.

Ver. 20. *And he bleſſed them that day, ſaying, In thee ſhall Iſrael bleſs, ſaying, God make thee as Ephraim, and as Manaſſeh, and he ſet Ephraim before Manaſſeh.*] Iſrael proceeded yet farther in his bleſſing, and turning to Joſeph, ſaid, *in theſe ſhall Iſrael bleſs*; as if he had ſaid, *Thy felicity ſhall be a proverb among my poſterity, and they ſhall ſay, God make thee as Ephraim, and as Manaſſeh, when they would bleſs one another.* The Targum of Jonathan informs us, that it was uſual for the Jews to pray for children, at their circumciſion, in this form, *God make thee happy as Ephraim, and as Manaſſeh.*

Ver. 22. *Moreover I have given to thee one portion above thy brethren, which I took out of the hand of the Amorite, with my ſword, and with my bow.*] Three queſtions naturally ariſe from this paſſage. Firſt, What this portion was, which Iſrael gave to Joſeph above his brethren? Secondly, How he could be ſaid to have acquired it by his ſword and bow? And thirdly, Who the people, ſtyled Amorites, were, from whom he took it. As to the firſt, we are of opinion, with the learned biſhop Patrick, that Iſrael doth not mean the city of Shechem, which his ſons took unjuſtly and cruelly, (and not from the Amorites, but the Hivites) without his knowledge, and contrary to his will: But that piece of land, which he bought of Hamor, father of Shechem; and this donation to Joſeph, ſeems to be the reaſon why that patriarch was himſelf buried there, as in his own ground given him by his father, and not in the cave of Macphelah. With reſpect to the ſecond queſtion, how he could be ſaid to have acquired it by his ſword and his bow, (which comprehended all inſtruments of war) ſince he purchaſed it for an hundred pieces of ſilver of Hamor the Hivite? It may be ſuppoſed, that he recovered it from the Amorites, who had ſeized on it, after his removal to another part of Canaan; and would not reſtore it, without military compulſion. We read nothing, indeed, in the Moſaic hiſtory, either of their invading his poſſeſſions, or their expulſion from thence. But the Scripture relates many things to have been done, without mentioning the circumſtances of time and place: And when Iſrael ſays he took this portion out of the hand of the Amorite, it ſeems natural to think it was his own property, before that action; for it cannot be ſuppoſed, that he himſelf would diveſt other perſons of their rights, when he was ſo offended with his own ſons, for their violent proceedings and depredations in Shechem. Nor could an acquiſition unjuſtly wreſted from another, be a proper preſent for Iſrael to offer Joſeph, when he was bleſſing him and his children with ſo much ſolemnity. The third queſtion, is already explained in our ſolution of the ſecond.

CHAP. XLIX.

1 *Jacob calleth his ſons to bleſs them:* 3 *Their bleſſing in particular:* 29 *He chargeth them about his burial:* 33 *He dieth.*

AND Jacob called unto his ſons, and ſaid, Gather yourſelves together, that I may tell you *that* which ſhall befall you in the laſt days.

2 Gather yourſelves together, and hear, ye ſons of Jacob; and hearken unto Iſrael your father.

3 ¶ Reuben, thou *art* my firſt-born, my might, and the beginning of my ſtrength, the excellency of dignity, and the excellency of power.

4 Unſtable as water, thou ſhalt not excel, becauſe thou wenteſt up to thy fathers bed: then defiledſt thou *it*; he went up to my couch.

5 ¶ Simeon and Levi *are* brethren: inſtruments of cruelty *are in* their habitations.

6 O my ſoul, come not thou into their ſecret; unto their aſſembly, mine honour, be not thou united: for in their anger they ſlew a man, and in their ſelf-will they digged down a wall.

7 Curſed *be* their anger, for *it was* fierce; and their wrath, for it was cruel: I will divide them in Jacob, and ſcatter them in Iſrael.

8 ¶ Judah, thou *art he* whom thy brethren ſhall praiſe; thy hand *ſhall be* in the neck of thine enemies: thy fathers children ſhall bow down before thee.

9 Judah *is* a lions whelp; from the prey, my ſon, thou art gone up: he ſtooped down, he couched as a lion, and as an old lion; who ſhall rouſe him up?

10 The ſceptre ſhall not depart from Judah, nor a law-giver from between his feet, until Shiloh come, and unto him *ſhall* the gathering of the people *be.*

11 Binding his fole unto the vine, and his aſs's colt unto the choice vine; he waſhed his garments in wine, and his clothes in the blood of grapes.

12 His eyes *ſhall be* red with wine, and his teeth white with milk.

13 ¶ Zebulun ſhall dwell at the haven of the ſea: and he *ſhall be* for an haven of ſhips; and his border *ſhall be* unto Zidon.

14 ¶ Iſſachar *is* a ſtrong aſs, couching down between two burdens.

15 And he ſaw that reſt *was* good, and the land that *it was* pleaſant; and bowed his

his ſhoulder to bear, and became a ſervant unto tribute.

16 ¶ Dan ſhall judge his people, as one of the tribes of Iſrael.

17 Dan ſhall be a ſerpent by the way, an adder in the path; that biteth the horſe-heels, ſo that his rider ſhall fall backward.

18 I have waited for thy ſalvation, O LORD.

19 ¶ Gad, a troop ſhall overcome him: but he ſhall overcome at the laſt.

20 ¶ Out of Aſher his bread *ſhall be* fat, and he ſhall yield royal dainties.

21 ¶ Naphtali *is* a hind let looſe: he giveth goodly words.

22 ¶ Joſeph *is* a fruitful bough, *even* a fruitful bough by a well; *whoſe* branches run over the wall.

23 The archers have ſorely grieved him, and ſhot *at him*, and hated him.

24 But his bow abode in ſtrength, and the arms of his hands were made ſtong, by the hands of the mighty *God* of Jacob: from thence *is* the ſhepherd, the ſtone of Iſrael.

25 *Even* by the God of thy father who ſhall help thee, and by the Almighty, who ſhall bleſs thee with bleſſings of heaven above, bleſſings of the deep that lieth under, bleſſings of the breaſts, and of the womb.

26 The bleſſings of thy father have prevailed above the bleſſings of my progenitors, unto the utmoſt bound of the everlaſting hills; they ſhall be on the head of Joſeph, and on the crown of the head of him that was ſeparate from his brethren.

27 ¶ Benjamin ſhall ravin *as* a wolf: in the morning he ſhall devour the prey, and at night he ſhall divide the ſpoil.

28 ¶ All theſe *are* the twelve tribes of Iſrael: and this *is it* that their father ſpake unto them, and bleſſed them; every one according to his bleſſing he bleſſed them.

29 And he charged them, and ſaid unto them, I am to be gathered unto my people: bury me with my fathers, in the cave that *is* in the field of Ephron the Hittite,

30 In the cave that *is* in the field of Machpelah, which *is* before Mamre, in the land of Canaan, which Abraham bought with the field of Ephon the Hittite, for a poſſeſſion of a burying-place.

31 (There they buried Abraham and Sarah his wife, there they buried Iſaac and Rebekah his wife, and there I buried Leah)

32 The purchaſe of the field and of the cave that *is* therein, *was* from the children of Heth.

33 And when Jacob had made an end of commanding his ſons, he gathered up his feet into the bed, and yielded up the ghoſt, and was gathered unto his people.

Ver. 1. *And Jacob called unto his ſons, and ſaid, gather yourſelves together, that I may tell you that which ſhall befall you, in the laſt days.*] Jacob, having now exhauſted his ſpirits, and finding his death approaching, reſolved to conſecrate his few remaining hours in foretelling to his ſons, whom he had gathered about him, what ſhould happen to them in the latter days; and as no prophecy was ever more punctually fulfilled than this, we ſhall endeavour to repreſent it to our readers, in a more familiar and intelligible ſtile, than we have it in our verſion, and without departing from the ſenſe of the original; and where any difficulty ariſes in our way, we ſhall offer thoſe explanations as ſeem moſt ſatisfactory. It will not be improper to premiſe, that what Jacob pronounced, or rather propheſied, concerning his ſons, is not ſo much to be underſtood as foretold of them, as of their tribes; nor what ſhould immediately happen to them, but what was not to have its completion till ſome time, at leaſt, after their entrance to the promiſed land. When he ſays, for inſtance, that Zebulun ſhall dwell along the ſea coaſts; or that Naphtali is a well ſpread tree, yielding graſts and fair branches; it is plain that he means by the firſt, that the lot of the tribe of Zebulun, ſhould be by the ſea-ſide, and by the laſt, that the Naphtalites ſhould prove, in time, very powerful and numerous. This is what the event has fully verified, and what will be further proved, in the ſequel of theſe annotations. The good old Patriarch, after a moſt pathetick preface to engage the deepeſt attention of his ſons, began with the firſt born in the following manner, which entirely correſponds with the Hebrew, tho' it differs in ſome reſpects, from our Engliſh tranſlation.

Ver. 3, 4. "Reuben thou art my firſt born, and wert once "the firſt-fruits of my might and my ſtrength, and, as ſuch, "thou wert intitled to the right of primogeniture, the "beſt portion in thy inheritance; to the dignity of the "prieſthood, and the ſupreme authority over thy brethren: But all theſe prerogatives, like the unſtable "waters, that paſs by, and return no more, are gone "from thee; becauſe thou, little regarding the ſacredneſs of thy father's bed, didſt defile it, and alienate it "from me, for which crime, tho' thou doſt continue ſtill "to be a tribe in Iſrael, yet thou ſhall be far inferior to "the reſt of thy brethren, either in number, wealth, or "ſtrength.

It is evident by the ſequel of the Jewiſh hiſtory, that, the tribe of Reuben continued in obſcurity, and without any of the marks of diſtinction, which uſed to be annexed to the right of primogeniture; ſuch as a double portion, ſupreme authority, and the prieſthood. Accordingly, the Jewiſh expoſitors, eſpecially the Bereſhith Rabbah, or large comment on Geneſis, tell us, that he fell from a three-fold dignity, *viz.* primogeniture, prieſthood, and Royalty. But becauſe thou art fallen, continues the commentator, thy primogeniture is given to Joſeph (who accordingly had two portions alloted to him) the prieſthood to Levi, and the ſcepter to Judah. And where it is ſaid of this laſt, *thy brethren ſhall praiſe thee*, he paraphraſes it thus: Thy brethren ſhall be called by thy name, that is, they will not ſay I am a Reubenite, or a Simeonite, but a Jew.

Ver. 5, 6, 7. "Simeon or Levi, might have ſucceeded "to the right of primogeniture, of which their brother's "inceſt has juſtly depriv'd him, had they not proved "ſuch inſtruments of treacherous cruelty. May my "ſoul be for ever preſerved from ſuch bloody councils, "and mine honour unſtained with their horrid guilt: "For the fierceneſs of their anger hurried them to commit murder, and the impetuoſity of their fury made "them break through all obſtacles that oppoſed them.

"Curſed

" Curſed be their fury, for it was violent, and their " malice, for it was inhuman. This cruel diſpoſition of " their's obliges me to divide their tribes, that they may " never be rejoin'd in Iſrael."

Theſe words of Iſrael imply a double diſperſion, *viz.* of the two tribes from each other, and of their interſperſion among the reſt. Levi, accordingly, had no inheritance among his brethren, in the land of Canaan, but had a certain number of cities aſſigned to him in every tribe. As for that of Simeon, it had properly but a portion of Judah's inheritance, if we except ſome few places, which they acquired upon mount Seir, and in the wilds of the valley of Gedor. 1 Chron. iv. 39, 40.

Thus far the good old Patriarch had performed a ſevere and ungrateful task, and his prophecy againſt thoſe two tribes was exactly verified in due time, as we have already made it evident. Then caſting his eyes on Judah, with a joy equal to the indignation he had expreſſed againſt his other brethren, he addreſſed himſelf to him thus.

Ver. 8, 9, 10, 11, 12. " Judah, thy name ſignifies " praiſe, and accordingly thou ſhalt have the praiſe of all " thy brethren: They ſhall fall proſtrate before thee, as " before their king and ſovereign, and thine enemies ſhall " be compelled to ſubmit their necks to thy yoke. " Like a young lion ſhall my ſon fall upon his prey, " and like an old lion, ready to ruſh upon it; who " ſhall dare to rouſe him up? The ſcepter ſhall not " depart from Judah, nor the lawgiver from between " his feet, until Shiloh come, and the people be ga- " thered unto him. His portion ſhall abound with ſuch " fertile vineyards, fruitful trees, and paſture grounds, " that he ſhall tie his aſs to the vine and palm tree, " and waſh his garments in the juice of the grape, and " his teeth with the milk of his kine."

The ſenſe as well as completion of this noble prophecy, being very much diſputed between the Jews and us, we have endeavoured to render the latter part of the tenth verſe more agreeably to the original, which, in its plain and obvious ſenſe, affirms, that the ſcepter ſhall not depart from Judah till Shiloh was come, and till the nations were gathered unto, or brought to his obedience. This verſion is more effectually proved by the event, for the Jews did not loſe their ſcepter, or *Sanhedrim*, which was their *Bethdin*, or higheſt court of judicature and ſupreme legiſlative power, till the Heathens became converts to Chriſtianity, of whom Cornelius was the firſt, Acts x. And the Jews themſelves own, that this ſupreme court did ſtill ſubſiſt from the time of Moſes the founder of it, to the deſtruction of Jeruſalem by the Romans. They likewiſe own, that the word *Sheveth*, which we tranſlate *ſcepter*, doth not always ſignify the royal power, but ſometimes only the legiſlative. The latter Jews, therefore, finding themſelves embarraſſed by this prophecy, rather than allow the received interpretation of the ancients, which is agreeable to ours, have fallen into a variety of abſurd notions, which they are not aſhamed to defend with a zeal peculiar to them. Thus ſome will have the meaning of this paſſage to be, that the Meſſiah ſhall not come, till Shiloh, the place ſo called, be deſtroyed, or the Jewiſh monarchy be at an end. Others by *Sheveth*, underſtand a tribe, which that word alſo ſignifies, and think the meaning to be, that Judah ſhould not ceaſe to be a tribe, till the coming of the Meſſiah, in which they have been alſo followed by ſome Chriſtians; becauſe that tribe did viſibly ſubſiſt, as ſuch, till the deſtruction of Jeruſalem; but ſo did that of Levi. However, many of our modern Jews obſtinately adhere to this ſenſe, and ſcruple not to affirm, that it has ſubſiſted, not only to that time, but even to this very day, pure and unmixed. Others add, that it retains ſtill a kind of ſcepter, or royal power, beyond the river Euphrates; and that the Naſſi, or head of it, is a prince lineally deſcended from Judah, whoſe ſplendor, dignity, and power over his own tribe, is little inferior to that of a king: But *credat Judæus*. 'Tis certain, we have only their bare word for this imaginary kingdom.

As to the word *Shiloh*, tho' it be almoſt univerſally own'd to mean the Meſſiah, yet, as to its original ſignification, there is no ſmall diſagreement. St. Jerome reads it *Shaloach*, from *Shalach*, to ſend; others from *Shalah*, to be peaceable; and underſtand by *Shiloh*, a peace-maker. Le Clerc takes the word *Shiloh* to ſignify *the end*, and the ſenſe of the words to be, that from the time the ſcepter comes into the tribe of Judah, it will continue in it till that tribe be at an end; but his opinion has been lately confuted, by Monſ. Saurin, in an elaborate diſcourſe on that ſubject. Another modern author tells us, that it ought to be derived from *Shulah*, to fatigue, be tired, or ſuffer; and to be applied to the ſufferings of the Meſſiah: But, the moſt probable ſenſe of the word, if the change of a letter be allow'd, will be that of the Septuagint, Onkelos, and ſome others, who read it *Shelo*, that is, *he to whom it belongs*, the Hebrew letters *vau* and *he* being often interchanged in the ſacred books. The ſenſe therefore will be plainly this, that the ſcepter, or legiſlative power, ſhall not depart from, but be depoſited in the tribe of Judah, until the right owner, or he, *Shelo*, to whom it of right belongs, has made his appearance in the world. This ſenſe ſeems the moſt eaſy, natural, and agreeable to the original, as well as the moſt applicable to Chriſt, the king of kings.

Judah's lot did exactly anſwer the prediction of fruitfulneſs and plenty, intimated in the 11th and 12th verſes. It was a fertile land, full of vineyards, fruit-trees, and noble paſture-ground for cattle. It was in this tribe, that the valley of Eſhcol, or the *brook of the grape*, was; a bunch of which was brought by two of the ſpies, whom Moſes ſent to ſearch the land, as a ſpecimen of the richneſs of that ſoil: Here was likewiſe the brook, or torrent of that name, along whoſe banks were the moſt delicious paſture-grounds; and ſome travellers aſſure us, that there are ſtill very large grapes to be met with in the valley of Hebron, which probably may be that, along which the torrent runs.

Ver. 13. " Zebulun's dwellings ſhall ſpread themſelves " along the borders of the ſea, and he ſhall ſtretch the " number of his commodious havens as far as the city of " Zidon."

Zebulun is mentioned next, tho' Iſſachar was elder than him, for which no certain reaſon can be aſſigned, unleſs we ſuppoſe, that the patriarch had a prophetic eye to the lot that was to fall to Zebulun, which was, in time, to become famous for being the chief dwelling of the Meſſiah; for Nazareth and Capernaum were in that tribe, and himſelf was denominated a Nazarene, from the firſt of theſe cities; but this is only a conjecture. Certain it is, however, that if Jacob had been preſent at the diviſion of the promiſed land, he could hardly have given a more exact deſcription of Zebulun's lot than he did then, above two hundred and fifty years before it was aſſigned to his tribe, for it extended from the Mediterranean, on the weſt, to the lake of Genezareth, on the eaſt.

Ver. 14, 15. " Iſſachar; like a ſtrong, but indolent aſs, " will chuſe to carry burdens, in the midſt of his brethren, " rather than be deprived of his beloved eaſe, in the plea- " ſant land of his inheritance, and will prefer ſervitude " and tribute, before the fatigues of war and con- " queſt."

No leſs wonderful and exact was Iſrael, in the deſcription of Iſſachar's tribe, and the lot that fell to it. The Chaldee paraphraſt, who is alſo followed by the generality of Jewiſh Rabbies, gives a quite different turn to this prophecy: They read it thus; Iſſachar, finding that his lot is fallen in a fertile land, ſhall ſubdue the inhabitants of it, and bring them under tribute; but the firſt ſenſe is more agreeable to the original, and verified by the event; for that tribe had the richeſt and moſt fertile ſpot in all the land of Canaan, but was often infeſted and ſubjected by ſtrangers, eſpecially in the time of the judges.

From the ſix ſons of Leah, Iſrael paſſes to thoſe of Bilhah, Rachel's maid, and begins with intimating, that the ſons of the handmaids ſhould have the ſame privilege with thoſe of their miſtreſſes, and be heads and judges of their own tribes. Then alluding to the name of *Dan*, a judge, he declares, ver. 16. that " Dan ſhould judge his people," that is, his own tribe, like the reſt of the twelve, and then adds, " like a ſerpent hid in the highway, or a viper in " the ſand, which doth not openly aſſault its enemy, but " bites him by the heel, ſo Dan ſhould overcome more by " policy and ſtratagem, than by valour and open force."

The word *nachaſh*, in the original, ſignifies a ſerpent in general, which having no ſuch qualities as are here deſcribed, the Septuagint have tranſlated it by the word *ce-*

raſtes, which is a kind of ſerpent, ſo called, from his having two fleſhy horns; its inſtinct is to hide itſelf in the ſand, and, by faſtening on the horſe's heel, to make him overthrow his rider. The Jews think, that this prophecy was more particularly fulfilled, when Sampſon, who was of that tribe, pulled down the large building, which cruſhed him and the Philiſtines to death. Others, both Jews and Chriſtians, ſuppoſe, that Iſrael deſigned to intimate by it, that, tho' Dan's tribe was but ſmall, he having had but one ſon, yet it ſhould produce one of the moſt famous judges of all Iſrael: As for thoſe who apply this prophecy to Antichriſt, as if he was to come out of that tribe, becauſe it is omitted, in the Apocalypſe, in the liſt of the tribes that were ſealed, they are ſcarce worth confuting, ſince they may as well fetch him out of that of Simeon, which Moſes omits when he bleſſes the reſt. Beſide, Iſrael pronounces theſe words as a bleſſing, not as a curſe, to Dan, whoſe tribe, moreover, was diſperſed, if not extinguiſhed, a thouſand years before Antichriſt appeared in the world, if he has yet at all.

Here the prophetic Patriarch breaks out into an ejaculation, *I wait for thy ſalvation, O Lord.* The meaning of which ſeems to be this, that whether his poſterity were preſerved by their valour or policy; whether they owed their ſucceſs to the drawn ſword of Judah, or the hidden ſnares of Dan; yet their ſafety and happineſs did chiefly depend on the gracious promiſes of God, on whom alone he did rely. Others think, however, that Iſrael foreſeeing, either the grievous oppreſſions which that tribe was to labour under, as it actually did from the Amorites, from which nothing but a miracle could ſave them, or elſe foreſeeing their defection from the true worſhip of God, that tribe being the firſt that eſtabliſhed the public worſhip of idols, did breathe out this ſhort prayer for their deliverance. However, it is not improbable, that Iſrael might have a much higher view than any of theſe, and that his comparing Dan to a viper, might bring into his mind that univerſal ſalvation which was to be wrought by the ſeed of the woman, which was to bruiſe the ſerpent's head, and to have his heel bruiſed by it.

Gad, continued he, ver. 19. "ſhall be often infeſted by "bands of robbers and plunderers, but he ſhall conquer "them at laſt."

What was propheſied of Gad, was likewiſe exactly accompliſhed. His lot was laid out on the other ſide of Jordan, where he was continually expoſed to the incurſions of the plundering Arabs, but, by the conſtant watchfulneſs and bravery of that tribe, they were not only prevented, but ſometimes alſo caught and plundered in their turn by the Gadites. Others, indeed, underſtand it quite otherwiſe; and it muſt be owned, that the original is ſomewhat obſcure in this place: They read it thus; Gad, being girded for the battle, ſhall lead an army, and bring it back victorious; which they apply to Jephtha, who is thought to have been of that tribe; but as this ſenſe is rather too forced, others read it, Gad armed ſhall fight at the head of all Iſrael; which they think was, in ſome meaſure, verified, when, having received their portion on one ſide Jordan, they offered likewiſe to go and help their brethren on the other ſide, to conquer theirs. But as this ſeems to be a ſtrain'd interpretation, we therefore preſer the firſt reading, and think that the prophecy refers chiefly to the continual conflicts the Gadites had with the Hagarenes, that is, with Nephiſh, Jetur, and Nodab, whom they at length overcame, and took from them, in one battle, fifty thouſand camels, two hundred and fifty thouſand ſheep, and an hundred thouſand men priſoners, 1 Chron. v. 20, 21. This ſenſe is likewiſe more agreeable to the character which Moſes gives of that tribe, for he compares it to a lion that leapeth upon his prey.

Ver. 20. "Aſher's portion ſhall make him happy; it "ſhall abound with excellent corn and oil; the bread and "dainty meats that ſhall be made of them, ſhall be fit for "a king's table."

The bleſſing predicted to Aſher, is capable of a double conſtruction, both of which were verified by the event. Namely, either that his country ſhould be the moſt fertile, and produce the nobleſt corn in the whole land of Paleſtine, which it actually did; or elſe, that it ſhould abound with the fineſt, and moſt delicious oil, which his allotment was alſo remarkable for, inſomuch that its oil was the moſt celebrated of all Canaan, as ſhall be ſhewn in the ſequel: For which reaſon we have choſen to expreſs the prophecy, relating to this tribe, in ſuch terms as intimate the two excellencies of that noble ſoil, rather than to confine the ſenſe to either particular.

Ver. 21. "Naphtali is like a large tree well ſpread, or "having grafts, which ſhoot out pleaſant branches." Or, according to our Engliſh verſion, Naphtali, like a hind newly eſcaped, or let looſe, ſhall excel his brethren in ſwiftneſs, and be remarkable for the ſweetneſs of his eloquence.

We have alſo exhibited this prophecy, in both the ſenſes of which the original is capable; but as that of our tranſlators tends a little to the unintelligible, we have endeavoured to render the meaning of it more evident: tho' the reading in our Engliſh Bible be moſt generally received, both ancient and modern expoſitors, and the firſt part applied to Barak's overthrowing Siſera, and the latter to the admirable ſtrains which Deborah and he ſang in the noble hymn of triumph which was compoſed on that occaſion, [Judg. iv. and v. throughout] yet as we have obſerved, that Jacob's bleſſings have a more general ſcope, we preſer the firſt reading, which compares him to a luxuriant oak, and is agreeable to the original, and is more exactly verified by the event; for no tribe multiplied ſo wonderfully as this of Naphtali, who had but four ſons when he came into Egypt; yet could muſter upwards of fifty-three thouſand men fit to bear arms, Numb. i. 43. when they came out of it, that is, in leſs than two hundred and twenty years. Thoſe who object againſt tranſlating the Hebrew *Ailah, a great tree*, becauſe it is contrary to the Mazorah's punctuation, may find that verſion juſtified by the learned Bochart, and *le Scene*, as well as that of the whole verſe, which is agreeable to the Septuagint, Chaldee, and Arabic verſions.

Verſes 22, 23, 24, 25, 26. "Joſeph, ſays the good "old patriarch, ſhall increaſe more and more. His beauty "attracted the eyes of Damſels; the daughters ran upon "the walls to ſee him. Or, agreeably to our verſion, *he "ſhall* multiply like a fruitful bough, planted by a well "ſide, whoſe branches run up and ſpread againſt the wall."

The original has *Ben porath*; which, if derived from the root *Para, he has fructified*, the ſenſe will be, *Joſeph is a fruitful ſon*; and then the word *Banoth, daughters*, muſt be underſtood figuratively of the branches that ſhoot along the wall; but we rather chooſe to derive the word from *Paar, to make*, or *be beautiful*, the *Aleph* being quieſcent in *Holem*, as the Hebrew grammarians ſpeak; and then the literal ſenſe will be, *Joſeph is a ſon of beauty*, in conſequence of which, *the daughters* ran upon the walls to ſee him, and this reading has, by far, the moſt advocates.

"Men, armed with the poiſoned darts of rancour and "envy (meaning *his brethren*) have been exceeding injurious to him; his deſtruction would have been inevitable, "had not the Almighty, in whom he truſted, proved his "ſtrong ſhield and defence, broken his bonds from off his "arms, and brought him out of priſon, to be a father and "protector to the houſe of Iſrael."

Our Engliſh verſion and ſome others render the latter part of the above paſſage thus; *But his bow abode in ſtrength, and the arms of his hands were made ſtrong.* But this interpretation is ſomething forced, and the literal ſenſe is this; but he continued in the ſtrength of his bow; and the hands of his arms (not weapons, but the arms of his body) were (not ſtrengthened, as it is there rendered, but) *ſcattered*, or *expanded*, which, therefore, may be more applicable to his ſetters, in which ſenſe the Septuagint, Vulgate, Chaldee, &c. have taken it. The ſame word *ſho*, occurs in the firſt verſe of the 68th Pſalm; let God ariſe and let his enemies be *ſcattered*; it is therefore rightly rendered there, and it would have been very incongruous to have ſaid, Let his enemies be *ſtrengthened*; that verſe contains the very words which Moſes and the Iſraelites uttered, whenever the ark was taken up, before they removed from one place to another: To which may be added, that the verb *Phos*, has ſeldom any other ſignification than that we have given it, which however we ſubmit to the learned reader.

"For this, the Lord, even the God of thy father, ſhall "bleſs thee with the dew of heaven, and with the fatneſs "of the earth; with the fruit of the womb, a numerous "poſterity; the fruit of the breaſt, and plenty of all ſorts "of cattle. May all the bleſſings promiſed to me, and to "my fore-fathers, be doubled upon Joſeph's head, even "upon his crowned head; may they out-top and out-

"ſtretch

" ſtretch the everlaſting mountains, and prove him more " fruitful and durable than thoſe."

With reſpect to the expreſſion, *even upon his crowned head*, we have ventured again to depart from the Engliſh verſion, which renders the Hebrew words *Nazir Achauf*, *him that was ſeparate from his brethren*: For tho' the verb *Nazar*, ſometimes ſignifies *to ſeparate*, whence the word Nazarite is derived; and Joſeph was really ſeparated from his brethren, when he was ſold into Egypt, yet it is not probable, that Iſrael would have couched ſo barbarous and unnatural an action in ſuch ſoft terms, ſince he delivers himſelf with a very expreſſive ſeverity in ſome other paſſages of his prophecy, where he repreſents actions that were not more heinous than this. Beſide, *Nazar* rather ſignifies a ſeparation on a religious account; it is therefore moſt probable, that the patriarch uſed this word, which alſo ſignifies *crowned*, in alluſion to the ſuperintendants of the houſholds of the eaſtern kings, which ſuperintendants were called *Nazars*, and, perhaps, wore ſome kind of diadem on their heads, as an ornament of diſtinction, and grandeur. This ſenſe will be likewiſe more agreeable to the ſolemn and pompous ſtyle uſed by Iſrael through his whole benediction on Joſeph.

Benjamin, the laſt of all Iſrael's ſons, and who had been ſo great a favourite of his father, might naturally expect a bleſſing from him, that would correſpond with the tender treatment he had always experienced from that patriarch; but whether it were, that Iſrael did not foreſee any extraordinary merit or happineſs attending his tribe, or that, its being afterwards blended with that of Judah, would afford it a participation of all its bleſſings, he contented himſelf with deſcribing him by his fierce and warlike diſpoſition, who, wolf-like, would ſhed the blood of his enemies in the morning, and divide their ſpoil in the evening.

The warlike and unconquerable diſpoſition of this tribe, was ſufficiently manifeſted in future times. Firſt, By the fierce battles they fought againſt the united forces of all the other tribes, tho' in a very bad cauſe, [Judg. xix, throughout] and wherein they were twice victorious, tho' greatly inferior in numbers. And Secondly, By the war which the houſe of Saul, who was of that tribe, maintained againſt David and the houſe of Judah for the kingdom. However, 'tis certain that they are repreſented, in Scripture, as the fierceſt warriors and moſt expert archers in all Iſrael.

Ver. 28. *All theſe are the twelve tribes of Iſrael: and this is it that their father ſpake unto them, and bleſſed them; every one according to his bleſſing he bleſſed them.*] Some critics have cavilled at theſe words of Moſes, *every one according to his bleſſing he bleſſed them*, or *he bleſſed every one of them with a ſeparate bleſſing*. Whereas they think, the three firſt might have been more properly called curſes than bleſſings. Some authors have been too fond of having recourſe to the ſubtilties of the ſchools for the ſolution of this difficulty, or rather to elude it. Thus, St. Ambroſe gravely acquaints us, that they being rather *prophecies* than *bleſſings*, muſt likewiſe be *bleſſings, becauſe they are prophecies* [Ambroſ. de benedict. Patriarch. Jacob. cap. ii.] Perrer aſſures us as judiciouſly, that they (i. e. *all of them*) were called bleſſings, becauſe *the greateſt part of them* (i. e. *not all of them*) were ſuch. Others have, as they imagine, happily bethought themſelves of that thread-bare ſolution, that the ſame word, in the original, ſignifies to bleſs and to curſe; and this critical diſcovery has been applied to other caſes as well as this, and altogether to as little purpoſe. Thus, when Job's wife bids him *bleſs God and die*, they have thought ſhe meant, *curſe God and die*, whereas a very moderate penetration would have diſcovered, that ſhe only ſpoke ironically to her husband, and meant no more than, your bleſſing of God has really been very beneficial to you, I would therefore adviſe you to bleſs him once more, that you may breathe your laſt. But Rabbi Solomon ſeem'd reſolved to carry the prize of abſurdity from all the preceding commentators; for he declares, that Jacob, indeed, had a good intention to bleſs all his children, who were gathered around him for that purpoſe, but that he was unfortunately ſeized with ſuch a malignant fit of phrenſy at the beginning, that he curs'd the three firſt who came in his way. But not to ſwell this annotation with any more quotations of this nature, tho' each of them has had its admirers, it will be ſufficient to ſay, That Iſrael bleſſed *all* his children, tho' not in an *equal degree*; and if his ſevere reprehenſion of the three eldeſt, did bring them to a due ſenſe of the crimes they had committed, it was a real bleſſing to them, tho' not of a temporal nature: But the good patriarch may properly have been ſaid to have beſtowed his benedictions upon them, even in this laſt ſenſe, ſince he aſſigned to each of them, a lot in the inheritance of the promiſed land; and as Moſes thought fit to bleſs them afterwards, in their poſterity, 'tis certain he could not think they had been curſed by their dying father.

The good old patriarch having thus diſpenſed his prophetical bleſſing to every tribe, reminded all his ſons of his earneſt deſire to be buried with his anceſtors in the cave of Machpelah; and his laſt words, with which he uttered his dying charge to his children, are ſo exceedingly pathetical, ſo infinitely ſuperior to any paraphraſe we can poſſibly offer to our readers upon them, that we ſhall tranſcribe them exactly as they are recorded by the incomparable hiſtorian. *I am to be gathered unto my people: bury me with my fathers, in the cave that is in the field of Ephron the Hittite. In the cave that is in the field of Machpelah, which is in Mamre in the land of Canaan, which Abraham bought with the field of Ephron the Hittite, for a poſſeſſion of a burying-place. There they buried Abraham and Sarah his wife: there they buried Iſaac and Rebekah his wife: and there I buried Leah.*

Ver. 33. *And when Jacob had made an end of commanding his ſons, he gathered up his feet into the bed, and yielded up the ghoſt, and was gathered unto his people.*] The venerable old man, after this charge, had no ſollicitude remaining in his mind; he had now arrived at the laſt period of a good old-age, *he gathered up his feet into the bed*, and reſigned, without a pang, his pious ſoul into the hands of the Almighty Being who gave it.

In this manner did the great patriarch cloſe his laſt ſcene of life, and as this excellent man makes ſo conſpicuous a figure in the Moſaic hiſtory, we hope that the following imperfect ſketch of his character will not be diſagreeable to our readers.

As Iſaac had paſſed the greateſt part of his life in a ſtate of retirement and tranquility, which God permitted him to enjoy, as the greateſt bleſſing to a man of a contemplative diſpoſition, ſo Jacob, on the other hand, being of a more active and lively genius, led a very different kind of life, whereby his faith was render'd more conſpicuous, as it was rewarded more amply than that of his anceſtors; ſince God rejected ſome of their iſſue, whereas the twelve ſons of Jacob were all made heirs of Canaan. The prophecy, which Rebekah his mother received concerning him while he was yet in her womb, inſpired her with a peculiar affection towards him, and naturally inclined her to be particularly careful to enrich his youthful mind with a knowledge of the divine promiſes, and the neceſſity of affording them a firm belief. The purchaſe of Eſau's birth-right, however obſcure and obnoxious to cenſure, (if it really be ſo) in other particulars, is yet a ſufficient proof, that Jacob delighted early in what had any relation to religion, and ſet a high eſtimate on that bleſſing which Eſau profanely diſregarded, according to the Apoſtle. He was a perſon very conſiderable in every reſpect. His natural abilities of mind were very great, and he was maſter of an uncommon prudence and ſagacity, in every turn and conjuncture of his life; particularly in his conduct to Laban, his addreſs to his elder brother, and his ſenſe of his ſons barbarity to the Shechemites: He diſcovered himſelf to be a man of a ſtrong and ready apprehenſion to foreſee the calamities he was likely to incur, and his courage and prudence, to ſhape himſelf the beſt way through them, were equally conſpicuous. The life of Iſaac ſeems to have been the life of a virtuous honeſt man, without any remarkable variety, or extraordinary turns in it. He had a vaſt ſubſtance left him by Abraham his father, and he lived upon it all his life-time, and generally in the ſame place. But Jacob was born to greater things, and was deſign'd to be more known to the world. He receiv'd no great patrimony from his father, but was to riſe by his own induſtry and the bleſſing of God. He was ſent into Padan Aram to obtain himſelf a wife, and, by his diligence, to make a decent proviſion for his family; and he ſucceeded ſo effectually in the ſpace of twenty years, as to be able to live afterwards, in credit and reputation, with the princes

of

of his age, and to have thoſe of his own rank fearful of offering him the leaſt injury. His virtues were likewiſe exerciſed by a life that was oftentimes ſtrongly marked with affliction. We ſee him compelled to forſake his father's houſe, and, like a fugitive, to croſs great plains and deſarts in his travels to Meſopotamia. Scarce was he arrived at the houſe of his uncle Laban, in whom he expected to find a ſecond father, but he was treated rather like a ſlave than a near relation; and after he had ſuſtained unſpeakable fatigues, for the ſpace of ſeven years, and which were only alleviated by the pleaſing hope of enjoying a perſon exceedingly dear to him, he found himſelf cruelly deceiv'd in his expectations, and was fraudulently married to Leah, inſtead of Rachel. And when he left a houſe, which the troubles and vexations of 20 years render'd inſupportable to him, he is fiercely purſued by Laban, and threaten'd by the rage of that barbarous and mercenary man. No ſooner was he delivered from the apprehenſions he entertained of this uncle, than he dreads the reſentment of his brother Eſau, and expects every moment to feel the effects of what he conceived to be a diſſembled and ill-extinguiſhed hatred. After all this, his virgin daughter Dinah is defiled, and the crime avenged in ſuch a manner, as ſeemed to preſage a thouſand inevitable misfortunes; and ſcarce is he, at laſt, in the peaceable poſſeſſion of his deareſt Rachel, but ſhe is ſnatched for ever from his embraces; and he ſees her die in the pangs of labour.

And as if theſe afflictions were not ſufficient to fill the meaſure of his anguiſh, his ſon Reuben defiles his bed, by an action that tended to alienate from him the affection of Bilhah. In a word, we may juſtly affirm, that towards the cloſe of his life, God was pleaſed to diveſt him, in a great meaſure, of what may be termed his adventitious happineſs: Joſeph, the ſole fruit of his marriage with Rachel; is taken from him; his numerous family is diſperſed by the preſſures of a famine, and his comforts did not revive till the laſt period of his days was approaching. The ſcenes of his various afflictions were but too natural a picture of human life. Our days are *few* and *evil*; but the one is a compenſation for the other. Our days, indeed, are *evil*; but then they are but *few*.

But if the life of Jacob was thus blended with calamities and ſorrow, he had likewiſe very frequent and remarkable revelations from heaven, to ſupport and conduct him in his paſſage through them. We don't find, that any favours of this nature were imparted to Iſaac, above twice or thrice in his whole life, and indeed, the circumſtances of it did not require more. But God was pleaſed to converſe more frequently with Jacob, and to give him a fuller knowledge of the manner in which he deſigned to deal with his poſterity. When Iſaac purpoſed to diſpoſe of the bleſſing promiſed to Abraham, it is evident, that he was not ſenſible of the manner in which God intended it ſhould be given, for his determination was to beſtow it on the perſon who was never deſigned to inherit it. He, indeed, by the contrivance of Rebekah, happened to diſpoſe of it aright, and God was afterwards pleaſed to enlighten his underſtanding, and inform him, in ſome meaſure, what would be the circumſtances of his ſons and their poſterity: But Jacob, when he drew towards his end, had a much greater ſhare of this prophetical knowledge imparted to him. He was enabled, with great exactneſs and perſpicuity, to enter into the circumſtances of the lives of Joſeph's ſons, and when he came to tell his own children, what ſhould befall them in the latter days, he was qualified to intimate many particulars, that were appropriated to the families of each of his children, as will be evident hereafter, when we ſhall remark, in the proper places, how the events foretold by him were fulfilled to their poſterity.

As the life of Jacob was more remarkable and various than the life of Iſaac, ſo we find larger accounts of it among the heathen writers. We diſcover but little notice of his father, any where but in the ſacred writings; ſo that ſome of the Heathen hiſtorians, who enquired after the accounts of Abraham's family, did not know there was ſuch a perſon, but took Jacob or Iſrael to be the immediate ſon of Abraham. [See Juſtin, from Trogus Pompeius, lib. 36. c. 2.] But Jacob's wife was celebrated by many of their ancient writers. Euſebius [Præp. Evang. lib. 9. c. 21.] gives a large account of the life of Jacob, which he tranſcribed from Demetrius, and Demetrius had it from the Annals of Alexander Polyhiſtor. The account agrees, in the main, with that of Moſes; but differs, remarkably, from it, in little immaterial particulars. Demetrius fixes the dates and times of many tranſactions in Jacob's life, which Moſes has not determined, and fixes ſome in a manner which will not exactly coincide with ſome other of the Moſaical computations; which, in our opinion, ſeems to evince, that he did not copy from the great Legiſlator of the Jews, and indeed, there was no neceſſity that he ſhould; for the ancient hiſtory, even of thoſe early times, was compiled by various writers, who differed in circumſtances from one another, and therefore took their hints from different originals, and amongſt the reſt, a large account of Jacob is given by Theodorus, a very ancient hiſtorian, who wrote the Phœnician Antiquities; and whoſe works, Chætus tranſlated into Greek, a part of which tranſlation, relating to Jacob, is preſerved in Euſebius. Jacob was a hundred and forty years old when he died.

Beſides, the prophecies of Jacob, which have been tranſmitted to us by Moſes, and which have likewiſe been ſufficiently verified by their events, the Jews aſcribe ſome other works to him, ſuch as the treatiſe entitled, *The ladder to heaven*, which contains an explanation of his viſion at Bethel; and which the Ebeonites adopted as canonical; and a Teſtament called by his name, *The Teſtament of Jacob*, and ranked by Pope Gelaſius among the Apochryphas. The Jews likewiſe uſe ſome prayers every night, which they pretend were compoſed by him; they alſo affirm, that he wrote the fourteen Pſalms of degrees, or gradual Pſalms, and ſome others, while he lived with Laban; all which fables are only fit for a rabbinical Creed. However, the Jews are not to be condemned for the extraordinary praiſes they afford him. Some divines, eſpecially thoſe of the Romiſh Church, look upon him not only to have expreſly foretold the coming of the Meſſiah, but to have been likewiſe a type of him, in his laborious and troubleſome life, in his flights and travels; in his marriage with Leah, the figure of the Jewiſh ſynagogue, and afterwards with his beloved Rachel, the figure of the Chriſtian church.

The Mohammedans allow him to have been, not only a prophet, but alſo the father of all the prophets, who, according to them, were all deſcended from him, except Job, Jethro, and Mohammed. They likewiſe believe, that the royal dignity did not depart from his poſterity, till the times of John the Baptiſt, and Jeſus Chriſt, and that the twelve tribes of the Jews deſcended from him, as their own twelve tribes ſprung from Iſhmael.

Jacob gave names to two places; the *Well*, and the *Ford* of Jacob: The former of which was ſtill known by that name, in the time of our bleſſed Saviour, and we read of a famous Church built there, in the form of a croſs, and dedicated to St. John the Baptiſt, and that juſt before the communion table, was the well to which ſick perſons reſorted, in great numbers, to drink the water for the recovery of their health. With reſpect to the *ford* of Jacob, it is not eaſy to gueſs at its true ſituation, but as for thoſe who think, that he forded Jordan near the place where it flows into the ſea of Tiberias, they ſeem to have been greatly miſtaken in their geography; and it is much more probable, that he paſt that river ſome where near Bethſan, ſince he came back that way, when he returned from Meſopotamia, and that he croſſed the Jabbok at Mahanaim, and went from thence to Peniel and Succoth, which are near Bethſan, and his declaration, that *he had* paſſed over that river, only with his ſtaff, and now with two bands, makes it probable, that he returned the ſame way he went.

CHAP.

CHAP. L.

1 The mourning for Jacob: 4 Joseph getteth leave of Pharaoh to go to bury him. 7 The funeral. 15 Joseph comforteth his brethren who craved his pardon: 22 His age: 23 He seeth the third generation of his sons: 24 He prophesieth unto his brethren of their return: 25 He taketh an oath of them for his bones: 26 He dieth, and is chested.

AND Joseph fell upon his fathers face, and wept upon him, and kissed him.

2 And Joseph commanded his servants the physicians to embalm his father: and the physicians embalmed Israel.

3 And forty days were fulfilled for him (for so are fulfilled the days of those which are embalmed) and the Egyptians mourned for him threescore and ten days.

4 And when the days of his mourning were past, Joseph spake unto the house of Pharaoh, saying, If now I have found grace in your eyes, speak, I pray you, in the ears of Pharaoh, saying,

5 My father made me swear, saying, Lo, I die: in my grave which I have digged for me, in the land of Canaan, there shalt thou bury me. Now therefore let me go up, I pray thee, and bury my father, and I will come again.

6 And Pharaoh said, Go up, and bury thy father, according as he made thee swear.

7 ¶ And Joseph went up to bury his father: and with him went up all the servants of Pharaoh, the elders of his house, and all the elders of the land of Egypt.

8 And all the house of Joseph, and his brethren, and his fathers house: only their little ones, and their flocks, and their herds, they left in the land of Goshen.

9 And there went up with him both chariots and horsemen: and it was a very great company.

10 And they came to the threshing-floor of Atad, which *is* beyond Jordan, and there they mourned with a great and very sore lamentation: and he made a mourning for his father seven days.

11 And when the inhabitants of the land, the Canaanites, saw the mourning in the floor of Atad, they said, This *is* a grievous mourning to the Egyptians: wherefore the name of it was called Abel-mizraim, which *is* beyond Jordan.

12 And his sons did unto him according as he commanded them.

13 For his sons carried him into the land of Canaan, and buried him in the cave of the field of Machpelah; which Abraham bought with the field for a possession of a burying-place, of Ephron the Hittite, before Mamre.

14 ¶ And Joseph returned into Egypt, he and his brethren, and all that went up with him to bury his father, after he had buried his father.

15 ¶ And when Josephs brethren saw that their father was dead, they said, Joseph will peradventure hate us, and will certainly requite us all the evil which we did unto him.

16 And they sent messengers unto Joseph, saying, Thy father did command before he died, saying,

17 So shall ye say unto Joseph, Forgive, I pray thee now, the trespass of thy brethren, and their sin; for they did unto thee evil: And now, we pray thee, forgive the trespass of the servants of the God of thy father. And Joseph wept when they spake unto him.

18 And his brethren also went and fell down before his face: and they said, Behold, we *be* thy servants.

19 And Joseph said unto them, Fear not: for *am* I in the place of God?

20 But as for you, ye thought evil against me; *but* God meant it unto good, to bring to pass, as *it is* this day, to save much people alive.

21 Now therefore fear ye not: I will nourish you, and your little ones. And he comforted them, and spake kindly unto them.

22 ¶ And Joseph dwelt in Egypt, he, and his fathers house: and Joseph lived an hundred and ten years.

23 And Joseph saw Ephraims children, of the third *generation:* the children also of Machir, the son of Manasseh, were brought up upon Josephs knees.

24 And Joseph said unto his brethren, I die: and God will surely visit you, and bring you out of this land, unto the land which he sware to Abraham, to Isaac, and to Jacob.

25 And Joseph took an oath of the children of Israel, saying, God will surely visit you, and ye shall carry up my bones from hence.

26 So Joseph died, *being* an hundred and ten years old: and they embalmed him, and he was put in a coffin in Egypt.

Ver. 1. *And Joseph fell upon his father's face, and wept upon him, and kissed him.*] The loss of so excellent a father as Jacob, was undoubtedly lamented by all his family, with an unaffected sorrow; but by none so much as Joseph. He was unable to suppress the anguish he sustained at that

melancholy diſpenſation, he threw himſelf upon the body of his dead father, bathed his reverend face with tears, and diſcovered, by every part of his conduct, that his ſoul was affected with the deepeſt impreſſions of filial ſorrow.

Ver. 2. *And Joſeph commanded his ſervants the phyſicians to embalm his father: and the phyſicians embalmed Iſrael.*] The Egyptians are ſaid to have been the firſt who aſſerted the immortality of the ſoul, which, according to their doctrine, when the body was corrupted, enter'd into ſome other animal, and paſſing, by a continual metempſychoſis, through the different kinds of animals, belonging to the air, earth, and water, returned again into a human body, after the revolution of 3000 years. For this reaſon they endeavoured by art to preſerve the body as long as poſſible, that the ſoul might be obliged to continue with it, and not ſoon paſs to another: As the dead bodies, by the means they uſed, were of long duration, they ſpared no labour nor coſt in building their ſepulchres, which they termed their *eternal manſions*; at the ſame time being little curious in the ſtructure of their houſes, calling them inns, where they ſtay'd but for a ſhort time, whereas they remained in the other for a long courſe of years.

The mourning for the dead, and funeral rites, in Egypt, were anciently theſe: When a man of any conſiderable figure died, all the women of that family beſmear'd their heads and faces with dirt, then making bare their breaſts, and girding their waiſts, they left the body at home, and marched through the ſtreets of the city, lamenting and beating themſelves as they went, attended by all their relations of the ſame ſex; the men at the ſame time forming another company, mourned in the ſame manner. This they continued till the corpſe was interr'd, abſtaining in the mean time from bathing, wine, and the more delicate meats, and laying aſide their beſt attire. The firſt lamentation being over, the body was carried to thoſe who profeſſed the art of embalming, which, like other trades, they learned from their anceſtors. Theſe perſons ſhewed the kindred of the deceaſed ſeveral models, or patterns in wood, and painted, together with a bill of the charges of each manner of preparation, and asked them which they would chuſe; for there were three different ways of preparing dead bodies for burial; one was very exquiſite and expenſive, and came to a talent of ſilver, or about 258*l.* 6*s.* 8*d.* the ſecond was inferior, and of a moderate price, the charge being no more than 20 *minæ*, or a fourth part of the former ſum; and the third way was very mean, and coſt but a triſle. This preliminary being ſettled, the embalmers took the body, and firſt drew out the brains through the noſtrils with a crooked inſtrument of iron, and filled the vacancy with certain medicaments. Then one, whom they called the ſcribe, marked out, on the left ſide of the belly, how far the inciſion was to be made; and the Paraſchiſtes, whoſe office it was to make the inciſion, taking a ſharp Ethiopic ſtone, cut open the body, as far as the law ordained, and immediately ran away as faſt as he could, all that were preſent purſuing him, throwing ſtones at him, and curſing him, to turn the execration upon him; for they thought it a very heinous crime to wound, or offer violence to a dead body; but the Taricheutæ, or embalmers, were highly eſteemed and reſpected, converſing with the prieſts, and being with them admitted, as perſons of ſanctity, into the more ſacred parts of their temples. When theſe perſons came to dreſs the diſſected body, one of them thruſt his hand into it by the wound, and drew out all the inteſtines, except the heart and kidneys; another cleanſed all the entrails, waſhing them with wine of palms, and aromatic odours. Plutarch writes, that when the belly was opened, they firſt expoſed it to the ſun, and then caſt the bowels into the Nile, as what defiled the body. Then the belly was filled with pounded myrrh, caſſia, and other odoriferous drugs (frankincenſe only excepted) and the inciſion being ſewed up, the body was carefully anointed with oil of cedar, and other things, for above thirty days, or elſe laid in nitre for ſeventy days, which was the longeſt time allowed. At the expiration of which term, they waſhed the whole body; and bound fillets of fine linnen round every part, covering it with gum, which the Egyptians uſed inſtead of glue. And all this was done without diſfiguring the body; ſo that the very hairs remained on the brows and eye-lids, and the reſemblance of the countenance was preſerved, and eaſy to be known. This, indeed, ſeems a little extraordinary, conſidering how the fleſh of the face muſt have been dried by the ſalt; but an eye-witneſs aſſures us, that he ſaw ſome embalmed bodies, in Egypt, with the hair, beard, and nails; the fillet which covered the head and feet being rotted off. Several of the Egyptians kept their dead at home with them above-ground, in magnificent apartments, having, by this means, the pleaſure of ſeeing the lineaments of their anceſtors who died many ages before they were born; and they often brought the dried corpſe of a friend, as a gueſt, at their feaſts; the way of embalming which we have deſcribed, was the moſt coſtly manner of preſerving the dead. Thoſe who were unable, or unwilling, to be at ſo great an expence, were contented with a more ordinary preparation; which was perform'd in this manner: They injected a proper quantity of oil of cedar in the body, without opening the belly, or taking out the bowels, and laid the corpſe in nitre, the number of days above-mentioned; at the end of which, they diſcharged the oil of cedar, which, by a peculiar efficacy, brought away the whole entrails ſhrunk and putrified; the nitre having conſumed the fleſh, and left nothing but the skin and bones: And when this was done, they delivered the body to the relations, without any further operation. The third and laſt manner of preſerving the dead, uſed only for the poorer ſort, was performed by injecting cleanſing lotions into the belly, and ſalting the body for ſeventy days; after which, it was taken away. The wives of conſiderable perſons, and all women who had been beautiful, and dear to their relations, were not delivered to the embalmers preſently after death, but were kept at home three or four days, before they were carried out.

If any Egyptian, or even a ſtranger, was found killed by a crocodile, or drowned in the river; wherever the body came a-ſhore, the inhabitants were by law obliged, at their own charge, to embalm and place it among the conſecrated monuments, in the moſt coſtly manner; for none of his friends, or relations, or any other, might touch his body, except the prieſt of the Nile, who buried him with his own hands, as ſomething more than human.

To this deſcription of embalming, which is chiefly extracted from Herodotus, and Diodorus Siculus, we believe it will not be unentertaining to the reader, if we ſubjoin a few obſervations on thoſe embalmed bodies, or mummies, as they are now called, which are frequently taken up and brought from Egypt.

The coffins in which they lie, are very thick, and generally of ſycamore, which, in Egypt, they call Pharaoh's fig-tree, and does not rot ſo ſoon as other wood; ſome are of ſtone, and others of cloths paſted together, and very ſtrong. The top of the coffin is uſually cut into the ſhape of a head, with a face painted on it reſembling a woman; the reſt is one continued trunk, at the end of which is a broad pedeſtal, to ſet in upright upon, in the reconditory. Some of theſe coffins are handſomely painted with ſeveral hieroglyphicks.

The bodies appear in this manner: They are wrapp'd up in a ſhroud of linnen, upon which are faſten'd divers ſcrolls of linnen alſo, painted with ſacred characters: Theſe ſcrolls generally run down the belly and ſides, or elſe are plac'd on the knees and legs. The face is covered with a kind of head-piece of linnen cloth, fitted with plaiſter, on which the countenance of the perſon is repreſented in gold; and the feet have alſo a cover of the ſame, painted with hieroglyphicks, and faſhioned like a high ſlipper. The whole body is ſwathed with fillets, or narrow bands of linnen, beginning with the head, and ending with the feet, ſo artificially, and in ſo inimitable a manner, wound round with ſo many caſts, and turnings, and ſo often one upon another, that there cannot be leſs than a thouſand ells of filleting upon one body; thoſe which cover the head and face being ſo neatly done, that one may even ſee the ſhape of the eyes, noſe, and mouth. On the boſom is a ſort of breaſt-plate, made with folds of linnen cut ſcollop-wiſe, richly painted, and gilt; on which is uſually repreſented the face of a woman with her arms expanded.

The inſide of the body is filled with medicaments, of the conſiſtence, colour, and ſcent of pitch, or bitumen, and which are ſoftened by the heat of the ſun. In a ſkull of one of theſe bodies, was found the quantity of two pounds of this preparation, which could not be infuſed any other way than by the noſtrils, as Herodotus intimates.

mates. And the tongue of one being weighed, was leſs than ſeven grains Engliſh. Some curious perſons, in vain, ſearched one of theſe mummies for the piece of money which the ancient Grecians are ſaid to put into the mouths of the dead, to pay Charon his fare. We are told, however, that the greater part of theſe embalmed bodies have, under the tongue, a ſmall plate of gold, worth about two piſtoles.

We have no hiſtorical monuments to prove that the Jews embalmed dead bodies: On the contrary, we find, that the moſt uſual cuſtom was, in proceſs of time, to burn them in the fire. It may be, it was to conform to that of Egypt, that Joſeph cauſed the body of his father to be embalmed: Perhaps, too, of neceſſity, to the end that he might more conveniently diſcharge the promiſe made to the dying patriarch, to tranſport his body to Canaan, and to preſerve it from corruption during the journey.

Ver. 3. *And forty days were fulfilled for him (for ſo are fulfilled the days of thoſe which are embalmed.)*] His embalming could not be compleated in a leſs time: For Diodorus tells us of ſeveral officers who were employed about it, one after another; and ſays, expreſly, that they ſpent more than thirty days in it. Which differs ſomething from what is here related by Moſes. But it is probable, that, in future times, (when Diodorus lived) they might have attained to a greater perfection in this art, and made their ſpices penetrate the whole body in leſs than forty days. And Herodotus doth not really differ from this, when he ſaith, that when they had filled the body with myrrh, caſſia, and other ſpices, except frankincenſe, they immerſed it in nitre, for the ſpace of ſeventy days; that is, thirty days more, till the forty were made up ſeventy.

There have been ſome ſo moroſe, as to cenſure Joſeph for following the perverſe cuſtoms, as they call them, of the Egyptians; who employed too much expence upon dead bodies: But they ſhould have conſidered, how much more perverſe it is, not to comply with the decent cuſtoms of the country where we live: And that dead bodies, eſpecially thoſe of the faithful, are not to be neglected, but ſhould be treated (as St. Auſtin ſpeaks, *De Civ. Dei, cap.* 13.) as the organs of the Holy Ghoſt, which the ancients, he thinks, did well to carry to their funerals, *officioſa pietate.*

——*And the Egyptians mourned for him ſeventy days.*] Some perſons, perhaps, may think this ſpace of ſeventy days much too long; but Capellus propoſes this to their conſideration, (*Hiſt. Exot. & Sacra, ad A. M.* 2310.) that Joſeph being next to their king, the Egyptians honoured his father with a royal funeral, and a mourning of ſeventy days, which, he thinks, is a round number for ſeventy-two. For Diodorus ſays, ſo many were the days of mourning for their king; it ſeeming reaſonable to them, that as they gave the fifth part of the increaſe of their land to their ſovereign when he was alive; ſo they ſhould beſtow the fifth part of the year upon him, in mourning for his death, which was juſt ſeventy-two days, not reckoning the five odd days, which were not comprehended in their account. As to thoſe who object that this was an immoderate mourning, having more of ambition than piety in it; the anſwer is, That (granting it to be true) Joſeph did not introduce this cuſtom, and had peculiar reaſon to follow what he found in uſe there, that the Egyptians might be the more inexcuſeable in their future perſecutions of the innocent poſterity, on whoſe parent they had beſtowed royal honours. Beſides, there is ſomething due to kings, and great men, to diſtinguiſh them from the dregs of the people.

Ver. 4. *And when the days of mourning were paſt, Joſeph ſpake unto the houſe of Pharaoh ſaying,* &c.] It was an unpardonable crime, for any perſon whatever, to appear before the Egyptian monarchs in a mourning habit. Every thing that contributes to remind great men of death, is too frequently odious to them; and the princes of the eaſt carried this nicety to the utmoſt exceſs. Wherefore Joſeph himſelf durſt not appear before Pharaoh, to ask leave to fulfil the promiſe he had made his father, of tranſporting his dead body to Canaan. He therefore cauſed that monarch to be addreſs'd by an interceſſor, and his requeſt was granted, Jacob's body was carried away, with a pomp worthy the father of Egypt's deliverer. The convoy attending it was ſo numerous, and the equipages ſo rich, that they reſembled an army. To ſee the account, which a certain Rabbi has given of it, one would ſay, that tho' he himſelf did not aſſiſt at the funeral, yet he had procured very particular memoirs of it. But ſuch is the humour of the Jewiſh hiſtorians, that they commonly ſupply the ſilence of hiſtory, with the productions of their own fancy. Among their fabulous relations may be juſtly placed, what ſome of them ſay, that Joſeph fought with the Idumeans upon this occaſion, and did not loſe one man in the battle.

Such a numerous company might have given umbrage to the inhabitants of Canaan. St. Auſtin thinks, it was the cauſe why Joſeph halted ſome time at the threſhing-floor of *Atad*, (whether that be the name of the place or of the owner) and to chooſe that place to give a new vent to his grief, rather than to expreſs it in the heart of Paleſtine. St. Jerome pretends, that the threſhing floor of Atad, was beyond Jordan, with reſpect to thoſe who came from Egypt, and three leagues diſtant from Jericho; and that it is the ſame place which was called in his time Bethagla, which ſignifies the houſe of the circle. If one could depend upon this father's teſtimony, one might the better judge of St. Auſtin's obſervation, and of the conjecture of ſome interpreters, who ſuppoſe, that this threſhing-floor was called *the houſe of the circle*, for no other reaſon, but becauſe the antient cuſtom was to ſurround the dead body, and ſo to take the laſt leave of it. Joſeph was ſeven whole days in mourning for his father at the threſhing-floor of Atad. This is the moſt antient monument extant, concerning the exact time of ſeven days ſpent in bewailing the dead; but we find many inſtances of this conduct in the following ages. The author of the book of Eccleſiaſticus, chap. 22. verſe 12. gives us to underſtand, that this was the ordinary term of the tokens of ſorrow, cauſed by the loſs of perſons beloved. Amianus Marcellinus gives the ſame account of ſome of the Heathen nations.

Jacob's funeral proceſſion was ſo great, and the ſolemn ſtop and lamentations at this floor of Atad, were ſo exceedingly remarkable, that the Canaanites, who perceived the company came from Egypt, called the place, Abel-mizraim, which ſignifies *the mourning of the Egyptians*, and this was its conſtant denomination in future times.

Ver. 13. *For his ſons carried him into the land of Canaan, and buried him in the cave of the field of Machpelah,* &c.] From the threſhing floor of Atad, Joſeph and his company proceeded to carry Jacob's body to the cave of Machpelah, where they interred the precious remains of the old patriarch with his great anceſtors. It was neceſſary that this funeral ſhould be publick, and that a monument ſhould be raiſed to the memory of this excellent man, which might be tranſmitted to poſterity. If Jacob had been buried after a common manner, his name would, in ſome meaſure, have died with him: But this cave of Machpelah, which contained the venerable relicks of Abraham, Iſaac, and Jacob, was a noble monument, and an earneſt alſo, to their deſcendants, of the conqueſt and poſſeſſion of the land of Canaan, of which God had already given them hopes by his promiſes.

The Jewiſh doctors have a tradition of a bloody encounter in which Joſeph was engaged at his father's funeral, with one Tzepho, the ſon of Eliphaz, who would have oppoſed his burying him in the cave of Machpelah, as diſputing his title to the ground; but that Joſeph and his men, having entirely defeated him and his party, carried him away with them into Egypt, and kept him a priſoner there, as long as Joſeph lived; but that as ſoon as this great miniſter was dead, Tzepho found means to eſcape into Italy.

Ver. 15. *And when Joſeph's brethren ſaw that their father was dead, they ſaid, Joſeph will peradventure hate us, and will certainly requite us all the evil which we did unto him.*] Joſeph's brethren began now to be apprehenſive of his reſentment for the former wrongs they had offered him; and therefore ſent an humble meſſage to acquaint him, that their late father had earneſtly requeſted, that he would pardon them all paſt injuries, and continue to protect them. Such an injurious and unmerited ſuſpicion was ſufficient to have produced a contrary effect to what they deſired, had Joſeph been a perſon of leſs generoſity: But he was ſo far from reſenting this conduct, or enquiring into the reality of this pretended laſt requeſt of their father, which he had never heard of before, tho' he was the proper perſon to whom

whom it ſhould have been made, that he could not refrain his tears, whilſt the meſſenger was acquainting him with the concern and dread his brethren were in: To remove which, he ſent immediately for them, and received them with the ſame affection as when Jacob was alive; he excuſed and comforted them, and gave them ſuch freſh aſſurances of his future love and protection, that they went joyfully home to their families, though probably, very much amazed at the greatneſs of his ſoul, a virtue to which moſt of them ſeem to have been utter ſtrangers.

Ver. 24. *And Joſeph ſaid unto his brethren, I die: and God will ſurely viſit you, and bring you out of this land, unto the land which he ſware to Abraham, to Iſaac, and to Jacob.*] Joſeph ſurvived his father about ſixty years, and, when he found his death approaching, he ſent for his brethren and told them, with the ſame prophetic ſpirit which had inſpired Jacob before, that God would, according to his promiſe, bring their poſterity out of that country into the land of Canaan: He charged them, therefore, not to bury him in Egypt, but to lay his body in a coffin, and depoſit it in ſome place where they might find it, and carry it away with them, in order to bury it in the ſame ſpot of ground which Jacob had bequeathed to him by his dying will. And his brethren took a ſolemn oath for the due performance of his laſt requeſt.

There are ſeveral reaſons which might induce Joſeph not to have his dead body immediately conveyed to Canaan, and buried as his father was, 1. Becauſe his brethren, after his deceaſe, might not have intereſt enough at court to provide themſelves with ſuch things, as were neceſſary to ſet off the pomp and ſolemnity of a funeral, befitting ſo great a perſonage. 2. Becauſe he might foreſee, that the Egyptians, in all probability, as long as their veneration for his memory was warm, would hardly have ſuffered his remains to have been carried into another country. 3. Becauſe the continuance of his dead body among them, might be inſtrumental to preſerve the remembrance of the ſervices, he had rendered them, and conſequently be an inducement to them to treat his relations with the greater kindneſs and humanity. 4. And chiefly, becauſe, the preſence of his body among the Iſraelites, would be a pledge to aſſure them, and a means to ſtrengthen and confirm their faith and hope in God's promiſes to their progenitors, that he would infallibly conſign to their poſterity the poſſeſſion of the land of Canaan: And accordingly, when Moſes conducted them out of Egypt, he carried Joſeph's body along with him, and committed it to the care of the tribe of Ephraim who buried it near Shechem, in the field which Jacob, a little before his death, gave to Joſeph as his peculiar property.

Ver. 26. *So Joſeph died, being an hundred and ten years old: and they embalmed him, and he was put in a coffin in Egypt.*] Thus died this great and excellent man, after he had happily conducted the adminiſtration of the Egyptian affairs near fourſcore years. The learned and accurate Mr. Shuckford, is of opinion, that the king who advanced Joſeph was Thuſimares, who was the twentieth king of Tanis, or lower Egypt, according to Sir John Marſham, and Joſeph was promoted to his high dignities in the thirteenth year of the reign of this Thuſimares. Sir John Marſham places the advancement of Joſeph, in the time of Rameſſe-Tubaete, the twenty-third king of Tanis; but this poſition of him will appear to be too late: Joſeph was ſold into Egypt in the year of the world 2279. according to the Hebrew chronology; and if we compute the reigns of Sir John Marſham's kings of Egypt, ſuppoſing Mizraim firſt to have reigned there *Anno Mundi* 1772 and to die in the year 1943. we muſt place Joſeph about the time of the twelfth king of Tanis, in the reign of Achoreus: But this will be much too high; and there are, certainly, miſtakes in this part of Sir John Marſham's tables. Moſes intimates to us, that Joſeph ſettled his brethren in the land of Rameſes, chap. xlvii. 11. but that land could not have this denomination, until there had been ſuch a perſon as Rameſes: For the ancient practice was, after kings, or men of eminence, were dead, to *call the lands after their names*, Pſal. xlix. 11. Thus the land of Haran was not ſo nam'd, until after Haran was dead. Rameſes, therefore, who, according to Sir John Marſham, was the eighteenth king of Tanis, and began his reign a hundred and forty-five years after Achoreus was dead, gave his name to part of the land of Goſhen, before Joſeph brought his brethren into Egypt. And this will agree with Mr. Shuckford's placing Joſeph in the reign of Thuſimares, who was the ſecond king after Rameſes. Thuſimares reigned thirty-one years; and if Joſeph was advanced in the thirteenth year of his reign, that monarch died ſixty-two years before this great patriarch; for Joſeph was thirty years old when Pharaoh promoted him, and he lived to the age of an hundred and ten years. Conſequently he lived eighty years after his exaltation. And, according to Sir John Marſham's account of the lengths of the reigns of thoſe kings who ſucceeded Thuſimares, Joſeph lived to ſerve three of them, and died in the twentieth year of the reign of Rameſſe-Tubaete. So that he ſupported his extraordinary credit with four kings; a remarkable inſtance of the ſtability of courts in thoſe early days, and of their generous regard to merit, which, at preſent, is ſeldom ſo proſperous in the palaces of princes, whoſe paſſions and intereſts are too often gratified and promoted, by proſtitution inſtead of virtue, and by low enſnaring artifice, rather than real abilities.

Joſeph had advanced the crown of Egypt to a ſtate of wealth and grandeur which it never acquired till his time, and he ſecured the king a property, greater, perhaps, than any monarch in the world enjoyed in thoſe days, and eſtabliſhed upon a better foundation; for he had obliged the ſubjects, in the manner by which he acquired it, as much as he had enriched Pharaoh by the acquiſition it ſelf; and he was really what he ſtiled himſelf, a father not only to Pharaoh, Gen. xlv. 8. but, likewiſe, to every one of his ſubjects. For the whole land was ſaved from deſolation, by his ſeaſonable and prudent care, and every individual of the inhabitants was preſerved from periſhing by famine.

The Jewiſh Rabbies have been very fertile in their inventions, and have added many particulars to the life and death of this great man, of which there is not the leaſt trace in the ſacred records. They tell us, for inſtance, that, after his death, the magicians of Egypt told Pharaoh, that if he had any deſire to detain the Hebrews in his dominions, it would be neceſſary for him to conceal the body of Joſeph, in ſome place where they never could find it, becauſe it would be impoſſible for them to depart from Egypt without it: Upon which, his body was depoſited in a cheſt that weighed five hundred talents, which, even according to the Syrian talent, which is but twelve pounds, amounted to the weight of ſix thouſand pounds; and that they carefully laid it in the bottom of one of the branches of the Nile, after they had turned the courſe of it another way, whilſt they ſunk it in the oozy ſoil, and that Moſes was obliged to work a miracle to recover and carry it away. Some tell us, that this coffin was placed in the king's treaſury, becauſe his magicians had predicted that if ever it ſhould be carried out of Egypt, the land would be covered with a dreadful darkneſs, and be plagu'd with an infinite number of other evils. Joſeph has likewiſe been thought to have inſtructed the Egyptians in all thoſe ſciences for which they became ſo famous, by applying to him that verſe in the Pſalms, *that he might inſtruct his* (Pharaoh's) *princes, and teach his ſenators wiſdom.* In a word, he has been taken for Serapis, Oſiris, Adonis, for Mercury, or Hermes; for the famous Hermes Triſmegiſt, the reputed inventor of arts and ſciences. On the other hand, ſome Heathen authors tell us, that he himſelf learn'd ſeveral magic arts in Egypt; and, in particular, that of interpreting ſigns and dreams: And there is a book of magic ſtill extant, which has been falſly aſcribed to him, intitled, *Joſeph's Looking-glaſs.* It is mentioned by Trithemius, Naude, and others. He is alſo thought to have been the inventor of the art of menſuration, and land-marks are ſaid to have been firſt contriv'd by him. This latter tradition is, indeed, more than probable, becauſe he was obliged to make a new diſtribution of the land to the Egyptians, after the famine; and this circumſtance might induce him to project ſome kind of boundaries to facilitate his deſign. Artaphanes, quoted by Euſebius, tells us, that the Egyptians had their fields all in common, till Joſeph taught them to divide and aſſign them their due limits; that every one might cultivate his own patrimony. Adding, that he likewiſe invented the art of meaſuring, which procured him the reſpect and admiration of that people. They ſhew, to this day, in Egypt, ſome wells, baths, and other works of that patriarch; but thoſe eaſtern nations have added ſo many ridiculous fancies of their own to his zeal in hiſtory, that they do not deſerve to be credited.

Mo-

Mohammed, in his Koran, Sarat xii. gives us a long history of Joſeph, which he has crowded with many fabulous circumſtances, and which the eaſtern people have ſtill more enlarged upon. The Mohammedans pretend to have ſeveral books of his amours with Zeleikhah, Pharaoh's daughter, and who, according to them, was Potiphar's wife. And they read the hiſtory of his paſſion for that lady, with no other intention, as they declare, than to kindle the love of God in their hearts; this book being in as much reputation among them, as the Canticles of Solomon are with the Jews and Chriſtians.

As for Mohammed's hiſtory, tho' it differs much from that of Moſes, yet the reader may not poſſibly be diſpleaſed if we preſent them with the following sketch of it. It is to this purpoſe: ——— Joſeph having acquainted his father with his dream, of the Sun, Moon, and 12 Stars, falling down before him, Jacob ordered him to conceal it from his brethren, leſt the devil ſhould tempt them to conſpire againſt him; adding, that Joſeph would be the choſen one of God, &c. but his brethren ſeeing that he poſſeſſed a greater ſhare of their father's affection than themſelves, formed a reſolution to murder him; and, with this view, perſwaded their father to ſend him into the fields with them; alledging, that it would prove an agreeable recreation to him, and promiſing, at the ſame time, that they would be very careful of his welfare. Jacob anſwered, that he was afraid leſt they ſhould neglect him; to which they replied, Are you afraid the wolves ſhould come and eat him in our preſence, or that we ſhall not have ſtrength enough to defend him? The father being thus prevailed upon, they took him next morning along with them, and threw him into a well; and told their father, when they came home, that night, that whilſt they were diverting themſelves with running a race, and Joſeph was watching their garments, a wolf had devoured him. And when they found Jacob not inclineable to credit their relation, they ſhewed him Joſeph's bloody ſhirt. Upon which, Jacob told them, that they themſelves had perpetrated the murder, and would certainly anſwer for it before God. After which, he endeavoured to ſupport his loſs with patience.

A caravan, which chanced to paſs by that very day, and wanted a ſupply of water, let down their bucket into the well, and Joſeph laying hold on it, was drawn out. They cloathed him forthwith, and carried him into Egypt, where they ſold him for a little ready money. The perſon who bought him, gave him in charge to his wife, telling her, that he would one day prove uſeful, and be inſtead of a ſon to them. When he had attained the 20th year of his age, his miſtreſs, Zeleikah, became ſo exceſſively enamour'd of him, that ſhe ſhut him up one day in her chamber, and diſcloſed her paſſion to him. Joſeph reproved her for it, and then haſtened towards the door, but before he could open it, ſhe caught hold of his linnen habit, and tore it off his back. Her husband happened to be behind the door, and ſhe no ſooner ſaw him, but ſhe began to make a loud complaint of an attempt offered by Joſeph againſt her chaſtity: And ſhe therefore deſired he might be ſeverely puniſhed; appealing to a child, who lay in its cradle, for the truth of what ſhe ſaid. The child readily anſwered, that if the habit was torn before, he was guilty, and ſhe innocent; but if it was torn behind, he was innocent, and ſhe accuſed him falſely. The garment, upon examination, proving to be rent behind, acquitted Joſeph, and diſcovered the ill intention of his miſtreſs.

The whole city was ſoon filled with the noiſe of this adventure; and Zeleikah being informed that the ladies repreſented it much to her diſadvantage, reſolved to invite them to a feaſt, and whilſt they were eating, to introduce Joſeph to them. She did ſo; and he no ſooner appeared, but his beauty aſtoniſh'd them beyond expreſſion; inſomuch that they whiſpered to one another, that he undoubtedly was ſome angel, and no man. By this expedient, ſhe put a ſtop to their reflections; but it was not long before ſhe made another attempt on the virtue of her ſervant, tho' with as little ſucceſs: Which ſo enrag'd her, that ſhe cauſed him to be ſent to priſon; where he expounded dreams of the butler and the baker. His confinement laſted nine years, after which, he was ſent for to interpret Pharaoh's dream; which he did, ſo much to his ſatisfaction, that he was made ſuperintendent of all his finances.

Mohammed then proceeds to the account of his brethren coming to buy corn; of his detaining his brother Benjamin, and of his diſcovering himſelf to them; and adds, that Joſeph hearing that his father had wept ſo much for him, that he had loſt his ſight, he gave them one of his ſhirts, and directed them to return, and lay it over his face, and he would recover his ſight: After which, he charged them to come back to him with their whole family.

By that time the caravan was advanced half their journey, Jacob told thoſe who were with him, that he ſmelt the odour of his ſon Joſeph; deſiring them not to deride him for that perſuation, becauſe he was ſure of the reality of what he had ſaid. Accordingly, a few days after, one of his ſons brought him Joſeph's ſhirt; and, as ſoon as he had drawn it over his face, his ſight was reſtored to him. He then made all poſſible expedition to go down into Egypt, with his family, and all he had. Joſeph met him on the way, and, taking him by the hand, deſired him not to be apprehenſive of coming into Egypt. He then made him ſit down, while his brethren fell proſtrate before him; which made him take notice to his father that now his dream was fulfilled. Thus far Mohammed; whoſe followers further add, that Joſeph was ſeventeen years old when he was ſold; that the king who then reigned, was Rian, the ſon of Valid; that he was likewiſe called Pharaoh, which ſignifies a depotick monarch; that Joſeph did afterwards inſtruct him in the knowledge of the true God, but that his ſucceſſor, named Rabous, the ſon of Maſſaab, proved a wicked prince: That the Iſraelites continued four hundred and thirty years in Egypt, from the time of Jacob's firſt coming down, to their being delivered out of it by Moſes, who took care to carry away the bones and coffin of Joſeph, which had lain buried in the bottom of the Nile.

Ebn Batrick, otherwiſe called Eutychius, patriarch of Alexandria, tells us, that Joſeph married Azimak, the daughter of the Kahen of Aen Shem; that is, the *prieſt*, or *diviner of the fountain of the ſun*; which was the name of the city of On, called, by the Greeks, Heliopolis. He aſſures us, likewiſe, that the Nilometer, which is in the city of Memphis, and the canal of the city of Al Kahira, corruptly called Cairo, for the diſcharge of the waters of that river, were Joſeph's own works. In a word, they attribute to him all the curious wells, ciſterns, aqueducts, publick granaries, as well as ſome obelisks, pyramids, and other ancient monuments; all which are ſtill called by his name: And pretend, that he had ſomething ſhining like a ſtar, upon one of his ſhoulders; which was an indelible character of the gift of prophecy, and a ſure token of his future grandeur.

St. Jerome aſſures us, that the Iſraelites raiſed a moſt noble monument to the memory of Joſeph, which was to be ſeen even in the days of that father: And he adds, that it was erected in the field of Shechem, which Jacob purchaſed of Hemor.

There are no events in all the ſacred records wherein the agency and interpoſition of the divine providence is diſplayed, in a more amiable and lively manner, than it is in the inimitable hiſtory of Joſeph: And one would imagine it impoſſible for mankind to degenerate into ſo much inſolence and ſtupidity, as to deny the ſuperintendency of a wiſe and propitious God over the courſe of human affairs. But as it is now very uſual to meet with perſons, who have the vanity to believe themſelves the ornaments of the preſent age, tho' in reality they are but miſerable ſmatterers in true knowledge and learning, and are become ſuch polite Infidels, as to be deſirous of excluding the belief of all providential diſpenſations, out of the claſs of rational ideas; we ſhall cloſe our annotations on this ſacred book of Geneſis, with a collection of ſuch proofs as we doubt not will appear to all candid and truly-judicious readers, a demonſtration of this important doctrine; namely, that *God who gives exiſtence to the world, does alſo govern it by his providence.* And this will be evident to thoſe who have accuſtomed themſelves to think in the following manner:

Firſt, The world may be ſaid to be *governed*, (at leaſt can not be ſaid to be ἀκυβέρνητον, or left to fluctuate fortuitouſly) if there are laws, by which natural cauſes act, if the ſeveral Phænomena in it ſucceed regularly, and, in general, if the conſtitution of things is preſerved: If there are *rules* obſerved in the production of *herbs*, *trees*, and

the like: If the ſeveral kind of *animals* are, in proportion to their ſeveral degrees and ſtations in the animal kingdom, furniſh'd with *faculties proper to direct* and determine their actions; and when they act according to them, they may be ſaid to follow the *law* of their nature: If they are *placed* and *provided for* ſuitably to their reſpective natures and wants, or (which amounts to the ſame thing) if their natures are adapted to their circumſtances: If, laſtly, *particular caſes* relating to *rational beings* are taken care of in ſuch a manner, as will at laſt agree beſt with *reaſon*.

Secondly, if there are ſuch *laws* and *proviſions*, they can come originally from no other being, but from him who is the *author of nature*. For thoſe laws, which reſult from the *natures* of things, their properties, and the uſe of their faculties, and may be ſaid to be written upon the things themſelves, can be the laws of no other: Nor can thoſe things, whoſe very *being* depends upon God, exiſt under any condition *repugnant* to his will; and therefore can be ſubject to no laws or diſpoſitions, which he would not have them be ſubject to; that is, which are not *his*. Beſide, there is *no other* being capable of impoſing laws, or any ſcheme of government, upon the world, and whoſe own exiſtence doth not *depend* upon Him.

Thirdly, by the *providence of God*, we mean his governing the world by ſuch laws, and making ſuch proviſions, as are mention'd above. So that if there are ſuch, there is a divine providence.

Laſtly, It is not impoſſible, that there ſhould be *ſuch*: On the contrary, we have juſt reaſons to believe there are. It would be an abſurd aſſertion to ſay, that any thing is *impoſſible* to a being whoſe nature is infinitely above our comprehenſion, if the terms do not *imply a contradiction*: But we may with confidence aſſert, that it is *impoſſible* for any thing, whoſe *exiſtence* flows from ſuch a being, ever to grow ſo far out of his reach, or be ſo emancipated from under him, that the *manner* of its exiſtence ſhould not be regulated and determined by him.

As to *inanimate ſubſtances*, we ſee the caſe to be really juſt as it was ſuppoſed before to be. The heavenly and greater bodies keep their ſtations, or perſevere to go the ſame circuits over and over by a *certain law*. Little bodies, or particles, of the ſame kind, obſerve continually the ſame *rules* of attracting, repelling, &c. When there are any ſeeming variations in nature, they proceed only from the different circumſtances and combinations of things, acting all the while under their ancient *laws*. We are ſo far acquainted with the laws of gravitation and motion, that we are able to calculate their effects, and ſerve our ſelves of them, ſupplying, upon many occaſions, the defect of power in our ſelves, by mechanical powers, which never fail to anſwer according to the *eſtabliſhment*. Briefly, we ſee it ſo far from being *impoſſible*, that the inanimate world ſhould be govern'd by *laws*, that all the parts of it are obnoxious to *laws* by them inviolable.

As to the *vegetables*, we ſee alſo how they are determin'd by *certain methods* preſcribed them. Each ſort is produced from its *proper* ſeeds; hath the *ſame* texture of fibres; is nouriſh'd by the *ſame* kind of juices out of the earth, digeſted and prepared by the *ſame* kind of veſſels, &c. Trees receive annually their *peculiar* liveries, and bear their *proper* fruits: Flowers are dreſt, each family, in the *ſame* colours, or diverſify their faſhions after a certain manner *proper* to the kind, and breathe the ſame eſſences: And both theſe and all other kinds *obſerve* their ſeaſons; and ſeem to have their ſeveral profeſſions and trades *appointed them*, by which they produce ſuch food and manufactures (pardon the *Catachreſis*,) as may *ſatisfy the wants* of animals. Being ſo very neceſſary, they, or at leaſt the moſt uſeful, grow *eaſily*: Being fixt in the earth, inſenſible, and not made for ſociety, they are generally ἀφροδίσια: being liable to a great conſumption both of them and their ſeeds, they yield *great quantities* of theſe, in order to repair and multiply their race, &c. So that here is evidently a *regulation*, by which the ſeveral orders are preſerved, and the ends of them anſwer'd according to their firſt *eſtabliſhment* too.

Then as to animals, there are laws, which, *mutatis mutandis*, are common to them, with inanimate beings and vegitables, or at leaſt ſuch as reſemble their laws. The individuals of the ſeveral kinds of thoſe, as of theſe, have the ſame (general) ſhape and members, to be managed after the ſame manner; have the ſame veſſels, repleniſhed with the ſame kinds of fluids, and furniſhed with the ſame glands, for the ſeparation and diſtribution of ſuch parts of them, as anſwer the ſame intentions in them all: Are ſtimulated by the ſame appetites and uneaſineſſes to take in their food, and continue their breed, &c. Add, whatever it is, that proceeds thus in a manner ſo like to that of vegitables, according to fixt methods, and keeps in the ſame general track as they do, may be ſaid to obſerve and be under ſome like rule, or law, which either operates upon, and limits it *ab extra*, or was given it with its nature. But there are, moreover, certain obligations reſulting from the ſeveral degrees of reaſon and ſenſe, or ſenſe only, of which we cannot but be conſcious in ourſelves, and obſerve ſome faint indications in the kinds below us, and which can be looked upon as nothing leſs than laws, by which animals are to move and manage themſelves; that is, by which the author of their natures governs them. 'Tis true, theſe laws may not impoſe an abſolute neceſſity, nor be of the ſame rigour with thoſe of inanimate, and meerly paſſive beings, becauſe the beings which are ſubject to theſe (men at leaſt) may be ſuppoſed, in ſome meaſure, free, and to act upon ſome kind of principles or motives: Yet ſtill they have the nature of laws, tho' they may be broken; and may make a part of that providence by which God adminiſters the affairs of the world. Whatever advantages we obtain by our own free endeavours, and the right uſe of thoſe faculties and powers we have, may be eſteem'd as much the effects of God's providence and government, as if they were given us immediately by him, without our acting, ſince all our faculties and abilities (whatever they are) depend upon him, and are as it were inſtruments of his providence to us, in reſpect of ſuch things as may be procured by them.

The world then not being left in a ſtate of confuſion, or as a chaos, but reduced into order, and methodized for ages to come; the ſeveral ſpecies of beings having their offices and provinces aſſigned them, the ſubſiſtence of Plants and animals ſet out for them; and as they go off, ſucceſſors appointed to relieve them, and carry on the ſcheme; that the poſſibility only of a general providence ſhould be allowed, is certainly too modeſt a demand. We ſee, or may ſee, that, in fact, there is ſuch a providence.

The great difficulty is, to account for that providence which is called particular; or that, which reſpects (principally) particular men. For rational beings and free agents are capable of doing and deſerving well, or ill. Some will make a right uſe of their faculties and opportunities, ſome will not. The vicious may, or may not, repent; or repent and relapſe: Some fall into evil habits thro' inadvertence, bad examples, and the like, rather than any deſign; and theſe want to be reclaimed: Some may be ſuppoſed to worſhip God, and to crave his protection and bleſſing, &c. and then a proper anſwer to their prayers may be humbly expected. Hence many and great differences will ariſe, which will require, from a governor, ſuitable encouragements, rewards, correptions, puniſhments; and that ſome ſhould be protected and fortunate, others not, or leſs. Now the good or ill ſtate of a man here, his ſafety or danger, happineſs or unhappineſs, depend upon many things, which ſeem to be ſcarce all capable of being determined by providence. They depend upon what he does himſelf, and what naturally follows from his own behaviour: Upon what is done by others, and may either touch him at the ſame time, or reach him afterward; upon the courſe of nature, which muſt affect him; and, in fine, upon many incidents, of which no account is to be given. As to what he does himſelf, it is impoſſible for him, as things are in this maze of life, to know always what tends to happineſs, and what not: Or if he could know, that, which ought to be done, may not be within the compaſs of his power. Then, if the actions of other men are free, how can they be determined to be only ſuch, as may be either good or bad (as the caſe requires) for ſome particular man; ſince ſuch a determination ſeems inconſiſtent with liberty? Beſide, numbers of men acting every one upon the foot of their own private freedom, and the ſeveral degrees of ſenſe and ability which they reſpectively have, their acts, as they either conſpire, or croſs and obliquely impede,

impede, or perhaps directly meet and oppoſe each other, and have different effects upon men of different makes, or in different circumſtances, muſt cauſe a ſtrange embarras, and intangle the plot. And as to the courſe of nature, if a good man be paſſing by an infirm building, juſt in the article of falling, can it be expected, that God ſhould ſuſpend the force of gravitation till he is gone by, in order to his deliverance; or can we think it would be increaſed, and the fall haſtened, if a bad man was there, only that he might be caught, cruſhed, and made an example? If a man's ſafety or proſperity ſhould depend upon winds or rains, muſt new motions be impreſt upon the atmoſphere, and new directions given to the floating parts of it, by ſome extraordinary and new influences from God? Muſt clouds be ſo precipitated, or kept in ſuſpence, as the caſe of a particular man or two requires? To which add, that the differing and many times contrary intereſts of men are ſcarce to be reconciled. The wind, which carries one into the port, drives another back to ſea, and the rains, that are but juſt ſufficient upon the hills, may drown the inhabitants of the vallies. In ſhort, may we expect miracles? Or can there be a particular providence, a providence that ſuits the ſeveral caſes and prayers of individuals, without a continual repetition of them, and force frequently committed upon the laws of nature, and the freedom of intelligent agents? For our part, we verily believe there may. For,

It ſeems not impoſſible, that God ſhould know what is to come: On the contrary, it is highly reaſonable to think that he does and muſt know things future. Whatever happens in the world, which does not come immediately from him, muſt either be the effect of mechanical cauſes, or of the motions of living beings, and free agents: For chance is no cauſe. Now as to the former, it cannot be impoſſible for him, upon whom the being and nature of every thing depends, and who therefore muſt intimately know all their powers, and what effects they will have, to ſee through the whole train of cauſes and effects, and whatever will come to paſs in that way; nay, it is impoſſible, that he ſhould not do it. We ourſelves, if we are ſatisfied of the goodneſs of the materials of which a machine is made, and underſtand the force and determination of thoſe powers by which it is moved, can tell what it will do, or what will be the effect of it; and as to thoſe things which depend upon the voluntary motions of free agents, it is well known, that men (by whom learn how to judge of the reſt) can only be free with reſpect to ſuch things as are within their ſphere, not great, God knows: and their freedom with reſpect to theſe can only conſiſt in a liberty either to act, without any incumbent neceſſity, as their own reaſon and judgment ſhall determine them, or to neglect their rational faculties, and not uſe them at all, but ſuffer themſelves to be carried away by the tendencies and inclinations of the body, which, left thus to itſelf, acts in a manner mechanically. Now he, who knows what is in men's power, what not; knows the make of their bodies, and all the mechaniſm and propenſions of them; knows the nature and extent of their underſtandings, and what will determine them this or that way; knows all the proceſs of natural (or ſecond) cauſes, and conſequently how theſe may work upon them: He, who knows all this, may know what men will do, if he can but know this one thing more, *viz.* whether they will uſe their rational faculties or not; and ſince even we ourſelves, mean and defective as we are, can in ſome meaſure conceive, how ſo much as this may be done, and ſeem to want but one ſtep to finiſh the account, can we, with any ſhew of reaſon, deny to a perfect Being this one article more, or think that he cannot do that too, eſpecially if we call to mind, that this very power of uſing our own faculties, is held of him?

Obſerve what a ſagacity there is in ſome men, not only in reſpect of phyſical cauſes and effects, but alſo of the future actings of mankind; and how very eaſy it is many times, if the perſons concerned, their characters, and circumſtances, are given, to foreſee what they will do; as alſo to foretell many general events, tho' the intermediate tranſactions upon which they depend are not known. Conſider how much more remarkable this penetration is in ſome men, than in others; conſider further, that if there be any minds more perfect than the human, (and who can be ſo conceited of himſelf as to queſtion this?) they muſt have it in a ſtill more eminent degree, proportionable to the excellence of their natures: In the laſt place, do but allow (as you muſt) this power of diſcerning to be in God proportionable to his nature, as in lower beings it is proportionable to theirs, and then it becomes infinite; and then again, the future actions of free agents are at once all unlocked, and expoſed to his view. For that knowledge is not infinite, which is limited to things paſt or preſent, or which come to paſs neceſſarily.

We can never conclude, that it is impoſſible for an infinitely perfect being to know what a free agent will chuſe to do, till we can comprehend all the powers of ſuch a being, and that is, till we ourſelves are infinite and perfect: So far are we from being able to pronounce with any ſhew of reaſon, that it is impoſſible there ſhould be ſuch knowledge in God.

In the laſt place, this knowledge is ſo far from being impoſſible, that, on the contrary, it is demonſtrable, from the nature of the Deity and his perfections, that nothing can be hid from him. For if ignorance be an imperfection, the ignorance of future acts and events muſt be ſo; and then if all imperfections are to be denied of him, this muſt.

There is indeed a common prejudice againſt the preſcience (as it is uſually called) of God; which ſuggeſts, that if God foreknows things, he foreknows them infallibly or certainly; and if ſo, then they are certain; and if certain, then they are no longer matter of freedom. And thus preſcience and freedom are inconſiſtent. But ſurely, the nature of a thing is not changed, by being known, or known before-hand; for if it is known truly, it is known to be what it is; and therefore is not alter'd by this.

The truth is, God foreſees, or rather ſees the actions of free agents, becauſe they will be; not that they will be, becauſe he foreſees them. If we ſee an object in a certain place, the veracity of our faculties ſuppoſed, it is certain, that object is there; but yet it cannot be ſaid, it is there becauſe we ſee it there, or that our ſeeing it there is the cauſe of its being there; but becauſe it is there, therefore we ſee it there. It is the object that determines our ſenſation. And ſo in the other caſe, it is a future choice of the free agent, that determines the preſcience, which yet may be infallibly true.

Let us put theſe two contradictory propoſitions; B (ſome particular man) *will go to church next Sunday*, and B *will not go to church next Sunday*; and let us ſuppoſe withal, that B is free, and that his going or not going depends merely upon his own will. In this caſe he may indeed do either, but yet he can do but one of theſe two things, either go, or not go; and one he muſt do. One of theſe propoſitions therefore is true; but yet it is not the truth of that propoſition, which forces him to do what is contained in it; on the contrary, the truth of the propoſition ariſes from what he ſhall chuſe to do, and if that truth doth not force him, the foreknowledge of that truth will not. Surely we may ſuppoſe B himſelf to know certainly before-hand, which of the two he will chuſe to do, whether to go to church or not (we mean, ſo far as it depends upon his choice only): and if ſo, then there is B's own foreknowledge conſiſtent with his freedom; and if we can but, further, ſuppoſe God to know as much in this reſpect as B does, there will be God's foreknowledge conſiſtent with B's freedom.

In a word, it involves no contradiction to aſſert, that God certainly knows what any man will chuſe; and therefore that he ſhould do this cannot be ſaid to be impoſſible.

It is not impoſſible that ſuch laws of nature, and ſuch a ſeries of cauſes and effects, may be originally deſigned, that not only general proviſions may be made for the ſeveral ſpecies of beings, but even particular caſes may alſo be provided for, without innovations or alterations in the courſe of nature. It is true, this amounts to a prodigious ſcheme, in which all things to come are comprehended under one view, eſtimated, and laid together: but when I conſider, what a maſs of wonders the univerſe is, in other regards; what a being God is, incomprehenſibly great and perfect; that he cannot be ignorant of any thing, no not of the future wants and deportments of particular men; and that all things, which derive from him as the firſt cauſe, muſt do this ſo as to be conſiſtent one with another, and in ſuch a manner, as to make one compact

ſyſtem,

ſyſtem, be-fitting ſo great an author; I ſay, when I conſider this, I cannot deny ſuch an adjuſtment of things to be within his power. The order of events, proceeding from the ſettlement of nature, may be as compatible with the due and reaſonable ſucceſs of my endeavours and prayers (as inconſiderable a part of the world as I am) as with any other thing or phænomenon how great ſoever.

Perhaps what we have advanced may be made more intelligible thus. Suppoſe M (ſome man) certainly to foreknow ſome way or other that, when he ſhould come to lie upon his death-bed, L would petition for ſome particular legacy; in a manner ſo earneſt and humble, and with ſuch a good diſpoſition, as would render it proper to grant his requeſt: and upon this M makes his laſt will, by which he deviſes to L that which was to be asked, and locks up the will; and all this many years before the death of M, and whilſt L had yet no expectation or thought of any ſuch thing. When the time comes, the petition is made, and granted, not by making any new will, but by the old one already made, and without alteration; which legacy had, notwithſtanding that, never been left, had the petition never been prefer'd. The grant may be called an effect of a future act, and depends as much upon it, as if it had been made after the act. So if it had been foreſeen, that L would not ſo much as ask, and had therefore been left out of the will, this preterition would have been cauſed by his carriage, tho' much later than the date of the will. In all this is nothing hard to be admitted, if M be allow'd to foreknow the caſe. And thus the prayers, which good men offer to the All-knowing God, and the neglects of others, may find fitting effects already forecaſted in the courſe of nature; which poſſibility may be extended to the labours of men, and their behaviour in general.

It is obvious to every one's obſervation, that, in fact, particular men are very commonly (at leaſt in ſome meaſure) rewarded or puniſh'd by the general laws and methods of nature. The natural (tho' not conſtant) attendants and conſequences of virtue, are peace, health, and felicity; of vice, loſs of philoſophical pleaſures, a diſeaſed body, debts, and difficulties. Now, then, if B be virtuous and happy, C vicious, and at laſt miſerable, labouring under a late and fruitleſs remorſe: tho' this comes to paſs through the natural tendency of things, yet theſe two caſes, being ſuppoſed ſuch as require, the one that B ſhould be favour'd, the other that C ſhould ſuffer for his wickedneſs, as are effectually provided for, as if God exerted his power in ſome peculiar way on this occaſion.

It is not impoſſible, that men, whoſe natures and actions are foreknown, may be introduced into the world in ſuch times, places, and other circumſtances, as that their acts and behaviour may not only coincide with the general plan of things, but alſo anſwer many private caſes too. The planets, and bigger parts of the world, we cannot but ſee, are diſpoſed into ſuch places and order, that they together make a noble ſyſtem, without having their natural powers of attraction (or the force of that which is equivalent to attraction) or any of the laws of motion reſtrain'd or alter'd. On the contrary, being rightly plac'd, they, by the obſervation of theſe, become ſubſervient to the main deſign. Now why may there not be in the Divine mind ſomething like a projection of the future hiſtory of mankind, as well as of the order, and motions, and various aſpects, of the greater bodies of the world? And then, why ſhould it not be thought poſſible for men, as well as for them, by ſome ſecret law, tho' of another kind, or rather by the preſidence and guidance of an unſeen governing power, to be brought into their places in ſuch a manner, as that by the free uſe of their faculties, the conjunctions and oppoſitions of their intereſts and inclinations, the natural influence and weight of their ſeveral magnitudes, and degrees of parts, power, wealth, *&c.* they may conſpire to make out the ſcheme? And then, again, ſince generals conſiſt of particulars, and in this ſcheme are comprehended the actions and caſes of particular men; they cannot be ſo ſituated reſpectively among the reſt of their ſpecies, as to be ſerviceable to the principal intention, and fall properly into the general diagram of affairs, unleſs they and their ſeveral actings and caſes do, in the main, correſpond one to another, and ſit among themſelves, or, at leaſt, are not inconſiſtent.

Here is no implication of any contradiction or abſurdity in all this, and therefore it may, at leaſt, be fairly ſuppoſed; and if ſo, it will follow, that a particular providence may be compatible with the natural freedom of men's actions. Such a ſuppoſition is certainly not beyond the power of an Almighty perfect being: It is, moreover, worthy of him, and what they, who can dwell a while upon theſe words, and take their import, muſt believe.

It is not impoſſible (for this is all that we contend for here), that many things, ſuitable to ſeveral caſes, may be brought to paſs by means of ſecret, and, ſometimes, ſudden influences, on our minds, or the minds of other men, whoſe acts may affect us. For inſtance, if the caſe ſhould require that N ſhould be delivered from ſome threatening ruin, or from ſome misfortune, which would certainly befal him, if he ſhould go ſuch a way, at ſuch a time, as he intended: Upon this occaſion ſome new reaſons may be preſented to his mind, why he ſhould not go at all, or not then, or not by that road; or he may forget to go. Or, if he is to be delivered from ſome dangerous enemy, either ſome new turn given to his thoughts may divert him from going where the enemy will be, or the enemy may be, after the ſame manner, diverted from coming where he ſhall be, or his (the enemy's) reſentment may be qualified, or ſome proper method of defence may be ſuggeſted, or degree of reſolution and vigour excited. After the ſame manner, not only deliverances from dangers and troubles, but advantages and ſucceſſes, may be conferred: Or, on the other ſide, men may, by way of puniſhment for crimes committed, incur miſchiefs and calamities. We ſay, theſe things, and ſuch like, may be; for ſince the motions and actions of men, which depend upon their wills, do alſo depend upon their judgments, as theſe again do upon the preſent appearances or non-appearances of things in their minds; if a new proſpect of things can be any way produced, the lights by which they are ſeen alter'd, new forces and directions impreſt upon the ſpirits, paſſions exalted or abated, the power of judging enlivened or debilitated, or the attention taken off, without any ſuſpenſion or alteration of the ſtanding laws of nature, then, without that, volitions, deſigns, meaſures, or a ceſſation of thinking, may alſo be produc'd, and thus many things prevented, that otherwiſe would be; and many brought about that would not. But that this is far from being impoſſible, ſeems clear to us; for the operations of the mind following, in great meaſure, the preſent diſpoſition of the body, ſome thoughts and deſigns, or abſences of mind, may proceed from corporeal cauſes, acting according to the common laws of matter and motion themſelves; and ſo they may be occaſioned by ſomething ſaid or done by other men; or they may be cauſed by the ſuggeſtion, and impulſe, or other ſilent communications of ſome ſpiritual being; perhaps the Deity himſelf. For that ſuch imperceptible influences, and ſtill whiſpers, may be, none of us all can poſitively deny: That is, we cannot know certainly, that there are no ſuch things. On the contrary, we believe there are but few of them who have made obſervations upon themſelves, and their affairs, but muſt, when they reflect on life paſt, and the various adventures and events in it, find many inſtances, in which their uſual judgment, and ſenſe of things, cannot but ſeem to themſelves to have been over-ruled, they knew not by what, nor how, nor why (*i. e.* they have done things, which afterwards they wonder how they came to do); and that theſe actions have had conſequences very remarkable in their hiſtory. We ſpeak not here of men dementated with wine, or enchanted with ſome temptation; the thing holds true of men even in their ſober and more conſidering ſeaſons.

That there may be, poſſibly, ſuch inſpirations of new thoughts and counſels, may, perhaps, further appear, from this; that we ſo frequently find thoughts ariſing in our heads, into which we are led by no diſcourſe, nothing we read, no clue of reaſoning; but they ſurprize and come upon us from we know not what quarter, If they proceeded from the mobility of ſpirits, ſtraggling out of order, and fortuitous affections of the brain, or were of the nature of dreams; why are they not as wild, incoherent, and extravagant, as they are? Not to add that the world has generally acknowledged, and therefore ſeems to have experienced, ſome aſſiſtance and directions given to good men by the Deity; that men have been many times infatuated, and loſt to themſelves, *&c.* if any one ſhould object, that if men are thus over-ruled in their actings, then they are deprived of their liberty, *&c.* the anſwer

is, that tho' man is a free agent, he may not be free as to every thing. His freedom may be reſtrain'd, and he only accountable for thoſe acts, in reſpect of which he is free.

There poſſibly may be, and moſt probably are, beings inviſible and ſuperior in nature to us, who may by other means be, in many reſpects, miniſters of God's providence, and authors, under him, of many events to particular men, without altering the laws of nature. For it implies no contradiction, or abſurdity, to ſay there are ſuch beings: On the contrary, we have the greateſt reaſon to think that ſuch imperfect beings, as we are, are far below the top of the ſcale. Tho' pictures of ſpiritual beings cannot be drawn in our imagination, as of corporeal; yet to the upper and reaſoning part of the mind, the idea of ſpiritual ſubſtance may perhaps be as clear, as that of corporeity. For what penetrability is, muſt be known juſt as well as what impenetrability is: And ſo on.

Now then, as we our ſelves, by the uſe of our powers, do many times interpoſe and alter the courſe of things within our ſphere, from what it would be if they were left entirely to the laws of motion and gravitation, without being ſaid to alter thoſe laws; ſo may theſe ſuperior beings likewiſe, in reſpect of things within their ſpheres, much larger be ſure, the leaſt of them all, than ours is; only with this difference, that as their knowledge is more extenſive, their intellects purer, their reaſon better, they may be much properer inſtruments of divine providence, with reſpect to us, than we can be with reſpect one to another, or to the animals below us. We cannot think, indeed, that the power of theſe beings is ſo large, as to alter or ſuſpend the general laws of the world; or that the world is like a bungling piece of clock-work, which requires to be oft ſet backward or forward by them; or that they can, at pleaſure, change their condition, to ape us, or inferior beings; and conſequently are not apt to credit ſtories of portents, *&c.* ſuch as cannot be true, unleſs the nature of things, and their manner, or being, be quite inverted: Yet (we will repeat it again) as men may be ſo placed, as to become, even by the free exerciſe of their own powers, inſtruments of God's particular providence to other men (or animals); ſo may we well ſuppoſe, that theſe higher beings may be diſtributed through the univerſe, and ſubject to ſuch an œconomy (tho' we pretend not to tell what that is), as may render them, alſo, inſtruments of the ſame providence; and that they may, in proportion to their greater abilities, be capable, conſiſtently with the laws of nature, ſome way or other, tho' not in our way, of influencing human affairs in proper places.

We conclude, then, that it is as certain, that there is a particular providence, as that God is a being of perfect reaſon. For if men are treated according to reaſon, they muſt be treated according to what they are: The virtuous, the juſt, the compaſſionate, *&c.* as ſuch; and the vicious, unjuſt, cruel, *&c.* according to what they are: And their ſeveral caſes muſt be taken and conſidered as they are; which cannot be done without ſuch a providence.

Againſt all this it has been, as one might well expect, objected of old, that things do not ſeem to be dealt according to reaſon; virtuous and good men very often labouring under adverſity, pains, and perſecutions; whilſt vicious, wicked, cruel men, prevail and flouriſh. But to this an anſwer (in which we ſhall a little further explain our ſelves) is ready. 1. We are not always certain, who are good, who wicked. If we truſt to fame and reports, theſe may proceed, on the one hand, from partial friendſhip, or flattery; on the other, from ill-natur'd ſurmiſes, and conſtructions of things, envy, or malice: And on either, from ſmall matters aggrandized, from miſtake, or from the unskilful relation even of truth it ſelf. Oppoſite parties make a merit of blackening their adverſaries, and brightening their friends, undeſervedly, and unmeaſurably: And to idle companions, and goſſips, it is diverſion, and what makes the principal part of their converſation, to rehearſe the characters of men, dreſs'd up out of their own dreams and inventions. And, beſide all this, the good or bad repute of men depends, in great meaſure, upon mean people, who carry their ſtories from family to family, and propagate them very faſt; like little inſects, which lay apace, and the leſs the faſter. There are few who have the opportunity, and the will or ability, to repreſent things truly. Beſide the matters of fact themſelves, there are many circumſtances, which, before ſentence is paſs'd, ought to be known and weighed, and yet ſcarce ever can be known, but to the perſon himſelf who is concern'd.

He may have other views, and another ſenſe of things, than his judges have: And what he underſtands, what he feels, what he intends, may be a ſecret confined to his own breaſt. A man may thro' bodily indiſpoſitions and faults in his conſtitution, which it is not in his power to correct, be ſubject to ſtarts and inadvertencies, or obnoxious to ſnares, which he cannot be aware of; or thro' want of information, or proper helps, he may labour under invincible errors and act as in the dark: In which caſes he may do things, which are in themſelves wrong, and yet be innocent, or at leaſt rather to be pitied, than cenſured with ſeverity. Or perhaps the cenſurer, notwithſtanding this kind of men talk as if they were infallible, may be miſtaken himſelf in his opinion, and judge that to be wrong, which in truth is right. Nothing more common than this: Ignorant and ſuperſtitious wretches meaſure the actions of letter'd and philoſophical men by the tattle of their nurſes, or illiterate parents and companions, or by the faſhion of the country: And people of different religions judge and condemn each other by their own tenets, when both of them cannot be in the right, and it is well if either of them are. To which may be added, that the true characters of men muſt chiefly depend upon the unſeen part of their lives; ſince the trueſt and beſt religion is moſt private, and the greateſt wickedneſs endeavours to be ſo. Some are modeſt, and hide their virtues: Others hypocritical, and conceal their vices under ſhews of ſanctity, good nature, or ſomething that is ſpecious. So that it is many times hard to diſcern, to which of the two ſorts, the good or the bad, a man ought to be aggregated. 2. It rarely happens, that we are competent judges of the good or bad fortune of other people. That which is diſagreeable to one, is many times agreeable to another, or diſagreeable in a leſs degree. The miſery accruing from any infliction or bad circumſtance of life, is to be counted according to the reſiſtance and capacity of bearing it, which it meets with. If one man can carry a weight of four or five hundred pounds, as well as another can the weight of one hundred, by theſe different weights they will be equally loaded. And ſo the ſame poverty or diſgrace, the ſame wounds, *&c.* do not give the ſame pain to all men. The apprehenſion of but a vein to be open'd is worſe to ſome, than the *apparatus* to an execution is to others: And a word may be more terrible and ſenſible to tender natures, than a ſword is to the ſenſeleſs, or intrepid breed. The ſame may be ſaid with reſpect to injoyments: Men have different taſtes; and the uſe of the ſame things does not beget equal pleaſure in all. Beſide, we ſcarce ever know the whole caſe. We do not ſee the inward ſtings and ſecret pains, which many of thoſe men carry about them, whoſe external ſplendor and flouriſhing ſtate is ſo much admired by the beholders: Nor perhaps ſufficiently conſider the ſilent pleaſures of a lower fortune, ariſing from temperance, moderate deſires, eaſy reflections, a conſciouſneſs of knowledge and truth; with other pleaſures of the mind, much greater, many times, than thoſe of the body. Before one can pronounce another happy or otherwiſe, he ſhould know all the other's injoyments and all his ſufferings. Many misfortunes are compenſated by ſome larger endowments, or extraordinary felicity in other reſpects. But ſuppoſe the pleaſures of ſome, and the ſufferings of ſome others, to be juſt as they appear; ſtill we know not the conſequences of them: The pleaſures of thoſe men may lead to miſeries greater than thoſe of the latter, and be, in reality, the greater misfortune: And, again, the ſufferings of theſe may be preludes to ſucceeding advantages. So that indeed we know not how to name theſe outward appearances of particular men, nor which to call happineſs, which the contrary; unleſs we knew the inward ſenſe of the perſons themſelves, all their true circumſtances, and what will be hereafter conſequent upon their preſent ſucceſs or adverſity. 3. Men are to be conſider'd as members of families, nations, mankind, the univerſe, from which they cannot be ſeparated: And then, from the very condition of their being it will appear, that there muſt be great inequalities; that the innocent cannot but be ſometimes involved in general calamities or puniſhments, nor the guilty but ſhare in publick proſperities; and that the good of the whole ſociety or kind, is to be regarded preferably to the preſent

pleaſure of any individual, if they happen to claſh. Laſtly, if the virtuous man has undergone more in this life, than it would be reaſonable he ſhould ſuffer, if there was no other; yet thoſe ſufferings may not be unreaſonable, if there is another; for they may be made up to him by ſuch enjoyments, as it would be reaſonable for him to prefer, even with thoſe previous mortifications, before the pleaſures of this life with the loſs of them. And moreover, ſometimes the only way to the felicities of a better ſtate may lie thro' dark and difficult paſſes: Diſcipline to ſome men being neceſſary, to bring them to reflect, and to force them into ſuch methods as may produce in them proper improvements; ſuch, as otherwiſe and of themſelves they would never have fallen into. On the other ſide, vicious and wicked men do proſper and make a figure; yet it is poſſible their ſufferings hereafter may be ſuch, as that the exceſs of them above their paſt enjoyments, may be equal to the juſt mulct of their villanies and wickedneſs. And further, their worldly pleaſures (which muſt be ſuppoſed to be ſuch as are not philoſophical, or moderated and governed by reaſon and habits of virtue) being apt to fill the mind, and ingroſs the whole man, and by that means to exclude almoſt all right reflections, with the proper applications of them, may be the very cauſes of their ruin; whilſt they leave them under ſuch defects at the end of their days, as will afterwards tend to the greateſt unhappineſs.

If what is objected be in many inſtances true, this only infers the neceſſity of a future ſtate; that is, if good and bad men are not reſpectively treated according to reaſon in this life; they may yet be ſo treated, if this and another to follow be taken together into the account. And perhaps it is (as we have been always apt to think) in order to convince us of the certainty of a future ſtate, that inſtances of that kind have been ſo numerous. For he muſt not only be guilty of blaſphemy, but reduced to the greater abſurdity, who, rather than he will own there is ſuch a ſtate, is forced to make God an unreaſonable Being, which we think amounts to a ſtrong demonſtration, that there is one. But of that more in the courſe of this work.

The End of the firſt Book of MOSES, *called* GENESIS.

Critical and Explanatory ANNOTATIONS ON THE SECOND BOOK of *MOSES*, CALLED EXODUS.

The ARGUMENT.

The word Exodus, *which is at the head of the ſecond book of Moſes, is derived from the Greek, and ſignifies,* the going out. *This book was diſtinguiſhed by that appellation, becauſe it relates the departure of the Iſraelites out of Egypt, where they had long been detained in a ſlaviſh ſubjection, the particulars of which are faithfully recorded by the ſacred hiſtorian, together with their miraculous deliverance from it; their wonderful paſſage through the Red-ſea, and the deſtruction of their purſuers; their wanderings in the wilderneſs; the awful promulgation of their law; the hiſtory of its eſtabliſhment; the building of the tabernacle; the miracles that were wrought in it after its erection; its immerſion in a cloud, to manifeſt the preſence of God in it. Theſe, with a variety of other great and memorable events, are comprehended in this ancient and genuine Book of Moſes, which contains the hiſtory of one hundred and forty five years, from the death of the great patriarch Joſeph, to the building of the tabernacle. The Jews call it* Veelle Schemot, *which ſignify,* Theſe are the names, *and they are the firſt words, in the Hebrew original, of this Book.*

CHAP. I.

1 The children of Iſrael after Joſephs death do multiply: 12 The more they are oppreſſed by a new king, the more they multiply. 15 The godlineſs of the midwives in ſaving the men-children alive. 22 Pharaoh commandeth the male-children to be caſt into the river.

NOW theſe *are* the names of the children of Iſrael, which came into Egypt, every man and his houſhold came with Jacob.

2 Reuben, Simeon, Levi, and Judah,

3 Iſſachar, Zebulun, and Benjamin,

4 Dan, and Naphtali, Gad, and Aſher.

5 And all the ſouls that came out of the loyns of Jacob, were ſeventy ſouls: for Joſeph was in Egypt *already*.

6 And Joſeph died, and all his brethren, and all that generation.

7 ¶ And the children of Iſrael were fruitful, and increaſed abundantly, and multiplied, and waxed exceeding mighty; and the land was filled with them.

8 Now there aroſe up a new king over Egypt, which knew not Joſeph.

9 And he ſaid unto his people, Behold, the people of the children of Iſrael *are* more and mightier than we.

10 Come on, let us deal wiſely with them: leſt they multiply, and it come to paſs, that when there falleth out any war, they joyn alſo unto our enemies, and fight againſt us, and *ſo* get them up out of the land.

11 Therefore they did ſet over them taskmaſters, to afflict them with their burdens. And they built for Pharaoh treaſure-cities, Pithom and Raamſes.

12 But the more they afflicted them, the more they multiplied and grew. And they were grieved becauſe of the children of Iſrael.

13 And

13 And the Egyptians made the children of Iſrael to ſerve with rigour.

14 And they made their lives bitter with hard bondage, in morter, and in brick, and in all manner of ſervice in the field: all their ſervice wherein they made them ſerve, *was* with rigour.

15 And the king of Egypt ſpake to the Hebrew midwives (of which the name of one *was* Shiphrah, and the name of the other Puah)

16 And he ſaid, When ye do the office of a midwife to the Hebrew women, and ſee *them* upon the ſtools; if it *be* a ſon, then ye ſhall kill him, but if it *be* a daughter, then ſhe ſhall live.

17 But the midwives feared God, and did not as the king of Egypt commanded them, but ſaved the men-children alive.

18 And the king of Egypt called for the midwives, and ſaid unto them, Why have ye done this thing, and have ſaved the men-children alive?

19 And the midwives ſaid unto Pharaoh, Becauſe the Hebrew women *are* not as the Egyptian women: for they *are* lively, and are delivered ere the midwives come in unto them.

20 Therefore God dealt well with the midwives: and the people multiplied, and waxed very mighty.

21 And it came to paſs, becauſe the midwives feared God, that he made them houſes.

22 And Pharaoh charged all his people, ſaying, Every ſon that is born ye ſhall caſt into the river, and every daughter ye ſhall ſave alive.

Ver. 1. *Now theſe are the names of the children of Iſrael which came into Egypt*, &c.] As Moſes was now preparing to relate the departure of the children of Iſrael out of Egypt, it was very proper for him to begin this part of his hiſtory with the enumeration of thoſe progenitors of theirs who came into that country, whereby he might the better illuſtrate the accompliſhment of God's promiſe to Abraham, of multiplying his ſeed; and which Moſes had recorded in his firſt book of Geneſis, where he ſhews this promiſe was made at that very time, when God declared, that he would re-conduct the poſterity of that patriarch into Canaan, who had ſuſtained a long ſervitude in Egypt, Gen. xv. 5, 13, 18.

Ver. 7. *And the children of Iſrael were fruitful, and increaſed abundantly, and multiplied, and waxed exceeding mighty; and the land was filled with them.*] Moſes himſelf was ſo ſurpriſed at the wonderful increaſe of this people, when he came to take an account of them, that he makes uſe of four of the moſt expreſſive verbs in the whole Hebrew tongue, to intimate their prolificneſs, *viz. pharu*, they fructified, or increaſed like the fruit of trees; *jiſrezzu*, they multiplied like fiſhes; *rabbu*, they daily increaſed in number; *jahatzmu*, they grew ſtronger and ſtronger. Had the rigour of their bondage permitted them to have increaſed as much in wiſdom, and true greatneſs of mind, they would not have created Moſes ſo much trouble, as we find they did both in Egypt, and afterwards in the deſart.

Ver. 8. *Now there aroſe up a new king over Egypt, which knew not Joſeph.*] Thoſe who have been converſant in the hiſtory of Egypt, muſt be fully ſenſible of the difficulties of adjuſting the chronology of that nation, and of determining who thoſe kings were, under whom the Iſraelites were ſo long enſlaved: Amidſt the various ſyſtems and conjectures, that have been offered by learned men, on an article of ſo much perplexity, we ſhall have recourſe to that which ſeems moſt likely to lead us out of this labyrinth of antiquity.

In the fifth year of Concharis, whom Joſephus, from Manetho, calls Timæus, and who, according to Syncellus, was the 25th king of Tanis, or Lower Egypt, a numerous army of unknown people made a ſudden irruption into Egypt, and ſpread themſelves through the upper and lower provinces of that country, where they fired the houſes and cities, ſlaughter'd the inhabitants, and made dreadful devaſtations wherever they came; and having in a ſhort time ſubdued all before them, they made one of their leaders their king, whoſe name was Salatis. This prince made the ancient inhabitants his ſlaves, laid the land under tribute, garriſon'd ſuch towns as he thought proper all over the country, and ſettled his people in the land. Whence Salatis and his followers came, is only to be conjectured: They called themſelves Paſtors or Shepherds; took particular care to fortify the eaſtern parts of Egypt, and ſeemed moſt apprehenſive of commotions from that quarter. The government of Egypt being thus ſubverted, the happineſs and protection, which the Iſraelites enjoyed, were extinguiſhed with it. Salatis knew nothing of Joſeph, nor did he regard any eſtabliſhment that patriarch had ſettled. He had made his way into Egypt with the ſword, and brought his people into the land by conqueſt, in ſuch a manner, and upon ſuch terms, as he thought fit; the Iſraelites were a rich and increaſing people, inhabiting the very parts, where he thought the greateſt precautions were neceſſary to be obſerved; and he ſuſpected, that if any invaſion ſhould happen from the eaſt, they would join againſt him. He therefore took particular care to keep them low.

That this king, who oppreſſed the Iſraelites, was not an Egyptian, but ſome foreigner, who had over-run the country with his forces, ſeems evident from the appellations given him by Moſes. *He was a new king, and knew not Joſeph*; both which expreſſions ſtrongly intimate him to have been a foreigner: The word *new* is frequently uſed in this ſenſe; *new gods*, Deut. xxxii. 16, 17. are ſtrange or foreign gods; and had he been an Egyptian, he muſt have known Joſeph; for he obtained the kingdom not long after the death of that great Iſraelite, and of that generation; and it is impoſſible that the kings of Egypt could, in ſo ſhort a time, have forgotten Joſeph. Some authors have endeavoured to determine whence this new king and people came. Cardinal Cajetan affirms them to have been Aſſyrians, which he collects from Iſa. lii. 4. where the words of the prophet are, *Thus ſaith the Lord, my people went down afore time into Egypt, to ſojourn there, and the Aſſyrian oppreſſed them without cauſe.* If the Hebrew of this verſe had been ſo ranged, as that the word *and* might be read before *there*, viz *and there the Aſſyrian oppreſſed them without cauſe*, the cardinal's opinion, founded upon this paſſage, would be unqueſtionable; but as the verſe is worded, the two parts of it ſeem to be two diſtinct ſentences, and the deſign of it was to comfort the Jews againſt the proſpect of the Babylonian captivity, by intimating to them their former deliverance out of the Egyptian bondage, from whence they might juſtly conclude, that God would likewiſe free them from the Aſſyrian ſlavery. Africanus ſays, that theſe paſtors were Phœnicians, but hints, that ſome other writers thought them to have been Arabians. Theſe two opinions are not ſo widely different, as they perhaps may ſeem, for Africanus obſerves, that theſe Phenicians came out of the eaſtern parts (ἐκ τῶν πρὸς ἀνατολὴν μερῶν) and the ancients did not accurately diſtinguiſh, but often call'd the whole land of Canaan, with the adjacent countries, by the name of Phœnicia. It is true indeed, that the Arabians are rather ſituated ſouthward, than to the eaſt, and we cannot think theſe paſtors came out of that country. The moſt probable conjecture therefore, that we can form about them is, that they were the Horites, whom the poſterity of Eſau drove out of their own land, Deut. ii, 12, 22. Theſe Horites were a people who

who lived by paſturage, and were expelled their country much about this time. Their paſſage into Egypt was almoſt directly from the eaſt, and they had ſufficient reaſon to fortify the eaſtern parts of Egypt, ſince they might very probably be apprehenſive, that the ſame enemy who had already diſpoſeſſed them of their own country, might take occaſion to follow them thither. It may ſeem unaccountable, that a number of unſettled people ſhould be able to ſeize upon, and over-turn the government of a large, a wiſe, and well-eſtabliſh'd kingdom: But this will not appear ſo ſurprizing, if we conſider the ſtate of kingdoms in thoſe ages. Thucydides's obſervation of the ancient ſtates of Greece, might be applied to all the kingdoms of the world in the early ages. Kings had not ſo firm and ſecure a poſſeſſion of their thrones, as we are apt to think from a judgment form'd from the preſent ſtate of the world: As there was but little traffick in thoſe times, ſo diſtant kingdoms had little or no acquaintance with one another; nor did they know of deſigns form'd againſt themſelves, until they came to feel them. When the Iſraelites went out of Egypt, and were advanced into the wilderneſs, they exerciſed and formed their diſcipline and government for forty years together: And tho' they were exceedingly numerous, yet no great notice was taken of them, by other nations, until they were ready to be attack'd by them. Where could ſuch a body of people aſſemble together, now, in the world, without cauſing all the neighbouring kingdoms to form an alliance with each other in order to oppoſe their deſigns?

But in thoſe early days kings apprehended no foreign attacks, until the armies, that came to conquer them, were at their doors, and ſo their kingdoms were more eaſily over-ran by them. Egypt was a very flouriſhing kingdom, but not famous for war; we do not read of any exerciſe this way, or any trial of their arms, from the days of their firſt king, to this time: So that theſe Horites (if they were indeed the Horites) might eaſily conquer them, and gain themſelves a ſettlement in their kingdom, as the Arcadians did in Thrace, the Pelaſgi, and, afterwards, the Trojans, did in Italy; nay, and in much later days, the Franconians iſſued out of their country, in this manner, in armed multitudes, and conquered France, and ſet up there that government which that kingdom is now ſubject to. The time when theſe paſtors thus over-ran Egypt, may be determined in the following manner: 1. It was before Moſes was born; for the new king of Egypt had taken ſeveral meaſures to oppreſs the Iſraelites, before the time of Moſes's birth, and Moſes was born, *A. M.* 2433. according to the Hebrew computation. 2. It was after Levi's death, for Joſeph died, and all his brethren, before this new king aroſe, who knew not Joſeph; and Levi liv'd to be 127 years old; and ſo being born about *A. M.* 2253, he died *A. M.* 2390. 3. It was ſome years after Levi's death; for not only Joſeph and his brethren were dead, but all that generation. Benjamin was born twenty years after Levi, and therefore we may ſuppoſe that he, or at leaſt ſome of that generation, lived ſo long after Levi's death, *i. e.* to *A. M.* 2410. ſo that it was that year, and before the year of Moſes's birth, perhaps about the year 2420. And this account will place it much about the ſame time that the Horites were expell'd Seir by the poſterity of Eſau; for they were expell'd by Eſau's grand-children of the families of his younger ſons Reuel and Aliphas, and theſe paſtors came to Egypt in the time of Jacob's grand-children, by his younger ſons, their fathers being all dead. If we determine the paſtor's coming into Egypt about the year 2420, above-mention'd, according to the Hebrew chronology, and in the fifth year of the reign of Concharis, we may count backwards 133 years, in Sir John Marſham's liſt of the kings of Tanis, for ſo many years paſs'd between Joſeph's advancement, and *A. M.* 2420. and ſo determine who the king was, and in what year of his reign he advanced Joſeph. And, according to this account, Joſeph was advanced by Thuſimares, the twentieth king of Tanis, and in the thirteenth year of his reign, as we have before ſuppoſed.

Ver. 11. *Therefore did they ſet over them task-maſters, to afflict them with their burdens. And they built for Pharaoh, treaſure-cities, Pithom and Raamſes.*] The Hebrew words, *ſare maſſim*, which are render'd *task-maſters*, by our tranſlators, properly ſignify *tax-gatherers*; and the *burdens* are afterwards mention'd as diſtinct ſeverities. So that the reſolution taken by the Egyptian court, ſeems to have conſiſted in the appointment of ſuch extorting officers as oppreſſed and impoveriſhed the Iſraelites with exorbitant taxations, and compelled to ſubmit to laborious and ſervile employments. Philo tells us, in his life of Moſes, that they were obliged to carry burdens above their ſtrength, and were alſo employed in brick-making, digging, and building. He adds, too, that if any of them happened to drop down dead, amidſt their oppreſſive fatigues, they were not ſuffer'd to be buried. Joſephus, likewiſe, declares, that they were compelled to learn ſeveral laborious trades; to build walls around cities; to dig trenches, in order to drain rivers into channels, and to caſt up dikes, for the prevention of inundations. And as if theſe fatigues were not ſufficient to impair them, the Jewiſh hiſtorian adds, that they were compelled to erect fantaſtical pyramids, which were vaſt ſtructures, deſigned by the kings of Egypt, as ſo many teſtimonials of their grandeur and magnificence, and to be the repoſitories of their bodies, when dead. Thus did the Egyptians endeavour to ſubject the Iſraelites by different expedients: Firſt, by exacting oppreſſive tributes from them, in order to exhauſt the wealth they had acquired. And, Secondly, by impoſing heavy burdens, and laborious employments, upon them, to weaken their bodies, and prevent their growing more numerous by a future offspring.

As to the two cities ſaid by Moſes to be built by the Iſraelites for Pharaoh; Pithom, the firſt of them, was ſituated not far from the Arabian gulph; and it is taken notice of by Herodotus, who calls it Πάτυμον τῆς Ἀραβίας πόλιν, *i. e. Patumus, a city of Arabia.* Manetho ſeems to mean this city, when he writes, that Salatis, τὰ πρὸς ἀνατολὴν ἠσφαλίσθη μέρη, *was particularly careful to fortify the eaſtern parts of the country.* Sir John Marſham is of opinion, that Pithom was the city which was afterwards called Peluſium, by the Greeks; but it is more ſurprizing that this great man ſhould give into this miſtake, than that ſo many of the commentators ſhould tranſcribe it into their annotations, ſince many of theſe gentlemen are very apt to be too implicit in their belief of the opinions they copy from others. The Egyptian name of Peluſium, was not Pithom, but *Sin*, which ſignifies a ſoil of *clay*, in that language; as Peluſium does in the Greek. And, accordingly, this city is called by its Egyptian name, Sin, Ezek. xxx. 15. where the prophet terms it *the ſtrength of Egypt*, with reference to its being one of the fortified towns built by the children of Iſrael.

With reſpect to Raamſes, the other city, mention'd by Moſes, we have formerly obſerved, that part of the land of Goſhen was called Rameſes, from a king of Egypt of that name, who reigned before the time of Joſeph. We think it, therefore, not unreaſonable to ſuppoſe, that the ſame king might have founded a city in the eaſtern tract of Egypt, which he likewiſe dignified by his name, Rameſes, or Raamſes; and that this city, in proceſs of time, being reduced to a ruinous condition, the children of Iſrael might be employed in rebuilding it; and no one will think it ſurprizing that we ſhould repreſent the Hebrew word *banah*, as ſignifying *rebuilding*, as well as *building*, if it be only conſidered that the Hebrew language is deſtitute of compound verbs.

Ver. 15. *And the king of Egypt ſpake to the Hebrew midwives (of which the name of one was Shiprah, and the name of the other Puah.*] Tho' Moſes mentions but two midwives, we are not to ſuppoſe, that their ſervice could be ſufficient for ſuch a vaſt number of Iſraelite women. Some therefore think, that theſe two only attended on perſons of the greateſt rank among them, whoſe children Pharaoh intended to deſtroy; whereas his charge was to kill all the males. Others think the Hebrew women *being ſtrong and eaſily delivered*, ver. 9. might ſhift with two midwives. But it is more probable, that thoſe two were the chief of their profeſſion, and had the charge and direction of all the reſt: And that there was ſuch a precedency or ſuperiority among perſons of this claſs, appears very probable, at leaſt, from what Plutarch relates; ſince he declares, that among the Grecians, there were ſome to whom the care of that buſineſs was conſigned, and that publick ſchools were kept for that purpoſe. Several learned expoſitors, eſpecially the Romiſh, following the Septuagint and vulgate Verſions,

which read, *Hamieledoth Haghibrioth, the midwives of the Hebrew Women*, inſtead of the *Hebrew midwives*, as the gramatical conſtruction rather requires, have fancied after Joſephus, that they were Egyptian midwives, ſuch being moſt likely to obey the kings cruel commands; but this ſuppoſition is altogether improbable, as well as directly contrary to the ſacred text. Laſtly, their names, which are entirely of Hebrew extraction, proves them to have been Iſraelites, for *Shiprah*, the name of the firſt, is derived from *Shaphar*, which ſignifies to *be*, or to make *beautiful*; and a Jewiſh etymologiſt, aſſigns this reaſon for her receiving that appellation; namely, becauſe ſhe ſhaped the babe into form. *Puah*, the name of the other ſignifies, *to cry out*, either from the painful effects of their office to the women they tended, or becauſe they were moſt accuſtomed to the cries of the mothers and their children. And whereas Joſephus ſays, that Hebrew women of this poſſeſſion would have been too partial to their own ſex of that nation; the ſame objection might have been made againſt Pharaoh's appointing Hebrew task-maſters over them, which we find he did, and the fear of death might as eaſily influence the one as the other nation to obey the king. As for thoſe who think, with ſome Rabbies, that theſe two midwives were Jochebed, the mother of Moſes, and Miriam, her daughter, and that they are here only ſurnamed; in alluſion to their office; they are not worth confuting, ſince Miriam could not be above ſix or ſeven years old when this order was given by Pharaoh.

Ver. 16. *And he ſaid, when ye do the office of a midwife to the Hebrew women ——— if it be a ſon, then ye ſhall kill him, but if it be a daughter, then ſhe ſhall live.*] This diſtinction in the intended barbarity might reſult from ſeveral motives. As 1. To have deſtroyed the females with the males, had been a needleſs piece of inhumanity, becauſe it could not be ſuppoſed, that the women would ever join with the kings enemies, in any war or inſurrection againſt him. 2. The daughters of Iſrael were much more amiable than the Egyptian women, and this alone was ſufficient to effect their preſervation, among a people who were ſo devoted to beauty. Philo, indeed, tells us, they were preſerved, to be married to the ſlaves of the Egyptian lords and gentry, that the children deſcended from them might be ſlaves even by birth. But, 3. Admitting they married not at all, yet as the Hebrew women made a very conſiderable figure in Egypt, for their qualifications of mind, the care of their families, their induſtrious application to thoſe employments that were ſuitable to their ſex, and for their dexterity in many uſeful and ornamental accompliſhments, ſuch as the diſtaff, and the loom; dying, painting, embroidery, *&c.* Such perſons as theſe would prove excellent domeſtics for the Egyptian ladies, who would be fond of having their pleaſures miniſtred unto them by ſuch skilful hands.

Ver. 17. *But the midwives feared God*, &c.] Thoſe who imagine they were Egyptian women, are likewiſe of opinion, that they were proſelites to the Jewiſh religion: But ſuch faith in God as made them not fear a great king is hardly to be expected from any but thoſe who have always been trained up in a deep veneration for his divine majeſty.

Ver. 19. *And the midwives ſaid unto Pharaoh, becauſe the Hebrew women are not as the Egyptian women*, &c.] It doth not appear, that theſe perſons related a falſhood to Pharaoh, but only concealed ſome part of the truth; which is not unlawful, but rather commendable, when it is intended for the preſervation of the innocent. Many of the Hebrew women might have been ſuch as they are deſcribed in this verſe, tho' not every one of them. The Hebrew word *chajoth* has three ſignifications; 1. It may be render'd *vivaces*, i. e. *lively*; 2. *Obſtetrices, midwives*; 3. *Animalia, animals*. The Septuagint and our tranſlators adhere to the firſt interpretation, which is very proper. Aquila follows the ſecond, and tranſlates the paſſage thus, Μαῖαι γάρ εἰσιν, οἱς πρὶν ἐλθεῖν τὰς Μαίας τίκτουσιν, *They can perform the office of midwives themſelves, and are delivered before we come to them.* Thus the Vulgate alſo take it. But the author of the life of Moſes gives it the third explication, and renders the paſſage thus, *They are like other living creatures, who do not need any midwives to facilitate the birth of their young.* And ſo Raſi, and likewiſe Theodotion, who thus tranſlates it, ζωογονοῦσιν αὐταὶ, which doth not ſignify (as Gualmyn obſerves) *they bring forth living children*, but *ad inſtar animalium pariunt*, they bring forth like other creatures.

Ver. 21. *And it came to paſs, becauſe the midwives feared God, that he made them houſes,*] Of all the opinions that have been offered on this difficult paſſage, we think that of the accurate Mr. Shuckford moſt agreeable to reaſon, and ſhall therefore preſent to our readers the ſubſtance of what is offered by that learned man, on this article of the Moſaic hiſtory.

There is a difficulty in the account, which Moſes gives, in this place, of the midwives, *It came to paſs, becauſe the midwives feared God, he made them houſes.* But can we ſuppoſe, that God raiſed houſes for them in a miraculous manner? or could the Iſraelites, oppreſſed in ſlavery, ſhew ſo great a gratitude as to build them any? or if they could, dared they venture to requite them ſo publicly, for refuſing to act as the king ordered them? If I may take a liberty of gueſſing, I ſhould think that Moſes did not mean in this place, that houſes were built for the midwives, but for the Iſraelites. It will be query'd who was the builder? Why ſhould God, upon the caſe here before us, build the Iſraelites houſes? I anſwer: It was not God who built the houſes here ſpoken of, but Pharaoh: The caſe was this: Pharaoh had charged the midwives to kill the male children that were born of the Hebrew women; the midwives fear'd God, and omitted to do as the king had commanded them, pretending in excuſe for their omiſſion, that the Hebrew women were generally deliver'd before they could attend them: Pharaoh hereupon reſolving to prevent their increaſe, gave a charge to his people, to have all the male children of the Hebrews thrown into the river; but this command could not be ſtrictly executed, whilſt the Iſraelites lived up and down in the fields in tents, which was their ancient and cuſtomary way of living, for they would ſhift here and there, and lodge the women in child-bed out of the way, to ſave their children: Pharaoh therefore built them houſes, and obliged them to a more ſettled habitation, that the people he had ſet over them, might know where to find every family, and take account of all the children that ſhould be born: So that this proceeding was a very politic contrivance of Pharaoh, in order to have his charge more ſtrictly and effectually executed, than it could otherwiſe have been; and was a remarkable particular, not to be omitted in Moſes's account of this affair. But as to houſes built for the midwives, it ſeems impoſſible to give any account how they ſhould be built, or by whom. It will here be asked, But how can the words of Moſes be reconciled to what I have offered? I anſwer: If they be faithfully tranſlated, they can bear no other meaning whatſoever; which will be very evident from the following tranſlation of the Place, which is word for word agreeable to the Hebrew, and which I have diſtinguiſhed into verſes, as I think the paſſage ought really to be diſtinguiſhed.

Ver. 18. *And the king of Egypt called for the midwives, and ſaid unto them, Why have ye done this thing, and ſaved alive the children?*

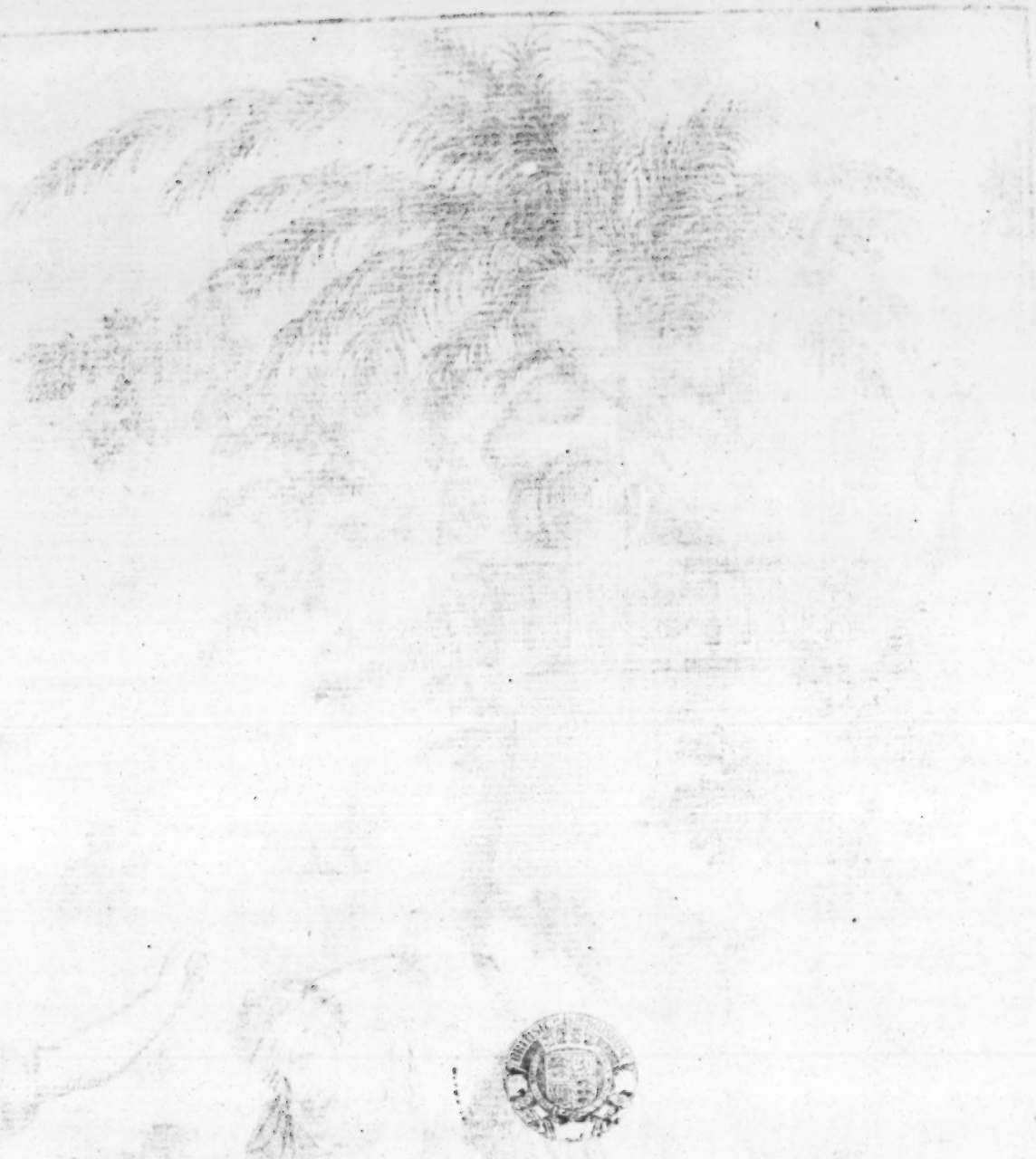
Ver. 19. *And the midwives ſaid unto Pharaoh, Becauſe the Hebrew women are not as the Egyptian women; for they are lively, and are delivered before the midwife comes to them.*

Ver. 20. *And God dealt well with the midwives: And the people multiplied, and waxed very mighty.* [vejehi, *i. e.*] *And this happened,* [or *was ſo*, or *came to paſs*] *becauſe the midwives feared God.*

Ver. 21, *And Pharaoh built them* [i. e. *the Iſraelites*] *houſes, and charged all his people, ſaying, Every ſon that is born ye ſhall caſt into the river, and every daughter ye ſhall ſave alive.*

Our Engliſh tranſlators ſhould have conſidered, that the nominative caſe to two verbs is commonly placed after the ſecond verb, in other languages, tho' ours will not admit of ſuch a poſition. The paſſage, render'd *verbatim* into Latin, from the Hebrew, will run thus. *Et fecit illis domos, & præcepit Pharaoh omni populo ſuo.*

And thus if I may take the liberty to ſuppoſe the paſſage not rightly pointed as to the ſtops, which were the ancient marks at the end of verſes, the words may well be rendered as I would take them. The diviſion of the Hebrew bible into verſes is certainly very ancient; but not earlier than the captivity, and I do not find that the beſt writers imagine the ſections made by an unerring hand,



I. Basire sculp.

Moses drawn out of the Water.

hand. I ſhould think the verſes which I am treating of to have been divided, as they now are injudiciouſly, by ſome careleſs tranſcriber; but it is evident, that they were thus parted before the LXX tranſlation was made, for the LXX render the 21ſt. verſe thus Ἐπεὶ δὲ ἐφοβήθησαν αἱ μαῖαι τὸν Θεὸν, ἐποίησαν ἑαυταῖς οἰκίας; *And becauſe the midwives feared God, they made themſelves houſes.* And hence it is evident, that the LXX found a difficulty in the verſe, and thought it abſurd to ſay, that God built the midwives houſes, and ſo turn'd the expreſſion another way; but their verſion cannot be right, for the Hebrew words are not they, but he built, and in the original, *la hem*, ſignifies *for them*, and not for themſelves: And I do not at preſent ſee any way to give a clear account of the place ſo eaſy, as to ſuppoſe the punctuation wrong as I have imagined. Some of the commentators have indeed offered a conjecture, at the firſt ſight very promiſing, to explain the expreſſion as it now ſtands: They would take the words, *made them houſes*, metaphorically, and ſay, that they mean either that God gave the midwives many children, or that he made them proſperous in their affairs: The former of theſe interpretations is St. Ambroſe's, and it is ſaid, that the expreſſion is thus us'd Gen. xvi. 2. xxx. 3. Deut. xxv. 9. Ruth iv. 11. but in this point theſe interpreters commit a great miſtake. The expreſſion before us is *naſhah beith*; but the expreſſion in the paſſages cited, is a very different one: It is *banah beith*, and not *naſhah*. Had the expreſſion here before us been *banah beithim lahem*, it might have ſignified, *God built up their houſes*, or *families*, by making them numerous; but *naſhah beithim lahem* are words of a very different meaning. But, in the ſecond place, it is ſaid, that *naſhah beithim* ſignifies, that *God proſpered them*, or *provided for them*. And Gen. xxx. 30. is cited, to juſtify this interpretation. The words in that paſſage are, *And now, when ſhall I make or provide for my own houſe alſo?* But here, again, the inſtance fails: The expreſſion cited is not *naſhah beith*, but it is *naſhah le beith*; not, *when ſhall I make my houſe?* but, *when ſhall I make for my houſe?* or, *when ſhall I do for my houſe?* Between which two expreſſions there is evidently a difference.

CHAP. II.

1 Moſes is born, 3 and in an ark caſt into the flags: 5 He is found, and brought up by Pharaohs daughter: 11 He ſlayeth an Egyptian: 13 He reproveth an Hebrew: 15 He fleeth into Midian: 21 He marrieth Zipporah. 22 Gerſhom is born. 23 God reſpecteth the Iſraelites cry.

AND there went a man of the houſe of Levi, and took *to wife* a daughter of Levi.

2 And the woman conceived, and bare a ſon: and when ſhe ſaw him that he *was a* goodly *child*, ſhe hid him three months.

3 And when ſhe could not longer hide him, ſhe took for him an ark of bulruſhes, and daubed it with ſlime and with pitch, and put the child therein; and ſhe laid *it* in the flags by the rivers brink.

4 And his ſiſter ſtood afar off, to wit what would be done to him.

5 ¶ And the daughter of Pharaoh came down to waſh her ſelf at the river, and her maidens walked along by the rivers ſide: and when ſhe ſaw the ark among the flags, ſhe ſent her maid to fetch it.

6 And when ſhe had opened *it*, ſhe ſaw the child: and behold, the babe wept. And ſhe had compaſſion on him, and ſaid, This *is one* of the Hebrews children.

7 Then ſaid his ſiſter to Pharaohs daughter, Shall I go, and call to thee a nurſe of the Hebrew women, that ſhe may nurſe the child for thee?

8 And Pharaohs daughter ſaid unto her, Go. And the maid went and called the childs mother.

9 And Pharaohs daughter ſaid unto her, Take this child away and nurſe it for me, and I will give *thee* thy wages. And the woman took the child, and nurſed it.

10 And the child grew, and ſhe brought him unto Pharaohs daughter, and he became her ſon. And ſhe called his name Moſes: and ſhe ſaid, Becauſe I drew him out of the water.

11 ¶ And it came to paſs in thoſe days, when Moſes was grown, that he went out unto his brethren, and looked on their burdens: and he ſpied an Egyptian ſmiting an Hebrew, one of his brethren.

12 And he looked this way and that way, and when he ſaw that *there was* no man, he ſlew the Egyptian, and hid him in the ſand.

13 And when he went out the ſecond day, behold, two men of the Hebrews ſtrove together: and he ſaid to him that did the wrong, Wherefore ſmiteſt thou thy fellow?

14 And he ſaid, Who made thee a prince and a judge over us? Intendeſt thou to kill me, as thou killedſt the Egyptian? And Moſes feared, and ſaid, Surely this thing is known.

15 Now when Pharaoh heard this thing, he ſought to ſlay Moſes. But Moſes fled from the face of Pharaoh, and dwelt in the land of Midian: and he ſat down by a well.

16 Now the prieſt of Midian had ſeven daughters: and they came and drew *water*, and filled the troughs to water their fathers flock.

17 And the ſhepherds came and drove them away: but Moſes ſtood up and helped them, and watered their flock.

18 And when they came to Reuel their father, he ſaid, How *is it that* you are come ſo ſoon to day?

19 And they ſaid, An Egyptian delivered us out of the hand of the ſhepherds, and alſo drew *water* enough for us, and watered the flock.

20 And he ſaid unto his daughters, And where *is* he? Why *is* it *that* ye have left the man? Call him, that he may eat bread.

21 And Moſes was content to dwell with the man: and he gave Moſes Zipporah his daughter.

22 And

22 And ſhe bare *him* a ſon, and he called his name Gerſhom: for he ſaid, I have been a ſtranger in a ſtrange land.

23 ¶ And it came to paſs in proceſs of time, that the king of Egypt died, and the children of Iſrael ſighed by reaſon of the bondage, and they cried; and their cry came up unto God, by reaſon of the bondage.

24 And God heard their groaning, and God remembred his covenant with Abraham, with Iſaac, and with Jacob.

25 And God looked upon the children of Iſrael, and God had reſpect unto *them*.

Ver. 1. *And there went a man of the houſe of Levi, and took to wife a daughter of Levi.*] Pharaoh finding his firſt injunctions to the midwives ineffectual, reſolved to proceed more openly againſt the Iſraelites, and compel the parents themſelves to be the executioners of their own children. To this end, he iſſues out an edict, commanding, under the ſevereſt penalties, that every Hebrew male child, who ſhould be born from that time, ſhould be caſt into the Nile, and that none but the females ſhould be ſuffered to live. Such a barbarous command muſt certainly have diffuſed the greateſt conſternation among the afflicted Iſraelites, who were naturally inclineable to diſtruſt the promiſes of God. They thought themſelves on the verge of their emancipation from captivity: A glorious deliverer had been promiſed to them, but the inhuman edict had now condemned him to die, the moment he ſhould be born. But God, whoſe deſigns could not be fruſtrated, either by the private ſtratagems, or open violence of the king of Egypt, made him the inſtrument of bringing up that very child whom he was ſo ſollicitous to deſtroy.

Amram, the ſon of Kohath, and grandſon of Levi, had eſpouſed Jochebed, the daughter of Levi, his own aunt. We venture to call her ſo; for tho' the Septuagint, Vulgate, and many learned expoſitors, have thought ſhe was only his uncle Kohath's daughter, and, conſequently, his couſin-germain, becauſe the marriage with an aunt was forbidden by the Levitical law; yet the plain matter of fact is repugnant to that ſuppoſition. In the ſixth chapter of this book, verſe 18. it is expreſly ſaid, that Kohath, the father of Amram, was the ſon of Levi. In Numb. xxvi. 59. it is declared, that Jochebed was Levi's daughter, and born in Egypt. And it is likewiſe ſaid, Exod. vi. 20. that Amram took *his father's ſiſter to wife*: And therefore, without ſubverting the natural ſenſe of theſe texts, we cannot but conclude, that the nephew married his aunt. For the prohibitions, made upon the degrees of conſanguinity, did not flow from the law of nature, but derived their obligatory power from the particular command of God; and therefore relations of a nearer affinity were allowed to intermarry, before the promulgation of this command.

Some Hebrew writers pretend, that Jochebed was born about the time when Jacob came into Egypt; but, if that be true, ſhe muſt have been 135 years old, at the birth of Moſes, and, conſequently, forty years older than Sarah was when Iſaac was born. But if the nativity of Moſes had been ſo miraculous, he certainly would have recorded it as ſuch, as well as he did that of Iſaac. It is, therefore, much more probable, that Jochebed was born in Egypt, in the hundredth year of Levi's age, which was no extraordinary circumſtance, ſeeing Abraham had ſeveral children by Keturah after the 137th year of his age. Jacob, likewiſe, begat Benjamin when he was 107. and as for Jochebed, ſhe may reaſonably be ſuppoſed to have given birth to Moſes, when ſhe was ſixty-eight years old; nothing being more common than for the Hebrew women, in thoſe days, to bear children at, and even after, that age: And then we have no occaſion to ſeek for another Jochebed, to make her age coincide with the time when Moſes was born, as ſome have done.

Amram had two children by Jochebed, before the publication of the king's inhuman edict, *viz.* Miriam and Aaron; and tho' Moſes has not intimated the age of his ſiſter, yet it is evident that ſhe was the eldeſt of the three, becauſe ſhe was old enough to watch Moſes when he was expoſed on the Nile; whereas Aaron was but three years older than him. But that ſhe ſhould be old enough to have been one of the two midwives above-mention'd, as ſome Jews have imagined, is altogether improbable, and contrary to the opinion of our beſt chronologers and expoſitors, who repreſent her to have been but ten years old, at moſt, when Moſes was born.

Ver. 2, 3. *And the woman conceived, and bare a ſon: And when ſhe ſaw that he was a goodly child, ſhe hid him three months. And when ſhe could not longer hide him, ſhe took for him an ark of bulruſhes, and daubed it with ſlime, and with pitch, and put the child therein; and ſhe laid it in the flags by the river's brink.*] From the marriage between Amram and Jochebed, proceeded Moſes, who ſeem'd born at that diſmal period, only to periſh by a barbarous and immature death. The tenderneſs of affectionate parents ſuggeſted to Amram, and his wife, all imaginable expedients to preſerve the innocent victim from the rage of thoſe who ſo cruelly perſecuted the poor Iſraelites. The beauty of the child, which appeared to be almoſt ſupernatural, redoubled their concern and vigilance. St. Stephen ſays, he was *exceeding* (or, as ſome verſions have it, *divinely*) *fair*; Acts vii. 20. And the Jews add, that he had the form of an angel. The anxious parents ſucceeded ſo well in their firſt precautions, as even to conceal their darling babe, for the ſpace of three months. But how difficult was it to elude, for a length of time, the unrelenting enquiries of Pharaoh and his emiſſaries! His parents, therefore, finding too much reaſon to doubt the ſucceſs of their cares, determined to conſign him entirely to the divine providence. The banks of the Nile were lin'd with ruſhes, and they wove ſome of theſe into a cradle, whoſe form, perhaps, reſembled one of thoſe boats with which that famous river was always covered; and after they had well ſecured it with pitch, they laid the child in it, and lodged this precious treaſure among the green reeds, that grew along the edge of the river. Miriam, the ſiſter of this innocent creature, watched him by day, and Jochebed, perhaps, ſuckled him by night.

Ver. 5. *And the daughter of Pharaoh came down to waſh her ſelf at the river, and her maidens walked along by the river ſide: And when ſhe ſaw the ark among the flags, ſhe ſent her maid to fetch it.*] Miriam was performing her ſorrowful office to this unhappy brother, when ſhe now expected to ſee him become the prey of his mercileſs executioners. The daughter of Pharaoh came to bathe herſelf in the ſtream, and ſhe was certainly directed by the impulſe of a divine providence. Joſephus calls this princeſs Thermutis; but Artapanes, a Greek writer, names her Meris, in a fragment which Euſebius of Ceſarea has preſerved. He adds too, that ſhe was married to one of the inferior kings of Egypt, and that as ſhe had no children by him, ſhe ſubſtituted the ſon of a Hebrew woman, in order to conceal her own barrenneſs. The ſame writer likewiſe declares, that ſhe called him at firſt Moſes, but that he was afterwards ſtiled Muſeus by the Greeks, and was the maſter of Orpheus. This Artapanes had compoſed a compleat hiſtory of the Jews. St. Clement quotes it, Strom. p. 344. but this fragment may ſuffice to compenſate poſterity for the loſs of the remaining part of that work.

Ver. 6. *And when ſhe had opened it, ſhe ſaw the child: And behold the babe wept, and ſhe had compaſſion on him, and ſaid, this is one of the Hebrews children.*] *The king's heart is in the hand of the Lord*, ſays the wiſeſt of all meer men. Prov. xxi. 1. Accordingly, God was pleaſed to inſpire the daughter of Pharaoh, with ſentiments of compaſſion for the young child. Scarce had ſhe caſt her eyes on the cradle of ruſhes, but ſhe commanded it to be brought to her, and ſcarce had ſhe opened it, but ſhe was dazzled with the beauty of the little babe, and melted into tenderneſs at its infant cries. She eaſily diſcovered him to be a Hebrew, for the ſtrange condition in which ſhe found him, was ſufficient to create that ſuſpicion in her mind, and the ſacrament with which he was marked, was a full conviction to her. Some Jewiſh doctors have thought, that ſhe beheld the Schekinah (by which they mean the divine majeſty) diffuſing its glory in the ark.

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The daughter of Pharaoh immediately accepted the tender of Miriam's ſervice, and the joyful ſiſter haſtened to acquaint Jockebed, with the happy event. The tender mother was as expeditious, in her turn, to receive her child, with thoſe tranſports of nature which no words can deſcribe, and which none but an affectionate parent can experience. The Jews are always fond of intermixing the wonderful, with the reality; and affirm, that Pharaoh's daughter did not conſign the child to its mother, till it had refuſed ſeveral other nurſes who were appointed to tend him. But this hiſtory furniſhes us with ſo many real prodigies, that we have no occaſion to ſeek for thoſe which are imaginary.

Ver. 10.——*And ſhe called his name Moſes; and ſhe ſaid, becauſe I drew him out of the water.*] The Jews, who aſſert the antiquity of their tongue with the greateſt warmth, pretend, that it was immediately framed by God; that he ſpake it himſelf, for which reaſon it is called the *holy tongue*, and that it is the only language underſtood by the angels, and wherein we can pray and be heard with effect. And ſeveral Chriſtian writers, abating theſe ſuperſtitious fancies of the Jews, have acknowledged and maintain'd, that the Hebrew tongue is the moſt ancient in the world; the very ſame which was ſpoken by Adam and Noah, and preſerved in the family of Eber, who, according to them, were not concerned in the building of Babel, nor conſequently ſhared in the puniſhment inflicted on thoſe who were; but as we ſhall demonſtrate this, with ſeveral other particulars relating to the Hebrew tongue, to be groundleſs ſuppoſitions, in the preliminary diſſertation which we ſhall prefix to this work, when compleated, we ſhall therefore only take this opportunity offer'd us by the name of Moſes, to touch very briefly upon their principal argument, and indeed the only one which deſerves any conſideration. This argument is drawn from the etymologies of the names in the Moſaic hiſtory, ſome of which that inſpired writer himſelf derives from the Hebrew, and the reſt are generally ſuppoſed to have been deduced from that original.

And here it cannot be denied, that ſeveral names of perſons and places, before the confuſion of tongues, may be regularly derived from the Hebrew; and that there are ſome very pertinent reaſons given, and alluſions made, by the Sacred Hiſtorian, to evince their propriety, and the relation they have to the perſon or place deſigned by them: And this is the moſt that can be allowed; for tho' all the names in general, mentioned by Moſes before the diviſion of mankind at Babel, may poſſibly be forced from ſome Hebrew root or other, yet the greater part of them ſeem to be inſignificant, at leaſt to have no congruity with the ſubject; nor can it be expected they ſhould, unleſs we either imagine all ſuch names, as ſeem to relate to a future part of a perſon's life, were given by the ſpirit of prophecy; or elſe allow them to be impoſed after the events which occaſioned them happened, and ſo to be rather ſurnames than proper names; a conceſſion which manifeſtly weakens the argument drawn from them.

Thus much being premiſed, it will be eaſy to ſhew, that this demonſtrative argument, as it is called, will not bear examination. For it is not certain, that the names uſed by Moſes were the very original names themſelves, and not tranſlated by him from the primitive tongue into Hebrew, or at leaſt ſomewhat alter'd, to accommodate what he wrote to the underſtanding of the Jews. And how inconſiſtent ſoever ſome may think this method with hiſtorical veracity, it has been frequently practiſed by ſacred as well as prophane hiſtorians, as ſhall be ſufficiently proved in our intended Diſſertation, already mentioned; and Moſes himſelf has, in this 10th verſe now under conſideration, given a plain inſtance of his approbation of ſuch changes, in altering his own name, which was of Egyptian original, in order to adapt it to a Hebrew etymology. For the original name is *Moüſe*, or (as it is in the Coptic verſion) *Moüſes*, with the Greek termination, and it is compoſed of two Coptic, or old Egyptian words, *mou*, water, and *ſe*, to preſerve. But Moſes, finding that the Hebrew verb *maſha*, to draw out, bore ſome reſemblance, in ſound, to his name, and, in ſignification, to the occaſion of its impoſition, writes it *Moſheh*; and introduces Pharaoh's daughter aſſigning this reaſon for her conferring it upon him, becauſe, *maſhitihu*, I drew him out of the water.

The Egyptian princeſs had no children of her own, as we intimated before, nor the king her father any male heir; and it is thought that ſhe adopted Moſes for her ſon, and that her father deſigned him for his ſucceſſor to the crown of Egypt; but Moſes declined this advancement, as a ſcheme that would deprive him, and his poſterity, of the bleſſings which God had promiſed to the Hebrew nation, who were to be but ſtrangers in Egypt for a time, Gen. xv. 13. xlvi. 4. and l. 24. He had a full belief, that God would verify his promiſes to them, and *by faith he refuſed to be called the ſon of Pharaoh's daughter*, Heb. xi. 24. Under an entire perſuaſion of the certainty of theſe events which God himſelf had foretold, he turned his eyes and heart from the ſplendours of the Egyptian diadem, to the calamities and affliction of his brethren, and rather wiſhed that God would authoriſe him to lead them out of their captivity to the promiſed land, than to ſway the ſceptre of Egypt, and be number'd among its greateſt monarchs.

Clemens Alexandrinus informs us, that Moſes was taught arithmetic, geometry, phyſic, muſic, and hieroglyphics, otherwiſe called enigmatical philoſophy; to which Philo adds, aſtronomy, which he learned of the Chaldeans, and the Aſſyrian characters, from the Aſſyrians; and that they ſent for the beſt maſters from Greece, to inſtruct him in all liberal arts and ſciences: But that was not a time for the Egyptians, who excelled the reſt of the world in all branches of learning, to ſend for maſters from Greece, which rather ſtood in need of Egyptian teachers. So that when Moſes is ſaid to have been inſtructed in all the learning of Egypt, it plainly implies, that he had the beſt and moſt learned education that the whole world could then afford him. An ancient author, quoted by Clement biſhop of Alexandria, and by Euſebius, calls Moſes the firſt of all the ſages, or wiſe men, and ſays that he was the firſt inventer of the art of grammar, which he taught the Iſraelites, from whom the Phœnicians receiv'd it, and the Greeks from them.

Much pains have been taken to find Moſes ſuitable employment for the 40 years of his abode in Egypt. Joſephus has given us ſeveral remarkable particulars of his life, during that period, ſome of which not being contradictory to the ſacred account, but ſeeming rather to have been univerſally known and believed by the Jews of his time, the reader may perhaps be pleaſed with an abſtract of them. He informs us, that the princeſs Thermutis, having no children of her own, and having adopted Moſes, on the account of the ſingular beauties and accompliſhments of his body and mind, brought him to her father, who claſped him in his arms with great tenderneſs, and taking his crown from his head, placed it on that of the infant, who, inſtead of being pleaſed with it, caſt it on the ground, and ſtamp'd his foot upon it: Whereupon a certain prieſt, who had foretold his birth, cried out, that he ought to be put to death immediately, and that Egypt could not be ſafe, without having recourſe to that expedient for its preſervation. But Thermutis ſoon ſnatched him away, without any oppoſition from the king, and left the old prophet to exclaim at his leiſure; and he was continually contriving means to deſtroy a perſon ſo dangerous to the kingdom, but had the mortification to find them all ineffectual.

After this, Moſes being grown to man's eſtate, had an opportunity offer'd him of ſignalizing his courage and conduct. The Ethiopians who inhabited the upper lands, on the ſouth ſide of Egypt, had made many dreadful incurſions, plunder'd and ravag'd all the neighbouring parts of the country, and beat the Egyptian army which had been ſent to oppoſe them in a ſet battle, and became ſo elated with their ſucceſs, that they began to march towards the capital of Egypt. In this diſtreſs the Egyptians had recourſe to the oracle; which anſwer'd, that they muſt place an Hebrew general at their head. As none was more promiſing than Moſes, the king deſired his daughters to conſent, that he ſhould command his army: But ſhe, after having firſt expoſtulated with her father, how unreaſonable it was for the Egyptians, to implore the aſſiſtance of a man whom they had been ſo long plotting againſt, did not give her conſent, till ſhe had his oath, that no attempt ſhould be formed againſt her ſon. Moſes's firſt care, as ſoon as he was at the head of the Egyptian army, was to confront the enemy as ſoon as poſſible, and

inſtead of marching up the Nile, as was uſual before, he choſe to croſs the country, and thereby ſhorten the way, and ſurprife the Ethiopians, who could not expect him to advance that way, becauſe the whole country was infeſted by flying and other poiſonous ſerpents, which did even infect the very air. But Moſes found out a method to preſerve his army from that danger, by carrying with him a vaſt number of birds, called Ibis, in iron cages, whoſe nature is to devour all ſorts of ſerpents, and to be friendly to all other creatures. His project ſucceeded to admiration, and the birds being once let looſe, made a ſpeedy end of all thoſe venomous creatures, and opened to him a quick and ſafe paſſage to the enemy's forces, upon whom he made a ſudden attack, and entirely defeated them. He afterwards enter'd their country, took ſeveral of their cities, and obliged them to retire into the city of Saba, where he cloſely beſieged them. The place being ſtrongly fortified, and ſituated in the middle of an iſland, kept him employ'd ſome conſiderable time; and the ſiege would, in all probability, have laſted much longer, had not Tharbis, the king of Ethiopia's daughter, entertain'd a ſudden paſſion for him, as ſhe ſaw him fighting with the utmoſt gallantry and valour, from the city wall. She therefore ſent privately to him, to let him know, that the city ſhould be ſurrender'd to him, upon condition that he ſhould marry her immediately after. Moſes conſented to the propoſal, and having taken poſſeſſion both of the place and the princeſs, returned with his victorious army to Egypt, where, inſtead of reaping the harveſt of his laurels, the ungrateful Egyptians accuſed him of murder to the king, who having already taken ſome umbrage at his valour and reputation, was reſolved to rid himſelf of him. Moſes having ſome ſuſpicion of his deſign, made his eſcape, and not daring to go by the common roads, for fear of being ſtop'd by the king's guards, was forced to paſs through a great deſart, to arrive at the land of Midian. Thus far Joſephus; from whoſe account we may gather, that there were three motives why Pharaoh and his people ſought Moſes's death, namely, 1. Their envy at his great ſucceſs, and conſummate wiſdom, in this warlike expedition. 2. Their jealouſy leſt he ſhould attempt to make ſome dangerous inſurrection in Egypt. And laſtly, the prophecies which that country was threatned with from an Hebrew. To which Philo adds a fourth, namely, his being too great a friend and favourer of the Hebrews, whom Pharaoh did already look upon as his moſt dangerous enemies.

Ver. 11, 12. *And it came to paſs in thoſe days, when Moſes was grown, that he went out unto his brethren, and looked on their burdens: And he ſpied an Egyptian ſmiting an Hebrew, one of his brethren. And he looked this way and that way, and when he ſaw that there was no man, he ſlew the Egyptian, and buried him in the ſand.*] The generous affection of this great man for his afflicted countrymen, made him venture to viſit and commiſerate them amidſt their oppreſſions, tho' at the hazard of his own life; and when he beheld an inſolent Egyptian treating a poor Hebrew with the uſual brutality of thoſe task-maſters, one of whom this Egyptian might probably then be, Moſes was ſo exaſperated at that odious ſpectacle, that he immediately killed the cruel officer, and buried him in the ſand. If what we have already cited from Joſephus be true, that Moſes had before this time commanded the troops of Pharaoh in ſeveral ſucceſsful expeditions againſt the Ethiopians, we need not be ſurpriſed at his martial diſpoſition on ſuch a conjuncture as this; but as Philo, who wrote the life of Moſes, and had as many opportunities of knowing all the particulars which compoſed it, as Joſephus himſelf, is altogether ſilent about his military expeditions againſt the Ethiopians, and as Moſes himſelf is ſo far from mentioning any particulars of that nature, that he rather deſcribes himſelf as a man of the utmoſt meekneſs and patience; we think it better to ſuppoſe, that he was ſtimulated by ſome divine impulſe, in the inſtance before us, as being the perſon choſen by heaven to be the deliverer of Iſrael.

The next day he ſaw two Hebrews in conteſt with each other, and intreated them to conſider, that they were brethren, and would have decided the difference between them; perhaps in expectation that they would conſider him, as a perſon likely to deliver them out of their bondage: They, however, entertained no ſuch idea of him, at that time; his proffer'd arbitration was rejected with contempt, and one of them upbraided him with killing the Egyptian. Moſes perceiving that his people had no favourable opinion of his conduct, and underſtanding that Pharaoh, who had been informed of his treatment of the Egyptian, had an intention to deſtroy him, thought it moſt adviſeable to withdraw from the danger that threaten'd him; and he accordingly provided for his ſecurity by retiring into the country of Midian in Arabia Petrea, whoſe metropolis was called Petra, not far from mount Horeb, which was either near that of Sinai, or more probably Sinai and Horeb were two tops of the ſame mountain; the former of which St. Paul places in Arabia, Galat. iv. 5. tho' Horeb may likewiſe have been the common name of the whole range of mountains on which Sinai was ſituated, and that it was called Horeb; or, according to the Hebrew, Choreb, from the exceſſive dryneſs of it.

Ver. 16, 17. *Now the prieſt of Midian had ſeven daughters: and they came and drew water, and filled the troughs to water their father's flock. And the ſhepherds came and drove them away: But Moſes ſtood up, and helped them, and watered their flock.*] The Hebrew word *cohen* ſignifies indifferently either a *prieſt*, or *prince*, and accordingly, in thoſe early ages, both theſe offices were frequently united in one and the ſame perſon. It ſeems however, that the perſon ſpoken of in this verſe, was ſcarce a prince in that country; for if he were, their ſhepherds would not have preſumed to treat his daughters with that inſolence, and if he exercis'd the ſacerdotal office, according to our tranſlation, it is made a matter of conteſt between two rabbies, whether he was an idolater, or a worſhipper of the true God. Aben Ezra is of opinion, that, as he deſcended from Midian the ſon of Abraham by Keturah, he, in all probability, profeſſed the true religion: Nor can he ſuppoſe, that Moſes would have married his daughter, had ſhe been bred up in a falſe religion. Whereas it is evident, that Moſes not only acknowledges his alliance with that family, but invites his father-in-law, upon his arrival in the camp of Iſrael, to offer ſacrifices to the Lord, Exod. xviii. 11, 12. as one who adored the ſame God with the Iſraelites. Kimchi, however, affirms, on the other hand, that, at firſt, he was an idolatrous prieſt, but afterwards, when he came to Moſes in the wilderneſs, and received a particular information of the wonders which God had wrought in Egypt, for the deliverance of the Hebrews, he became a convert to the worſhip of the true Deity, and for this opinion, he produces a paſſage in the ſame chapter, ver. 11. *Now I know that the Lord is greater than all gods; for, in the thing wherein they dealt proudly, he was above them.* But there is likewiſe another difficulty with relation to this perſon. He is expreſly called Jethro, the father-in-law of Moſes, in the third chapter of this book, ver. 1. and yet the father of the young women, whom Moſes defended at the well, and one of whom he certainly married, is ſaid to be Reuel, in the 18th verſe of this chapter; but without ſuppoſing this Reuel to be their grandfather, who being head of the family, might in a larger ſenſe be called their father, we think it more natural to ſuppoſe that he had two names, inſtances of which have already been given.

Ver. 21. *And Moſes was content to dwell with the man: And he gave Moſes Zipporah his daughter.*] It may not be unneceſſary to obſerve, that the ſacred writers ſeldom relate all the paſſages of an hiſtorical tranſaction in the manner other authors obſerve, but only ſuch as are moſt material. We may therefore ſuppoſe, that many circumſtances intervened between the admiſſion of Moſes into Jethro's family, and his marriage with his daughter. The obſervation of Philo, however, is not to be diſregarded, *viz.* That men of great genius quickly ſhew themſelves, and are not made known only by length of time. And therefore he thinks, that Jethro being ſtruck with admiration of his moſt promiſing aſpect, and then of his wiſe diſcourſe, immediately gave him the moſt beautiful of his daughters in marriage, not ſtaying to enquire who he was, becauſe his own excellent qualities ſufficiently recommended him to his affection and eſteem.

Whilſt Moſes lived in Midian, he is ſuppoſed to have employed his leiſure-time in writing his book of Geneſis; and, according to ſome authors, the book of Job, alſo: And, indeed, the ſubjects of both theſe books were exceedingly proper to be laid before the Iſraelites; for the firſt of them would preſent that people with a clear view of

J. Basire fecit

The Lord appeareth to Moses in a burning Bush

of the hiſtory of the world; the creation of mankind; their own origin, and the promiſes of God to their anceſtors; ſo that it would furniſh them with the beſt account they could poſſibly deſire, of their condition and expectations. In the other work they might ſee a very noble and inſtructive model of patience, and reſignation to the will of God, in the life of a virtuous perſon, who, from a ſtate of the greateſt affluence, and domeſtick felicity, was reduced to the moſt afflictive calamities; and, after a due period of probation, re-inſtated in the poſſeſſion of greater proſperity than he had ever experienced before. This was certainly a ſubject very fit to be repreſented to the Iſraelites, who ſighed, in the anguiſh of their ſouls, under the preſſure of the Egyptian ſervitude; and they might want ſuch an excellent example, as that of Job, to enable them to poſſeſs their ſouls in patience, till the appearance of that happy ſeaſon, when God ſhould be graciouſly diſpoſed to cloſe their ſcene of ſorrow.

Ver. 22. *And ſhe bare him a ſon, and he called his name Gerſhom: For he ſaid I have been a ſtranger in a ſtrange land.*] The name Gerſhom ſignifies a deſolate ſtranger; and it was a very proper alluſion to the condition of Moſes, who lived remote from his own people in a foreign country. Either this ſon was born long after Moſes had eſpouſed Zipporah; or he did not marry her till he had been a conſiderable time in that country: For when he left it after forty years continuance in it, his children were but young, as appears from chap. iv. 20.

Ver. 23. *And it came to paſs in proceſs of time, that the king of Egypt died, and the children of Iſrael ſighed, by reaſon of their bondage,* &c.] Upon the death of this Egyptian king, the unfortunate Iſraelites expected a relaxation from the miſeries they ſuſtain'd; and flatter'd themſelves that his ſucceſſor would order them to be treated with more humanity: But when they found that their calamities had no intermiſſion, they ſighed in the agony of their ſouls. We may charitably ſuppoſe, that they pour'd out their fervent ſupplications to the Deity, to relieve them from the miſeries in which they were involv'd, by the cruelty of man. That ever-gracious being was attentive to the voice of their complaints; and as he had been the conſtant ſpectator of the injuſtice they ſuffer'd, he now determined to interpoſe, with his miraculous and Almighty power, for their deliverance.

There are four different words, in the two laſt verſes of this chapter, each of which is moſt beautifully expreſſive of God's benevolent intentions in favour of his choſen people. *He heard; he remembred; he looked upon them, and had reſpect unto them.* Inhuman men may triumph a while in their barbarity to the ſervants of God, but they fatally deceive themſelves, when they imagine that their conduct will be attended with impunity. The God of juſtice, and tender mercies, will manifeſt his compaſſionate regard to thoſe who are perſecuted for the ſake of righteouſneſs, and, in his own due time, will lay the proud oppreſſor low.

CHAP. III.

1 Moſes keepeth Jethro's flock: 2 God appeareth to him in a burning buſh: 9 He ſendeth him to deliver Iſrael. 14 The name of God: 15 His meſſage to Iſrael.

NOW Moſes kept the flock of Jethro his father in law, the prieſt of Midian: and he led the flock to the back-ſide of the deſart, and came to the mountain of God, *even* to Horeb.

2 And the angel of the LORD appeared unto him in a flame of fire out of the midſt of a buſh: and he looked, and behold, the buſh burned with fire, and the buſh *was* not conſumed.

3 And Moſes ſaid, I will now turn aſide, and ſee this great ſight, why the buſh is not burnt.

4 And when the LORD ſaw that he turned aſide to ſee, God called unto him out of the midſt of the buſh, and ſaid, Moſes, Moſes. And he ſaid, Here *am* I.

5 And he ſaid, Draw not nigh hither: put off thy ſhoes from off thy feet, for the place whereon thou ſtandeſt *is* holy ground.

6 Moreover he ſaid, I *am* the God of thy father, the God of Abraham, the God of Iſaac, and the God of Jacob. And Moſes hid his face: for he was afraid to look upon God.

7 ¶ And the LORD ſaid, I have ſurely ſeen the affliction of my people which *are* in Egypt, and have heard their cry, by reaſon of their task-maſters: for I know their ſorrows.

8 And I am come down to deliver them out of the hand of the Egyptians, and to bring them up out of that land, unto a good land and a large, unto a land flowing with milk and honey; unto the place of the Canaanites, and the Hittites, and the Amorites, and the Perizzites, and the Hivites, and the Jebuſites.

9 Now therefore behold, the cry of the children of Iſrael is come unto me: and I have alſo ſeen the oppreſſion wherewith the Egyptians oppreſs them.

10 Come now therefore, and I will ſend thee unto Pharaoh, that thou mayeſt bring forth my people the children of Iſrael out of Egypt.

11 ¶ And Moſes ſaid unto God, Who *am* I, that I ſhould go unto Pharaoh, and that I ſhould bring forth the children of Iſrael out of Egypt?

12 And he ſaid, Certainly I will be with thee; and this *ſhall be* a token unto thee, that I have ſent thee: when thou haſt brought forth the people out of Egypt, ye ſhall ſerve God upon this mountain.

13 And Moſes ſaid unto God, Behold, *when* I come unto the children of Iſrael, and ſhall ſay unto them, The God of your fathers hath ſent me unto you; and they ſhall ſay to me, What *is* his name? What ſhall I ſay unto them?

14 And God ſaid unto Moſes, I AM THAT I AM: and he ſaid, Thus ſhalt thou ſay unto the children of Iſrael, I AM hath ſent me unto you.

15 And God ſaid moreover unto Moſes, Thus ſhalt thou ſay unto the children of Iſrael, The LORD God of your fathers, the God of Abraham, the God of Iſaac, and the God of Jacob, hath ſent me unto you: this

is my name for ever, and this *is* my memorial unto all generations.

16 Go and gather the elders of Iſrael together, and ſay unto them, The LORD God of your fathers, the God of Abraham, of Iſaac, and of Jacob, appeared unto me, ſaying, I have ſurely viſited you, and *ſeen* that which is done to you in Egypt.

17 And I have ſaid, I will bring you up out of the affliction of Egypt, unto the land of the Canaanites, and the Hittites, and the Amorites and the Perizzites, and the Hivites, and the Jebuſites, unto a land flowing with milk and honey.

18 And they ſhall hearken to thy voice: and thou ſhalt come, thou and the elders of Iſrael, unto the king of Egypt, and you ſhall ſay unto him, The LORD God of the Hebrews hath met with us; and now let us go (we beſeech thee) three days journey into the wilderneſs, that we may ſacrifice to the LORD our God.

19 ¶ And I am ſure that the king of Egypt will not let you go, no, not by a mighty hand.

20 And I will ſtretch out my hand, and ſmite Egypt with all my wonders which I will do in the midſt thereof: and after that he will let you go.

21 And I will give this people favour in the ſight of the Egyptians: and it ſhall come to paſs, that when ye go, ye ſhall not go empty:

22 But every woman ſhall borrow of her neighbour, and of her that ſojourneth in her houſe, jewels of ſilver, and jewels of gold, and raiment: and ye ſhall put *them* upon your ſons, and upon your daughters; and ye ſhall ſpoil the Egyptians.

Ver. 1, 2. *Now Moſes kept the flock of Jethro his father-in-law, the prieſt of Midian: And he led the flock to the back-ſide of the deſart, and came to the mountain of God, even to Horeb. And the angel of the Lord appeared unto him in a flame of fire out of the midſt of a buſh: And he looked, and behold, the buſh burned with fire, and the buſh was not conſumed.*] While Moſes enjoyed the tranquility of a paſtoral life, the afflictions of the Iſraelites redoubled, and their cries aſcended up to heaven without intermiſſion. The deity was moved at the miſery of his people, and choſe Moſes for their deliverer. This great man then tended the flocks of his father, and had led them to the mount of Horeb, which is probably called, by anticipation, *the mountain of God* becauſe the law was one day to be publiſhed on its ſummit. He there ſaw a burning buſh, which flamed ſo as not to be conſumed. It was natural for him to be aſtoniſhed at ſo extraordinary a ſight, and when he made a nearer approach, in order to contemplate this miraculous Phænomenon, he heard an awful voice utter theſe accents, *Moſes, Moſes, put off thy ſhoes from thy feet, for the place whereon thou ſtandeſt is holy Ground.*

We are informed, by the ſacred account of this tranſaction, that the language, which Moſes heard, was pronounced by *the angel of the Lord*; but the expreſſions cannot poſſibly correſpond with any being but the uncreated angel, or the great Meſſiah. And he is, accordingly, repreſented in Deuteronomy, chap. xxxiii. ver. 13, 16. as the fountain of thoſe bleſſings, which Moſes utters to one of the moſt favoured tribes. Of Joſeph he ſaid, *Bleſſed of the Lord be his land——— The good-will of him that dwelt in the buſh———come upon the head of Joſeph.* The Jews affirm, that this angel was the ſame redeemer who ſaid to Jacob, *I am the God of Bethel*; and St. Stephen aſſures us, that the angel, who appeared to Moſes in the buſh, was the ſame being who gave the law in mount Sinai.

All that Moſes had ſeen and heard, may be conſidered as a ſymbolical ſcene. The flaming buſh repreſented the Iſraelites, in the ſtate of their afflictions which conſumed them. The miracle of the fire, that burnt without deſtroying the buſh, was an intimation that they ſhould not ſink under the rigour of their oppreſſions. The audible voice, amidſt the flame, denoted the preſence of that God who was *afflicted in all their afflictions*, Iſa. lxiii 9. A fine paſſage of the Rabbins deſerves a place here; *God walked in the buſh, which repreſented the trouble and ſorrow wherewith we are encompaſſed. But when God ſaw his people walk in the midſt of them, he reſolved to walk, likewiſe, with his people; confirming thus what he ſaid by his prophet; In all their afflictions he was afflicted.* Pirke Eliez. c. xl. p. 105.

The command which Moſes received to put off his ſhoes from his feet, denoted the reverence with which a creature ought to be impreſſed, and the purity it ought to be adorned with, when it approaches its great creator. Perhaps the cuſtom which prevailed, in ſucceeding ages, of entering bare-foot into the temple of the gods, might be derived from this command. We do not, however, think it can be proved, that the Jews anciently put off their ſhoes when they enter'd the temple of Jeruſalem, tho' ſome of their doctors pretend they did: And Maimonides declares poſitively, That people were never admitted into the houſe of God, upon the holy mountain, with ſhoes, or a ſtaff, or with the clothes in which they performed their reſpective labours, or occupations, or with ſoiled feet. But this learned Jew has not informed us from whence he derived that tradition.

Ver. 6. *Moreover he ſaid, I am the God of thy father, the God of Abraham, the God of Iſaac, and the God of Jacob. And Moſes hid his face: for he was afraid to look upon God.*] Moſes was terrified at this ſacred viſion, and hid his face with an humble confuſion, when he conſidered himſelf in the preſence of the Almighty, *in whoſe ſight even the heavens are impure, and who charges his angels with folly.* But as his mercy is as amiable as his majeſty is awful, he condeſcended to encourage his trembling ſervant, by declaring that he was the God of his anceſtors; and adds, in the verſes that follow, that he had ſurely ſeen the affliction of his people, and had heard their cry: And that he was come down himſelf to deliver them from their barbarous oppreſſors, and to conduct them into the happy land, which he had pre-ordained them to poſſeſs. The Deity then acquaints Moſes, in the 10th verſe, with his intention of ſending him to Pharaoh, as his inſtrument for accompliſhing the intended freedom of the Iſraelites. Moſes was aſtoniſhed at this unexpected commiſſion, and cried out, *Who am I that I ſhould go unto Pharaoh, and that I ſhould bring forth the children of Iſrael out of Egypt?* The lowly ſenſe of his own imperfections made him think it almoſt impoſſible, that he ſhould execute this commiſſion in ſuch an effectual manner, as was neceſſary on that great occaſion; and even the divine command did not immediately convince him of his ability for that important province.

Ver. 12. *And he ſaid, certainly I will be with thee; and this ſhall be a token unto thee, that I have ſent thee: When thou haſt brought forth the people out of Egypt, ye ſhall ſerve God upon this mountain.*] The Deity inſtead of being offended with the firſt heſitation of Moſes, was pleaſed to ratify his promiſe by a ſign, the nature of which is attended with no ſmall difficulty. When God works an immediate miracle for the confirmation of a promiſe, there is nothing in it but what may be eaſily comprehended, and the conviction of thoſe who behold it, is in a manner, inevitable. Thus Gideon fainting under the weight of that task which God had enjoin'd him, ſollicits for a miracle to warrant the aid he ſhould want in the diſcharge of

of his duty, and his requeſt was granted, Judg. vi. 17. But the propoſing a future token to evince the accompliſhment of a preſent promiſe, ſeems inconſiſtent with the intention of ſuch a token; and yet God makes an act of futurity to be the evidence of the verification of his preſent promiſe.

The ſolution of this difficulty, which uſually occurs in the commentaries of ſome expoſitors, who have taken notice of it, is, in our opinion, far from being ſatisfactory. They alledge, that this token was intended by God to root out of the heart of Moſes, the remains of his unbelief, which, perhaps, would ſtill be harboured there, even after he had delivered the Iſraelites: And, in conformity to that ſentiment, they paraphraſe theſe words thus; "Leſt "thou ſhouldeſt ſtill ſuſpect, that the perfect harmony "which thou wilt one day diſcover between the promiſe "and its accompliſhment, was the effect of ſecond cauſes, "and not a miracle immediately proceeding from my "power, and directed by my wiſdom, I tell thee before-"hand, that this mountain ſhall be the place where ye "ſhall worſhip me, when ye come out of Egypt." But was it poſſible that there ſhould remain the leaſt incredulity in the mind of Moſes, at the period which God denoted to him? After having delivered the people, by rendering himſelf terrible to Pharaoh and all his court, by turning rivers of water into blood, changing the day into night, deſtroying all the firſt-born of Egypt, and cauſing the king himſelf, and his whole army, to be ſwallowed up by the ſame waves of the ſea, which were *a wall on the right hand, and on the left*, to the Iſraelites; we ſay, could he ſtill have the leaſt doubt, whether this great deliverance were to be aſcribed to Divine providence, or meer fortune? And if there were ſtill occaſion for tokens, how could that propoſed by God, and which was infinitely leſs important than all the preceding, produce an effect for which the others were inſufficient?

The ſolution of this difficulty, will, in our opinion, be found in the difference of the particular promiſes made by God. There are ſome whoſe events depend upon certain conditions; but there are others, to which no condition is annexed. To be the meſſenger of the former, is exerciſing a glorious miniſtry; but this is likewiſe attended with danger and humiliation. The perſon to whom God confides it, may live in a perpetual fear of promiſing ſomething, without effect, becauſe they to whom the promiſe was made, may be wanting in the condition required of them. But nothing can intimidate a man, to whom God has given a commiſſion of the ſecond kind, becauſe the infallibility of the event ſupports him againſt all obſtacles that are preſented in his way. Moſes might be apprehenſive, that the incredulity of the Iſraelites would prove an obſtruction to their deliverance; but God fortifies him againſt that fear, and, in order to extinguiſh it entirely, he makes him ſenſible, that the promiſe he gave him was not conditional, but that it was attended with circumſtances, like theſe whoſe accompliſhment had been decreed in his eternal councils, independently of any event or limitation. He is not contented with ſimply promiſing, but foretels and particularizes the niceſt and moſt minute circumſtances: He not only acquaints him, that the people ſhall be delivered, but deſcribes to him the exact place, where they ſhould pay their homage to their deliverer, after they had ſeen their deliverance. And this detail is the token God gave him of the certainty of that event.

The ſame ſolution is applicable to the token given to Hezekiah, 2 Kings xviii. 29. and the application that may be made to the promiſe given to that king, may ſerve for a proof of the juſtneſs of that which we make of it here. What is that token which God gave to Hezekiah? 'Tis exactly the ſame as we have obſerved; a punctual detail which never accompanies thoſe promiſes, the event whereof depends on ſome doubtful and fleeting condition. The armies of Sennacherib beſiege Jeruſalem; Hezekiah fears they will take it, Iſaiah ſecures him againſt that fear, and promiſes him an approaching deliverance. Hezekiah dreads leſt the ſins of his people ſhould ſtand between him and the Divine goodneſs. God fortifies him againſt the ſecond apprehenſion, which, in appearance, was more juſt than the former; and, to convince him that the reſolution he had taken to deliver his people, was irreſpective and infallible, he ſays to him, This ſhall be a ſign unto thee, Ye ſhall eat this year ſuch things as grow of themſelves, and in the ſecond year that which ſpringeth of the ſame, and in the third year ſow ye and reap, and plant vineyards, and eat the fruit thereof.

The averſion of Moſes to the commiſſion given him by God, was not yet overcome. The people to whom he was to be ſent, knew, by the tradition of their anceſtors, that when God honoured them with any new revelation, he aſſumed ſome name, to give it the greater weight, and made mention of ſome attribute that ſeemed to ſerve as a ſecurity for its accompliſhment. Moſes, therefore, formed a new objection, and ſaid to God, Behold, when I come unto the children of Iſrael, and ſhall ſay unto them, the God of your fathers hath ſent me unto you, and they ſhall ſay unto me, What is his name? What ſhall I ſay unto them?

Ver. 14. *And God ſaid unto Moſes, I AM THAT I AM: And he ſaid, Thus ſhalt thou ſay unto the children of Iſrael, I AM hath ſent me unto you.*] The cabaliſtical Jews, and after them Joſephus, and ſome Romaniſts, are of opinion, that Moſes did not ask for the name of God, but for the true pronunciation of it, which they think had been loſt through the wickedneſs of mankind: For which reaſon, the former affirm, that the word *holam*, us'd by God preſently after, being written without a *vau*, ſhould not be render'd, *for ever*, but *hid*; from the root *halam*, *to hide*; not conſidering, that if that was the caſe, it ſhould be written *halam*, and not *gholam*. Upon this account, the name *Jehovah*, is by all the Jews call'd *ſhem hamphoraſh*, the unutterable name, which Joſephus, in the place juſt now quoted, ſays was never known, or heard of, before God told it to Moſes. And the hiſtorian adds, that he durſt not ſo much as mention it: For which reaſon, the Jews never pronounce it, but they uſe the word *Adonai*, or *Elohim*, or, plainly, the word *haſhem*, *the name* to expreſs it. Thus, in their letters, and common diſcourſe, inſtead of ſaying, the Lord bleſs or protect you; they ſay, *the name bleſs you*, &c. And they think that the words us'd by Daniel in his prayer *Lemaghan Adonai*, do not mean, as we underſtand them, for the ſake of the Lord, or the Meſſiah, or, as we expreſs it, for Chriſt's ſake; but for the ſake of the word *Adonai*, which they were obliged to uſe till the Meſſiah ſhould come and teach them the true pronunciation of the name *Jehovah*: Not but their high-prieſt did pronounce it *Jehovah* once a year, on the day of expiation, from the time of their return from the Babyloniſh captivity, to the laſt deſtruction of the temple; but they had but few diſciples near them that could learn its pronunciation. And during the time of the bleſſing, in which this name was repeated, the prieſts and Levites ſang louder than ordinary, that none elſe might hear it: But even then they were very far from thinking it the right pronunciation of the Tetrogrammaton. For they think, that any man who could once attain it, might ſhake heaven and earth with it, work the greateſt miracles, and dive into the deepeſt ſecrets of the Deity. They tell us, that Moſes had engrav'd it upon his rod, and, by vertue of that ineffable word, wrought all thoſe mighty wonders in favour of his people: That Noah could ſteer the ark which way he pleas'd, by it; and that Jeſus Chriſt having privately taken it out of the temple, or, as others, affirm, brought it with him from Egypt, and placed it between the skin and fleſh of his thigh, had obtain'd the power of working all his miracles, which, they ſay, any man elſe might do, that could pronounce that name aright.

They add, that Simon, ſurnamed the Juſt, one of their high-prieſts, who flouriſhed about the year of the world 3702. and died 3711. *i. e.* about 289 years before Chriſt, was the laſt who knew it; but that the number of prophane people increaſing, they thought it beſt to ſubſtitute another name in its room, conſiſting of twelve letters, which the high-prieſt made uſe of when he bleſſed the people. Tarpho, a noted Rabbi, ſuppoſed to be the ſame with the Trypho of Juſtin Martyr, tells us, that he being one day near the high-prieſt, with an intention to hear this bleſſing, found, that he only uttered the name of God in an articulate manner, whilſt the Levites did drown his voice with their ſinging, that it might not be learned and abuſed by the wicked. But adds, that, ſince the time of Simon Juſtus, it has been wholly loſt, not to be recovered again till the coming of the Meſſiah. In the mean time,

the Talmud has thunder'd out a moſt horrid imprecation againſt thoſe who ſhall dare to pronounce it; becauſe the Jews think the very angels themſelves are not allowed to utter it.

The truth is, thoſe who think that *Jehovah* is the right pronunciation, are far from being ſure that their opinion is true: It is evident, that the ancients wrote it very differently from them. Sanchoniathon ſpells it, *Jevo*; Diodorus Siculus, Macrobius, Clemens of Alexandria, St. Jerome, and Origen, pronounced it *Jao*. The Samaritans, and, after them, Epiphanius and Theodoret, *Jave*, or *Jabe*. Others of the ancients write it, *Jahoh*, *Javo*, *Jaon*, *Jaho*, and *Jahod*. Among the moderns, Capellus is for pronouncing it *Javo*; Druſius, *Jave*; Hottinger, *Jebva*; Mercer, *Jehovah*; Caſtalio, *Jovah*; and Le Clerc, *Jawoh*, or *Javoh*. The Romans retain'd ſome ſimilitude to theſe ſounds in their *Jovis*; to which Varro ſeems to allude, when he ſays, *Deum Judæorum eſſe Jovem*; That Jove was god of the Jews, as St. Auſtin alledges, out of him, in his firſt book of The defence of the Goſpel, c. xxii. The Moors, likewiſe, call God, *Juba*, or *Jubah*; and the Mohammedans, *Hou*; which, with them, ſignifies the ſame as *Jehovah*, *i. e.* he who is: Which name they write at the beginning of all their patents, paſſes, and the like; and pronounce it frequently in their prayers. Some of their devotees will ſometimes repeat that word ſo often, and with ſuch rapidity and vehemence, that they drop down with giddineſs. However, it is plain, that the four letters which conſtitute that great and venerable name, may be pronounc'd in all the above-mention'd articulations of ſound, and in ſeveral others, according to the vowels that are join'd with them. Thus much for the pronunciation of the word *Jehovah*.

As to the utterance of it in common diſcourſe, Philo affirms, that after the blaſphemer had been ſtoned to death in the wilderneſs, God commanded Moſes to publiſh a new law, importing, That thoſe who curſed the LORD ſhould be guilty of ſin, but whoever ſhould pronounce the name of GOD, ſhould be put to death; which is the verſion which the Septuagint and Theodoret have given us, of the 15th and 16th verſes of the 24th chapter of Leviticus: Whereas, according to the original, it is, Whoſoever curſeth his god or gods, ſhall bear his own ſin; and whoſoever ſhall blaſpheme the name of the LORD, ſhall ſurely be put to death. This law, continues Philo, is full of the profoundeſt wiſdom, the firſt part of which forbids the curſing or blaſpheming the falſe gods of the Gentiles; and the ſecond, the pronunciation of the name of God, either in a vein of levity, or as an ornament of ſpeech; which he thinks deſerves the ſevereſt of all puniſhments. But as to the firſt part of this law, according to Philo's expoſition, that author ſeems to have forgotten, that Jeremiah enjoins the Jews, a little before they were carried into the Babyloniſh captivity, not only to ſpeak againſt the gods of Babylon, but even to denounce death and deſtruction againſt them all, as being no gods; and that not in their nativeHebrew, which was not underſtood there, but in plain Chaldee, the language of that country. And it is obſervable, that this verſe is the only one in this prophetical book, that is written in Chaldee, all the reſt being in Hebrew. It is not eaſy to determine, whether the Seventy had loſt the right pronunciation of the word *Jehovah*; or whether they purpoſely concealed it under the name of Κύριος, *Lord*, or whether they uſed that Greek word at all: For, firſt, they could not but be ſenſible, that the word *Jehovah* was no relative word, as Κύριος or *Lord* is; for tho' we can properly ſay, Κύριός μου, Κύριός ἡμῶν, &c. *i. e.* my Lord, our Lord, &c. yet *Jehovah* has never any pronoun fixed to it; whereas *Elohim* and *Adonai* have, as *Eloai Elohenu*, &c. for which reaſon even St. Jerom chuſes to render it by *Adonai*, in Exod. vi. 3. and *nomen meum* Adonai *non indicavi eis*, where it is in the Hebrew, *but by my name* Jehovah *was I not known to them.* Thoſe tranſlators therefore who have render'd that word by *Dominus*, as the Vulgate, or *Lord*, as our own, don't ſeem to have ſufficiently attended to what has been juſt now obſerved; for *Jehovah* not being a relative appellation, ought not to have been render'd by one which is ſo. The French Geneva tranſlation has made uſe of a much better word to expreſs it, *viz. l'Eternel, the eternal Being*; which name, in the firſt place, is not relative, (for we cannot properly ſay, *mon Eternel, votre Eternel, my Eternal, your Eternal*) and it expreſſes the etymon of *Jehovah* much better than Κύριος, *Dominus*, or *Lord*. But ſecondly, it is very probable, that the Septuagint left this, as well as ſome other names of God, ſuch as *Jah*, *Sadæi*, *Zabaoth*, &c. untranſlated, till the ſecond reviſal of that verſion; and that they concealed the true meaning of *Jehovah* under the Samaritan characters (as being leſs underſtood by the reſt of the world than the Hebrew or Aſſyrian letters were) or under the Greek capitals, which bore a reſemblance to the four letters of *Jehovah*, and yet had a ſound ſo different from it, that they would never lead the heathen reader to the true pronunciation of it. St. Jerom, Origen, and Euſebius aſſure us, that they had ſeen copies of the Septuagint, written in the two above-mentioned ways, and that even in their time, the Jews choſe to write that name as often as it occur'd, in the old Samaritan letters; leſt that awful name ſhould be abuſed by the heathens to ill purpoſes. Tho' Origen adds, that theſe precautions did not prove ſo effectual, but that they made uſe of it in their exorciſms, in their charms againſt diſeaſes, and other ſuperſtitious rites. And Clement of Alexandria informs us, that thoſe Egyptians who were allowed to enter into the temple of the Sun, did wear the name *Jaon* about their middle. We find likewiſe in ſome magic verſes againſt the gout, mentioned by Trallian, the names *Jas* or *Jaath*. Something like this we meet with in Pythagoras's golden verſes, where there is an oath by Τετρακτύς, *i. e.* by him whoſe name is ſpelt with four letters; as alſo the inſcription *Tu es* in that famous frontiſpiece in the temple of Delphos, mentioned by Euſebius, which alludes to the Hebrew name of God. Such was alſo that of the Egyptians, JAM, written over one of their's. Cicero gives an inſtance of ſome names of the heathen gods, which they did not dare to pronounce; to which Lucan adds, that the very naming of them would have ſhaken the earth.

It remains, that we now enquire into the ſignification of the name Jehovah, in which we ſhall not find ſuch a diſſonancy among expoſitors, as we did with reference to the pronunciation of it. For firſt, they are all agreed, that it is derived from the root *hajah*, *he has been*, and denotes God's ſelf-exiſtence and eternal nature. Accordingly, in the paſſage before us, God calls himſelf, *Ehjeh, Aſher, Ehjeh, I am that I am*, or rather *I am becauſe I am*; where the verb, tho' it be in the future, yet according to the genius of the Hebrew tongue, is applicable to the preſent or perfect tenſes, and implies his immutability, as continuing the ſame that he has been, and is, to all eternity. It is likewiſe more than probable, that God chuſes to expreſs himſelf in the future tenſe, to ſhew that he is the only Being who can truly ſay, *I ſhall* or *will be what I am*, &c. Neither was this name unknown to the wiſer heathens, as we have ſeen by ſome of their inſcriptions, to which we ſhall add one more mentioned by Egubinus, written on the doors of the Egyptian temples, and exactly agreeing with this wonderful name of God, *viz. I am whatſoever was, is, and ſhall be.* According to which, Thales of Mileſium, being asked what God was, replied, *that which always is, and has neither beginning nor end.* Thus Plato truly ſays, that nothing really exiſts but that which is immutable; for which, and ſome other of his wiſe ſayings, he is ſuppoſed to have read Moſes's books, or converſed with ſome of his diſciples when he was in Egypt; which is not improbable, ſeeing Ariſtobulus, who flouriſhed in the time of the Maccabees, writes to Ptolemy Philometor, that the books of Moſes having been tranſlated into Greek, in the reign of Alexander, Pythagoras and Plato had taken many things from them. Some divines, and in particular our learned Ainſworth, think that *Jehovah* is the participle of *hajah* in *piel*, and that it doth not only ſignify to be, but to cauſe to be, or give being; by which not only his omnipotence, but likewiſe his faithfulneſs and truth, are plainly intimated and implied, as being alone able and ſure to make good his promiſes. Upon all theſe accounts therefore *Jehovah* is look'd upon to be the incommunicable name of God, there being no created beings, unto whom it can be properly or indeed at all applied, in any of theſe ſenſes; whereas thoſe of *Elohim, Adonai, Gibbor*, &c. have been given to angels and men.

We ſhall not trouble our readers with all the myſtical notions which cabaliſts have raiſed from the letters which compoſe this awful name, nor with the preference they give to it, above all other names of God, as being, as it were,

were, a monarch upon his throne, and the others only as guards and officers under him; but conclude this diſſertation with a ſhort enquiry, why the word *Jehovah* is thought ineffable, not only by the Jews, but alſo by ſome Chriſtians. Firſt, Genebrard confidently affirms, it is neither a Hebrew nor Chriſtian word or name; that it is neither received by the fathers, nor by the rabbins, nor even known or uſed by Chriſt or his apoſtles. But to this it may be anſwer'd, that they were all obliged to uſe the Septuagint verſion then in vogue, which every where tranſlates that word Κύριος, *Lord*, as has been already obſerved. Secondly, Bellarmin pretends, that becauſe St. Jerom and Origen in his *Hexapla* after him, read it *Adonai*, and that the vowel points are the ſame in both; therefore it ought to be read and pronounced *Adonai*, and not *Jehovah*. But had thoſe gentlemen conſidered, that theſe two words are of different originals and ſignifications, and written with different letters; that the one is relative, and the other not; that the one is communicable, and the other incommunicable; that the points and vowels, being almoſt univerſally acknowledged to be of human invention, can be of no authority here; and that their likeneſs, tho' not ſameneſs, in both theſe names, was owing to a ſuperſtitious reſpect which the Mazorites had for one of them; that St. Jerom might be too much influenced by his Jewiſh maſter, in this, as well as in many other caſes; and that both he and Origen have not ſcrupled to pronounce it *Jao*, as we have hinted above; that their writing it by *Adonai* might be more owing to a ſuperſtitious fear, than to any judgment or conviction of the unlawfulneſs of pronouncing that name; and laſtly, that they have no where ſaid, that it was ineffable; we ſay, had they conſidered theſe things, they would never have fallen into that ſuperſtition. As for the general reaſon, that the right pronunciation having been loſt, whether during the captivity, or at any other time or place, it is unlawful to ſubſtitute any other inſtead of it, it may be ſafely anſwered, that the deſign of words or names being to convey ideas into the mind, of thoſe things of which they are but types, the difference will be very ſmall, whether the pronunciation be right or wrong, provided the idea it conveys be right. And we are much miſtaken, whatever theſe gentlemen ſay, if in this caſe the pronouncing the word *Jehovah*, which conveys the moſt perfect idea we can have of the Godhead, let the pronunciation be ever ſo wrong, is not much ſafer than their pronouncing it *Adonai*, which being a word of a vaſtly inferior ſignification, and applicable to every man who has any ſuperiority over another, conveys a much more imperfect idea of the Godhead, and is therefore liable to be uttered with leſs awe and reſpect.

This is ſo true in fact, that one may obſerve thoſe ſcrupulous perſons who affect the utmoſt conſternation when they hear the word *Jehovah* utter'd, will yet pronounce that of *Adonai*, tho' it conveys the ſame idea, with leſs ſeeming reverence than they would that of a king, or a common magiſtrate. And one would hardly think, that they could be in earneſt, when we find them branding their adverſaries with the epithet of Jehovaiſts. However, it muſt be own'd, that tho' all the names of God ought to be utter'd with profound awe, yet this, if poſſible, ought to be expreſs'd with a greater veneration: And we ought to be exceeding cautious, not to uſe it without a warrantable occaſion. The text which chiefly intimidates the Jews, againſt the pronunciation of this ſacred name, is in Leviticus, chap. xxiv. ver. 16. where it is expreſly declar'd that *he that blaſphemeth* (which they read *nameth*) *the name of the Lord, ſhall be ſtoned*: Where the word *nakab*, which, in its primitive import, ſignifies *to pierce*, and is therefore often uſed for writing, engraving, or enrolling, more properly prohibits the writing, than the utterance of that ſacred name; for *nakab* never ſignifies *to utter*, unleſs it be in a very criminal ſenſe, ſuch as *curſing*, or *blaſpheming*.

Ver. 15. *And God ſaid moreover unto Moſes, Thus ſhalt thou ſay unto the children of Iſrael, The Lord God of your fathers, the God of Abraham, the God of Iſaac, and the God of Jacob, hath ſent me unto you: This is my name for ever, and this is my memorial unto all generations.*] Some perſons have been curious to know, why God calls himſelf ſo particularly, the God of Abraham, Iſaac, and Jacob, ſince he was the God of all the Iſraelites, as well as of thoſe three patriarchs? And we readily acknowledge, that it could not be upon the account of their ſuperior ſanctity and virtues, ſince Abel, Enoch, and Noah, whoſe God he likewiſe was, were, at leaſt, as holy as they; nor was it to intimate to Moſes the myſterious doctrine of the trinity, as Perrerius imagines, from the triple repetition of the word God; ſince it is rather repeated four times, *viz. the God of your fathers, the God of Abraham, the God of Iſaac, and the God of Jacob.* It is more probable, therefore, that they are particularly mention'd, becauſe it was to them, that the promiſe of a numerous poſterity, of their being ſtrangers in Egypt, and brought out of it, of their inheriting the land of Canaan, and eſpecially that of the Meſſiah, had been made.

And now we are upon this text, it will not be improper to enquire, why our bleſſed Saviour chuſes to allédge it againſt the Sadducees, rather than ſome others in the Old Teſtament; which more fully prove the reſurrection of the body? To which it may be anſwer'd, that the objection, being form'd out of the Pentateuch, was more naturally anſwered by another paſſage out of the ſame book; eſpecially to the Sadducees, who, as we are inform'd by St. Jerome (in Job xix. & *alib.*), admitted the authority of no other books of the Old Teſtament. The principal queſtion, therefore, will be, how theſe words, *I am the God of Abraham*, &c. which ſeem, at moſt, only to prove the immortality of the ſoul, can be urged as an evidence of the reſurrection of the body? To this ſome ancient fathers anſwer, that theſe names being given to thoſe patriarchs whilſt they conſiſted of ſoul and body, and the former of them being plainly affirmed by our Saviour to be living with God, it follows, that the latter cannot be irrecoverably dead, but rather conſign'd to ſleep for a certain period; at the cloſe of which, they will be reunited, and live together again, in order to enjoy the eternal reward of their paſt labours. Others maintain, that if the immortality of the ſoul be granted, the reſurrection of the body muſt be the conſequence of that poſition, by reaſon of the natural deſire which the former has to its union with the latter; eſpecially ſince this deſire cannot be ſuppoſed to have been infuſed into it, only to be defeated, and without the accompliſhment of which, it cannot be ſaid to be compleatly happy: That this conſideration induced Pythagoras, Plato, and other ancient philoſophers, who maintained the immortality of the ſoul, to provide her with a conſtant ſupply of bodies, either by remigration into its own, or tranſmigration into ſome other body. But the beſt ſolution ſeems to be that of St. Jerom, who obſerves, that as the Sadducees equally diſbelieved the immortality of the ſoul, and the reſurrection of the body, both which points were received and credited by the reſt of the Jews; the proof of either would be ſufficient to eſtabliſh the truth of the other, ſince the reſurrection of the body is obnoxious to as little difficulty, and is altogether as credible and rational a doctrine, as that of the ſoul's immortality.

Ver. 22. *But every woman ſhall borrow of her neighbour, and of her that ſojourneth in her houſe, jewels of ſilver, and jewels of gold, and raiment; and ye ſhall put them upon your ſons, and upon your daughters; and ye ſhall ſpoil the Egyptians.*] That ſome retaliation was due, in ſtrict juſtice, from the Egyptians to the Hebrews, for the great ſervices they had received from them; and that an ample compenſation ought to be granted to the latter, for the injurious ſeverities and oppreſſions they had ſuſtained, ſeems to be a reaſonable ſuppoſition; and we think it ſufficient to declare, that the Egyptians were ſpoiled with the ſame equity for their inhumanity, and tyrannical conduct to the Iſraelites, as the Canaanites, and other nations, were ordered to be deſtroyed for their aggravated iniquities. God alone had the prerogative to determine thoſe puniſhments, and employ what inſtruments he pleaſed in their infliction. And ſince Moſes was manifeſtly authorized by God, to cauſe the Egyptians to be treated in this manner, we cannot ſee either the injuſtice, or ill tendency of ſuch a precedent, ſince it is univerſally allowed, that it is never to be imitated in any conjunctures whatever, unleſs it be evidently commanded by the ſame divine and indiſputable authority.

CHAP.

CHAP. IV.

1 Moſes's rod is turned into a ſerpent. 6 His hand is leprous. 10 He is loth to be ſent: 14 Aaron is appointed to aſſiſt him. 18 Moſes departeth from Jethro. 21 Gods meſſage to Pharaoh. 24 Zipporah circumciſeth her ſon. 27 Aaron is ſent to meet Moſes. 31 The people believeth them.

AND Moſes anſwered, and ſaid, but behold, they will not believe me, nor hearken unto my voice: for they will ſay, The LORD hath not appeared unto thee.

2 And the LORD ſaid unto him, What *is* that in thine hand? And he ſaid, A rod.

3 And he ſaid, Caſt it on the ground; and he caſt it on the ground, and it became a ſerpent: and Moſes fled from before it.

4 And the LORD ſaid unto Moſes, Put forth thine hand, and take it by the tail: and he put forth his hand and caught it, and it became a rod in his hand.

5 That they may believe that the LORD God of their fathers, the God of Abraham, the God of Iſaac, and the God of Jacob, hath appeared unto thee.

6 ¶ And the LORD ſaid furthermore unto him, Put now thine hand into thy boſom; and he put his hand into his boſom: and when he took it out, behold, his hand *was* leprous as ſnow.

7 And he ſaid, Put thine hand into thy boſom again: and he put his hand into his boſom again, and plucked it out of his boſom, and behold, it was turned again as his *other* fleſh.

8 And it ſhall come to paſs, if they will not believe thee, neither hearken to the voice of the firſt ſign, that they will believe the voice of the latter ſign.

9 And it ſhall come to paſs, if they will not believe alſo theſe two ſigns, neither hearken unto thy voice, that thou ſhalt take of the water of the river, and pour *it* upon the dry land: and the water which thou takeſt out of the river, ſhall become blood upon the dry land.

10 ¶ And Moſes ſaid unto the LORD, O my Lord, I *am* not eloquent, neither heretofore, nor ſince thou haſt ſpoken unto thy ſervant: but I *am* ſlow of ſpeech, and of a ſlow tongue.

11 And the LORD ſaid unto him, Who hath made mans mouth? or who maketh the dumb or deaf, or the ſeeing, or the blind? have not I the LORD?

12 Now therefore go, and I will be with thy mouth, and teach thee what thou ſhalt ſay.

13 And he ſaid, O my Lord, ſend I pray thee by the hand *of him whom* thou wilt ſend.

14 And the anger of the LORD was kindled againſt Moſes, and he ſaid, *Is* not Aaron the Levite thy brother? I know that he can ſpeak well. And alſo behold, he cometh forth to meet thee: and when he ſeeth thee, he will be glad in his heart.

15 And thou ſhalt ſpeak unto him, and put words in his mouth: and I will be with thy mouth, and with his mouth, and will teach you what ye ſhall do.

16 And he ſhall be thy ſpokeſman unto the people: and he ſhall be, *even* he ſhall be to thee inſtead of a mouth, and thou ſhalt be to him inſtead of God.

17 And thou ſhalt take this rod in thine hand, wherewith thou ſhalt do ſigns.

18 ¶ And Moſes went and returned to Jethro his father-in-law, and ſaid unto him, Let me go, I pray thee, and return unto my brethren, which *are* in Egypt, and ſee whether they *be* yet alive. And Jethro ſaid to Moſes, Go in peace.

19 And the LORD ſaid unto Moſes in Midian, Go, return into Egypt: for all the men are dead which ſought thy life.

20 And Moſes took his wife, and his ſons, and ſet them upon an aſs, and he returned to the land of Egypt. And Moſes took the rod of God in his hand.

21 And the LORD ſaid unto Moſes, when thou goeſt to return into Egypt, ſee *that* thou do all thoſe wonders before Pharaoh, which I have put in thine hand: but I will harden his heart that he ſhall not let the people go.

22 And thou ſhalt ſay unto Pharaoh, Thus ſaith the LORD, Iſrael *is* my ſon, *even* my firſt-born.

23 And I ſay unto thee, Let my ſon go, that he may ſerve me: and if thou refuſe to let him go, behold, I will ſlay thy ſon, *even* thy firſt-born.

24 ¶ And it came to paſs by the way in the inn, that the LORD met him, and ſought to kill him.

25 Then Zipporah took a ſharp ſtone, and cut off the fore-skin of her ſon, and caſt *it* at his feet, and ſaid, Surely a bloody husband *art* thou to me.

26 So he let him go: then ſhe ſaid, A bloody husband *thou art*, becauſe of the circumciſion.

27 ¶ And

27 ¶ And the LORD ſaid to Aaron, Go into the wilderneſs to meet Moſes. And he went and met him in the mount of God, and kiſſed him.

28 And Moſes told Aaron all the words of the LORD, who had ſent him, and all the ſigns which he had commanded him.

29 ¶ And Moſes and Aaron went, and gathered together all the elders of the children of Iſrael.

30 And Aaron ſpake all the words which the LORD had ſpoken unto Moſes, and did the ſigns in the ſight of the people.

31 And the people believed: and when they heard that the LORD had viſited the children of Iſrael, and that he had looked upon their affliction, then they bowed their heads and worſhipped.

Ver. 1. *And Moſes anſwered and ſaid, But behold they will not believe me, nor hearken unto my voice; for they will ſay, The Lord hath not appeared unto thee.*] Moſes ſtill perſiſted in his repugnance to execute the commiſſion with which he was charged; and his anſwer in this verſe ſeems, at firſt view, to be a direct contradiction to what God had declared to him in the 18th verſe of the preceding chapter: *They ſhall hearken to thy voice.* Maimonides endeavours to reconcile this, by obſerving, that Moſes was ſatisfied they would credit his account of the name of God, who had ſpoken to him; but that they would not believe, without farther proof, that he was ſent by God to undertake their deliverance. But the moſt natural anſwer is, that God did not mean, that they would hearken to Moſes immediately, but that he would ſo convince their incredulity, by unexceptionable ſigns and wonders, that they ſhould entirely credit him, when he declared that he came from God to them. Such ſigns he now asks, and they are accordingly granted, that the Iſraelites might believe the Lord had appeared to Moſes, and enjoined him to deliver them from the Egyptian ſervitude.

Ver. 2. *And the Lord ſaid unto him, What is that in thine hand? And he ſaid, a rod.*] This rod, in all probability, was his ſhepherd's ſtaff, for he was feeding the flock of his father-in-law, when God appeared unto him.

The Jewiſh doctors have many extravagant inventions with reference to this rod. They tell us, that it originally grew in paradiſe; was brought away by Adam, who tranſmitted it to Noah; from whom it paſſed through a ſucceſſion of patriarchs, till it came to be tranſplanted into Jethro's garden, where it again took root. That it was called Zaphir (whence Zipporah his daughter had her name) and the ſacred tetrogrammaton was inſcribed upon it. That, when Zipporah became enamour'd of Moſes, her father declared, that he would conſent to their eſpouſals, provided Moſes could draw the rod out of the earth, and at the ſame time, the prieſt publiſhed a proclamation, that whoever did it firſt, ſhould marry his daughter. That, hereupon, ſeveral robuſt young men came, and tried their ſtrength, in vain; but that Moſes, by being acquainted with the true pronunciation of the name of God, in vertue thereof, did it with eaſe, and ſo not only obtained the daughter, but, likewiſe, the rod, with which he afterwards wrought all his wonders in Egypt. But how fictitious ſoever all theſe circumſtances may be, this ſtaff is called the rod of God, in the twentieth verſe of this chapter; partly becauſe it was appropriated to God's ſervice, as the inſtrument of all his glorious works; and partly to evince, that whatever was accompliſhed by the miniſtration of that rod, was not done by any natural vertue inherent in it, or in conſequence of its being graſped by the hand of Moſes, but meerly by the power of God, who was pleaſed, for the greater confuſion of his enemies, to diſplay his omnipotence by ſo inconſiderable an inſtrument. Nor is it an improbable conjecture, that the wands, which great miniſters afterwards bore in their hands, as an intimation of their power and office, were originally derived from this of Moſes.

Ver. 3. *And he ſaid, Caſt it on the ground, and he caſt it on the ground, and it became a ſerpent: And Moſes fled from before it,*] Philo ſays, Αυτικα ψυχωθεῖσα ἅρπε, *it was immediately enlivened, and crept about.* The Hebrew word *nachaſh* comprehends all ſpecies of ſerpents; and R. Eliezer thinks it was one of the flying kind. But our great Doctor Lightfoot believes it was a crocodile; and, indeed, there is ſome reaſon for entertaining that opinion: For that which is here called *nachaſh*, (and which is ſuppoſed by moſt to ſignify a common ſnake, or ſerpent) is called *tannin*, when Moſes threw down his ſtaff in the preſence of Pharaoh, chap. vii. ver. 10. *Tannin* ſignifies a ſerpent of the largeſt dimenſions (ὑπερμεγέθης δράκων, as it is ſtiled by Philo). Job Ludolphus has demonſtrated, that nothing but the crocodile can be meant by this word, in Ezek. xxix. 3. and xxxii. 2. and ſome other places. [*Vide l.* i. *Comment. in Hiſtor. Æthiop. c.* xi. *n.* 88.] The tranſformation of the rod of Moſes into this fierce creature, ſeems to have been very proper, at leaſt in the preſence of Pharaoh, who had expoſed the Hebrew infants to its rapacious jaws, when he commanded them to be caſt into the Nile, which abounded with crocodiles.

Moſes might naturally fly from ſo formidable an animal, ſince God himſelf deſcribes the crocodile as a dreadful creature, Job xii. 14, 15. *His teeth are terrible round about. When he raiſes up himſelf, the mighty are afraid.*

Ver. 6. *And the Lord ſaid furthermore unto him, Put now thine hand into thy boſom: and he put his hand into his boſom: and when he took it out, behold his hand was leprous as ſnow.*] It is no improbable conjecture, that, as God commanded Moſes to work all his wonders before Pharaoh, this miracle of the leproſy gave occaſion to the fabulous ſtory, invented in after-ages, *viz.* that Moſes was a leper, and the Iſraelites a race polluted with that diſtemper, for which reaſon the Egyptians were obliged to drive them out of their country, leſt they ſhould communicate the infection to the other inhabitants. We meet with this defamation firſt in the Egyptian hiſtory of Manetho; from Manetho it deſcended to Appion, the Greek hiſtorian: and from him Juſtin and Tacitus, two celebrated Roman writers, undoubtedly derived it. But as this falſhood might not be any malicious invention, originally introduced by Manetho; ſo thoſe writers, from whom he compiled his hiſtory, might deduce it from the appearance of Moſes, with a leprous hand, before Pharaoh, which was preſently rumoured about the country, without the other circumſtance of its being immediately reſtored to its former ſanity. There needs no other proof that Moſes was not a leper, than what ariſes from his own inſtitution, namely, that no lepers ſhould be admitted into any towns, or villages, but live apart, in a diſtinct habit: That whoever touched a leper, or lodged under the roof with ſuch a perſon, ſhould be reputed unclean; and that whoever ſhould come, in order to be cured of that diſeaſe, ſhould paſs through certain purifications, waſh himſelf with ſpring water, ſhave off all his hair, and offer particular ſacrifices, before his admiſſion into the holy city. If Moſes had been infected with this diſtemper himſelf, it is incongruous to think, he would ever have been ſo extremely ſevere upon others who laboured under that misfortune. The leproſy, indeed, was a diſtemper, in a manner peculiar to the Egyptians.

Eſt Elephas morbus, qui propter flumina Nili
Gignitur Ægypto in media, neque præterea uſquam.
LUCRET. lib. vi.

And if it was ſo in the time of Moſes, he may be preſumed to have made the ſtricter laws againſt it, with an intention to excite the precautions of the Iſraelites, to avoid a diſtemper, of whoſe loathſome effects they had ſo long been ſpectators, but had now happily eſcaped them, as well as the other calamities of their long bondage. For that they were then in a good ſtate of health, is evident, from the great journey they undertook, and accompliſhed. And that they were not expelled by the Egyptians, but departed much againſt their inclinations, their purſuit of them to the Red-ſea, and loſing all their lives with a purpoſe of re-taking them (which are facts that are atteſted by ſeveral Heathen authors), are an abundant demonſtration.

Ver. 9. *And it ſhall come to paſs, if they will not alſo believe theſe two ſigns, neither hearken unto thy voice, that thou ſhalt take of the water of the river, and pour it upon the dry land: and the water which thou takeſt out of the river ſhall become blood upon the dry land.*] This was a very proper ſign to be wrought before the Egyptians, if they perſiſted in their incredulity; ſince it was a plain indication, that the cry of the innocent blood of thoſe infants who had been drowned in that river, had aſcended up to The Moſt High, who now prepared to avenge it, by deſtroying the ſalutary temperament of that river which had been the ſcene of ſo much barbarity, and from whoſe inundations the land of Egypt derived its fertility.

Ver. 10. *And Moſes ſaid unto the Lord, O my Lord, I am not eloquent, neither heretofore, nor ſince thou haſt ſpoken unto thy ſervant: but I am ſlow of ſpeech, and of a ſlow tongue.*] The Rabbins, in their account of the life of Moſes, relate, that Pharaoh's daughter, whom they call Bathia, having brought Moſes to Pharaoh, at the age of three years, the infant took the regal diadem, and placed it on his own head; whereupon, Balaam, the famous diviner, mentioned in Scripture, being then at Pharaoh's court, adviſed him to put the child to death. But the magicians of that monarch, deſiring to try if Moſes had done this with any premeditated deſign, or by meer accident, placed diamonds, and coals of fire, before him. Moſes was ſtretching his hand out to the diamonds, but the angel Gabriel drew it back, and laid it on the burning coals, one of which the infant ſnatched up, and applied it to his tongue, by which means, he acquired the heſitation of ſpeech he complains of in this verſe. The Septuagint underſtand theſe words, *ſlow of ſpeech*, as if he had but a weak or ſlender voice, which made him think himſelf unqualified for diſcharging ſuch an embaſſy; and this interpretation is not repugnant with what St. Stephen declares, that he was *mighty in words*, as well as in deeds, Acts vii. 22. For the ſenſe of what he uttered was great and weighty, tho' his pronunciation might not correſpond with his ſubject. One would, however, be apt to conclude, that he at laſt conquered this impediment, by a habitude of ſpeaking, ſince he made ſeveral long orations to the people, and delivered a moſt incomparable diſcourſe to them a little before his death.

Clemens, in his Epiſtle to the Corinthians, repreſents this excuſe of Moſes, as an inſtance of his great humility; but we think, whatever mean opinion this great man might entertain of his incompetency for that important miſſion, the condeſcenſion of God in indulging him ſo long in his reluctance, is very amiable and ſurprizing; and the goodneſs, likewiſe, of the Deity, in promiſing to relieve him from the impediment of which he complain'd, is equally engaging.

Ver. 13. *And he ſaid, O my Lord, ſend, I pray thee, by the hand of him whom thou wilt ſend.*] The Vulgate having tranſlated the word *ſchilo*, Gen. xlix. 10. *qui mittendus eſt, him who is to be ſent*; ſeveral great men have been induced to think, that Moſes here intreats God to ſend the Meſſiah: But there are other perſons, as conſiderable as thoſe, who think Moſes means no more than this; *Send a more proper perſon, one fitter for this employment than my ſelf.* And, indeed, ſuch ſpeeches as this, in Scripture, do not denote any certain perſon or thing, but have a general and indefinite ſignification. Moſes, therefore, determines his deſire to no particular perſon, but only wiſhes God would ſend any one, rather than himſelf.

Had Moſes been leſs ſincere, he would hardly have recorded this inſtance of extreme weakneſs, which tends ſo little to his reputation, and which nothing could well extenuate, but this free and generous acknowledgment of it. This impartiality to himſelf cannot but ſtrengthen the belief, and increaſe the eſteem and veneration, we ought to entertain for his hiſtory. It is natural for men to be extremely careful to conceal their own infirmities and imperfections: Moſes, on the contrary, ſeems peculiarly ſollicitous to record all thoſe circumſtances that could blemiſh the memory of his anceſtors, and derogate from his own reputation. Thus he caſts an eternal blot and reproach on the memory of Levi, the head of his own family, when he records his barbarity to the Shechemites, and the diſperſion of his poſterity, on that account, among the other tribes of Iſrael. Nay, more; he even villifies his own birth, by forbidding any marriage between an aunt, and her nephew. He afterwards deſcribes his own incredulity with all the openneſs imaginable, and when he repreſents the miracles which God wrought by him, he ſeems to ſpeak of himſelf, only to diſcloſe his own failings and ſins. Such an uncommon ſincerity greatly confirms and increaſes the authority of any author.

Ver. 14. *And the anger of the Lord was kindled againſt Moſes,* &c.] If we adhere to the ſentiments of St. Jerome and St. Baſil, who declare, that the reluctance of Moſes to undertake this miſſion, was owing to his humility, and a modeſt ſenſe of his own infirmities, of which the wiſeſt and beſt of men are much more ſenſible than other perſons; the anger of God will amount to no more than the diſpleaſure a father entertains againſt his child, when he is too diffident, in exerting himſelf, notwithſtanding all that has been ſaid and done by the parent to inſpire him with a proper confidence. This, however, may be ſaid in excuſe of Moſes, that the moſt excellent perſons are the leaſt forward to embrace the offers of great advancement.

Ver. 21. *And God ſaid unto Moſes, When thou goeſt to return into Egypt, ſee that thou do all thoſe wonders before Pharaoh which I have put in thine hand: but I will harden his heart, that he ſhall not let the people go.*] We ſhall here venture to depart from our own, and the generality of all other verſions, which repreſent God as the chief hardener of Pharaoh's heart, that he might inflict the greater puniſhments upon him. An opinion, which, however embraced by the Predeſtinarians, ſeems ſo extremely ſhocking to all right reaſon, and ſo utterly inconſiſtent with the gracious diſpoſition of the merciful creator of mankind, that we reject it with horror, as a bold imputation on the divine attributes. The Jews broached this monſtrous doctrine, and, by their verſions and paraphraſes, led the way to others to render this and many other texts of the Old Teſtament, in a ſenſe which neither the original, nor the whole tenour of Scripture, can poſſibly authorize. We think ourſelves, therefore, obliged to do juſtice to thoſe learned and candid criticks, who have been ſedulous to clear the ſacred Scriptures from charging the great judge of heaven and earth with unrelenting injuſtice. Theſe great men have demonſtrated, that the verbs here uſed, are in the conjugations *piel*, and *hiphil*, as they are called by the grammarians, and frequently ſignify no more than a bare permiſſion, of which they have given us many unqueſtionable inſtances, which the reader may conſult in Arr. Montan. de Idiom. Hæbr. n. 42. Gerhard. de provid. Calov. & Rung. in Exod. Hunnin, qu. de provid. 57, 91. Meſner Anthropol. dec. 1. Pelling and Whitby againſt predeſtination. Le Clerc in loc. Grotius; Le Scene's Eſſays. From all theſe, and many more authorities, it is evident, that the words ought to have been tranſlated, I will permit his (Pharaoh's) heart to be hardened, as all thoſe who are but moderately verſed in the Hebrew will allow. In ſhort, it is as if God had ſaid, I know that Pharaoh will not ſuffer my people to depart, till he is compelled to diſmiſs them; and as he will refuſe to acknowledge me, and will likewiſe harden his heart againſt my commands, it is but juſt that I ſhould ſo far forſake him, that tho' my wonders will be multiplied before him, in ſuch a manner as ſhall aſtoniſh the whole land, he alone ſhall be ſuffered to continue obſtinate, and inſenſible of them.

Verſes 24, 25. *And it came to paſs in the way in the inn, that the Lord met him, and ſought to kill him. Then Zipporah took a ſharp ſtone, and cut off the fore-skin of her ſon, and caſt it at his feet, and ſaid, Surely a bloody husband art thou to me.*] It has been generally ſuppoſed, that Zipporah, the wife of Moſes, was very impetuous in her diſpoſition, on this occaſion, and that Moſes had been compelled, for the ſake of peace, to neglect the circumciſion of his youngeſt ſon, till the danger ſhe ſaw her husband, or the child in (for the text is not plain which of the two it was), oblig'd her, not without great reluctancy, and indecent language, to perform the operation her ſelf. We ſhall, therefore, endeavour to ſet this paſſage in a clearer light, and hope to make it evident, that the ſenſe of the original has been greatly miſrepreſented, and that the ceremony was perform'd with all the decency and decorum that the ſolemnity of it, and their imminent danger, could poſſibly require.

Firſt then, as to the words, *the* Lord *met him at the Inn and ſought to ſlay him*, which the Septuagint, Vulgate and ſome other verſions render *the Angel of the Lord*,

Lord, &c. it is plain they relate to Moſes, and not to the child, as Tertullian thinks, becauſe if it had been the latter, Moſes, rather than his wife, would have performed the operation of his circumciſion. This ſhews likewiſe that the words import no more than that God ſmote him with ſome ſudden diſtemper, which ſo diſabled him from circumciſing his ſon, that Zipporah was obliged to perform that office herſelf.

Secondly, as to the cauſe of God's anger againſt Moſes, St. Auſtin and ſome others ſuppoſed it to have been becauſe he had taken his wife and children with him, the encumberment of whom did not ſuit with the buſineſs he was ſent about; for which reaſon, ſay they, he diſmiſs'd her as ſoon as he was delivered from his danger. But unleſs there had been ſome indication of God's forbidding it, it is plain it was his duty to take her and them with him, ſince man is to forſake all other relations to cleave to his wife. The true reaſon therefore of the divine diſpleaſure ſeems to be the neglect to circumciſe the child, ſince Moſes was delivered from the danger as ſoon as Zipporah had compleated that operation.

Thirdly, it is not eaſy to gueſs how long, or why Moſes deferred the circumciſion of his child. Thoſe who follow the Jeruſalem Targum, which ſays that Jethro and Zipporah took offence at it, ſeem to forget that Jethro was a Midianite, deſcended from Abraham by Kethurah, and conſequently that circumciſion was more probably adopted by them, as it was by the Iſhmaelites and all other deſcendants from that patriarch. Some think, that Moſes did not ſuppoſe circumciſion ſo neceſſary in a ſtrange land, eſpecially as his children were Iſraelites only by the fathers ſide. But the moſt probable opinion is, that Moſes having been ſo lately commanded by God to depart for Egypt, might be prevailed upon by his wife to defer the circumciſion of his ſon till his ſettlement among the Iſraelites. But ſuch a man as Moſes ſhould have truſted God to take care of his child, and not have been afraid of the conſequence, if he had performed his duty. And becauſe he rather complied with the tender inclination of Zipporah, than with an expreſs precept, *Gen.* xvii. 12, 13, &c. he became obnoxious to this great Danger.

Fourthly, the behaviour and language of Zipporah after ſhe had perform'd the ceremony of circumciſion have extremely perplexed the generality of expoſitors, who imagine that ſhe threw the foreskin of the Infant at her huſbands feet in great anger, but the original expreſſion is ſo far from ſignifying an action of this Nature, that it imports her laying it down in a decent or humble manner: for the litteral ſenſe is, ſhe made it touch his feet. This has induced Lud. Brugen and ſome others to think that ſhe humbly placed it at the feet of the angel, who is ſuppoſed by ſome commentators to have threatened the life of Moſes, and that ſhe implored him to ſpare her husband, for the ſake of the circumciſion blood ſhe had juſt drawn, and that her prayer having been heard, and ſhe ſeeing Moſes free from the danger, congratulates him and herſelf with the words in the text, which he renders thus, *thou art now become, as it were, a new Husband or a bridegroom to me by this childs blood.* But this opinion is without any foundation as will preſently appear

Fifthly, as to the words, a bloody husband art thou to me, &c. the very learned Mr. Mede has proved them not to have been ſpoken to Moſes but to the child. That great divine very judiciouſly obſerves, firſt, that the word *Chatan* which is tranſlated husband, ſignifies only a bridegroom, and it is not likely that Zipporah ſhould call Moſes by that Name, after ſhe had been married to him ſo long; that appellation ceaſing immediately after the eight days of the nuptial ſolemnity were over. He likewiſe remarks, that this word *Chatan* properly ſignifies a ſon-in-law, and conſequently expreſſes not the relation a man has to his wife, but to her parents; for which reaſon it never has an affix'd pronoun, unleſs it be with relation to the latter. The ſame may be likewiſe ſaid of the word *Calah*, bride, or rather daughter-in-law; it being us'd only with relation to the husband's parents, who alone can properly call the married woman *Calathi*, my daughter-in-law, but the bridegroom never calls her by that name to ſignify his bride; it being certain, that the Hebrew language has no word to expreſs a bridegroom or bride, with reſpect to the relation they bear to one another. It would therefore have been abſurd in Zipporah to have called him by the name of Chatan. The queſtion then will be, how it could be applied to the child? and herein the Hebrew doctors are beſt able to aſſiſt us, and they accordingly declare, that it was the cuſtom of the women to call the circumciſed child Chatan. Kimchi ſays, that it ſignifies originally one who gives Joy, and is therefore us'd to expreſs the ſatisfactions that attend the nuptial ceremonials, or the circumciſion of a child. Accordingly we find, that the Arabians called the circumcis'd *Machtun*, or one that is made a *Chatan*, in the ſame manner as we ſay a baptized child is chriſtened. The words then us'd by Zipporah, ought to have been tranſlated, *thou art* (now) *to me a joyfull circumciſed ſon.* To which if we add the laſt obſervation of the ſame learned author; that the word *Li*, which we tranſlate to me, doth more properly ſignify, here, by me, as it doth in a great many other places of ſcripture, the ſenſe will ſtill be more plainly this; *Thou art now by me made a circumciſed child*, which was the form of words us'd in the circumciſion, and might be more properly render'd, I do pronounce thee circumciſed. Neither is it at all improbable, that this word was originally us'd in this form, not only to expreſs the uſual joy at a child's circumciſion, but likewiſe his admiſſion into the alliance made by God with Abraham and his poſterity, or his ſpouſal with the church of God; in both which ſenſes that word is very fitly applied. From hence then it is moſt probable, that ſhe laid the fore-skin at the child's feet, when ſhe uttered the words abovementioned; this is ſo far from being a new or peculiar notion of Mr. Mede, that we find ſeveral ancient verſions expounding it after the very ſame manner; from all which it plainly appears, that there neither was any diſagreement between Moſes and his wife, nor any indecent or ill-language us'd by her.

Ver. 27. *And the Lord ſaid to Aaron, go into the wilderneſs to meet Moſes: and he went and met him in the mount of God and kiſſed him.*

During the retreat of Moſes in Midian, Aaron his brother had married Elizabeth, the ſiſter of Naaſſon, both deſcended from Judah, by their father Aminadab, the ſon of Ezron. He had already had four ſons by her, viz. Nadab, Abihu, Eliazar, and Ithamar, the firſt of whom had likewiſe a ſon named Phineas, by a daughter of Phutiel. This was the ſtate of Aarons family, when God commanded him to ſet out in order to meet his brother.

CHAP. V.

1 *Pharaoh chideth Moſes and Aaron for their meſſage.* 5 *He increaſeth the Iſraelites task.* 15 *He checketh their complaints.* 20 *They cry out upon Moſes and Aaron.* 22 *Moſes complaineth to God.*

AND afterward Moſes and Aaron went in, and told Pharaoh, Thus ſaith the LORD God of Iſrael, Let my people go, that they may hold a feaſt unto me in the wilderneſs.

2 And Pharaoh ſaid, Who *is* the LORD, that I ſhould obey his voice to let Iſrael go? I know not the LORD, neither will I let Iſrael go.

3 And they ſaid, The God of the Hebrews hath met with us: let us go, we pray thee, three days journey into the deſert, and ſacrifice unto the LORD our God; leſt he fall upon us with peſtilence, or with the ſword.

4 And the king of Egypt ſaid unto them, wherefore do ye, Moſes and Aaron, let the people from their works? get you unto your burdens.

5 And Pharaoh ſaid, Behold, the people of

of the land now *are* many, and you make them reſt from their burdens.

6 And Pharaoh commanded the ſame day the task-maſters of the people, and their officers, ſaying,

7 Ye ſhall no more give the people ſtraw to make brick, as heretofore: let them go and gather ſtraw for themſelves.

8 And the tale of the bricks which they did make heretofore, you ſhall lay upon them; you ſhall not diminiſh *ought* thereof: for they *be* idle; therefore they cry, ſaying, Let us go *and* ſacrifice to our God.

9 Let there more work be laid upon the men, that they may labour therein: and let them not regard vain words.

10 ¶ And the task-maſters of the people, went out, and their officers, and they ſpake to the people, ſaying, Thus ſaith Pharaoh, I will not give you ſtraw.

11 Go ye, get you ſtraw where you can find it: yet not ought of your work ſhall be diminiſhed.

12 So the people were ſcattered abroad throughout all the land of Egypt, to gather ſtubble inſtead of ſtraw.

13 And the task-maſters haſted *them*, ſaying, Fulfil your works, *your* daily tasks, as when there was ſtraw.

14 And the officers of the children of Iſrael, which Pharaohs task-maſters had ſet over them, were beaten, *and* demanded, Wherefore have ye not fulfilled your task in making brick, both yeſterday and to day, as heretofore?

15 ¶ Then the officers of the children of Iſrael came and cried unto Pharaoh, ſaying, wherefore dealeſt thou thus with thy ſervants?

16 There is no ſtraw given unto thy ſervants, and they ſay to us, Make brick: and behold, thy ſervants *are* beaten; but the fault *is* in thine own people.

17 But he ſaid, Ye *are* idle, *ye are* idle: therefore ye ſay, Let us go, *and* do ſacrifice to the LORD.

18 Go therefore now *and* work: for there ſhall no ſtraw be given you, yet ſhall ye deliver the tale of bricks.

19 And the officers of the children of Iſrael did ſee *that* they *were* in evil *caſe*, after it was ſaid, Ye ſhall not miniſh *ought* from your bricks of your daily task.

20 ¶ And they met Moſes and Aaron, who ſtood in the way, as they came forth from Pharaoh.

21 And they ſaid unto them, The LORD look upon you, and judge; becauſe you have made our ſavour to be abhorred in the eyes of Pharaoh, and in the eyes of his ſervants, to put a ſword in their hand to ſlay us.

22 And Moſes returned unto the LORD, and ſaid, Lord, wherefore haſt thou *ſo* evil intreated this people? Why *is* it *that* thou haſt ſent me?

23 For ſince I came to Pharaoh to ſpeak in thy name, he hath done evil to this people; neither haſt thou delivered thy people at all.

Ver. 1. *And afterwards Moſes and Aaron went in and told Pharaoh, Thus ſaith the Lord God of Iſrael, Let my people go, that they may hold a feaſt unto me in the wilderneſs.*] Moſes now began to exerciſe the commiſſion with which he was entruſted by God. But the innumerable difficulties he encountered therein, might naturally make him regret the calm ſolitude of the deſart, and the innocent ſweets of the paſtoral life he had ſo long led. Pharaoh's unfriendly court, and, what was yet harder, the murmurings of that very people, to whoſe deliverance he ſacrificed his own eaſe and tranquility, all concurred to diſcourage him. He entered Egypt, without apprehending any trouble for the murder which had formerly cauſed him to quit that country; for God himſelf had condeſcended to encourage him, by a revelation that thoſe who had ſought his life, were dead, chap. iv. ver. 19. But his mind was perplexed with other thoughts; he knew his demand would be rejected by Pharaoh, ſince the Deity had already declared, that he would permit his heart to be hardened, amidſt all the wonders that ſhould be wrought by the hand of Moſes. How hard a task was it for a man, ſo low and inconſiderable in appearance, to contend with ſo great a potentate as the king of Egypt; but Moſes, inſpired by the majeſty of that *Jehovah* who ſent him, and with the aid of that rod, till then a ſimple crook, but which was now to be inſtrumental in working the greateſt wonders, at laſt entered upon the duties of his important miſſion, and addreſſed the tyrant with the ſolemn charge in the verſe before us. The fragments of Artapanes declare, that Moſes ſignalized his arrival in Egypt, by four miracles. Firſt, He made fire ſpring from the earth, to induce the children of Iſrael to credit his promiſe of delivering them from ſlavery, and conducting them into the land of their anceſtors. 2. Having been ſhut up in priſon by Pharaoh, he broke the bars, burſt open the doors, ſtruck the guards dead, and releaſed himſelf [*Euſeb. præp. Evang. lib. 9. c. 27. p. 434.*] 3. He pronounced in the ears of Pharaoh, the name *Jehovah*, at the ſound of which that prince became deaf, and could not recover his hearing, but by the favour of him who had taken it away. The Rabbins relate, That Moſes, upon his entring the tyrant's palace, received of God a dreadful ſhape, and the countenance of an angel. The ſacred hiſtory, however, mentions no ſuch particulars, and only acquaints us with Pharaoh's anſwer, which was ſuch, as might have been expected from a man given up to the corruption of a hardened heart. *Who is the Lord, that I ſhould obey his voice to let Iſrael go? I know not the Lord, neither will I let Iſrael go,* ver. 2. We muſt not ſuppoſe, however, that Pharaoh was an Atheiſt, for that was not the ſyſtem of Egypt: But the God of the Hebrews was not known in his dominions till then, and the abject ſtate of thoſe who adored him, was not very proper to produce any high conceptions of the power of their God.

Moſes and Aaron had recourſe to all the meaſures that prudence could ſuggeſt, to mollify this unrelenting prince. They only asked leave for the Iſraelites to go three days journey into the wilderneſs, that they might there offer ſacrifices, which would have been an abomination to the Egyptians, if they had been performed in the heart of their country.

Ver. 4. *And the king of Egypt ſaid unto them, Wherefore do ye, Moſes and Aaron, let the people from their works? go get you unto your burdens.*] Pharaoh was deaf to the ſollicitations

ſollicitations of Moſes and Aaron, and inſtead of being compaſſionate to a people, already ſo unhappy, he order'd that the yoke, under which they were then ready to ſink, ſhould be render'd yet heavier. He told them, that it was the idleneſs of the people which made them think of celebrating feſtival ſolemnities, and that, in order to cure them of thoſe inclinations, their tasks ſhould be redoubled. He ordered the officers, who were ſet over them, not to furniſh them with any more ſtraw, which they wanted perhaps to mix with the clay of which they made bricks, to render them more conſiſtent and firm, or poſſibly to cover them from the heat of the ſun, which would be apt to make them too brittle. In vain did theſe unhappy people repreſent their inability to accompliſh their labours, after ſo ſevere a command. The tears which their afflictions drew from their eyes, only contributed to increaſe their ſlavery, and their very ſighs were criminal. Their bodies, which were worn away and emaciated in the ſervice of this barbarous king, were bruiſed with a thouſand ſtripes, inſomuch that they were forced to ſink, either under the weight of their taks, or under the blows they ſuſtained for their incapacity to compleat the ſame.

Ver. 20, 21. *And they met Moſes and Aaron, who ſtood in the way, as they came forth from Pharaoh. And they ſaid unto them, The Lord look upon you, and judge; becauſe you have made our ſavour to be abhorred in the eyes of Pharaoh, and in the eyes of his ſervants, to put a ſword into their hands to ſlay us.*] The deſpairing Iſraelites, inſtead of imploring that help from a merciful God, which they could not obtain from the obduracy of a tyrant, rebelled againſt him, by inſulting his miniſters. The worſt remedy that can be applied to our evils, is to murmur againſt the ſupreme diſpoſer of thoſe events, by whoſe will and pleaſure they are diſtributed in the world: They miſrepreſented the good intentions of Aaron and Moſes, by aſcribing that to hard-heartedneſs, which proceeded from the moſt tender and leaſt to be ſuſpected charity.

Moſes, who could ſtand againſt the inflexibility of Pharaoh, could not ſupport the unjuſt conſtructions of the Iſraelites; and as if their murmurings had been contagious, and had even infected him with the ſame ſpirit, he himſelf preſented this very unreaſonable complaint to the Deity, at the cloſe of the chapter: *Wherefore haſt thou ſo evil intreated this people? why is it that thou haſt ſent me,* &c. Thus had God a double object of his forbearance, and a double occaſion to exerciſe his pity; the murmurs of his people, and the murmurs of his miniſters!

CHAP. VI.

1 God reneweth his promiſe by his name JEHOVAH. 14 The genealogy of Reuben, 15 of Simeon, 16 of Levi, of whom came Moſes and Aaron.

THEN the LORD ſaid unto Moſes, Now ſhalt thou ſee what I will do to Pharaoh: for with a ſtrong hand ſhall he let them go, and with a ſtrong hand ſhall he drive them out of his land.

2 And God ſpake unto Moſes, and ſaid unto him, I *am* the LORD.

3 And I appeared unto Abraham, unto Iſaac, and unto Jacob, by *the name of* God Almighty, but by my name JEHOVAH was I not known to them.

4 And I have alſo eſtabliſhed my covenant with them, to give them the land of Canaan, the land of their pilgrimage, wherein they were ſtrangers.

5 And I have alſo heard the groaning of the children of Iſrael, whom the Egyptians keep in bondage: and I have remembred my covenant.

6 Wherefore ſay unto the children of Iſrael, I *am* the LORD, and I will bring you out from under the burdens of the Egyptians, and I will rid you out of their bondage: and I will redeem you with a ſtretched-out arm, and with great judgments.

7 And I will take you to me for a people, and I will be to you a God: and ye ſhall know that I *am* the LORD your God, which bringeth you out from under the burdens of the Egyptians.

8 And I will bring you in unto the land concerning the which I did ſwear to give it, to Abraham, to Iſaac, and to Jacob; and I will give it you for an heritage: I *am* the LORD.

9 ¶ And Moſes ſpake ſo unto the children of Iſrael: but they hearkned not unto Moſes, for anguiſh of ſpirit, and for cruel bondage.

10 And the LORD ſpake unto Moſes, ſaying,

11 Go in, ſpeak unto Pharaoh king of Egypt, that he let the children of Iſrael go out of his land.

12 And Moſes ſpake before the LORD, ſaying, Behold the children of Iſrael have not hearkned unto me; how then ſhall Pharaoh hear me, who *am* of uncircumciſed lips?

13 And the LORD ſpake unto Moſes, and unto Aaron, and gave them a charge unto the children of Iſrael, and unto Pharaoh king of Egypt; to bring the children of Iſrael out of the land of Egypt.

14 ¶ Theſe *be* the heads of their fathers houſes: the ſons of Reuben the firſt-born of Iſrael; Hanoch, and Pallu, Hezron, and Carmi: theſe *be* the families of Reuben.

15 And the ſons of Simeon; Jemuel, and Jamin, and Ohad, and Jachin, and Zohar, and Shaul the ſon of a Canaaniteſh woman: theſe *are* the families of Simeon.

16 ¶ And theſe *are* the names of the ſons of Levi, according to their generations; Gerſhon, and Kohath, and Merari: and the years of the life of Levi *were* an hundred thirty and ſeven years.

17 The ſons of Gerſhon; Libni, and Shimi, according to their families.

18 And the ſons of Kohath; Amram, and Izhar, and Hebron, and Uzziel; and the years of the life of Kohath *were* an hundren thirty and three years.

19 And the ſons of Merari; Mahali and Muſhi: theſe *are* the families of Levi, according to their generations.

20 And Amram took him Jochebed his fathers ſiſter to wife; and ſhe bare him Aaron and Moſes: and the years of the life of Amram *were* an hundred and thirty and ſeven years.

21 ¶ And the ſons of Izhar; Korah, and Nepheg, and Zichri.

22 And the ſons of Uzziel; Miſhael, and Elzaphan, and Zithri.

23 And Aaron took him Eliſheba daughter of Amminadab, ſiſter of Naaſhon, to wife; and ſhe bare him Nadab and Abihu, Eleazar and Ithamar.

24 And the ſons of Korah; Aſſir, and Elkanah, and Abiaſaph: theſe *are* the families of the Korhites.

25 And Eleazar Aarons ſon took him *one* of the daughters of Putiel to wife; and ſhe bare him Phinehas: theſe *are* the heads of the fathers of the Levites, according to their families.

26 Theſe *are* that Aaron and Moſes, to whom the LORD ſaid, Bring out the children of Iſrael from the land of Egypt, according to their armies.

27 Theſe *are* they which ſpake to Pharaoh king of Egypt, to bring out the children of Iſrael from Egypt: theſe *are* that Moſes, and Aaron.

28 ¶ And it came to paſs on the day *when* the LORD ſpake unto Moſes in the land of Egypt.

29 That the LORD ſpake unto Moſes, ſaying, I *am* the LORD: ſpeak thou unto Pharaoh king of Egypt all that I ſay unto thee.

30 And Moſes ſaid before the LORD, Behold, I *am* of uncircumciſed lips, and how ſhall Pharaoh hearken unto me?

Ver. 1. *Then the Lord ſaid unto Moſes, Now thou ſhalt ſee what I will do to Pharaoh: for with a ſtrong hand ſhall he let them go, and with a ſtrong hand ſhall he drive them out of his land.*] Moſes had no ſooner finiſhed his complaint, than God gave him freſh aſſurances of his love and compaſſion for his ſuffering people. Be patient a while, and thou ſhalt ſee this haughty tyrant compelled to diſmiſs my people from their injurious ſervitude; for I will chaſtiſe his impious inflexibility in ſo terrible a manner, that he ſhall not only conſent to their departure, but ſhall even thruſt them out of Egypt, and ſhall be glad to be rid of a nation, who have ſuch a God for the avenger of their wrongs.

Ver. 3. *And I appeared unto Abraham, unto Iſaac, and unto Jacob, by the name of God Almighty, but by my name JEHOVAH was I not known to them.*] Thoſe who conclude, from this paſſage, that either the name Jehovah, or the genuine meaning, or true pronunciation of it, had been unknown to the patriarchs Abraham, Iſaac, and Jacob, and that Moſes uſed it, in the hiſtory of their lives, by way of anticipation, and expreſſed himſelf agreeably to the time in which he wrote, when God had fully diſcloſed that tremendous name to his people, ſeem to forget that Abraham called the mountain, on which he intended to ſacrifice his ſon, *Jehovah jired, Jehovah will ſee or provide.* The moſt natural expoſition, therefore, of this paſſage, is that which renders the Hebrew word *ſhem*, by *character*, inſtead of *name*; and then the ſenſe will be this, In my character of *El Shaddai, the omnipotent God*, was I only known to them: Or, in other words, they only relied on my *all-ſufficient power* for the accompliſhment of my promiſes to them, but now I will be known by the character of *Jehovah*, or the performer of thoſe promiſes. God, indeed, had formerly given ſuch demonſtrations of his power to Abraham, Iſaac, and Jacob, as could not but convince them of his ability to perform all his promiſes to them; but they did not live to ſee their accompliſhment, which he was now preparing to ſet before the Iſraelites. The patriarchs believed the reality of the predicted events, but they did not experimentally know them. They had dreams and viſions, indeed, but Moſes was the firſt who wrote miracles and prodigies. By theſe he made the name of the Lord known unto the world, and therefore Maimonides well concludes, from this place, that the prophetic ſpirit on Moſes was more excellent, than that which had been upon any before his time.

Ver. 6. *Wherefore ſay unto the children of Iſrael, I am the Lord, and I will bring you out from under the burdens of the Egyptians, and I will rid you out of their bondage: and I will redeem you with a ſtretched out arm, and with great judgments.*] Such a noble and beneficent promiſe as this, was ſurely ſufficient to have extinguiſhed all remains of incredulity in any rational minds; we may, therefore, juſtly ſuppoſe, that it produced the proper impreſſions on that of Moſes, tho' he had the mortification to find it unavailing with the Iſraelites, to whom he immediately imparted it.

Ver. 12. *And Moſes ſpake before the Lord, ſaying, Behold the children of Iſrael have not hearkened unto me; how then ſhall Pharaoh hear me who am of uncircumciſed lips?*] Moſes was retiring from the Iſraelites in the utmoſt dejection, to behold their miſery and deſpair, when God commanded him to repair immediately to Pharaoh, and renew his demand, not to detain the people any longer in their ignominious bondage; but Moſes was ſo diſcouraged at his ill ſucceſs, that he could not forbear to expreſs ſome reluctance to undertake this new commiſſion. Alas! ſaid he, if my words obtain ſo little credit with my own people, how can I expect that they will be regarded by that ſtern and untractable king, eſpecially conſidering that impediment in my ſpeech, which renders all my expreſſions ſo ungraceful, and deprives them of the energy with which they might otherwiſe be attended! Moſes, by ſaying he was of uncircumciſed lips, alludes, in all probability, to the natural heſitation in his utterance, which he thought unqualified him for the delivery of ſo important a meſſage to ſuch a rigid monarch as Pharaoh.

Ver. 13. *And the Lord ſpake unto Moſes, and unto Aaron, and gave them a charge unto the children of Iſrael, and unto Pharaoh king of Egypt, to bring the children of Iſrael out of the land of Egypt.*] Here is no expreſs anſwer returned to the objection of Moſes; but it ſeems to be included in God's ſpeaking to Moſes and to Aaron; whereas before he had ſpoken only to Moſes, who, it is likely, was now admoniſhed, that as God had join'd Aaron with him to ſupply his deficiency of ſpeech, he ought to be ſatisfied with that proviſion, and renew his addreſſes both to the children of Iſrael, and alſo to Pharaoh.

Ver. 14. *Theſe be the heads of their fathers houſes,* &c.] It ſeems, at firſt view, as if Moſes was preparing to enumerate the heads of all Iſrael; but he only names three tribes, and that not only becauſe in the third, namely, that of Levi, the genealogy is deduced to Moſes and Aaron, who were to act ſo important a part in the deliverance of the Iſraelites; but, alſo, becauſe he would only name the moſt ſcandalous of all the twelve tribes. That of Reuben, who had ſtigmatized his deſcendants, by his inceſtuous commerce with his father's wife. And Simeon and Levi, who had ſtained their characters, by their barbarity to the Shechemites. Moſes, by theſe means, magnifies the mercy of God, who had pardoned ſuch offences, and was now preparing to include the poſterity of ſuch ſinful anceſtors, among thoſe whom he intended to emancipate from their

their ſervitude, and conduct into the happy land of promiſe.

Ver. 16.——*And the years of the life of Levi were an hundred thirty and ſeven years.*] Levi is thought to have lived the longeſt of any of the ſons of Jacob, none of whoſe ages are recorded in Scripture, but only his and Joſeph's; whom Levi ſurvived twenty-ſeven years, tho' he was much the elder brother. Kohath, alſo, the ſecond ſon of Levi, attained near to the ſame age with himſelf, ver. 18. and his grandſon, who was the father of Moſes, lived as long as Levi, ver. 20.

Ver. 18. *The ſons of Kohath, Amram,* &c.] Kohath had the moſt numerous offspring of all Levi's ſons, Numb. iii. 38. from the eldeſt of whom, Moſes came.

Ver. 19. *The ſons of Merari, Mehali,* &c.] From this Mehali, the famous ſinger Heman, who compoſed the 88th Pſalm, 1 Chron. vi. 33. is ſuppoſed to have deſcended.

——*And Muſhi.*] From whom deſcended Ethan, who compoſed the 89th Pſalm, 1 Chron. vi. 44.

Ver. 20. *And Amram took him Jochebed his father's ſiſter to wife; and ſhe bare him Aaron and Moſes.*] From hence it is evident, that God exactly fulfilled his promiſe of delivering the Iſraelites out of ſervitude, in the fourth generation, Gen. xv. 16. (*i.e.* the fourth from their deſcent into Egypt) for Moſes was the fourth from Levi, being his great-grandſon.

Ver. 21. *And the ſons of Izhar, Korah,* &c.] Moſes enumerates his uncle's ſons, but is entirely ſilent as to his own, who were not to ſucceed him in his place and dignity, nor to be advanced to any other office. Such was his humility, and generous affection for his country, that he was only ſollicitous for the welfare of that; and was no ways ambitious of aggrandizing his own family.

Ver. 22. *And the ſons of Uzziel,* &c.] This was another of his uncles, whoſe poſterity he mentions, in order to diſplay the mercy of God in his bleſſing the tribe of Levi, notwithſtanding his criminal conduct at Shechem, and the puniſhment his father had denounced againſt him for it, Gen. xlix. But he takes no notice of Hebron, another of his father's brothers; poſſibly becauſe he died childleſs, or that his offspring had no iſſue.

Ver. 23. *And Aaron took him Eliſheba, daughter of Aminadab, ſiſter of Naaſhon to wife.*] Tho' Moſes is ſilent as to himſelf, he yet relates particularly what concerned Aaron, who married into an honourable family, with the ſiſter of a prince of the tribe of Judah, chief commander of their hoſt when they were come out of Egypt, Numb. i. 7. ii. 3. Perhaps he thought the knowledge of this might create in poſterity a greater reſpect to the prieſthood; which was ſettled in the family of Aaron.

And ſhe bore him Nadab, and Abihu, Eleazar, and Ithamar.] The two former of theſe four ſons of Aaron, periſhed in the very firſt ſacrifice which their father offered; becauſe they did not take fire from the altar, but offered with ſtrange fire, Lev. x. 1, 2. Eleazar ſucceeded his father Aaron in the prieſthood, Numb. xx. 25, *&c.* and aſſiſted Joſhua in the diviſion of the land of Canaan, Joſh. xiv. 1. xix. 51. xxi. 1. From him ſprung Zadok, and the ſucceeding high-prieſts, till the deſtruction of Jeruſalem, 1 Chron. vi. 4, *&c.* From Ithamar, were deſcended Eli, Abimelech, and Abiathar (in the time of David) and this family was extinct with them.

Ver. 25. *And Eleazar took one of the daughters of Putiel to wife.*] Who this Putiel was is not very certain. Dr. Lightfoot thinks he was an Egyptian convert, but we cannot ſee any good ground for that opinion, but rather think it more probable, that Eleazar would eſpouſe one of the race of Abraham; he was married indeed before his father was promoted to the dignity of high prieſt; but Aaron was ſo great a man in his own tribe, and married into ſo honourable a family, that it is not probable that he would ſuffer his ſon to match with an Egyptian Proſelyte.

Ver. 26. *Theſe are that Aaron and Moſes, to whom the Lord ſaid, bring out the children of Iſrael from the land of Egypt,* &c.] Some fanciful and affected critics have bungled this paſſage into what they intended as an argument that Moſes was not the author of this book; becauſe it is not likely, as they imagine, that he would write thus of himſelf. In anſwer to which it may be ſaid, that none but theſe men of penetration, can diſcover any abſurdity in it; and that Moſes and his brother being the inſtruments of God for accompliſhing ſuch wonderful works, poſterity ought not to have been unacquainted with that circumſtance. Nor is this more than Ezra, Nehemiah, and Daniel ſay with relation to themſelves. And St. John may as well be denied to be the author of his own Goſpel, becauſe he declares of himſelf, *This is the diſciple that teſtifieth theſe things,* &c. chap. xxi. 24. Beſide, the hiſtory of ſucceeding ages ſufficiently ſhews us the neceſſity there was for Moſes to inſert this account of himſelf, as likewiſe the particulars of his own genealogy; for if theſe had been omitted, we are ſenſible, by what we read in Juſtin and Tacitus, and ſuch like authors, what falſe accounts would have been impoſed upon us, with reſpect to this great Legiſlator and his family; for Juſtin repreſents him as the ſon of Joſeph. Nay the Jewiſh writers themſelves are ſo extremely fabulous, that we ſhould have learnt as little truth from them; if Moſes had not been more authentic in the account of himſelf.

Ver. 28. *And it came to paſs on the day when the Lord ſpake unto Moſes,* &c.] Moſes having finiſhed the account he thought fit to give of himſelf and of his brother, whom God was pleaſed to make his colleague in this great embaſſy, reſumes the relation of it, which he broke off at the end of verſe 13.

Ver. 29. *That the Lord ſpake unto Moſes, ſaying, I am the Lord,* &c.] This and the next verſe ſeem to be a recapitulation of what God had ſaid in his laſt appearances to Moſes, verſes 2. 10. and of his deſire to be excuſed from the employment conſigned to his miniſtration, which deſire he had urged by two arguments, ver. 12, 13. where they are related ſomething more largely than they are at the cloſe of this chapter; where he mentions them again, that there might be a clearer connection with what God further added for his encouragement in the ſucceeding chapter, where he commands him to deliver a new meſſage to Pharaoh.

CHAP. VII.

1 Moſes is encouraged to go to Pharaoh. 7 His age. 8 His rod is turned into a ſerpent. 11 The ſorcerers do the like. 13 Pharaohs heart is hardned. 14 Gods meſſage to Pharaoh. 19 The river is turned into blood.

AND the LORD ſaid unto Moſes, See, I have made thee a god to Pharaoh: and Aaron thy brother ſhall be thy prophet.

2 Thou ſhalt ſpeak all that I command thee: and Aaron thy brother ſhall ſpeak unto Pharaoh, that he ſend the children of Iſrael out of his land.

3 And I will harden Pharaohs heart, and multiply my ſigns and my wonders in the land of Egypt.

4 But Pharaoh ſhall not hearken unto you, that I may lay my hand upon Egypt, and bring forth mine armies, *and* my people the children of Iſrael, out of the land of Egypt, by great judgments.

5 And the Egyptians ſhall know that I *am* the LORD, when I ſtretch forth mine hand upon Egypt, and bring out the children of Iſrael from among them.

6 And Moſes and Aaron did as the LORD commanded them, ſo did they.

7 And Moſes *was* fourſcore years old, and Aaron fourſcore and three years old, when they ſpake unto Pharaoh.

8 ¶ And the LORD ſpake unto Moſes, and unto Aaron, ſaying,

9 When

9 When Pharaoh ſhall ſpeak unto you, ſaying, Shew a miracle for you: then thou ſhalt ſay unto Aaron, Take thy rod and caſt *it* before Pharaoh, *and* it ſhall become a ſerpent.

10 ¶ And Moſes and Aaron went in unto Pharaoh, and they did ſo as the LORD had commanded: and Aaron caſt down his rod before Pharaoh, and before his ſervants, and it became a ſerpent.

11 Then Pharaoh alſo called the wiſemen, and the ſorcerers: now the magicians of Egypt, they alſo did in like manner with their inchantments.

12 For they caſt down every man his rod, and they became ſerpents: but Aarons rod ſwallowed up their rods.

13 And he hardned Pharaohs heart, that he hearkned not unto them; as the LORD had ſaid.

14 ¶ And the LORD ſaid unto Moſes, Pharaohs heart *is* hardned, he refuſeth to let the people go.

15 Get thee unto Pharaoh in the morning, lo, he goeth out unto the water, and thou ſhalt ſtand by the rivers brink, againſt he come: and the rod which was turned to a ſerpent ſhalt thou take in thine hand.

16 And thou ſhalt ſay unto him, The LORD God of the Hebrews hath ſent me unto thee, ſaying, Let my people go, that they may ſerve me in the wilderneſs: and behold, hitherto thou wouldeſt not hear.

17 Thus ſaith the LORD, In this thou ſhalt know that I *am* the LORD: behold, I will ſmite with the rod that *is* in mine hand, upon the waters which *are* in the river, and they ſhall be turned to blood.

18 And the fiſh that *is* in the river ſhall die, and the river ſhall ſtink; and the Egyptians ſhall loath to drink of the water of the river.

19 ¶ And the LORD ſpake unto Moſes, Say unto Aaron, Take thy rod, and ſtretch out thine hand upon the waters of Egypt, upon their ſtreams, upon their rivers, and upon their ponds, and upon all their pools of water, that they may become blood; and *that* there may be blood throughout all the land of Egypt, both in *veſſels of* wood, and in *veſſels of* ſtone.

20 And Moſes and Aaron did ſo, as the LORD commanded: and he lift up the rod, and ſmote the waters that *were* in the river, in the ſight of Pharaoh, and in the ſight of his ſervants: and all the waters that *were* in the river, were turned to blood.

21 And the fiſh that *was* in the river died: and the river ſtunk, and the Egyptians could not drink of the water of the river: and there was blood throughout all the land of Egypt.

22 And the magicians of Egypt did ſo with their inchantments: and Pharaohs heart was hardned, neither did he hearken unto them; as the LORD had ſaid.

23 And Pharaoh turned and went into his houſe, neither did he ſet his heart to this alſo.

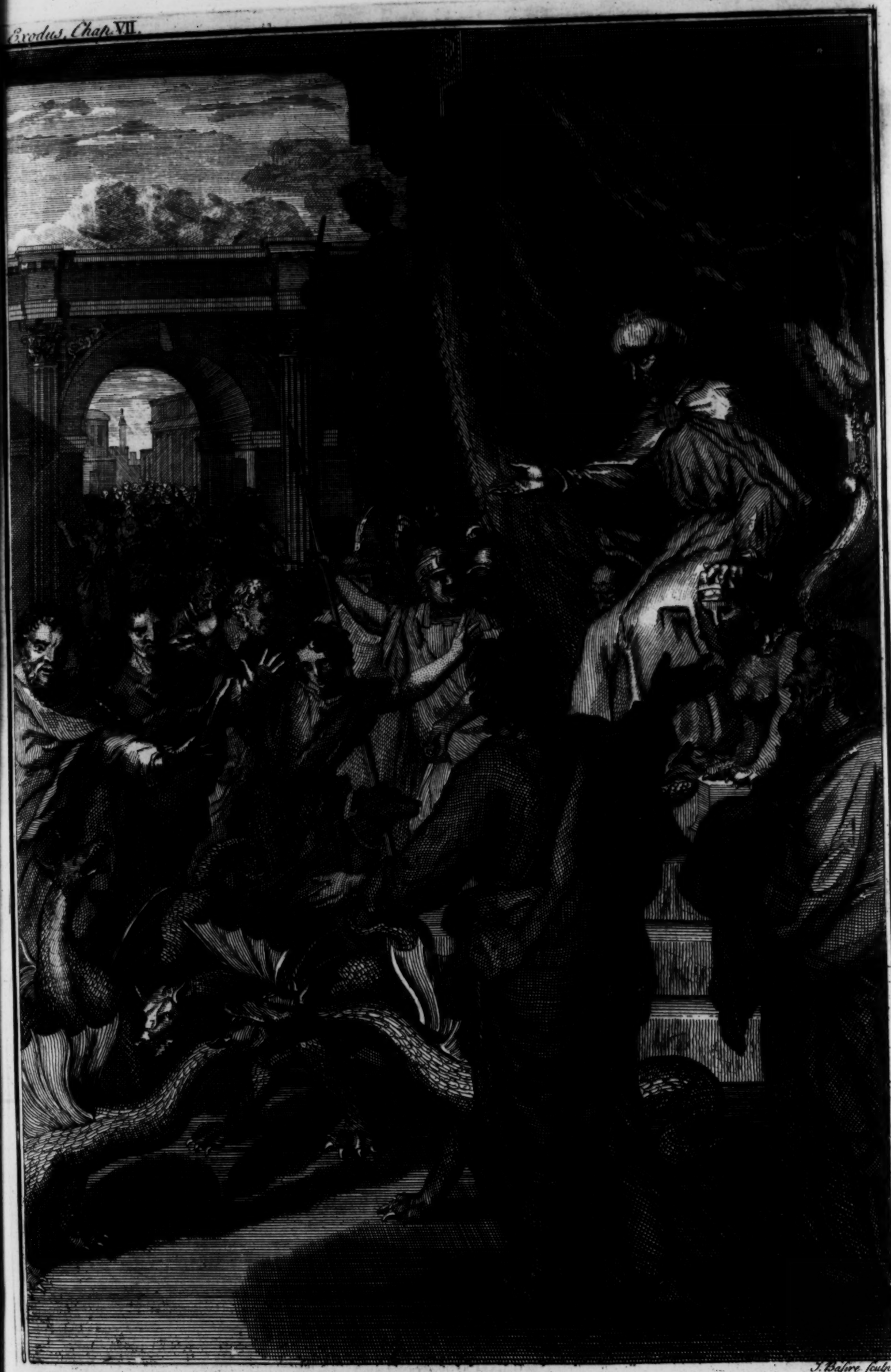
24 And all the Egyptians digged round about the river for water to drink: for they could not drink of the water of the river.

25 And ſeven days were fulfilled, after that the LORD had ſmitten the river.

Ver. 1. *And the Lord ſaid unto Moſes, See I have made thee a god to Pharaoh: and Aaron thy brother ſhall be thy prophet.*] Behold I inveſt thee with a miraculous and divine power, over Pharaoh, and thy brother ſhall be as thy prophet and interpreter to him; caſt away thy apprehenſions, then, of appearing before that proud prince, ſince I have armed thee with a deligated omnipotence, and no longer object thy heſitation and inaccuracy of ſpeech, ſince thy brother ſhall be a compleat expoſitor of thy mind, and ſhall declare it to Pharaoh as effectually as an inſpired prophet utters my divine pleaſure to the children of men.

Some perſons, who read the ſacred Scriptures with no other view than to cavil at what they have neither judgment, nor learning, to underſtand, pretend to draw an argument from this verſe, that the book of Exodus was not written by Moſes, but ſome author who lived long after his time; becauſe they fancy the Hebrew word *nabi* was not uſed in the ſignification of a prophet, in the age of Moſes. And this, they ſay, appears evident to them, from 1 Sam. ix. 9. where it is declared, that *he that is now called* (nahi) *a prophet, was before-time called* (roeh) *a ſeer*, which, in their opinion, ſeems to ſignify, that the word *nabi* (which Moſes here uſes for a prophet) was but newly introduced in the days of Samuel. But this is very far from Samuel's meaning, whoſe plain ſenſe is this, That he who foretold things to come, or diſcovered ſecrets, was anciently called a *ſeer*, not a *prophet*; which laſt word ſignified, heretofore, *only an interpreter of the divine will*, without any eſſential regard to futurity: But they firſt began, in Samuel's days, to apply the word *nabi*, or *prophet*, to thoſe who could reveal any ſecret, or foreſee things future, which had not been the original import of that word, ſince it only ſignified *one who maintained a familiar intercourſe with God, knew his mind, and delivered it to others*; as may be obſerved from Gen. xx. 7. where God himſelf calls Abraham a prophet, as he here aſſigns that name to Aaron, and what holy writer would preſume to alter the word which God himſelf had uſed? Which is far more proper, likewiſe, to the preſent purpoſe, in the paſſage before us, than either *roeh*, or *choſeh*, which our criticks pretend were the words uſed in the time of Moſes, and not *nabi*; for neither of thoſe two words could correſpond with the intention of God, in this declaration concerning Aaron; who was not to *ſee*, and *divine*, but to be a mouth to Moſes, and to utter what God revealed to him, not to Aaron.

Ver. 3. *And I will harden Pharaohs heart, and multiply my ſigns and wonders in the land of Egypt.*] We have already vindicated the original expreſſion, from the opprobrious ideas that riſe from the manner in which it is tranſlated in this verſe, and in many other paſſages in this book. The true meaning may be expreſſed in the following ſhort paraphraſe on this and the two ſucceeding verſes: Tho' I ſuffer Pharaoh's heart to be harden'd, as a puniſhment for his wilful perſeverance in cruelty and injuſtice to my choſen people, yet be aſſured that I will deliver them from their bondage,



N. Basire sculp.

The Rods of Moses and the Magicians turned into Serpents.

bondage; and they ſhall march out of Egypt like a triumphant army, and the Egyptians ſhall know that I am the Lord. Go on then, and make that proud tyrant ſenſible, at leaſt, that your meſſage is from a greater and more powerful monarch than himſelf.

Ver. 6. *And Moſes and Aaron did as the LORD commanded them, ſo did they.*] This repetition of their obedience to God's commands is very properly inſerted, becauſe they no longer heſitated in the execution of their commiſſion, but performed it with all the intrepidity that the miniſters of God ought to manifeſt in the diſcharge of their duty.

Ver. 7. *And Moſes was fourſcore years old, and Aaron fourſcore and three years old, when they ſpake unto Pharaoh.*] Theſe illuſtrious ſervants of the Almighty were very venerable on account of their age, but much more ſo on account of their commiſſion, and of the tremendous power by which it was ſupported. They repeated to the tyrant the commands they had received from God. They ſummoned him to grant a deliverance to the children of Iſrael, and releaſe them from the unjuſt ſlavery they had ſo long endured. Pharaoh, in all probability, required a miracle, by which they were to prove, that the God who ſent them was worthy of his obedience, and that they were really his miniſters. The proud king was immediately obey'd; Aaron threw down his rod, and it became a ſerpent.

Moſes himſelf was ſtruck with terror at the firſt ſight of this ſpectacle, chap. iv. ver. 3. but the hiſtory does not acquaint us, that it produced any ſuch effect upon Pharaoh; probably, becauſe he had been accuſtomed to the operations of his own magicians, and had often ſeen them perform ſurpriſing actions, tho' not like this.

Ver. 11. *Then Pharaoh alſo called the wiſe men, and the ſorcerers: now the magicians of Egypt, they alſo did in like manner with their inchantments.*] As the ſacred hiſtory is now entring into a long detail of the miracles wrought by Moſes, ſome of which were imitated by the magicians of Egypt, it will not be improper to enquire who the latter were, and by what power they performed the wonders recorded of them, and why they came ſhort of ſome of thoſe which were accompliſhed by the great law-giver of the Jews. The Egyptian magicians were Jannes and Jambres, who are mentioned by St. Paul as having withſtood Moſes, 2 Tim. iii 8. or, as Pliny calls them, Jamnes and Jotapha, when, ſpeaking of the ſect of the magicians, he declares, that Moſes, Jamnes, and Jotapha, were the founders of it, (*lib.* xxx. *c.* 1.) They are celebrated in the Talmud under the names of Jochani and Mamri. The Targum of Jonathan affirms them to have been Balaam's ſons, and that they attended him in his journey to Balac king of Moab, (Targ. in Numb. xxii. 22) Some Jewiſh authors call them Janes and Jambres, others Jochanan and Mamre, aud others Jonah and Jombres. (*Buntorf. Lexic. Talmud. Fabric. de Apocr. Vet. Teſt.*) and pretend, that they were drowned in the Red-ſea, with the Egyptians; tho' others think, they were not deſtroyed till the war which Phineas waged againſt the Midianites, Numb. xxv. 17, 18. The apocryphal book, entitled Jannes and Mambres, quoted by Origen, (*in Matth. Tract.* xxxv.) and by Hilary the deacon, (*Ambroſiat. in* 2 *Tim.* iii. 8) affirm them to have been two brothers; and Numenius, cited by Euſebius, (*in Ariſtob. ap. Euſeb. præp. Evang. lib.* 9 *c.* 8.) preſents us with this account of them. "Jannes and Jambres, interpreters of the myſteries of "Egypt, were in great repute, at the time when the He"brews were driven out of Egypt; being, in the opinion "of all men, inferior to none in the magic art. For by "the general voice of the Egyptians, they two were "choſen to oppoſe Moſes, the leader of the Jews, and "whoſe prayers were, of all others, the moſt prevalent "with God; and they only were able to fruſtrate all "thoſe calamitous plagues which Moſes brought upon E"gypt, in the open view of all the Egyptians." This may ſuffice for the names and character of thoſe celebrated magicians.

It cannot be thought, that Pharaoh employed his magicians to vie with Moſes in working miracles, in order to determine whether the gods of Egypt were as powerful to protect him, as the God of Iſrael was to afflict him; for it was not the cuſtom of the heathens to endeavour to ſupport themſelves by the favour of one god, againſt the expreſs and known demands of another: but their belief was, that when the ſupreme deity determined to afflict them, no other god could help them againſt his determinations; and that every or any god had full power to diſtreſs them, unleſs they took care, when required, duly to make atonement for any treſpaſſes and offences againſt him. Rabſhekah believed, that when he was come up againſt Jeruſalem, *not without the Lord*, no god could be able to deliver the Jews out of his hand: And thus Homer repreſents Hector delivered up to the fury of Achilles. When Jupiter determined that he ſhould be kill'd, then Phœbus left him; no deity any longer interpoſed in his behalf: And Virgil gives up Turnus to Æneas in the ſame manner. And as they thought no god able to deliver any favourite from the fate appointed by the ſupreme deity, ſo we do not find inſtances, which intimate, that when any god threatned to afflict them, they thought they could ſupport themſelves againſt his vengeance, by ſeeking the more immediate favour of ſome other deity. When Calchas had informed the Greeks, that Apollo had ſent the peſtilence among them, for neglecting his prieſt and favourites, the Greeks did not endeavour to fly to Jupiter, or to any other god, to be protected againſt Apollo's anger; but they immediately took the beſt care they could to appeaſe Apollo. And thus, when the Aſſyrians thought the people, whom they had planted in Samaria, had lions ſent among them by the god of the country into which they had removed them, they did not think it ſufficient to endeavour to procure them protection againſt this god, whoſe *manner they did not know*, by ſetting up the worſhip of their own gods; but the king of Aſſyria thought fit to command, that they ſhould carry thither one of the prieſts, whom they had brought from thence, that he might go and dwell there, and teach the people *the manner of the god of the land*. When Cyrus invaded Aſſyria, he made libations, to render the ſoil propitious to him; then he ſacrificed to the gods and heroes of the Aſſyrian nation; then to Jupiter Patrius; and it is remarked, that if there appeared to him to be any other god, he took care not to neglect him. This was the Pagan practice, and it could have been to no purpoſe for Pharaoh to have employed his magicians to try to work miracles as Moſes did, if he had thought them aſſiſted by a divine power in working them; for it had been no detection of Moſes's not being ſent by God, that when he had wrought a miracle to confirm his miſſion, a perſon, who by the ſame, or a like divine power, could work the ſame miracle, had been oppos'd to him. This could not have prov'd either of the perſons not to have wrought a true miracle; for each of them muſt have known and confeſſed that they had either of them wrought a true miracle by divine aſſiſtance. It is no where ſuggeſted, that the gods of Egypt commanded Pharaoh to detain the Iſraelites; nor can it be conceived that Pharaoh could deſire his prieſts to try to work miracles, to know whether this was their will, or no; for ſuppoſing him to think that Moſes had been able, by the power of one deity, to perform a miracle to demand their diſmiſſion, it is impoſſible to think he or his people could be ſo abſurd as to imagine that the gods would work miracles in defiance of, and oppoſition to, one another. In this caſe, had he thought Moſes had wrought a true miracle, he would have believed that ſome deity had really ſent him; and tho' this deity was not an Egyptian god, yet when Pharaoh had been convinced that he really was a god; like Cyrus, when he had appeaſed the ſeveral gods he knew of, if he found that there was any other deity, which he had hitherto been a ſtranger to, he would not have neglected him: But Pharaoh doubted whether Moſes really wrought a miracle or no: The learned in Egypt imagined, that miracles, prodigies, and omens, were accompliſhed by the planetary and elementary influences, and that ſtudents, deeply vers'd in the myſteries of nature, could cauſe them by arts and incantations. Pharaoh thought his magicians to be great maſters of theſe arts, and that therefore, if they could perform what Moſes did, then Moſes was only ſuch a one as they, and endeavour'd to delude him by artificial wonders, inſtead of real miracles. And this is abundantly confirmed to be the fact, by the account which Moſes gave of the magicians uſing their inchantments, and of the confeſſion extorted from them, when they could not ſucceed in the uſe of them.

When the magicians of Egypt endeavour'd by their inchantments to produce lice, and could not ſucceed, the confeſſion which they then made was, not that they were over-power'd by the God of Iſrael, nor that he aſſiſted his ſervants beyond what their gods did them; but *Atsban Elohim Houa, this is the finger of God.* The Targum of Onkelos renders it, *This plague comes from God.* The Arabic verſion expreſſes it, *A ſign of this nature is of God.* So that this appears evidently to have been what Pharaoh endeavoured fully to convince himſelf of; whether the works which Moſes performed were *artificial*, or whether they were *the finger of God*; and when the magicians had anſwered this queſtion, we find that he made no further uſe of them: Whereas, had the queſtion been, whether the gods of Iſrael, or the gods of Egypt, were the moſt able to aſſiſt their ſervants, Pharaoh might have doubted, whether the want of ſucceſs in the experiment was not more owing to defect in the magicians inchantments, than the impotency of the gods: He would have thought, that the magicians had made improper applications, to obtain their favour, and that according to the notions which prevailed, when Balaam was deſired to curſe the Iſraelites, tho' ſome inchantments or religious arts of addreſs might not obtain the divine favour, yet others might; and the being diſappointed in one trial, would rather have argued a defect in the attempts of the prieſt or magicians, to render the gods propitious, than any want of power in their gods to aſſiſt them. But the enquiry was evidently not of this nature; All that Pharaoh wanted to be informed of, was, whether Moſes was a magician, or was really ſent by the God he mentioned; and he expected to be convinced of this, by examining whether his wonders were ſuch as the magicians by their arts could perform, or no. There are ſeveral queries which may be very juſtly made upon Pharaoh's employing his magicians to attempt the wonders which Moſes performed. It may be asked, was there really any knowledge of the powers of nature, or *Arcana* of art, by which magicians, without the miraculous aſſiſtance of the deity, could perform ſuch operations as Pharaoh here employ'd his wiſe men and ſorcerers to attempt? Did the Egyptian magicians really perform thoſe wonders, in which they are recorded to have imitated Moſes? How could Pharaoh think or imagine, that they could poſſibly perform them? Or could they themſelves be ſo weak as to attempt them? Or how came they to have ſucceſs in ſome inſtances, wherein they tried and performed wonders that correſponded with the miracles of Moſes? But to all theſe queries it is not difficult to find a juſt and ſufficient anſwer.

1. Was there really any knowledge of the powers of nature, or any ſecrets of art, by which magicians might be able to accompliſh ſuch wonders as Moſes performed before Pharaoh, without their having an extraordinary and divine aſſiſtance? The anſwer is eaſy; for the knowledge of natural cauſes, and effects, is ſo clear in this age, by the light which has been introduced by experiments and philoſophy, that we may poſitively ſay, that no effects, like what theſe men pretended to accompliſh by ſorcery and inchantment, can be artificially produced by any or all the powers of nature. No art, no ſtudy of occult ſciences, can enable a man really to change a rod, or ſtick of wood, into a living ſerpent: There are no inchantments ſufficient to enable us to make a living frog, or to ſtrike our neighbour with a diſeaſe or boil, or to inflict any vengeance of this ſort upon him. There never were the inſtances of things of this nature effected by arts of this ſort. How the magicians of Egypt performed their wonders before Pharaoh, ſhall be mention'd in the ſequel of this Annotation, and in the ſame manner in which we account for them, we may account for all other wonderful and ſupernatural works, repreſented to have been effected by any Heathen magicians in the ſacred pages. As to many accounts of ſuch facts which are mention'd in prophane hiſtorians, we may venture to aſſert, that they never were really done as they repreſent them, but that they are generally ſome of the Scripture miracles falſely reported, or attributed to perſons who were never concerned in them, or accounts of facts which were never performed at all. Julian, the ſon of Theurgus, is ſaid to have cauſed the heavens to be black with clouds, and a vaſt ſhower to fall, with terrible thunders and lightning, σοφια τινι, by ſome magic art; but others think, that Arnuphis, the Egyptian philoſopher, perform'd this miracle: Such as this are the relations of Heathen wonders: no certainty of the performance of them, and nothing but a vain and undetermined conjecture how they could be accompliſhed. This fact may as well be aſcribed to Arnuphis as to Julian, and was certainly true of neither; being probably an account of Elijah's obtaining rain in the time of Ahab, falſely aſcribed to one or other of theſe Heathens, in order to raiſe the credit of the Pagan learning. But it will be ask'd,

2. Did the Egyptian magicians actually perform thoſe wonders which are aſcribed to them? Some learned writers have imagined, that there was not any real tranſmutation, when the rods of the Egyptian ſorcerers were ſeemingly changed into ſerpents; and that they did not really convert water into blood, or produce frogs, or exhibit any real miracle in their oppoſition to Moſes; but that they either play'd their parts as juglers, pretending to do what they really did not do; or that ſome dæmons aſſiſted them, and, by their power over the air, enabled them to deceive the ſight of the beholders, and to cauſe phantoms, or deluſive appearances of what was really not done, tho' it ſeemed to be performed in the ſight of Pharaoh, and thoſe who were preſent with him. Many of the fathers of the Chriſtian church are cited as abettors of this opinion, and Joſephus is ſaid to favour it; but certainly we have little reaſon to admit it. As to the magicians impoſing upon Pharaoh, by artifice and pretence, we cannot ſee how they could poſſibly do it, without giving Moſes and Aaron an opportunity of detecting the cheat, and expoſing them to Pharaoh and his people. Elijah found it no great difficulty to diſcover the falſe pretences of the prieſts of Baal, when they pretended by prayer to bring fire from heaven. In the ſame manner Moſes would, without doubt, have brought the artifices of the Egyptian magicians to a trial, which would have diſcover'd the cheat, if the wonders, which they pretended to perform, had been only deluſive, and not really accompliſhed by them. And as to their being able to exhibit the appearances of ſerpents, frogs, and blood, when no ſuch things really were in being, but only appear'd to be, by the air being ſo directed by the agency of beings who had power over it, as to affect Pharaoh and his ſubjects in ſuch a manner, as to cauſe them to think they ſaw the magicians rods turn'd into ſerpents, frogs produced, and water converted into blood, when none of theſe things were really done: To this we anſwer, That to argue in ſuch a manner, is indeed to be unwilling to allow the Egyptian magicians to be capable of performing a true miracle, and yet, at the ſame time, it ſuppoſes them to have performed wonders, of which we can give as little account as of a miracle. Let any one attempt to give a ſatisfactory account, how any magician could, by a power over the air, either by himſelf, or by the aſſiſtance of a dæmon, repreſent to the naked view of the ſpectators, in oppoſition to a true miracle, ſerpents, frogs, and water converted into blood; nay, and ſo to repreſent them, as that the fictitious appearances ſhould not be diſtinguiſhable from the real, but ſhould bear to be ſeen with them at one and the ſame time, and in the ſame view; (for ſo the rods of the magicians turn'd into ſerpents certainly were, when Aaron's rod ſwallowed up their rods) we ſay, let any one try to give a reaſonable account of this fancy, and he may quickly ſee, that he may more reaſonably ſuppoſe the Egyptians able to perform a true and real tranſmutation, than to aſcribe to them ſuch imaginary powers as this ſuppoſition requires: and which, if they could be conceived, can tend only to deſtroy the certainty of all appearances whatever. The account which Moſes gave of the miracles perform'd by himſelf and Aaron, and of what the magicians perform'd by their inchantments, does not hint any difference as to the reality of the performances of either of them; and undoubtedly the rods of the magicians were truly and really transformed into ſerpents, as well as the rod of Aaron, and were actually ſwallow'd up by it. The frogs which the magicians produced, were true, real, and living animals, as well as thoſe produced by Moſes; and the magicians certainly turn'd water into blood, as really as Moſes himſelf did. There can be nothing offered from the ſacred hiſtory, to ſuppoſe that the one were more real appearances than the other; and if a believer of revelation will aſſert the magicians performances to be only phantaſms, or deceptions of ſight, why may not an unbeliever maintain, with equal aſſurance, that all the miracles of Moſes were of the ſame claſs?

claſs? Nothing but the moſt extravagant ſcepticiſm can be built on ſo wild a ſuppoſition. But,

3. If there were no ſecret arts, no occult ſciences, by the ſtudy of which the Egyptian magicians might think themſelves qualified to perform theſe wonders; how could Pharaoh imagine, that his magicians could effect them, or how could they themſelves be ſo weak or ſo vain, as to attempt their accompliſhment? Our anſwer is this; we read of no miracles of this ſort ever perform'd in the world before this time. God has diſcover'd his will to mankind, by revelation, in all ages. In the moſt early ages by voices or dreams: From Abraham's time the Lord appear'd frequently to his ſervants. But no ſuch wonders as were wrought in Egypt, in the ſight of Pharaoh, are recorded to have ever been perform'd in the world, before Moſes was ſelected for this extraordinary miſſion into Egypt; ſo that they were undoubtedly ſurpriſing to all who ſaw them. And accordingly we find, that Moſes, when he beheld the buſh on fire, and not conſumed, was amazed, and turn'd aſide, to ſee *this great ſight, why the buſh was not burnt*: And when God turn'd his rod into a ſerpent, Moſes was terrified, and fled from it. God had not as yet enabled any of his ſervants to work miracles, as Moſes and Aaron did in Egypt; and therefore Pharaoh, upon ſeeing them perform'd, might well enquire whether his magicians could exhibit the like wonders to his view; and the magicians might, without abſurdity, endeavour to employ their abilities to that effect. God had, before this time, frequently revealed himſelf to his ſervants by dreams, by voices, by ſending angels, or by appearing to them. And the world, in general, was convinced of the reality of ſuch revelations, until, as human learning increas'd, the conceit of *ſcience, falſely ſo call'd*, ſeduced the learned to think themſelves able, by philoſophy and ſpeculation, to ſubſtitute a religion of nature ſufficient to render revelation unneceſſary and ſuperfluous. The Egyptians began early, and had proceeded far in this falſe way of thinking: Inſtead of one God, and one Lord, whom Abraham and his deſcendants adored, they corrupted their faith very near as early as the days of that patriarch; and admitted, that there was indeed a ſupreme deity, preſiding over the univerſe (for this the Heathens never really denied, tho' the groſsneſs of polytheiſm, which time introduced, greatly obſcured their knowledge of this truth) but they imagined they had reaſon to think, that the planets and elements were gods alſo, and governed the world by their influence, tho' ſubject to the fate, will or direction of the ſupreme God. And as to what was generally believed of dreams, viſions, and revelations, which had been made to men, the learned in theſe times thought as freely about them, as any of our moderns can. The belief of them was ſerviceable to the legiſlators, who knew how to make them a ſtate engine to govern their people by; but they thought themſelves wiſe enough to know, that they were occaſioned *ſine Deo*, in a natural way, by the planetary and elementary influences; and that they were made a part of their religion, for the utility of their popular impreſſions. Hitherto the Egyptians had proceeded; and had Moſes come to them, and could only have aſſured them, that he had received a command from God, in a dream, or by a viſion, or by a voice, or any other revelation, neither Pharaoh, nor his wiſe men, would have regarded him at all, but have concluded that ſome natural prodigy had happened; for ſuch they would moſt probably have imagined the buſh on fire to have been, and have ſuppoſed that Moſes had made a political uſe of it; and for this reaſon Pharaoh ordered him to ſhew a miracle; knowing, that if the Deity really ſent him, he could give this proof of it. Hereupon God enabled Moſes to work ſeveral very extraordinary ſigns and wonders, ſuch as had never been ſeen or heard of in the world before: upon ſeeing which, Pharaoh very naturally conſulted his Magi, and they tried all the myſtical operations, and examined all the ſchemes, which their ſyſtem of ſcience furniſhed, to ſee whether theſe things could be done or accounted for by any natural influences, or human learning; and after ſeveral trials acknowledged, that they could not, but that they were the effect of an omnipotent hand, *the finger of God*. But,

4. If the Egyptian magicians had no myſtical arts, by the uſe of which they could really turn their rods into ſerpents, produce frogs, and change water into blood, how came they to ſucceed in theſe attempts, which they made in oppoſition to Moſes? We have no reaſon to think, that the king knew the works, which he employed his magicians to try to perform, to be within the reach of any art they were maſters of, becauſe he order'd them to try to perform them; rather on the contrary, he order'd them to try to perform them, that he might know whether art could effect them or not, or whether they were indeed true miracles. It was cuſtomary for kings, when any event happened which was thought ominous or ſurpriſing, to ſend for their prieſts and learned profeſſors, and order them to anſwer the difficulties which perplexed them: And tho' much was pretended to, yet they had not advanced ſo far in human nature, but that kings ſometimes thought they might require of their Magi things impoſſible. We have an inſtance of this in the book of Daniel. Nebuchadnezzar dreamed a dream, and forgot it; and required his Magi, not only to tell him the meaning of his dream, but to find out what his dream was; and tho' the Chaldeans anſwered him, that *no man upon earth could do it*, and that *no king, lord, or ruler, had ever aſked ſuch a thing of any magician, aſtrologer, or Chaldean*; yet the king was ſo reſolutely ſet upon compelling them to uſe their utmoſt endeavours, that he determined to deſtroy all the Magi, or wiſe men of Babylon. In theſe caſes, the Magi might attempt all poſſible experiments, tho' they had no reaſon to hope for ſucceſs from them. 2. It does not appear, from the magicians here trying their experiments, and ſucceeding in them, that they thought, at firſt, that their arts would be effectual, and that they ſhould be able to perform ſuch works as Moſes and Aaron had done. The prieſts of Baal, in the time of Elijah, had no reaſon to believe, that the invocations of their god, or the cutting themſelves with knives or lancets, would produce the fire from heaven to conſume their ſacrifice; but yet they tried all the artifices they could think of, from morning until evening. So here the Egyptians had no reaſon to ſuppoſe their incantations would produce ſerpents, but they would try all experiments, in order to judge further of the matter; and upon their attempting, God was pleas'd in ſome inſtances, to give an unexpected ſucceſs to their endeavours, in order to ſerve, and carry on his own purpoſes and deſigns by them. For, 3. The ſucceſs they had was certainly unexpected, as evidently appears by their not being able to follow Moſes in all his miracles. They produc'd ſerpents and frogs, and converted water into blood, but when they attempted to produce the lice, were unable to ſucceed. It is here evident, that the magicians did not know the extent of their powers, if they can be conceiv'd to have had any; for they attempted to equal Moſes in all his performances, but, upon trial, found they could do ſome, but in others, tho' no more difficult than the former, they could not obtain any ſucceſs at all. Had they had any effectual rules of art or ſcience to work by, they would at firſt, without trial, have known what to attempt, and what not; but, in truth, they had no arts to perform any thing of this ſort by. In ſome inſtances, God was pleas'd to give a ſucceſs which they little expected, to their endeavours, and which they were ſo far from reſting ſatisfied with, that they took the firſt opportunity that was given them, when their attempts fail'd, to acknowledge that Moſes was aſſiſted by the divine power.

The Talmud has preſerved us a tradition of a proverbial taunt, with which the Egyptians flouted Moſes, when he began to work his miracles among them; *thou bringeſt ſtraw to Affra*, a place in Egypt where ſtraw abounded; meaning, that he had choſen a wrong place to exhibit his performances, ſince the country was ſo well ſtored with magicians. Origen ſays, that the Egyptians did not abſolutely deny the miracles of Moſes, but only pretended, that they were done by deluſion, and not by a divine power; and Philo introduces the Egyptian magicians ſpeaking to Pharaoh and his court to this purpoſe, *Why are ye ſo intimidated? We are not ignorant of ſuch things, ſeeing we profeſs the ſame ourſelves.*

The Mohammedans have not failed to crowd this part of Moſes's hiſtory with ſome of their traditions, which we ſhall but juſt intimate to our readers. They tell us, that Moſes having wrought ſome miracles before the king of Egypt, and very much ſurpris'd him with them, he was adviſ'd by his council to amuſe him with plauſible hopes, till he had ſent for ſome of the moſt expert magicians from Thebaide. Accordingly, Sabour, and Gadour, two brothers

thers, renowned for their magick skill, were ſent for; but before they repaired to Pharaoh's court, they went to conſult the *manes* of their father about the ſucceſs of their journey; acquainting him, withal, that the two magicians whom they were ſent to oppoſe, had a rod which they turned into a ſerpent, who devoured all that oppoſed it. Their father's ghoſt anſwer'd, that if that rod turn'd it ſelf into a ſerpent, whilſt they were aſleep, they muſt never expect to prevail againſt them. Upon their arrival at Memphis, their firſt care was to inform themſelves about this material circumſtance, and they found, that their rod did guard them, in the ſhape of a ſerpent, whilſt they ſlept, and let none come near them. However, this did not hinder them from appearing before Pharaoh, at the head of his other magicians, to the number of ſeventy thouſand. Beſides theſe, there were two other excellent magicians, with their diſciples; and, laſtly, the Egyptian prieſt, at the head of all the ſorcerers of the country. All theſe had prepar'd rods, and cords fill'd with quickſilver, which being heated by the ſun, imitated the winding of a ſerpent; but they were ſoon deſtroy'd by that of Moſes, to the great ſurprize of all the beholders, but eſpecially of Sabour and Gadour; who, thereupon, renounc'd their profeſſion, and embrac'd Moſes's religion, and were put to death for it, by order of the Egyptian king, as holding a ſecret correſpondence with Moſes.

From this account, it is plain, that the Mohammedans look'd upon the wonders, wrought by the Egyptians, rather as tricks of legerdemain, than any ſupernatural works.

Ver. 12. *For they caſt down every man his rod, and they became ſerpents: but Aaron's rod ſwallowed up their rods.*] The rods of the magicians were the ſymbols of their pretended powers; and this, perhaps, might be the reaſon why God annexed to a rod the power of accompliſhing ſuch miracles in the hand of Moſes. Theſe ſorcerers were not a little ſurpriz'd, when the ſerpent, into which Aaron's rod was converted, devour'd their own, by which means, they did not only find themſelves ſurpaſſed in power, but were even depriv'd of their rods, the ſymbols of that power.

This prodigy was ſufficient to have convinced Pharaoh, had they not flatter'd him, as, in all probability, they did, that they would, in time, find a power ſuperior to that of Moſes. *Greg. Nyſſen. L. de Vita Moſis*, p. 173. takes the devouring of their rods to have been a plain demonſtration that the ſerpents, into which they were converted, had no vital power in them, but were meer illuſions, without any vertue.

Ver. 14. *And the Lord ſaid unto Moſes, Pharaoh's heart is hardened, he refuſeth to let the people go.*] It is very obſervable, that God doth not ſay, *I have hardened Pharaoh's heart*, and therefore there ought not to have been any ſuch intimation in the former paſſage, which we have already conſidered, ſince no other obduracy is implied than what proceeded from Pharaoh's own uninfluenc'd reſolution not to diſmiſs the Iſraelites from their ſlavery.

Ver. 15. *Get thee unto Pharaoh in the morning, lo, he goeth out unto the water,* &c.] Pharaoh either went to walk there for recreation, or in order to worſhip the river Nile; for, as Bochart obſerves, out of Plutarch, δεῖν ἄτω τιμὴ Αἰγυπτίοις ὡς ὁ Νεῖλος, *Nothing was in ſuch veneration among the Egyptians, as the Nile:* Or, if he himſelf were a magician, as the Hebrews fancy, he might be ſkill'd in what was call'd ὑδρομαντεία, *divination by water.* The Talmud aſſigns this as the reaſon of Pharaoh's repairing to the river, and this opinion is follow'd by Jonathan, in his paraphraſe. *Behold he goeth out to obſerve divination upon the water, as a magician.*

We are now entring upon the firſt of the ten plagues, with which God chaſtiſed the Egyptians for diſobeying his ambaſſadors; it will not, therefore, be improper to enquire what time was employ'd by Moſes in the infliction of theſe awful judgments upon Egypt; eſpecially, becauſe ſome chronologers have ſpun it out to ten, and others to twelve months; but, beſide, that their reaſons are very inſufficient, and unſupported by Scripture, it is more likely that they were all accompliſhed within the ſpace of one month. Firſt, Becauſe the ſhort intervals between them would more viſibly diſplay the power of God, and more effectually work upon Pharaoh to diſmiſs the Iſraelites. 2. Theſe plagues were ſo grievous, that if they had laſted much longer, the Egyptians could never have ſupported them. But, 3. We read, that the Iſraelites continued full forty years in the wilderneſs, that Moſes was eighty years old before he appear'd the firſt time before Pharaoh, and that he was an hundred and twenty years old when he died, that is, at the end of their forty years travel. So that there could not be much time ſpent in bringing on theſe plagues. The great archbiſhop Uſher has included them all within the ſpace of one month, from Moſes's own account, as follows:

About the eighteenth day of the ſixth month, which, in the year following, and after, was reckon'd the twelfth month, was ſent the plague of the waters turn'd into blood, which ended ſeven days after, ver. 25. About the twenty-fifth day came on the plague of the frogs, which was remov'd the day following, chap. viii. ver. 10. And about the twenty-ſeventh day came on the plague of the lice, chap. viii. ver. 17. About the twenty-eighth day, Moſes threaten'd them with a fourth plague of flies, and other vermin, which came on the twenty-ninth day, and were all taken away on the thirtieth, chap. viii. verſes 24, and 29.

About the 1ſt day of the next Month, which was afterwards made the 11t Month of the year, Moſes foretold them of another plague to come, the murrain of the cattle, and brought it upon them the day following, chap. ix. ver. 3, 5, 6. About the 3d day, the ſixth plague of boils broke out upon men and beaſts, and upon the magicians, chap. ix. ver. 8, &c.

About the 14th day, Moſes foretold them a ſeventh plague, which he brought upon them upon them on the 5th; which was of thunder, rain, and grievous hail mix'd with fire, with which their flax and barley were ſmitten, chap. ix. ver. 18, &c. But their wheat and rice were not hurt; not being yet out of the ground. Whence Nic. Fuller, *lib.* 3, Miſcel 1. rightly obſerves, p. 389, that this plague happen'd in the month Abib.

About the ſeventh day, Moſes threatn'd them with an 8th plague, and accordingly ſent a cloud of locuſts the day following, to devour all, which plague he remov'd about the 9th day, chap. x. ver. 4. to 19.

The month Abib, which was hitherto the ſeventh month, was, from this time forward, made the firſt month of the whole year, chap. xii. 2. and xiii. 4 for the memorial of their departure out of Egypt; from the beginning of which month the Epoca of the Jewiſh calendar is from thence forward deduc'd, Numb. ix. 1, 2. though the end of the former account fell on the middle of the month.

Upon the tenth day of this, now the firſt day of the month, *which was the 30th of April, according to the Julian calendar upon Thurſday*, was inſtituted the feaſt of the paſſover, and ſweet bread, to wit, the paſchal lamb was choſen and kill'd the fourth day after, Exod. xii. ver 3. to 21.

Moſes brings upon them the 9th plague of three days darkneſs, Exod. x. 21, &c. and upon the 14th day, *which was May the 4th, upon Monday with us*, which was the laſt time he ſpoke with Pharaoh, Moſes foretold him the 10th plague which ſhould come upon him, namely, the deſtruction of all the firſt-born, which came to paſs the night following, and then turned him about in great anger, departed from him, Exod. x. ver. 25. to 29. and chap. xi. 1, 4. 8. At the evening of this day, was the paſſover celebrated, Exod. xii. to ver. 28.

Ver. 20. *And Moſes and Aaron did ſo, as the Lord commanded: and he lift up the rod, and ſmote the waters that were in the river, in the ſight of Pharaoh, and in the ſight of his ſervants: and all the waters that were in the river were turned to blood*] This plague was the more remarkable, becauſe, as Theodoret here obſerves, the Egyptians having drowned the Hebrew children in this river, God now puniſhes them for their barbarity, by giving them bloody water to drink; and the plague might likewiſe be rendred more dreadful to them, becauſe it fell on the river Nile, to which the Egyptians aſcribed divinity, and paid adorations to it, as to a god, on account of its fertile inundations.

The Hebrew doctors add another reaſon for this particular puniſhment, becauſe the Egyptians had compelled them to diſcontinue their uſual baptiſms, that is, they would not permit them to purify themſelves by bathing in that river.

Ver.

Ver. 21. *And the fiſh that was in the river, died,* &c.] Diodorus Siculus, in his Deſcription of Egypt, (*lib.* 1. *p.* 32.) informs us, that the river Nile abounded with all manner of fiſh; tho' later travellers declare, that there are not many in it at preſent, whether this ſcarcity may be aſcribed to the vaſt quantity of ſoil intermixed with the water, or to the rapaciouſneſs of the crocodiles, is not determined by them. But whether ancient or modern accounts are true in this particular, 'tis very certain, that the ſudden putrifaction of the water, and the deſtruction of the fiſh, was a moſt ſevere judgment upon the Egyptians, who abſtained from eating the fleſh of moſt land animals, and whoſe uſual food was the fruits of the earth, and the fiſh of this river; their drink alſo was water, for the generality: And therefore they muſt have been reduced to extreme calamities, by this tremendous inſtance of the wrath of heaven.

Ver. 23. *And Pharaoh turned and went into his houſe, neither did he ſet his heart to this alſo.*] He did not ſeriouſly conſider what had been accompliſhed by Moſes, nor examine the difference between the powers exerted by him and the magicians, who imitated this miracle, but whether upon ſea water, brought thither for that purpoſe, as ſome have ſuppoſed, or on freſh water, brought from the land of Goſhen, which, in all probability, was not comprehended within the extent of this calamity; or, laſtly, on ſome of that water which they had drawn out of the wells they ſunk on the edges of the Nile on this melancholy occaſion, is not eaſy to determine, tho' it is more probable that they waited till the river, and its artificial canals, were reſtored to their former complexion and taſte.

Ver. 24. *And all the Egyptians digged round about the river for water to drink.*] The inhabitants were compelled to procure water, by this laborious expedient; but we are not told in what manner they ſucceeded. It is probable, indeed, that they obtained clear water by percolation through the pores of the earth; for Moſes only ſmote the pits that had been already made, at the time when Aaron ſtretched out his rod, and, conſequently, it might have no effect upon thoſe which were afterwards dug. Why they did not fetch water from Goſhen, is not eaſy to determine, unleſs we may ſuppoſe that their pride would ſuffer them to apply for relief to the ſettlements of the Iſraelites.

Ver. 25. *And ſeven days were fulfilled, after that the Lord had ſmitten the river.*] The rod of Moſes could not effect any miraculous transformation, without the energy of the Almighty power of God, by whom this change was accompliſhed. This firſt plague continued for the ſpace of ſeven days, by which means the Egyptians were ſufficiently convinced of its reality. Whether Pharaoh, at laſt, intreated to have it removed, is not mentioned by the ſacred hiſtorian; but he, poſſibly, was ſo obſtinate, that he would not condeſcend to ſupplicate for ſuch a favour, and this might be the reaſon of the long continuance of the calamity; which God at laſt diſcontinued, in order to inflict another; or, as ſome think, it continued, together with that of the frogs, and both were removed upon his petition to Moſes.

CHAP. VIII.

1 *Frogs are ſent.* 8 *Pharaoh ſueth to Moſes,* 12 *and Moſes by prayer removeth them away.* 16 *The duſt is turned into lice, which the magicians could not do.* 20 *The ſwarms of flies.* 25 *Pharaoh inclineth to let the people go,* 32 *but yet is hardned.*

AND the LORD ſpake unto Moſes, Go unto Pharaoh, and ſay unto him, Thus ſaith the LORD, Let my people go, that they may ſerve me.

2 And if thou refuſe to let *them* go, behold, I will ſmite all thy borders with frogs.

3 And the river ſhall bring forth frogs abundantly, which ſhall go up and come into thine houſe, and into thy bed-chamber, and upon thy bed, and into the houſe of thy ſervants, and upon thy people, and into thine ovens, and into thy kneading-troughs.

4 And the frogs ſhall come up both on thee, and upon thy people, and upon all thy ſervants.

5 ¶ And the LORD ſpake unto Moſes, Say unto Aaron, Stretch forth thine hand with thy rod over the ſtreams, over the rivers, and over the ponds, and cauſe frogs to come up upon the land of Egypt.

6 And Aaron ſtretched out his hand over the waters of Egypt; and the frogs came up, and covered the land of Egypt.

7 And the magicians did ſo with their inchantments, and brought up frogs upon the land of Egypt.

8 ¶ Then Pharaoh called for Moſes and Aaron, and ſaid, Intreat the LORD, that he may take away the frogs from me, and from my people: and I will let the people go, that they may do ſacrifice unto the LORD.

9 And Moſes ſaid unto Pharaoh, Glory over me: when ſhall I intreat for thee, and for thy ſervants, and for thy people, to deſtroy the frogs from thee, and thy houſes, *that* they may remain in the river only?

10 And he ſaid, To-morrow. And he ſaid, *Be it* according to thy word: that thou mayeſt know, that *there is* none like unto the LORD our God.

11 And the frogs ſhall depart from thee, and from thy houſes, and from thy ſervants, and from thy people; they ſhall remain in the river only.

12 And Moſes and Aaron went out from Pharaoh: and Moſes cried unto the LORD, becauſe of the frogs which he had brought againſt Pharaoh.

13 And the LORD did according to the word of Moſes: and the frogs died out of the houſes, out of the villages, and out of the fields.

14 And they gathered them together upon heaps: and the land ſtank.

15 But when Pharaoh ſaw that there was reſpite, he hardned his heart, and hearkned not unto them; as the LORD had ſaid.

16 ¶ And the LORD ſaid unto Moſes, Say unto Aaron, Stretch out thy rod, and ſmite the duſt of the land, that it may become lice throughout all the land of Egypt.

17 And they did ſo; for Aaron ſtretched out his hand with his rod, and ſmote the duſt of the earth, and it became lice, in man and in beaſt: all the duſt of the land

became lice throughout all the land of Egypt.

18 And the magicians did ſo with their inchantments to bring forth lice, but they could not: ſo there were lice upon man, and upon beaſt.

19 Then the magicians ſaid unto Pharaoh, This *is* the finger of God: and Pharaohs heart was hardned, and he hearkned not unto them; as the LORD had ſaid.

20 ¶ And the LORD ſaid unto Moſes, Riſe up early in the morning, and ſtand before Pharaoh, (lo, he cometh forth to the water) and ſay unto him, Thus ſaith the LORD, Let my people go, that they may ſerve me.

21 Elſe if thou wilt not let my people go, behold, I will ſend ſwarms *of flies* upon thee, and upon thy ſervants, and upon thy people, and into thy houſes: and the houſes of the Egyptians ſhall be full of ſwarms *of flies*, and alſo the ground whereon they *are*.

22 And I will ſever in that day the land of Goſhen, in which my people dwell, that no ſwarms *of flies* ſhall be there; to the end thou mayeſt know, that I *am* the LORD in the midſt of the earth.

23 And I will put a diviſion between my people, and thy people: to-morrow ſhall this ſign be.

24 And the LORD did ſo: and there came a grievous ſwarm *of flies* into the houſe of Pharaoh, and *into* his ſervants houſes, and into all the land of Egypt: the land was corrupted by reaſon of the ſwarm *of flies*.

25 ¶ And Pharaoh called for Moſes, and for Aaron, and ſaid, Go ye, ſacrifice to your God in the land.

26 And Moſes ſaid, It is not meet ſo to do; for we ſhall ſacrifice the abomination of the Egyptians to the LORD our God: Lo, ſhall we ſacrifice the abomination of the Egyptians before their eyes, and will they not ſtone us?

27 We will go three days journey into the wilderneſs, and ſacrifice to the LORD our God, as he ſhall command us.

28 And Pharaoh ſaid, I will let you go, that ye may ſacrifice to the LORD your God in the wilderneſs; only you ſhall not go very far away: intreat for me.

29 And Moſes ſaid, Behold, I go out from thee, and I will intreat the LORD, that the ſwarms *of flies* may depart from Pharaoh, from his ſervants, and from his people, to-morrow: but let not Pharaoh deal deceitfully any more, in not letting the people go to ſacrifice to the LORD.

30 And Moſes went out from Pharaoh, and intreated the LORD.

31 And the LORD did according to the word of Moſes; and he removed the ſwarms *of flies* from Pharaoh, from his ſervants, and from his people: there remained not one.

32 And Pharaoh hardned his heart at this time alſo, neither would he let the people go.

Ver. 1. *And the Lord ſpake unto Moſes*, &c.] Moſes, we may reaſonably ſuppoſe, attended upon the Divine majeſty, every day, to be informed of his ſacred pleaſure; and God now commanded him to addreſs himſelf again to Pharaoh, and threaten him with a new judgment, which, upon Pharaoh's diſregard of that menace, was accordingly inflicted. It was, however, firſt threatened, that the king of Egypt might be rendered ſenſible that it was not any accidental calamity, but was brought on by the preordination of God.

Ver. 6. *And Aaron ſtretched out his hand over the waters of Egypt; and the frogs came up and covered the land of Egypt.*] The river Nile naturally produces frogs; but ſuch an innumerable multitude of them appearing in this ſudden manner, covering the face of all the country, and then leaving the rivers and fields, to advance into cities and houſes, was really miraculous. Pharaoh had little cauſe to boaſt, in the uſual language of the Egyptian kings, *My river is my own, and I have made it for myſelf.*

Ver. 7. *And the magicians did ſo with their inchantments, and brought up frogs upon the land of Egypt.*] The magicians continued to perſuade Pharaoh that Moſes was only ſuch a worker of wonders as themſelves; and, in order to evince the truth of what they declared, they imitated this prodigy, in the production of a new ſwarm of frogs; but they would have employed their skill more to the ſervice of the public and their ſovereign, had they cleared the country of thoſe odious animals. But this was above their abilities to accompliſh, and Pharaoh was at laſt reduced to the neceſſity of ſending for Moſes, and promiſing to diſmiſs the children of Iſrael, if he would deliver the land from that ſecond plague which infeſted it.

Ver. 9. *And Moſes ſaid, Glory over me.*] The learned Bochart paraphraſes this paſſage in the following manner: "'Tho' it belongs not to thee to determine the time of "thy deliverance, which depends entirely upon the will "and pleaſure of God; yet I, who am his miniſter, per"mit thee to take ſo much upon thee, as to preſcribe "what time thou pleaſeſt for the removal of this plague." For thus he thinks the words of Moſes ought to be tranſlated; *Glory over me, by telling me, when I ſhall intercede for thee.* But we rather think the true meaning to be this, Glory over me; or, in other words, render me that piece of juſtice, as to aſcribe the removal of the frogs to my interceſſion, on thy behalf, with the God of Iſrael, who inflicts this plague upon thy kingdom; and don't impute the ceſſation of it to the power of any of thy magicians, who have too long deceived thee with their boaſted abilities to perform what thou now beholdeſt them incapable of accompliſhing. We may add, too, that Moſes was ſenſible, that Pharaoh was much prepoſſeſſed in favour of his aſtrologers, who fancied, that all ſublunary affairs were governed by the motion and influence of the ſtars; and therefore, would have him name the particular time when he would have the plague removed, that he might be ſatisfied there was no day, nor hour, under ſuch an ill aſpect, but he could prevail with God, at any moment Pharaoh himſelf ſhould fix upon, to deliver him from the calamity he then complained of.

Ver. 14. *And they gathered them together upon heaps.*] God could have reduced them into duſt, or ſwept them into the river from whence they came, had he ſo pleaſed; but he would have them lie dead in the full view of all the Egyp-

Egyptians, as an inconteſtable monument that they were real frogs, and no illuſion of their ſight.

Pharaoh, noting this freſh inſtance of the Divine goodneſs and condeſcenſion to him, relapſed into his former inflexibility, and refuſed to diſmiſs the children of Iſrael.

Ver. 16. *And the Lord ſaid unto Moſes, ſay unto Aaron, Stretch out thy rod, and ſmite the duſt of the land, that it may become lice throughout all the land of Egypt.*] God ſeems not to have given Pharaoh any previous notice of this third plague, but to have inflicted it, immediately, upon the removal of the frogs; for the violation of his promiſe was ſuch an aggravated provocation, that he deſerved no future premonition.

Some expoſitors declare, that the Hebrew word *cinim*, in this verſe, ſignifies *gnats*, or ſome ſuch kind of creature; and thus many of the ancients underſtood it. Artaphanes, in particular, calls it ζῶον τι πτιλῶτον, *a flying kind of animal*. Others would have them to be a new ſpecies called analogically by an old name. But ſuppoſing them to have no worſe than their name in this verſe imports, they were a ſufficient plague to the Egyptians, who affected delicacy and neatneſs in a peculiar manner. Thoſe who think they were a new ſpecies of animals, make that to be the reaſon why the magicians could not counterfeit this miracle; for tho' they could eaſily exhibit the appearance of ſerpents, ſanguine waters, and frogs, becauſe the organs of ſight are more eaſily deluded than the ſenſe of feeling, but they were incapable of tormenting human bodies with viſionary vermin; ſo that it was now time for them to deſiſt, and acknowledge their inability to mimic Moſes any longer. But we have no occaſion to recur to this expedient; and the true reaſon of their impotency in the production of theſe animals ſeems to be no more than this, God would no longer grant ſucceſs to their endeavours, in the inſtance before us, that the obſtinacy of Pharaoh might be the more inexcuſable, in detaining the children of Iſrael, after ſuch a memorable manifeſtation of the Divine Power, which declared in favour of the Iſraelites, and was inimitable by the greateſt magicians in Egypt.

Ver. 19. *And the magicians ſaid unto Pharaoh, This is the finger of God; and Pharaoh's heart was hardened, and he hearkned not unto them; as the Lord had ſaid.*] Bochart and others are of opinion, that the magicians did not, by theſe words, *This is the finger of God*, give glory to the Deity; but only endeavoured to ſecure their own reputation, by telling the king that they were not ſurpaſſed by Moſes and Aaron, but by a Divine Power which was ſuperior to them all. But they ought then to have been ſenſible, that the power to which they themſelves had recourſe, was far from being ſupreme; and God undoubtedly intended to confound them, by diſabling them at a time when they leaſt expected it: For why ſhould not their power extend to ſuch an operation as this, after they had performed greater, if God had not determined, that their illuſions ſhould no longer furniſh Pharaoh with an excuſe.

This plague being rather loathſome, than terrible to Pharaoh, might poſſibly be the reaſon, of his not intreating Moſes and Aaron to pray for him; as he had done when he ſaw the frogs; and as he likewiſe did when he ſuffer'd by the next plague of the flies.

Ver. 21. *Behold I will ſend ſwarms of flies upon thee,* &c.] The Hebrew word *Arob* is generally ſuppoſed to be derived from a word which ſignifies *to mingle*, expoſitors, therefore, have commonly thought, that it denotes a mixture of ſeveral ſpecies of creatures, and ſome ſuppoſe it to ſignify all manner of flies, which Aquila calls γαμμᾶαν, *all kinds of inſects*. Others conceive it to be, as it is in the margin of our Bible, *a mixture of noiſome beaſts*, and that God ſent lions, wolves, bears, leopards, *&c.* which deſtroyed, not only the cattle in the field, but the children of the Egyptians, in their houſes. Joſephus thus expounds it, θηρία παντοῖα καὶ πολύτροπα, *various beaſts of all kinds*; but the learned Bochart hath confuted this opinion with great judgment in his *Hierozoicon*, p. 2. l. 4. c. 15 where he proves that the Hebrew word *Arob* ſignifies, not only to mingle, but likewiſe to obſcure and darken, from whence the evening is called *Ereb*, in the Hebrew language. And therefore he, with great reaſon, approves of the Septuagint verſion, which tranſlates it κυνόμυια, *a dog fly*, as greatly infeſting thoſe animals. The congruity of this plague ſeems to be the greater, becauſe one of the Egyptian deities, which they called Anubis, was repreſented with the head of a dog.

Ver. 22. *And I will ſever in that day the land of Goſhen, in which my people dwell, that no ſwarm of flies ſhall be there; to the end thou mayſt know, that I am the Lord in the midſt of the earth.*] The diſtinguiſhing mercy of God to the Iſraelites is amiably expreſſed in this paſſage; and it likewiſe includes the preceding plagues. The Hebrew expreſſion, as well as the Chaldee, ſignifies, *I will make a wondrous difference*; and Jonathan paraphraſes it, *I will work a miracle in the land of Goſhen:* And indeed it was very aſtoniſhing, that countries ſo near to each other ſhould be in ſuch a different condition at the ſame time; and it was the more extraordinary becauſe there was ſuch a vaſt quantity of cattle in Goſhen.

No mention is made of Aaron ſtretching out his rod as at other times; and this plague was accompliſhed immediately by God himſelf, that the Egyptians might not imagine there was any ſecret virtue in the rod, but aſcribe all to the divine power.

Ver. 25. *And Pharaoh called for Moſes and for Aaron, and ſaid, Go ye, ſacrifice to your God in the land.*] He had conſented to let them ſacrifice when he laſt ſent for them, ver. 8. but he did not ſpecify any place, and ſoon repented of the conceſſion. But now he determines it in the land of Goſhen, but this, Moſes tells him, was not fit for them to accept.

Ver. 26. *And Moſes ſaid, It is not meet ſo to do; for we ſhall ſacrifice the abomination of the Egyptians to the Lord our God,* &c.] Some learned expoſitors interpret this paſſage thus; we muſt ſacrifice to our God, oxen, ſheep, and goats, which the Egyptians adore, and that would give them the higheſt provocation; but it may very juſtly be objected to this gloſs, that the Egyptians themſelves offer'd all thoſe creatures to their gods. For Herodotus relates in his *Euterpe*, chap. xli. the particular manner in which they ſacrificed an ox, in his time; and tho' ſome of the inhabitants abſtained from ſheep, yet they ſacrificed goats; as on the contrary, others ſpared goats and made immolations of ſheep. It may therefore be a queſtion, whether the words, in this paſſage, do not relate only to the ceremonial of ſacrificing, and to the qualities and condition of the animals that were to be offer'd, about which the Egyptians, in after ages eſpecially, were very curious. For the great hiſtorian above-mentioned, acquaint us in the ſame book, chap. xxxviii. in what manner the ſacrifices were examined by the prieſts, and that none were allowed to be offer'd but thoſe which had his mark upon them. And, to this effect, Plutarch in his treatiſe *de Iſid. & Oſir.* declares, that the Egyptians, believing Typho to have been red, ſacrificed only ſuch oxen as were of that colour, and made an exact ſcrutiny ὥστε κἂν μίαν ἔχῃ τρίχα μέλαιναν ἢ λευκὴν ἀθύτευτον ἡγεῖσθαι, *that if a beaſt were found to have one hair black, or white, it was judged unfit for ſacrifice.* Herodotus, indeed affirms, that the Egyptians would not ſacrifice cows, becauſe they were ſacred to Iſis; from whence it is evident that the Egyptians, in his time, were very ſuperſtitious about ſuch creatures; ſo that none durſt offer them the leaſt violence. But, as we have no evidence, that they were infeſted with any ſuch opinions, in the days of Moſes, ſo their ſacrificing ſuch creatures as the Jews offer'd up, long after his time, and which were the general oblation of mankind from the moſt early ages, ſeems contradictory to that conſtruction of the words which is commonly received. But there were ſo many modes of ſacrificing in the world, that it is very probable the Egyptians greatly differed from the Iſraelites, who might likewiſe offer ſuch creatures as the Egyptians thought unclean, and this might provoke them at the imagined prophaneſs of that people.

Maimonides fancied the Egyptians worſhipped the conſtellation called Aries, *or the ram*, and that this was the occaſion of the declaration made by Moſes in the verſe before us; but we cannot ſee any ground for ſuch a ſuppoſition.

Ver. 27. *We will go three days journey into the wilderneſs,* &c.] God had directed to this effect, and it was not lawful for the Iſraelites to ſacrifice in any place but where he had appointed. Philo gives this reaſon why they were to repair to ſome ſolitary place, to receive the divine commands, with relation to ſacrifices, and all other circumſtances of God's worſhip; becauſe the Deity intended

to

to give them a law different from thoſe of all other nations, or rather entirely oppoſite to them; and in which there were ſo many ſingular ceremonials, that they would have offended other people, and have ſeem'd to them very prophane, if they had exerciſed their rites among them. And thus Tacitus underſtood the deſign of Moſes, which was not to accommodate the worſhip of the Iſraelites to that of the Gentiles, as ſome in this age are pleaſed to imagine, but to keep them at the greateſt diſtance from all nations, but oppoſite rites. The words of Tacitus are very remarkable. Moſes, *quo ſibi in poſterum gentem firmaret, novos ritus, contrarioſque cæteris mortalibus indidit, profana illis omnia, quæ apud nos ſacra: Rurſum conceſſa apud illos, quæ nobis inceſta.* Moſes, in order to eſtabliſh a nation to himſelf for the future, inſtituted ſuch rites as were new and contrary to thoſe of the reſt of mankind. Thoſe ceremonials which are reputed ſacred by us, were counted prophane by them, and they were indulged in thoſe things which we eſteem unlawful.

Ver. 29. *And Moſes ſaid, Behold, I go out from thee, and I will intreat the Lord that the ſwarm of flies may depart,* &c.] Pharaoh was not more inclinable to deſire, than God and his ſervant Moſes were ready to grant the total ceſſation of the plague, which was inflicted for his reformation, and not for his deſtruction, if he would have duly attended to it.

Ver. 31. *And the Lord did according to the word of Moſes; and he removed the ſwarms of flies from Pharaoh, from his ſervants, and from his people: There remained not one.*] This was a greater miracle than the laſt, for the frogs remained in heaps, but the flies were all ſwept away, perhaps by a mighty wind, either into the ſea, or the Lybian deſerts.

Ver. 32. *And Pharaoh hardened his heart, at this time alſo, neither would he let the people go.*] This obduracy is expreſly repreſented as an act of Pharaoh himſelf, as it undoubtedly was in all his former refuſals to diſmiſs the Iſraelites from ſervitude.

CHAP. IX.

1 *The murrain of beaſts.* 8 *The plague of boyls, and blains.* 13 *The meſſage about the hail.* 22 *The plague of hail.* 27 *Pharaoh ſueth to Moſes,* 35 *but yet is hardned.*

THEN the LORD ſaid unto Moſes, Go in unto Pharaoh, and tell him, Thus ſaith the LORD God of the Hebrews, Let my people go, that they may ſerve me.

2 For if thou refuſe to let *them* go, and wilt hold them ſtill.

3 Behold, the hand of the LORD is upon thy cattel which *is* in the field, upon the horſes, upon the aſſes, upon the camels, upon the oxen, and upon the ſheep: *there ſhall be* a very grievous murrain.

4 And the LORD ſhall ſever between the cattel of Iſrael, and the cattel of Egypt: and there ſhall nothing die of all *that is* the childrens of Iſrael.

5 And the LORD appointed a ſet time, ſaying, To morrow the LORD ſhall do this thing in the land.

6 And the LORD did that thing on the morrow, and all the cattel of Egypt died: but of the cattel of the children of Iſrael died not one.

7 And Pharaoh ſent, and behold, there was not one of the cattel of the Iſraelites dead. And the heart of Pharaoh was hardned, and he did not let the people go.

8 ¶ And the LORD ſaid unto Moſes, and unto Aaron, Take to you handfuls of aſhes of the furnace, and let Moſes ſprinkle it towards the heaven in the ſight of Pharaoh.

9 And it ſhall become ſmall duſt in all the land of Egypt, and ſhall be a boyl breaking forth *with* blains, upon man, and upon beaſt, throughout all the land of Egypt.

10 And they took aſhes of the furnace, and ſtood before Pharaoh, and Moſes ſprinkled it up toward heaven: and it became a boyl breaking forth *with* blains, upon man, and upon beaſt.

11 And the magicians could not ſtand before Moſes, becauſe of the boyl: for the boyl was upon the magicians, and upon all the Egyptians.

12 And the LORD hardned the heart of Pharaoh, and he hearkned not unto them; as the LORD had ſpoken unto Moſes.

13 ¶ And the LORD ſaid unto Moſes, Riſe up early in the morning, and ſtand before Pharaoh, and ſay unto him, Thus ſaith the LORD God of the Hebrews, Let my people go, that they may ſerve me.

14 For I will at this time ſend all my plagues upon thine heart, and upon thy ſervants, and upon thy people: that thou mayeſt know that *there is* none like me in all the earth.

15 For now I will ſtretch out my hand, that I may ſmite thee and thy people with peſtilence; and thou ſhalt be cut off from the earth.

16 And in very deed for this *cauſe* have I raiſed thee up, for to ſhew *in* thee my power; and that my name may be declared throughout all the earth.

17 As yet exalteſt thou thyſelf againſt my people, that thou wilt not let them go?

18 Behold, to morrow about this time, I will cauſe it to rain a very grievous hail, ſuch as hath not been in Egypt, ſince the foundation thereof, even until now.

19 Send therefore now, *and* gather thy cattel, and all that thou haſt in the field: *for upon* every man and beaſt which ſhall be found in the field, and ſhall not be brought home, the hail ſhall come down upon them, and they ſhall die.

20 He that feared the word of the LORD amongſt the ſervants of Pharaoh, made his ſervants and his cattel flee into the houſes.

21 And

21 And he that regarded not the word of the LORD, left his ſervants and his cattel in the field.

22 ¶ And the LORD ſaid unto Moſes, Stretch forth thine hand toward heaven, that there may be hail in all the land of Egypt; upon man, and upon beaſt, and upon every herb of the field, throughout the land of Egypt.

23 And Moſes ſtretched forth his rod toward heaven, and the LORD ſent thunder and hail, and the fire ran along upon the ground; and the LORD rained hail upon the land of Egypt.

24 So there was hail, and fire mingled with the hail, very grievous, ſuch as there was none like it in all the land of Egypt, ſince it became a nation.

25 And the hail ſmote throughout all the land of Egypt, all that *was* in the field, both man and beaſt: and the hail ſmote every herb of the field, and brake every tree of the field.

26 Only in the land of Goſhen, where the children of Iſrael *were*, was there no hail.

27 ¶ And Pharaoh ſent, and called for Moſes and Aaron, and ſaid unto them, I have ſinned *this* time: the LORD *is* righteous, and I and my people *are* wicked.

28 Intreat the LORD (for it is enough) that there be no *more* mighty thundrings and hail; and I will let you go, and ye ſhall ſtay no longer.

29 And Moſes ſaid unto him, Aſſoon as I am gone out of the city, I will ſpread abroad my hands unto the LORD: *and* the thunder ſhall ceaſe, neither ſhall there be any more hail; that thou mayeſt know, how that the earth *is* the LORDS.

30 But as for thee and thy ſervants, I know that ye will not fear the LORD God.

31 And the flax, and the barley was ſmitten: for the barley *was* in the ear, and the flax *was* bolled.

32 But the wheat and the rye were not ſmitten: for they *were* not grown up.

33 And Moſes went out of the city from Pharaoh, and ſpread abroad his hands unto the LORD: and the thunders and hail ceaſed, and the rain was not poured upon the earth.

34 And when Pharaoh ſaw, that the rain, and the hail, and the thunders were ceaſed, he ſinned yet more, and hardned his heart, he and his ſervants.

35 And the heart of Pharaoh was hardned, neither would he let the children of Iſrael go; as the LORD had ſpoken by Moſes.

Ver. 3. *Behold, the hand of the Lord is upon thy cattle which is in the field, upon the horſes, upon the aſſes, upon the camels, upon the oxen, and upon the ſheep: There ſhall be a grievous murrain.*] God now threatens the infliction of a great plague or peſtilence upon the cattle of Egypt, and which ſhould be deſtructive to a vaſt number of them; for the Hebrew word *caved*, which we tranſlate *grievous*, properly ſignifies *numerous*, ; ſee chap. viii. 24. But the greater the number was that died, the more grievous, no doubt, was the calamity: God intended to deal more ſeverely than formerly with Pharaoh, becauſe he had been guilty of a fraudulent contempt of his former ſolemn monition, chap. viii. 29.

Ver. 4. *And the Lord ſhall ſever between the cattle of Iſrael and the cattle of Egypt*, &c.] See chap. viii. 22. This was the greater wonder (as the word imports); becauſe the Iſraelites and Egyptians were mingled together in the land of Goſhen: And their cattle breathed the ſame air, and drank of the ſame water, &c. By which it appeared, that this peſtilence was not natural, but inflicted by the immediate hand of God.

Ver. 6. *And all the cattle of Egypt died.*] That ſome ſurvived, is plain from ver. 19. therefore the meaning is, either all that were in the field, (ver. 3.) not thoſe in the cities or houſes; or rather, a great many of all ſorts of cattle, as Druſius expounds it, *omne genus*, all kinds: as the word *all* muſt be expounded, ver. 26.

Ver. 8, 9. *And the Lord ſaid unto Moſes, and unto Aaron, Take to you handfuls of aſhes of the furnace, and let Moſes ſprinkle it towards the heaven in the ſight of Pharaoh. And it ſhall become ſmall duſt in all the land of Egypt, and ſhall be a boil breaking forth with blains, upon man, and upon beaſt, throughout all the land of Egypt.*] The Hebrew word *ſhechin* properly ſignifies an *inflammation*, which firſt occaſions a tumor or boil (as we tranſlate it) and then turns into a grievous ulcer. Dr Lightfoot indeed obſerves, that, in the book of Job, chap. ii. 7, 8. where the ſame word occurs, it ſignifies only a *burning itch*, or an *inflamed ſcab*; an intolerable dry itch, which Job could not ſcratch off with his nails, and was therefore forced to make uſe of a potſherd: but then he confeſſes, that this *ſhechin*, here ſpoken of, was more rancorous than that, having blains and ulcers that broke out with it, which Job's had not; ſo that the Egyptians, according to this, muſt have ſuffered a treble puniſhment, fitly calculated for the mortification of a delicate and voluptuous people, *viz.* aching boils, nauſeous ulcers, and a burning itch: And to this, that commination of Moſes to the people, in caſe they proved diſobedient, does undoubtedly allude; *The Lord will ſmite thee with the botch of Egypt, and with the emrods, and with the ſcab, and with the itch, whereof thou canſt not be healed*, Deut. xxxviii. 27.

Ver. 11. *And the magicians could not ſtand before Moſes, becauſe of the boils*, &c.] This plague ſeized on them, as well as on the reſt of the Egyptians, and likewiſe in the preſence of Pharaoh (as theſe words ſeem to import); which perfectly confounded them. For tho', ſince the plague of lice, which they could not counterfeit, we read of no attempt they ventured to make, to vie with Moſes and Aaron, in miraculous operations, yet they ſtill continued about Pharaoh, and endeavoured to confirm him in his reſolution, not to let Iſrael go; perſuading him, perhaps, that tho' Moſes, for the preſent, had found out ſome ſecret beyond their skill, they ſhould at laſt be too hard for him. But now, being on a ſudden ſmote with theſe ulcers, they were ſo amazed, that we do not find they appeared again to look Moſes in the face. For as the Apoſtle ſpeaks, *their folly was manifeſted to all men*, 1 Tim. iii. 8, 9. in that they could not defend themſelves from this terrible ſtroke; which publickly ſeizing on them before Moſes, in the ſight of Pharaoh and all his ſervants, render'd them ſo contemptible, that we never hear more of them.

Ver. 12. *And the Lord hardened the heart of Pharaoh*, &c.] If we ſuppoſe that the magicians, who had hitherto confirmed Pharaoh in his obſtinacy, were forced to withdraw in great confuſion, when they were ſmitten with the boils, one would have thought, the next thing we ſhould

have heard, would have been, that Pharaoh relented. But here is not the leaſt token of that mentioned in this hiſtory, but rather the expreſs contrary; that God was ſo angry with him, that he himſelf hardened his heart, which he had never done before. This hardening therefore, which is ſaid to be the act of God, was ſomething ſure very extraordinary. Yet it was not an infuſion of any bad qualities, or ungodly reſolutions into Pharaoh's heart, but only that God did not vouchſafe him thoſe convictions that might have ſoftened him, and gave him up to his own inordinate impreſſions; and likewiſe ordered things ſo to fall out, that he ſhould thereafter be render'd more obdurate by them. For he had hardened himſelf againſt five plagues; therefore God leaves him to himſelf, and reſolves he ſhall continue in his inſenſibility. Accordingly, he doth not ſo much as deſire to be freed from this plague, no more than he had done in the laſt, which was nothing ſo grievous. The effect of ſuch induration is well expreſſed by Dav. Chytræus, in theſe words, *Cor induratum eſt, quod nec compunctione ſcinditur*, &c. An hardened heart is neither cut by compunction, nor ſoften'd by any ſenſe of piety. It is neither moved by prayers and intreaties, nor yields to threatnings, nor feels the ſmart of ſcourges: It is ungrateful for benefits, treacherous to counſels, ſullen to judgments, ſhameleſs to things moſt baſe, fearleſs of dangers, forgetful of things paſt, negligent of things preſent, improvident for the future: in ſhort, it neither fears God, nor reverences man.

Ver. 18. *Behold, to-morrow about this time I will cauſe it to rain a very grievous hail, ſuch as has not been in Egypt, ſince the foundation thereof, even until now.*] Moſes now threatens Pharaoh with the infliction of a more dreadful plague, in which the voice of the God of Iſrael ſhould be heard in thunder, and his vengeance felt in ſuch dreadful ſtorms of hail, as had not been known ſince the foundation of Egypt. He adviſed him, likewiſe, not to exalt himſelf againſt the Iſraelites, ſeeing their God had hitherto preſerved him from ruin, only to convince him of his allmighty power, by all theſe ſigns and wonders, and to perſuade him to confeſs and adore him, and prevent thereby the future effects of his wrath; for, added he, if all theſe judgments will not humble thee, know that God has a great many in ſtore againſt thee, which ſhall compell thee at laſt to ſubmit, tho' never ſo much againſt thy will.

He who alone did ſee thee on the throne, might indeed have cut thee off at the very moment of thy refuſal, but ſince he hath ſpar'd thee hitherto, remember it is either to force thee to glorify him by thy ſubmiſſion, or to be glorified, in this and future ages, by the puniſhment which thy pride and obſtinacy extort from him, after ſo many gracious invitations and miraculous admonitions. Moſes gave him but that one day to conſider of this menace, aſſuring him that the next would prove a diſmal one to the Egyptians, unleſs he reſolved to diſmiſs the Iſraelites, before that time; between whom and the Egyptians, God would effect ſuch a difference, that the land of Goſhen ſhould be entirely free from the terrible puniſhment with which Egypt would be half undone. However, finding the king ſtill too hardened and incredulous to prevent this new judgment, he forewarn'd him and his court to ſend for ſuch cattle as they had left out in the fields, ſince all that were not under ſome ſtrong ſhelter, would certainly be killed by the hail. Moſes was no ſooner gone from him, but thoſe who gave credit to his words, ſent to have their ſervants and cattle ſafely lodged, whilſt the reſt, lightly regarding it, left them to periſh in the field. For no ſooner had Moſes lifted up his rod towards heaven, the next morning, but the thunders, lightnings and hail followed one another ſo thick, that Egypt was half deſtroyed by them. The hail that then fell was of ſuch prodigious bigneſs, that it killed man and beaſt, ſhatter'd all the trees, and deſtroyed all the barley and flax it chanced to fall upon. The wheat only and the rye eſcaped, becauſe they were not ſufficiently grown, for the barley harveſt, in Egypt, begins about the middle or latter end of March, whereas that of the wheat and rye doth not begin till ſix or ſeven weeks after. As for the land of Goſhen, it was found, upon enquiry, to have been as free from this, as it had been from all the former plagues.

Theſe thunders and lightnings, but eſpecially the hail, which was the more extraordinary, becauſe it ſeldom or never falls in that part of Egypt, ſo terrified the proud king, that he immediately ſent for Moſes and Aaron, and expreſs'd himſelf in ſuch terms to them, as might have paſs'd for certain indications of a real converſion: He own'd himſelf an obſtinate ſinner, juſtly puniſh'd for his diſobedience, and begg'd that they would but deliver him from the noiſe of thoſe dreadful thunders, after which he promis'd not to detain them one moment longer. Moſes was too well acquainted with him by this time, to depend upon this promiſe, which he knew was only extorted from him by his preſent conſternation and made no ſcruple to tell him ſo. However he promiſed him to obtain a ſpeedy ceſſation of theſe inſtances of the wrath of heaven; which he accordingly did, and gave the Egyptians an opportunity to examine into the deſolations which had been occaſion'd by the hail, and theſe they found to be much greater than they had imagin'd. This diſmal ſpectacle inſpired many of the Egyptians with a real and reverential fear of the God of Iſrael; but this was not the care of Pharaoh and his council, who no ſooner perceiv'd that the ſtorm had entirely ceaſed, but they returned to their former inflexibility, with relation to the Iſraelites.

Chap. X.

1 *God threatneth to ſend locuſts.* 7 *Pharaoh moved by his ſervants, inclineth to let the Iſraelites go.* 12 *The plague of the locuſts.* 16 *Pharaoh ſueth to Moſes.* 21 *The plague of darkneſs.* 24 *Pharaoh ſueth unto Moſes,* 27 *but yet is hardned.*

AND the Lord ſaid unto Moſes, Go in unto Pharaoh: for I have hardned his heart, and the heart of his ſervants; that I might ſhew theſe my ſigns before him:

2 And that thou mayeſt tell in the ears of thy ſon, and of thy ſons ſon, what things I have wrought in Egypt, and my ſigns which I have done amongſt them; that ye may know how that I *am* the Lord.

3 And Moſes and Aaron came in unto Pharaoh, and ſaid unto him, Thus ſaith the Lord God of the Hebrews, How long wilt thou refuſe to humble thy ſelf before me? Let my people go, that they may ſerve me.

4 Elſe if thou refuſe to let my people go, behold to morrow will I bring the locuſts into thy coaſt.

5 And they ſhall cover the face of the earth, that one cannot be able to ſee the earth: and they ſhall eat the reſidue of that which is eſcaped, which remaineth unto you from the hail, and ſhall eat every tree which groweth for you out of the field.

6 And they ſhall fill thy houſes, and the houſes of all thy ſervants, and the houſes of all the Egyptians; which neither thy fathers, nor thy fathers fathers have ſeen, ſince the day that they were upon the earth, unto this day. And he turned himſelf and went out from Pharaoh.

7 And Pharaohs ſervants ſaid unto him, How long ſhall this man be a ſnare unto us? Let the men go, that they may ſerve the Lord their God: Knoweſt thou not yet, that Egypt is deſtroyed?

8 And

8 And Moſes and Aaron were brought again unto Pharaoh: and he ſaid unto them, Go, ſerve the LORD your God: *but* who *are* they that ſhall go?

9 And Moſes ſaid, We will go with our young, and with our old, with our ſons, and with our daughters, with our flocks, and with our herds will we go: for we *muſt hold* a feaſt unto the LORD.

10 And he ſaid unto them, Let the LORD be ſo with you, as I will let you go, and your little ones: look *to it*, for evil *is* before you.

11 Not ſo: go now ye *that are* men, and ſerve the LORD, for that you did deſire. And they were driven out from Pharaohs preſence.

12 ¶ And the LORD ſaid unto Moſes, Stretch out thine hand over the land of Egypt for the locuſts, that they may come up upon the land of Egypt, and eat every herb of the land, *even* all that the hail hath left.

13 And Moſes ſtretched forth his rod over the land of Egypt, and the LORD brought an eaſt-wind upon the land all that day, and all *that* night: *and* when it was morning, the eaſt-wind brought the locuſts.

14 And the locuſts went up over all the land of Egypt, and reſted in all the coaſts of Egypt: very grievous *were they*; before them there were no ſuch locuſts as they, neither after them ſhall be ſuch.

15 For they covered the face of the whole earth, ſo that the land was darkned, and they did eat every herb of the land, and all the fruit of the trees, which the hail had left: and there remained not any green thing in the trees, or in the herbs of the field, through all the land of Egypt.

16 ¶ Then Pharaoh called for Moſes and Aaron in haſte: and he ſaid, I have ſinned againſt the LORD your God, and againſt you.

17 Now therefore forgive, I pray thee, my ſin only this once, and intreat the LORD your God, that he may take away from me this death only.

18 And he went out from Pharaoh, and entreated the LORD.

19 And the LORD turned a mighty ſtrong weſt-wind, which took away the locuſts, and caſt them into the Red ſea: there remained not one locuſt in all the coaſts of Egypt.

20 But the LORD hardned Pharaohs heart, ſo that he would not let the children of Iſrael go.

21 ¶ And the LORD ſaid unto Moſes, Stretch out thine hand toward heaven, that there may be darkneſs over the land of Egypt, even darkneſs *which* may be felt.

22 And Moſes ſtretched forth his hand toward heaven: and there was a thick darkneſs in all the land of Egypt three days.

23 They ſaw not one another, neither roſe any from his place for three days; but all the children of Iſrael had light in their dwellings.

24 ¶ And Pharaoh called unto Moſes, and ſaid, Go ye ſerve the LORD; only let your flocks and your herds be ſtayed: let your little ones alſo go with you.

25 And Moſes ſaid, Thou muſt give us alſo ſacrifices, and burnt-offerings, that we may ſacrifice unto the LORD our God.

26 Our cattel alſo ſhall go with us; there ſhall not an hoof be left behind: for thereof muſt we take to ſerve the LORD our God; and we know not with what we muſt ſerve the LORD, until we come thither.

27 ¶ But the LORD hardned Pharaohs heart, and he would not let them go.

28 And Pharaoh ſaid unto him, Get thee from me, take heed to thyſelf, ſee my face no more: for in *that* day thou ſeeſt my face, thou ſhalt die.

29 And Moſes ſaid, Thou haſt ſpoken well, I will ſee thy face again no more.

Ver. 1. *And the Lord ſaid unto Moſes, go in unto Pharaoh*, &c.] Perhaps Moſes might think, that after the inefficacy of ſeven meſſages to Pharaoh, and the infliction of as many plagues, for his perſiſting in his obſtinacy, and God's declaration that he had hardened his heart, it would be altogether unavailing to make any new application to him, in favour of the Iſraelites; and therefore it is probable, that nothing but this expreſs command could diſpoſe him to addreſs himſelf to this untractable prince a-new.

———*For I have hardened his heart*, &c.] This is rather a reaſon why he ſhould not go; and therefore the particle *ki* is not to be tranſlated *for*, but *altho'*, as it many times is us'd in theſe books; and then the ſenſe is clear, Altho' I have been provoked to let him perſiſt in his obduracy, yet let not that inſtance of my diſpleaſure, which he has juſtly brought upon himſelf, prevent thy going to him, to renew thy demand for his diſmiſſion of my people, becauſe I intend to take occaſion, from his refuſal to obey me, to work greater ſigns and wonders for the deliverance of Iſrael, and the effectual humiliation of this imperious man.

Ver. 4. *Elſe if thou refuſe to let my people go, behold to morrow I will bring the locuſts into thy coaſts.*] This is the creature which we properly call the graſhopper; and wonderful is the account which ſeveral authors give us of them. Thevenot, in his travels, tells us, That in that part of Scythia which the Coſſacks now inhabit, there are infinite numbers of them (eſpecially in dry ſeaſons) which a north-eaſt wind brings over from Tartary, Circaſſia, and Mingrelia, which are ſeldom or never entirely free from them; that they fly through the air in a dark and compact body, like a vaſt cloud, ſometimes a tract of land fifteen or eighteen miles in length, and about ten or twelve in breadth; ſo that they quite darken the ſky, and render the brighteſt day obſcure; and that wherever they deſcend and ſettle, they devour all the corn, in leſs than the ſpace of two hours, and frequently occaſion a famine in the country.

country. These insects, continues the author above-mentioned, live not above six months; and, when they are dead, the stench of them so corrupts and infects the air, that it frequently breeds dreadful pestilences. God calls the locust, the canker-worm, the caterpillar, and the palmer-worm, his great army, which he sends among a wicked and rebellious people, Joel ii. 25. And how proper the expression is, in relation to the locust in particular, will appear, from the account which Aldrovandus and Finellius give us of these animals, *viz.* that in the year of our Lord 852. an infinite number of them were seen to fly over a large extent of miles in Germany, in one day, in the manner of a form'd army, divided into several squadrons, and having their quarters a-part, when they rested: That the leading insects marched a day's journey before the rest, and chose the most commodious situations for their camp; that they never removed till sun-rising; at which time they decamped, with as much order, as could even be practised by an army of men: That, at last, having spread desolation wherever they pass'd, publick prayers were offer'd up, and these pernicious animals were driven, by a violent wind, into the Belgick ocean, and there drowned: But that, being cast, by the sea, upon the shore, they cover'd 140 acres of land, and caused a great pestilence in the country; which is sufficient to shew how dreadfully calamitous this judgment must have proved to Egypt; especially considering, that these locusts were such as were never known before, and yet the ordinary *locust* (as Aristotle and Pliny have described it) was an animal so fierce and formidable, that a single one would kill a serpent, fastening on its jaws and continuing in that position till it had stung the creature to death. [Arist. Hist. Animal. l. 4. c. 23. Pliny's Nat. Hist. l. 11. c. 9.]

Ver. 7. *And Pharaoh's servants said unto him, How long shall this man be a snare unto us? Let the men go, that they may serve the Lord their God: Knowest thou not yet, that Egypt is destroyed?*] Some of Pharaoh's court who fear'd the word of the Lord, or perhaps the whole court, began now to be sensible of the danger which threatned them; they seem indeed to speak contemptibly of Moses, but this was in order to please Pharaoh, to whom they suspected their counsel would not be acceptable, unless they flatter'd him. The Septuagint, and the Vulgate, render the words in the original, which we translate, *how long shall this man be a snare to us*, in this manner, *how long shall this man be a stumbling block to us*; i. e. lay before us the occasion of our falling into one calamity after another, or involve and entangle us in so many disasters? And when they ask, *Knowest thou not yet that Egypt is destroyed.* It is as if they had said, dost thou not consider, that so many plagues have laid our country desolate.

Ver. 10. *And he said unto them, let the Lord be so with you, as I will let you go, and your little ones: Look to it, for evil is before you.*] Most expositors take this for a form of imprecation: as if he had said, *I wish you may prosper no better, than I will grant your desire.* But some look upon it as an irrision or jeer, whose meaning is this; *you trust in the Lord, let him do all he can to deliver you, as I am resolved to keep you here.* This justifies the truth of their observation, who say that Pharaoh at the first behaved himself like a *proud humourist*, who slighted all that Moses said or did; but, that, since the plague of murrain on the cattle, and blains upon the Egyptians, he conducted himself like a *distracted person*, who rav'd as if his brains had been blasted (to use Dr. Jackson's phrase) with the fumes of his sear'd conscience.

As to the words *look to it for evil is before you*, it is uncertain whether Pharaoh meant *evil* which they designed against him, or which he *intended* against them. The former sense is most agreeable to what follows, and if it be approved of, the true meaning will be this. You intended a rebellion, for which reason I will permit none but the men to go, since common prudence makes it necessary for me to detain their wives and children as hostages for their loyalty, and they shall likewise leave their cattle behind them, that they may not be provided with the means of subsistence, if they intend to raise an insurrection in Egypt.

Ver. 13. *And Moses stretched forth his rod over the land of Egypt, and the Lord brought an east-wind upon the land all that day, and all that night: And when it was morning, the east-wind brought the locusts.*] The Deity, upon Pharaoh's refusal of obedience to his command; immediately orders Moses to inflict this new judgment, which he had denounced against the land of Egypt.

Tho' the Hebrew word *kadim* properly signifies the east, yet it is sometimes used for the south, as Bochart hath demonstrated, P. 2. Hieroz. l. 1. c. 15. and so the Septuagint understand it in this passage. For tho' Arabia, which lay east of Egypt, was much infested with locusts, yet those noxious insects were much more numerous in Ethiopia, whose situation was southward of Egypt, and abounded with them more than any other region in the world. Some of the inhabitants had no food but locusts, which were wafted to them about the Vernal Æquinox, in prodigious numbers, partly by the western, and partly by the southern gales, as the same Bochart has proved out of good authors, lib. 4. c. 3. It was about that time of the year, when this plague was inflicted on the land of Egypt, by a wind which blew from those southern regions.

The pernicious effects, occasioned by the devastations of these creatures, have been already intimated.

Ver. 16, 17. *Then Pharaoh called for Moses and Aaron in haste; and he said, I have sinned against the Lord your God, and against you. Now therefore forgive, I pray thee, my sin only this once, and intreat the Lord your God, that he may take away from me this death only.*] Nothing could be attended with more seeming humility and penitence than this supplication, which includes in it also a promise never to offend again; but there was no sincerity in these plausible expressions, which were only the result of a violent consternation, whose first impressions extorted from him this acknowledgment, without any serious intention to persevere in the resolution he now pretended to have taken.

Ver. 19. *And the Lord turned a mighty strong west wind, which took away the locusts, and cast them into the Red-sea: there remained not one locust in all the coasts of Egypt.*] The name given to this sea in the Hebrew text, and consequently its most ancient appellation that has been transmitted to us, is *yam suph*, that is, the weedy sea, or the sea of flags, so denominated from the abundance of weeds growing in those waters, and which circumstance is taken notice of by several Heathen writers, as Diodorus, Agatharchides, Artemidorus, Strabo, and others. The European geographers usually distinguish this sea by the name of the Arabian gulph; but as our readers may perhaps be curious to know the true reason of its receiving the denomination of the Red-sea, we shall take this opportunity of clearing up that point in a compendious manner.

It is well known, that 'tis usual for seas to be denominated by those countries whose coasts they wash. 'Tis very probable therefore, that mount Seir, or the mountainous tract denoted in scripture by that name, and given by God to Esau, the eldest son of Isaac, for a possession, extended southward almost to the Red-sea; nay, 'tis certain, that as Ezion Geber was situated on the coast of this sea, so it likewise belonged to the kings of Edom. For Esau being sirnamed Edom, which signifies *red*, on account of his selling his birth-right to his younger brother Jacob, for a mess of red pottage; hence the mountainous country, possessed by him and his descendants, is called in scripture the land of Edom, or simply, Edom. And this was undoubtedly the name whereby it was generally denoted and known in those early ages. Some of the ancient Greeks, therefore, alter'd the Hebrew word, at first, no more than to give it the mode of their own language, and so, preserving the Hebrew radicals, changed it into Idumæa: But others of them coming to understand, that Edom, in the Hebrew tongue, imported *red*, retain'd not the word itself, but its signification, and, instead of Idumæa, call'd the country of Edom by the name of Erythræa; or denoted Edom himself, the father of the Edomites, by the name of Erythrus, which signifies *red*, in the Greek language, as Edom does in the Hebrew. Now Edom himself, or his posterity, becoming famous for their great power, and this country not only extending along the Yam Suph, or weedy sea, but the Edomites being, in all probability, masters of this sea for some time, occasion'd its receiving the denomination of the Idumæan, or Erythræan sea; and since this seems to have been its most usual name among the Greeks, hence the Latins, being well acquainted with the signification of the Greek word Erythrus, distinguish this gulph by the name of *mare rubrum*,

rubrum, the Red-ſea, as it is now called. Some of the Greek writers have themſelves taken notice, that it was called the Erythrean-ſea, from a certain famous and potent king named Erythrus (the ſame as Edom) and not from any redneſs either of its waters, or ſand, which are not more remarkable for that colour, than the ſand or water of any other ſea, as we are aſſured by Thevenot, who ſaw it, and likewiſe declares, that as he went to Mount Sinai, he did, indeed, obſerve ſome mountains all over red, upon the ſides of this ſea, tho' as he adds, he thought not that this was the reaſon of the common name aſſigned it, but offers much the ſame as we have already mentioned.

The name of the Erythrean-ſea, is, in ſome authors, extended beyond the gulph of Arabia, and comprehends all the ocean, between the eaſtern coaſts of Afric, and the Indies, and the reaſon may be the ſame with that already intimated, namely the great power of the poſterity of Edom, and the great fame of their founder through all the adjoining parts of Arabia, the ſouthern and eaſtern parts whereof are waſhed by the Erythrean-ſea, in its larger acceptation, as well as its weſterly coaſt by the Red-ſea, properly ſo called. And in the ſame larger acceptation it is, that the gulph of Perſia, which extends on the eaſtern coaſt of Arabia, as the Arabian gulph does on its weſtern coaſt, is ſometimes denoted by the name of *Sinus Erythræus*, or *Mare Erythræum*, the Erythrean gulph, or ſea, and this probably is the Red-ſea, intimated by Origen, when he declares, that among all the Indian pearls, thoſe of the Red-ſea, are moſt valuable.

Some authors have obſerved, that the Red-ſea (ſo called in the Greek, Latin, and other European verſions of the Scripture) is by the Arabians themſelves called *Bahr Al Kolzum*, that is, as Thevenot and Dr. Wells have ſuppoſed, the Sea of Clyſona, which according to ſome geographers was built at the moſt northern point of that ſea, tho' others have placed it a little more ſouth, on the weſtern coaſt of this ſea, and much about the place where the Iſraelites are ſuppoſed to have paſſed from the weſtern, or Egyptian coaſt of this ſea, to the eaſtern or Arabian ſhore. The learned Dr. Wells adds, that if it be conſidered that the word *Clyſona*, may denote a *drowning*, or *overwhelming with water*, it may not be improbable that the town erected in this place, might have ſuch a name impoſed upon it, in memory of the Egyptians being drowned in this ſea, when they purſued the Iſraelites into its channel. But we durſt not lay much ſtreſs on this conjecture, as ingenious ſo ever as it may ſeem, meer names deciding but little with us, without collateral proofs.

Ver. 21. *And the Lord ſaid unto Moſes ſtretch out thine hand toward heaven, that there may be darkneſs over the land of Egypt, even darkneſs which may be felt.*] Pharaoh relapſing into his former obſtinacy, upon the ceſſation of the plague of locuſts, this new provocation was ſoon puniſhed by a diffuſion of ſuch dreadful darkneſs over the greateſt part of Egypt, that Moſes repreſents the depth of this diſmal gloom by the expreſſion of darkneſs that may be felt. This is repreſented by the Septuagint and ſome other tranſlations, as ſuch a groſs condenſation of vapours as became tangible by man; but no human creature could poſſibly live three hours, much leſs three days, in ſuch a medium as this; this conſideration has induced ſome learned commentators to ſuppoſe that the Hebrew phraſe may ſignify, a darkneſs wherein men went *feeling* about for every thing they wanted, and in this ſenſe the author of the life of Moſes certainly takes it.

Ver. 24. *And Pharaoh called unto Moſes and ſaid, Go ye, ſerve the Lord; only let your flocks and your herds be ſtayed: let your little ones alſo go with you.*] It was a perfect infatuation in Pharaoh to clog his permiſſion for the departure of the Iſraelites with ſuch exceptions, but this was the effect of his avarice which had gain'd upon him to an incurable degree. Moſes repreſented to him the unreaſonableneſs of his demand, ſince the Iſraelites only knew that they were to offer up a ſolemn ſacrifice to God, but had not yet been informed what particular kinds of animals were to be employed in the oblation; he therefore acquainted the king in expreſs terms, that not a ſingle hoof of cattle of the Iſraelites ſhould remain in Egypt. This dauntleſs declaration ſo exaſperated the haughty monarch, that he commanded Moſes not to approach his preſence any more; but the great leader of Iſrael was not a man to be terrified with ſo impotent a menace; and it may reaſonably be ſuppoſed, that, before he retired, he denounced againſt Pharaoh the finiſhing ſtroke of the divine vengeance, which was to be exerted in the impending death of the firſt-born.

CHAP. XI.

1 Gods meſſage to the Iſraelites to borrow jewels of their neighbours. 4 Moſes threatneth Pharaoh with the death of the firſt-born.

AND the LORD ſaid unto Moſes, Yet will I bring one plague *more* upon Pharaoh, and upon Egypt: afterwards he will let you go hence: when he ſhall let *you* go he ſhall ſurely thruſt you out hence altogether.

2 Speak now in the ears of the people, and let every man borrow of his neighbour, and every woman of her neighbour, jewels of ſilver, and jewels of gold.

3 And the LORD gave the people favour in the ſight of the Egyptians. Moreover, the man Moſes *was* very great in the land of Egypt, in the ſight of Pharaohs ſervants, and in the ſight of the people.

4 And Moſes ſaid, Thus ſaith the LORD, About midnight will I go out into the midſt of Egypt.

5 And all the firſt-born in the land of Egypt, ſhall die, from the firſt-born of Pharaoh, that ſitteth upon his throne, even unto the firſt-born of the maid-ſervant that *is* behind the mill; and all the firſt-born of beaſts.

6 And there ſhall be a great cry throughout all the land of Egypt, ſuch as there was none like it, nor ſhall be like it any more.

7 But againſt any of the children of Iſrael ſhall not a dog move his tongue, againſt man or beaſt: that ye may know how that the LORD doth put a difference between the Egyptians and Iſrael.

8 And all theſe thy ſervants ſhall come down unto me, and bow down themſelves unto me, ſaying, Get thee out, and all the people that follow thee; and after that I will go out: and he went out from Pharaoh in a great anger.

9 And the LORD ſaid unto Moſes, Pharaoh ſhall not hearken unto you; that my wonders may be multiplyed in the land of Egypt.

10 And Moſes and Aaron did all theſe wonders before Pharaoh: and the LORD hardned Pharaohs heart, ſo that he would not let the children of Iſrael go out of his land.

This chapter contains God's denunciation of the laſt plague he was preparing to inflict upon the Egyptians, and which he intended ſhould have that dreadful efficacy

upon the impious mind of Pharaoh, that he ſhould no longer dare to detain the Iſraelites, but ſhould *thruſt them out altogether*, from the land of Egypt.

Moſes is likewiſe commanded by the Deity, to give the Iſraelites directions to borrow *jewels of ſilver, and jewels of gold of the Egyptians*; the juſtice of which injunction has been already proved in a former Annotation, on the 22d verſe of the 23d chapter of this book.

CHAP. XII.

1 *The beginning of the year is changed.* 3 *The paſſover is inſtituted.* 11 *The rite of the paſſover.* 15 *Unleavened bread.* 29 *The firſt-born are ſlain.* 31 *The Iſraelites are driven out of the land.* 37 *They come to Succoth.* 43 *The ordinance of the paſſover.*

AND the LORD ſpake unto Moſes and Aaron in the land of Egypt, ſaying,

2 This month *ſhall be* unto you the beginning of months: it *ſhall be* the firſt month of the year to you.

3 ¶ Speak ye unto all the congregation of Iſrael, ſaying, In the tenth *day* of this month they ſhall take to them every man a lamb, according to the houſe of *their* fathers, a lamb for an houſe.

4 And if the houſhold be too little for the lamb, let him and his neighbour next unto his houſe, take *it* according to the number of the ſouls; every man according to his eating, ſhall make your count for the lamb.

5 Your lamb ſhall be without blemiſh, a male of the firſt year: ye ſhall take it out from the ſheep or from the goats.

6 And ye ſhall keep it up until the fourteenth day of the ſame month: and the whole aſſembly of the congregation of Iſrael ſhall kill it in the evening.

7 And they ſhall take of the blood, and ſtrike *it* on the two ſide-poſts, and on the upper door-poſt of the houſes, wherein they ſhall eat it.

8 And they ſhall eat the fleſh in that night; roaſt with fire, and unleavened bread, *and* with bitter *herbs* they ſhall eat it.

9 Eat not of it raw, nor ſodden at all with water, but roaſt with fire: his head with his legs, and with the purtenance thereof.

10 And ye ſhall let nothing of it remain until the morning: and that which remaineth of it until the morning, ye ſhall burn with fire.

11 ¶ And thus ſhall ye eat it; *with* your loyns girded, your ſhoes on your feet, and your ſtaff in your hand: and ye ſhall eat it in haſte, it *is* the LORDS paſſover.

12 For I will paſs through the land of Egypt this night, and will ſmite all the firſt-born in the land of Egypt, both man and beaſt: and againſt all the gods of Egypt I will execute judgment: I *am* the LORD.

13 And the blood ſhall be to you for a token upon the houſes where you *are*: and when I ſee the blood, I will paſs over you, and the plague ſhall not be upon you to deſtroy *you*, when I ſmite the land of Egypt.

14 And this day ſhall be unto you for a memorial; and you ſhall keep it a feaſt to the LORD, throughout your generations: you ſhall keep it a feaſt by an ordinance for ever.

15 Seven days ſhall ye eat unleavened bread, even the firſt day ye ſhall put away leaven out of your houſes: for whoſoever eateth leavened bread, from the firſt day until the ſeventh day, that ſoul ſhall be cut off from Iſrael.

16 And in the firſt day *there ſhall be* an holy convocation, and in the ſeventh day there ſhall be an holy convocation to you: no manner of work ſhall be done in them, ſave that which every man muſt eat, that only may be done of you.

17 And ye ſhall obſerve *the feaſt of* unleavened bread; for in this ſelf-ſame day have I brought your armies out of the land of Egypt: therefore ſhall ye obſerve this day in your generations, by an ordinance for ever.

18 ¶ In the firſt *month*, on the fourteenth day of the month at even, ye ſhall eat unleavened bread, until the one and twentieth day of the month at even.

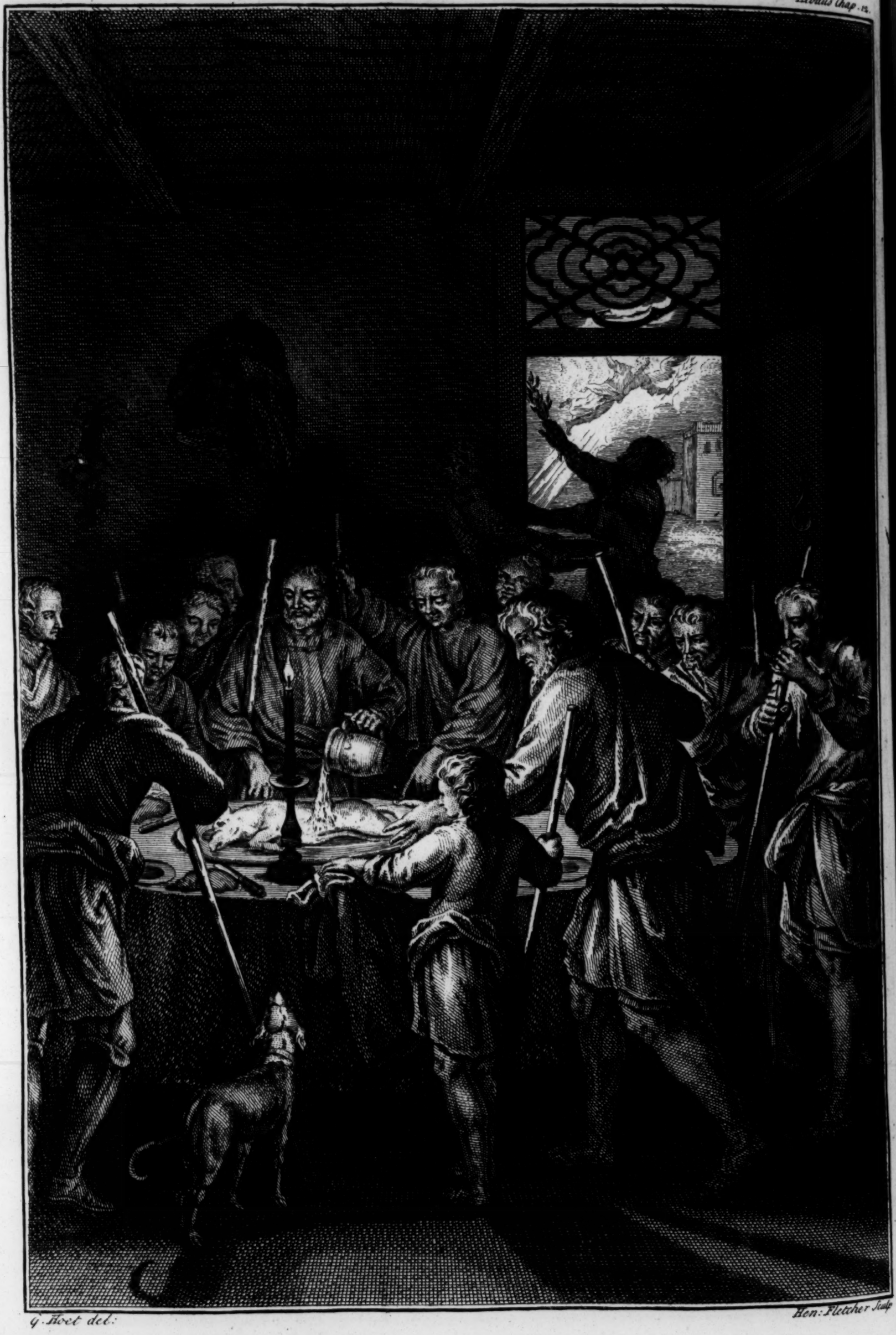
19 Seven days ſhall there be no leaven found in your houſes: for whoſoever eateth that which is leavened, even that ſoul ſhall be cut off from the congregation of Iſrael, whether he be a ſtranger or born in the land.

20 Ye ſhall eat nothing leavened: in all your habitations ſhall ye eat unleavened bread.

21 ¶ Then Moſes called for all the elders of Iſrael, and ſaid unto them, Draw out, and take you a lamb, according to your families, and kill the paſſover.

22 And ye ſhall take a bunch of hyſſop, and dip *it* in the blood that *is* in the baſon, and ſtrike the lintel, and the two ſide-poſts, with the blood that *is* in the baſon: and none of you ſhall go out at the door of his houſe until the morning.

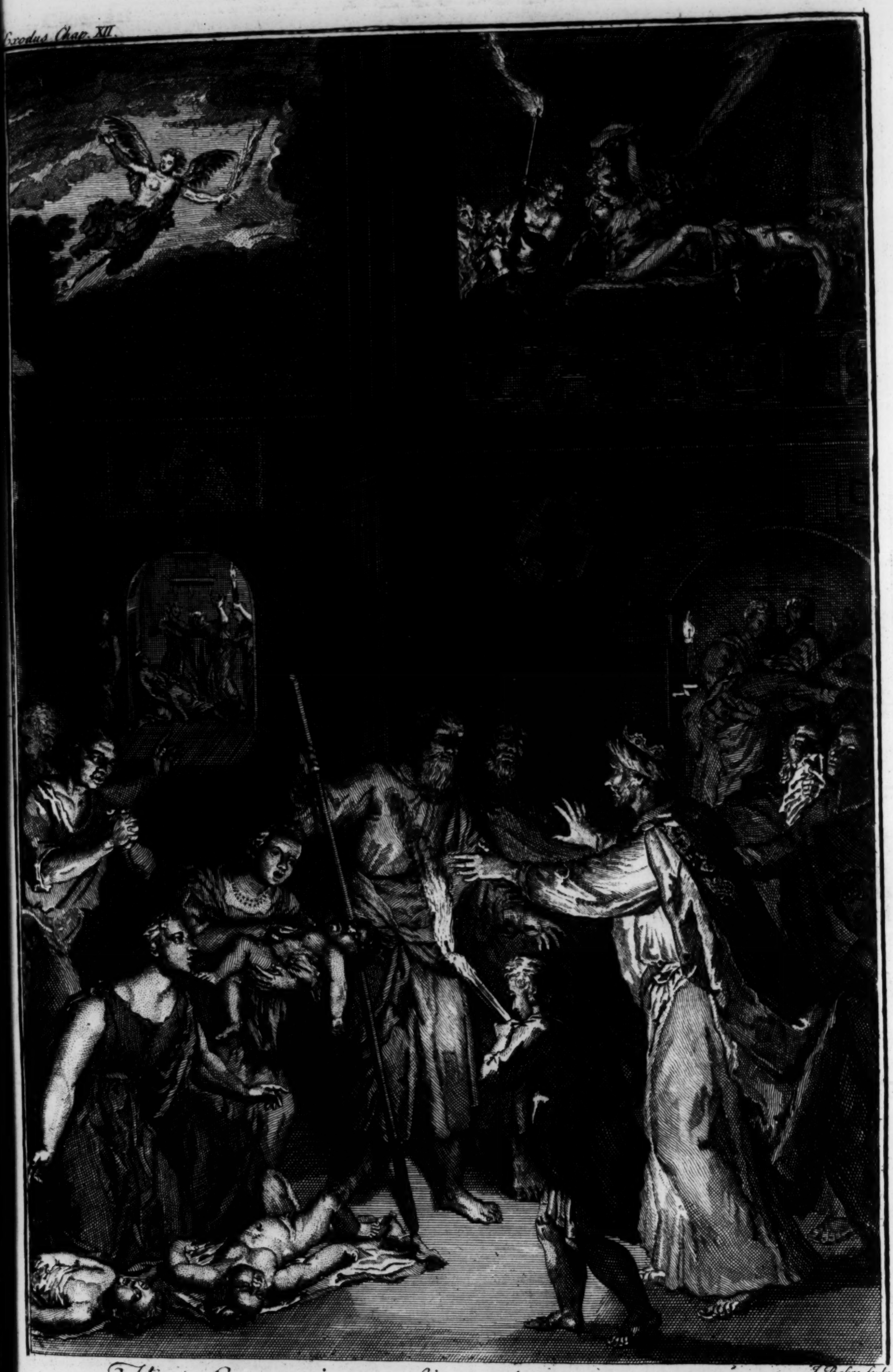
23 For the LORD will paſs through to ſmite the Egyptians, and when he ſeeth the blood upon the lintel, and on the two ſide-poſts,



G. Boet del:

Hen: Fletcher Sculp

The Israelites eat the Passover.



The Egyptian's first-born destroyed.

F. Basire sculp.

poſts, the LORD will paſs over the door, and will not ſuffer the deſtroyer to come in unto your houſes to ſmite *you*.

24 And ye ſhall obſerve this thing for an ordinance to thee, and to thy ſons for ever.

25 And it ſhall come to paſs when ye be come to the land, which the LORD will give you, according as he hath promiſed, that ye ſhall keep this ſervice.

26 And it ſhall come to paſs, when your children ſhall ſay unto you, What mean you by this ſervice?

27 That ye ſhall ſay, It *is* the ſacrifice of the LORDS paſſover, who paſſed over the houſes of the children of Iſrael in Egypt, when he ſmote the Egyptians, and deliver'd our houſes. And the people bowed the head and worſhipped.

28 And the children of Iſrael went away, and did as the LORD had commanded Moſes and Aaron, ſo did they.

29 ¶ And it came to paſs that at midnight the LORD ſmote all the firſt-born in the land of Egypt, from the firſt-born of Pharaoh, that ſat on his throne, unto the firſt-born of the captive that *was* in the dungeon; and all the firſt-born of cattel.

30 And Pharaoh roſe up in the night, he and all his ſervants, and all the Egyptians; and there was a great cry in Egypt: for *there was* not a houſe where *there was* not one dead.

31 ¶ And he called for Moſes and Aaron by night, and ſaid, Riſe up, *and* get you forth from amongſt my people, both you and the children of Iſrael: and go ſerve the LORD, as ye have ſaid.

32 Alſo take your flocks, and your herds, as ye have ſaid, and be gone, and bleſs me alſo.

33 And the Egyptians were urgent upon the people, that they might ſend them out of the land in haſte: for they ſaid, We *be* all dead *men*.

34 And the people took their dough before it was leavened, their kneading-troughs being bound up in their cloaths upon their ſhoulders.

35 And the children of Iſrael did according to the word of Moſes: and they borrowed of the Egyptians jewels of ſilver, and jewels of gold, and raiment.

36 And the LORD gave the people favour in the ſight of the Egyptians, ſo that they lent unto them *ſuch things as they required*; and they ſpoiled the Egyptians.

37 ¶ And the children of Iſrael journeyed from Rameſes to Succoth, about ſix hundred thouſand on foot *that were* men, beſides children.

38 And a mixed multitude went up alſo with them; and flocks, and herds, *even* very much cattel.

39 And they baked unleavened cakes of the dough, which they brought forth out of Egypt, for it was not leavened: becauſe they were thruſt out of Egypt, and could not tarry, neither had they prepared for themſelves *any* victual.

40 ¶ Now the ſojourning of the children of Iſrael, who dwelt in Egypt, *was* four hundred and thirty years.

41 And it came to paſs, at the end of the four hundred and thirty years, even the ſelf-ſame day it came to paſs, *that* all the hoſts of the LORD went out from the land of Egypt.

42 It *is* a night to be much obſerved unto the LORD, for bringing them out from the land of Egypt: this *is* that night of the LORD to be obſerved of all the children of Iſrael, in their generations.

43 ¶ And the LORD ſaid unto Moſes and Aaron, This *is* the ordinance of the paſſover: there ſhall no ſtranger eat thereof.

44 But every mans ſervant that is bought for money, when thou haſt circumciſed him, then ſhall he eat thereof.

45 A foreigner, and an hired ſervant ſhall not eat thereof.

46 In one houſe ſhall it be eaten, thou ſhalt not carry forth *ought* of the fleſh abroad out of the houſe: neither ſhall ye break a bone thereof.

47 All the congregation of Iſrael ſhall keep it.

48 And when a ſtranger ſhall ſojourn with thee, and will keep the paſſover to the LORD, let all his males be circumciſed, and then let him come near and keep it; and he ſhall be as one that is born in the land: for no uncircumciſed perſon ſhall eat thereof.

49 One law ſhall be to him that is home-born, and unto the ſtranger that ſojourneth among you.

50 Thus did all the children of Iſrael; as the LORD commanded Moſes and Aaron, ſo did they.

51 And it came to paſs the ſelf-ſame day, *that* the LORD did bring the children of Iſrael out of the land of Egypt, by their armies.

Ver-

Verſes 1, 2. *And the Lord ſpake unto Moſes and Aaron, in the land of Egypt ſaying, This month ſhall be unto you, the beginning of months*, &c.] Before God thought fit to ſtrike the great blow that was to accompliſh the deliverance of his people, he eſtabliſhed a memorial thereof, which was to laſt till the coming of the Meſſiah ſhould conſummate the old oeconomy, and call the faithful to turn all their attention to a more remarkable and important deliverance. This memorial is ſtyled *the paſſover*, that is to ſay, *the paſſage*, being intended to repreſent the *paſſing by* of the deſtroying angel; and the original word is borrowed from the Chaldee.

The name of paſſover is given, in Scripture, not only to the feſtival we are preparing to explain, but likewiſe to the lamb that was to be ſacrificed, and to the bleſſed Jeſus who was typified by this ſacrament. The time when it was to be eaten, was the night of the fourteenth of March. It was in that night that the angel deſtroy'd the firſt-born of the Egyptians, and ſcatter'd terror through the whole land of Egypt. This month is call'd in Hebrew *Abib*, which ſignifies ears of corn. It was ſo call'd, becauſe *the corn was then in the ear*, as Moſes ſays expreſsly. It ſometimes bears the name of *Niſan*, which ſome interpreters derive from a word ſignifying ot *fly*, becauſe the Iſraelites did then take their flight. But the famous Bochart, whom we ſhall follow here, ſhews that it comes from a word ſignifying a *banner*. He thinks that the month of March is called *Niſan*, becauſe it was in that month that the armies took the field; for which reaſon the Pagans did alſo name it *Mars*.

Since this inſtitution, the month of March begins the *eccleſiaſtical* year among the Jews. That which is called the *civil*, began in the month of September, named *Tiſri*. The Iſraelites did at firſt begin their computation with that *Epocha* of time in which they believed the world was created: That of their deliverance from the Egyptian bondage was afterwards appointed for the ſame purpoſe: And laſt of all, that from the Babyloniſh captivity. It has not been proved, that the Jews were diſpenſed from it afterwards. Moſt of the reaſons that induced them to employ a long term were ſtill ſubſiſting, as has been proved by the learned Biſhop Patrick.

The kid, or lamb deſigned for the paſſover, was to be eight days old at leaſt, and not above one year at the moſt. Eight days at leaſt, the Jews ſay, that there might intervene one ſabbath, after the birth of the victim, and that the ſanctity of that feſtival might render it worthy of being preſented to God. And it was not to exceed the age of one year, poſſibly becauſe it retained its ſimplicity till then.

The lamb was to be free from blemiſh; which might be intended to intimate the purity of the Saviour of mankind, who is ſtyled, by way of excellence, *the lamb without ſpot or blemiſh*. 1 Pet. i. 9. and whoſe oblation alone was ſufficient to reconcile heaven with earth.

The paſchal lamb was to be offer'd the fourteenth day, between the two evenings, that is to ſay, in the interval, from twelve to ſix of the clock. The evening hour of ſix, was the beginning of the fifteenth day, and this will be cleared up by a paſſage in Maimonides, whoſe words are theſe. *The immolation of the paſchal lamb is made after noon; for the performance of it before, would be a prophanation. They do not offer it till after the daily ſacrifice, which is performed between the two evenings, after the offering of incenſe. Then they light up the lamps, and next begin to ſacrifice the lamb till the end of the next day.*

The blood of the victim was to be ſprinkled or poured on the altar, and this ceremonial was eſſential. The learned Maimonides calls it the baſis or foundation of the ſacrifice, and St. Paul has the ſame notion of it, Heb. ix. 10. In Egypt the Jews had no altar, but they ſprinkled the ſides and threſholds of their doors; and this circumſtance was peculiar to the paſſover they then celebrated. Afterwards they ſacrificed in the tabernacle, which was as the temple of God, and when the real temple was built, they were forbid to offer the victims of the paſſover, and of the other ſacrifices any where elſe; and 'tis for this reaſon that the modern Jews offer none at all.

A noble paſſage of the Targum of Jonathan upon the ſprinkling the blood of the lamb, as it was performed by the Iſraelites in Egypt, deſerves to be cited. *When the glory of the Lord was revealed in Egypt, in the night of the paſſover, and when he ſlew all the firſt-born of the Egyptians, he rode upon lightening. —— He looked into our houſes; he ſtopped behind our walls; he looked through the windows. He perceived the blood of the paſchal lamb, and that of the circumciſion, upon our doors, and view'd his people from the top of heaven, and ſaw them eating the paſſover roaſted with fire —— and he ſpared us, and would not allow the deſtroying angel to hurt us.*

St. Epiphanius affirms, that ſome footſteps of this ancient cuſtom of ſprinkling were found among the Egyptians; and that in the beginning of ſpring they mark with red, their ſheep, and trees, becauſe the world is to be deſtroyed by fire at that ſeaſon, and that a red colour has ſome (imaginary) vertue to damp the force of that conflagration.

The people were forbidden to eat the fleſh of the paſchal lamb half raw; in contradiction, perhaps, to a Heathen ſuperſtition. In the feaſts of Bacchus the women, and old men, amidſt their Inebriation, devoured the yet throbbing fleſh of the victims offer'd to that falſe God; and their feaſt was called *the feſtival of raw food*. A famous Rabbin gives the ſame reaſon for the law that prohibits the eating blood. *It is*, ſays he, *becauſe anciently the idolatrous kings of the Gentiles, tore aſunder the limbs of living creatures, and ate them, in that condition, after ſprinkling them with blood.* More Nevoch. p. 3. c. 48. p. 496.

2. God forbad them to boil the fleſh of the lamb, and ordered it to be roaſted. This, perhaps, was likewiſe in contradiction to ſome Pagan ſuperſtition. According to Athenæus, the Egyptians always boiled the proviſions they offered up to the *hours*, which they adored as goddeſſes.

3. God commanded them not to leave any fragment of the paſchal lamb, or at leaſt to conſume by fire, what remained. This law was not peculiar to the paſſover, but was to be obſerved in all other ſacrifices, except thoſe that were called voluntary. This law was, perhaps, oppoſed to ſome ſuperſtitious rites of the Heathens, who often preſerved the remainder of the ſacrifices, through a perſuaſion that it would prove fortunate to them.

4. God alſo ordered them not to break the bones of the paſchal lamb; and this likewiſe might be in oppoſition to ſome Heathen ſuperſtition. The Bacchantes, in the feaſt of Bacchus, ſhewed all the tokens of frantic rage. They crowned themſelves with ſerpents; abandoned themſelves to dreadful agitations, to appear inſpired by their God: They ate the raw fleſh of the victims they had offered, and brake all their bones. 'Tis thus we may oppoſe the rites of the paſſover, againſt the ſuperſtitions of the Pagans. The paraphraſt Jonathan ſeems to be of the ſame opinion; when, taking notice of theſe words which God directed to Moſes and Aaron, viz. *Speak ye unto all the congregation of Iſrael, ſaying, in the tenth day of this month, they ſhall take to them every man a lamb*, he offers an explanation of them after the following manner; *Draw back your hands from the idolatry of the Egyptians, when ye offer the paſchal lamb.*

God took care alſo to order exactly what was to be eaten with the fleſh of the paſchal lamb, namely, unleavened bread and bitter herbs. The reaſon of the latter part of the inſtitution is obvious, and the Jews have juſtly obſerved it. *We eat bitter herbs*, ſays one of their doctors, *becauſe the lives of our fathers in Egypt were very bitter, as it is ſaid in the firſt chapter of Exodus, that the Egyptians made their lives bitter unto them by a hard bondage.* This reflection is more ſolid than all that can be collected from the ſcrupulous ſearch they have made after the preciſe nature of the herbs they were allowed to eat.

The lamb was to be eaten with unleavened bread, the reaſon of which is expreſſed in the 39th verſe of this chapter, *viz.* that, in the night of their departure, the Iſraelites had not time to leaven their dough.

Laſtly, God gave directions, even as to the poſture in which the paſchal lamb was to be eaten, viz *with their loins girded, their ſhoes on their feet, and their ſtaff in their hand —— and to eat it in haſte.* All which explains itſelf, and denotes the condition of people juſt ſetting out. But the Jews were in the right not to confine themſelves to the ſame poſture in future times; and we ſee that our bleſſed Saviour and his apoſtles, lay down upon beds; which was the cuſtom of the age when they celebrated the paſſover.

Such was the paſſover, which the children of Iſrael celebrated, the night of the fifteenth of the month Niſan, which was the time of their departure from Egypt; and

ſuch

such were the rites with which it was to be attended. We shall hereafter treat of those which the Jews added to it, when we come to explain the history of that passover which was celebrated by Jesus Christ and his apostles, and shall then take that opportunity to examine, and clear up the several disputes to which the Christian passover, or Easter, has given occasion.

Ver. 29. *And it came to pass that at midnight the Lord smote all the first-born in the land of Egypt, from the first-born of Pharaoh, that sat on his throne, unto the first-born of the captive that was in the dungeon; and all the first-born of cattel.*] Thus did the Almighty inflict this tremendous judgment on the Egyptians; and it was undoubtedly render'd more dreadful by the solemn darkness of midnight; the universality likewise of this punishment must certainly have infused a general consternation among those unhappy parents who were thus deprived of their first-born, by the disobedience of their king, to the God of Israel.

Ver. 30. *And Pharaoh rose up in the night, he and all his servants, and all the Egyptians; and there was a great cry in Egypt: for there was not a house where there was not one dead.*] It is no improbable conjecture of Fortunatus Scacchus, in his *Mirothec. Ebœochrism*, l. I. c. 6. that the solemn feast among the Egyptians, wherein they went about with candles in the night, seeking for Osiris with tears and great lamentations, derived its original from Pharaoh's rising out of his bed at midnight, and all the Egyptians with him; who lighting candles, and finding their children dead, bewailed them with loud cries. And it is not unreasonable to think, that Pharaoh's eldest son, who was now slain, had the name of Osiris, whose sudden death by this stroke, all posterity lamented in one night of the year; which was when the moon was at full, as may be observed but of Apuleius: Which is a confirmation of this supposition; the moon being at the full, when this slaughter was made, and the Israelites deliver'd out of Egypt.

Ver. 33. *And the Egyptians were urgent upon the people, that they might send them out of the land in haste: For they said, We be all dead men.*] In this manner the Israelites were brought out of Egypt; a transaction so wonderful and extraordinary, that the Heathen historians could not avoid taking some notice of it. Justin, the Epitomizer of Trogus Pompeius, affords us intimations of it in his account of the Jewish nation, where he declares, "That some time after the birth of Moses, the Egyptians "had the leprosy amongst them; that upon consulting "their oracle for a cure, they were directed to send away "all the infected persons out of the land, under the con- "duct of Moses. Moses undertook the command of them, "and at his leaving Egypt stole away the Egyptian *Sacra*. "The Egyptians pursued them in order to recover their "*Sacra*, but were compell'd by storms to return home "again. Moses in seven days past the desart of Arabia, "and brought the people to Sinai." This account, indeed, is short, imperfect, and full of mistakes; which might be occasioned by the misrepresentation of the Egyptian writers, or the carelessness and want of examination of other historians. We may however conclude from Justin, that it was universally agreed, that the Jews were sent out of Egypt under the conduct of Moses, that the Egyptians might be delivered from plagues inflicted upon them by the divine hand; and that after they were dismiss'd, the Egyptians pursued them, but were disappointed in their intentions, not by force of arms, but by instructions from providence, in the direction of storms and weather to defeat them.

Justin hints a number of particulars, which are so near the truth, in the several parts of the Jewish history, that we imagine, if due pains had been taken to examine them, he would have given a truer account of this, and all other circumstances which he has related of them, and their affairs.

Ver. 35. *And the children of Israel did according to the word of Moses: And they borrowed of the Egyptians jewels of silver, and jewels of gold, and raiment.*] Justin relates, that the Jews at their departure stole the Egyptian *Sacra*: But Moses records, that *they borrowed of the Egyptians jewels of silver, and jewels of gold, and raiment.* If they borrowed them, we cannot say that they had any design of returning them again; and therefore the injustice may be thought the same as if they stole them. Some modern writers have taken the greatest liberty of ridiculing this particular, and are pleas'd in thinking it affords them a considerable objection against the Sacred Scriptures; For they insinuate, with more than ordinary assurance, that no one can, consistently with plain and common honesty, which all men know too well to be deceiv'd in, suppose God Almighty to direct, or order the Israelites to borrow in this manner. The wit of the best poet is not sufficient to reconcile us to the retreat of a Moses by the assistance of an Egyptian loan, said lord Shaftsbury, amongst other things, which he thought might bear hard against the morality of the sacred history. Some very judicious writers have endeavoured to justify the Israelites borrowing of the Egyptians; but as we have already considered this point in some measure, we shall not offer any of their arguments, because we cannot find, that the sacred text offers the least inclination, that they borrowed, or attempted to borrow any thing of them. The Hebrew word which our translators have render'd *borrow* is *shaal*, which does not signify to *borrow*, but *to ask one to give.* It is the very word us'd, Psalm. ii. 8. [*Sheal-ve Ettenah*] *ask of me*, and *I will give thee the Heathen for thine inheritance, and the uttermost parts of the earth for thy possession:* And the fact was this: God had told Moses, that the Israelites should not go out of Egypt empty, but that every woman should *ask* her neighbour, and the person she lived with, to give her jewels and raiment, and that he would dispose the Egyptians to make that donation. And thus, when they were leaving Egypt, the children of Israel ask'd the Egyptians for *jewels of silver, and jewels of gold, and raiment*; *and the Lord gave the people favour in the sight of the Egyptians*, so that they gave them what they ask'd for, so freely as to impoverish themselves by making presents to them. Josephus represents this fact agreeably to the true sense of the sacred text: He says that the Egyptians made the Hebrews considerable presents; and that some did so, in order to induce them to go the sooner away from them; others out of respect to, and upon account of the acquaintance they had had with them.

Ver. 37. *And the children of Israel journeyed from Rameses to Succoth, about six hundred thousand on foot that were men, besides children.*] St. Austin thinks that this prodigious increase of the Israelites was altogether miraculous, in which many of the Jews agree with him. Aben Ezra tells us, that the women brought forth three or four at every birth; and affirms that a woman may be the mother of seven children at one birth. This notion seems to have been derived from Aristotle, or else from Trogus, who says, that in Egypt the women were sometimes delivered of seven children at once: But without having recourse to such prodigious and incredible births, we need only suppose, that the Israelites were very fruitful, and intermarried with each other early in their youth, in consequence of which we see no impossibility for seventy males, in the compass of 215 years, to have multiplied in their offspring, to this degree, even by the birth of one child every year; for, according to Simler's computation, seventy persons, if they beget a child every year, will, in the space of thirty years, have above 2000 children; of which, admit that one third part only, enter'd into the nuptial state, in thirty years more, they will amount to nine thousand; the third part of which will, in thirty years more, be multiplied to 45,000: According to which moderate calculation, in 210 years, the whole amount will be at least 2,760,000. If therefore there was any thing miraculous or extraordinary in all this, it was that they should be able to multiply at that rate, notwithstanding their hard labours and cruel bondage.

The plains of Rameses were the general *rendezvouz* of this vast multitude. Moses places them in the land of Goshen. They were situate at that end of Egpyt that lies nearest to Canaan, whether God intended them. This proximity was one of the reasons that determined Joseph to chuse it for the land of Jacob's residence, lest the length and fatigue of a greater journey should prove fatal to the old man. Accordingly Rameses is called a province or *land* in Genesis chap. lxvii. ver. 11. 'Tis true, that in this book of Exodus the same name is given to one of the cities or fortresses which were built by the children of Israel, chap. i. ver. 11. But there is nothing incompatible in that. They might build a town in a country, which should bear the name of the country itself. Of all that the interpreters have been able to collect from geographical observations in prophane authors to give a greater light to this article, we find nothing that we can venture to

adopt, without violating the reſolution we have form'd, to offer nothing as prov'd, which does not appear capable of being rendered ſufficiently evident.

Ver. 40. *Now the ſojourning of the children of Iſrael, who dwelt in Egypt, was four hundred and twenty years.*] The computation of theſe years has been already ſettled in our annotation on the 30th verſe of the 15th chapter of Geneſis.

Ver. 42. *It is a night to be much obſerv'd unto the Lord, for bringing them out of the land of Egypt: This is that night of the Lord to be obſerved of all the childten of Iſrael, in their generations.*] If any period of time was ever rendered memorable by the Deity's interpoſition in favour of thoſe who adore him, it was this moſt remarkable night, when his avenging arm, made every houſe in Egypt a ſcene of conſternation and ſorrow, as a juſt retribution to thoſe tyrannical people, for all the afflictions they had heaped upon the Iſraelites, by the long ſervitude in which they had detained them.

The remaining part of this chapter, contains particular directions with reſpect to thoſe who ſhould be priviledged, in after times, to partake of the paſſover, and as they are ſufficiently intelligible in themſelves, we think it unneceſſary to offer any remarks upon them.

CHAP. XIII.

1 *The firſt-born are ſanctified to God.* 3 *The memorial of the paſſover is commanded.* 11 *The firſtlings of beaſts are ſet apart.* 17 *The Iſraelites go out of Egypt, and carry Joſeph's bones with them.* 20 *They come to Etham.* 21 *God guideth them by a pillar of a cloud, and a pillar of fire.*

AND the LORD ſpake unto Moſes ſaying,

2 Sanctify unto me all the firſt-born, whatſoever openeth the womb among the children of Iſrael, *both* of man and of beaſt: it *is* mine.

3 And Moſes ſaid unto the people, Remember this day, in which ye came out from Egypt, out of the houſe of bondage; for by ſtrength of hand the LORD brought you out from this *place:* there ſhall no leavened bread be eaten.

4 This day came ye out, in the month Abib.

5 ¶ And it ſhall be when the LORD ſhall bring thee into the land of the Canaanites, and the Hittites, and the Amorites, and the Hivites, and the Jebuſites, which he ſware unto thy fathers to give thee, a land flowing with milk and honey; that thou ſhalt keep this ſervice in this month.

6 Seven days ſhalt thou eat unleavened bread, and in the ſeventh day *ſhall be* a feaſt to the LORD.

7 Unleavened bread ſhall be eaten ſeven days: and there ſhall no leavened bread be ſeen with thee, neither ſhall there be leaven ſeen with thee in all thy quarters.

8 ¶ And thou ſhalt ſhew thy ſon in that day, ſaying, *This is done* becauſe of that *which* the LORD did unto me, when I came forth out of Egypt.

9 And it ſhall be for a ſign unto thee upon thine hand, and for a memorial between thine eyes; that the LORDs law may be in thy mouth: for with a ſtrong hand hath the LORD brought thee out of Egypt.

10 Thou ſhalt therefore keep this ordinance in his ſeaſon from year to year.

11 ¶ And it ſhall be when the LORD ſhall bring thee into the land of the Cananites, as he ſware unto thee and to thy fathers, and ſhall give it thee.

12 That thou ſhalt ſet apart unto the LORD all that openeth the matrix: and every firſtling that cometh of a beaſt, which thou haſt, the males *ſhall be* the LORDs.

13 And every firſtling of an aſs thou ſhalt redeem with a lamb; and if thou wilt not redeem it, then thou ſhalt break his neck: and all the firſt-born of man amongſt thy children ſhalt thou redeem.

14 ¶ And it ſhall be when thy ſon asketh thee in time to come, ſaying, What *is* this? that thou ſhalt ſay unto him, By ſtrength of hand the LORD brought us out from Egypt, from the houſe of bondage.

15 And it came to paſs when Pharaoh would hardly let us go, that the LORD ſlew all the firſt-born in the land of Egypt, both the firſt-born of man, and the firſt-born of beaſt: therefore I ſacrifice to the LORD all that openeth the matrix, being males; but all the firſt-born of my children I redeem.

16 And it ſhall be for a token upon thine hand, and for frontlets between thine eyes: for by ſtrength of hand the LORD brought us forth out of Egypt.

17 ¶ And it came to paſs, when Pharaoh had let the people go, that God led them not *through* the way of the land of the Philiſtines, although that *was* near: for God ſaid, leſt peradventure the people repent when they ſee war, and they return to Egypt.

18 But God led the people about, *through* the way of the wilderneſs of the Red ſea: and the children of Iſrael went up harneſſed out of the land of Egypt.

19 And Moſes took the bones of Joſeph with him: for he had ſtraitly ſworn the children of Iſrael, ſaying, God will ſurely viſit you; and ye ſhall carry up my bones away hence with you.

20 ¶ And they took their journey from Succoth, and encamped in Etham, in the edge of the wilderneſs.

21 And the LORD went before them by day in a pillar of a cloud, to lead them the way

way; and by night in a pillar of fire, to give them light: to go by day and night.

22 He took not away the pillar of the cloud by day, nor the pillar of fire by night, *from* before the people.

Verſes 1, 2. *And the Lord ſpake unto Moſes ſaying, ſanctify unto me all the firſt-born,* &c.] Whilſt the Iſraelites continued at Succoth, Moſes was commanded by God to conſecrate the firſt-born of men and beaſts to him, to whom they all moſt juſtly belonged. The firſt-born of men, were to be redeemed at the price of five ſhekels of the ſanctuary, whoſe value was double to that of the common ſhekel, and the whole ſum amounted to about twelve ſhillings and ſix-pence, which was afterwards to be given to the prieſts. This redemption of the firſt-born, was founded not only upon the right which God had over all his creatures, but, more particularly, upon the account of his having ſpared the firſt-born of the Iſraelites, when he deſtroyed thoſe of the Egyptians. This law concerning the firſt-born, did not extend to women; for if the firſt fruits of a marriage proved a female, no redemption was to be paid for her. Secondly, as to animals, it related only to the clean; thoſe that were not ſo, being either to be redeemed by ſuch as were clean, as an aſs by a lamb, or elſe they were to be killed. The Iſraelites were likewiſe ordered to communicate the reaſon of this law of redemption to all their offſpring, that their poſterity might be always qualified to account for its inſtitution, and that the wonders wrought in favour of their anceſtors, might never be obliterated.

Ver. 17. *And it came to paſs, when Pharaoh had let the people go, that God led them not through the way of the land of the Philiſtines, altho' that was near,* &c.] From the arrival of the Iſraelites at Succoth, to their paſſage over the Red-ſea into Midian, it does not appear that Moſes led them one ſtep by his own conduct or contrivance. From Succoth they removed to Etham, a town near the border of the wilderneſs of Arabia; from thence they moved back into the mountainous parts of Egypt, on the weſt ſide of the Red-ſea, and encamped near to Pihahiroth, between Migdol and the ſea. It is probable, indeed, that reaſon might ſuggeſt to Moſes the impropriety of conducting his people directly through Philiſtia to Canaan, ſince, his hoſt, tho' very numerous, was yet compoſed of a mixed multitude altogether undiſciplined for war, whereas the Philiſtines were a ſtrong and martial people, and could not well be thought inclinable to ſuffer ſix hundred thouſand men to enter their dominions: Prudence therefore might intimate to him, that it would be more adviſeable to lead them about by the wilderneſs of Arabia, and to retire with them into Midian, where he was certain of a favourable reception from Jethro, and where he might form them for what undertaking it might pleaſe God to deſign them. All this may be conſiſtent with the Hebrew expreſſion of God's leading them, ſince he is frequently ſaid to do things, by permitting them to be accompliſhed by the inſtrumentality of others: But tho' all this may reaſonably be ſuppoſed, yet the progreſs of the Iſraelites from Succoth to the Red-ſea, was evidently conducted by the immediate direction of the Deity. For, 1. If Moſes had intended to lead the people into Jethro's country, he had a much nearer way from Etham, through the wilderneſs of Sinai, than to conduct them into the mountainous and rocky country, on the Egyptian borders of the Red-ſea, out of which he could not expect to find any paſſage into Midian, without coming back to Etham again. 2. This, as far as we are able to judge, would have been a much ſafer, as well as a much nearer way, and we cannot poſſibly determine, why Moſes ſhould lead them ſo much out of the way, and into ſuch a diſadvantageous country, had it not been with a view to the miraculous deliverance, which God intended to accompliſh for them at the Red-ſea. But, 3. It is evident, that, from Succoth to the Red-ſea, the Iſraelites travelled under the immediate guidance of heaven, for the pillar of the cloud, and of fire, which moved before them, directed them where to go, and Moſes had no room left him to chuſe the way, but was only to obſerve the guidance of this glorious and miraculous ſignal, and to follow, as that led him, from Succoth to Etham, to Pihahiroth between Migdol and Baal-zephon, and to the ſea.

Ver. 19. *And Moſes took the bones of Joſeph with him,* &c.] The Jews declare, that the Iſraelites placed theſe precious remains of that great patriarch in a ſumptuous car, or open hearſe, which they cauſed to march under the guard and conduct of the tribes of Ephraim and Manaſſeh, the two children of Joſeph. They likewiſe affirm, that every tribe brought away the bones of the heads of their families; but tho' Joſephus afford us no intimation of any ſuch act of filial piety, yet St. Stephen ſeems to allude to ſome ſuch tradition among them, when he ſaid, that Jacob and the fathers went down into Egypt, and were carried over into Sychem, and laid in the ſepulchre which Abraham bought of the ſons of Emmor, Acts vii. 15, 16.

The Jewiſh comment entitled, Elle Haddevarim Rabba, relates, that whilſt the Iſraelites were ſpoiling the Egyptians, Moſes had employed three or four days in ſearching for the body of Joſeph, and that when he at laſt began to deſpair of finding it, an aged woman, whom he met by the Nile, informed him that it lay at the bottom of the river, near the place where they ſtood, but that the weighty coffin was ſunk ſo deep by that time, that it would be abſolutely impoſſible for him to draw it up. Whereupon Moſes having addreſſed himſelf to God in a ſhort prayer, and then called aloud to the patriarch Joſeph, reminding him of his prophecy, and the oath he had exacted from the Iſraelites, with relation to his bones, the coffin immediately ſwam to the ſhore.

CHAP. XIV.

1 *God inſtructeth the Iſraelites in their journey.* 5 *Pharaoh purſueth after them.* 10 *The Iſraelites murmur.* 13 *Moſes comforteth them.* 15 *God inſtructeth Moſes.* 19 *The cloud removeth behind the camp.* 21 *The Iſraelites paſs through the Red ſea.* 23 *Which droweth the Egyptians.*

AND the LORD ſpake unto Moſes ſaying,

2 Speak unto the children of Iſrael, that they turn and encamp before Pi-hahiroth, between Migdol and the ſea, over-againſt Baal-zephon: before it ſhall ye encamp by the ſea.

3 For Pharaoh will ſay of the children of Iſrael, They *are* intangled in the land, the wilderneſs hath ſhut them in.

4 And I will harden Pharaohs heart, that he ſhall follow after them, and I will be honoured upon Pharaoh, and upon all his hoſt; that the Egyptians may know that I *am* the LORD. And they did ſo.

5 ¶ And it was told the king of Egypt, that the people fled: and the heart of Pharaoh and of his ſervants was turned againſt the people, and they ſaid, Why have we done this, that we have let Iſrael go from ſerving us?

6 And he made ready his chariot, and took his people with him.

7 And he took ſix hundred choſen chariots, and all the chariots of Egypt, and captains over every one of them.

8 And the LORD hardened the heart of Pharaoh king of Egypt, and he purſued after the children of Iſrael: and the children of Iſrael went out with an high hand.

9 But

9 But the Egyptians purſued after them (all the horſes *and* chariots of Pharaoh, and his horſemen, and his army) and overtook them encamping by the ſea, beſide Pi-hahiroth before Baal-zephon.

10 ¶ And when Pharaoh drew nigh, the children of Iſrael lift up their eyes, and behold, the Egyptians marched after them, and they were ſore afraid: and the children of Iſrael cried out unto the LORD.

11 And they ſaid unto Moſes, becauſe *there were* no graves in Egypt, haſt thou taken us away to die in the wilderneſs? Wherefore haſt thou dealt thus with us, to carry us forth out of Egypt?

12 *Is* not this the word that we did tell thee in Egypt, ſaying, Let us alone, that we may ſerve the Egyptians? For *it had been* better for us to ſerve the Egyptians, than that we ſhould die in the wilderneſs.

13 ¶ And Moſes ſaid unto the people, Fear ye not, ſtand ſtill, and ſee the ſalvation of the LORD which he will ſhew to you to day: for the Egyptians whom ye have ſeen to day, ye ſhall ſee them again no more for ever.

14 The LORD ſhall fight for you, and ye ſhall hold your peace.

15 ¶ And the LORD ſaid unto Moſes, Wherefore crieſt thou unto me? Speak unto the children of Iſrael, that they go forward.

16 But lift thou up thy rod, and ſtretch out thine hand over the ſea, and divide it: and the children of Iſrael ſhall go on dry ground through the mids of the ſea.

17 And I, behold, I will harden the hearts of the Egyptians, and they ſhall follow them: and I will get me honour upon Pharaoh, and upon all his hoſt, upon his chariots, and upon his horſemen.

18 And the Egyptians ſhall know that I *am* the LORD, when I have gotten me honour upon Pharaoh, upon his chariots, and upon his horſemen.

19 ¶ And the Angel of God, which went before the camp of Iſrael, removed and went behind them; and the pillar of the cloud went from before their face, and ſtood behind them.

20 And it came between the camp of the Egyptians and the camp of Iſrael, and it was a cloud and darkneſs *to them*, but it gave light by night *to theſe*: ſo that the one came not near the other all the night.

21 And Moſes ſtretched out his hand over the ſea, and the LORD cauſed the ſea to go *back* by a ſtrong eaſt-wind all that night, and made the ſea dry land, and the waters were divided.

22 And the children of Iſrael went into the midſt of the ſea upon the dry ground: and the waters *were* a wall unto them on their right hand, and on their left.

23 ¶ And the Egyptians purſued, and went in after them, to the midſt of the ſea, *even* all Pharaohs horſes, his chariots, and his horſemen.

24 And it came to paſs, that in the morning-watch the LORD looked unto the hoſt of the Egyptians, through the pillar of fire, and of the cloud, and troubled the hoſt of the Egyptians.

25 And took off their chariot-wheels, that they drave them heavily: ſo that the Egyptians ſaid, Let us flee from the face of Iſrael; for the LORD fighteth for them againſt the Egyptians.

26 ¶ And the LORD ſaid unto Moſes, Stretch out thine hand over the ſea, that the waters may come again upon the Egyptians, upon their chariots, and upon their horſemen.

27 And Moſes ſtretched forth his hand over the ſea, and the ſea returned to his ſtrength when the morning appeared, and the Egyptians fled againſt it: and the LORD overthrew the Egyptians in the midſt of the ſea.

28 And the waters returned and covered the chariots and the horſemen, *and* all the hoſt of Pharaoh, that came into the ſea after them: there remained not ſo much as one of them.

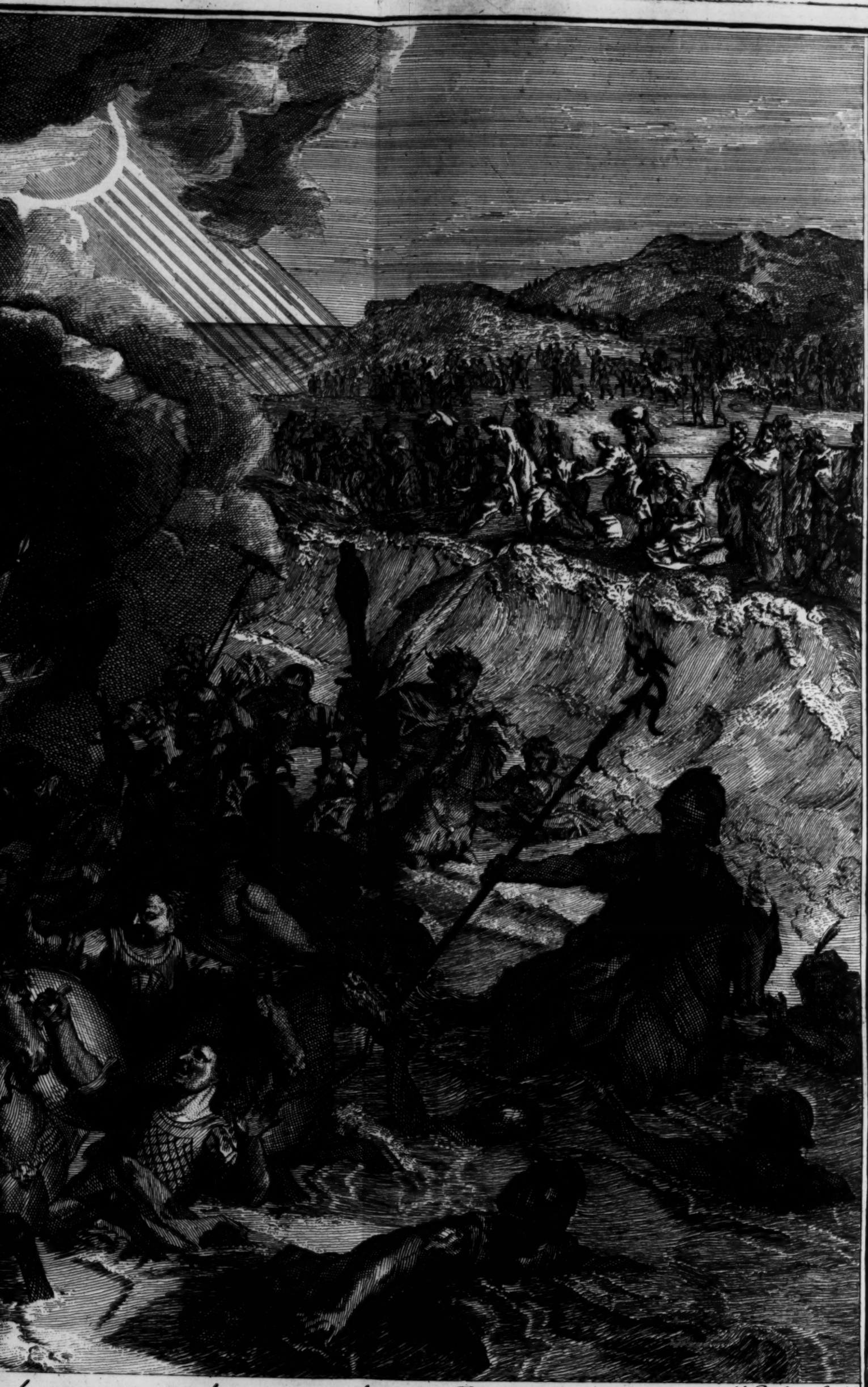
29 But the children of Iſrael walked upon dry land in the midſt of the ſea: and the waters *were* a wall unto them on their right hand, and on their left.

30 Thus the LORD ſaved Iſrael that day out of the hands of the Egyptians: and Iſrael ſaw the Egyptians dead upon the ſea-ſhore.

31 And Iſrael ſaw that great work which the LORD did upon the Egyptians: and the people feared the LORD, and believed the LORD, and his ſervant Moſes.

Ver. 2. *Speak unto the children of Iſrael that they turn and encamp before Pi-hahiroth, between Migdol and the ſea, over-againſt Baal-zephon: Before it ſhall ye encamp by the ſea.*] The word Pi-hahiroth, which, in our Engliſh and ſome other tranſlations, is repreſented as a proper name, is rendered by the Septuagint as two appellative words, but in the book of Numbers, chap. xxxiii. ver. 7, 8. Pi is rendered an appellative (tho' differently, *viz.* ver. 7. by στόμα, *mouth*, and ver. 8. together with the adjoining prepoſition ἀπέναντι *over-againſt*) and Hahiroth is in both verſes rendered as a proper name, *Eiroth*; the article *ha* being omitted. Hence ſome are of opinion, that by

Pharaoh and his Host drow



rowned in the Red Sea.

J. Basire Sculp.

by the Hebrew word Pi-hahiroth, is to be underſtood a *mouth*, or narrow paſſage between two mountains, called Chiroth, or Eiroth, and lying not far from the bottom of the weſtern coaſt of the Red-ſea, before which mouth or narrow paſſage, the children of Iſrael encamped.

Migdol was a city on the weſtern-ſhore, and towards the end of the Red-ſea, and it was one of the cities or towns, wherein the Jews dwelt, who took Jeremiah the prophet along with them into Egypt, as that prophet informs us, Jerem. xliv. 1. The Septuagint tranſlation renders this name *Magdelus*, and ſince we meet with a city of the ſame name in the ancient hiſtorian Herodotus, we may venture to conclude that they were one and the ſame place.

Baal-zephon is thought, by many learned men, to have been the name of an idol, whoſe province it was to protect the borders of the country, and prevent ſlaves from eſcaping out of it. The word Baal ſignifies Lord, in the Hebrew tongue, and hence is the name generally applied to the eaſtern idols. The other word Zephon, is thought to be a derivation from the root Zaphah, which ſignifies to *watch*, *ſpy*, and the like. Hence it is conjectured, that this idol had its temple on the top of the adjacent mountains; and that it is peculiarly taken notice of by the ſacred hiſtorian, to ſhew how unable it was to hinder the Iſraelites from departing out of Egypt, notwithſtanding all the notions the Egyptians entertained of its extraordinary power.

Ver. 5. *And it was told the king of Egypt, that the people fled: And the heart of Pharaoh and of his ſervants was turned againſt the people*, &c.] Pharaoh ſoon repented of the permiſſion he granted the Iſraelites to depart from Egypt; eſpecially upon its being remonſtrated to him that *the people fled*; and conſequently were not gone a few days journey, meerly to ſerve the Lord, but with an intention to return no more into his dominions. The loſs of ſo many ſlaves was a ſenſible diminution of his grandeur and wealth, and the manner in which their departure had been extorted from him, was conſider'd by him as inglorious to himſelf and his kingdom. He therefore immediately ſummon'd his forces together and purſued the Iſraelites with a numerous army.

Ver. 11. *And they ſaid unto Moſes, becauſe there were no graves in Egypt, haſt thou taken us away to die in the wilderneſs?*] Never was there a ſituation more diſmal than that of theſe fugitives. On the weſt they were hemm'd in by a chain of mountains: The ſea ſhut up the eaſt and north ſide, and Pharaoh's army the ſouth. What could they do in this condition? Should they croſs the mountains? They were inacceſſible. Should they go by ſea? They had neither pilots nor ſhips. Should they force their way through the army of Pharaoh? They wanted all warlike inſtruments, and courage. There ſtill remained only one choice; which was to turn their eyes and hearts towards that cloud, where their captain ſat, and to put themſelves under the wings of that good providence, which had ſo miraculouſly protected them, and to call to their aſſiſtance that arm, that invincible arm, which had already ſtretch'd itſelf out after ſo dreadfull a manner; which had already wrought ſuch glorious and ſuch terrible wonders on their behalf. But inſtead of thus imploring the help of God, they murmur'd againſt him, in murmuring againſt thoſe miniſters, who, by his orders, and by his miracles, had brought them to this place. They renew'd thoſe ſophiſms of infidelity, of which they had been guilty when Pharaoh redoubled their tasks: Sophiſms that had been confuted after ſo miraculous a manner, and by ſuch manifeſt wonders. They furiouſly ask'd Aaron and Moſes, whether there were not *graves* enough in Egypt, without ſeeking for them in the wilderneſs, and without being oblig'd to expoſe themſelves to a more tragical kind of death? Moſes had born, with patience and conſtancy, the ſight of the mountains, of the devouring ocean, and of Pharaoh's army; becauſe he relied upon the help of God: But he could not bear that of a rebellious people, who, by their complaints and murmurings, were about to arm heaven alſo againſt him; Heaven, infinitely more formidable than the armies of thoſe Egyptians, than the horror of thoſe mountains, than the waves of that ſea; He pour'd out his ſorrows into the boſom of God. He himſelf has expreſs'd this circumſtance in a manner full of grandeur and majeſty. The book of Exodus does not mention his prayer: We only find there that God ſaid to Moſes, *Wherefore crieſt thou unto me? Speak unto the children of Iſrael, that they go forwards.* He had, doubtleſs, offered up an internal prayer to God, *a cry without a voice*, as one of the ancients expreſſes it, or, according to the Apoſtle, ſome of thoſe *groanings which cannot be utter'd*, which the Holy Ghoſt cauſes to proceed from the center of thoſe hearts which he himſelf animates, and which God always hears: God commanded this law-giver to prepare himſelf to ſtrike the ſea with that rod, which had already wrought ſo many wonders in Egypt; and promiſed he would open a way for him a-croſs the waters.

Ver. 19. *And the angel of God, which went before the camp of Iſrael, removed, and went behind them; and the pillar of the cloud went from before their face, and ſtood behind them.*] A wonderful phænomenon, all dark on one ſide, and all ſhining on the other, in the ſhape of a pillar, was a guide to the Iſraelites. It was deſtined to different purpoſes: It ſerved to lead them along the way in the day-time, and to ſcreen them from the ſcorching ſun: It lighted them during the night, that nothing might retard their march: It cover'd them from the eyes of their enemies; and ſo became, as Moſes ſpeaks, "a cloud and darkneſs to the Egyptians, "but it gave light by night to the Iſraelites." Or, as the Jews ſay, "half light and half darkneſs; the light illumi-"nated the people of God; and the darkneſs blinded "their enemies." It was likewiſe as the throne of God, from whence he gave his oracles. 'Tis for that reaſon that Moſes ſays, that "the angel of God went from before the "camp of the Iſraelites, and that the pillar of the cloud "went from before their face;" becauſe the angel himſelf accompanied, and put the cloud in motion. Some Jews affirm, that this angel was Michael the great prince, who had raiſed a wall of fire between the camp of the Egyptians, and that of the Iſraelites. Others maintain, that this was the Shechinah, the preſence of God, which they ſtile, Prince of the world, becauſe it has the government thereof. God is repreſented to us, by Moſes, as ſpeaking from the midſt of this phænomenon, which was the ſign of his preſence. 'Tis from thence, if we believe ſome critics, that proceeded the religious worſhip, of which Clemens Alexandrinus relates ſeveral inſtances, and which was paid to columns or pillars, before that idolatry, which had ſtatues for its object, was eſtabliſhed in the world. Perhaps it is to the ſame ſource that we may refer thoſe notions of the poets, who often repreſent their gods as carried upon the clouds.

Ver. 21. *And Moſes ſtretched out his hand over the ſea, and the Lord cauſed the ſea to go back by a ſtrong eaſt wind all that night, and made the ſea dry land, and the waters were divided.*] Tho' it were needleſs, as well as endleſs, to trouble our readers with an enquiry into all the particulars, with which the generality of commentators have amuſed themſelves, with reſpect to this wonderful paſſage; it will however be proper, to make a ſhort enquiry into the main and moſt material point, namely, whether it was really miraculous or not; that is, whether the ſea was really divided by a ſupernatural power, or whether Moſes and his hoſt did only coaſt ſome part of it, or croſs but a ſmall branch of it, at low water, having calculated the proper time for this paſſage ſo exactly, that Pharaoh periſhed in his attempt to perform the like. This is ſo far from being a new queſtion, that Artaphanes, an ancient writer, aſſures us, that both theſe opinions were held by the Egyptian prieſts; that is, the former by thoſe of Heliopolis, and the latter by thoſe of Memphis. The laſt of theſe has alſo been followed by many eminent men, both Jews and Chriſtians, who, without denying the main part of this tranſaction to have been miraculous, have fallen into the notion of the Iſraelites not paſſing through the ſea, but only coaſting it along, and making as it were a ſemicircle round the ſea-ſhore at low ebb; or croſſing it only at one narrow point, whilſt the tyde was very low. We ſhall content our ſelves with obſerving, that ſuch an opinion cannot be maintained, without a manifeſt deviation, 1. from the expreſs words of Moſes, and ſeveral other places in the ſacred books, where this tranſaction is mentioned: 2. from reaſon and experience, founded upon the knowledge we have of the ebbing and flowing of the Red-ſea, and the impoſſibility of ſuch a numerous hoſt's performing ſuch a coaſting, or croſſing in ſo little a time as that admits of: 3. from the known character of Moſes as

a true hiſtorian, and from ſome concurring teſtimonies of antiquity to his account: and, laſtly, from the great majority of authors, of all religions and ages, who have conſtantly maintained, and ſome of them proved, the contrary opinion. As to the firſt, nothing is plainer, than that the whole tenor of the Moſaic account is directly oppoſite to ſuch a notion. We need mention but ſome few paſſages of it; ſuch as, "That upon his ſtretching out "his rod, by God's command, over the waters, a mighty "wind aroſe and divided them; that they ſtood up on "heaps, and were as a wall on the right and left; that "the bottom of the ſea was dried up, and that the Iſrael-"ites marched through it as on dry land," and the like. "That God divided the Red-ſea into parts, or diviſions, "and made Iſrael paſs through the midſt of it; that he "led them by the right-hand of Moſes, dividing the wa-"ters before them, to make himſelf an everlaſting name; "and that he led them through the deep as an horſe in "the wilderneſs; that he did walk, or rather, cauſed If-"rael to walk, through the ſea;" and many more of the like nature, to ſay nothing of the Apocryphal books, which abound with the ſame expreſſions. If it be objected, that the laſt quoted paſſages out of the Pſalms and Prophets are poetical, and conſequently not to be taken in their literal ſenſe, all that can be inferr'd from thence is, that they conveyed to us loftier ideas of this wonderful event, than Moſes, whoſe ſtyle is far from being ſwoln, has done in his account of it; but it would be unreaſonable to ſay, that they were only deſigned to expreſs a tranſaction ſo purely natural and eaſy, as many have ſuppoſed it to have been. Upon the whole, the ſcriptures repreſenting this action, with all its circumſtances, as altogether miraculous, we muſt either reject their authority, or elſe allow, that this paſſage was more than a mere coaſting along ſome part of the ſea, or croſſing it at ſome narrow creek, when the waters were retired.

Whether Joſephus deſign'd to leſſen the miracle, or make it appear more credible, when he tells us, that the Pamphilian-ſea open'd a paſſage to Alexander *in his expedition againſt the* Perſians, is not very material; for though we ſhould grant that to be the right meaning of his words, and that he might have met with that account in ſome book then extant; or even that Q. Curtius intimates ſomething like it, when he ſays that that conqueror *had opened a new way by the ſea*; yet Strabo will ſoon ſet us right; for he tells us, that there is a hill by the Pamphilian-ſea, call'd Clyman, by which there is a paſſage along the ſea-ſhore; the waters of it ſo abating, when the ſea is calm and ſtill, that the ground is left naked, which at the flowing of the waters is cover'd again; and that Alexander coming that way, ſet forward before the waters return'd; but that it happening then to be winter, the waters recoiling before he had paſt it, he was forc'd all that day to wade through the water up to his middle. 'Tis plain then, that there is no parity between the paſſage of the Iſraelites, and the coaſting of Alexander, whatever the Jewiſh hiſtorians deſign might be in mentioning them together.

We come now, ſecondly, to ſhew that the notion of Moſes leading them along the ſea-ſhore, or through a narrow point, is contrary to reaſon; and here we readily grant, that the Red-ſea ebbs and flows like other ſeas that have a communication with the ocean; that is, that the waters of it riſe towards the ſhore, during ſix hours, and after having continued about one quarter of an hour at high-water, they ebb down again during another ſix hours. Thoſe who have examin'd it with the utmoſt exactneſs, likewiſe aſſure us, that the greateſt diſtance that it falls from the place of high-water, is about three hundred yards; and that during the time of low-water one may ſafely travel it, as ſome have actually done. We purpoſely omit ſeveral other minute circumſtances urg'd on both ſides of this queſtion, to avoid prolixity: But from what is here premis'd and allow'd on all hands, it is evident that theſe three hundred paces, which the ſea leaves uncover'd, during the time of low water, can continue ſo, but for the ſpace of half an hour at moſt; for during the firſt ſix hours the ſea gradually retires, and in leſs than half an hour it begins again to flow towards the ſhore. The moſt therefore that can be allow'd, both with reſpect to time and the ſpace of paſſable ground, in a moderate computation, is about two hundred paces, during ſix hours, or one hundred and fifty paces during eight hours. Now it is plain, that a multitude conſiſting at of upwards of two millions and half of men, women, children, and ſlaves, encumbered beſides with numerous flocks of cattle, great quantities of houſhold ſtuff, and the ſpoils of the Egyptians, could never perform ſuch a march in ſo ſhort, we may even ſay, within twice that period of time, tho' we ſhould allow them alſo double the breadth of ground for their march. This argument will hold equally good againſt thoſe who ſuppoſe they only coaſted along ſome part of the ſea, and thoſe who maintain that they croſs'd that ſmall arm or point of it, which is towards the farther end, and near the port of Suez, ſeeing that ſix or eight hours could not have ſufficed for the paſſage of ſo immenſe a multitude, much leſs for Pharaoh to have enter'd it with his whole hoſt.

It will not be amiſs here to obſerve, not only how improbable it is that none of the Egyptians, ſhould know any thing of the ebbing and flowing of the ſea; but how abſurd it is to ſuppoſe, that they ſhould all obſtinately perſiſt in purſuing the Iſraelites through it, when they ſaw it gradually returning upon them, till they were all ſwallowed up by it. Beſides, who can ſuppoſe that the Iſraelites venturing into the ſea was a premeditated thing? Or even that Moſes could entertain the leaſt ſuſpicion that the Egyptians would be ſo ſoon at their heels, they who had been ſo lately and ſo ſeverely plagued for detaining them, and were ſo urgent for their departure? Sure it is, that if he had any ſuch thought, he acted moſt impoliticly, in bringing them into a place, where they were hemm'd in by the ſea on one hand, and the mountains on the other; becauſe had Pharaoh, upon his arrival at Pi-hahiroth, immediately fallen upon them, as it was natural to expect, they muſt have been obliged to plunge into the ſea, long before the tide had opened a paſſage to them, if not at the very time of high water, in which caſe they muſt all have inevitably periſhed.

And this brings us to our third obſervation, that ſuch a notion is repugnant to the known character of Moſes, even as a meer hiſtorian; and that it calls in queſtion, not only his avow'd modeſty and veracity, but even his ſenſe, learning and experience. For on the one hand, who can imagine that the maintainers of it can give any credit to his relation, when he tells them, that God alone, who knew what paſt in Egypt, did unexpectedly make them take this new route? When he deſcribes his own ſurpriſe and the people's conſternation at the ſight of the Egyptian army? When he aſſures them, that God interpoſed with his miraculous power for their preſervation; and, in a word, that he divided the ſea to open a free paſſage for them, and to overwhelm their enemies? What notion muſt they entertain of his ſincerity, when he cauſes all Iſrael to reſound the praiſes of God, as the author of a deliverance which was entirely owing to his own policy. On the other hand, what muſt they think of the conduct and experience of a man who could be guilty of ſuch an overſight, as leading them into the very mouth of the extremeſt danger, and ſo weak as to betray it, tho' cloked with the preſence of a miraculous power and direction? We ſhall only add, that he muſt have been the moſt imprudent man alive, had he imagined it poſſible to make ſuch a vaſt, and not over credulous multitude believe, that their paſſage was as miraculous as he repreſented it to them, when they could not but be well aſſured to the contrary; much leſs could he preſume, to inſtitute a ſolemn feſtival of ſeven days; and enjoin it to be obſerved by them and their poſterity to all future ages, in commemoration of their pretended miraculous paſſage through the Red-ſea, when the experience of a much ſhorter time, than they continued along that coaſt, could eaſily have convinced them that there was no reality in what he had related; and the whole affair was no more than what was natural, and happened every day. Theſe abſurd conſequences, which naturally flow from that opinion, are ſo evident, and the ſyſtem itſelf has been ſo fully confuted long ago by the learned Diodorus Tarſenſis, Chryſoſtom's maſter, that it hath met with few advocates. And even among theſe, the greateſt part, eſpecially Grotius and Le Clerc, acknowledge the interpoſition of a Divine Power, in raiſing and continuing that mighty wind, and cauſing, thereby, the waters to retire much farther than uſual, and to recoil with greater force upon the Egyptians.

We

We obſerv'd farther on this head, that this opinion was contrary to ſeveral concurring teſtimonies of antiquity. We have already mention'd that of the Heliopolites, who acknowledged the miraculouſneſs of this tranſaction, and whoſe authority ought to be of greater weight than that of the Memphites, becauſe ſuch a confeſſion of the Divine Power can be aſcrib'd to nothing but the force of truth, and notoriety of fact, whatever motives their brethren of Memphis might have to diſown it. We ſhall content our ſelves with juſt mentioning one more. Diodorus Siculus tells us, that the Ichthyophagi, who inhabited along the coaſts of the Red-ſea, towards the farther end of it, had a conſtant tradition, that the ſea had formerly been divided by a ſtrong wind; and that the waves being parted into two heaps, the bottom, which was left naked, had appeared full of verdure; which can hardly be applicable to any tranſaction but this before us.

We ſhall only add, that among thoſe who acknowledge a Divine Power to have interpoſed in this ſignal tranſaction, ſome have endeavoured to reduce the miracle into a very narrow compaſs, whilſt others, who preſcribed no bounds to their zeal, have enlarged it beyond all meaſure.

Of the former claſs are thoſe who have deſcribed the diviſion of the ſea, and the erect poſition of the waves, to an exceſſive cold wind, which froze them into ſtability, as faſt as it blew them up; after which a warmer gale being ſuffered to riſe, ſoon thawed and rolled them into their former ſtation. Of this ſentiment were, 1. The ſeventy interpreters, who tranſlated the words of Moſes's ſong, *the waters were frozen*, 2. The Chaldee paraphraſt. 3. The author of the book of Judith, [chap. v. 13.] 4. Some of the verſions of the Septuagint; and laſtly, among the many moderns, father Martianay, in a ſpecimen he has given us of ſome curious diſcoveries which he had made in the ſacred text, mentions this as one of them, that the waters of the Red-ſea were frozen. A Jewiſh Rabbi (R. Maroc. *lib. de Advent. Meſſiæ. c.* 5.) has fancied that the ſea was not divided, but frozen hard enough for the Iſraelites to paſs over it, tho' it thawed upon their purſuers. On the other hand, Origen, to magnify this great miracle, has preſerved an ancient tradition of the Jews, which affirms, that God opened the ſea in twelve different columns, that every tribe might paſs in a ſeparate track. This tradition ſeems to have been founded on the 13th verſe of the cxxxvi. Pſalm, which declares, that *God divided the ſea into parts*, but he can hardly think ſuch enthuſiaſtic imagination worth confuting, any more than that of Sadulins, who thinks that God did even overturn the rocks, and root up the plants that grew on the bottom of the ſea, leſt they ſhould obſtruct the rapid paſſage of the Iſraelites.

CHAP. XV.

1 *Moſes's ſong.* 22 *The people want water.* 23 *The waters at Marah are bitter.* 25 *A tree ſweetneth them.* 27 *At Elim are twelve wells, and ſeventy palm-trees.*

THEN ſang Moſes and the children of Iſrael this ſong unto the LORD, and ſpake, ſaying, I will ſing unto the LORD, for he hath triumphed glorioufly; the horſe and his rider hath he thrown into the ſea.

2 The LORD *is* my ſtrength and ſong, and he is become my ſalvation: he *is* my God, and I will prepare him an habitation; my fathers God, and I will exalt him.

3 The LORD *is* a man of war: The LORD *is* his name.

4 Pharaohs chariots and his hoſt hath he caſt into the ſea: his choſen captains alſo are drowned in the Red ſea.

5 The depths have covered them: they ſank into the bottom as a ſtone.

6 Thy right hand, O LORD, is become glorious in power: thy right hand, O LORD, hath daſhed in pieces the enemy.

7 And in the greatneſs of thine excellency thou haſt overthrown them that roſe up againſt thee: thou ſenteſt forth thy wrath, *which* conſumed them as ſtubble.

8 And with the blaſt of thy noſtrils the waters were gathered together: the floods ſtood upright as an heap, *and* the depths were congealed in the heart of the ſea.

9 The enemy ſaid, I will purſue, I will overtake, I will divide the ſpoil: my luſt ſhall be ſatisfied upon them, I will draw my ſword, my hand ſhall deſtroy them.

10 Thou didſt blow with thy wind, the ſea covered them: they ſank as lead in the mighty waters.

11 Who *is* like unto thee, O LORD, amongſt the gods? who *is* like thee, glorious in holineſs, fearful *in* praiſes, doing wonders!

12 Thou ſtretchedſt out thy right hand, the earth ſwallowed them.

13 Thou in thy mercy haſt led forth the people *which* thou haſt redeemed: thou haſt guided *them* in thy ſtrength unto thy holy habitation.

14 The people ſhall hear, *and* be afraid: ſorrow ſhall take hold on the inhabitants of Paleſtina.

15 Then the dukes of Edom ſhall be amazed, the mighty men of Moab, trembling ſhall take hold upon them: all the inhabitants of Canaan ſhall melt away.

16 Fear and dread ſhall fall upon them, by the greatneſs of thine arm they ſhall be *as* ſtill as a ſtone: till thy people paſs over, O LORD, till the people paſs over, *which* thou haſt purchaſed.

17 Thou ſhalt bring them in, and plant them in the mountain of thine inheritance, *in* the place, O LORD, *which* thou haſt made for thee to dwell in: *in* the ſanctuary, O LORD, *which* thy hands have eſtabliſhed.

18 The LORD ſhall reign for ever and ever.

19 For the horſe of Pharaoh went in with his chariots, and with his horſemen, into the ſea, and the LORD brought again the waters of the ſea upon them: but the children of Iſrael went on dry land in the mids of the ſea.

20 ¶ And Miriam the propheteſs, the ſiſter of Aaron, took a timbrel in her hand; and

and all the women went out after her, with timbrels, and with dances.

21 And Miriam anſwered them, Sing ye to the LORD, for he hath triumphed glorioufly; the horſe and his rider hath he thrown into the ſea.

22 So Moſes brought Iſrael from the Red ſea, and they went out into the wilderneſs of Shur: and they went three days in the wilderneſs, and found no water.

23 ¶ And when they came to Marah, they could not drink of the waters of Marah, for they *were* bitter: therefore the name of it was called Marah.

24 And the people murmured againſt Moſes, ſaying, What ſhall we drink?

25 And he cried unto the LORD, and the LORD ſhewed him a tree, *which* when he had caſt into the waters, the waters were made ſweet: there he made for them a ſtatute and an ordinance, and there he proved them,

26 And ſaid, If thou wilt diligently hearken to the voice of the LORD thy God, and wilt do that which is right in his ſight, and wilt give ear to his commandments, and keep all his ſtatutes, I will put none of theſe diſeaſes upon thee, which I have brought upon the Egyptians: for I *am* the LORD that healeth thee.

27 ¶ And they came to Elim, where *were* twelve wells of water, and threeſcore and ten palm-trees: and they encamped there by the waters.

Ver. 1. *Then ſang Moſes and the children of Iſrael this ſong unto the Lord*, &c.] The miraculous eſcape of the Iſraelites inſpired them with the utmoſt tranſports of a religious and grateful joy; and Moſes improved the opportunity preſented to him by this happy Diſpoſition in compoſing this admirable ſong, to celebrate the praiſes of their Almighty deliverer. He then divided the Iſraelites into two choirs, and placed himſelf and his brother Aaron at the head of the men, and his ſiſter Miriam at the head of the women.

Joſephus, *l.* 11. *c. ult.* of his *antiquities*, ſaith this ſong is compos'd ἐν ἑξαμέτρῳ τόνῳ, of Hexameter verſe: Which Euſebius repreſents as the opinion of many others, *l.* xi. *de prepar. Evang. c.* 3. but we do not ſee how this can be made out; nor what St. Hierom ſaith concerning ſuch ſongs in many places. And after all the pains that Franc. Gomarus has taken in his *Lyra Davidis*, to find of what ſort of numbers this and other ſongs of the ſcripture conſiſts, he hath not given any ſatisfaction to learned men; who think (as Ludov. Capellus doth in his *Animadverſions* on that book) that all the Bible may be made verſe, according to this method: Nay, by his way of reſolving ſentences, all the orations of Tully and Demoſthenes may be turn'd into verſe of ſome ſort or other. The author of Sepher Coris ſeems to deal ingennouſly, who, when the king of Coſar objects to them, that the ſongs in the Bible are not artificially compos'd, according to numbers and quantities of feet and ſyllables, makes the Jew anſwer, that the ſcripture poetry was of a nobler ſort, not form'd to tickle the ear, but affect the heart, by the great heighth and elevation of the ſenſe, together with lofty expreſſions, whereby men were mov'd to attend to it, and to keep it in mind; P. ii. Sect. 69. And ſo much Abarbinel acknowledges upon this place, that no ſuch verſes, conſiſting in the number and quantity of ſyllables, are to be found either in the Bible, or in the Talmud, (either in the *Miſchna* or the *Gemara*) but are of later invention among the Jews, in imitation of the Arabians and other nations among whom they dwelt in a long captivity. Yet in the ſcripture poetry, there is a certain diſpoſition of words, which make them melodious, and fit to be ſung to muſical inſtruments; and ſo ſententious, that they might be more eaſily remembered than ſimple narrations: Tho' now, after ſo many ages, they cannot reduce this poetry to rules. He tries indeed to bring this ſong under certain regulations; fancying that it conſiſts of eight orders or ranks (as he calls them) *two* of which are very ſhort, and *two* very long; and *four* of a middle ſize: Which he proſecutes with much ſubtlety, but with little ſatisfaction.

Ver. 3. *The Lord is a man of war*, &c.] The Lord obtains great victories, as the Targum expreſſes it. The Hebrews, when they would intimate any eminent quality, prefix the word *iſch, a man*, to it. As 1 Sam. xvii. 33. we meet with this very expreſſion concerning Goliah, *a man of war from his youth*, that is, a great warrior, and in the preceding chapter David is called *iſch milchamah, a man of war*, and *iſch toar, a man of form or beauty*, i. e. a comely or amiable perſon. And in this very book *iſch devarim, a man of words*, is *an eloquent man.*

Ver. 7. ——— *Thou ſenteſt forth thy wrath.*] This ſeems to be alluſion to God's looking upon the Egyptians through the pillar of fire, and of the cloud, and to the thunder and lightning which were darted from that amazing Phænomenon.

Ver. 8. *And with the blaſt of thy noſtrils the waters were gathered together.*] This may relate to the ſtrong wind, which drove the ſea back. The word *Aram*, or *Haram*, ſignifies *to heap up together:* From whence the Arabians call thoſe great banks which are raiſed for the prevention of inundations, by the name of *Arem*, or *Harem*. The paſſage before us may therefore be tranſlated, *the waters were heaped up as banks*, on each ſide of the Iſraelites.

Ver. 11. *Who is like unto thee among the gods?*] Or *the mighty ones*, as it is in the margin; for *elim* is the plural of *el*, which comes from *ejalah*, a word that denotes *fortitude*, or *ſtrength*. From him proceeds all power and might, but he himſelf is too ſublime and awful to be likened to any other power.

Fearful in praiſes.] We cannot diſcover any ſolidity in the gloſs of R. Elieſer, that Moſes ſpeaks in the plural number, becauſe the Angels praiſed God above, when the Iſraelites praiſed him below. [Pierke Elief. c. 42.] The plain meaning is, that he ought to be praiſed with the greateſt reverence, for to him alone belongs all honour and glory, who can never be ſufficiently praiſed.

Ver. 17. *The mountain of thine inheritance.*] Moſes ſeems to have foreſeen, by the ſpirit of prophecy, that God would place his habitation upon mount Sion; which he underſtood, perhaps, from the intended ſacrifice of Iſaac upon mount Moriah.

Ver. 19. *The Horſes of Pharaoh went in with his chariots*, &c.] This is what the Greeks call the Epiphonema of the ſong, and Moſes briefly comprehends in it the whole ſubject of it, and makes it end as it began.

Ver. 20. *And Miriam.*] Or as the Septuagint, the Syriac, and others read it, *Mariam*, which ſignifies *bitterneſs* (as the Arabic word *Marara* doth) and that the inhuman treatment which the Iſraelites received from Pharaoh, eſpecially his decree for the deſtruction of all the male children, was the occaſion of this name, for it made their lives *bitter* to them. But Le Moine conjectures, not improbably, that this name has the ſignification of *Mariam*, which denotes *a drop of the ſea*: From which the ſtory of Venus was framed, among the Greeks, who repreſented her as having ſprung from the froth of the ſea, which gave her the name of Aphrodite. The fable of Diana alſo, had no other original but from what is here ſaid of Miriam, as Huetius hath conjectured with reaſon, in his *Demonſtratio Evang.* propoſ. IV. c. 12. Sect. 4.

The propheteſs.] She perhaps was called by this name, becauſe ſhe had a talent of compoſing hymns, in praiſe of the Divine Majeſty; which it is certain, is ſometimes meant by prophecy in Scripture: See 1 Sam. x. 5, 6. And thus among the Greeks a poet and a prophet were ſynonymous terms, and the Latin word *vates* ſignifies *both.* For as

as Quintilian has obſerv'd, L. i. c. 10. Muſic was had in ſuch veneration in ancient times, that *iidem muſici, & vates, & ſapientes judicarentur*. Muſicians, prophets, and wiſemen were the ſame. But there are other paſſages in the ſacred ſcripture, which ſeem to intimate that ſhe likewiſe received revelations from God, for the direction of the people. Particularly, Mich. vi. 4. where ſhe is mentioned as one that conducted Iſrael out of Egypt. To which we may add her own words with Aaron's, Numb. xii. 2. *Hath not the Lord ſpoken by us alſo?* Perhaps ſhe alſo inſtructed the women, as Moſes and Aaron did the men.

The ſiſter of Aaron.] And why not the ſiſter of Moſes? The common anſwer is, that Aaron and ſhe lived longeſt together; Moſes having been abſent from them 40 years: Or perhaps Moſes was not by the ſame mother. She was married to Hur, if we may credit Joſephus.

Took a timbrel in her hand.] So the manner was in after times, when they propheſied, 1 Sam. x. 5, 6. 2 Kings iii. 15. And when they ſung hymns, Pſal. xxxiii. 2. lvii. 7, 8. And upon any occaſion of great rejoicing, Judg. xi. 34. 1 Sam. xviii. 6. From whence we may learn how ancient muſic was in the ſervice of God; there being nothing in which we can be better employ'd, than in the celebration of his praiſes. And it ought to be remarked, that this harmonious manner of praiſing the Deity was no part of the Moſaical inſtitutions, but received its original from times much more ancient than the promulgation of the law.

Ver. 21. *And Miriam anſwered them*, &c.] That is, She and the women anſwered Moſes and the people, verſe by verſe, or after every verſe ſung by Moſes and the men, Miriam and the women interpoſed, and repeated this verſe, which is the firſt of the ſong, *Sing to the Lord for he hath triumphed glorioufly*, &c. And this was the manner of ſinging in after times, as appears from Pſalm cxxxv. and Ezra iii. 11. and of which we intend to give ſome account in our annotations on the book of Pſalms. This practice juſtifies, or rather commends our manner of chanting the Pſalms, interchangeably, by *reſponſes*, as they are properly called, and which is undoubtedly the moſt ancient cuſtom, and is repreſented in Iſa. vi. 3. as practiſed by the Angels themſelves, when they offer up their adoration to the divine majeſty.

Ver. 22. *So Moſes brought out Iſrael from the Red-ſea, and they went out into the wilderneſs of Shur.*] From comparing this verſe with Numb. xxxiii. 8. where it is ſaid, that the children of Iſrael *paſſed through the midſt of the ſea into the wilderneſs, and went three days journey in the wilderneſs of Etham*; it is evident, that Shur and Etham, are names of the ſame wilderneſs. By the name of Shur, is denoted in ſcripture, all the weſtern part of Stony Arabia. We read in the 13th chapter of this book, ver. 20. That *the Iſraelites took their journey from Succoth; and encamped in Etham, in the edge of the wilderneſs*, and which was near the Red-ſea. If there was any difference, therefore, between the wilderneſs of Shur, and that of Etham, it ſeems to have been only this, that they differ one from the other, as a whole from its part. As Shur ſeems to have been the general name of all that part of Arabia Petræa, which lay next to Egypt, ſo by the wilderneſs of Shur was, probably, denoted all the deſart tract thereof. Whereas, only part of this deſart tract, namely, ſo much as lay neareſt to Etham, was peculiarly called, *the wilderneſs of Etham*. It is alſo further obſervable, that from what is related by Moſes concerning the paſſage of the Iſraelites over the Red-ſea into the wilderneſs of Shur or Etham, it muſt follow, that they paſs'd this ſea not far from the bottom or northern extremity of it, ſince that was the ſituation of Shur and Etham.

Thevenot tells us, that the place where the Iſraelites are ſuppoſed, by the inhabitants of the country, to have come out of the Red-ſea, is at preſent called Corondal; and that they ſay, the ſea oppoſite to it is always tempeſtuous about the place where Pharaoh and the Egyptians were drowned. But the real place where they came out of the Red-ſea, ſeems to have been rather more north, or nearer the bottom of the gulph.

And found no water.] This muſt have been a very incommodious circumſtance, and ſufficient to have dejected any people, who had not ſo lately experienced the miraculous protection of the Almighty. For their cattle muſt ſuffer extremely, as well as themſelves, by this want of water, and conſequently could not afford them a due quantity of milk to quench their thirſt.

Ver. 23. *And when they came to Marah, they could not drink of the water*, &c.] When they had advanced three days journey in the wilderneſs, they at laſt came to a place where there was water, but it was ſo bitter and unpallateable, that they could not drink it. This circumſtance gave that place the denomination of Marah; which, in the Hebrew language, ſignifies *bitter*. We are inclined to think, this may be the place which Thevenot takes notice of, when he acquaints us, that in his ſecond day's journey from Suez, they came to a place where they found ſeveral waters, which were called *Ain el Mouſe*, the wells of Moſes, or elſe they may be the wells of Elim, where the Iſraelites formed their next encampment.

Ver. 24. *And the people murmured againſt Moſes, ſaying, What ſhall we drink?*] Perhaps Marah was not far from the place where Hagar apprehended ſhe ſhould periſh with thirſt. This conformity of danger ought to have excited the ſame impreſſions in the Iſraelites, and they ought to have cried, like her, to him who holds our life in his almighty hand, and beg'd of him to have ſupplied them with water, to quench their thirſt, in that burning climate. Moſes, indeed, betook himſelf to God, who manifeſted more compaſſion to the prayer of his ſervant, than diſpleaſure againſt his murmuring people. It is the conceit of Abarbinel, that Moſes conducted the Iſraelites from the Red-ſea, without the direction of the cloud which had guided them thither, which made them imagine their diſtreſs to be the fault of Moſes, who did not know how to lead them to the moſt commodious and likely ſituations for obtaining good water. And therefore they continued at Marah, till the cloud appeared a ſecond time, to conduct them in their progreſs, becauſe it is ſaid, chap. xvii. ver. 1. that they journeyed from Sin, by the commandment of the Lord. But all this is meer imagination, contrived with a view to vindicate his anceſtors, who ſhould rather have offered up their humble prayers to God, than murmured againſt Moſes. For we read expreſly, that *God did not take away the pillar of the cloud by day, and the pillar of fire by night, from before the people*, chap xiii. 22. that is, it guided them in the way wherein they ſhould go, whether they purſued their journey either by day or by night. And in that very place on which Abarbinel founds his opinion, and where it is ſaid, *they journeyed according to the commandment of the Lord*; it is likewiſe expreſly recorded, that *there was no water for the people to drink*.

Ver. 25. *And he cried unto the Lord, and the Lord ſhewed him a tree, which when he had caſt into the waters, the waters were made ſweet*, &c.] Whether this miracle conſiſted in God's revealing to Moſes, in this extremity, a wood that had a natural faculty to ſweeten the waters, or whether he only intended to make his people ſenſible, that he was able to accompliſh the moſt ſurpriſing events, by the ſimpleſt means, is uncertain.

The Jews, however, have thought fit to increaſe the miracle, by affirming, that the wood itſelf was bitter, but that it had diveſted the waters of that bitterneſs which it would naturally have communicated to them, tho' they had been ſweet. Jonathan calls this tree Ardophne. Demetrius mentions this wonderful cure of the waters, in Euſebius's Præp. Evang. l. ix. c. 19.

There he made for them a ſtatute, &c.] This ſeems to ſignify, that God, for their better government, gave them a few rules to be obſerved for the preſent, till he ſhould declare his will to them in a more ample manner from mount Sinai.

And there he proved them.] He began to make a trial of their obedience, by giving them opportunities of declaring, by their conduct, whether they intended to obſerve theſe new laws or not.

Ver. 26. *And ſaid if thou wilt diligently hearken to the voice of the Lord thy God*, &c.] Maimonides, in his More Nevoch. p. iii. c. 32. expreſſes himſelf to this effect, "It "appears from the Scripture and the Cabala alſo, that the "firſt precept, which God gave us, after we came out of "Egypt, was not concerning burnt-offerings, and ſacrifi-"ces, but it was that given us at Marah. If thou wilt "diligently hearken to the voice of the Lord thy God: "where he gave us a ſtatute and a judgment. And it is "a certain tradition, that the ſtatute was the ſabbath;

« and the judgment was the taking away all iniquity, *i. e.* « doing juſtly."

We differ, however, from this very learned Rabbi, with reſpect to the time of the inſtitution of the ſabbath, which we ſhall hereafter prove to have been obſerved, much more early than this event at Marah.

Ver. 27. *And they came to Elim*] this ſeems to have been a pleaſant and fertile ſituation, at leaſt in compariſon of the deſart, and other barren places, that lay around it; and this conſideration has induced ſome learned men to believe, that this is the place taken notice of by Agatharchides Gnidius, in his treatiſe concerning the Red-ſea; and by Diodorus, lib. 3. and likewiſe by Strabo, lib. 16. we meet, in Tacitus and Plutarch, with a ſtory, that the Jews being ready to periſh with thirſt, ſprings of water were diſcovered to them by ſome (tame or wild) aſſes. Which ſtory, Bochart thinks, took its riſe from hence: Thus Joſephus calls this place by the name of Ilim, which word, in the Syrian language, denotes *the colts of aſſes.*

Where were twelve wells of water, and threeſcore and ten palm-trees.] Thevenot informs us, that theſe twelve wells are now ſhewn to travellers, in ornear a garden of the monks of Tor, which is a ſmall place, but has a good harbour for ſhips, lying on the Red-ſea. But as this gentleman plainly confounds the wells of Elim, with the waters of Marah, ſo it ſeems probable, from comparing the ſacred hiſtory with the account of his travels, that Elim lay to the weſt, or north-weſt of Tor.

Twelve wells of water, according to the number of the twelve tribes; and ſeventy palm-trees, according to the number of the elders of Iſrael, ſays the Jeruſalem Targum, and Jonathan's paraphraſe, which Nachmanides ſo much believed, that he declares, each tribe pitched their tents about one of theſe fountains, and the ſeventy elders ſat down under the ſhadow of the palm-trees, giving thanks to God for the benefits they now receiv'd upon the dry land, as lately they had done in the ſea. But there is no reaſon to think that the high court, conſiſting of ſo many elders, was conſtituted ſo early as this encampment.

Palm-trees delight in watry ſoils, it is therefore no wonder ſo many of them were planted about theſe fountains, for it is obſerved by Pliny, that *gaudet riguis, & toto anno bibere amat*, the palm-tree delights in places well watered, and loves to drink all the year. There were two ſorts of theſe trees; the common, and that which was called χαρυωτὸν, becauſe it bore dates, and if the trees mentioned in this verſe were of the latter ſpecies, they afforded the Iſraelites very agreeable accommodations.

CHAP. XVI.

1 *The Iſraelites come to Sin.* 2 *They murmur for want of bread.* 4 *God promiſeth them bread from heaven.* 11 *Quails are ſent,* 14 *and manna.* 16 *The ordering of manna.* 25 *It was not to be found on the ſabbath.* 32 *An omer of it is preſerved.*

AND they took their journey from Elim, and all the congregation of the children of Iſrael came unto the wilderneſs of Sin, which *is* between Elim and Sinai, on the fifteenth day of the ſecond month, after their departing out of the land of Egypt.

2 And the whole congregation of the children of Iſrael murmured againſt Moſes and Aaron in the wilderneſs.

3 And the children of Iſrael ſaid unto them, Would to God we had died by the hand of the LORD in the land of Egypt, when we ſat by the fleſh-pots, *and* when we did eat bread to the full: for ye have brought us forth into this wilderneſs, to kill this whole aſſembly with hunger.

4 ¶ Then ſaid the LORD unto Moſes, behold, I will rain bread from heaven for you; and the people ſhall go out and gather a certain rate every day, that I may prove them, whether they will walk in my law, or no.

5 And it ſhall come to paſs, that on the ſixth day, they ſhall prepare that which they bring in; and it ſhall be twice as much as they gather daily.

6 And Moſes and Aaron ſaid unto all the children of Iſrael, At even, then ye ſhall know that the LORD hath brought you out from the land of Egypt.

7 And in the morning, then ye ſhall ſee the glory of the LORD; for that he heareth your murmurings againſt the LORD: And what *are* we, that ye murmur againſt us?

8 And Moſes ſaid, *This ſhall be* when the LORD ſhall give you in the evening fleſh to eat, and in the morning bread to the full; for that the LORD heareth your murmurings which ye murmur againſt him: And what *are* we? your murmurings *are* not againſt us, but againſt the LORD.

9 ¶ And Moſes ſpake unto Aaron, Say unto all the congregation of the children of Iſrael, Come near before the LORD: for he hath heard your murmurings.

10 And it came to paſs as Aaron ſpake unto the whole congregation of the children of Iſrael, that they looked toward the wilderneſs, and behold, the glory of the LORD appeared in the cloud.

11 ¶ And the LORD ſpake unto Moſes, ſaying,

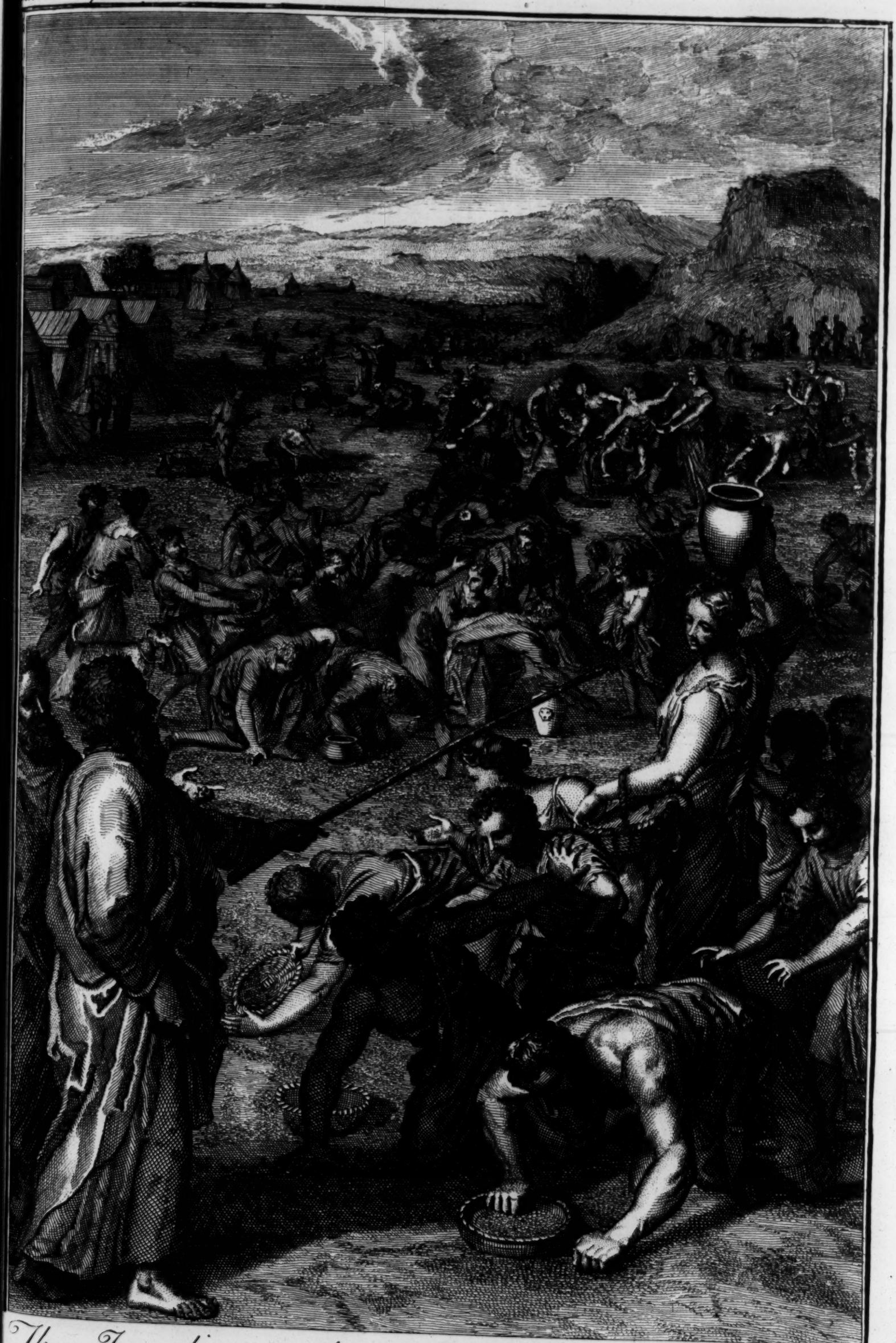
12 I have heard the murmurings of the children of Iſrael; ſpeak unto them, ſaying, At even ye ſhall eat fleſh, and in the morning ye ſhall be filled with bread: and ye ſhall know that I *am* the LORD your God.

13 And it came to paſs, that at even the quails came up, and covered the camp: and in the morning the dew lay round about the hoſt.

14 And when the dew that lay was gone up, behold, upon the face of the wilderneſs *there lay* a ſmall round thing, *as* ſmall as the hoar froſt on the ground.

15 And when the children of Iſrael ſaw *it*, they ſaid one to another, It *is* manna: for they wiſt not what it *was*. And Moſes ſaid unto them, This *is* the bread which the LORD hath given you to eat.

16 ¶ This *is* the thing which the LORD hath commanded, Gather of it every man accord-



The Israelites gather Manna in the Wilderness.

F. Basire sculp.

according to his eating: an omer for every man, *according to* the number of your perſons, take ye every man for *them* which *are* in his tents.

17 And the children of Iſrael did ſo, and gathered, ſome more, ſome leſs.

18 And when they did mete *it* with an omer, he that gathered much, had nothing over, and he that gathered little, had no lack: they gathered every man according to his eating.

19 And Moſes ſaid unto them, Let no man leave of it till the morning.

20 Notwithſtanding they hearkned not unto Moſes, but ſome of them left of it until the morning, and it bred worms and ſtank: And Moſes was wroth with them.

21 And they gathered it every morning, every man according to his eating: and when the ſun waxed hot, it melted.

22 ¶ And it came to paſs *that* on the ſixth day they gathered twice as much bread, two omers for one *man*: and all the rulers of the congregation came and told Moſes.

23 And he ſaid unto them, This *is* that which the LORD hath ſaid, To-morrow *is* the reſt of the holy ſabbath unto the LORD: bake that which ye will bake, *to day*, and ſeethe that ye will ſeethe; and that which remaineth over, lay up for you to be kept until the morning.

24 And they laid it up till the morning, as Moſes bade: and it did not ſtink, neither was there any worm therein.

25 And Moſes ſaid, Eat that to day; for to day *is* a ſabbath unto the LORD: to day ye ſhall not find it in the field.

26 Six days ye ſhall gather it, but on the ſeventh day *which is* the ſabbath, in it there ſhall be none.

27 ¶ And it came to paſs, *that* there went out *ſome of* the people on the ſeventh day for to gather, and they found none.

28 And the LORD ſaid unto Moſes, How long refuſe ye to keep my commandments and my laws?

29 See, for that the LORD hath given you the ſabbath, therefore he giveth you on the ſixth day the bread of two days: abide ye every man in his place, let no man go out of his place on the ſeventh day.

30 So the people reſted on the ſeventh day.

31 And the houſe of Iſrael called the name thereof Manna: and it *was* like coriander-ſeed, white; and the taſte of it *was* like wafers *made* with honey.

32 ¶ And Moſes ſaid, This *is* the thing which the LORD commandeth, Fill an omer of it to be kept for your generations; that they may ſee the bread wherewith I have fed you in the wilderneſs, when I brought you forth from the land of Egypt.

33 And Moſes ſaid unto Aaron, Take a pot, and put an omer full of manna therein, and lay it up before the LORD, to be kept for your generations.

34 As the LORD commanded Moſes, ſo Aaron laid it up before the Teſtimony, to be kept.

35 And the children of Iſrael did eat manna forty years, until they came to a land inhabited: they did eat manna, until they came unto the borders of the land of Canaan.

36 Now an omer *is* the tenth *part* of an ephah.

Ver. 1. *And they took their journey from Elim, and all the congregation of the children of Iſrael came unto the wilderneſs of Sin, which is between Elim and Sinai*, &c.] As to the wilderneſs of Sin, into which the children of Iſrael advanced, after the ſecond decampment from the Red-ſea, we are told by the ſame hiſtorian, that it lay between Elim and Sinai. But now the Iſraelites, in their departure from Elim to the wilderneſs of Sini, making an encampment by the Red-ſea, it ſeems probable that either they were oblig'd to wind their courſe round ſome mountain, that hindered them from proceeding in a direct march, or elſe, that ſome bay or creek of the Red-ſea came up farther into the land in theſe parts, or perhaps both circumſtances might concur. Thevenot ſays, that the plain of Tor, is called in ſcripture the deſart of Sin; but this ſeems improbable, becauſe the encampment in the wilderneſs of Sin, is expreſly ſaid, in the Moſaic hiſtory, to be after the encampment by the Red-ſea.

Ver. 2. *And the whole congregation of the children of Iſrael murmured againſt Moſes and Aaron in the wilderneſs.*] A new temptation, to which they were expoſed in the wilderneſs, was the occaſion of a new crime. For when they found the proviſions, they had brought from Egypt were ſpent, they regretted their departure from that fertile country. This rebellious people, that were under the immediate and miraculous conduct of providence, ſeemed to be fond of thoſe years of affliction, which they had paſſed under the iron ſcepter of Pharaoh.

God then declared to Moſes, that he would try the Iſraelites, and ſee whether they would diſcharge in a better manner the duties of gratitude in proſperity, than thoſe of reſignation and ſubmiſſion in adverſity. He therefore promiſed to ſatisfy, not only their wants, but even their luſts, at leaſt for a ſeaſon, and afterwards to ſupply them continually with neceſſary ſuſtenance. Moſes imparted to the people this gracious declaration of the Deity; he acquainted them, that they ſhould have fleſh that very evening, and that, the next morning, they ſhould be filled with bread; both which promiſes were exactly accompliſhed.

Ver. 13. *And it came to paſs, that at even the quails came up and covered the camp.*] In the evening the camp ſwarmed with a kind of animals, which Moſes calls by a name, the true meaning of which not being eaſy to be found out, the opinion of their being quails has commonly prevailed. The Talmudiſts uſe a general expreſſion on this occaſion, which is applicable to ſeveral ſpecies of birds; but we ſhall examine this point more largely, when we come to the hiſtorical account of it in the book of Numbers, chap xi. verſe 31.

Ver. 14, 15. *And when the dew that lay was gone up, behold upon the face of the wilderneſs there lay a ſmall round thing, as ſmall as the hoar-froſt on the ground. And when the*

the children of Iſrael ſaw it, they ſaid one to another, It is manna: for they wiſt not what it was, &c.] The people no ſooner ſaw this new bread, but they cried one to another, *what is this, and whence cometh it?* For they were ſurpriſed at the ſtrangeneſs of it; and from thence gave it the name of *man*, or *manna*. Commentators have been very diligent to puzzle the text by their various etymologies of that word, but that of the Septuagint, which renders it τι ταυτο ἐστι, *what is this?* ſeems to correſpond beſt with the Hebrew, and to be moſt agreeable to the text; and is likewiſe followed by Joſephus, and ſeveral other writers. *Man hu*, in the original, ſignifies *what*, or *whence is this?* It is not ſo eaſy to know the true meaning of the word *gad*, which is rendered *coriander ſeed*, by our tranſlators, tho', according to the literal ſenſe of the original, which ought to have been tranſlated, *and it was white like the ſeed of gad*, whereas coriander ſeed is of a brown colour. Some Jews therefore tranſlate it *muſtard ſeed*, becauſe one ſort of it is whitiſh; and Aben Ezra frankly owns, that he knows not what ſeed it is; but ſince it is ſaid in another place, that it was of the colour of *bdellium*, which the learned Bochart, and others, have proved to ſignify a kind of pearl, we may eaſily ſuppoſe, that the word *gad*, doth not denote coriander, but ſome other ſmall white ſeed, and that the *manna*, ſhining like a hoar froſt, did very much reſemble a ſmall pearl.

We venture to give this *manna* the epithet of *miraculous bread*, not that we believe it was prepared without labour, ſince the Iſraelites were obliged to pound and dreſs it; much leſs do we attribute to it all thoſe wonderful qualities which the Jews relate concerning it. But we think it was miraculous upon the following accounts. 1. Becauſe it fell but ſix days in the week. 2. It likewiſe fell in ſuch prodigious quantities as ſufficed near three millions of people. 3. There fell a double quantity every Friday, to ſerve them the ſucceeding day. 4. What was gathered on the firſt five days putrified, and bred worms, if kept above one day; whereas that which was gathered on Friday laſted two days. Laſtly, it continued falling whilſt the Iſraelites remained in the wilderneſs, and ceaſed aſſoon as they came out of it, and had eaten of the corn of the land of Canaan.

Aben Ezra ſays, *manna* was an Arabic word, and that he had ſeen in the kingdom of Alnatzir, (whatever kingdom that be,) ſomething very like manna, that fell only during two ſummer months of the year; but as he adds, that it is rather fit for phyſic than food, it is plain it muſt be that medicament which we now know by the name of manna, and which is a kind of honey condenſed, and is to be ſeen in the deſarts of Arabia, during the heat of ſummer; it is likewiſe to be gathered, in great quantities, from off the trees, rocks, graſs, and even the ſand: But it is plain, by what we have obſerved of the miraculous ſort which fed the Iſraelites, that the manna mentioned by Aben Ezra, has nothing common with it but the name.

This miraculous care of providence ought certainly to have engaged the Iſraelites in an everlaſting gratitude, but they were unthankful for this mercy at the very inſtant they enjoyed it. God had communicated to them three rules, which they were to obſerve in gathering the manna.

The firſt was, that they ſhould gather as much every morning, as would ſuffice them for that day, ver. 4. This was to teach them to rely continually upon that good providence which they had ſo injuriouſly diſtruſted.

The ſecond rule was, that every one ſhould gather an equal meaſure, called an omer, ver. 18. and which contained about five or ſix pounds of manna, which was more than enough for one man's ſubſiſtence. The deſign of this order was to unite them to each other by the equality of the diviſion.

The third was, that they ſhould never gather manna on the laſt day of the week, which was the day of reſt, the obſervation of which was impracticable, during their captivity in Egypt, but was to be inviolable for the future. And leſt they ſhould be obliged by neceſſity to break this order, God promiſed to ſend down a double quantity of manna the day before the ſabbath, and directed them to gather a double portion, that there might be enough for both days.

What hardſhip were there in theſe laws, and wherein would the Iſraelites have ſuffer'd by ſubmitting to them? They however thought fit to tranſgreſs them, as if they had indulged a kind of deteſtable pleaſure in rebelling againſt God. Scarce had ſome of them ſeen the manna, but they eagerly gathered as much of it, as if they were never to behold it again. But God confounded their iniquitous avidity, by cauſing worms to breed in all that was gathered above the preſcribed meaſure. Thus Moſes himſelf explains what he had ſaid, *He that gathered much had nothing over*, becauſe *it bred worms and ſtank*. He ſays alſo, that *he* that gathered *little had no lack*; the reaſon of which was, doubtleſs, That the portion of an omer being more than ſufficient for one man, it might be divided to thoſe who had not gathered ſo much.

But that which was moſt provoking to God, was, that ſome of the Iſraelites violated the expreſs law of the ſabbath, and went out upon that ſacred day to look for manna, but found none, by which means they reaped the ſhame of their crime, without any advantage to alleviate it. Moſes reproved them for their behaviour, and they at laſt ſubmitted to the order of not ſeeking for the manna, but only the ſix firſt days of the week.

The famous biſhop of Avranches thinks he has found among the Heathens a monument of the deſcent of manna in the wilderneſs. He pretends, that moſt of the characters which the Pagans beſtowed on their god Pan, are borrowed from what the ſacred hiſtory has recorded of Moſes. The god Pan, like Moſes, lived in the wilderneſs; like Moſes he had rays of fire or light in his hand; like Moſes he did not only follow a paſtoral life, but marched at the head of armies, formed ſieges, and fought battles. And that which chiefly appears to this learned man, to be taken out of the writings of Moſes; is what the Heathens ſay, that their god Pan, being on the mountains of Arabia, was like to periſh with hunger, but that he met, in one of the caves thereof, the goddeſs Ceres, who was bewailing the loſs of Proſerpine, and who ſupplied him with food to ſave his life.

Ver. 33. *And Moſes ſaid unto Aaron, take a pot and put an omerfull of manna therein, and lay it up before the Lord, to be kept for your generations*] God thought fit to preſerve in the common wealth of Iſrael, an authentic monument of the miraculous food he had provided for his people in the wilderneſs. St. Paul quotes this text, and makes two remarks upon it. Firſt, he ſays, this pot was of gold. Secondly, he explains theſe words, *lay it up before the Lord*; and informs us that this pot was in the ark, Heb. ix. 4 according to ſome verſions, or, *on the ſide of the ark*, as ſome others have render'd it. We retain the latter tranſlation, on account of what is ſaid in ſeveral other places of Scripture, namely, that there was nothing in the ark, but the tables of the covenant, and this explication is agreeable to the tradition of the Jews.

CHAP. XVII.

1 *The people murmur for water at Rephidim.* 5 *God ſendeth them for water to the rock in Horeb.* 8 *Amalek is overcome by the holding up of Moſes hand.* 15 *Moſes buildeth the altar* JEHOVAH-*niſſi.*

AND all the congregation of the children of Iſrael journeyed from the wilderneſs of Sin, after their journeys, according to the commandment of the LORD, and pitched in Rephidim: and *there was* no water for the people to drink.

2 Wherefore the people did chide with Moſes, and ſaid, Give us water that we may drink. And Moſes ſaid unto them, Why chide you with me? Wherefore do ye tempt the LORD?

3 And the people thirſted there for water; and the people murmured againſt Moſes, and ſaid, Wherefore *is* this *that* thou haſt brought us up out of Egypt, to kill

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us and our children, and our cattel with thirſt?

4 And Moſes cried unto the LORD, ſaying, What ſhall I do unto this people? They be almoſt ready to ſtone me.

5 And the LORD ſaid unto Moſes, Go on before the people, and take with thee of the elders of Iſrael: and thy rod wherewith thou ſmoteſt the river, take in thine hand, and go.

6 Behold, I will ſtand before thee there upon the rock in Horeb, and thou ſhalt ſmite the rock, and there ſhall come water out of it, that the people may drink. And Moſes did ſo in the ſight of the elders of Iſrael.

7 And he called the name of the place Maſſah, and Meribah, becauſe of the chiding of the children of Iſrael, and becauſe they tempted the LORD, ſaying, Is the LORD among us, or not?

8 ¶ Then came Amalek, and fought with Iſrael in Rephidim.

9 And Moſes ſaid unto Joſhua, Chooſe us out men, and go out, fight with Amalek: to-morrow I will ſtand on the top of the hill, with the rod of God in mine hand.

10 So Joſhua did as Moſes had ſaid to him, and fought with Amalek: and Moſes, Aaron and Hur, went up to the top of the hill.

11 And it came to paſs when Moſes held up his hand, that Iſrael prevailed: and when he let down his hand, Amalek prevailed.

12 But Moſes hands *were* heavy, and they took a ſtone and put *it* under him, and he ſat thereon: and Aaron and Hur ſtayed up his hands, the one on the one ſide, and the other on the other ſide; and his hands were ſteady until the going down of the ſun.

13 And Joſhua diſcomfited Amalek and his people with the edge of the ſword.

14 And the LORD ſaid unto Moſes, Write this *for* a memorial in a book, and rehearſe *it* in the ears of Joſhua: for I will utterly put out the remembrance of Amalek from under heaven.

15 And Moſes built an altar, and called the name of it JEHOVAH-niſſi.

16 For he ſaid, Becauſe the LORD hath ſworn *that* the LORD *will have* war with Amalek from generation to generation.

We ſhould have taken notice, in our annotations on the preceding chapter, that ſome learned men diſpute about the form of the veſſel which contained the manna. Mr. Reland declares againſt thoſe who pretend it was open, and that it is ſo repreſented in ſome Samaritan medals: He undertakes to prove from the name Στάμνος, which is given to it in the Epiſtle to the Hebrews, that it had ſuch a lid, or cover, as thoſe pots into which they put wine, and like to thoſe by which it is repreſented by other Samaritan medals, of which he gives a draught in his learned diſſertations. He obſerves, that the expreſſion, in the original, is one of thoſe words which are found but once in the Old Teſtament, and of which it is not eaſy to determine the etymology. He thinks, he finds it in an Arabic word, which ſignifies to *keep*; and is of opinion, that this veſſel had two handles. He likewiſe ſhews, by ſeveral inſtances, that the ancients called theſe handles *ears*, and that they called ſuch bottles as had two of them, Αμφώτας, or Διώτας, *two-ear'd veſſels*. Mr. Reland extends this criticiſm farther; for he ſhews, by a variety of authorities, that the Heathen called Ὄνους, (that is, *aſſes*) theſe ſorts of bottles with two handles, becauſe they had had ſome conformity with the ears of aſſes. By the ſame criticiſm he explains the phraſe in Athenæus, ὄνους γεμον τας οἴνε, which ſignifies, *aſſes filled with wine*. He, alſo, refutes thoſe who render it, *aſſes laden with wine*; and maintains, that the aſſes, mentioned in thoſe paſſages, are bottles with two ears, and judges that to be the reaſon, why it is ſaid, by the ancients, that Silenus, the ſervant of Bacchus, was carried upon an aſs. This gentleman does not make theſe remarks, to boaſt of his erudition, on a ſubject ſo dry, and of ſuch ſmall importance to mankind; but employs his criticiſm, to explain the original of a calumny, which was anciently urged againſt the Jews. They were accuſed of keeping an aſs, or the head of that animal, in the *holy place*, and of worſhipping that brutal idol. Ben Gorion declares, that Appion was the author of this calumny, and that he feigned, that, when Antiochus plunder'd the temple, there was found in it the head of an aſs, of gold, which was worſhipped by the Jews. But the ſame Ben Gorion very ſolidly refutes the accuſation; for he declares, that when Jeruſalem was taken by Theos; by Pompey; by Craſſus; and, laſt of all, by Titus, the conquerors found nothing but tokens of piety in that ſacred place; and he likewiſe affirms, that the prophane authors, even thoſe who mention the expedition of Antiochus, ſuch as Polybius the Megalopolitan, Strabo of Cappadocia, Nicolas of Damaſcus, Caſtor the chronologer, and Appolodorus, ſay nothing that can induce any one to credit this defamation. The Jewiſh hiſtorian, therefore, concludes, that if his countrymen could have been guilty of the idolatry with which they are reproached, yet it did not become ſuch a man as Appion the Egyptian to charge them with it; ſince it is not more contemptible than the deſpicable idolatry of worſhipping goats, and other animals, which the Egyptians ranked among their gods.

Mr. Reland does not adopt any of thoſe conjectures which the learned have made on the origin of this calumniation. Some have thought, that the occaſion of it was, what was ſaid of Moſes in the book of Exodus, that when he returned into Egypt, he put his wife and his ſons upon an aſs. Others think it was becauſe the Jews did not offer aſſes for ſacrifice. This opinion is very probable, becauſe the Heathens charged the Jews with worſhipping an hog; tho' this does not account for that part of the accuſation, which affirms, that the Jews kept the head of an aſs in the holy place.

Mention is often made in Scripture of the *mouth of the Lord*. *Pi Jao* are the original words. *Pieo*, in the *Coptic* tongue, ſignifies *an aſs*; and Bochart thought that this ſimilitude of terms was the occaſion of this charge againſt the Jews, of worſhipping the head of that animal; but Mr. Reland produces ſtrong reaſons againſt this opinion, and ſubjoins to his own diſſertation, another of that learned antiquary, and profound divine, John Baptiſt Ott, who maintains, that certain open veſſels, which are to be ſeen upon ſhekels, or Samaritan medals, repreſent the pot that was preſerved in the moſt holy place; and that certain globules, marked over thoſe veſſels, repreſent the manna falling from heaven. We content ourſelves with hinting this elegant controverſy, in which the two antagoniſts have diſcovered an equal modeſty and hearing, in their manner of combating the objections that are oppoſed to their ſentiments.

Ver. 1. *And all the congregation of the children of Iſrael journeyed from the wilderneſs of Sin, after their journeys, according to the commandment of the Lord, and pitched in Rephidim: and there was no water for the people to drink.*]

Moſes, after having related that which happened in the camp of Sin, carries us at once to that of Rephidim, omitting two encampments that are mentioned in the book of Numbers, chap. xxxiii. verſe 12, *&c.* namely Dophkah, and Alaſh. It is to be obſerved, that the aim of the ſacred hiſtorian in this laſt book, is different from that which he propoſes in this of Exodus, where his deſign was to collect into one body, all the *great* events that occurred in the journey of the Iſraelites; whereas the book of Numbers may be conſidered as a journal of their march. From hence it proceeds, that, in Exodus, mention is made of fifteen of their ſtations only; but, in the book of Numbers, forty-two are enumerated.

The ſojourning of the Iſraelites at Rephidim, is diſtinguiſhed by two memorable events. The firſt was, not their murmurings; for where is the place that was free from them? But the miracle which God wrought to appeaſe them. A new ſcarcity of water was the pretext found by this diſcontented people, when Moſes, by the direction of God, ſtruck the rock of Horeb, and a ſtream of water guſhed from it. The ſecond event was the defeat of Amalek, and the triumph of the Iſraelites. We ſhall ſay nothing here concerning the firſt miracle, becauſe we ſhall take occaſion to examine it in the book of Numbers, the ſecond therefore ſhall be the ſubject of our preſent annotations.

In the book of Geneſis, chap. xxxvi. 12. mention is made of Amalek, the grandſon of Eſau, and the Son of Eliphaz by a concubine named Timna. We ſuppoſe, that this Amalek was the head of the people who are called Amalekites. 'Tis true, we find the word Amalekite, even in the time of Abraham himſelf, that is to ſay, long before the birth of Eliphaz. But how often does it happen, that the ſacred hiſtory, in relating a certain period, gives to countries the appellations which did not belong to them, till the following ages?

The country of the Amalekites lay between the frontiers of Idumea, and the coaſts of the Red-ſea. Philo, the learned Jew, calls them, ſometimes, Phœnicians, becauſe they were locked in by Phœnicia, on the weſt of Arabia Petræa. This was the firſt nation the Iſraelites found in their paſſage; and as theſe people were deſcended from Eſau, they might retain ſome ſeeds of that enmity which Eſau bore to Jacob: This is the opinion of the Jewiſh doctors; and the Targum declares, that *when the Iſraelites had paſſed the Red-ſea, they were aſſaulted by wicked Amalek, who hated them on account of the birth-right, which Jacob had got from Eſau.*

The Amalekites formed the deſign of oppoſing the paſſage of the Iſraelites. Having diſcovered their march, and ſuffered the body of their army to advance, they aſſaulted them in the rear, and attacked thoſe whoſe infirmities had obliged them to continue in that ſituation. This skirmiſh was ſoon ſucceeded by a general action; and, as the Amalekites, by oppoſing the children of Iſrael, ſet themſelves in oppoſition to God himſelf, who was their guide and conductor, they ſoon experienced the truth of this expreſſion, *who hath hardened himſelf againſt him and hath proſpered?* Job. ix. 4. They came upon the Iſraelites with a formidable army, and the Rabbins ſay, they had likewiſe provided themſelves with magicians and incantations, and employed againſt Moſes that very art, over which this great legiſlator was again to triumph, in the plains of Rephidim. *Surely there is no inchantment againſt Jacob, neither is there any divination againſt Iſrael.*

Ver. 11. *And it came to paſs when Moſes held up his hand, that Iſrael prevailed: and when he let down his hand, Amalek prevailed.*] Moſes had recourſe to two expedients in this emergency; action, and prayer. He committed the care of the action to Hoſhea, the ſon of Nun, whoſe battles and triumphs we ſhall find recorded in the ſacred hiſtory, and which acquired him the name of Joſhua, which ſignifies *a deliverer*. Moſes took upon himſelf the buſineſs of prayer, and aſſociated two perſons in this pious duty. The firſt was his brother Aaron; the ſecond was Hur, whoſe genealogy is not mentioned in Scripture. The common opinion makes him the ſon of Caleb, the husband of Miriam, and the father of Uri, and grandfather of Bezaleel. It is certain, however, that this Hur was a perſon eminent for his rank and piety; and Moſes left him, with Aaron, to judge the people, when he himſelf was to aſcend Mount Sinai to meet the Deity.

Moſes acted upon a right principle, by joining the maxims of human prudence with thoſe of religion; and it is from the union of theſe, that we may hope for ſucceſs in our lawful undertakings. God, however, thought fit to manifeſt, that the ſucceſs of the battle ſhould be owing to the obſervation of the maxims of religion, and not to thoſe of human prudence. Moſes remained upon the mountain of Horeb, from whence he could be a ſpectator of the combat. Every time he lifted up his hands to heaven, the Iſraelites prevailed; but as often as he let them deſcend towards the earth, Amalek was victorious. Moſes ſoon obſerved the different ſucceſs, and then deſired that his hands might be ever ſtretched towards that place, from whence proceeded help to his people. The combat continues; the hands of Moſes become heavy, and nature is ready to yield. *The ſpirit is willing, but the fleſh is weak.* Moſes, therefore, found out an expedient to ſupply his infirmity; Hur and Aaron ſupported his trembling hands, to the end of the day, until Amalek was routed, and Iſrael had gained a complete victory.

Ver. 14 *And the Lord ſaid unto Moſes, Write this for a memorial in a book, and rehearſe it in the ears of Joſhua: For I will utterly put out the remembrance of Amalek from under heaven.*] God commanded Moſes to preſerve a faithful account of the victory the Iſraelites had obtain'd, and to make Joſhua, his intended ſucceſſor, ſenſible that the Amalekites were, by the Divine preordination, to be extirpated from the face of the earth. This order was repeated afterwards, and at laſt rigorouſly executed in the reigns of Saul and David; after which period they are no more mention'd in the Sacred Hiſtory: And if any of them were ſtill remaining, they were confounded, either among the Edomites, or among the other neighbouring nations.

Ver. 15. *And Moſes built an altar, and called the name of it JEHOVAH-niſſi.*] Moſes erected an altar to ſerve for a monument of this victory; but it is not ſaid that he offered ſacrifices upon it, as Joſephus and Philo pretend, tho' they offer nothing that can oblige us to credit their teſtimony. We have more than one inſtance of altars being erected only as monuments of ſome memorable event. The inſcription on this altar was *JEHOVAH-niſſi:* The Hebrew word *niſſi* ſignifies *enſign*, or *banner*; and Bochart conjectures, that it is from hence that the Heathens gave to Bacchus the name of *Niſius*, and that, by ſubſtituting the word *Dio*, for *Jehovah*, they call him *Dioniſius*.

The text adds; *For he ſaid, becauſe the Lord hath ſworn that the Lord will have war with Amalek from generation to generation,* But, other verſions render it thus; *For he ſaid, Becauſe the hand has been lifted up*; namely, the hand of Amalek, *againſt the throne of the Lord, the Lord will have war againſt Amalek from generation to generation.* The words tranſlated in this manner, have no difficulty. *The throne of the Lord,* will import, either the Divine omnipotence, or the commonwealth of the Jews, of which God himſelf was the Almighty ſovereign. *The Lord will have war with Amalek from generation to generation*; that is to ſay, the attempts of Amalek againſt the Iſraelites, will be the foundation of a perpetual animoſity againſt that treacherous nation of the Amalekites. The Hebrew text is, however, very dark, and runs thus in a literal verſion, *Becauſe the hand on the throne of God, war of God againſt Amalek from generation to generation.* The Septuagint is yet more obſcure than the original; *Becauſe God fought with a hidden hand againſt Amalek from age to age,* &c. For the explication of which, it is pretended, that *to put the hand upon the throne,* was, in ſome countries, a ceremony that attended a ſolemn oath, as the laying it on the altar was in other places. Juvenal, to expreſs how ſome men ſwear and forſwear themſelves without remorſe, ſays, *They laid their hands, with intrepidity, on the altars,* Sat. xiii. ver. 89. According to this explication, God obliged his people, by oath, to extirpate the race of the Amalekites; and the Targum of Onkelos preſents us with the ſame ſentiment. *This was ſaid with an oath, and proceeds from the face of the terrible One, whoſe majeſty is upon the throne of glory, that Iſrael ſhould fight againſt the men of Amalek, to the end that they may be deſtroyed in the generations to come.*

Le Clerc, by making a ſmall change of a letter, for he reads *nes*, inſtead of *kes*, and by tranſlating *banner*, for *throne*, renders this paſſage thus; *Becauſe the hand of Amalek*

malek is lifted up againſt the Lord, who is my banner, there ſhall be perpetual war between Iſrael and Amalek.

CHAP. XVIII.

1 Jethro bringeth to Moſes his wife and two ſons. 7 Moſes entertaineth him. 13 Jethro's counſel is accepted. 27 Jethro departeth.

WHEN Jethro, the prieſt of Midian, Moſes father in law heard of all that God had done for Moſes, and for Iſrael his people, *and* that the LORD had brought Iſrael out of Egypt:

2 Then Jethro, Moſes father in law, took Zipporah Moſes wife, after he had ſent her back,

3 And her two ſons, of which the name of the one *was* Gerſhom (for he ſaid, I have been an alien in a ſtrange land)

4 And the name of the other *was* Eliezer (for the God of my father, *ſaid he, was* mine help, and delivered me from the ſword of Pharaoh)

5 And Jethro, Moſes father in law, came with his ſons and his wife unto Moſes into the wilderneſs, where he encamped at the mount of God.

6 And he ſaid unto Moſes, I thy father in law Jethro am come unto thee, and thy wife, and her two ſons with her.

7 ¶ And Moſes went out to meet his father in law, and did obeiſance, and kiſſed him, and they asked each other of *their* welfare: and they came into the tent.

8 And Moſes, told his father in law all that the LORD had done unto Pharaoh, and to the Egyptians for Iſraels ſake, *and* all the travel that had come upon them by the way, and *how* the LORD delivered them.

9 And Jethro rejoyced for all the goodneſs which the LORD had done to Iſrael: whom he had delivered out of the hand of the Egyptians.

10 And Jethro ſaid, Bleſſed *be* the LORD, who hath delivered you out of the hand of the Egyptians, and out of the hand of Pharaoh, who hath delivered the people from under the hand of the Egyptians.

11 Now I know that the LORD *is* greater than all gods: for in the thing wherein they dealt proudly, *he was* above them.

12 And Jethro Moſes father in law, took a burnt-offering and ſacrifices for God: and Aaron came, and all the elders of Iſrael to eat bread with Moſes father in law before God.

13 ¶ And it came to paſs on the morrow, that Moſes ſat to judge the people: and the people ſtood by Moſes, from the morning unto the evening.

14 And when Moſes father in law, ſaw all that he did to the people, he ſaid, What *is* this thing that thou doeſt to the people? Why ſitteſt thou thy ſelf alone, and all the people ſtand by thee from morning unto even?

15 And Moſes ſaid unto his father in law, Becauſe the people come unto me to enquire of God.

16 When they have a matter, they come unto me, and I judge between one and another, and I do make *them* know the ſtatutes of God and his laws.

17 And Moſes father in law ſaid unto him, The thing that thou doeſt *is* not good.

18 Thou wilt ſurely wear away, both thou, and this people that *is* with thee: for this thing *is* too heavy for thee; thou art not able to perform it thy ſelf alone.

19 Hearken now unto my voice, I will give thee counſel, and God ſhall be with thee: Be thou for the people to God-ward, that thou mayeſt bring the cauſes unto God:

20 And thou ſhalt teach them ordinances and laws, and ſhalt ſhew them the way wherein they muſt walk, and the work that they muſt do.

21 Moreover, thou ſhalt provide out of all the people, able men, ſuch as fear God, men of truth, hating covetouſneſs; and place *ſuch* over them, *to be* rulers of thouſands, *and* rulers of hundreds, rulers of fifties, and rulers of tens.

22 And let them judge the people at all ſeaſons: and it ſhall be, *that* every great matter they ſhall bring unto thee, but every ſmall matter they ſhall judge: So ſhall it be eaſier for thy ſelf, and they ſhall bear *the burden* with thee.

23 If thou ſhalt do this thing, and God command thee *ſo*, then thou ſhalt be able to endure, and all this people ſhall alſo go to their place in peace.

24 So Moſes hearkned to the voice of his father in law, and did all that he had ſaid.

25 And Moſes choſe able men out of all Iſrael, and made them heads over the people, rulers of thouſands, rulers of hundreds, rulers of fifties, and rulers of tens.

26 And they judged the people at all ſeaſons: the hard cauſes they brought unto Moſes, but every ſmall matter they judged themſelves.

27 ¶ And

27 ¶ And Moſes let his father in law depart; and he went his way into his own land.

Ver. 2. *Then Jethro, Moſes Father-in-law, took Zipporah Moſes wife, after he had ſent her back.*] It is uncertain when Moſes ſent Zipporah back to her father, but we may venture to ſuppoſe it was at her own requeſt, when ſhe had conſidered the arduous province he was preparing to undertake in Egypt. The Hebrew expreſſion intimates a *divorce*, in the opinion of ſome, and is expounded, in that ſenſe, by the Mauritanian Jews; but all the verſions of Chriſtian tranſlators, and even that of the German Jews, and the Perſian, repreſent it as a ſeparation, occaſion'd by the circumſtance we have intimated.

Ver. 5. *And Jethro Moſes father-in-law, came with his ſons and his wife unto Moſes into the wilderneſs, where he encamped at the mount of God.*] Interpreters are much divided in their opinions of the particular period of time, when Jethro came from Midian, with the wife and children of Moſes; but one would imagine, that he would take the firſt opportunity to viſit his ſon-in-law, after he had received intelligence of his conducting the Iſraelites out of Egypt, and which muſt have been tranſmitted to him in a ſhort time, as he was a borderer upon the wilderneſs in which they were now encamped. The Jews, however, think that Jethro did not viſit Moſes till after the promulgation of the law at Mount Sinai; and many Chriſtian writers have embraced the ſame opinion, particularly the moſt learned archbiſhop Uſher *ad A. M.* 2514, and Mr. Selden, L. II. *de Synedris*, c. 2. where he ſaith no other account of it is to be received; but, they are not agreed in what year he came. We, however, think that Jethro's viſit to Moſes was not deferred ſo long as thoſe great men have imagined, ſince no reaſon can be aſſigned why Moſes ſhould relate the account of it in this part of his hiſtory, if it did not happen ſoon after the defeat of the Amalekites. We grant, indeed, that Jethro did not offer his advice to Moſes, with reference to the more effectual and commodious adminiſtration of juſtice, till after God had delivered the law on Mount Sinai.

Ver. 11. *Now I know that the Lord is greater than all Gods.*] Jethro was not ignorant of the true God before; but he was now fully convinced, that he alone was the moſt high, and infinitely greater than thoſe who were accounted gods by the Pagan world.

For in the thing wherein they dealt proudly, he was above them. Theſe words have a reference to Pharaoh and the Egyptians, who are mentioned in the preceding verſe, and the meaning is, that the Lord confounded them who proudly contemned his authority; and to this purpoſe the Chaldee expounds it. *In that very thing, wherein they thought to judge* (i. e. to puniſh or deſtroy) *the Iſraelites, they were judged themſelves*, that is, they periſhed in the Red-ſea, as a vengeance on their intention to drown all the male children of the Iſraelites in the river Nile.

Ver. 12. *And Jethro, Moſes father-in-law took a burnt offering and ſacrifices for God:*] This burnt-offering was to be entirely conſumed upon the altar, and no part of it was to be eaten by any perſon whatever. The word ſacrifices denotes peace-offerings, of which the people, as well as the prieſts, were to participate.

Ver. 14. *And when Moſes father-in-law ſaw all that he did to the people, he ſaid, what is this thing that thou doſt to the people,* &c.] When Jethro obſerved the indefatigable pains which Moſes took to accommodate the differences that aroſe among the Iſraelites, he was apprehenſive that his ſon-in-law would be overwhelmed with the weight of that province, for which reaſon he judiciouſly recommended to him the choice of a competent number of ſuch elders as ſhould be qualified to ſuſtain part of the burden, which would otherwiſe become inſupportable to Moſes.

Ver. 15. *And Moſes ſaid unto his father-in-law, becauſe the people come to me to enquire of God.*] The people did not deſire Moſes to conſult the Divine Majeſty, with reference to their affairs, but only to decide their reſpective controverſies according to the mind of God, which had been intimated to him in the laws preſcribed on Sinai, for their regulation. For what was determined according to God's law, was the judgment of God.

Ver. 19. —— *Be thou for the people to God-ward, that thou mayſt bring the cauſes to God.*] Devote thyſelf to the ſervice and worſhip of God alone, as Joſephus expounds it; but which muſt be underſtood with the exception of greater cauſes which he was to hear himſelf.

Ver. 20. *And thou ſhalt teach them ordinances and laws.*] Ordinances are commonly taken to concern matters of religion; and laws relate to civil affairs of juſtice and charity.

Ver. 21. *Moreover thou ſhalt provide out of all the people, able men, ſuch as fear God, men of truth, hating covetouſneſs; and place ſuch over them to be rulers of thouſands,* &c.] The Hebrew words, in this verſe, are ſuch as make it difficult to be determined, whether they relate to the number of rulers, or of people who were to be governed by them. This Mr. Selden has obſerved, l. 1. *de Synedr.* c. 15. p. 615. where he ſhews, that *Decemvir*, for inſtance, was not only one ſet over ten, but one of the ten judges who compoſed a court. But the moſt probable conſtruction is, that Jethro did not ſignify the number of judges, but of the people whoſe cauſes they were to decide; and adviſed Moſes to conſtitute greater and leſſer judicatures, according to the diviſion of their tribes into thouſands, hundreds, fifties, and tens.

That the Jewiſh tribes were divided into thouſands, is apparent from the expreſſion of Gideon, Judg. vi. 15. My family (which in the Hebrew is *my thouſand*) is the meaneſt in Iſrael. Bertram thinks theſe thouſands were families, whom the Hebrews call houſes, and which were divided as many heads as the tribes were into families. And of theſe he thinks Jethro counſels Moſes to make ſuch rulers as are mentioned in this verſe. But others think we are to underſtand only rulers over a thouſand men, not families.

Ver. 27. *And Moſes let his father-in-law depart; and he went his way into his own land.*] To make his children, or the people of the land proſelytes, ſaith the Chaldee paraphraſe, which Jethro, in all probability, effected, at leaſt in ſome meaſure; ſo that piety was propagated among them to future generations. For the Rechabites came out of this country, 1 Chron. ii. 55, and Jeremiah celebrates the vertue of this people in the latter end of the Jewiſh church, Jerem. xxx.

CHAP. XIX.

1 The people come to Sinai. 3 Gods meſſage by Moſes unto the people out of the mount. 8 The peoples anſwer returned again. 10 The people are prepared againſt the third day. 12 The mountain muſt not be touched. 16 The fearful preſence of God upon the mount.

IN the third month, when the children of Iſrael were gone forth out of the land of Egypt, the ſame day came they *into* the wilderneſs of Sinai.

2 For they were departed from Rephidim, and were come *to* the deſert of Sinai, and had pitched in the wilderneſs, and there Iſrael camped before the mount.

3 And Moſes went up unto God, and the LORD called unto him out of the mountain, ſaying, Thus ſhalt thou ſay to the houſe of Jacob, and tell the children of Iſrael;

4 Ye have ſeen what I did unto the Egyptians, and *how* I bare you on eagles wings, and brought you unto my ſelf.

5 Now therefore, if ye will obey my voice indeed, and keep my covenant, then ye ſhall be a peculiar treaſure unto me above all people: for all the earth *is* mine.

6 And ye ſhall be unto me a kingdom of prieſts, and an holy nation. Theſe *are* the

the words which thou ſhalt ſpeak unto the children of Iſrael.

7 ¶ And Moſes came and called for the elders of the people, and laid before their faces all theſe words which the LORD commanded him.

8 And all the people anſwered together, and ſaid, All that the LORD hath ſpoken, we will do. And Moſes returned the words of the people unto the LORD.

9 And the LORD ſaid unto Moſes, Lo, I come unto thee in a thick cloud, that the people may hear when I ſpeak with thee, and believe thee for ever. And Moſes told the words of the people unto the LORD.

10 ¶ And the LORD ſaid unto Moſes, Go unto the people, and ſanctify them to day and to morrow, and let them waſh their cloaths.

11 And be ready againſt the third day: for the third day the LORD will come down in the ſight of all the people, upon mount Sinai.

12 And thou ſhalt ſet bounds unto the people round about, ſaying, Take heed to your ſelves, *that ye* go *not* up into the mount, or touch the border of it: whoſoever toucheth the mount ſhall be ſurely put to death.

13 There ſhall not an hand touch it, but he ſhall ſurely be ſtoned or ſhot through; whether *it be* beaſt or man, it ſhall not live: when the trumpet ſoundeth long, they ſhall come up to the mount.

14 And Moſes went down from the mount unto the people, and ſanctified the people, and they waſhed their cloaths.

15 And he ſaid unto the people, Be ready againſt the third day: come not at *your* wives.

16 ¶ And it came to paſs on the third day in the morning, that there were thunders and lightnings, and a thick cloud upon the mount, and the voice of the trumpet exceeding loud; ſo that all the people that *was* in the camp, trembled.

17 And Moſes brought forth the people out of the camp to meet with God, and they ſtood at the nether part of the mount.

18 And mount Sinai was altogether on a ſmoak, becauſe the LORD deſcended upon it in fire: and the ſmoak thereof aſcended as the ſmoak of a furnace, and the whole mount quaked greatly.

19 And when the voice of the trumpet ſounded long, and waxed louder and louder, Moſes ſpake, and God anſwered him by a voice.

20 And the LORD came down upon mount Sinai, on the top of the mount: and the LORD called Moſes *up* to the top of the mount, and Moſes went up.

21 And the LORD ſaid unto Moſes, Go down, charge the people, leſt they break through unto the LORD to gaze, and many of them periſh.

22 And let the prieſts alſo which come near to the LORD, ſanctify themſelves, leſt the LORD break forth upon them.

23 And Moſes ſaid unto the LORD, The people cannot come up to mount Sinai: for thou chargedſt us, ſaying, Set bounds about the mount, and ſanctify it.

24 And the LORD ſaid unto him, Away, get thee down, and thou ſhalt come up, thou, and Aaron with thee: but let not the prieſts and the people break through, to come up unto the LORD, leſt he break forth upon them.

25 So Moſes went down unto the people, and ſpake unto them.

This chapter preſents us with the moſt pompous, and, at the ſame time, with the moſt tremendous ſpectacle that ever eyes beheld. God, by the promulgation of the law, raiſed the ſpiritual glory (if it be lawful to uſe that expreſſion) to its utmoſt height. It was his pleaſure, that the divine law-giver of the Goſpel ſhould derive all his grandeur from the ſublimity of his nature, the purity of his manners, the excellence of his doctrines, the meekneſs of his invitations, and the eminence of his miracles. The whole œconomy of the Meſſiah was calculated for the mind, and had few objects proper to excite the ſenſes.

But God thought fit, in publiſhing the law on Sinai, to ſtrike the imagination, before he would influence the ſoul; to move the ſenſes, before he would touch the heart; and terrify the body, before he would affect the conſcience. Accordingly, as the ſpiritual glory never appeared in a more eminent degree, than in the publication of the new law, ſo the ſenſible pomp never ſhone forth with ſo dreadful a ſplendour, as in the proclamation of the old law. The holy mountain was covered with wreaths of ſmoke, and trembled with the ſolemn rowl of thunders. Lightnings were darted forth, with a diſmal brightneſs, and became formidable barriers, that were not to be paſſed over, without expiating the raſh attempt by a ſudden and tragical death. Thouſands of angels ſtood ready to revenge the contempt of the Almighty's laws, upon the leaſt ſignal. The earth trembled, and ſhrunk to its foundations. Three millions of ſpectators were frozen with fear, and begged, that *God would not ſpeak to them, leſt they died.* Moſes himſelf, as habituated as he had been to the ſight of God, was ſo terrified at the awful ſpectacle, that he cried out, *I exceedingly fear and quake.* Theſe, with the God of terrible majeſty deſcending on the holy mount, are the objects that preſent themſelves to our imagination, in this noble chapter.

Ver. 1. *In the third month, when the children of Iſrael were gone forth out of the land of Egypt, the ſame day they came into the wilderneſs of Sinai.*] The Iſraelites came into this wilderneſs forty-ſeven days after the celebration of their paſſover in Egypt, and, three days after their arrival, the law was proclaimed. It is upon this account that the Jews keep their Pentecoſt, which is the memorial of this proclamation, fifty days after Eaſter.

This wilderneſs was to the eaſt of Paleſtine, and deriv'd its name from an eminence of a mountain that ſtood there. Strabo and Juſtin call it Sinan, and another author ſays, that Moſes aſcended the mountain called Synea, and that he was hid there forty days, Joſeph. Antiq. lib. 8. c. 7.

p. 268. The other eminence of the mountain was named Horeb; but bears ſometimes the title of Sinai, and ſometimes that of Horeb. Thevenot aſſures us, the ſaid mountain hath yet a third eminence, which is, at preſent, ſtyled St. Catharine, and which moſt of the geographers confound with the other.

Moſes was, at firſt, alone with God on mount Sinai, ſeveral times, and God commanded him to make the Iſraelites ſenſible of the value of the mercies they had received from him, and of the greatneſs of the miracles he had wrought in their favour. He likewiſe enjoined him to exhort them, by theſe preſſing motives, to ſubmit to his laws, if they expected the continuation of his powerful protection, and the increaſe of his favours.

Moſes, when he received this commiſſion, was ſeated in a manner fit to render him ſenſible of the reaſon and importance of it; for he was upon an eminence, from whence he could diſcover the way, which led to that Egypt, where God had performed ſo many wonders; that ſea, through which he had ſtruck out miraculous paths for the Iſraelites; that wilderneſs where he had already fed them by miracles; and that land of promiſe, the object of their vows and wiſhes, to which he had reſolved to bring them *with a ſtrong hand, and a ſtretched out arm.*

Ver. 4. *Ye have ſeen what I did unto the Egyptians, and how I bare you on eagles wings, and brought you unto myſelf*] Theſe words, *I bare you on eagles wings*, denote the protection which God granted to that people. Here we muſt make one obſervation, which it will be neceſſary to apply to a variety of other paſſages, and which relates to the metaphors taken from ſeveral ſorts of animals. It is, that in order to explain them aright, we ought to mind leſs, what they really are in themſelves, than what was aſcribed to them in the age of the ſacred writers. Ancient naturaliſts have left us ſeveral relations of the wonderful care which the eagle takes of its young ones.

Ver. 5. *Now therefore if ye will obey my voice, indeed, and keep my covenant, then ye ſhall be a peculiar treaſure unto me*, &c.] The original expreſſion which is rendered *a peculiar treaſure unto me*, deſerves to be conſidered. It implies ſomething that is exceedingly valued, and which men would keep with the utmoſt vigilance. Here follows the gloſs of a certain Rabbin. Segullah, ſays he, ('tis the Hebrew term) "denotes that they ſhould be exceeding dear to "God; that they ſhould be like thoſe treaſures, which a "king does not intruſt to any of the officers of the crown, "but takes them under his own immediate care: 'Tis the "idea he gives us of the children of Iſrael in the book of "Deuteronomy." The Lord's portion is his people: Jacob is the lot of his inheritance. R. Menachem on Exod. xix. 5. Paraſcha Vaiſch. Jethro, fo. 67.

Ver. 6. *And ye ſhall be unto me a kingdom of prieſts.*] This promiſe was alſo very proper to give the Iſraelites a high conception of the privileges they were to enjoy, if they faithfully obſerved the law, which God was preparing to give them. They were come out of a country where the perſons of the prieſts were inviolable.

Ver. 7. *And Moſes came and called for the elders of the people*, &c.] Moſes came down immediately from the mount, and having aſſembled the heads of families, and the chief of the people, he acquainted them with what he had heard from God. Scarce had he opened his lips, but all hearts ſeemed to be united; every one ſeemed to have formed the ſame deſire, and accordingly cried, in the ſame words, We will do all that the Lord hath ſpoken. Moſes was the mediator between God and the people; he went up again to the mount, and reported to God the anſwer of the Iſraelites. God acquainted him, that ſince they were in ſo good a diſpoſition to hear his word, he would confirm them in the ſame, and diſperſe all ſhadow of ſuſpicion they might be capable of forming againſt the divinity of his miſſion.

All thoſe impoſtors who have ſet up new religions in the world, have commonly pretended to a correſpondence with the gods; and in order to conciliate a due reſpect to the laws they determined to eſtabliſh, they declared they had received them immediately from heaven. 'Twas thus, Zoroaſter, Lycurgus, Numa, Seleucus, Mohammed, and others of that claſs have acted; and the natural incredulity of the Jews might have excited in them the ſame ſentiments of Moſes; but God had aſſured this law-giver, that he would ſpeak to him after ſo conſpicuous a manner, and before all that numerous people, that there ſhould never remain the leaſt room to doubt, whether he were choſen by God to deliver his commands to them. This ſtep produced the effect for which it was intended; and 'tis a common expreſſion in the mouth of the Jews, *We know that God ſpake to Moſes.* The ancient Jewiſh doctors have obſerved, that the wavering faith of the people received full conviction from what paſſed at Mount Sinai. Iſrael (ſays a Rabbin) "did not believe our maſter Moſes, for the ſake "of the tokens he gave them. He who believes on the "account of ſigns and tokens, may always lie under the "ſuſpicion, that they have been wrought by magic arts. "All thoſe that were performed by Moſes in the wilder-"neſs, were owing to pure neceſſity; we were preſſed with "hunger and he brought down manna from heaven. We "were periſhing with thirſt and he forced water out of "the rock, and ſo on. But why did we believe in him? "Becauſe, being all of us at the foot of the mount, our "own eyes, and not thoſe of ſtrangers, ſaw the fires, and "the lightnings; our own ears, and not thoſe of ſtrangers, "heard the thunderings and voices; and were alſo near "enough to hear that voice which called to him out of "the thick cloud, ſaying, Moſes, Moſes, go, ſpeak, ſo "and ſo ſhalt thou ſay to them. We can no longer doubt "of what he himſelf tells us in Deuteronomy. The Lord "ſpake to him face to face, from the midſt of the fire on "the mount.

Ver. 10. *And the Lord ſaid unto Moſes, Go unto the people, and ſanctify them to day and to-morrow, and let them waſh their cloaths.*] God ordered Moſes likewiſe to prepare the people, to the end that they might ſee without profanation, the ſolemn tokens of his preſence upon Mount Sinai. The ceremony which he appointed upon this occaſion, became a law to the Jews, and likewiſe among the Heathens; they religiouſly obſerved them when they diſpoſed themſelves to draw near to the Deity. Waſhing their cloaths, plunging their bodies into water, abſtaining from the moſt lawful things; but ſuch, however, as were capable of diſtracting the mind: Theſe are the rites of which hiſtory furniſhed us with numerous inſtances.

Ver. 12. *And thou ſhalt ſet bounds to the people round about*, &c.] God ordered Moſes more eſpecially to place barriers about the mount, and to charge the people moſt ſtrictly not to touch any part thereof. Whoever preſumed to violate this law, was to be either ſtoned or ſhot through. The firſt of theſe terms is equivocal in the original, and may likewiſe ſignify *precipitated*, or thrown down from ſome eminence, The ſame word is uſed in the 15th chapter of this book, verſe 4. on account of Pharaoh; and our tranſlators have rendered it, *Pharaoh's chariots and his hoſt hath he caſt into the ſea.* The learned Mr. Selden thought, that the word denotes, in this place, a puniſhment like that which was uſed among the Romans, who caſt headlong from the Tarpeian rock, ſuch as were guilty of certain crimes. A like puniſhment was practiſed by the Jews, as ten thouſand Idumeans experienced, in the time of king Amaziah. But, perhaps, God did not command Moſes to execute this threatening, but reſerved it immediately to himſelf. The ſtones with which thoſe, who preſumed to approach the mount, were to be deſtroyed, were probably, ſuch as God himſelf would cauſe to roll down from the mount upon them. And as *to ſhooting them through*; it might poſſibly mean darts of fire, that were to be launched againſt them from the mount.

When the Trumpet ſoundeth along, they ſhall come up to the mount.] This ſeems to contradict the prohibition that was made of approaching the place, and ſome commentators have conſidered it as a kind of challenge which God uttered to preſumptuous perſons. Juſt as if he had ſaid, *Let them approach if they dare when they hear the ſound of the trumpet?* Others are of opinion, that by the mount we ought to underſtand the bottom of it; which ſeems to us not to be maintainable. Moſt of the ancient verſions have render'd it in a different manner, and we think our tranſlation might be amended by thoſe, as for inſtance; *When the trumpet ceaſes to ſound, they may aſcend the mount.* We ſhall not inquire whether the ancient interpreters read the Hebrew text in a different manner than we do, but the meaning which we adopt is moſt reaſonable. The children of Iſrael encamped for the ſpace of a whole year round mount Sinai, and God allowed them to aſcend it, and admire, on it's ſummit, the traces of his divine

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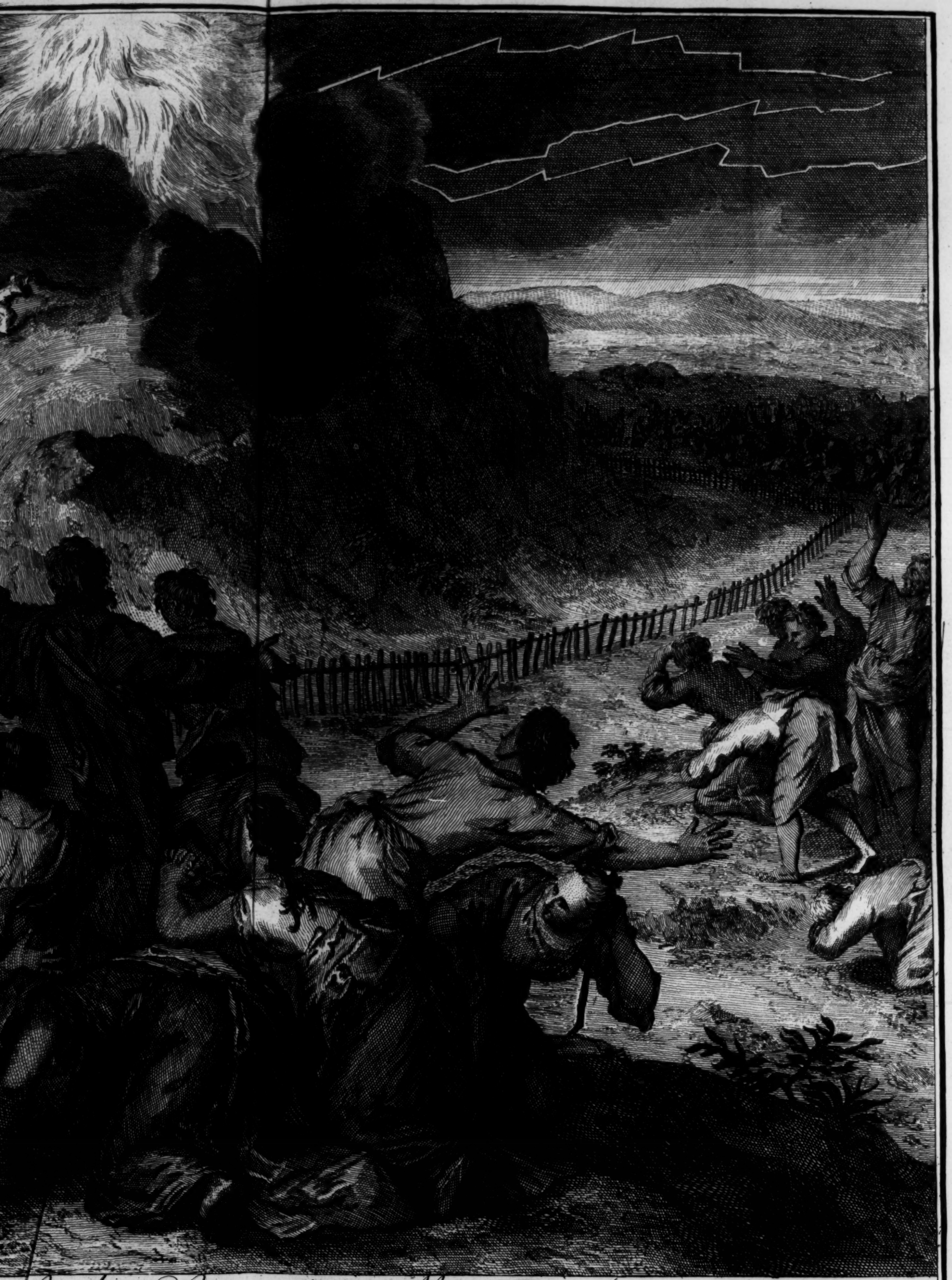

f the Law in Mount Sinai

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divine preſence, when the dreadful ceremony of the promulgation of the law was fully compleated.

Three whole days were employed in theſe conferences between God and Moſes, and between him and the people, and in all the preparatory circumſtances for that promulgation. The famous day at laſt arrives; Moſes at the head of the Iſraelites, marched towards mount Sinai, which was rendered terrible by the thunder and lightning, the rolling ſmoke, and fires, the ſound of the trumpet, and the gloom of a thick cloud. At this terrifying ſight, there was not one of the Iſraelites, who admitted ſo much as a thought of violating the command of not approaching it; every individual ſhewed a reſpect to thoſe barriers that were placed between a dreadful God and an intimidated people. None looked upon them without trembling, and they were ſo far from attempting to paſs them, that they wiſhed themſelves at a greater diſtance from them.

Ver. 20. *And the Lord called Moſes up to the top of the mount, and Moſes went up.*] Moſes himſelf, who had acquainted them with this terrible apparatus, could not behold it without fear, and would have been glad to have ſtay'd among the meaneſt of the Iſraelites, at a reſpectful diſtance. But God commanded him to aſcend to the top of the mount, and there he repeated to him the prohibition he had already made. He ordered him to exhort the heads of the people to ſet an example to them all of an extraordinary purification; which this law-giver executed punctually. After this, God called him up again, and ordered him to bring his brother Aaron with him. When they came up, he pronounced the commandments of the moral law, elſewhere ſtiled the ten commandments. At the ſame time likewiſe he publiſhed the moſt general, concerning the political and ceremonial law, namely, ſuch as might ſerve for principles to particular laws of the ſame kind, and which were to be declared to them thereafter.

CHAP. XX.

1 *The ten commandments.* 18 *The people are afraid.* 20 *Moſes comforteth them.* 22 *Idolatry is forbidden.* 24 *Of what ſort the altar ſhould be.*

AND God ſpake all theſe words, ſaying,

2 I *am* the LORD thy God, which have brought thee out of the land of Egypt, out of the houſe of bondage.

3 Thou ſhalt have no other gods before me.

4 Thou ſhalt not make unto thee any graven image, or any likeneſs *of any thing*, that *is* in heaven above, or that *is* in the earth beneath, or that *is* in the water under the earth.

5 Thou ſhalt not bow down thy ſelf to them, nor ſerve them: for I the LORD thy God *am* a jealous God, viſiting the iniquity of the fathers upon the children unto the third and fourth *generation* of them that hate me:

6 And ſhewing mercy unto thouſands of them that love me, and keep my commandments.

7 Thou ſhalt not take the name of the LORD thy God in vain: for the LORD will not hold him guiltleſs that taketh his name in vain.

8 Remember the ſabbath day, to keep it holy.

9 Six days ſhalt thou labour, and do all thy work:

10 But the ſeventh day *is* the ſabbath of the LORD thy God: *in it* thou ſhalt not do any work, thou, nor thy ſon, nor thy daughter, thy man-ſervant, nor thy maid-ſervant, nor thy cattel, nor thy ſtranger that *is* within thy gates.

11 For *in* ſix days the LORD made heaven and earth, the ſea, and all that in them *is*, and reſted the ſeventh day: wherefore the LORD bleſſed the ſabbath-day, and hallowed it.

12 ¶ Honour thy father, and thy mother, that thy days may be long upon the land, which the LORD thy God giveth thee.

13 Thou ſhalt not kill.

14 Thou ſhalt not commit adultery.

15 Thou ſhalt not ſteal.

16 Thou ſhalt not bear falſe witneſs againſt thy neighbour.

17 Thou ſhalt not covet thy neighbours houſe, thou ſhalt not covet thy neighbours wife, nor his man-ſervant, nor his maid-ſervant, nor his ox, nor his aſs, nor any thing that *is* thy neighbours.

18 ¶ And all the people ſaw the thundrings, and the lightnings, and the noiſe of the trumpet, and the mountain ſmoaking: and when the people ſaw *it*, they removed, and ſtood afar off.

19 And they ſaid unto Moſes, ſpeak thou with us, and we will hear: but let not God ſpeak with us, leſt we die.

20 And Moſes ſaid unto the people, Fear not: for God is come to prove you, and that his fear may be before your faces, that ye ſin not.

21 And the people ſtood afar off, and Moſes drew near unto the thick darkneſs where God *was*.

22 ¶ And the LORD ſaid unto Moſes, Thus thou ſhalt ſay unto the children of Iſrael, Ye have ſeen that I have talked with you from heaven.

23 Ye ſhall not make with me gods of ſilver, neither ſhall ye make unto you gods of gold.

24 ¶ An altar of earth thou ſhalt make unto me, and ſhalt ſacrifice thereon thy burnt-offerings, and thy peace-offerings, thy ſheep, and thine oxen: in all places where I record my Name, I will come unto thee, and I will bleſs thee.

25 And if thou wilt make me an altar of ſtone, thou ſhalt not build it of hewn ſtone: for if thou lift up thy tool upon it, thou haſt polluted it.

26 Neither ſhalt thou go up by ſteps unto

to mine altar, that thy nakedneſs be not diſcovered thereon.

Ver. 1. *And God ſpake all theſe words ſaying*, &c.] Moſes had no ſooner re-aſcended mount Sinai, with Aaron his brother, in obedience to the Divine Command, than there came a voice from the Shechinah or divine majeſty out of the midſt of the fire, (as we read, Deut. iv, 12. v: 4, 22.) that is of the angelic hoſt which incircled him in the form of flames. This as ſome think, occaſioned the Apoſtle to ſay the law was ordained by angels. Gal. iii, 2. who then attended upon the Divine Majeſty, as his retinue when he uttered theſe words that follow to the end of the ſeventeenth verſe.

Ver. 2 *I am the Lord thy God, which* [it ought to have been tranſlated *who*] *have brought thee out of the land of Egypt*, &c.] In this preface to the ten commandments, God aſſerts his prerogative to give laws to the Iſraelites, not only as he is Lord of all, but by a peculiar title he had to their obedience; and whom he had taken to himſelf after a ſpecial manner, to be his ſelect people, by bringing them out of the land of Egypt, and the ſervice under which they groaned in that inhoſpitable country. This was a benefit freſh in their minds, and moſt adapted to affect their hearts, and therefore the Deity doth not ſay, *I am the Lord of heaven and earth!* or, *I am thy creator*; but *I am the Lord thy God*, to whom I have manifeſted a peculiar tenderneſs and favour by bringing thee out of the land of Egypt.

Ver. 3. *Thou ſhalt have no other Gods before me*] That is, *believe in one God*; or *believe there is no other God but one*, and conſequently worſhip no other. This is the great foundation of the law, for whoſoever confeſſes any other God, denies the whole law. They were therefore not to worſhip any other God, *in conjunction with him*, as many did, 2 Kings xvii, 33. for in his preſence he could not endure any competitor.

Ver. 4. *Thou ſhalt not make unto thee any graven image.*] The difference between *Peſel*, which we tranſlate *graven image*, and *Temunah*, which we render *likeneſs*, ſeems to be, that the former was a protuberant image, or a ſtatue made of wood, ſtone, &c. and the other only a picture, drawn in colours, upon a wall, &c. Both which, ſome have thought, they were here prohibited from making, whether it were the image or picture of the ſtars, or birds, or men, or beaſts, or fiſhes; leſt they ſhould be tempted to worſhip them. The Talmudiſts think it was unlawful to make any figure of celeſtial bodies, either prominent or plain, tho' only for ornament, but that they were permitted to draw prominent figures of brute animals, and might delineate the repreſentations of men on a flat. But the moſt common and reaſonable opinion is, that Moſes did not forbid the formation of an image, but commanded them not to make any ſuch with an intention to render divine worſhip to them.

Ver. 5. *Thou ſhalt not bow down thyſelf to them, nor ſerve them.* If they ſaw an image in other countries, they are commanded not to uſe any geſture, that might be an indication of religious reverence and honour to it, much leſs to offer ſacrifices, or burnt offerings, at its ſhrine. There ſeems to be a plain gradation in this commandment, three things being here forbidden, if we take the firſt part of it, to ſignify that they might not ſo much *as make a graven image, nor any likeneſs of any thing*, whatever, leſt they ſhould be tempted to idolatry. But tho' this may be ſuppoſed to have been a ſinful action, yet it was not ſo criminal, as *to bow down to them*; which was a degree of honour too high to be rendered to any image, but even this action was not equal to the guilt of ſerving them, by offering ſacrifices, burning incenſe, and making vows to them; or ſwearing by them, or conſecrating temples to them, or lighting up candles before them.

For I the Lord thy God am a jealous God.] This reaſon makes it evident, that this commandment is different from the firſt, and not a part of it. For worſhipping of images is forbidden, not meerly becauſe he was their God, and that there is but one God; but becauſe he is *a jealous God*, who could not endure any corrival, in the adoration that was due to none but himſelf. The ancient Jews, therefore, and Chriſtians, before St. Auſtin, took this for the ſecond commandment. The Arabian Chriſtians, in later times, particularly Elmacinus, diſtinctly name the ten commandments in the ſame order in which they are enumerated by us.

Viſiting the iniquity of the fathers upon the children, unto the third and fourth generation.] This was threatened in order to terrify them from a ſin which proved ſo injurious to their own families: But Aben Ezra underſtands it, and perhaps juſtly, only of ſuch children as trod in the ſteps of their fathers; for if they repented, the puniſhment was mitigated, Lev. xxvi. 40, &c.

Theſe unrighteous fathers might be ſuppoſed to live to the third, and perhaps the fourth generation of their deſcendants, whoſe puniſhment would be an additional affliction to their guilty anceſtor, who muſt inevitably conſider himſelf as the barbarous cauſe of their ſufferings.

Of them that hate me.] It is an obſervation of Maimonides, that in the whole law of Moſes, and in the books of the prophets, we ſhall never find theſe words, *fury*, *anger*, *indignation*, *jealouſy*, attributed to God, but when they ſpeak of idolatry; nor any man called an *enemy to God*, or an *hater of him* but only idolaters. By which it appears, that the worſhippers of images are counted idolatrous perſons, tho' they did not think theſe images were gods, but only intermediate between God and themſelves, as the ſame author declares, More Nevoch. p. 1. c. 36.

This was a law ſo well known to the ancient Heathens, that the beſt men among them, would not ſuffer any images to be ſet up in their temples. Numa, in particular, forbad this to the Romans, which he learnt, as Clemens Alexandrinus thinks, from Moſes. Inſomuch, that for the ſpace of an hundred and ſeventy years, tho' they built temples, yet they made no image, nor ſtatue, nor ſo much as a picture, l. 1. Stromat. p. 304. Plutarch relates the ſame in the life of Numa, and adds this reaſon, that he thought it a great crime to repreſent the moſt excellent Being, by ſuch mean things; and that God was to be apprehended only by the mind. The ancient Perſians pretended to have received the ſame law, from their Zoroaſter, who, in a number of particulars, bears ſuch a reſemblance to Moſes, that Huetius, thinks, and not without reaſon, that his ſtory was framed out of theſe ſacred books.

Ver. 6. *And ſhewing mercy unto thouſands.*] To invite their obedience to his precepts, God promiſes to be gracious to them and their poſterity for many generations (for this is the true ſignification of thouſands) who adhered to him alone as the only object of adoration. Such is the infinite goodneſs of God, that he delights much more in the manifeſtation of mercy, than in acts of ſeverity, there being ſuch a diſparity between the diſpenſation of the one and the other, as there is between *three* or *four*, and *thouſands*: This rendered the puniſhment of idolaters the more reaſonable, becauſe they might have enjoyed ſuch great and durable bleſſings, if they would have adhered to the religion inſtituted by God himſelf.

Ver. 7. *Thou ſhalt not take the name of the Lord thy God in vain.*] By the name of the Lord, in Scripture, is meant the Lord himſelf, and to *take*, or *lift up his name*, is to ſwear by him: and to do this *in vain*, is *to ſwear falſely*. This relates not to their giving a teſtimony before a judge upon oath, (of which mention is made afterward, in a diſtinct commandment) but to their intercourſe and commerce, one with another. An oath, ſaith R. Levi of Barcelona, ought to eſtabliſh every thing: And we thereby declare ourſelves to be as much reſolved concerning that which we ſwear, as we are concerning the Being of a God.

Heathens themſelves accounted an oath ſo ſacred a thing, that it was capital for a man to forſwear himſelf, as Hen. Stephanus (in his *Fontes Juris Civilis*) obſerves out of Diodorus Siculus, l. 1. and the reaſon he aſſigns for it is this; that ſuch a man committed two heinous crimes; by violating his piety to God, and his faith to men, in the higheſt degree.

But beſides this, both Jews and Chriſtians always underſtood ſwearing lightly, upon frivolous occaſions, or without any neceſſity, to be here likewiſe forbidden. And Salvian applies this to the trivial naming of God, and our Saviour, upon all occaſions.

For the Lord will not hold him guiltleſs, &c.] If men did not puniſh the falſe ſwearer, the Lord threatens that he will. And ſo mankind always thought, as appears by the law of the twelve tables, mentioned by Stephanus in the book quoted above, *perjurii pœna divina, exitium; humana,*

dederus.

dededus. The divine puniſhment for perjury is utter deſtruction: The human puniſhment is diſgrace or infamy. And Alexander Severus was ſo ſenſible of this, that he thought *jurisjurandi contempta religio, ſatis Deum ultorem habet.* The contempt of the religion of an oath hath God for a ſufficient avenger. For an oath is the ſtrongeſt bond in ſociety, to bind men to truth and fidelity, as Cicero declares, l. 3. *de offic.* c. 31. Witneſs, ſaith he, the twelve tables; witneſs our ſacred forms in taking an oath; witneſs our covenant and leagues, wherein we plight our faith to enemies; witneſs the animadverſions of our cenſors, *qui nulla de re diligentius quam de jurejurando judicabant*; who judged of nothing more diligently, than of an oath.

Nor was the other ſort of vain and unneceſſary ſwearing ſuffered to paſs with impunity, for Mr. Selden obſerves, out of Maimonides, l. 2. de Synedr. c. 11. p. 497. that if any man was guilty of it, the perſon, who heard him ſwear, was obliged to excommunicate him, and if he did not, he was to ſuſtain that puniſhment himſelf. And there is ample reaſon for the inſtitution of theſe civil laws, which have provided a puniſhment for this crime, not only becauſe it is a moſt inſolent diſreſpect to God, to profane his awful name, with ſuch an air of levity, and on every trivial occaſion, but becauſe ſuch an impious contempt of the Divine Majeſty tends to betray men into the dreadful crime of perjury.

Ver. 8. *Remember the ſabbath day to keep it holy.*] There is no method by which we can more ſolidly evince, that it is impoſſible the hiſtory of the creation of the world ſhould be any invention of Moſes, than by making it appear, that the law of the ſabbath hath a natural reference to the creation of the world, and that it was conſtantly obſerv'd from that time, to the age of Moſes. We are no ſooner informed, that the ſabbath is a ſolemn day, ordained at firſt to celebrate and perpetuate the memory of the creation, but we naturally judge it impoſſible, that ſo important an event, commemorated every ſeventh day, by virtue of a Divine Law, ſhould be an impoſture. But as this impoſſibility is grounded on two propoſitions; the one, that God gave this law of the ſabbath to the firſt man; the other, that the ſame was obſerved by his poſterity ever ſince, till the time of Moſes; and that God only renewed it in the law given from mount Sinai: Theſe are the truths we are to clear up, and it becomes the more neceſſary to prove them, becauſe, tho' the generality of authors, ancient and modern, Jews as well as Chriſtians, are of this opinion, yet ſome of the Chriſtian fathers ſeem to deny, that the ſabbath was ever obſerved by the patriarchs. But it will be eaſy to prove from Moſes, that the antiquity is ſuch as we aſſert, and, at the ſame time, to demonſtrate the truth of the creation, as well as the promiſe of the Meſſiah, which, in a manner, immediately followed it, and which ſhall be fully conſidered in its proper place.

Moſes, in the ſecond chapter of Geneſis, ver. 3. expreſſes himſelf thus: *And God bleſſed the ſeventh day, and ſanctified it, becauſe that in it he had reſted from all his work, which he had created.* Which words clearly evince a ſolemn conſecration of the ſeventh day to the ſervice of God, by its being made a commemoration of his finiſhing the creation of the heavens and the earth.

But becauſe it may be ſaid, that the intent of Moſes, in this place, was only to record the reaſon, why God ſet apart this day, of all others, to his ſervice, by the law at mount Sinai, we are to take notice, that this appointment was made for the ſake of man, who was already planted in the garden of Eden. This we gather from the order obſerved by Moſes; for he relates, firſt, the formation of man on the ſixth day, and his being placed in Paradiſe, of which he gives a more particular account in the ſecond chapter; and, after theſe, he relates God's reſting from his works, and the conſecration of the Sabbath, with the reaſon of the impoſition of that law on man; and then adds, *Theſe are the generations of the heavens and of the earth, when they were created, in the day that the Lord made the heaven and the earth.* All that precedes theſe words, is only a relation of what paſſed in the ſeven firſt days, and that which Moſes ſets down concerning God's bleſſing of the ſeventh day, and his conſecration of it, ought as well to be accounted a law appointing the ſeventh day for his ſervice, as thoſe other bleſſings, given to the creatures according to their kinds, are acknowledged as inviolable laws of God, by virtue whereof they ſubſiſt, and are perpetuated, each according to their kind, by the way of generation.

In the ſecond place, it is very remarkable, that the patriarchs maintained a publick worſhip, at leaſt ſince the time of Seth; which it was neceſſary ſhould be determin'd to ſome certain day; and ſince we find, that even at this time they diſtinguiſhed between beaſts clean and unclean, with reſpect to their ſacrifices (which they could not do but from revelation) we have much more reaſon to conclude, that God had ſet apart a time for his own worſhip and ſervice.

And indeed there are many evident ſigns, that even the ſeventh day was obſerved. We will not here peremptorily aſſert that ancient tradition of the Jews, which tells us, that the ninety-ſecond Pſalm, whoſe title is, *a pſalm for the Sabbath*, was compoſed by Adam himſelf, who was created on the evening before the ſabbath: But this we dare aſſert, as an apparent fact, that what we read in the eighth chapter of Geneſis, concerning the deluge, verſes 10. 12. refers to this cuſtom; when we find Noah ſending forth the dove and the raven, on the ſeventh day, which plainly hints to us his obſerving of that day; for it ſeems, that Noah having, in an eſpecial manner upon that ſolemn day, implored the aſſiſtance of God in the aſſembly of his family, he expected a peculiar bleſſing from it.

And we cannot but make ſome reflection on that which we read in the 29th chapter of Geneſis, concerning the term of a week ſet apart to the nuptials of Leah, where, at the 27th verſe, Laban thus expreſſes himſelf; "Fulfil "her week and we will give thee this alſo, for the ſervice "which thou ſhalt ſerve with me yet ſeven other years. This week ſo plainly ſignifies a week of days, that it cannot be more naturally expreſſed; and indeed, all generally underſtand by this week of the marriage feaſt of Leah, that term of time which, in ſucceeding ages, it hath been cuſtomary to allot to nuptial feſtivals, as appears from the book of Eſther, where the marriage feaſt of Vaſhti, laſted ſeven days, this term having long been conſecrated to nuptial rejoicings.

The ſame we may alſo gather from the time which was generally allotted to mourning for the dead, to which we find the patriarchs appropriated a term proportioned to that of their rejoicing. For we ſee, that the Egyptians mourned ten weeks for Jacob, becauſe of his quality, and we find that Joſeph, and thoſe who accompanied him at the funeral of that patriarch, mourned ſeven days, at his interment in the land of Canaan; and as we find that this cuſtom was afterwards conſtantly obſerved by the Jews, as appears from Eccleſiaſticus xxii. 12. So likewiſe we find the ſame obſerved by the Aſiatics, as may be ſeen in the hiſtory of Ammianus Marcellinus, at the beginning of his 19th book, and from them it paſſed to the Chriſtians, as we find in St. Ambroſe, *de fide reſur. in obitu Sat.* p. 321.

Thirdly, it appears from Exod. vii. 25. That God obſerved ſeven days, after he had ſmote the river, to change its waters into blood; from whence the Jews conclude, that the three plagues, viz. that of blood, of frogs, and of lice, continued in the land of Egypt ſix days, and were withdrawn on the ſeventh, which was the ſabbath.

We may alſo collect, if we calculate the time exactly, that the Jews in Egypt obſerved the ſabbath. We find, from the hiſtory of their departure out of that country, that the ſame happened on a Thurſday, being the fifteenth of the month Niſan, and the day in which they ſung the hymn for their deliverance, was the ſabbath, which God had particularly ſet apart for this week.

It is evident, alſo, from Exod. xvi. that the keeping of the ſabbath was obſerv'd by the Iſraelites, before the law was given on Mount Sinai. For we find God ſpeaking, in that chapter, concerning the ſabbath, not as of a new inſtitution, but as of an ancient law, which they were not to tranſgreſs, by gathering the manna on that day. We ſee that the reſting of the Iſraelites on the ſeventh day, is there ſuppoſed to be a known and cuſtomary conduct, preſcribed to them by an ancient law.

They who went out to gather manna on the ſeventh day, are repreſented as tranſgreſſors of a known law, as appears from the words of God to Moſes: *How long refuſe ye to keep my commandments and my laws?* Moſes alſo ſpeaks of the ſabbath, which was to be the next day, as of a thing cuſtomary and receiv'd amongſt them. *To mor-*

Now, ſaith he, ver. 23. *is the reſt of the ſabbath of holineſs unto the Lord.* Words which would have been unintelligible to the Iſraelites, and expreſſed a law altogether impracticable, in caſe they had been deſtitute of any other knowledge of it, and had not been ſufficiently acquainted before, that it was the very day in which the great work of creation had been finiſhed.

Our fourth obſervation we ſhall take from the very words of the Decalogue, where, firſt of all, we find God ſpeaking in this manner, *Remember the ſabbath day*; which words clearly import, that the law he gave, was not a new law, but, indeed, as old as the world, and which had been obſerved by their forefathers. It ſeems probable, alſo, that God expreſſes himſelf in theſe terms, becauſe the tyranny of Pharaoh had compelled them to break this law, by obliging them to deliver their tale of bricks every day, without excepting the ſabbath, which, before, he had allowed them to keep.

This is explained very diſtinctly in the fifth chapter of Exodus, and ſeems to have been the occaſion of Moſes's demanding leave of Pharaoh, for the Iſraelites to go and ſacrifice; in anſwer to which, the king expreſſes himſelf in terms which ſhew that they formerly had obſerv'd a reſt on that day, ver. 5. It is, however, apparent, that God commands them to make their bond ſervants obſerve the ſabbath, becauſe the Egyptians, by their ſeverity, had inclin'd them not to be very careful in exempting their own ſervants from all labour on that day.

We are to take notice, in the ſecond place, that God ſpeaks of the ſabbath, in the laſt words of the fourth commandment, as of a ſolemn day formerly appointed and determined by him; *For in ſix days the Lord made heaven and earth, and reſted the ſeventh day, wherefore the Lord bleſſed the ſabbath day, and hallowed it.* Which words have a manifeſt and undeniable reference to that which happened the ſeventh day after the creation, and to the law then given to man concerning it.

We may gather, from the fourth chapter of the Epiſtle to the Hebrews, that the conſtruction which we have put upon the third verſe of the ſecond chapter of Geneſis, is the ſame which the Jews have always given it. The Apoſtle, diſcourſing from theſe words of David, Pſal. xcv. *To whom I ſware in my wrath, that they ſhould not enter into my reſt*; ſuppoſes a threefold reſt; the firſt of which is the reſt of the ſabbath, of which mention is made in the ſecond chapter of Geneſis; where we have the firſt inſtitution of it. The ſecond was in the land of Canaan, promiſed to the Jews. The third is the reſt in heaven, of which the two foregoing were but figures. He argues, therefore, that theſe words of David could not be underſtood, concerning the ſabbath day; foraſmuch, as from the beginning of the world, men entered into that reſt of the ſabbath: And he proves this, by that paſſage in Geneſis, of which he only cites the firſt words, *viz.* That *God reſted the ſeventh day from all his works*; as ſuppoſing, that the Jews, to whom he wrote, had no need of having the following words quoted to them, and which tell us, that *God bleſſed the ſeventh day, and hallowed it:* That is, he conſecrated the ſame to his worſhip and ſervice, foraſmuch as nothing was more publickly and univerſally known amongſt them; the obſervation of the ſabbath being an inſtitution generally received, even before the promulgation of the law.

And, indeed, tho' Philo the Jew be of opinion, that the practice of ſolemnizing that day, had ſuffered ſome interruption; and that, for this reaſon, the law of the ſabbath was given to Moſes, yet it is well known, that Ariſtobulus, the Peripatetic, in a treatiſe dedicated by him to Ptolemy Philadelphus, cites ſeveral paſſages of Homer, Heſiod, and Linus, which mention the ſeventh day as a feſtival, and ſolemn day, becauſe all things were finiſhed in the ſame. *Euſeb. Præp. Evang. l.* xiii. *c.* 12.

It is likewiſe notorious, that if ſome of the fathers, as Juſtin Martyr, and Tertullian, writing againſt the Jews, have denied, that the patriarchs obſerved the ſeventh day, they did ſo rather with regard to the rigour of that law, which prohibited all manner of work on that day, upon pain of death (which was ſuperadded by God to the firſt law of the ſabbath) than to the obſervation of the ſabbath, as it was a day appointed to make a ſolemn commemoration of the creation of the world.

In a word, we are to take notice, that the difference which God makes between the ſabbath, obſerved by the patriarchs, and that which he appointed to the Jews, conſiſted in two particulars: Firſt, In God's impoſing an abſolute neceſſity upon the Jews to abſtain from all manner of work, even to the very dreſſing of proviſion neceſſary for the ſupport of life. We find this diſtinction very clearly expreſſed in the law which God gave concerning the firſt and ſeventh day of the feaſt of unleavened bread, for he abſolutely forbids all manner of work on thoſe two days, as much as on the ſabbath, even the preparation of neceſſary food, which he permits on the five other days, prohibiting only ſervile laborious works.

Secondly, in that the working on that day is made puniſhable with death by the law, which was not ſo before. This innovation, and additional rigour of the law, eſtabliſhed by God, was authorized, by the puniſhment of him who had gathered ſticks on the ſabbath day; whereas we find, that, before the publication of the law on Mount Sinai, God did not command theſe Jews to be puniſhed with death, who went forth the ſeventh day, to gather manna, according to their ancient cuſtom of dreſſing their food on that day.

We may likewiſe add, that tho' the apoſtles had aboliſhed the rigour of the Moſaic law, relating to the ſabbath, yet they themſelves obſerved it; and this practiſe of theirs, in all probability, gave occaſion to the Chriſtians, for near four centuries, to keep the ſabbath as well as the firſt day of the week: ſolemnizing both thoſe days; the one, as a commemoration of the creation of the world; and the other, of the reſurrection of our bleſſed Saviour Jeſus Chriſt.

But whatever judgment may be paſt on this laſt remark, it is very evident, from Geneſis and this book of Exodus; Firſt, that the law of the ſabbath was obſerved before the time of Moſes: Secondly, that this obſervation was propagated by the firſt patriarchs, among the Heathens alſo, as well as the idea of the creation.

After all this, we muſt conclude againſt the Atheiſt, that Moſes could never have been ſo imprudent as to lay a ſnare for himſelf, in forging a fact, of which not only the Jews, but all the world, were able to convince him, ſince there were none among them but muſt needs be conſcious, whether they had obſerved the ſabbath as a memorial of the creation, as he relates it; or whether it was a perfect novelty; and therefore, that the creation of the world, being a matter of fact ſo generally known, and the commemoration of it ſolemnized every ſeventh day, by all thoſe who preceded him, muſt needs be an inconteſted truth, which we ſhall, hereafter, fully evince, by thoſe obſervations we propoſe to raiſe, from the dependance and connexion, which the events related by Moſes in Geneſis, have with the creation, and the promiſe of the Meſſiah. And we ſhall then demonſtrate, that nothing can be imagined more rational and coherent, than the relations of Moſes, in which the Atheiſts flatter themſelves that they diſcover ſo many abſurdities.

Ver. 12. *Honour thy father and thy mother.*] In another place they are commanded to *fear* them, Lev. xix. 3. And as here the father is mentioned before the mother, ſo there the mother is inſerted before the father; to ſhow, (as Maimonides takes it in his treatiſe, call'd Memarim: c. 6.) that we ought not to make any difference between them; but they are both equally to be honoured and reverenced. Which is a duty of ſuch great importance, that we are taught, by the placing of this commandment immediately after thoſe which peculiarly relate to God's worſhip, that, next to his Majeſty, our parents are to be honoured, with that reverence, love, obedience, and maintenance, which is due to them. And therefore notorious diſobedience to them is threatened with death, as well as apoſtacy from God. Wherein this *honour* or *fear* doth conſiſt, is taught in all books of religion: And Mr. Selden hath collected a great many particulars, wherein the Jews place it, as the learned reader may ſee, l. ii. *de Synedr.* c. 13. p. 558.

We ſhall only add that this was a law among the Heathens, mentioned by Saleucus, Charondus and others, in theſe words, τὰ τέκνα τὲς γονεῖς τιμάτωσαν, *let children honour their parents.* And thus Ulpian expreſſes it, *filio ſemper honeſta & ſancta perſona patris videri debet*; the perſon of a father ſhould always ſeem honourable and ſacred to a ſon. And afterward, *filium patrem & matrem venerari*

rari oportet, a ſon ought to reverence his father and mother.

That thy days may be long in the land, &c.] As diſobedience to parents is, by the law of Moſes, threatened to be puniſhed with death; ſo, on the contrary, long life (which is the greateſt worldly bleſſing) is promiſed to the obedient; and that in their own country, which God had peculiarly enriched with a vaſt variety of his bleſſings. Heathens alſo gave the very ſame encouragement, ſaying, that ſuch *children ſhould be dear to the gods, both living and dead.* So Euripides,

Οστις δ' τὸς τεκόνλας ἐν Βίῳ σέβει,
Ὅσ' ἐσὶ κ' ζῶν, κ' θανῶν θεοῖς φίλ@.

Ver. 13. *Thou ſhalt not kill.*] After the command, which expreſſes the reſpect due to parents, naturally follows the regard we ought to have to all other men. And the greateſt injury we can do another, is to take away his life; whereby he is deprived of all the enjoyments of this world, and humane ſociety itſelf is alſo wounded; nor can it ſubſiſt, if its innocent members are rendered unſafe. We ſay *innocent*, for this commandment doth not prohibit men from defending themſelves from violence, xxii. 2. nor magiſtrates from puniſhing thoſe with death, who commit crimes which deſerve it; for this is to ſecure the lives of other men, xxii. 18, 19, 20.

Ver. 14. *Thou ſhalt not commit adultery.*] Next to a man's ſelf, his wife is nearer to him, than any other perſon; they two being *one fleſh*, which makes the injury done to him in her perſon, a breach of human ſociety next to murder. Nay, the LXX place this commandment before the other, *Thou ſhalt not kill*: Vertuous women valuing their chaſtity more than their lives; and the crimes to which mere pleaſure tempts men, being more enormous, than thoſe to which they are ſtimulated by Anger. *Whoredom* is alſo forbidden in the law of *Moſes*, and *Inceſt*; as wounding any man is, as well as murder: But in theſe *ten precepts*, which are a ſhort abridgment of their duty, it was ſufficient only to mention the principal particulars, which were hateful to God and injurious to men.

Ver. 15. *Thou ſhalt not ſteal.*] This was to injure men in their goods and poſſeſſions; either by open rapine, or by fraudulent dealings; againſt which God intended to ſecure them by this precept. Several ſorts of this ſin, are afterwards mentioned in particular laws.

Ver. 16. *Thou ſhalt not bear falſe witneſs againſt thy neighbour.*] As our neighbour is not to be injured by us in deeds, ſo not in words; by giving a falſe teſtimony againſt him before a judge; which is the chief ſin of this kind. This is both an injury to our neighbour, and an affront to God; in whoſe place the judge is, whom we go about to deceive.

Large commentaries on theſe commandments are not to be expected; ſince they may be found in many authors, commonly known.

Ver. 17. *Thou ſhalt not covet thy neighbours houſe*, &c.] This command forbids all intentional prejudice to others, in any of the particulars before-mentioned. For as all injuries in word or deed are prohibited in the four preceding commandments; ſo in this God forbids thoſe, which are only in the heart, or counſels of men, but never come to light. And in the enumeration of the things they were not to covet, he begins firſt with that which was laſt mention'd, and ſo backward to the other. For he ſaith, *Thou ſhalt not covet thy neighbours houſe*, by deſigning to bear *falſe witneſs*, or to commit *Theft*. And then follows, *thou ſhalt not covet thy neighbours wife*, by intending to injure her chaſtity, if opportunity ſerved; *nor his man ſervant, nor his maid ſervant*, &c. which are the principle branches of his property. He ſaith nothing of thirſting after his life; which is ſuppos'd to be unlawful becauſe leſs crimes than that are forbidden.

Menander hath ſomething like this,

Μηδ' βελόνης ἔναμμ' ἐπθυμῆς, Πάμφιλε,
Ὁ γὰρ Θεὸς βλέπει σε πλησίον πα@ών.

Do not ſo much as covet the thread of a needle, for God ſees thee, being intimately preſent with thee.

The Moſaic account ſcarce permits us to doubt, whether it was God himſelf who pronounced theſe ten commandments, and this fact could never have been called in queſtion, if St. Paul had not expreſly oppos'd the new law to the old, in ſaying that the latter was annunciated by *Jeſus Chriſt*, whereas the other was only delivered *by Angels* or *meſſengers*; *If the word ſpoken by Angels was ſtedfaſt, how ſhall we eſcape if we neglect ſo great ſalvation? Which at the firſt began to be ſpoken by the Lord, and was confirm'd unto us by them that heard him.* Heb. xi. c. 2. Several ſolutions have been given of this difficulty.

Some have cut the knot, which they could no otherwiſe untie. They affirm, that the Angel who ſpake from mount Sinai, the Angel who appeared to Moſes in the buſh, and, according to the teſtimony of St. Stephen, was the ſame who gave the law; that Angel who is called the Angel of the covenant, and the Angel of the preſence; he of whom it is ſaid, in the 63d chapter of Iſaiah, that he, in his love and his pity, redeem'd them, and he bare them and carried them all the days of old: That Angel, to whom Abraham paid religious honours, and to whom he ſaid, wilt thou deſtroy the righteous with the wicked? That Angel of whom it is ſaid in the firſt verſe of the 20th chapter of Exodus, *God ſpake all theſe words*, was no more than a meer creature.

Others have obſerved, that all the texts, wherein it is ſaid, that the law was given by Angels, may be rendered, *in the midſt of Angels*; it is ſaid, that the Lord came from Sinai, and roſe up from Seir unto them; he ſhineth forth from mount Paran, and he came with ten thouſands of Saints: from his right-hand went a fiery Law for them: and the prophet David ſays, the chariots of God are twenty thouſands of Angels; the Lord is among them as in Sinai, in the holy place. According to this interpretation, St. Paul intended to oppoſe the Goſpel to the law, inaſmuch as when God gave the law, he was ſurrounded with a moſt dreadful equipage; whereas, when he promulgated the Goſpel, he adapted himſelf to our weakneſs.

Others have ſaid, that when God publiſhed his law, it was only mediately, and by the miniſtry of Angels; that it was thoſe bleſſed ſpirits who form'd the voices and the thunders, that made the mountains to reſound, whereas, when he annunciated the goſpel, he did it immediately, and without a veil.

Philo has advanced, but without any intention of conciliating St. Paul with Moſes, that God pronounced by his own mouth the words of the decalogue, but, in promulgating the reſt of the law, he made uſe of the miniſtry of Angels.

It is beyond all diſpute, that the word *angel*, in the ſacred authors, is not confined to ſignify thoſe celeſtial intelligences, who wait continually upon God. As it imports originally a meſſenger, ſervant, or miniſter, it is ſometimes uſed to denote indifferently any ſort of miniſter. Thus it is ſaid of St. John Baptiſt, *Behold I ſend my meſſenger* (or angel) *before thy face*, Mark. i. 2. Thus it is ſaid in another place, *Behold, their valiant ones ſhall cry without, the ambaſſadors* [angels] *of peace, ſhall weep bitterly*, Iſa. xxxiii. 7. that is to ſay again, *miniſters*. In the ſame ſenſe the prieſt is called the [angel] *meſſenger of the Lord of hoſts*. Thus alſo in the Apocalypſe, the biſhop, or paſtor, is called the angel, Revel. ii. 1. Perhaps alſo we ought in the ſame manner to explain that famous paſſage of the acts, *it is his angel.* But it is undeniable, as to all the other we have quoted, that the word *angel* ſignifies *meſſenger*, *miniſter*, and *ſervant*. Perhaps when St. Paul ſaid, in thoſe words which occaſioned the difficulty, that *the law was given by angels*, he did not mean the firſt promulgation which was made by God himſelf on Sinai, but only ſpake of the notification made of it long after to the Jewiſh nation, by men ſent upon this miniſtry. Perhaps he might underſtand by his angels, *Moſes*, the *prieſts*, the *prophets*, and all thoſe *holy men* whom God made uſe of to declare his will to the Jews before the coming of the Meſſiah. Another expreſſion of St. Stephen, which ſeems parallel to this, may be eaſily explained in this ſenſe; *Who have received the law by the diſpoſitions of angels*, Acts vii 53. For, preſently before theſe words; he had made them the following reproach, *Which of the prophets have not your fathers perſecuted?* It looks as if prophets and angels imported the ſame thing. Conformable to this laſt explanation, St. Paul did not mean any thing more, in the text we have quoted, than what he expreſs'd at the beginning of the ſame epiſtle; " God who at ſundry times, and in di-
" vers manners, ſpake in times paſt unto the fathers by the

" the prophets, hath, in theſe latter days, ſpoken unto us by his ſon." The apoſtle deſigned to exalt the goſpel above the law, the latter having been preached by men, by ſimple creatures; but the former by Chriſt himſelf.

This is ſufficient to ſhew, that there was no real diſagreement between Moſes and St. Paul, and that the aſſertion of the latter, that the law was given by angels, does not contradict what the former ſaid, that it was given by God himſelf, and that it was he who pronounced all thoſe words.

CHAP. XXI.

1 Laws for men-ſervants. 5 For the ſervant whoſe ear is bored. 7 For women-ſervants. 12 For man-ſlaughter. 16 For ſtealers of men. 17 For curſers of parents. 18 For ſmiters. 22 For a hurt by chance. 28 For an ox that goreth. 33 For him that is an occaſion of harm.

NOW theſe *are* the judgments which thou ſhalt ſet before them.

2 If thou buy an Hebrew ſervant, ſix years he ſhall ſerve: and in the ſeventh he ſhall go out free for nothing.

3 If he came in by himſelf, he ſhall go out by himſelf: if he were married, then his wife ſhall go out with him.

4 If his maſter have given him a wife, and ſhe have born him ſons or daughters, the wife and her children ſhall be her maſters, and he ſhall go out by himſelf.

5 And if the ſervant ſhall plainly ſay, I love my maſter, my wife, and my children, I will not go out free:

6 Then his maſter ſhall bring him unto the judges; he ſhall alſo bring him to the door, or unto the door-poſt: and his maſter ſhall bore his ear through with an awl; and he ſhall ſerve him for ever.

7 ¶ And if a man ſell his daughter to be a maid-ſervant, ſhe ſhall not go out as the men-ſervants do.

8 And if ſhe pleaſe not her maſter, who hath betrothed her to himſelf, then ſhall he let her be redeemed: to ſell her unto a ſtrange nation he ſhall have no power, ſeeing he hath dealt deceitfully with her.

9 And if he have betrothed her unto his ſon, he ſhall deal with her after the manner of daughters.

10 If he take him another *wife*; her food, her raiment, and her duty of marriage ſhall he not diminiſh.

11 And if he do not theſe three unto her, then ſhall ſhe go out free without money.

12 ¶ He that ſmiteth a man, ſo that he die, ſhall be ſurely put to death.

13 And if a man lie not in wait, but God deliver *him* into his hand; then I will appoint thee a place whither he ſhall flee.

14 But if a man come preſumptuouſly upon his neighbour, to ſlay him with guile; thou ſhalt take him from mine altar, that he may die.

15 ¶ And he that ſmiteth his father, or his mother, ſhall be ſurely put to death.

16 ¶ And he that ſtealeth a man, and ſelleth him, or if he be found in his hand, he ſhall ſurely be put to death.

17 ¶ And he that curſeth his father, or his mother, ſhall ſurely be put to death.

18 ¶ And if men ſtrive together, and one ſmite another with a ſtone, or with *his* fiſt, and he die not, but keepeth *his* bed:

19 If he riſe again, and walk abroad upon his ſtaff, then ſhall he that ſmote *him*, be quit: only he ſhall pay for the loſs of his time, and ſhall cauſe *him* to be throughly healed.

20 ¶ And if a man ſmite his ſervant, or his maid with a rod, and he die under his hand; he ſhall be ſurely puniſhed.

21 Notwithſtanding, if he continue a day or two, he ſhall not be puniſhed: for he *is* his money.

22 ¶ If men ſtrive, and hurt a woman with child, ſo that her fruit depart *from her*, and yet no miſchief follow: he ſhall be ſurely puniſhed, according as the womans husband will lay upon him; and he ſhall pay as the judges *determine*.

23 And if *any* miſchief follow, then thou ſhalt give life for life,

24 Eye for eye, tooth for tooth, hand for hand, foot for foot.

25 Burning for burning, wound for wound, ſtripe for ſtripe.

26 ¶ And if a man ſmite the eye of his ſervant, or the eye of his maid, that it periſh; he ſhall let him go free for his eyes ſake.

27 And if he ſmite out his man-ſervants tooth, or his maid-ſervants tooth, he ſhall let him go free for his tooths ſake.

28 ¶ If an ox gore a man or a woman, that they die: then the ox ſhall be ſurely ſtoned, and his fleſh ſhall not be eaten; but the owner of the ox *ſhall be* quit.

29 But if the ox were wont to puſh with his horn in time paſt, and it hath been teſtified to his owner, and he hath not kept him in, but that he hath killed a man or a woman; the ox ſhall be ſtoned, and his owner alſo ſhall be put to death.

30 If there be laid on him a ſum of money, then he ſhall give for the ranſom of his life, whatſoever is laid upon him.

31 Whether

31 Whether he have gored a ſon, or have gored a daughter, according to this judgment ſhall it be done unto him.

32 If the ox ſhall puſh a man-ſervant, or a maid-ſervant; he ſhall give unto their maſter thirty ſhekels of ſilver, and the ox ſhall be ſtoned.

33 ¶ And if a man ſhall open a pit, or if a man ſhall dig a pit, and not cover it, and an ox or an aſs fall therein;

34 The owner of the pit ſhall make *it* good, *and* give money unto the owner of them, and the dead *beaſt* ſhall be his.

35 ¶ And if one mans ox hurt anothers that he die, then they ſhall ſell the live ox, and divide the money of it, and the dead *ox* alſo they ſhall divide.

36 Or *if* it be known that the ox hath uſed to puſh in time paſt, and his owner hath not kept him in; he ſhall ſurely pay ox for ox, and the dead ſhall be his own.

It may be proper to obſerve, with reſpect to the Jewiſh laws, that the greateſt part of them were given to Moſes on mount Sinai, and the reſt at different times, and as occaſion required: whether therefore we look upon them as the firſt body of laws that ever was compiled, whilſt other nations had not ſo much as a name for it, as Joſephus has endeavour'd to prove againſt his learned antagoniſt, from the works of Homer, the moſt ancient writer, in which the word *Nomos* (Law) is not ſo much as once mentioned; or whether we ſuppoſe, with others, that the Egyptians and other nations had already laws of their own, and that Moſes was permitted by God, to model and improve his own by them, by altering or retaining what he liked or diſliked; it is plain, that the reſt received, if not the finiſhing hand, yet at leaſt their ſanction and approbation from him. And indeed if we conſider, that they extended to all duties, caſes, and exigencies, whether moral, political, or ceremonial; that the moral were to be of eternal obligation; that the political were to endure as long as Jewiſh polity; that great part of the ceremonial were typical of, conſequently to laſt, at leaſt, till the coming of the Meſſiah; if we conſider further, that the prieſts and rulers were to be only the meer guardians of them, and that they were forbid under pain of death, and of the divine curſe, to alter the leaſt part of them; it will be ſcarce credible that Moſes would have given them ſuch a firm and durable ſanction, and backed it with the divine authority, had any but God been the author or confirmer of them.

To the written law, the Jews likewiſe add the oral, which, they pretended, was alſo given by God to Moſes, during his abode on mount Sinai, for, firſt, they think it abſurd to ſuppoſe, that he ſpent all that long interval of twice forty days in the bare writing of the written law, for which leſs than one quarter of that period was more than ſufficient. They affirm therefore, that he employed all the remainder of that time in learning the oral law by heart, which he afterwards carefully delivered by word of mouth, to Aaron, Eleazar, and to his ſervant Joſhua; and theſe to the ſeventy elders; from them it paſſed to all the prophets, the three laſt of whom, Haggai, Zachariah, and Malachi, delivered it to the grand Sanhedrim, from whom the wiſe men of Jeruſalem and Babylon received it. Thus they affirm, that the oral law given to Moſes was tranſmitted from one generation to another, entire and uncorrupted, under the name of *Cabbalah*, or *tradition*, which was afterwards committed to writing by ſeveral hands in that volume which they call the Talmud, conſiſting of two parts, the Miſhnah and Gemarrah, and which they much prefer to the ſacred books of the Scripture; ſaying, that the Mikdaſh, or Old-Teſtament, is like water, the Miſhnah like wine, and the Gemarrah, being more plain and perfect, like Hipocraſor, the richeſt of wines. For they add ſecondly, that the obſcurity of the written law, its ſeeming inconſiſtency in ſeveral reſpects, and the ill uſe which God foreſaw would be made of it by the wicked, rendered the oral very neceſſary, ſince, without it, the other would have proved, in many reſpects, uſeleſs, if not dangerous. Theſe learned gentlemen, who love to call themſelves Merabtzehatbora, fixers of, or givers of reſt to the law, are pleaſed to acquaint us, that the obſcurity of it is obvious to every reader: As for inconſiſtencies, they are ſuch as theſe: In one place it is ſaid, thou ſhalt eat of unleavened bread ſeven, and in another, ſix days; in one place it is ſaid, thou ſhalt offer the paſſover to the Lord thy God, ſheep, oxen, *&c.* and in another, only a male lamb without blemiſh; one text ſays, that the Lord came down upon mount Sinai, to ſpeak to the people; and another declares that he ſpoke to them from heaven. Theſe are the mighty contradictions which, they pretend, cannot be reconciled without the help of the oral law.

Well might the bleſſed Saviour of mankind ſay of them, that they ſtrained at a knat, and ſwallowed a camel; ſince theſe are but trifles, compared to thoſe which we meet with among theſe learned compilers of the Talmud and their commentators; tho' they all pretend to expound theſe ſeeming difficulties, and contradictions of the written, by their traditions.

But we ſhall not enlarge upon this ſubject at preſent, ſince we ſhall have frequent opportunities of making it evident, in the courſe of this work, that their Rabbies have endeavoured to render the word of God ineffectual by their traditions.

Ver. 2. *If thou buy an Hebrew ſervant, ſix years he ſhall ſerve: And in the ſeventh he ſhall go out free for nothing.*] Some perſons ſold themſelves by reaſon of poverty; of which ſort the Hebrews underſtand that law, Levit. xxv. 39. Others were ſold by the court of judgment, as a puniſhment for their commiſſion of a theft, and for which, not being able to make ſatisfaction to the perſon who had received the damage, they were condemned to be his ſervants. Of theſe, they interpret this place, and Deut. xv. 12. but this ſale, they ſay, did not extend to both ſexes; for a woman was not to be ſold for theft.

——— *In the ſeventh he ſhall go out free for nothing.*] If the damage was ſo great, that his ſix years ſervice had not ſatisfied for it, yet he was not to be kept longer. And his ſervitude, alſo, might end ſooner, by manumiſſion or redemption, or the death of his maſter. It is remarkable, that he ſets this law in the firſt place, ſays Biſhop Patrick, becauſe mercy, next to piety, is the moſt excellent virtue: And God would have his people, ſays Rabbi Levi Barzelonita, adorned with, and full of the nobleſt qualities, which are benignity and mercy. This year of releaſe, alſo, being a ſacred year, the whole land being holy unto the Lord, ſo that no man might challenge any right or property in it, to ſow his field, or reap that which grew of itſelf, *&c.* it was ſacrilege for any maſter to keep a ſervant from his freedom, when the year came which was the Lord's releaſe; as we read expreſly, Levit. xxv. and Deut. xv. whence it was, that becauſe the Jews were ſo prophane as to break this law, and not give their ſervants liberty, (as we read in the 34th chapter of Jeremiah) God puniſhed them with a captivity of ſeventy years, in which the land lay waſte, till it had fulfilled the years of reſt which they would not obſerve; as Mr. Mede hath truly noted, at the latter end of his twenty-ſixth diſcourſe.

Ver. 3. *If he came in by himſelf*, &c.] That is, according to Biſhop Patrick's Comment, a ſingle man, without a wife; ſo he was to depart. But if he was a married man, when he was ſold, as his maſter was not to let his wife and children want food, and raiment, and habitation, while he continued his ſlave: So when he was free, he was not to detain them from their father and husband, Levit. xxv. 41.

Ver. 4. *If his maſter have given him a wife.*] The maſter might permit ſuch a ſervant as this, who was ſold by the court of judgment, to eſpouſe a Heathen woman; and the children he ſhould have by her, were to be the maſter's ſervants, or ſlaves, for ever. No Hebrew, but ſuch ſervants as theſe, were allowed to marry a Gentile. He who ſold himſelf was not ſubject to this law; but, on

the other hand, as his maſter could not impoſe a wife of this ſort upon him, ſo neither was he bound, when the ſervant received his freedom, to beſtow any gift upon him; for this was only due to him who was ſold by the court for theft, Deut. xv. 12. and to whom, the ancient Jews ſay, the maſter was to give thirty ſhekels.

——— *The wife and children ſhall be his maſters.*] The wife was a ſlave as well as himſelf, when he married her; and as ſhe was given to him meerly that he might beget ſlaves of her; and who, therefore, continued with the maſter, as well as their mother, when the man had his liberty; for they were not ſo much his, as his maſter's property, and he had ſuch a power over them, that he might circumciſe the male children, without their conſent.

Ver. 5. *And if the ſervant ſhall plainly ſay, I love my maſter, my wife and children, I will not go free.*] If his affection to ſuch a wife and children exceeded his love to liberty, and determined him to continue in his ſtate of ſervitude, his maſter was then to bring him to the judges, that it might appear he was not fraudulently detain'd, againſt his inclinations; and when that court of judicature had given ſentence, the maſter was *to bring him to the door, and* there *bore his ear through with an awl*, as an indication that he was now fixed to his houſe, and might not ſo much as ſtep over the threſhold, without his permiſſion. This is to be underſtood only of one who was ſold by the court. This cuſtom of boring the ears of ſlaves, continu'd a long time after this, in Syria and Arabia.

——*He ſhall ſerve him for ever.*] That is, till the year of jubilee, or the death of his maſter (for his ſon was not to detain him, when the father was dead) unleſs he would releaſe him, or he was redeemed.

Ver. 7. *And if a man ſell his daughter to be a maid ſervant*, &c.] This daughter, according to the Hebrews, was to be a virgin under age, that is, leſs than twelve years old, and a day. For if ſhe exceeded that age, her father had no prerogative to ſell her. And when ſhe came to be of age, that period, as well as the year of jubilee, redemption, or the death of her maſter, put a period to her ſervitude. Her father likewiſe had no power to ſell her, unleſs he were reduced to a ſtate of extreme poverty; and if he diſpoſed of her without any ſuch previous neceſſity, the court of judgment obliged him to redeem her. We may add to, that ſhe was not to be ſold, unleſs there was ſome probability, that either her maſter, or his ſon, would eſpouſe her.

Ver. 8. *If ſhe pleaſe not her maſter, who hath betrothed her to himſelf*, &c.] It appears from hence, that ſhe was ſold to him upon the preſumption that he would marry her, but if he afterwards changed his mind, God ordains that *he ſhall let her be redeemed.*

Ver. 12. *He that ſmiteth a man, ſo that he die, ſhall ſurely be put to death.*] The Jewiſh doctors will not allow proſelytes of the gate, much leſs Gentiles, to be comprehended within this law; and declare, that if an Iſraelite killed any of theſe he was not to ſuffer death for that action. But Plato, in his book of laws, hath determined more juſtly than theſe Rabbies, that, in the caſe of wilful murder, the ſame law ſhould extend to ſtrangers and citizens.

Ver. 13. *And if a man lie not in wait, but God deliver him into his hand; then will I appoint thee a place whither he ſhall flee.*] The meaning of the former part of the verſe, is this; when a perſon did not kill another, in conſequence of any premeditated intention againſt him; but meerly by an action which aimed at ſome other end, according to the common expreſſion; which the Scripture expreſſes more religiouſly, by acknowledging God in every occurrence of life, and who permits ſuch caſualties to happen, whereby a man is killed without any ſuch deſign in him who was employed in the action, that occaſioned the death.

There is an expreſs command, in the 14th verſe of this chapter, with relation to wilful murder, that the guilty perſon ſhould be torn even from Gods altar, to be puniſhed with death, from whence one may naturally infer, that the tabernacle was a ſanctuary to him who had killed another only by accident, cities of refuge were likewiſe appointed for this purpoſe, as we read in Numb. xxxv. 11, 12. and of theſe a particular account ſhall be given in the proper place.

Ver. 15. *And he that ſmiteth his father or mother, ſhall be ſurely put to death.*] The Hebrews ſay that ſuch a criminal perſon was to be ſtrangled, by the ſentence of the judge, after a proof of the fact, by competent witneſſes, there was no need to prohibit, in a particular manner, the killing of parents, ſince all wilful murder was puniſhed with death. Solon made no law with relation to this crime, becauſe it was not to be ſuppoſed any man would be ſo wicked to murder a parent; nor was this moſt impious action known among the Perſians, in the time of Herodotus; neither do we find any mention of it in the law of the twelve tables. But, in after-times, moſt ſevere puniſhments were enacted againſt parricides, and which are deſcribed at large by Modeſtinus.

Ver. 16. *He that ſtealeth a man, and ſelleth him; or if he be found in his hand, he ſhall ſurely be put to death.*] By *a man*, the Hebrews underſtand *an Iſraelite*, and as no other Iſraelite would buy him, the *Plagiary* was tempted to ſell him to men of other nations, which made it neceſſary to puniſh the crime with death; becauſe it was a moſt aggravated inſtance of barbarity, to take away his liberty, and then ſell him as a ſlave to ſtrangers. But if he had even not ſold him, yet he was to be puniſhed with death, becauſe his intention was rendered ſufficiently evident by his ſtealing him.

Ver. 17. *And he that curſeth his father, or his mother, ſhall ſurely be put to death.*] The Hebrews take this law to concern thoſe who curſed their dead parents, no leſs than thoſe who curſed them, when they were living; but not without præmonition and witneſſes, as in other capital crimes; and not unleſs they curſed their parents by ſome proper name of God, as Mr. Selden obſerves out of the Jewiſh doctors, l. 2. *de Synedr.* c. 13. Death was the puniſhment of this crime, becauſe it was a flagrant evidence of deſperate and inſolent malice, and moſt audacious wickedneſs, and was utterly ſubverſive of that domeſtic order, which is the prime part of good government.

Ver. 20. *And if a man ſmite his ſervant, or his maid, with a rod, and he die under his hand; he ſhall ſurely be puniſhed.*] With death, ſay the Hebrew doctors, if the ſervant died, while the maſter was beating him, for that is the ſignification of dying *under his hand.* But it ſeems more likely, that he was to be puniſhed for his cruelty, as the judge, who examined this fact, ſaw proper. For his ſmiting with a rod, and not with a ſword, was an evidence that his intention was only to correct and not to kill his ſervant.

Ver. 21. *Notwithſtanding, if he continue a day or two, he ſhall not be puniſhed: for he is his money.*] His ſurviving the correction a day or two, might cauſe it to be preſumed, that he did not die of the ſtrokes he received from his maſter, who was therefore ſufficiently puniſhed by loſing the benefit of his ſervice.

Ver. 22. *And if men ſtrive, and hurt a woman with child, ſo that her fruit depart from her, and yet no miſchief follow: he ſhall be ſurely puniſhed, according as the woman's husband will lay upon him; and he ſhall pay as the judges determine.*] If the wife ſhould not happen to die (which is the meaning of the words *and yet no miſchief follow*) the husband may, however, require a compenſation, both for the loſs of his child, and the particular injury, or grief, ſuſtained by his wife. Yet he was not to be an abſolute judge in his own cauſe, but it was to be referred to the deciſion of the public magiſtrates.

Ver. 23, *And if any miſchief follow, then thou ſhalt give life for life.*] " In the interpretation of this, ſaith Iarchi, " our maſters differ; for ſome, by *life* underſtand that " which is properly ſo called, or the perſon himſelf; ſo " that it ſhould ſignify, being put to death; but others " underſtand by it, a pecuniary mulct; that ſo much mo- " ney ſhould be paid to the heirs, as the perſon killed " might have been ſold for." The Septuagint give it quite another ſenſe; which is, that if a woman miſcarry, and the child was μὴ ἐξεικονισμένον, *not yet formed, and faſhioned*; that the man, who occaſioned the miſcarriage, was to pay a fine. But if it were formed, then life was to be given for life. So that this whole law is, according to thoſe tranſlators, to be underſtood of an *abortion*; and according to the condition of the *abortive* (not the life or death of the mother) ſo the puniſhment was to be inflicted. Philo likewiſe takes it in this ſenſe, and has written a large diſcourſe upon it.

Ver. 24. *Eye for eye, tooth for tooth*, &c.] Theſe, and all that follow, to the end of the 25th verſe, as conſidered

as

as pecuniary mulcts, by the Hebrews. And there ſeems to be a great deal of reaſon, at leaſt in many caſes, to admit of ſuch a compenſation. Particularly in that mentioned by Diodorus Siculus, l. xii. where the one eyed man complained of this law, as too rigid; becauſe, if he loſt the other eye, he ſhould ſuffer more than the man he had injured, who had ſtill one eye left. 'Tis likewiſe certain, that the ſame member of the body, is more valuable to one man, than it is to another. For inſtance, the right hand of a ſcribe, or a painter, cannot be ſo well ſpared as that of a meer finger. And therefore the law of the twelve tables concerning Taliones, was with this exception; that if he who had put out the eye of another man, or taken away the uſe of any other member, would not come to an agreement, *de talione redimenda*, to make him ſatisfaction, and buy off the parity of puniſhment, he was then to ſuffer it in kind.

Ver. 28. *And if an ox gore a man, or a woman, that they die, then the ox ſhall be ſurely ſtoned, and his fleſh ſhall not be eaten.*] Becauſe it was the intention of the Deity, that the owner ſhould loſe all benefit by the fleſh of ſo noxious an animal. Others indeed think, the fleſh could not be eaten, becauſe, as it was a carcaſe that had been ſtoned, the blood remained in it; but Maimonides replies to this opinion, that the ſcope of the law is, that aſſoon as the ſentence for its being ſtoned was pronounced, the animal became unclean; nay, if a man, to prevent this ſentence, killed the ox after a legal manner, no one was permitted to eat any part of the fleſh. And when the beaſt was ſtoned, the fleſh was neither ſold, nor given to the Gentiles, nor even to dogs.

Ver. 29. *But if the ox were wont to puſh with his horn in time paſt, and it hath been teſtified to his owner, and he hath not kept him in, but that he hath killed a man or a woman, the ox ſhall be ſtoned, and his owner alſo ſhall be put to death.*] In the former caſe the owner was only puniſhed with the loſs of his ox, it being the firſt time the creature was known to puſh. But if he had long been unruly, and the owner, being told of it, had not taken proper care to prevent the conſequences, then both he and the ox were to be put to death. Abarbinel is of opinion, that God doth not decree the ſentence of death againſt the owner, but that he remits ſome part of the ſtrictneſs of this law in the next verſe. And there are three caſes here mentioned relating to this matter; one, in the foregoing verſe, where the ox is ordered to be ſtoned; another in this, where the owner alſo is made liable to ſuffer death; and a third in the next verſe, where a pecuniary mulct is only ſet upon him. By which laſt caſe it appears, there might be an inſtance, wherein the owner of the ox ſhould not be put to death, tho' the ox had been wont to puſh, and he had been told of it. For, either the knowledge which the owner had of the ill condition of his ox, was certain, or uncertain; and his careleſsneſs in preventing the miſchievous conſequences, was greater or leſs; and the friends of the perſon who was killed, preſſed the ſtricteſt juſtice, or were content to remit it. In the former caſes, if the knowledge was certain, the careleſsneſs very groſs, and the friends ſtrict in the proſecution, he was puniſhed with death; but if otherwiſe, he was only fined.

Ver. 33. *And if a man ſhall open a pit, and not cover it, and an ox or aſs fall therein.*] We muſt ſuppoſe this pit to have been opened in the ſtreet, or ſome other public way, for if a perſon had dug it in his own ground, he was not comprehended in this law. If he likewiſe opened a pit in a public way, and covered it conveniently, tho' in time the cover grew rotten, and a beaſt fell into the pit, the perſon was not bound to make it good.

We are not deſirous of crowding annotations upon our readers, with reſpect to the Jewiſh laws, and think it ſufficient to take notice of ſuch paſſages only, as require a particular explication.

CHAP. XXII.

1 *Of theft.* 5 *Of damage.* 7 *Of treſpaſſes.* 14 *Of borrowing.* 16 *Of fornication.* 18 *Of witchcraft.* 19 *Of beſtiality.* 20 *Of idolatry.* 21 *Of ſtrangers, widows, and fatherleſs.* 25 *Of uſury.* 26 *Of pledges.* 28 *Of reverence to magiſtrates.* 29 *Of the firſt-fruits.*

IF a man ſhall ſteal an ox or a ſheep, and kill it, or ſell it; he ſhall reſtore five oxen for an ox, and four ſheep for a ſheep.

2 ¶ If a thief be found breaking up, and be ſmitten that he die, *there ſhall* no blood *be ſhed* for him.

3 If the ſun be riſen upon him, *there ſhall be* blood *ſhed* for him: *for* he ſhould make full reſtitution; if he have nothing, then he ſhall be ſold for his theft.

4 If the theft be certainly found in his hand alive, whether it be ox or aſs or ſheep; he ſhall reſtore double.

5 ¶ If a man ſhall cauſe a field or vineyard to be eaten, and ſhall put in his beaſt, and ſhall feed in another mans field: of the beſt of his own field, and of the beſt of his own vineyard ſhall he make reſtitution.

6 ¶ If fire break out, and catch in thorns, ſo that the ſtacks of corn, or the ſtanding-corn, or the field be conſumed *therewith*; he that kindled the fire, ſhall ſurely make reſtitution.

7 ¶ If a man ſhall deliver unto his neighbour money or ſtuff to keep, and it be ſtolen out of the mans houſe; if the thief be found, let him pay double.

8 If the thief be not found, then the maſter of the houſe ſhall be brought unto the judges, *to ſee* whether he have put his hand unto his neighbours goods.

9 For all manner of treſpaſs, *whether it be* for ox, for aſs, for ſheep, for raiment, *or* for any manner of loſt thing, which *another* challengeth to be his: the cauſe of both parties ſhall come before the judges; *and* whom the judges ſhall condemn, he ſhall pay double unto his neighbour.

10 If a man deliver unto his neighbour an aſs, or an ox, or a ſheep, or any beaſt to keep; and it die, or be hurt, or driven away, no man ſeeing *it:*

11 *Then* ſhall an oath of the LORD be between them both, that he hath not put his hand unto his neighbours goods: and the owner of it ſhall accept *thereof*, and he ſhall not make it good.

12 And if it be ſtolen from him, he ſhall make reſtitution unto the owner thereof.

13 If

13 If it be torn in pieces; *then* let him bring it *for* witneſs, *and* he ſhall not make good that which was torn.

14 ¶ And if a man borrow *ought* of his neighbour, and it be hurt, or die, the owner thereof *being* not with it; he ſhall ſurely make *it* good.

15 *But* if the owner thereof *be* with it, he ſhall not make *it* good: if it *be* an hired *thing*, it came for his hire.

16 ¶ And if a man intice a maid that is not betrothed, and lie with her; he ſhall ſurely endow her to be his wife.

17 If her father utterly refuſe to give her unto him, he ſhall pay money according to the dowry of virgins.

18 ¶ Thou ſhalt not ſuffer a witch to live.

19 ¶ Whoſoever lieth with a beaſt, ſhall ſurely be put to death.

20 ¶ He that ſacrificeth unto *any* god, ſave unto the LORD only, he ſhall be utterly deſtroyed.

21 ¶ Thou ſhalt neither vex a ſtranger, nor oppreſs him: for ye were ſtrangers in the land of Egypt.

22 ¶ Ye ſhall not afflict any widow, or fatherleſs child.

23 If thou afflict them in any wiſe, and they cry at all unto me: I will ſurely hear their cry:

24 And my wrath ſhall wax hot, and I will kill you with the ſword; and your wives ſhall be widows, and your children fatherleſs.

25 ¶ If thou lend money to *any of* my people *that is* poor by thee, thou ſhalt not be to him as an uſurer, neither ſhalt thou lay upon him uſury.

26 If thou at all take thy neighbours raiment to pledge, thou ſhalt deliver it unto him by that the ſun goeth down:

27 For that *is* his covering only, it *is* his raiment for his ſkin: wherein ſhall he ſleep? And it ſhall come to paſs, when he crieth unto me, that I will hear: for I *am* gracious.

28 ¶ Thou ſhalt not revile the gods, nor curſe the ruler of thy people.

29 ¶ Thou ſhalt not delay *to offer* the firſt of thy ripe fruits, and of thy liquors: the firſt-born of thy ſons ſhalt thou give unto me.

30 Likewiſe ſhalt thou do with thine oxen, *and* with thy ſheep: ſeven days it ſhall be with his dam; on the eighth day thou ſhalt give it me.

31 ¶ And ye ſhall be holy men unto me: neither ſhall ye eat *any* fleſh *that is* torn of beaſts in the field: ye ſhall caſt it to the dogs.

Ver. 1. *If a man ſhall ſteal an ox, or a ſheep, and kill it, or ſell it; he ſhall reſtore five oxen for an ox, and four ſheep for a ſheep.*] The true reaſon of the diſparity in the reſtitution, for a ſtolen ox, and in that for a ſheep, ſeems to be this. An ox was of greater value, and uſeful to more purpoſes in husbandry. Yet there was a difference between a thief, who came and confeſſed his ſin, in a voluntary manner, and him that ſtood out till he was apprehended, and convicted of his crime. For Moſes, in the former caſe, ſeems to require only the reſtitution of what was ſtolen, with the addition of a fifth part of the value, and a ſacrifice, Lev. vi. 4, 5. All this was far more equitable, than the conſtitution of Plato, which for all theſts appoint the ſame puniſhment, which was paying double the value of what was ſtolen.

Ver. 2. *If a thief be found breaking up, and be ſmitten, that he die, no blood ſhall be ſhed for him.*] The maſter of the houſe might ſlay the robber, when he found him in the act of breaking open his houſe in the night, becauſe it might well be thought, that the robber intended to murder him, rather than loſe his booty. This was likewiſe allowed by the law of the twelve tables.

Ver. 3. *If the ſun be riſen upon him, there ſhall be blood ſhed for him.*] He might eaſily be known in the daylight, and it might likewiſe be preſumed, that he intended only to ſteal; to kill him, therefore, was accounted murder.

Ver. 14. *And if a man borrow ought of his neighbour, and it be hurt, or die.*] This, the Hebrew doctors think, relates to ſuch things as were lent to another out of kindneſs, without any conſideration for the uſe of them. About which, if there aroſe any controverſy, it was to be determined by the following rule.

—— *The owner thereof not being with it, he ſhall ſurely make it good.*] Theſe words, and thoſe in the beginning of the fifteenth verſe, *but if the owner be with it, he ſhall not make it good*, ſeem to ſignify, that if the owner was with the thing that was lent, at the time of its hurt or death, it was to be preſumed, that he would omit no care to preſerve it, and ſo muſt bear the loſs. But if he was not preſent, the borrower was ſuppoſed to be in fault, and was therefore bound to make it good. Which, tho' it may ſeem a little ſevere, was but neceſſary to make men careful to preſerve what was lent them in pure kindneſs.

Ver. 18. *Thou ſhalt not ſuffer a witch to live.*] The ſcripture mentions a *witch* only, ſaith the Gemara of the Sanhedrim, c. 7. n. 10. becauſe, for the moſt part, they were women who were addicted to magic. So Maimonides alſo, "becauſe the greateſt part of evil works were "performed by women, therefore the law ſaith, thou ſhalt "not ſuffer (*mchaſſchepha*) a witch to live," P. 3. c. 37. More Nevochim. Where he diſcourſes of the ſorts of witchcraft; and in general affirms, that there were no magical works performed, without reſpect to the ſtars. For people held, that every plant, animal, and metal, had their reſpective ſtars. From whence he concludes, that as one intention of the law was to eradicate idolatry, if neceſſarily followed, that all witches ſhould ſuffer death, becauſe they were idolaters, tho' after a peculiar manner. We ſhall not enlarge at preſent upon the witchcraft of ancient times, ſince we intend a particular diſſertation upon that ſubject, when we come to deſcribe the circumſtances of the interview between Saul and the witch of Endor.

Ver. 26. *If thou at all take thy neighbour's raiment to pledge, thou ſhalt deliver it unto him by that the ſun goeth down.*] It was contrary to humanity, to detain from him the only accommodation he had to cheriſh him with warmth, in the evening cold; and it was in effect to kill him.

Ver. 28. *Thou ſhalt not revile the gods.*] Judges are undoubtedly meant by the word *gods*, and they were not to be reviled with any opprobrious language, becauſe this, as the Jewiſh doctors obſerve, might terrify them from the execution of juſtice, as it would likewiſe expoſe them to the contempt and hatred of the people.

CHAP.

CHAP. XXIII.

1 Of ſlander and falſe witneſs. 3, 6 Of juſtice. 4 Of charitableneſs. 10 Of the year of reſt. 12 Of the ſabbath. 13 Of idolatry. 14 Of the three feaſts. 18 Of the blood and the fat of the ſacrifice. 20 An angel is promiſed, with a bleſſing, if they obey him.

THOU ſhalt not raiſe a falſe report: put not thine hand with the wicked to be an unrighteous witneſs.

2 ¶ Thou ſhalt not follow a multitude to *do* evil, neither ſhalt thou ſpeak in a cauſe to decline after many, to wreſt *judgment*.

3 ¶ Neither ſhalt thou countenance a poor man in his cauſe.

4 ¶ If thou meet thine enemies ox or his aſs going aſtray, thou ſhalt ſurely bring it back to him again.

5 If thou ſee the aſs of him that hateth thee, lying under his burden, and wouldſt forbear to help him; thou ſhalt ſurely help with him.

6 Thou ſhalt not wreſt the judgment of thy poor in his cauſe.

7 Keep thee far from a falſe matter: and the innocent and righteous ſlay thou not: for I will not juſtify the wicked.

8 ¶ And thou ſhalt take no gift: for the gift blindeth the wiſe, and perverteth the words of the righteous.

9 ¶ Alſo thou ſhalt not oppreſs a ſtranger: for ye know the heart of a ſtranger, ſeeing ye were ſtrangers in the land of Egypt.

10 And ſix years thou ſhalt ſow thy land, and ſhalt gather in the fruits thereof.

11 But the ſeventh *year* thou ſhalt let it reſt, and lie ſtill; that the poor of thy people may eat: and what they leave, the beaſts of the field ſhall eat. In like manner thou ſhalt deal with thy vineyard, *and* with thy olive yard.

12 Six days thou ſhalt do thy work, and on the ſeventh day thou ſhalt reſt: that thine ox and thine aſs may reſt, and the ſon of thy handmaid, and the ſtranger may be refreſhed.

13 And in all *things* that I have ſaid unto you, be circumſpect: and make no mention of the names of other gods, neither let it be heard out of thy mouth.

14 ¶ Three times thou ſhalt keep a feaſt unto me in the year.

15 Thou ſhalt keep the feaſt of unleavened *bread:* thou ſhalt eat unleavened *bread* ſeven days, as I commanded thee in the time appointed of the month Abib: for in it thou cameſt out from Egypt: and none ſhall appear before me empty:

16 And the feaſt of harveſt, the firſt-fruits of thy labours, which thou haſt ſown in the field: and the feaſt of in-gathering *which is* in the end of the year, when thou haſt gathered in thy labours out of the field.

17 Three times in the year all thy males ſhall appear before the LORD God.

18 Thou ſhalt not offer the blood of my ſacrifice with leavened *bread*, neither ſhall the fat of my ſacrifice remain until the morning.

19 The firſt of the firſt-fruits of thy land thou ſhalt bring into the houſe of the LORD thy God. Thou ſhalt not ſeethe a kid in his mothers milk.

20 ¶ Behold, I ſend an angel before thee to keep thee in the way, and to bring thee into the place which I have prepared.

21 Beware of him, and obey his voice, provoke him not: for he will not pardon your tranſgreſſions: for my name *is* in him.

22 But if thou ſhalt indeed obey his voice, and do all that I ſpeak: then I will be an enemy unto thine enemies, and an adverſary unto thine adverſaries

23 For mine angel ſhall go before thee, and bring thee in unto the Amorites, and the Hittites, and the Perizzites, and the Canaanites, *and* the Hivites, and the Jebuſites: and I will cut them off.

24 Thou ſhalt not bow down to their gods, nor ſerve them, nor do after their works: but thou ſhalt utterly overthrow them, and quite break down their images.

25 And ye ſhall ſerve the LORD your God, and he ſhall bleſs thy bread, and thy water: and I will take ſickneſs away from the midſt of thee.

26 ¶ There ſhall nothing caſt their young, nor be barren in thy land: the number of thy days I will fulfil.

27 I will ſend my fear before thee, and will deſtroy all the people to whom thou ſhalt come, and I will make all thine enemies turn their backs unto thee.

28 And I will ſend hornets before thee, which ſhall drive out the Hivite, the Canaanite, and the Hittite from before thee.

29 I will not drive them out from before thee in one year, leſt the land become deſolate, and the beaſt of the field multiply againſt thee.

30 By little and little I will drive them out from before thee, until thou be increaſed, and inherit the land.

31 And I will ſet thy bounds from the Red-ſea even unto the ſea of the Philiſtines,

and from the desert unto the river: for I will deliver the inhabitants of the land into your hand; and thou shalt drive them out before thee.

32 Thou shalt make no covenant with them, nor with their gods.

33 They shall not dwell in thy land, lest they make thee sin against me: for if thou serve their gods, it will surely be a snare unto thee.

Ver. 6. *Thou shalt not wrest the judgment of thy poor in his cause.*] As they might not favour a man because he was poor; so much less might they wrong him, because he wanted money to prosecute his cause. There seems to be an emphasis (as Conradus Publicanus observes) in the words *thy poor*: Importing, that they had such a relation to them, that they ought to be as much concern'd for them as for any other member of the body.

But the Jews fancying this to be sufficiently included in the precept before-mentioned, ver. 3. understand here by the *poor*, a bad man; who is one that wants virtue, not money. To whom a judge might not say, he was a wicked person, and condemn him without any further examination of his cause: For it is the prerogative of God to execute judgment upon the ungodly.

Ver. 13. *And in all things that I have said unto you, be circumspect: And make no mention of the name of other gods, neither let it be heard out of your mouth.*] Such cautions as these to prevent idolatry, are repeated no less than 44 times in the law, as R. Levi observes. And the meaning of this is, either that they should not swear by other gods, or make any vows in their names; nor, consequently, enter into society with Gentiles, as the best of the Hebrew writers understand it, and as the Vulgar Latins take it; or that they should not so much as simply name the gods of other nations. They who are of this last opinion, differ in the explication of it: For some of them say, only the calling them by such names as attribute some divinity to them, is the thing forbidden; not calling them by their proper names, of *Moloch*, or *Bell*, or the like: And thus Tertullian understands it. But there are others who think it unlawful even to pronounce any of their names in common discourse, tho' there be no mention of their divinity. For *Chemosh*, and *Milcom*, and such like names, they say, are not mentioned in Scripture, but with detestation and reproach, (as the abomination of the Moabites and Amonites) and therefore they think it unlawful to say, *I invite thee, on the feast-day of such an idol of the Gentiles*, or the like. Yet some of those, who imagine the simple use of their names to be forbidden, make an exception with respect to the names of those mentioned in Scripture. So Maimonides; the names of the idols of the Gentiles which are mentioned in Scripture, it is lawful for us to name, as *Peor*, *Bell*, *Nebo*, *Baal*, &c. See Selden l. 11. de jure N. and G. c. 13. p. 269, &c. They say, this precept binds men and women, in all places, and at all times; and the punishment for its violation, was beating.

Neither shall it be heard out of thy mouth.] i. e. With any respect or reverence to them: Otherwise, the simple pronunciation of the name was not unlawful.

Ver. 14. *Three times shalt thou keep a feast unto me in the year*]. At the Passover, Pentecost, and when they gathered all the fruits of the earth, and dwelt in tabernacles, as it follows in the next verses: the first of which was plainly instituted, in memory of their coming out of Egypt; the second, some think, was in memory of their coming into Canaan, (rather of the overthrow of Pharaoh in the sea, and giving the law on mount Sinai; and the third in memory of their dwelling so long in the wilderness, and of the wonders which God did there; as Maimonides observes in his More Nevoch, p. 3. ch. 43. At these great solemnities three things were to be done; first, they were to make a feast; secondly, to appear before God in the court of the temple; and thirdly, to rejoice. Besides which, they were to bring certain offerings unto God.

Ver. 17 *Three times in the year all thy males shall appear before the Lord God.*] This verse more fully explains what was said verse 14. by shewing where they should keep these feasts, *viz.* before the Lord, *i. e.* in the place where his most glorious Majesty should settle; which was, first, in the tabernacle, and afterwards in the temple; and then, who should appear before him there, *viz.* all the males. Others were not bound to it; tho' some religious people carried their whole families with them, as appears from Elkanah, 1 Sam. i. This command is repeated, xxxiv. 23. and the true reason of it seems to have been this, that whilst they dwelt in the wilderness, they ate no meat at all at their private tables, but what had been offered to God at the tabernacle, Lev. xvii. 4, 5. which precept was dispensed withal, when they came into the land of Canaan, and dwelt, many of them, so remote from the tabernacle, that they could not come up every day to sacrifice, Deut. xii. 21. instead of which, therefore, there were these three constant and set times appointed in the year, in which every male was bound to come up and see God at his tabernacle, and there eat and drink before him: Whence the sacrifice, which was then offered, was wont to be called a sacrifice of *seeing*, as Dr. Cudworth hath observed in his little treatise of the Lord's supper. But, as the Doctor interprets it, they were not bound to bring their males to appear before the Lord, till they were able to walk, with their fathers, up from Jerusalem to the temple.

Ver. 19. ——*Thou shalt not seethe a kid in its mother's milk.*] The Jews commonly take this to be a prohibition against eating a kid so boiled, or tasting of the milk, believing it to be a precept against cruelty. The famous Bochart mentions three other interpretations, but confutes them all, and supposes there was some such custom as this among the Gentiles, which Moses would not permit the Israelites to imitate. But our most learned Cudworth was the first who happily found this in a Karaite writer; who declares, that *all the trees, fields, and gardens, were sprinkled with this broth* (of a kid seethed in its mothers milk) *after a magical manner, to make them more fruitful in the following year.*

Ver. 20. *Behold I send an Angel before thee.*] Many Christians think, this angel was the eternal son of God, which we are afraid to assert, because it seems dangerous to us, to call him simply an Angel, *i. e.* a minister, or messenger, without any such addition as that in Malachi iii. 3. *The Angel of the covenant*; for so he was at his incarnation, of which the prophet there speaks; before which, we dare not ascribe to him such ministerial works as these of bringing the children of Israel out of Egypt, and going before them, in order to conduct them to Canaan. This was properly the work of an Angel, to whom Moses attributes it, when he orders his ambassadors to say to the king of Edom, Numb. xx. 16. *When we cried unto the Lord, he heard our voice, and sent an Angel, and hath brought us forth out of Egypt.* But this Angel was a prime minister in the heavenly host, by whom he was accompanied. So he saith to Joshua, ver. 14. *I am come as captain of the host of the Lord.* Which is the title of Michael, in Dan. x. 13, 21. But tho' we thus understand it here, this doth not exclude the presence of God himself, but rather proves it: For this Angel, and his host, were sent from the Schechinah, who was in the pillar of the cloud.

Ver. 28. *And I will send hornets before thee,* &c.] Either before the Israelites came to Canaan, or when they marched against the people of that country. Both, however, seem to be true; insomuch, that many of the inhabitants were oblig'd to quit their country, when it was infested by the hornets God sent in prodigious swarms among them: And they who remained, were, when they came to fight, so stung by these fierce insects, that they could not see to strike a blow. Whence those words of Joshua, xxiv. 12. That the Ammorites were not driven out by the sword and bow of the Israelites, but by the stings of these hornets. Which seem also to have pursued them when they fled away, and killed them in the retreat, where they hid themselves after the fight, Deut. vii. 10.

Ver. 31. *And I will set thy bounds from the Red-sea, even unto the sea of the Philistines.*] These were the boundaries from East to West: For tho' the Red-sea was towards the South, yet the farthermost part of it lay East. And the Sea of the Philistines is that which is now called the Mediterranean Sea.

And from the desart, unto the wilderness.] That is, from the desart of Arabia, called Shur, to the river Euphrates;

phrates; which conſtituted the ſouthern and northern limits of the country God had promiſed the Iſraelites.

CHAP. XXIV.

1 Moſes is called up into the mountain. 3 The people promiſe obedience. 4 Moſes buildeth an altar, and twelve pillars. 6 He ſprinkleth the blood of the covenant. 9 The glory of God appeareth. 14 Aaron and Hur have the charge of the people. 15 Moſes goeth into the mountain, where he continueth forty days and forty nights.

AND he ſaid unto Moſes, come up unto the LORD, thou and Aaron, Nadab and Abihu, and ſeventy of the elders of Iſrael: and worſhip ye afar off.

2 And Moſes alone ſhall come near the LORD: but they ſhall not come nigh, neither ſhall the people go up with him.

3 ¶ And Moſes came and told the people all the words of the LORD, and all the judgments: and all the people anſwered with one voice, and ſaid, All the words, which the LORD hath ſaid, will we do.

4 And Moſes wrote all the words of the LORD, and roſe up early in the morning, and builded an altar under the hill, and twelve pillars according to the twelve tribes of Iſrael.

5 And he ſent young men of the children of Iſrael, which offered burnt-offerings, and ſacrificed peace-offerings of oxen unto the LORD.

6 And Moſes took half of the blood, and put it in baſons, and half of the blood he ſprinkled on the altar.

7 And he took the book of the covenant, and read in the audience of the people: and they ſaid, All that the LORD hath ſaid, will we do, and be obedient.

8 And Moſes took the blood, and ſprinkled *it* on the people, and ſaid, Behold the blood of the covenant, which the LORD hath made with you concerning all theſe words.

9 ¶ Then went up Moſes and Aaron, Nadab and Abihu, and ſeventy of the elders of Iſrael.

10 And they ſaw the God of Iſrael: and *there was* under his feet, as it were a paved work of a ſaphire-ſtone, and as it were the body of heaven in *his* clearneſs.

11 And upon the nobles of the children of Iſrael he laid not his hand: alſo they ſaw God, and did eat and drink.

12 ¶ And the LORD ſaid unto Moſes, Come up to me into the mount, and be there: and I will give thee tables of ſtone, and a law, and commandments which I have written; that thou mayſt teach them.

13 And Moſes roſe up, and his miniſter Joſhua: and Moſes went up into the mount of God.

14 And he ſaid unto the elders, Tarry ye here for us, until we come again unto you: and behold, Aaron and Hur *are* with you: if any man have any matters to do, let him come unto them.

15 And Moſes went up into the mount, and a cloud covered the mount.

16 And the glory of the LORD abode upon mount Sinai, and the cloud covered it ſix days: and the ſeventh day he called unto Moſes out of the midſt of the cloud.

17 And the ſight of the glory of the LORD *was* like devouring fire on the top of the mount, in the eyes of the children of Iſrael.

18 And Moſes went into the midſt of the cloud, and gat him up into the mount: and and Moſes was in the mount forty days, and forty nights.

Ver. 1. *And he ſaid unto Moſes, come up unto the Lord,* &c.] When God had delivered the preceding laws to Moſes in the mount, he ordered him to deſcend and proclaim them to the people, and when he had engaged them in a covenant to obſerve thoſe inſtitutions, he was commanded to re-aſcend the mount, with Aaron and the others who are mentioned in this verſe.

Moſes, when he had received this command, immediately reared an altar to God, and offered burnt ſacrifices and peace offerings upon it, and having cauſed the contents of this new covenant, to be read to all the people, and likewiſe exacted from them a ſolemn promiſe of their obedience to it, he ratified the ſame by ſprinkling the altar, the book, and the people, with the blood of the victims, and then ordered twelve pillars to be erected, as a durable monument of this alliance between God and them.

Moſes, having compleated this great ceremonial, took with him Aaron, Nadab, Abihu, and ſeventy of the elders of Iſrael, ſome part of the way towards the mountain, where they beheld the glory of the God of Iſrael, ver. 10. ſurrounded, we may well ſuppoſe, with a heavenly hoſt of attending Angels. The glorious majeſty of God was repreſented, as having under it a pavement ſuitable to itſelf, and beaming with celeſtial ſplendours: There is a ſort of ſaphire, called χρυσοσιγὴς, ſpotted with little points of gold, which glitter like ſtars interſperſed in the body of it; and this perhaps may afford us ſome faint conception of the luſtre of this amazing pavement.

Ver. 11. *And upon the nobles of the children of Iſrael he laid not his hands.*] It was the common opinion that thoſe who ſaw God, tho' it was only by the medium of one of his Angels, would immediately die. But God acted, by the elders of Iſrael, on this ſolemn occaſion, with the benignity peculiar to him; and vouchſafed this manifeſtation of his majeſty to them, that they might be fully convinced of his ſacred preſence among them. And they were ſo far from incurring any danger at this awful interview, that they even celebrated a feſtival before him. Moſes ſays, *They ſaw God*, and did eat and drink. We may ſuppoſe the glory of the Lord ſhone upon them as they ſat down to this repaſt, and that they were not diſpirited, as good men ſometimes were in after-ages, at the appearance of glorious viſions, Dan. x. 8. but rather animated, and rendered more vigorous.

Ver. 12. *And the Lord ſaid unto Moſes, come up to me into the mount.*] Moſes had hitherto proceeded no farther than the reſt, but was now commanded, by an audible voice, to aſcend to that part of the mount where the majeſty

jeſty of God then reſided. He therefore committed the care of the people to the elders, and advanced with his miniſter Joſhua, who attended him farther than thoſe perſons; for God, intending him to be Moſes's ſucceſſor, ſeems to admit him to a nearer familiarity, than any other perſon beſides Moſes; not that Joſhua aſcended to the top of the mountain with his companion, as appears from the 32d chapter, where the deſcent of Moſes being mentioned, Joſhua is not named, till it be ſaid that Moſes was come down from the mount: We may therefore ſuppoſe, that he accompanied Moſes till he ſaw him enter the cloud, and he then ſtop'd, to wait his return at the portal, if we may uſe that expreſſion.

— *And I will give thee tables of ſtone, and a law, and commandments which I have written*, &c.] What characters were inſcribed upon theſe tables, whether the Samaritan, Hebrew, or Aſſyrian, ſhall be conſidered in our preliminary diſſertation; and therefore we ſhall only obſerve, at preſent, that Moſes declares they were *written*, or engraved, *mize umize*, on this and on that ſide; which imports no more, than that they were inſcribed on each ſide, like the two pages of an open book. As to other particulars, relating to theſe tables, ſuch as their number, which ſome Oriental authors have multiplied to ten, and others to ſeventeen; tho' the Talmud, and all the Rabbies, conſtantly call them *the two tables of the covenant*; or, ſecondly, as to their ſhape, bigneſs, and materials; which laſt, ſeveral Rabbies believe to have been ſome precious ſtone, as a ruby, or carbuncle; or, thirdly, in what order the ten commandments were written, whether all upon each table, or half, or ſome other part, on the one, and the remainder upon the other: Theſe, and ſuch other needleſs enquiries, we purpoſely decline, becauſe the ſcripture has not afforded us any information, with reſpect to theſe particulars. We beg leave, however, to beſtow a ſhort obſervation on the Moſaic expreſſions, that theſe tables were written by the finger of God, and that they were his work, and the like. For tho' ſeveral expoſitors underſtand them in a literal ſenſe, as if they had been written by God himſelf; others, by an angel; and others, by the ſpirit of God, which is ſometimes called *the finger of God*, Exod. viii. 19. yet we think it evident, by comparing the expreſſion with what Moſes declares, Exod. xxxiv. 27, 28. that God commanded him to write the words of the covenant upon the ſecond table, as they had been written in the firſt, which he had broken; and that he accordingly complied with the divine order: And by comparing this with what he recapitulates in Deut. x. 4. that God wrote on the ſecond table, according to the writing of the firſt: It is evident, we ſay, that the words can imply no more, than that they were written by the command and direction of God; and that Moſes was the perſon who wrote the firſt, as well as the laſt; tho' the common opinion of expoſitors is, that God wrote the firſt, and Moſes the laſt.

The Mohammedans tell us, that God commanded the Angel Gabriel to take the heavenly pen, and dip it into the river of light, and then to write the ten laws upon the tables. And, that after Moſes had broken them, the Angel carried the fragments up to heaven again, except one piece, about half a yard in length, which was afterwards depoſited in the ark. Bibliot. Orient. pag. 649.

Ver. 17. *And the ſight of the glory of the Lord was like devouring fire, on the top of the mount, in the eyes of the children of Iſrael.*] It broke out of the cloud, ſo as to become terrible to the people, under the awful appearance of flaming fire. To which the Pſalmiſt ſeems to allude, Pſal. xcvii. 2, 3. "clouds and darkneſs are round about him, and fire goeth before him."

Ver. 18. *And Moſes was in the mount forty days and forty nights.*] That he might receive the two tables of ſtone, and the gift of prophecy, as Elmancin, an Arabian Chriſtian, adds; together with proper directions for framing the tabernacle, with all its appendages, and likewiſe the plan of the ſervice to be there performed by the prieſt, habited according to the divine preſcription, &c. And it need not ſeem ſtrange, that Moſes received his laws from God, when the Greeks pretend the ſame of their Minos: only they declare, that he went into Jupiter's cave, and continued nine years there, in order to learn the inſtitutions he had received; whereas Moſes was but forty days in the mount, where God viſibly appeared. They believed, alſo, that Lycurgus had his laws imparted to him by Apollo; and Zaleucus, according to Plato, Ariſtotle, and many other Heathen writers, received his from Minerva. All theſe fictions were firmly believed by the Greeks, who, in not acknowledging the divinity of the Moſaic miniſtration, were very ungrateful; ſince his was the archetype, or pattern, of what was pretended in their ſtories.

It may be a queſtion, whether the ſix days that Moſes continued in the cloud, before the Lord called him higher, be included in theſe forty days, or were only preparatory to his nearer acceſs to God. They may well be both; for it is not ſaid he was in *the midſt of the cloud*, forty days and forty nights; but that he was ſo long in the mount; part of which time was paſs'd a in the dark cloud, and the reſt in the reſplendent preſence of God. And in all that ſpace, he did neither eat nor drink, chap. xxxiv. 28. Deut. ix. 9.

The Deity, had he ſo pleaſed, could have revealed his mind to Moſes in a leſs time: But the method of the divine wiſdom is to accompliſh all things in a gradual manner. For inſtance, "The ſubſtance of a child in the womb "(ſaith the author of Schalſch. Hakkabalah) is not per-"fected in leſs time than forty weeks, in all which period "it receives no ſuſtenance, (he means at the month) and "ſo many days did the divine power work in Moſes, to "form him into a new eſſence, and give him a full com-"prehenſion of all that God communicated to him. All "this time he did neither eat nor drink; for theſe actions "prejudice the underſtanding; which God intended to ex-"alt, by depreſſing the bodily faculties and powers, which, "for want of food, were reduced very low, that the un-"derſtanding might be exalted the more. And thus we "find, in after-times, that David chaſtened his body for "three entire weeks, the better to diſpoſe him for hea-"venly viſion." x. 2, 3, 12.

This aſcent of Moſes, from the cloudy part of the mountain to its flaming top, was upon the fourteenth of the month Sivan; and we may ſuppoſe, that the cloud accompanied him as he went up, to defend him from the circumambient flame.

CHAP. XXV.

1 *What the Iſraelites muſt offer for the making of the tabernacle.* 10 *The form of the ark.* 17 *The mercy-ſeat with the cherubims.* 23 *The table with the furniture thereof.* 31 *The candleſtick with the inſtruments thereof.*

AND the LORD ſpake unto Moſes, ſaying,

2 Speak unto the children of Iſrael, that they bring me an offering: of every man that giveth it willingly with his heart, ye ſhall take my offering.

3 And this *is* the offering which ye ſhall take of them; gold, and ſilver, and braſs,

4 And blue, and purple, and ſcarlet, and fine linnen, and goats *hair*.

5 And rams ſkins died red, and badgers ſkins, and ſhittim-wood,

6 Oyl for the light, ſpices for anointing oyl, and for ſweet incenſe,

7 Oynx-ſtones, and ſtones to be ſet in the ephod, and in the breaſt-plate.

8 And let them make me a ſanctuary; that I may dwell amongſt them.

9 According to all that I ſhew thee, *after* the pattern of the tabernacle, and the pattern of all the inſtruments thereof, even ſo ſhall ye make *it*.

10 ¶ And they ſhall make an ark *of* ſhittim-

ſhittim-wood: two cubits and a half *ſhall be* the length thereof, and a cubit and a half the breadth thereof, and a cubit and a half the height thereof.

11 And thou ſhalt overlay it with pure gold, within and without ſhalt thou overlay it: and ſhalt make upon it a crown of gold round about.

12 And thou ſhalt caſt four rings of gold for it, and put *them* in the four corners thereof; and two rings *ſhall be* in the one ſide of it, and two rings in the other ſide of it.

13 And thou ſhalt make ſtaves *of* ſhittim-wood, and overlay them with gold.

14 And thou ſhalt put the ſtaves into the rings, by the ſides of the ark, that the ark may be born with them.

15 The ſtaves ſhall be in the rings of the ark: they ſhall not be taken from it.

16 And thou ſhalt put into the ark the teſtimony which I ſhall give thee.

17 And thou ſhalt make a mercy-ſeat *of* pure gold: two cubits and a half *ſhall be* the length thereof, and a cubit and a half the breadth thereof.

18 And thou ſhalt make two cherubims *of* gold: *of* beaten work ſhalt thou make them, in the two ends of the mercy-ſeat.

19 And make one cherub on the one end, and the other cherub on the other end: *even* of the mercy-ſeat ſhall ye make the cherubims on the two ends thereof.

20 And the cherubims ſhall ſtretch forth *their* wings on high, covering the mercy-ſeat with their wings, and their faces *ſhall look* one to another: toward the mercy-ſeat ſhall the faces of the cherubims be.

21 And thou ſhall put the mercy-ſeat above upon the ark, and in the ark thou ſhalt put the teſtimony that I ſhall give thee.

22 And there I will meet with thee, and I will commune with thee, from above the mercy-ſeat, from between the two cherubims which *are* upon the ark of the teſtimony, of *all things* which I will give thee in commandment unto the children of Iſrael.

23 ¶ Thou ſhalt alſo make a table *of* ſhittim-wood: two cubits *ſhall be* the length thereof, and a cubit the breadth thereof, and a cubit and a half the height thereof:

24 And thou ſhalt overlay it with pure gold, and make thereto a crown of gold round about.

25 And thou ſhalt make it unto a border hand-breadth round about, and thou ſhalt make a golden crown to the borders thereof round about.

26 And thou ſhalt make for it four rings of gold, and put the rings in the four corners that *are* on the four feet thereof.

27 Over againſt the border ſhall the rings be for places of the ſtaves to bear the table.

28 And thou ſhalt make the ſtaves *of* ſhittim-wood, and overlay them with gold, that the table may be born with them.

29 And thou ſhalt make the diſhes thereof, and ſpoons thereof, and covers thereof, and bowls thereof, to cover withal: *of* pure gold ſhalt thou make them.

30 And thou ſhalt ſet upon the table, ſhew-bread before me alway.

31 ¶ And thou ſhalt make a candleſtick *of* pure gold: *of* beaten work ſhall the candleſtick be made: his ſhaft, and his branches, his bowls, his knops, and his flowers ſhall be of the ſame.

32 And ſix branches ſhall come out of the ſides of it: three branches of the candleſtick out of the one ſide, and three branches of the candleſtick out of the other ſide.

33 Three bowls made like unto almonds, *with* a knop and a flower in one branch, and three bowls made like almonds in the other branch, *with* a knop and a flower: ſo in the ſix branches that come out of the candleſtick.

34 And in the candleſtick *ſhall be* four bowls made like unto almonds, *with* their knops and their flowers.

35 And *there ſhall be* a knop under two branches of the ſame, and a knop under two branches of the ſame, and a knop under two branches of the ſame, according to the ſix branches that proceed out of the candleſtick.

36 Their knops and their branches ſhall be of the ſame: all it *ſhall be* one beaten work *of* pure gold.

37 And thou ſhalt make the ſeven lamps thereof: and they ſhall light the lamps thereof, that they may give light over againſt it.

38 And the tongs thereof, and the ſnuff-diſhes thereof, *ſhall be of* pure gold.

39 *Of* a talent of pure gold ſhall he make it, with all theſe veſſels.

40 And look that thou make *them* after their pattern, which was ſhewed thee in the mount.

Ver. 1. *And the Lord ſpake unto Moſes, ſaying,* &c.] Moſes is now authorized by God, to demand a voluntary offering from the children of Iſrael, proportionable to their abilities, of gold, ſilver, braſs, ſcarlet, ſilk, wool, oyl, ſpices, and all other materials for the tabernacle, ark of the covenant, ſacerdotal robes, and all other things that were to be appointed for the publick worſhip. The care of

making all theſe things, was to be committed to Bezaleel, of the tribe of Judah, and Aholiah, of the tribe of Dan, two perſons whom God had endowed with an extraordinary skill and wiſdom, to contrive and execute all theſe grand deſigns, according to his directions.

We ſhall now preſent our readers with a deſcription of the tabernacle, and all its appendages, which we imagine will be more eaſily comprehended, by caſting the account of them into the form of a diſſertation, than by a particular comment on the ſeveral verſes and chapters which contain their deſcription.

The tabernacle is called by ſeveral names in Scripture, the moſt common of which is that of *Ohel Mohed*, the tent or tabernacle of the congregation or aſſembly, becauſe it was made in the faſhion of a magnificent tent or pavillion. For this reaſon Joſephus calls it μεταφερόμενος νάος *a portable temple*; it is, in the eighth verſe of this chapter, ſtyled *mikdaſh*, the holy place, and by the Septuagint ἁγίασμα, becauſe it was render'd holy by God's preſence; it is therefore elſewhere called, by way of excellency, *hamiſhcan*, the habitation, which the Greek renders σκηνη. Sometimes this laſt is joined with the word *hakeduth*, teſtimony; the habitation, or tabernacle of teſtimony; becauſe God delivered his oracles from thence. Laſtly, it is in other parts of Scripture called *Hecal*, *a palace*, and the palace of the Lord, which name was afterwards given to the temple.

The tabernacle was built by the command and directions of God himſelf, that he might dwell in the midſt of his people. Their rebellion and murmuring having provoked him to prolong the term of their wandering in the wilderneſs, and thereby delayed the time of their entering into the poſſeſſion of the promiſed land; it was neceſſary that this ſacred place, where the moſt ſolemn parts of divine worſhip were to be celebrated, ſhould be fitted to their frequent marches, and be eaſily ſet up and taken down, as occaſion required; for which reaſon, among other names, which it hath in the Moſaical writings, it is commonly called by that of *ohel*, which properly ſignifies a tent; but ſuch a magnificent one, both in its ſtructure, materials and utenſils, as might inſpire the Iſraelites and all other nations with an awful reſpect and regard to the ſervice of God. To this end the moſt coſtly and precious things, which they had brought with them from Egypt, and from thoſe other kingdoms they had conquered, were liberally beſtowed by the people, and conſigned to the ableſt artificers, to be wrought in a manner ſuitable to the deſign of it, and to the richneſs of the materials.

Our learned Spencer has been at the pains to derive this tabernacle, the ark, altars, and all the appendages, from Egypt. He quotes the ſacred and prophane writings to prove, that the Heathens had ſuch portable temples, in which they depoſited the moſt valuable utenſils that belonged to their religion. It is indeed eaſy enough to prove, that they had both theſe, and many other things very like thoſe of the Jews; but to infer from thence, that they had them before the children of Iſrael, and that God condeſcended ſo far to the genius of this people, as to introduce them into his own worſhip, to prevent their tendency to idolatrous ſuperſtitions, is not only very preſumptuous and improbable, but is directly oppoſite to the known deſign of them, and the typical application which the apoſtle to the Hebrews makes of them. The tabernacle was an oblong ſquare, thirty cubits long, ten broad, and ten in height. It had two appartments within, divided by a row of four columns of Shittim wood. This wood, tho' ſo famous in Scripture, is yet ſo unknown, that interpreters have not ventur'd to tranſlate its name. St. Jerom has retained its Hebrew appellation; and the Septuagint only calls it incorruptible wood; and indeed it is more than probable that it was called Shittim, from the place where it grew, often mentioned in Scripture. Our readers may perhaps be deſirous of all the light we can offer them on this ſubject. The moſt probable account is, that of St. Jerom, who declares, that it is a hard and ſmooth wood, free from knots, and of exquiſite beauty and lightneſs, inſomuch that the rich uſed to make ſcrews of it for their preſſes: That its leaves and colour were not unlike the white thorn, but that it roſe to ſuch a height, that one might ſaw it into boards of a conſiderable length, and that it grew no where in the Roman empire, but only in the uncultivated parts of Arabia. Hence ſome authors have concluded that he meant the black Acacia; not only becauſe it hath all the ſmoothneſs and ſolidity, length and beauty, which he repreſents; but becauſe this latter is the only tree that is to be found in thoſe parts of Arabia. But whoever reads the deſcription which other authors give us of the Acacia, will find that it cannot be the Shittim of St. Jerom, tho' we are told by many modern travellers, that it is the only tree that grows in thoſe deſarts; but be it which of the two it will, 'tis plain, they were both very fit for the purpoſe of Moſes.

The four columns of Shittim wood were cover'd over with maſſy gold, fixed on the ſame number of pedeſtals, or ſockets of ſilver, from which probably might be derived, that ancient method of ſetting porphiry columns on baſes of white marble. Moſes has not informed us, whether they were round or ſquare; but the latter ſeems moſt probable, not only becauſe they became much eſteemed in the inſide of great buildings, under the name of pilaſters, but alſo becauſe they were accommodated to the deſign for which they were intended; and likewiſe more portable with the boards, and other flat pieces, than columns of the other form. To the top, or rather capitals of theſe, was faſtened, by golden hooks, a rich embroidered curtain, which divided the whole breadth of the place, and diſtinguiſhed the outward, called the *holy*, from the inward appartment called *the moſt holy*, or *the holy of holies*. This latter was but ten cubits deep; the other was twenty cubits; and at the entrance into it, at the weſt-end, hung a ſecond curtain to another row of five columns, of the ſame fabrication with the former; only the baſes of theſe were of braſs, and this curtain cover'd the inſide of the holy place from common ſight. The curtain, or as it is called, the veil, that parted the holy from the moſt holy place, was made of the richeſt ſtuff, both for matter and workmanſhip, and adorned with cherubims, feſtoons, and other ornaments embroidered upon it. The whole was incloſed, on the north-weſt, and ſouth-ſides, with a flight of boards of the ſame wood, covered alſo with plates of gold, and fixed, below and above, into ſockets, or mortiſes, like the columns. Theſe boards were ten cubits in length, and one and a half in breadth; ſo that there were twenty on each ſide, and eight at the weſt end. They were likewiſe faſtened to one another by a five-fold row of golden rings, at equal diſtance, one over another, five to each board, and through theſe were run five bars of gilt Shittim-wood, which locked or unlocked them on thoſe three ſides. As for the eaſt-end, it had no boards, but was ſhelter'd by a veil, like that which divided the two appartments, except that this outward one had no cherubims embroidered upon it, as the innermoſt had; for theſe were never expoſed to public ſight: but it was only adorned with flowers, leaves, and ſuch-like embelliſhments of needle-work. The length of this curtain is neither expreſſed in the text, nor agreed among commentators. Some thinking that it flowed down no lower than five cubits, and afforded the people a view of what was tranſacted in the holy place, others believing that it touched the ground and concealed all within; which laſt is the moſt probable of the two. Joſephus adds farther, that there was another curtain, over that which came down to the ground, to preſerve it from the weather, being made of ſtuff that was proof againſt rain, but that it was drawn aſide on the ſabbath, and other feſtivals, to give the people a view of the inner curtain, and its ornaments; if ſo, it muſt at the ſame time expoſe the altar of incenſe, candleſtick, &c. to publick ſight. Philo, on the contrary, pretends that no lay-man was ſuffered to ſee the fumigations, which were performed within that place; the prieſt being the only perſon who had that privilege. This ſeems at leaſt more likely; by what we read of Zachariah's tarrying longer than uſual in the holy place, as of the people waiting without, not knowing what had happened to him, Luke i. 21. However that be, Moſes calls theſe two curtains, or veils, by different appellations; namely this outward one, by the name of *muſſack*, which only ſignifies a *covering*, whereas the inward, which divided the holy from the moſt holy place, he calls *paroketh*, from *parak*, which ſignifies, *to ſnatch away*, and figuratively, *to deliver*, becauſe it covered the mercy-ſeat, and kept it from public ſight.

The Talmud adds another particular concerning this laſt veil; namely, that it conſiſted of two curtains, which hung parallel a-croſs the tabernacle, at the diſtance of two cubits from each other, and that when the high-prieſt went

went into the moſt holy place, he lifted up the firſt curtain at one end of it, and ſo walked between them quite to the other end, and then entred within the ſecond curtain, and advanced forward, towards the ark. If ſo it was the moſt effectual way to keep the ſacred place from ſight; but we dare not warrant the truth of that opinion. The Apoſtle to the Hebrews mentions indeed a ſecond Veil: But whether in Alluſion to this double curtain, or, what ſeems more probable, in oppoſition to the *Muſſack*, or outward veil, we ſhall not determine.

The whole had four different coverings, the two innermoſt of which were by far the richeſt, being of a beautiful light mohair ſtriped with ſcarlet and purple, or crimſon, and adorn'd with cherubims; the other two were made, the under one of rams skins, with the wool on, of a ſcarlet dye, and the uppermoſt of all, of badgers skins of a light blue; theſe were to preſerve the other two from wind and rain, for which reaſon they were made to hang down to the ground, on the three ſides that were boarded, whilſt they left the outward veil open to publick view, on the weſt-end, which was the entrance into that ſacred place. The inſide of both theſe appartments was render'd ſtill more awful, by the darkneſs that reſided in them, for we do not find that there were any overtures made for the admiſſion of light, ſo that the moſt holy place had none but what the cenſer gave it, when the high-prieſt went into it on the day of expiation: as for the holy place, it had the golden candleſtick, with a ſufficient number of branches, to enlighten it in the night. We ſhall follow the jewiſh law-giver no further in his ſuccinct account of every minute part that compoſed this portable edifice, much leſs thoſe who have commented upon him, the greateſt part of whom have given ſuch a ſcope to their luxuriant fancies, that they ſeemed rather to have view'd it with the utmoſt nicety, than to have taken their deſcriptions from him; we think it ſufficient to ſay, that there was nothing wanting in it that could make it rich, ſumptuous, and venerable; as well as firm, laſting and eaſily moved.

The mercy-ſeat and the ark of the teſtimony were the two chief things that were depoſited in the moſt holy place, and the former was as a lid or cover to the latter; for which reaſon ſome interpreters have fancied, that this was all that was meant by the word *Kaphoreth*, by which it is denominated by Moſes; but moſt verſions more properly render it the propitiatory, others the oracle, and ours the mercy-ſeat: the word *Kaphoreth*, indeed, comes from the verb *Caphar*, which ſignifies to expiate, or forgive, in a figurative ſenſe, and, in the primitive one, to cover, according to that of the Pſalmiſt——*Whoſe unrighteouſneſs is forgiven and whoſe ſin is cover'd*, Pſalm, xxxii. 1. But it would be abſurd to infer from hence, that the word here ſignifies only a bare covering; eſpecially, when the Apoſtle to the Hebrews, who in other caſes has followed the verſion of the Septuagint, departs from it here, and calls it ſimply Ἱλαστήριον the propitiatory, or mercy-ſeat, where they had render'd it Ἱλαστήριον ἐπίθεμα, the propitiatory-lid or covering. It was called the propitiatory or mercy-ſeat, becauſe God is ſaid to have heard their prayers, to have delivered his oracles from thence, and to dwell between the cherubims which cover'd it. Beſides, it is evident, that it had a peculiar ſanctity attributed to it, and was conſidered as the place of God's immediate preſence, for which reaſon the ſevereſt judgments were inflicted on thoſe who preſumed to approach it. Moſes was commanded to make it of pure gold; from which one may conclude, that it was not made of ſhittim-wood, overlaid with gold, like the ark, the golden tables, and other ſacred utenſils. The length of it was two cubits and a half, and the breadth one and a half, ſo that it exactly fitted the dimenſions of the ark. It was fixed, with the cherubims that over-ſhadowed it, in a frame, or, as Moſes calls it, a crown, not of a round, but oblong-ſquare figure, which cloſed the upper part of the ark like a rim, or ogee. As to the cherubims, it is certain that they were made of gold, but whether ſolid, and caſt of the ſame piece, and in the ſame mould with the mercy-ſeat, as ſome Jews and Chriſtians render it, or only chaſed, or hammer'd, as the original, which only expreſſes it by harden'd gold, ſeems rather to intimate, is not worth diſputing; it would indeed be more material, to know ſomething concerning their form, poſition, and attitude; but Moſes has alſo left us in the dark, except where he ſays, that they ſtretched out their wings on high, and covered the mercy-ſeat with them, from end to end, and fronted each other, with their faces declined towards the mercy-ſeat; from which we may reaſonably conclude, that they were at leaſt in a kind of bowing poſture. This attitude, tho' not ſo clearly expreſſed by Moſes, may be further evinced, not only as it was the moſt decent, and reſpectful, but as it ſeem'd to be alluded to by the Pſalmiſt, who having declar'd that God was ſeated between the cherubims; and expreſſed his majeſty, juſtice, and power, adds, *proſtrate yourſelves before his footſtool*, Pſalm xcix. 1. *&c.* Neither is it improbable, that what is ſaid of their looking down upon the mercy-ſeat, in a kind of admiring poſture, might give occaſion to that beautiful alluſion of St. Peter, when ſpeaking of the myſtery of our redemption, he ſays, *which the very angels deſire to look into*, 1 Pet. i. 12. We might likewiſe form a probable conjecture of their height, if it be allowed, that their wings, which met about the middle of the mercy-ſeat, had the uſual proportion to the reſt of their bodies; but theſe enquiries are more curious than uſeful.

As to the form of theſe cherubims, Moſes has not afforded us any Intimations concerning them, or thoſe which were embroidered on the veils and curtains, by which we can fix an idea concerning them: We muſt therefore have recourſe to other paſſages of ſcripture, where they are more particularly deſcribed. The generality both of ancient and modern interpreters, ſuppoſe them to have had human ſhapes, becauſe Moſes declares, that their faces were deflected towards the mercy-ſeat. But this concludes nothing, becauſe face, and even hands, are attributed to beaſts as well as men, in the Hebrew idiom. The greateſt part of the Jews derive the word cherubim, from another word which ſignifies, *to be like a child*; from which they conclude, that they were like young men, covered with ſome of their wings. But it is certain, that the prophet Ezekiel repreſents them quite otherwiſe, and ſpeaks of the face of a cherubim, as ſynonimous with that of an ox, (compare Ezek. i. 10. with x. 14.) according to which, the author of the apocalypſe calls them ζῶα, *beaſts*: And it is not improbable, that the different deſcriptions of them which occur in ſcripture, induced Joſephus to declare, they were a kind of winged creature, correſponding with the deſcription of that which Moſes ſaw about the throne of God, but to which no man had ever ſeen the like before.

However, we think, with many learned moderns, that the word is derived from *Charab*, which in the Syriac, Chaldee, and Arabic, ſignifies *to plough*: According to which Etymology, *Charab*, or *Cherub*, often imports *a ſtrong man*, or *beaſt*: And as the ox is known to be a very ſerviceable animal in agriculture, on account of his ſtrength and docility, it is believed by ſome, that the Moſaic cherubims reſembled that creature, if not in the whole, at leaſt in face, and ſome other parts of the body. To theſe we may add, the authority of an ancient father, who believed, that the Egyptian ſphynx, and other hieroglyphic beaſts, were borrowed from thoſe of Moſes and Ezekiel. [Clem. Alexandrin. Strom. lib. v.] And indeed, Moſes ſeems to hint at leaſt, that the cherub-work, which was embroider'd on the veil and curtains within the holy of holies, was full of ſuch ſymbolical figures, after the manner of the famous Phrygian tapeſtry. Whether, therefore, theſe took the hint from Moſes, or he from them, is not very material; ſince either ſuppoſition may be allowed without any harm. If the firſt, Moſes might thereby deſign to intimate the exiſtence and office of thoſe ſpiritual beings: And if the latter, it might ſerve to expoſe the folly of their Pagan worſhippers, who adored beings that were no more than Servants to the tranſcendent and ſupreme God of Iſrael

The ark was a ſmall cheſt made of ſhittim-wood, and cover'd over with beaten gold. We have ſeen the Dimenſions of its length and breadth by thoſe of the mercy-ſeat; its height was equal to its breadth, that is one cubit and a half. It is called *the ark of the covenant* and *the ark of the teſtimony*; the firſt, becauſe it was a ſymbol of the covenant made between God and his people, and contained the two tables of it, the pot of manna, and Aaron's miraculous rod, which were depoſited in it, to ſerve as ſo many teſtimonials againſt every deviation of the Iſraelites from their duty. It had, on each ſide, two

golden

golden rings, through which were inſerted the two bars by which it uſed to be carried on the prieſts ſhoulders.

Theſe bars were made of the ſame wood with the ark, and like it, overlaid with gold; and were never to be taken off. The ark with its covering ſtood length-wiſe, and not croſswiſe, as ſome have imagin'd, in the midſt of the moſt holy place. Moſes has not intimated whether or no it had either feet, or ſome pedeſtal to ſtand upon; but it is hardly to be ſuppoſed that it reſted upon the bare ground.

Several learned Rabbies have a notion, that there were two arks, the one made by Moſes, and the other by Bezaleel; becauſe Moſes is ſaid to have made an ark of ſhittim-wood into which he put the two tables of ſtone; Deut. x. 3. and it is likewiſe recorded, that Bezaleel made an ark, and cover'd it with gold, Exod. 27. But they might as well conclude, that Solomon built one temple and his workmen another; however they add, that Moſes always carried his own, and the Prieſt the other; and that this latter, which had in it the book of the law, was always carried with them, when they went to engage their enemies. Aben Ezra endeavours to confirm this opinion, by what is ſaid in Joſhua, of the diſtance that was to be kept between the people and the ark; and pretends, that the particle *it* is in the plural in the original, and that the words ſhould be tranſlated *between you and them*, that is the two arks. But beſides, that his criticiſm has no foundation, but on different readings of the Mazorites, and thoſe grounded on the diſputed authority of the points; it is certain, that the plural is ſometimes uſed to expreſs the excellency of a thing; ſo that we ſee no reaſon to ſuppoſe two arks, from either of theſe arguments; and yet ſome Chriſtians have given into that opinion.

Beſides the ark and mercy-ſeat, there was ſtill, in the moſt holy place, the volume of the law, which Moſes gave the Levites, to depoſite by the ſide of the ark, whether in the inſide or out, is not agreed, but moſt probably without. St. Paul omits this in his enumeration of the things that were preſerved there, [compare 1 Kings viii. 9. with Heb. ix.] for which no other reaſon can be aſſigned, than that they were ſufficiently known; for it is ſaid elſewhere, that there was nothing in the ark but the two tables of ſtone, which Moſes put into it at Horeb, [1 Kings viii. 97.] tho' it is plain, that the pot of manna, and Aaron's miraculous rod were likewiſe preſerved in it. But we do not think, that either of theſe ſeeming inconſiſtencies, or the diſpoſition of the ſacred volume, and the other utenſils, are matters of ſuch weight, as to deſerve all the pains which ſome learned authors have taken to very little purpoſe. However, as to the book itſelf, we muſt not ſuppoſe it the only copy, ſeeing it would not have been lawful for the high-prieſt to have taken it out but on the day of expiation; whereas the publick reading of it was to be on the feaſt of the tabernacles: We may therefore ſuppoſe, with the Jews, that there were ſeveral copies of it, and that this prototype was thus carefully preſerved, to prevent the reſt being corrupted. They tell us, that there were thirteen copies of it, one for each tribe, and one to be preſerved in the ark, There is nothing improbable in all this, but one particular they add which is not altogether ſo clear; namely, that after the building of the temple, this laſt was taken out of the ſanctuary, and depoſited in the treaſury of the temple; and that it was this volume which was found there by the high-prieſt Hilkiah, in the reign of Joſiah. But if the latter be true, its more likely it was taken out of the ſanctuary, and depoſited in ſome ſuch private place, to prevent its undergoing the ſame fate that all other copies, had ſuffer'd during the wicked reign of Ammon and Manaſſes, than that it was removed thence in Solomon's time, without any neceſſity or command from God. Laſtly, after the ark was brought back from the Philiſtines, they depoſited the cheſt with the golden mice and emrods, not in it, but by the ſide of it.

The utenſils in the holy place were, 1. the altar of incenſe; 2. the golden candleſtick; and, 3. the table of ſhew-bread. The altar of perfume is ſometimes called the golden altar, becauſe, tho' it was made of ſhittim-wood, yet it was ſo well cover'd over with gold, that it looked like a ſolid piece of that metal. It is alſo called the inner altar, to diſtinguiſh it from that of burnt-offerings, which ſtood without the tabernacle. Its uſe was two-fold, namely, to burn incenſe morning and night, and to be ſprinkled with the blood of the ſacrifices, which were offered for ſins of ignorance, committed either by particular prieſts, or by all the people in general. It was one cubit ſquare, and two in height, ſo that the ſmoke had ſtill eight cubits to aſcend. Two bars of the ſame wood, covered with gold, and inſerted into four rings of the ſame metal, ſerved to carry it about, like the ark, only theſe might be taken off. There was a golden crown or ornament like an ogee, round the top of it; and four horns on the four corners, likewiſe covered with gold; the main difficulty is, how to underſtand what is meant by the top or roof of it, and how it could be order'd, ſo as to bear the heat of the burning coals, without injuring the wood through the gold that overlaid it. This has induced St. Jerom, and others, to tranſlate it, *a grate through which the ſmall coals and aſhes fell to the bottom*, but the conſtruction of the altar is incompatible with that interpretation. Joſephus calls it a golden fire hearth, which is equally liable to the ſame inconveniency, unleſs we ſuppoſe it to have been of a very uncommon thickneſs. The difficulty is ſtill greater with reſpect to the altar of burnt-offerings, which, tho' made of the ſame wood, and only covered with copper, did yet bear a much more intenſe heat, by reaſon of the great number of victims which were conſtantly burnt upon it. Le Clerc has offered two ſolutions of this difficulty; either by ſuppoſing the metal that covered it to be very thick, or that the *ſhittim* was the ſame with the *larix* of Vitruvius, which was an incombuſtible wood; and becauſe he found the firſt ſolution to be inſufficient, he publiſhed a ſhort diſſertation, to prove the probability of the latter; but the misfortune is, that we have no ſufficient teſtimony, that any ſuch wood ever grew in the neighbourhood of Sinai, or indeed in any part of Arabia. We ſhall ſpeak of the latter altar by and by; as for this of incenſe, Cunæus ſeems to have found the beſt expedient out of the Jewiſh rabbies, by ſuppoſing that the burning coals were not placed upon the altar itſelf, but upon a cenſer like a chafing-diſh; which conjecture he ſtrengthens by a text or two, where ſuch cenſers are commanded to be filled with coals, and ſet upon the altar. However, if theſe explications ſhould be thought inſufficient, we need only ſuppoſe, that this golden top or roof, with its crown or frame, was ſo fixed, as to be at ſome ſmall diſtance above the altar itſelf; and this would ſuffice to ſecure the wood from the fire, tho' it had not been overlaid with gold, becauſe the heat naturally aſcends. The ſituation of it is not clear in the text, which ſays, that it was to ſtand before the veil, Exod. xxx. 6. Joſephus, who is univerſally followed, places it between the candleſtick, and the table of ſhew-bread, and tho' we cannot contradict this account, yet we think, that if the candleſtick were placed in the midſt, which is the propereſt ſituation for it, and the other two, which were near of the ſame form and dimenſions, were diſpoſed on each ſide, and at a little diſtance between that, and the ſides of the tabernacle, it would be more agreeable to the rules of ſymmetry. The author of the ſecond book of Maccabees tells us, (chap. ii. 1. &c.) that Jeremiah, ſeeing the captivity approaching, took this altar, and the ark of God, to mount Nebo, and hid them in a cave there, and cloſed up the door in ſuch a manner, that it could not afterwards be found. The Talmudiſts give a different account of it, namely, that Iſaiah having been admoniſhed by ſome prophets, that all the precious veſſels of the ſanctuary would be carried away to Babylon, depoſited the holy fire, the ark, the pot of manna, Aarons rod, the breaſt-plate of Urim, and this altar of incenſe, into a ſubterranean place, which Solomon, from the ſame forecaſt, had cauſed to be built with ſuch extreme care and privacy, that, at the return from the captivity, they could never be found, nor ever will be, if we believe the Jews, till the coming of the Meſſiah. One thing indeed, ſeems reaſonable to ſuppoſe, that if they had been carried into Babylon with the reſt of the ſacred utenſils of the temple, they would have been alſo reſtor'd to the Jews at their return, but we find, on the contrary, that they were forced to make new ones. The candleſtick was, by far, the richeſt piece in the ſanctuary, ſeeing it weighed a talent, not the common, but that of the ſanctuary; and was made, from top to bottom, of pure beaten gold, all of a-piece without joint or ſauder. Its baſe or foot, or, as the original words is, its thigh, becauſe it probably reſembled an inverted one, had a trunk over

over it, out of which proceeded ſix branches, three on each ſide, and the trunk it ſelf, compoſed the ſeventh in the middle. Theſe branches were adorned with cups, knops, and flowers, alternate and equidiſtant, and on the top of each, was fixed a lamp, ſhaped like an almond, which might be fixed on or taken off, as occaſion ſerv'd, and in them were put the oil, and the wick, or cotton. Theſe had their tongs, or ſnuffers, to draw the cotton in or out, and ſnuff-diſhes to receive the ſparkles and impurity that fell from the lamps. All theſe were likewiſe of pure gold. It was the prieſts buſineſs, in waiting every evening, at the time of incenſe, to go in and light them; and about the ſame time in the morning to extinguiſh, clean, and repleniſh them. Moſes has not given us an account of its height, ſo that while ſome lower'd it to the level of the altar of incenſe, which would have cauſed it to caſt but an imperfect light, eſpecially on the table of ſhew-bread, where the loaves ſtood one upon another; others have raiſed it to the altitude of five cubits, which is a worſe extream, ſince it muſt not only have required a ladder or ſteps to have reached it; but it alſo being above half the height of the place, the ſmoke of it would ſoon have ſoiled the rich curtains above it: It is therefore more reaſonable to ſuppoſe it of ſuch a height, that a man might eaſily reach the top of it, that is, about ſix foot high. It may not however be amiſs, to ſay ſomething of the Oil that fed theſe lamps; and this the text tells us, was to be the pureſt Virgin Oil of Olives, with which the land of Canaan abounded very much; and indeed, none but ſuch would have been fit to burn in that place, where the furniture was ſo exquiſitely rich. We may remember, that when Moſes exacted a free-will offering from the people, of all their coſtly ſpoils, oil was one of the articles; ſince then, there being always a certain quantity required, with their other ſacrifices, beſides, tythes and the free offerings of the devouter ſort, there could not be wanting a conſtant ſupply of it for this purpoſe.

The Babyloniſh Talmud aſſures us, that after the extruction of Solomon's temple, there was a place, near the womens appartment, appropriated for the keeping of it; we ſhall only add, that after the building of the temple, Solomon inſtead of one, placed ten candleſticks in the holy place, all of the ſame metal, with their other appendages; but whether that of Moſes was one of the number, or made the eleventh, is not certain; the latter ſeems the more probable of the two, becauſe the holy place here being conſiderably larger than that of the tabernacle; and all the veſſels being made ſo accordingly; it is likely, that the candleſticks did bear the ſame proportion; in which caſe the old one would not have been uniform with the reſt. But whether it was new caſt, or depoſited iu the treaſury of the temple, or what became of it, is uncertain.

As for the table on which the ſhew-bread was plac'd, it was made of the ſame wood, and covered with gold, like the ark: It was two cubits long, one in breadth, and one and a half high; it had a golden border or crown, which may be ſuppoſed to be a kind of a rim around it, like that of our tea-tables. It was alſo of pure gold, and might have an ogee, or ſome ſuch ornament about it, and it ſtood upon four feet. Moſes ſeems to intimate ſomething like a ſecond crown, or rim, tho' ſome take it to be the ſame with the former, but it is more likely that it was a lower one, which ſurrounded the four feet, near the bottom, and kept them ſteddy. To the upper rim, was faſtened four gold rings, two on each ſide, through which the bars were inſerted that ſerved for its carriage. On the top there were, beſides the two rows of ſhew-loaves, ſome pans or chafing-diſhes of gold, in which the incenſe uſed to be burnt, with ſeveral other ſmall utenſils, which ſerved for inferior uſes in this holy place, which we ſhall not dwell longer upon, becauſe there are almoſt as many various opinions about the ſignification of their names, their form, and uſes, as there are interpreters. This table was afterwards changed for another, by Solomon. Joſephus tells us, that it was larger than the old one, probably to correſpond with the dimenſions of the place. The author of the book of the Chronicles, adds, that he made ten more; five on the north, and five on the ſouth-ſide of the holy-place; which ſerv'd to ſet all the other utenſils upon; 1 Chron. iv. 8. and Joſephus declares, that there were as many more of different forms and ſizes, as ſerved to ſupport twenty thouſand cups, and other veſſels of gold, and twice the number of ſilver ones.

The court of the tabernacle, with its utenſils, is next to be conſidered. The court was an oblong ſquare, an hundred cubits long, and fifty broad; incloſed on all but the eaſt ſide, which had an opening of twenty cubits for the Prieſts and Levites, and the people to go in and out with their offerings. This incloſure was not deſigned to conceal what was tranſacted in the court, ſince the curtains that ſurrounded it, were made of a kind of net or point work, through which, even the heathens might have a view of it. Theſe curtains, which Moſes therefore calls by a particular name, to diſtinguiſh them, from thoſe of the tabernacle, whoſe uſe was of a different nature, were ſupported by four flights of pillars, probably of ſhittim-wood, with brazen pedeſtals, and adorned with ſilver filletts, or rather chapiters, for ſuch they really were. The Hebrew word for the curtains, is *Kelah*, which ſignifies, either a ſling, or a net, or open work, probably, becauſe thoſe ſlings with which they caſt ſtones, had the bottom made of ſome ſuch kind of open work. For this reaſon, the Chaldee paraphraſt tranſlates it, grate or crib-work, in which he is followed by the generality of chriſtian interpreters. Some indeed pretend, it was a flouriſhing of all ſorts of leaf and flower-work, but they all agree, that the ground was open and tranſparent, ſo that theſe curtains might, in ſome meaſure, reſemble a piece of point or lace. As for the height of the pillars, as Moſes has intimated nothing concerning it, authors have conjectured it variouſly, from ten to five cubits; but as the deſign of them was only to ſupport the curtains, and to hinder the approach to, and not the view of the tabernacle; the altitude of five cubits, ſeems moſt rational, it being the height that Joſephus aſſigns them, as well as that of the curtains; only we may reaſonably ſuppoſe, that the ſilver chapiters roſe above the curtain. We are likewiſe left to gueſs at their figure, only a ſquare one may be juſtly imagined fitter, both for carriage, and for holding the hangings tight than a round one. They were fifty ſix in number; twenty on each ſide; ten at the weſt, and ſix at the eaſt end; beſides thoſe which ſupported the blue curtain, which covered the entrance of the court, and was tinged with a fine ſky-blue, flouriſhed, and was made to draw on either ſide, to liſt up; the text doth not ſay which, but the Jews believe the latter.

Thus the whole court had a circuit of three hundred cubits. Thoſe, therefore, who ſuppoſe, that the curtain which ſurrounded it, was one entire piece, ſeem not to conſider what a laborious task it would have been for the *Gerſhonites*, to have folded or rolled it up; beſides, that the text deſcribes them all along in the plural number, which ſhews, that there was more than one or two. However, tho' this court bore the ſame proportion with the tabernacle, and the four ſides ran parallel to it, yet we are not to imagine that the tabernacle ſtood in the center of it. There was no neceſſity for the Area on the weſt end to be of the ſame extent with that of the eaſt, becauſe we never read of any conſiderable utenſils placed in that; whereas this latter had the altar of burnt-offering, the laver and ſeveral other things, which we are now going to deſcribe; ſo that tho Moſes has not left us the dimentions of either, this laſt is ſuppoſed to have been of equal length with its breadth, that is, fifty foot ſquare; and indeed, leſs than that ſpace could hardly ſuffice for all the work that was performed there, and the multitude of utenſils that were uſed in it, ſince it was the only place, in which all the victims were ſlain, and both they, and all kind of offerings, were brought and offered up. For this reaſon, it is diſputed, both among the Jews and Chriſtians, whether the people who came theither with the victims were ſuffered to enter it, in order to lay their hands on their heads, and to ſtay the whole time of the ceremony, as the letter of the law ſeemed to require? or whether they were not met by the Prieſt and Levites, at the entrance into the court, and having performed the part of impoſition of hands, and confeſſion there, beheld the remainder of the ceremonial, from the openings of the incloſure. If the former ſuppoſition be admitted, it is certain, that they muſt have been very much crowded, at ſome particular times, unleſs no more were admitted, than the place would commodiouſly contain. We need not add, that the braſs ſtakes and cor-

dages, which were diſpoſed all around, within, as well as without, in order to ſecure the court and tabernacle from ſtorms and winds, did ſtill ſtreighten the place conſiderably. There have alſo been various conjectures concerning the reaſon of its ſituation, and fronting the weſt; which we ſhall not dwell upon. The beſt we meet with, from the Jews is, that it was done in oppoſition to the Heathens, who worſhipped towards the riſing ſun. As for the myſtical interpretation of ſome Chriſtian divines, they are ſlights of imagination, with which we think it unneceſſary to trouble our readers.

The altar of burnt-offerings was placed, as we have obſerved before, at the eaſt end of the court; and one may ſuppoſe it to have ſtood at ſuch a convenient diſtance from the tabernacle, that neither the ſmoke of its conſtant fire, nor that of the victims which were burnt upon it, might fall upon or damage its outward veil. This altar is alſo called the outward, to diſtinguiſh it from that of incenſe, which was within the ſanctuary. We have already taken notice, that it was made of ſhittim-wood, and cover'd over with braſs. It was five cubits ſquare, and three in height; and becauſe it was portable, like the other, it had four braſs rings; through theſe the two bars, by which it was carried upon the prieſts ſhoulders, were inſerted. It had four horns, at the four corners, of the ſame wood, and covered with the ſame metal, but whoſe ſhape is equally uncertain with thoſe of the other altar. In the cavity of it, which probably went through, and may be ſuppoſed as capacious as the bigneſs of the altar would admit, was hung, by four braſs rings, a croſs-bar grate, which reached down to the middle of the cavity, and through which the aſhes fell. This was to be placed under that part, which is generally render'd the compaſs of the altar, but is variouſly underſtood, or rather fancied, in order to ſave the wood from being conſumed with the copper-work. The word *carcob* is one of thoſe that occur but once in ſcripture, and whoſe meaning muſt remain uncertain, for want of parallels to fix it. The Jews, inſtead of helping us, in ſuch doubtful caſes, rather embroil them the more. R. Solomon, and, after him, the learned De Lyra, believed it to have been only a kind of ornament, that ſurrounded the altar; and other rabbies, who affirm, contrary to the text, that the altar was ten cubits high, and large in proportion, tell us, that it was a kind of gallery, which the prieſts were obliged to aſcend, in order to lay the wood and victims in due order; and that the three cubits, which Moſes aſſigns to the height of the altar, muſt be reckoned from that gallery, and upwards. But what confutes this wild notion, is, that Moſes ſays, this *carcob* was to reach to the middle of the altar. If therefore the altar was ten cubits high, there muſt have been five cubits above, as well as five below this imaginary gallery, as Cunæus rightly obſerves. Our commentators have therefore juſtly rejected them, and endeavour'd to remove the principal difficulty without departing from the original, or giving into fabulous traditions. We ſhall therefore offer to our readers the conjecture of a learned commentator, who ſuppoſes, that the cavity of the altar was about ſeven feet and a half wide, from ſide to ſide, and that the ſhittim-wood was cover'd with braſs, within, as well as without. The croſs-bar grate we take to have been a veſſel made in the moſt convenient form, to receive and keep up the fire, which was conſtantly ſupplied with freſh wood, and to have been hung about a foot deep within the cavity. As for the *carcob*, which we render the *compaſs*, or *circuit*, he thinks it was another copper veſſel, capacious enough to contain the fleſh of the victims, which were to be conſumed upon, or in it. This veſſel being likewiſe ſuſpended by four braſs rings over the grate, at a convenient diſtance, was conſequently ſurrounded by the continual flames from below, and might conſume all that was in it, in a very little time, without endangering the wood, of which the altar was made; and both the *carcob*, and the grate, being thus ſuſpended, might be eaſily fixed on, and taken off, whenever the altar was to be cleared, or tranſported to any other place.

The only objection that can be raiſed againſt this ſuppoſition is, that there are ſome expreſs texts, which enjoin *the victims, with the head and the fat, to be laid*, not over, but *upon the wood, or upon the fire, which is upon* (not within) *the altar*, Levit. i. 8. This ſeems alſo to have been the practice of the ancient patriarchs, before the Moſaic inſtitutions. So that the *carcob* may ſeem rather to have contained the fire, if it was really a diſtinct utenſil from the grate. As for what is ſaid of the latter hanging in the middle, it may more reaſonably be underſtood of the middle, with reſpect to its ſides, than its height. Since therefore invention muſt ſupply the obſcurity of the text, as our author obſerves, may we not as well ſuppoſe this *carcob* to have been a kind of cincture to the grate, capacious enough to contain both the wood and the victims; and to have been ſuſpended ſo near the level of the altar, and at ſo convenient a diſtance from its inſides, as not to heat the braſs of it to a degree ſufficient to burn the wood incloſed in it; whilſt the crib might be a kind of bottom to it, calculated for the admiſſion of air from beneath, and to let out the aſhes, and other ſmall rubbiſh, which might otherwiſe clog the fire? We may even venture to declare, that the whole might be ſo artificially contrived, that the fleſh, being thus embraced on all ſides by a fierce and conſtant fire, and this by the circumbent air, might concenter the heat to ſuch a degree, as to conſume every particle, and yet be entirely free from that offenſive ſmell, which ſuch quantities of fleſh and fat muſt inevitably have created. But this we ſubmit to our readers. The truth is, that a man ought to have ſeen and examined the whole ſtructure of the tabernacle, and its apparatus, to be able to remove every difficulty that may be raiſed by the curious. But do not we find the ſame, with reſpect to the Greek and Roman antiquities, tho' we are better acquainted with thoſe languages, and have ſuch multitudes of ancient authors to conſult, in compariſon of thoſe few that relate to the Jewiſh? It was on this altar, that the ſacred fire, which deſcended from heaven at the conſecration of the tabernacle, was to be continually kept. If it be asked, how this could be done in their marches, when this and all other utenſils were wrap'd up in ſeveral coverings, the uppermoſt of which was of badgers skins, without either burning thoſe coverings, or extinguiſhing the fire? We need not have recourſe to miracles, as the rabbies do, here, and every where elſe; but may reaſonably ſuppoſe, that the *carcob*, or veſſel which held the fire, and was to be taken off when they removed, was carried in ſuch a manner, as to preſerve fire enough to kindle a greater, when occaſion required, as on the morning and evening ſacrifice. The reader, however, muſt be reminded here, not to confound this Moſaic altar, with that ſpacious one which was afterwards rear'd by Solomon, of which this is not a proper place to treat. One common caution, however, belonged to the ſtructure of theſe, and all other altars; that the aſcent to them was to be gradual, and not by ſteps, to prevent all indecency in God's worſhip.

As for this ſacred fire, we need not inform our readers how early it was in uſe among the Chaldeans and Perſians, from whom it paſſed to the Greeks, Romans, and other nations. It was called, in the old Perſic, *Oriſmada*, which ſome critics pretend to be derived from the Hebrew words *urim eſh yah*; *light and fire of God*; or from *or eſh men yah*, *light and fire from God*: And from thence infer, that they had this cuſtom from the Jews; but that is what we dare not venture to warrant. As for the Jewiſh fire, we read in the 2d book of the Maccabees, chap. i. 19. that at the approach of Nebuchadnezzar, towards Jeruſalem, the prophet Jeremiah, with ſome other prieſts, took it from the altar, and hid it in the bottom of a dry well, and that at the return from the captivity, Nehemiah ſent ſome of their grand-children to that well, who brought him foul water, inſtead of fire; but, upon his pouring it upon the altar, it immediately blaz'd into a clear flame; which was kept afterwards till the deſtruction of the ſecond temple. This hiſtory is likewiſe apocryphal, but the Jews believe it, only they compare this ſecond fire to a dog; whereas the firſt, they ſay, was like a lion.

The brazen laver is the laſt conſiderable utenſil that was in the court of the tabernacle. It was conveniently ſituate between the eaſt-end of it and the altar of burnt-offerings; its ſhape and capaciouſneſs, not being mentioned by Moſes, we can affirm nothing certain about them. Its uſe was two-fold: Firſt, It ſerved for the prieſts to waſh their hands and feet, who were expreſsly forbid, under ſevere penalties, to preſume to enter upon any part of their function, till they had performed that ceremony. Secondly, To waſh the entrails and legs of the victims. Some Jews fancy, that there was another reſervoir of water for this laſt uſe,

uſe, which is not improbable, not only as it was more decent, but becauſe we find it ſo order'd in Solomon's temple, where the brazen ſea was for the ſole waſhing of the prieſts; whilſt there were ten other lavers, beſides, for the waſhing of the victims, 2 Chron. iv. 6. If this was not the caſe here, we muſt ſuppoſe, that they only took the water out of the laver, into ſome other veſſels, to waſh thoſe entrails in; for it was not even lawful for a prieſt to waſh his hands and feet in the ſame water. For this reaſon, they ſuppoſe, that this laver had a quantity of cocks, which diſcharged the water firſt upon their feet, and then upon their hands; after which, it was received into a baſon underneath. This fountain was to be conſtantly repleniſhed with water, and this office belonged to the Levites, unleſs, perhaps, they made the Nethinims bring it to them to the entrance of the court. Moſes tells us, Exod. xxxviii 8. that this braſs laver and its foot was made of the looking-glaſſes of the women, who came in crouds to the door of the tabernacle; which has occaſioned various ſpeculations: And ſome interpreters have even ventur'd to turn the braſs, there mention'd, into ſteel; as if thoſe antient mirrors had been made of no other metal. For our part, we take it for granted, that they were made of other metals: alſo ſuch as braſs, tin, ſilver, and the like; and ſome with braſs mix'd with tin or ſilver; the laſt of which, Pliny tells us, were the moſt eſteem'd: But we are apt to think, that there is an error crept into the text, or an exchange of one letter for another like it; and that it ſhould be render'd, he made the laver and its foot of braſs, like unto the looking-glaſſes of the women, who crouded about the door of the tabernacle. By which is meant, that he made them either of the ſame metal, or that he gave them the ſame degree of brightneſs and ſmooth poliſh. And if what an ancient father tells us, be true, of the Egyptian women, that they uſed to go to the temple, with a looking-glaſs in one hand, and a timbrel in the other, it will ſtill afford us a greater light into the meaning of the Hebrew women wearing ſuch an ornament, when they came to the tabernacle. As for what is ſaid of their repairing thither in crowds, it was no more than what they uſually did; as appears from other places of Scripture.

As we are upon the ſubject of the divine laws, by whoſe preſcriptions all theſe things were made, we muſt by no means forget that altar which God enjoined to be erected to him, either of earth, or of rough ſtones, in all places where he ſhould record his name, Exod. xx. 24. Whoever compares theſe words with the command of building the brazen altar, might be apt to think, that the Iſraelites were left at their liberty to offer up their ſacrifices either upon one or the other, as they liked beſt; and yet we find a ſevere prohibition againſt ſacrificing any where but at this latter, and in the court of the tabernacle. To reconcile this ſeeming contrariety, ſome have conjectured, that this brazen altar was filled with earth and rough ſtones; but there is not the leaſt ground for ſuch a ſuppoſition. We paſs by ſeveral others, equally crude, in order to arrive at the moſt rational. There ſeems indeed a manifeſt difference between the laws relating to thoſe two altars; that of the one, *viz.* the brazen, confined it to the ceremonial part, in which the prieſts alone were allowed to officiate; whereas the other related properly to extraordinary caſes, when ſome holy perſons were commanded by God to offer ſome kind of ſacrifices, without any regard to the tribes they were of; upon all which occaſions, they were obliged to rear ſuch a plain altar, as is above-mentioned.

The only objection that can be ſtarted againſt this ſolution, is, that the words, *thou ſhalt build me an altar of earth —— in every place where I record my name*, &c. ſeem rather to imply a fixed, than ſuch an occaſional altar. But the Chaldee paraphraſt has given us a truer ſenſe of theſe words, as all, who underſtand the original, will readily confeſs; which is this. In every place where I cauſe, or command my name to be recorded, or celebrated, *&c.* the meaning of which is plainly this, by comparing both places together: It ſhall not be lawful for you to offer your ſacrifices whereſoever your fancy may lead you, but only at the court of my tabernacle: Nevertheleſs, when I cauſe my name to be celebrated upon any particular occaſion, in what place ſoever I command my ſervants to ſacrifice unto me, they ſhall there rear me an altar of earth, *&c.* and there I will meet and bleſs them; but this ſhall not be done without an expreſs command from me. This natural interpretation was not only verified by the ſequel, as appears from all the inſtances we have of theſe extraordinary ſacrifices, but it likewiſe accounts for the reaſon of God's chuſing a plain and artleſs altar upon all ſuch occaſions; about which, both Jews and Chriſtians have racked their inventions to very little purpoſe. For had theſe altars been more elaborate, and laſting, the Iſraelites, who had too much propenſity to ſuperſtition, would, in all probability, have been induced to aſcribe ſome uncommon ſanctity to them, contrary to God's expreſs prohibition; whereas their being rear'd up, juſt to ſerve the preſent emergency, and then being immediately pulled down, or falling of themſelves, could not adminiſter any ſuch temptation.

To theſe appendages of the tabernacle, we might add a multitude of other furniture ſubſervient to various uſes; ſuch as kettles, pans, ovens, ſhovels, tongs, pickaxes, hatchets, cleavers, knives, forks, trays, diſhes, and many more; all of which were either made of braſs, or of wood cover'd with that metal: But it is ſufficient to have named the moſt conſiderable of them. We ſhall only add, that the charge of all theſe was committed, the moſt ſacred to the prieſts, and the reſt to the Levites; whoſe province it was to pack and cover them up with proper cloths and skins, made for that purpoſe, whenever they remov'd. It is obſervable, however, that in all this account we find no mention made of any pavement, or flooring, ſo much as for the tabernacle; and yet 'tis hardly credible, that its rich and ſacred utenſils ſhould ſtand on the bare ground. We may therefore ſuppoſe, that Moſes has given a compendious account of all that was tranſacted before the erection of the tabernacle. And if we conſider their vaſt number and variety, the richneſs and curious workmanſhip of a great part of them, and the ſhort time in which the whole was compleated, and which was little more than five months, we ſhall have reaſon to be ſurpriſed at the expedition with which they were diſpatched, unleſs we ſuppoſe a vaſt number of hands were employed on this occaſion. But this need not hinder us from imagining, that Moſes might add many others, as he ſaw needful, in proceſs of time, among which this flooring might be one.

CHAP. XXVI.

1 The ten curtains of the tabernacle. 7 The eleven curtains of goats hair. 14 The covering of rams skins. 15 The boards of the tabernacle with their ſockets and bars. 31 The veil for the ark. 36 The hanging for the door.

MOreover, thou ſhalt make the tabernacle *with* ten curtains *of* fine twined linnen, and blue, and purple, and ſcarlet: *with* cherubims *of* cunning work ſhalt thou make them.

2 The length of one curtain *ſhall be* eight and twenty cubits, and the breadth of one curtain four cubits: and every one of the curtains ſhall have one meaſure.

3 The five curtains ſhall be coupled together one to another: and *other* five curtains *ſhall be* coupled one to another.

4 And thou ſhalt make loops of blue upon the edge of the one curtain, from the ſelvedge in the coupling: and likewiſe ſhalt thou make in the uttermoſt edge of *another* curtain, in the coupling of the ſecond.

5 Fifty loops ſhalt thou make in the one curtain, and fifty loops ſhalt thou make in the edge of the curtain that *is* in the coupling of the ſecond; that the loops may take hold one of another.

6 And

6 And thou ſhalt make fifty taches of gold, and couple the curtains together with the taches: and it ſhall be one tabernacle.

7 ¶ And thou ſhalt make curtains *of* goats *hair* to be a covering upon the tabernacle: eleven curtains ſhalt thou make.

8 The length of one curtain *ſhall be* thirty cubits, and the breadth of one curtain, four cubits: and the eleven curtains *ſhall be all* of one meaſure.

9 And thou ſhalt couple five curtains by themſelves, and ſix curtains by themſelves, and ſhalt double the ſixth curtain in the forefront of the tabernacle.

10 And thou ſhalt make fifty loops on the edge of the one curtain *that is* outmoſt in the coupling, and fifty loops in the edge of the curtain which coupleth the ſecond.

11 And thou ſhalt make fifty taches of braſs, and put the taches into the loops, and couple the tent together that it may be one.

12 And the remnant that remaineth of the curtains of the tent, the half-curtain that remaineth, ſhall hang over the back-ſide of the tabernacle.

13 And a cubit on the one ſide, and a cubit on the other ſide of that which remaineth in the length of the curtains of the tent, it ſhall hang over the ſides of the tabernacle, on this ſide, and on that ſide, to cover it.

14 And thou ſhalt make a covering for the tent, *of* rams skins died red, and a covering above *of* badgers skins.

15 ¶ And thou ſhalt make boards for the tabernacle, *of* ſhittim-wood, ſtanding up.

16 Ten cubits *ſhall be* the length of a board, and a cubit and a half *ſhall be* the breadth of one board.

17 Two tenons *ſhall there be* in one board, ſet in order one againſt another: thus ſhalt thou make for all the boards of the tabernacle.

18 And thou ſhalt make the boards for the tabernacle, twenty boards on the ſouth-ſide, ſouthward.

19 And thou ſhalt make forty ſockets of ſilver under the twenty boards: two ſockets under one board for his two tenons, and two ſockets under another board for his two tenons.

20 And for the ſecond ſide of the tabernacle on the north-ſide, *there ſhall be* twenty boards.

21 And their forty ſockets *of* ſilver, two ſockets under one board, and two ſockets under another board.

22 And for the ſides of the tabernacle weſtward, thou ſhalt make ſix boards.

23 And two boards ſhalt thou make for the corners of the tabernacle, in the two ſides.

24 And they ſhall be coupled together beneath, and they ſhall be coupled together above the head of it unto one ring: thus ſhall it be for them both; they ſhall be for the two corners.

25 And they ſhall be eight boards, and their ſockets *of* ſilver, ſixteen ſockets: two ſockets under one board, and two ſockets under another board.

26 ¶ And thou ſhalt make bars *of* ſhittim-wood: five for the boards of the one ſide of the tabernacle.

27 And five bars for the boards of the other ſide of the tabernacle, and five bars for the boards of the ſide of the tabernacle for the two ſides weſtward.

28 And the middle bar in the mids of the boards ſhall reach from end to end.

29 And thou ſhalt overlay the boards with gold, and make their rings *of* gold for places for the bars: and thou ſhalt overlay the bars with gold.

30 And thou ſhalt rear up the tabernacle according to the faſhion thereof, which was ſhewed thee in the mount.

31 ¶ And thou ſhalt make a veil *of* blue, and purple, and ſcarlet, and fine twined linnen of cunning work: with cherubims ſhall it be made.

32 And thou ſhalt hang it upon four pillars of ſhittim-*wood*, overlaid with gold: their hooks *ſhall be of* gold, upon the four ſockets of ſilver.

33 ¶ And thou ſhalt hang up the veil under the taches, that thou mayeſt bring in thither within the veil, the ark of the teſtimony: and the veil ſhall divide unto you between the holy *place* and the moſt holy.

34 And thou ſhalt put the mercy-ſeat upon the ark of the teſtimony, in the moſt holy *place*.

35 And thou ſhalt ſet the table without the veil, and the candleſtick over-againſt the table on the ſide of the tabernacle toward the ſouth: and thou ſhalt put the table on the north ſide.

36 And thou ſhalt make an hanging for the door of the tent, *of* blue, and purple, and ſcarlet, and fine twined linnen, wrought with needle-work.

37 And

37 And thou ſhalt make for the hanging, five pillars *of* ſhittim-*wood*, and overlay them with gold, *and* their hooks *ſhall be of* gold: and thou ſhalt caſt five ſockets *of* braſs for them.

God gives directions, in this chapter, for making the ten curtains of the tabernacle; the eleven curtains of goats hair; the covering of rams-skins; the boards of the tabernacle, with their ſockets, and bars; the veil for the ark, and the hanging for the door: All which particulars having been ſufficiently deſcribed in the preceding diſſertation, any additional account of them is altogether unneceſſary in this place.

CHAP. XXVII.

1 *The altar of burnt-offering, with the veſſels thereof.* 9 *The court of the tabernacle incloſed with hangings and pillars.* 18 *the meaſure of the court.* 20 *The oil for the lamp.*

AND thou ſhalt make an altar *of* ſhittim-*wood*, five cubits long, and five cubits broad: the altar ſhall be four-ſquare, and the height thereof *ſhall be* three cubits.

2 And thou ſhalt make the horns of it upon the four corners thereof: his horns ſhall be of the ſame: and thou ſhalt overlay it with braſs.

3 And thou ſhalt make his pans to receive his aſhes, and his ſhovels, and his baſons, and his fleſh-hooks, and his fire-pans: all the veſſels thereof thou ſhalt make *of* braſs.

4 And thou ſhalt make for it a grate of net-work of braſs; and upon the net ſhalt thou make four braſen rings in the four corners thereof.

5 And thou ſhalt put it under the compaſs of the altar beneath, that the net may be even to the midſt of the altar.

6 And thou ſhalt make ſtaves for the altar, ſtaves *of* ſhittim-wood, and overlay them with braſs.

7 And the ſtaves ſhall be put into the rings, and the ſtaves ſhall be upon the two ſides of the altar to bear it.

8 Hollow with boards ſhalt thou make it: as it was ſhewed thee in the mount, ſo ſhall they make *it*.

9 ¶ And thou ſhalt make the court of the tabernacle for the ſouth-ſide, ſouthward: *there ſhall be* hangings for the court *of* fine twined linen of an hundred cubits long for one ſide.

10 And the twenty pillars thereof, and their twenty ſockets *ſhall be of* braſs: the hooks of the pillars and their fillets, *ſhall be of* ſilver.

11 And likewiſe for the north-ſide in length, *there ſhall be* hangings of an hundred *cubits* long, and his twenty pillars, and their twenty ſockets *of* braſs: the hooks of the pillars, and their fillets *of* ſilver.

12 ¶ And *for* the breadth of the court, on the weſt-ſide, *ſhall be* hangings of fifty cubits: their pillars ten, and their ſockets ten.

13 And the breadth of the court on the eaſt-ſide, eaſtward, *ſhall be* fifty cubits.

14 The hangings of one ſide *of the gate ſhall be* fifteen cubits: their pillars three, and their ſockets three.

15 And on the other ſide *ſhall be* hangings, fifteen *cubits*: their pillers three, and their ſockets three.

16 ¶ And for the gate of the court, *ſhall be* an hanging of twenty cubits, *of* blue, and purple, and ſcarlet, and fine twined linen, wrought with needle-work: *and* their pillars *ſhall be* four, and their ſockets four.

17 All the pillars round about the court *ſhall be* filleted with ſilver: their hooks *ſhall be of* ſilver, and their ſockets *of* braſs.

18 ¶ The length of the court *ſhall be* an hundred cubits, and the breadth fifty every where, and the height five cubits *of* fine twined linen, and their ſockets *of* braſs.

19 All the veſſels of the tabernacle in all the ſervice thereof, and all the pins thereof, and all the pins of the court *ſhall be of* braſs.

20 ¶ And thou ſhalt command the children of Iſrael, that they bring thee pure oil-olive beaten, for the light, to cauſe the lamp to burn always.

21 In the tabernacle of the congregation without the veil, which *is* before the teſtimony, Aaron and his ſons ſhall order it from evening to morning before the LORD: *it ſhall be* a ſtatute for ever unto their generations, on the behalf of the children of Iſrael.

This chapter contains the particular directions which the deity communicated to Moſes, for the conſtruction of the altar of burnt-offering, with the veſſels that were to be appropriated to it. God likewiſe inſtructs him in what manner he intended the court of the tabernacle ſhould be incloſed with hangings, and pillars. The dimenſions of the court are likewiſe aſſigned, together with the particular ſpecies of oil for the lamp. Each of theſe articles has likewiſe been fully conſidered and illuſtrated in the foregoing diſſertation.

CHAP. XXVIII.

1 *Aaron and his ſons are ſet apart for the prieſts office.* 2 *Holy garments are appointed.* 6 *The ephod.* 15 *The breaſt-plate with twelve precious ſtones.* 30 *The Urim and Thummim.* 31 *The robe of the ephod, with pomgranates and bells.* 36 *The plate of the mitre.* 39 *The embroidered coat.* 40 *The garments for Aarons ſons.*

AND take thou unto thee Aaron thy brother, and his ſons with him, from among the children of Iſrael, that he may miniſter unto me in the prieſts office, *even* Aaron, Nadab and Abihu, Eleazar and Ithamar, Aarons ſons.

2 And thou ſhalt make holy garments for Aaron thy brother, for glory and for beauty.

3 And thou ſhalt ſpeak unto all *that are* wiſe-hearted, whom I have filled with the ſpirit of wiſdom, that they may make Aarons garments to conſecrate him, that he may miniſter unto me in the prieſts office.

4 And theſe *are* the garments which they ſhall make; a breaſt-plate, and an ephod, and a robe, and a broidered coat, a mitre, and a girdle: and they ſhall make holy garments for Aaron thy brother, and his ſons, that he may miniſter unto me in the prieſts office.

5 And they ſhall take gold, and blue, and purple, and ſcarlet, and fine linen.

6 ¶ And they ſhall make the ephod *of* gold, *of* blue, and *of* purple, *of* ſcarlet, and fine twined linen, with cunning work.

7 It ſhall have the two ſhoulder-pieces thereof joyned at the two edges thereof; and *ſo* it ſhall be joyned together.

8 And the curious girdle of the ephod which *is* upon it, ſhall be of the ſame, according to the work thereof; *even of* gold, *of* blue, and purple, and ſcarlet, and fine twined linen.

9 And thou ſhalt take two onyx-ſtones, and grave on them the names of the children of Iſrael.

10 Six of their names on one ſtone, and *the other* ſix names of the reſt on the other ſtone, according to their birth.

11 With the work of an engraver in ſtone, *like* the engravings of a ſignet, ſhalt thou engrave the two ſtones, with the names of the children of Iſrael: thou ſhalt make them to be ſet in ouches of gold.

12 And thou ſhalt put the two ſtones upon the ſhoulders of the ephod, *for* ſtones of memorial unto the children of Iſrael. And Aaron ſhall bear their names before the LORD, upon his two ſhoulders for a memorial.

13 ¶ And thou ſhalt make ouches *of* gold;

14 And two chains *of* pure gold at the ends: *of* wreathen work ſhalt thou make them, and faſten the wreathen chains to the ouches.

15 ¶ And thou ſhalt make the breaſt-plate of judgment, with cunning work after the work of the ephod thou ſhalt make it; *of* gold, *of* blue, and *of* purple, and *of* ſcarlet, and *of* fine twined linen ſhalt thou make it.

16 Four-ſquare it ſhall be *being* doubled; a ſpan *ſhall be* the length thereof, and a ſpan *ſhall be* the breadth thereof.

17 And thou ſhalt ſet in it ſettings of ſtones, *even* four rows of ſtones: *the firſt* row *ſhall be* a ſardius, a topaz and a carbuncle: *this ſhall be* the firſt row.

18 And the ſecond row *ſhall be* an emerald, a ſapphire, and a diamond.

19 And the third row a ligure, an agate, and an amethyſt.

20 And the fourth row a beryl, and an onyx, and a jaſper: they ſhall be ſet in gold in their encloſings.

21 And the ſtones ſhall be with the names of the children of Iſrael, twelve, according to their names; *like* the engravings of a ſignet, every one with his name they ſhall be, according to the twelve tribes.

22 ¶ And thou ſhalt make upon the breaſt-plate chains at the ends, *of* wreathen work, *of* pure gold.

23 And thou ſhalt make upon the breaſt-plate two rings of gold, and ſhalt put the two rings on the two ends of the breaſt-plate.

24 And thou ſhalt put the two wreathen *chains* of gold in the two rings *which are* on the ends of the breaſt-plate.

25 And *the other* two ends of the two wreathen *chains* thou ſhalt faſten in the two ouches, and put *them* on the ſhoulder-pieces of the ephod before it.

26 ¶ And thou ſhalt make two rings of gold, and thou ſhalt put them upon the two ends of the breaſt-plate, in the border thereof, which *is* in the ſide of the ephod inward.

27 And two *other* rings of gold thou ſhalt make, and ſhalt put them on the two ſides of the ephod, underneath towards the fore-part thereof, over againſt the *other* coupling thereof, above the curious girdle of the ephod.

28 And they ſhall bind the breaſt-plate by the rings thereof, unto the rings of the ephod, with a lace of blue, that *it* may be above the curious girdle of the ephod, and that the breaſt-plate be not looſed from the ephod.

29 And Aaron ſhall bear the names of the children of Iſrael in the breaſt-plate of judgment, upon his heart when he goeth in unto the holy *place*, for a memorial before the LORD continually.

30 ¶ And

30 ¶ And thou ſhalt put in the breaſt-plate of judgment the Urim and the Thummim; and they ſhall be upon Aarons heart, when he goeth in before the LORD: and Aaron ſhall bear the judgment of the children of Iſrael upon his heart, before the LORD continually.

31 ¶ And thou ſhalt make the robe of the ephod all *of* blue.

32 And there ſhall be an hole in the top of it, in the mids thereof: it ſhall have a binding of woven work, round about the hole of it, as it were the hole of an habergeon, that it be not rent.

33 ¶ And *beneath* upon the hem of it thou ſhalt make pomegranates *of* blue, and *of* purple, and *of* ſcarlet round about the hem thereof; and bells of gold between them round about.

34 A golden bell and a pomegranate, a golden bell and a pomegranate, upon the hem of the robe round about.

35 And it ſhall be upon Aaron, to miniſter: and his ſound ſhall be heard when he goeth in unto the holy *place* before the LORD, and when he cometh out; that he die not.

36 ¶ And thou ſhalt make a plate *of* pure gold, and grave upon it, *like* the engravings of a ſignet, HOLINESS TO THE LORD.

37 And thou ſhalt put it on a blue lace, that it may be upon the mitre: upon the forefront of the mitre it ſhall be.

38 And it ſhall be upon Aarons forehead, that Aaron may bear the iniquity of the holy things, which the children of Iſrael ſhall hallow in all their holy gifts: and it ſhall be always upon his forehead, that they may be accepted before the LORD.

39 ¶ And thou ſhalt embroider the coat *of* fine linen, and thou ſhalt make the mitre of fine linen, and thou ſhalt make the girdle *of* needle-work.

40 ¶ And for Aarons ſons thou ſhalt make coats, and thou ſhalt make for them girdles, and bonnets ſhalt thou make for them, for glory and for beauty.

41 And thou ſhalt put them upon Aaron thy brother, and his ſons with him: and ſhalt anoint them, and conſecrate them, and ſanctify them, that they may miniſter unto me in the prieſts office.

42 And thou ſhalt make them linen breeches to cover their nakedneſs: from the loins even unto the thighs they ſhall reach.

43 And they ſhall be upon Aaron, and upon his ſons, when they come in unto the tabernacle of the congregation, or when they come near unto the altar to miniſter in the holy *place*; that they bear not iniquity, and die. *It ſhall be* a ſtatute for ever unto him, and his ſeed after him.

Ver. 1. *And take thou unto thee, Aaron thy brother, and his ſons with him, from among the children of Iſrael, that he may miniſter unto me in the prieſts office, even Aaron, Nadab and Abihu, Eleazar and Ithamar, Aaron's ſons.*] Aaron and his ſons are here appointed to execute the ſacerdotal office, and afterwards the whole tribe of Levi were conſecrated to God, in conſequence of a remarkable act of zeal, which they performed. [chap. xxxii. 26, &c.] And at laſt [Numb. i. 51. and in many other places] it was made capital for any, but them, to officiate at the tabernacle.

The tribe of Levi conſiſted of three main branches, diſtinguiſhed by their principal heads; namely, Gerſhon, Kohath, and Merari. But the prieſthood was given ſolely to the family of Aaron, which was no more than a ſmall branch of that of Kohath, whilſt all the reſt of it, even the ſons of Moſes himſelf, as well as the two other branches, remained in the common rank of Levites, and were only admitted to the interior functions of the miniſtry, whether of the tabernacle, or, afterwards, of the temple, ſo that theſe were always ſubject to, and dependent on the prieſts, as will appear by the ſequel of this work.

Moſes acquaints us, in another place, that God ſelected the Levites inſtead of the firſt-born of Iſrael, to be his own tribe; and it is remarkable, that when the ſums of both were taken, and the number of the latter exceeded that of the former, he commanded that the overplus ſhould be redeemed at the price of five ſhekels, *per* head, and the price to be given to Aaron, and his ſons. So that it is evident, that here was an actual ſubſtitution, or exchange of the Levitical tribe, in lieu of the firſt-born, which God had claimed to himſelf, for his having ſpared thoſe of Iſrael, when he deſtroyed the firſt-born of Egypt; and a ſuperiority given to the family of Aaron, over all the reſt of that tribe, both as to office and dignity, as will be ſhewn in the proper place.

Ver. 2. *And thou ſhalt make holy garments for Aaron thy brother, for glory and for beauty.*] As to the ſacerdotal veſtments of Aaron, we ſhall collect thoſe remarks which ſeem moſt important to us, into the following diſſertation.

Theſe veſtments were preſcribed by God himſelf, and conſiſted of every material that could render them truly rich, ſumptuous and venerable; ſuch as a great variety of precious ſtones, gold, ſilver, purple, ſcarlet, the fineſt of ſilk, linen, and the like; but as to the faſhion of them, all that hath been advanced about it, tho' with ever ſo poſitive an air, is meer conjecture; becauſe Moſes ha's contented himſelf with giving us the names of them, without any further deſcription, as altogether needleſs. Joſephus has indeed been more particular in this reſpect; but all we can depend upon him for, is, that he has deſcribed them as they were worn in his time: And how far the faſhion of them might have altered, during ſo long a ſpace, and ſuch a variety of circumſtances, which the Jewiſh common-wealth went thro', is not eaſy to gueſs. The Rabbies have deſcribed them extremely different from him; and St. Jerom repreſents ſome of them differently from thoſe two. So that we may truly ſay, that thoſe moderns, who have lately given us ſuch lively delineations of them, both in writing, and in various prints, have rather furniſhed the world with new models, for maſquerading habits, than acquainted us with any thing either certain, or, indeed, material: This caution being premiſed, we ſhall now endeavour to give our readers the beſt account we can of them, with any tolerable certainty, and refer the reader to Joſephus, and thoſe modern authors, who have treated more fully of them.

They were of two ſorts, the one made of linen, and common to Aaron, and all the other prieſts; and if there was any difference between them, it was in the former, being made of finer linen, and woven in a richer manner, they being the only habit that he is ſuppoſed to have worn when

when he went into the holy of holies. Only one would be apt to think, that theſe were made of finer linen; becauſe they are called by another name, namely, *Sheſh*, which is thought to be a fine Egyptian ſort, whereas that which is called *Bad*, is more common. Theſe were the mitre, or turban, long robe, or veſt, his drawers, and his girdle. The others, which were peculiar to him, and which he was to wear upon all ſolemn days, and occaſions were ſo rich and magnificent, that the Jews called them *Bagde Zahab, veſtures of gold*, to expreſs the richneſs of them; and Moſes ſtiles them the glory and ornament of Aaron. The firſt was a blue, or purple robe, which he put on over his linen veſt. But we have no great certainty, with reſpect to theſe colours, eſpecially the blue. The Greek, and old verſions, render the word *Tekeleth*, by *Hyacinth*; but as there is a ſtone of that name, which is of a yellow, and a flower of a light blue, or purpliſh colour, it is not eaſy to know to which of theſe the interpreters alluded. The old Flemiſh verſion, among ſome others, renders it, yellow ſilk; but as that colour, when mixed with ſcarlet and purple, is too glaring, eſpecially where there is ſo great a mixture of gold, the generality of interpreters think it to be the colour of the flower ſo called. As for the *Argaman*, which we tranſlate *purple*, it is moſt likely to have been made of the blood of a ſhell-fiſh of that name, which was caught upon the coaſts of Paleſtine, and for which the Tyrians came to be ſo famous. Some Jewiſh etymologiſts make *Argaman* to be a kind of adjective, of the word *Regem*, which, according to them, ſignifies *a prince*, or *royal perſon*; for which reaſon, they chuſe to tranſlate it *a princely colour*, ſuch as the kings wore themſelves, and cloathed their greateſt favourites with. Thus Daniel was cloathed in purple, by Belſhazar, Dan. v. 9. and Chriſt with a robe of mockery of the ſame tincture, John xix. 5. Neither are we much more certain with relation to the Hebrew words *Bad*, *Sheſh*, *Piſhtah*, and *Buzz*, whence the *byſſus*; that is, whether they all ſignify linen made of flax, or hemp, differing only in degrees of fineneſs, or weaving; or whether the *Sheſh* was not, either a kind of cotton, or ſilk. There is no reaſon to doubt but theſe were both uſed and eſteemed at that time; and as the prieſtly robes were to be made of the moſt coſtly materials, it is not improbable, but theſe went into the compoſition, under one of the three firſt names. As to the *Buzz*, by which interpreters commonly underſtand the fineſt of Egyptian linen; it is moſt likely to have been a ſilk made of the tail of a fiſh. But this laſt is not to be met with in the Moſaic writings. It is, however, probable, that the *Sheſh* was a kind of fine cotton; and as for what the Jews ſay, that there could be no linen thread mixed in theſe veſtments, becauſe it was contrary to the law, which forbids all ſuch intermixtures; it is probable, as Cunæus obſerves, that it related only to ſtuffs, made for common wear, or uſe, and to diſtinguiſh them from thoſe that were for ſacred purpoſes, ſuch as the curtains, *&c.* of the tabernacle, and the robes of the high-prieſt, which were made of every material that was ſplendid and coſtly. This garment had no ſleeves, nor any ſeam, according to Joſephus, being woven, like that of our Saviour's, from top to bottom, with an opening for the head. The border of it, which reached almoſt to the ankles of the high-prieſt, was ornamented with a rich fringe, to which were interchangeably hung little bells, and pomgranates, curiouſly wrought, in pure gold, at equal diſtances one from another; that, by their tinkling, his approach might be the more eaſily diſtinguiſhed. This veſt was ty'd round with a rich girdle, which went twice round his body, and hung down a convenient length before him.

Over this veſt, was a third, called an ephod, curiouſly wrought with gold, and other variegated embroidery, not unlike a ſhort coat, about two foot in length. On the top of it, on each ſide, were two ſhoulder-pieces, to which were faſtened two precious ſtones, ſet in gold, on which were engraven the names of the twelve tribes, ſix upon each ſtone, that the high-prieſt might have always before his eyes, thoſe who were committed to his paſtoral care. Upon the breaſt of it, was a vacancy of about half a cubit in length, and proportionable in breadth, on which the breaſt-plate was to be faſtened. This was a folded piece, of the ſame rich embroidered tiſſue, on which were faſtened twelve precious ſtones, ſet in gold, on each of which, was engravened the name of one of the tribes. Theſe were ſet in four rows, each of which contained three precious ſtones, and the whole was faſtened at the four corners; thoſe on the top, to each ſhoulder-piece, by a golden hook, or ring, at the end of a wreathen chain; and thoſe below, to the girdle of the ephod, by two blue ſtrings, or ribbons, which had likewiſe two rings and hooks, ſo that the whole might be tyed faſt to the garment, beyond the danger of falling off; for theſe were never ſever'd. And the Jews tell us, that if the high-prieſt did at any time, either through inadvertency, or wilful neglect, put on the one, without the other, he was to be puniſhed for that omiſſion. This ornament, therefore, is called the memorial, becauſe it was to remind him, how dear thoſe tribes ought to be to him, whoſe names he wore upon his breaſt. It is alſo called the breaſt-plate of judgment, becauſe it had the divine oracle faſtened to it; at leaſt, the far greater part of interpreters have underſtood the command of God to Moſes, to fix the urim and thummim to the breaſt-plate, as if it implied them to be diſtinct from it: And this has occaſioned a variety of notions, as will appear in the proper place.

We have already obſerved, that the twelve precious ſtones were diſpoſed into four rows, each contained three of thoſe gems; and it will be proper to add, for the better illuſtration of this ſubject, that the jewels were ſeparated from one another by little partitions of gold, into which they were inſerted, and diſpoſed in the following order; to which we have added their Hebrew names, together with the tribe that was engraven on each of them.

1. Odem.	Sardius. Reuben.	2. Phiterah.	Topas. Simeon.	3. Barketh.	Carbuncle. Levi.
4. Nophek.	Emrald. Judah.	5. Saphir.	Saphire. Dan.	6. Jahalom.	Diamond. Naphtali.
7. Leſhem.	Ligure. Gad.	8. Shebo.	Agate. Aſher.	9. Achlamah.	Amethyſt. Iſſachar.
10. Tarſhil.	Beryl. Zebulon.	11. Shohem.	Onyx. Joſeph.	12. Yaſhphe.	Jaſper. Benjamin.

Some of theſe ſtones, it muſt be owned, are of ſo hard a nature, eſpecially the diamond, that one may juſtly queſtion how the art of engraving on them was ſo ſoon acquired? But here the Talmudiſts wonderfully help us out, by aſſuring us, that they were not engraven by any tool, which would have waſted ſome part of the ſtone, but by a miraculous worm, not now in being, which being ſet upon each of theſe ſtones, ſunk it ſelf all along thoſe places which Moſes had chalked to it, and ſo impreſſed the letters into the ſtones, in the ſame manner as we might make impreſſions on ſome bodies of a ſoft and yielding ſubſtance, without taking off any part. They relate, likewiſe, ſeveral other wonders about this worm, and theſe precious ſtones, which we ſhall not trouble our readers with. The Jews, among other particulars, declare, that the names of Abraham, Iſaac, and Jacob, were engraven, alſo, over the name Reuben, in the firſt ſtone; and, in the laſt, under that of Benjamin, the words *Shibtejah; the tribes of the Lord*; in order to make up the whole alphabet, ſome letters of which were wanting in the names of the twelve Patriarchs. But this is only to confirm an hypotheſis of their's, that the divine oracle was known by the protuberance, or ſuperior luſtre, of ſuch letters as compoſed the anſwer. But, with reſpect to the Urim and Thummim, we are left ſo much in the dark, that it would require a new oracle, of that nature, to acquaint us with it, becauſe no inſpired writer has given us any intimation concerning it; and thoſe who have ſince wrote their conjectures about it, ſeem to have given ſo great latitude to their imaginations, that one ſhall ſcarce find two or three of them agree in the ſame opinion. Some ancients thought there was a thirteenth ſtone in the breaſt-plate, whoſe extraordinary luſtre and beauty, above the reſt, intimated to the high-prieſt God's approbation or diſlike of the affair enquired about: And tho' St. Auſtin has plainly proved that there was not the leaſt foundation for ſuch a ſupernumerary ſtone; ſome moderns have not ſcrupled to add another, in order to anſwer the two names of Urim and Thummim. An ancient father, who is followed by a great many moderns, thinks, that thoſe two words were either engraven on a plate of gold, or in ſome other manner fixed to the breaſt-plate. And Le Clerc believes, that Urim and

and Thummim were the names of two ſpecies of precious ſtones, ſet in a gold chain or collar, and which were hung about the high-prieſt's neck, and came down to his breaſt, probably, as he thinks, in imitation of the Egyptians, whoſe chief magiſtrate wore a gold chain, at the end of which hung the figures of juſtice and truth, engraven on ſome precious ſtones: A modern traveller, in a letter dated from Cairo, tells us, that he ſaw a very ancient Mummy in Egypt, which had a large collar hanging down to his breaſt, with a bird engraven in gold, faſtened to the end of it. Spencer, after Decaſto, believed, that the breaſt-plate had two little golden figures, encloſed in a kind of a purſe, which gave articulate anſwers to the queſtions of the high-prieſt; and for this he quotes St. Jerom and Cedrenus, among the ancients; Cornelius a Lapide, and De Dieu, among the moderns; with ſome Jewiſh writers: But this notion hath been ſo ſeverely anſwered by the learned Pocock, as abſurd and impious, that we believe it has never been embraced by any author ſince. Philo, indeed, ſeems to hint ſomething like it, only with this difference, that he ſays, thoſe two figures, or virtues, namely, *manifeſtation* and *truth*, were only embroider'd upon it; and it muſt be own'd, that if there were any ſuch figures, or ſymbols, it is more reaſonable to ſuppoſe them, with him, to have been only embroidered, than, with Spencer, that they were real figures, whether caſt or carved, becauſe this latter ſeems too contrary to the prohibition in the ſecond Commandment.

If it ſhould be objected here, that the cherubims, in the ſanctuary, were as contrary to that prohibition as theſe ſuppoſed figures, we beg leave to obſerve, that there was not the leaſt danger of the former being miſtaken for a ſymbol of the Deity, even by the moſt ſtupid ſpectator; becauſe God is expreſly ſaid, in ſeveral places, to dwell between the cherubims; ſo that they could only look on them as ornaments to the mercy-ſeat, or, at moſt, as ſymbols of thoſe heavenly beings, who continually adore and praiſe the Deity, and fly, with the utmoſt rapidity, to obey his ſacred commands. And this ſeems to be the reaſon of the humble poſture in which they were repreſented, and of their having ſo many wings. We cannot affirm the ſame of the latter, becauſe their delivering the divine oracles in any manner whatever, but more eſpecially by articulate expreſſions, would in all probability have infuſed into the minds of the people, the ſame idolatrous notions, that the reſt of the Heathens entertained concerning their falſe divinities. But we ſee no neceſſity for ſuppoſing any ſuch figures, becauſe Joſephus, who was alſo a prieſt, and may be reaſonably ſuppoſed to have been as well acquainted with this affair, as Philo, has not given us the leaſt intimation of any ſuch figures, but repreſents the oracle as conſiſting in the ſupernatural brightneſs of the twelve ſtones, at the time of enquiring. And as for Spencer, it is plain, that he is too fond of deducing the origin of every thing from Egypt. Sure it is, that whoever conſiders the place, where Moſes mentions the Urim and Thummim, will perhaps be ſurpriſed, that God, who took ſuch particular care, to give him the moſt exact directions for all the other garments, utenſils, &c. ſhould not offer him the leaſt hint, with reſpect to theſe, unleſs we ſuppoſe them to have been ſufficiently known, both to him and to all the people. If therefore we might be permitted to prefer one opinion to all the reſt, it would be that of the judicious Hottinger, who thinks, that when Moſes is commanded to inſert into the breaſt-plate the Urim and Thummim, which words ſignify *light* and *perfection*, in the plural, it means only, that he ſhould ſelect the moſt perfect ſet of ſtones, and cauſe them to be poliſhed in ſuch a manner, as to give the moſt conſummate luſtre. And this ſeems moſt agreeable to what Joſephus and Maimonides relate concerning it, except the miraculous radiance which the former attributes to them, in order to account for the oracle. However, we are far from diſapproving of that more ſpiritual notion of the learned Prideaux, who believes, that thoſe two words were choſen, to expreſs the clearneſs and certainty of the oracle, by a particular divine virtue communicated to the breaſt-plate at its conſecration; only we are more inclined to ſuppoſe, that this latter ſenſe was emblematically ſignified by the genuineneſs and brightneſs of the ſtones. At leaſt we find, that the Jews, immediately after their return from the captivity, thought it neceſſary to imitate this breaſt-plate in all its parts, and to call it by the ſame name, tho' they own it had not the oracular virtue of the former. Now it is plain, that ſuch an imitation would have been ridiculous, if not impious, upon any other ſuppoſition, than that they underſtood the words Urim and Thummim to have been deſigned by God, not as abſolutely expreſſive, but as ſymbolical of the light and clearneſs of this oracle.

This divine oracle of Urim and Thummim, which, in the original, ſignifies *light* and *perfection*, and the Septuagint and Philo render by the words δήλωσιν and ἀληθείαν, *manifeſtation* and *truth*, as having thoſe two diſtinct virtues, was not to be conſulted by private perſons, but only by the judges, whilſt Iſrael was govern'd by them, and afterwards by the kings, or ſuch as were ſent by them, or, according to the Talmudiſts, by the *Ab beth din*, or the head of the Sanhedrim, and even by the general, in time of war Spencer, indeed, thinks, that the head of the nation alone, and he in his own perſon, was allowed to conſult the Urim, but the contrary ſeems more probable, from David's conſulting the Lord by Abiathar, before he was ſettled upon the throne, 1 Sam. xxiii. 4. xxx. 7, 8. However that be, this ceremony of conſulting by Urim, &c. was not performed without great formality. The high-prieſt alone was the perſon to apply to, he was to be dreſs'd in his pontifical robes, particularly his breaſt-plate, and to go into the holy place, tho' not into the holy of holies, towards which he was only to turn his face, when he enquired of the Lord. Again, he was not to be conſulted upon trivial matters, but upon thoſe of the greateſt moment, ſuch as concerned the public good, and upon any ſudden and unexpected emergency, as the Jews prove from thoſe places of ſcripture, where ſuch counſel was asked. Laſtly, things relating to faith or practice were not to be enquired by the Urim, becauſe they had the old precept, quoted by Iſaiah, *to the law and to the prophets*, chap. vii. 20.

But how this divine oracle gave its anſwer, whether by the unuſual luſtre of the ſtones in the breaſt-plate, when the anſwer was favourable; and by their dimneſs, in the contrary caſe, as Joſephus, and others after him, have imagined; or, as others think, by virtue of the name Jehovah, written or engraven in or between the double breaſt-plate; or thirdly, by the prominency of the letters engraven upon the 12 ſtones of it, which the high-prieſt, being then inſpired, knew how to range ſo as to give a true anſwer; which opinion is almoſt univerſally received by the Jewiſh rabbies; as for inſtance, they ſay, that when David enquired whether he ſhould go up into any of the cities of Judah, and the Lord anſwer'd, *go up*, 2 Sam. ii. 1. the Hebrew letters became prominent beyond the reſt; or laſtly, whether God anſwered the high-prieſt, by an articulate ſound, from the mercy-ſeat, where the Cherubims cover'd the ark of the teſtimony, called therefore the oracle; from whence God promiſed, that he would meet and commune with Moſes; or, as the original has it, *inſtruct and talk with him*; which notion is embraced by the majority of Chriſtians, as being indeed the moſt probable, and conſonant to ſome inſtances in the ſcripture relating to this matter, and eſpecially to that, where the children of Iſrael are blamed for making a peace with the Gibeonites, without conſulting *pi Jehovah*, the mouth of the Lord, Joſh. ix. 14. Hoſ. iii. 4. All theſe opinions, we ſay, are liable to ſeveral objections, which we ſhall not trouble our readers with, but conclude with the ſaying of a wiſe Jewiſh Rabbi, that *he is on the ſafeſt ſide, who ingenuouſly acknowledges his ignorance in this point.*

How long the Urim and Thummim continued, is not ſo difficult to decide; the Jews, in general, agree, that it laſted no longer than the tabernacle. It is a maxim with them, that God delivered his oracles, during the ſtanding of it, by Urim and Thummim; by the mouth of his prophets, during the firſt temple; and by the *bath-col*, from the Babyloniſh captivity, to the deſtruction of the ſecond temple.

Spencer, who has eſpouſed their opinion, has backed it with ſeveral arguments, *de congruo*, but what weighs more with us, than all his reaſoning, is, that we do not meet with one ſingle inſtance of the Urim being conſulted, from the building of Solomon's temple; on the contrary, we read, that when Hilkiah the high-prieſt found the book of the law in Joſiah's reign; and that good king was not a little perplexed, at the terrible threatnings denounced againſt

the tranſgreſſors of it ; he ſent to conſult the propheteſs Huldah about it, 2 Kings, xxiii. which he needed not to have done, had the Urim ſtill ſubſiſted. All that can be objected againſt it, is, that Moſes, in bleſſing the tribe of Levi, prays that the Urim and Thummim may continue with God's holy one ; Deut. xxxiii. 8. but this doth not imply, that it ſhould do ſo, whilſt Levi continued a tribe. Some have urged that paſſage where the prophet threatens the Iſraelites, that they ſhould abide without king, prince, image, ephod, or teraphim ; Hoſ. iii. 4. but it, doth not appear to us, that any of the three laſt have any relation to the Urim and Thummim. As for what Joſephus ſays, that the ſtones of the Urim had loſt their luſtre, but about two hundred years before he wrote ; that is, about one hundred years before Chriſt, we think it not worth confuting ; ſince it is allowed on all hands, that it ceaſed at the Babyloniſh captivity, if not before ; and that it was one of thoſe things, in which the ſecond temple came ſhort of the firſt ; as Ezra and Nehemiah intimate plainly enough, Ezra ii. 63. Jerem. vii. 65.

We ſhall diſmiſs this annotation, with reminding our readers, that the Egyptians had an Oracle, or Teraphim, which they called *Truth*. This is evident from the teſtimony of ſeveral ancient writers. But as to the queſtion, whether they had it from the Hebrews, or theſe from them, we ſhall refer to what has been ſaid before, in caſes of the like nature.

The laſt garment, peculiar to the high-prieſt, was his mitre or bonnet, and how far it differ'd in faſhion from that of the common prieſts, Moſes has not intimated, neither is it eaſy to gueſs ; tho' their being called by different names, and made at leaſt of different kinds of linnen, inclines one to think, that there was ſome conſiderable difference between them ; if not in ſhape, yet in beauty and richneſs. All that we can gather from Joſephus, St. Jerom, Maimonides, and others, concerning this ornament, is, that it was a kind of cap, not unlike a hemiſphere, which conſequently did not come down lower than the ears, and was wrapped ſeveral times about with a piece of fine cotton, or linnen of a conſiderable length ; and tied behind the head with a blue ribbon or ſtring, to prevent its falling off. Joſephus adds, that the mitre was cover'd with another of fine blue or purple, having a triple crown of gold about it ; and that on the top, juſt in the middle, it had a kind of golden cup turned upwards, reſembling the bud of a plant, which he is there very particular in deſcribing. The Jews further add, that as the crown, or plate of gold, did go but half way round the head, the other, that is, the hinder part, was filled up with artificial flowers, or feſtoons, to the place where it was tied. Both the high-prieſt, and the inferior miniſters, were very careful to tie their bonnets faſt when they officiated, becauſe it was thought a mark of reverence to appear with the head cover'd, and of irreverence and preſumption to be ſeen bareheaded ; according to which notion, the Chaldee paraphraſt renders thoſe places, where the Iſraelites are ſaid to have marched out of Egypt with a high hand, by the word *bareheaded*, that is, with boldneſs and intrepidity. On the contrary, the greateſt token of reſpect with them was to be barefoot, and this is the reaſon why we find no mention of ſhoes or ſandals among the prieſtly robes, they being all obliged to perform their office barefoot ; and in this they became ſo ſcrupulous, that if they perceived any thing, though but a ſtraw, between their feet and the ground, they were obliged to remove it, or elſe their miniſtry was eſteemed inefficacious. The pontifical mitre, however, was remarkably diſtinguiſhed from the common, by the golden plate, on which were engraven, in Hebrew, the words *holineſs to the Lord*. This Plate is alſo called, in ſome other places, a crown, and was faſtned to the forepart of the mitre, by two blue ribbons or ſtrings.

Theſe words, HOLINESS TO THE LORD, the Jews tell us, were raiſed by a kind of enamel above the gold, but this ſeems contrary to the meaning of Moſes, who expreſly ſays, that they were to be *written like the engraving of a ſignet*. However, there is no doubt, but they were deſigned to expreſs the holineſs of the character of the perſon who wrote them ; which was to be ſuch, that the leaſt defilement, though never ſo involuntary, diſqualified him from performing his office, till he had been legally purified from it. Concerning this point, the Jews acquaint us with a particularity, which, tho' not mentioned by Moſes, is well worth inſerting here, as having no ſmall probability. They tell us, out of their Talmud, that on the day of expiation, the high-prieſt being to perform the ſervice of that ſolemn faſt, and it being far from impoſſible, that he might contract ſome impurity, which would unfit him for his office, notwithſtanding all his precautions to the contrary, it was cuſtomary, on the eve of it, to appoint him a vicar to officiate for him, in caſe of ſuch a pollution. This vicar was neither anointed nor conſecrated for the place, tho' his new office obliged him to go into the moſt holy place, inſtead of the high-prieſt.

They add, that aſſoon as the one was cleanſed, he reaſſumed the execution of his office, and the other relinquiſhed it, and returned into the rank of common prieſts, only with this difference, that he had ſome kind of ſuperiority and rule over the reſt ; and if the high-prieſt died before him, he ſucceeded him in that dignity of courſe. Joſephus confirms this, by the inſtance of the high-prieſt Matthias, who having defiled himſelf on the night preceding the expiation, Joſeph the ſon of Eli, a near relation of his, officiated for him. Maimonides calls this vicar, Sagan, and adds, that he had two prieſts to wait upon him, as he himſelf waited on the high-prieſt, with ſome other particulars, which we ſhall not dwell upon, becauſe they appear to be of later inſtitution. However, with reſpect to the high-prieſt, it is plain, that he might be ſullied ſo many unforeſeen ways, and he ran ſuch riſque, if he entered the moſt holy place with any ſuch pollution, that it is more than probable, that there was ſome perſon appointed, by way of precaution, to perform his office, in all ſuch caſes. But who this ſubſtitute was, how, and by whom he was appointed, we dare not affirm ; tho' it is not unprobable, that he might be the head of the other branch, which, as we obſerv'd at firſt, held the next rank to him, and is therefore moſt likely to be the perſon meant in the laſt chapter of Jeremiah, where it is ſaid, that *the captain of the guard took Serajah the high-prieſt, and Zephaniah the ſecond prieſt*. In this ſenſe likewiſe, it is thought by many of the learned, that Annas and Caiaphas are ſaid by St. Luke to be high-prieſts, in the ſame year ; but concerning the perſon who named him, or the ceremony by which he was qualified for his office, Moſes has left no written direction, any more than about the choice of a ſucceſſor to the pontifical dignity, when the next immediate heir was unfit for it.

CHAP. XXIX.

1 *The ſacrifice and ceremonies of conſecrating the prieſts.* 38 *The continual burnt-offering.* 45 *Gods promiſe to dwell among the children of Iſrael.*

AND this *is* the thing that thou ſhalt do unto them to hallow them, to miniſter unto me in the prieſts office: Take one young bullock, and two rams without blemiſh.

2 And unleavened bread, and cakes unleavened tempered with oyl, and wafers unleavened anointed with oyl: *of* wheaten flour ſhalt thou make them.

3 And thou ſhalt put them into one baſket, and bring them in the basket, with the bullock and the two rams.

4 And Aaron and his ſons thou ſhalt bring unto the door of the tabernacle of the congregation, and ſhalt waſh them with water.

5 And thou ſhalt take the garments, and put upon Aaron the coat, and the robe of the ephod, and the ephod, and the breaſt-

plate,

plate, and gird him with the curious girdle of the ephod.

6 And thou ſhalt put the mitre upon his head, and put the holy crown upon the mitre.

7 Then ſhalt thou take the anointing oyl, and pour *it* upon his head, and anoint him.

8 And thou ſhalt bring his ſons, and put coats upon them.

9 And thou ſhalt gird them with girdles (Aaron and his ſons) and put the bonnets on them: and the prieſts office ſhall be theirs for a perpetual ſtatute; and thou ſhalt conſecrate Aaron and his ſons.

10 And thou ſhalt cauſe a bullock to be brought before the tabernacle of the congregation: and Aaron and his ſons ſhall put their hands upon the head of the bullock.

11 And thou ſhalt kill the bullock before the LORD, by the door of the tabernacle of the congregation.

12 And thou ſhalt take of the blood of the bullock, and put *it* upon the horns of the altar, with thy finger, and pour all the blood beſide the bottom of the altar.

13 And thou ſhalt take all the fat that covereth the inwards, and the caul *that is* above the liver, and the two kidneys, and the fat that *is* upon them, and burn *them* upon the altar.

14 But the fleſh *of* the bullock, and his skin, and his dung ſhalt thou burn with fire without the camp: it *is* a ſin-offering.

15 ¶ Thou ſhalt alſo take one ram, and Aaron and his ſons ſhall put their hands upon the head of the ram.

16 And thou ſhalt ſlay the ram, and thou ſhalt take his blood, and ſprinkle *it* round about upon the altar.

17 And thou ſhalt cut the ram in pieces, and waſh the inwards of him, and his legs, and put *them* unto his pieces, and unto his head.

18 And thou ſhalt burn the whole ram upon the altar: it *is* a burnt-offering unto the LORD: it *is* a ſweet ſavour, an offering made by fire unto the LORD.

19 ¶ And thou ſhalt take the other ram, and Aaron and his ſons ſhall put their hands upon the head of the ram.

20 Then ſhalt thou kill the ram, and take of his blood, and put *it* upon the tip of the right ear of Aaron, and upon the tip of the right ear of his ſons, and upon the thumb of their right hand, and upon the great toe of their right foot, and ſprinkle the blood upon the altar round about.

21 And thou ſhalt take of the blood that *is* upon the altar, and of the anointing oyl, and ſprinkle *it* upon Aaron, and upon his garments, and upon his ſons, and upon the garments of his ſons with him: and he ſhall be hallowed, and his garments, and his ſons, and his ſons garments with him.

22 Alſo thou ſhalt take of the ram the fat and the rump, and the fat that covereth the inwards, and the caul *above* the liver, and the two kidneys, and the fat that *is* upon them, and the right ſhoulder; for it *is* a ram of conſecration:

23 And one loaf of bread, and one cake of oyled bread, and one wafer out of the basket of the unleavened bread, that *is* before the LORD.

24 And thou ſhalt put all in the hands of Aaron, and in the hands of his ſons; and ſhalt wave them *for* a wave-offering before the LORD.

25 And thou ſhalt receive them of their hands, and burn *them upon* the altar for a burnt-offering, for a ſweet ſavour before the LORD: it *is* an offering made by fire unto the LORD.

26 And thou ſhalt take the breaſt of the ram of Aarons conſecrations, and wave it *for* a wave-offering before the LORD: and it ſhall be thy part.

27 And thou ſhalt ſanctify the breaſt of the wave-offering, and the ſhoulder of the heave-offering, which is waved, and which is heaved up of the ram of the conſecration, *even* of that which *is* for Aaron, and of that which *is* for his ſons.

28 And it ſhall be Aarons and his ſons by a ſtatute for ever, from the children of Iſrael: for it *is* an heave-offering: and it ſhall be an heave-offering from the children of Iſrael of the ſacrifice of their peace-offerings, *even* their heave-offering unto the LORD.

29 ¶ And the holy garments of Aaron ſhall be his ſons after him, to be anointed therein, and to be conſecrated in them.

30 *And* that ſon that is prieſt in his ſtead, ſhall put them on ſeven days, when he cometh into the tabernacle of the congregation to miniſter in the holy *place*.

31 ¶ And thou ſhalt take the ram of the conſecration, and ſeethe his fleſh in the holy place.

32 And Aaron and his ſons ſhall eat the fleſh of the ram, and the bread that *is* in the basket, by the door of the tabernacle of the congregation.

33 And

33 And they ſhall eat thoſe things wherewith the atonement was made, to conſecrate, *and* to ſanctify them: but a ſtranger ſhall not eat *thereof*, becauſe they *are* holy.

34 And if ought of the fleſh of the conſecrations, or of the bread remain unto the morning; then thou ſhalt burn the remainder with fire: it ſhall not be eaten, becauſe it *is* holy.

35 And thus ſhalt thou do unto Aaron, and to his ſons, according to all *things* which I have commanded thee: ſeven days ſhalt thou conſecrate them.

36 And thou ſhalt offer every day a bullock *for* a ſin-*offering*, for atonement: and thou ſhalt cleanſe the altar, when thou haſt made an atonement for it, and thou ſhalt anoint it to ſanctify it.

37 Seven days thou ſhalt make an atonement for the altar, and ſanctify it: and it ſhall be an altar moſt holy: whatſoever toucheth the altar ſhall be holy.

38 ¶ Now this *is that* which thou ſhalt offer upon the altar; two lambs of the firſt year, day by day continually.

39 The one lamb thou ſhalt offer in the morning: and the other lamb thou ſhalt offer at even.

40 And with the one lamb a tenth-deal of flour mingled with the fourth part of an hin of beaten oyl: and the fourth part of an hin of wine *for* a drink-offering.

41 And the other lamb thou ſhalt offer at even, and ſhalt do thereto according to the meat-offering of the morning, and according to the drink-offering thereof, for a ſweet ſavour, an offering made by fire unto the LORD.

42 *This ſhall be* a continual burnt-offering throughout your generations, *at* the door of the tabernacle of the congregation, before the LORD: where I will meet you, to ſpeak there unto thee.

43 And there I will meet with the children of Iſrael, and *the tabernacle* ſhall be ſanctified by my glory.

44 And I will ſanctify the tabernacle of the congregation, and the altar: I will ſanctify alſo both Aaron and his ſons, to miniſter to me in the prieſts office.

45 ¶ And I will dwell amongſt the children of Iſrael, and will be their God.

46 And they ſhall know that I *am* the LORD their God, that brought them forth out of the land of Egypt, that I may dwell amongſt them: I *am* the LORD their God.

Ver. 1. *And this is the thing that thou ſhalt do unto them, to hallow them, to miniſter unto me in the prieſts office*, &c.] When God had conſecrated a tabernacle to himſelf, he thought fit likewiſe, to ſet apart prieſts for officiating therein. He made choice of Aaron for chief prieſt, and his ſons for ſubordinate miniſters. And he decreed, the prieſthood ſhould be hereditary in this family. Several authors, in particular Selden, furniſh us with proofs of this ſucceſſion, which was never interrupted but in times of oppreſſion and violence. The prieſthood was likewiſe hereditary in Egypt. It would be in vain to enquire, why God thought fit to perpetuate it in the houſe of Aaron: Many have conjectur'd, that it was for the ſake of his brother Moſes.

We ſhall here relate an inſtance of the ignorance of the Heathens, with reference to the Jewiſh affairs. Juſtin, the abridger of Trogus Pompeius, declares, *lib.* xxxvi. c. 2. that after the death of Moſes, his ſon Arvas (for ſo he ſtiles Aaron) was created king and prieſt, according to the religion of the Egyptians; and adds, that ever ſince, the regal and ſacerdotal offices have been united among the Jews. Diodorus Siculus is guilty of a different miſtake upon the ſame ſubject; for he maintains, that the Jews conferr'd upon the ſame perſon, the direction of the *moral* and *political* laws; that they never had any king among them; but that a prieſt, who was ſuperior to the reſt in virtue and knowledge, govern'd the whole nation.

Moſes himſelf performed the office of prieſt, at the inſtallation of Aaron, and his ſons; but as we are deſirous of avoiding all repetitions as much as poſſible, we ſhall not multiply annotations on the ſeveral verſes of this chapter, which would be altogether needleſs, ſince the following account of this great ceremonial, which we ſhall now preſent to our readers, will render it more intelligible, than it could be, had we purſued the other method; and as it is extracted, in a regular manner, from the ſacred records themſelves, it may be conſidered as a commentary, not only on this chapter, which contains the directions of God to Moſes, for the conſecration of Aaron and his ſons, but likewiſe on the 8th chapter of Leviticus, where Moſes executes his commiſſion, according to the commands recorded in this chapter before us.

Firſt then, Moſes aſſembled all the congregation together, at the door of the tabernacle, Levit. viii. 4. Whether, by this expreſſion, *all the congregation*, we ſhould here underſtand every individual of the children of Iſrael, as it commonly imports; or whether it means only, in this, as it does in many other places, the elders and magiſtrates; God determined, that the inſtallation of Aaron and his ſons ſhould be made in the preſence of the people, that they might be revered unanimouſly, as miniſters choſen by the Deity himſelf.

Secondly, Moſes waſhed them with water. This ablution muſt be diſtinguiſhed from that which was practiſed in the court, for the prieſts, when they diſcharged their ſacerdotal function. This, of which we now treat, was deſigned for conſecrating them to the prieſtly office. In one caſe, they only waſhed their hands and their feet, becauſe it was only to prepare them for officiating in the tabernacle; but the other was to purify their whole body, they being now to devote their whole life to the ſervice of God, and conſequently to waſh away all the defilements that might render them unfit for ſo holy a vocation. Perhaps our Saviour alluded to this difference, when he ſaid to St. Peter, *He that is waſhed needeth not, ſave to waſh his feet, but is clean every whit*, John iii. 10.

Thirdly, Moſes inveſted Aaron, and his ſons, with their pontifical habits, and gave Aaron eight ſorts of garments, which we have already conſidered. He likewiſe girded the ſons of the high-prieſt, after having put their coats upon them. The Jews had ſo great an opinion of the virtue of theſe habits, that they ſay, the prieſts who officiated without them, did it with as little efficacy, as any ſtranger, or private perſon among the people, who ſhould have preſumed to lay his hands on the altar. God himſelf gives us a lofty idea of them, in ſtyling them the glory and beauty of Aaron, chap. xxviii. 40.

Fourthly, Moſes took of that ointment, of which he gives us the deſcription, in the xxxth chapter of this book, ver. 23. *and poured it upon Aaron's head, and anointed him*

to

to ſanctify him. The ſacred hiſtory does not declare, that he poured any on the ſons of this pontiff; but it appears by other places, that they were *anointed.* The Jews ſay, tho' without producing any authority for it, that it was with different ceremonies. Nothing is leſs rational, than moſt of the opinions they advance upon this occaſion. Selden furniſhes rich collections, for the uſe of ſuch as deſire to be more fully informed in thoſe points.

It is asked, whether the holy oil was poured on Aaron's mitre, or whether he uncover'd himſelf, to receive it on his bare head? The little concern we have for this queſtion, and the little helps we have for anſwering it, hinder us from taking notice of what the interpreters do but gueſs at, for its explanation. It appears, by Pſalm cxxxiii. that this ointment was poured in great abundance upon the whole body of Aaron, *and went down to the skirts of his garments.*

Fifthly, Moſes ordered Aaron and his ſons, to offer three principal kinds of ſacrifices, which were preſcribed by the law of God. The firſt is called the ſin-offering; the ſecond, the burnt-offering; and the third, the peace-offering. This is not the place to conſider the ſeveral views and ends of theſe ſacrifices. Moſt of the Jews think, that the ſin-offering, was intended to appeaſe the wrath of God; the burnt-offering, to render homage to the creator of this world; and the peace-offering, to acknowledge the bleſſings receiv'd from God, and to beg new benedictions from his divine Majeſty. Theſe different kinds of ſacrifices, were in uſe among the heathens, as biſhop Potter, and ſeveral other learned men have ſhewn.

Moſes, who directed the whole ceremony of the inſtallation of Aaron and his ſons, cauſed all thoſe rites to be obſerved that were practiſed in the ſacrifices. In thoſe that were offered for ſin, calves, ſheep, goats, pidgeons, and doves, were ſacrificed. Aaron and his ſons offered a calf.

The firſt condition required in the victims, was, that they ſhould be without blemiſh, Levit. iv. 3. and this the law commanded, with relation to all the victims preſented to God, who expected, that they ſhould ſhew, by this circumſtance, that they devoted to him nothing, but what was perfect and complete. The Jews have extended the meaning of the law, beyond its juſt bounds; with reſpect to the blemiſhes that render animals unfit for ſacrifice; for whereas, it only points out ten of theſe diſqualifications, or twelve at the moſt, they reckon up a much greater number. Bochart has left nothing to be added on this head; he ſhews, not only the corporal defects of all the victims, but even thoſe of the mind too, if it be lawful to uſe ſuch an expreſſion concerning irrational creatures. As for inſtance, no perſon was allowed to offer furious or untractable animals, and the like. The Gentiles had the ſame ſcruples. They devoted to their gods the beſt and moſt perfect of their flocks and herds. After the perſon, whoſe buſineſs it was, had ſingled out a beaſt, the prieſt examined it with the utmoſt rigour. The imperfections of the body, and thoſe which Bochart calls the defects of the mind, rendered a victim unworthy of being offered to the gods. Herodotus tells us, that in Egypt, particular officers were appointed to inſpect them.

Secondly, The victim was to be brought to the door of the tabernacle, and this was a law which they were obliged conſtantly to put in practice, from the firſt ſtructure of that edifice. Plato likewiſe informs us, that no private perſon was allowed to have any place in his houſe, for the offering of ſacrifices; but that every man ought to repair to the temple, and to refer that part of devotion, to the perſons ſet apart for that purpoſe. Plato, de Legib. Tom. 2. pag. 909

Thirdly, the hand was to be laid on the head of the victim which was to be offer'd. This was practiſed, not only in the *ſin-offerings*, but alſo in all others. This ceremony had different ſignifications, according to the different ſacrifices in which it was us'd. But when they offer'd a ſacrifice for ſin, it chiefly denoted, that all the crimes for which the victim was immolated, were transferr'd upon the head thereof. From hence it came, that confeſſion preceded the impoſition of hands. When the victim was offer'd for all the people, as in the daily ſacrifice, there were perſons appointed to lay their hands on the head of the beaſt, and when an offering was made for ſeveral, all of them were obliged to lay their hands upon it. There are a great number of paſſages in Scripture alluding to this rite. Herodotus relates, that this formulary was uſed in Egypt, when they made an expiatory ſacrifice: *If any evil is to fall upon Egypt in general, or upon any of the inhabitants in particular, let it come upon the head of this victim. lib. 2. p.* 115, &c.

Fourthly, After hands had been laid on the victim, the throat of it was to be cut. This was not the particular office of the prieſts and Levites, but it belonged alſo, to thoſe who offer'd the victim, and it was Moſes who officiated at the inſtallation of Aaron and his ſons.

Fifthly, The prieſt was obliged to ſprinkle the points or horns of the altar of burnt-offerings, with the blood of the victim which was ſacrificed. It is thus, Maimonides pretends it was performed, "When the prieſt, ſays he, had "received the blood of the victim in a baſon, he carried "it up to the altar, and having dipped the thumb of his "right hand in it, he ſprinkled one of the horns of the al"tar with it. After which he wiped his finger on the "ſides of the baſon, to prevent any of the blood from "ſticking to it. He then dipped it a ſecond time, and "ſprinkled another horn, and did the ſame to all the "four, beginning at the ſouth-ſide of the altar, &c." It is not ſaid that Moſes did all this, but only that God ordered him *to take of the blood of the bullock and put it on the horns of the altar*, which he did accordingly, Ver. 12.

Mention is made in the book of Leviticus, chap. iv. 7. ——ii. 25. of a law which imported, that when the high-prieſt offer'd a ſacrifice for his own ſins, he was to take of the blood of the victim, and to ſprinkle therewith the horns of the altar of incenſe, for, it was only at the ſacrifices of private perſons, that the horns of the altar of the burnt-offerings were ſprinkled. It ſeems then, as if Moſes broke this law, ſince he put the blood of the calf, not on the horns of the altar of incenſe, but on thoſe of the altar of burnt-offerings. Upon this occaſion moſt of the interpreters reply unanimouſly, that Aaron and his ſons, for whom Moſes offer'd this ſacrifice, were not as yet inſtalled in the prieſthood, and were only conſidered as ſimple or private perſons, and it is eaſy to obſerve the ſolidity of this opinion. We ought however, to add one more; namely, that this law, related only to the ſacrifices for ſin committed ignorantly; whereas, that we now ſpeak of, was made for all the ſins, both voluntary and involuntary, committed by Aaron and his ſons.

Sixthly, The remainder of the blood was to be poured out at the foot of the altar of burnt-offerings, ver. 16. Levit. viii. 22.

Seventhly, They cauſed the fatteſt parts of the victim to ſmoke upon the altar, namely, that membrane which covers the Inteſtines, *and* which the Latins call the *omentum*; in Engliſh, *the caul.* There was likewiſe conſumed on the altar, at the ſame time, what the text calls, *the caul above the liver*, or rather, the liver itſelf as Bochart maintains, and the two kidneys; but the commentators are divided upon the queſtion, why this fat ſhould be thus conſumed? Some of them think, becauſe it was an emblem of the greateſt corruption. Others ſay, becauſe the fat was the moſt valuable part of the victim, and ought therefore to be appropriated to the Deity. The defenders of this laſt opinion, ſupport it by many arguments, which it is not neceſſary to produce here. It was decided by the law of God, that all the fat was the Lord's, Levit. iii. 16. That is, all that could be eaſily ſeparated from the fleſh of the victim; for that which was intermixed with it, the Jews eat freely of; the Gentiles alſo devoted the fat to their gods.

The skin, and the fleſh of the victims ſacrificed for ſin, were uſually the perquiſite of the prieſt. Levit. vii. 8, 10, 17. The law of God was poſitive in this particular, and only two caſes were excepted. The one was in the ſacrifices offered for the ſins of the prieſts themſelves; and the other in the ſacrifices offered for the ſins of the whole congregation. The reaſon of this exception is obvious; for in theſe two caſes, the prieſts did as it were diveſt themſelves of their character, and were included in the claſs of thoſe ſinners for whom the ſacrifices were offered, and conſequently were not conſidered as the miniſters of God. But, when they only offer'd for others, they ate the fleſh of the victims, which belonged to the God whom they repreſented. According to this Law, Moſes, who performed the prieſt's office, at the inſtallation of Aaron and his ſons, ought to have had the fleſh of the bullock, which he offer'd for their ſins; and we ſhall ſee by and by, when

this Law-giver ſacrificed a ram for them, he retained to himſelf the breaſt, which, in theſe kinds of ſacrifices, belonged to the prieſts. But why was he ordered to burn the fleſh of the bullock, and his skin, and his dung, without the camp? Biſhop Patrick adopts the anſwer of Doctor Jackſon, who ſays, that God intended to make them ſenſible thereby, of the imperfection of the legal œconomy, under which the ſins of the prieſts could not be expiated. Theſe are the principal rites that were to be obſerved in the ſin-offerings, and which Moſes obſerved, in that ſacrifice he made for Aaron and his ſons.

The ſecond offering for Aaron and his ſons, was a ram, which was burnt upon the altar, ver. 15. Moſes made them put their hands likewiſe on the head of this victim; after which, he cut the throat of it, and poured the blood about the altar which was in the court, as was cuſtomary in the burnt offerings: Then he cut it into pieces, and, after having waſhed the entrails, he placed them in order, with the reſt of the parts, upon the altar of burnt offerings, and conſumed them with fire. The Jews ſay, that this arrangement was performed with the utmoſt skill, without which it would not have been acceptable to God: And ſome criticks are of opinion, that the Seventy alluded to this ſcrupulous circumſpection, when they tranſlated the 7th verſe of the 4th chapter of Geneſis, not like our common verſions, and according to the Hebrew text, *if thou doſt not well ſin lieth at the door*, but *if thou doſt not range matters well.* There was likewiſe much art uſed by the Heathens, in their manner of dividing the victims, as may be ſeen, if we conſult Bochart's Hierozoic. lib. ii. c. 33. p. 324. It is not ſaid, what Moſes did with the skin of the ram; but it commonly belonged to the prieſt, in the burnt offerings, and conſequently, this fell to the ſhare of Moſes. But he might poſſibly burn it without the camp, as was the cuſtom in the ſacrifices for ſin. The Heathens generally flead their victims, but ſometimes they burn them skin and all.

The third ſacrifice Moſes made for Aaron and his ſons, was what is called the peace offering, verſe 20. On that occaſion he offered a ram alſo; on the head of which they likewiſe laid their hands; and he took ſome of the blood, and mingled it with the holy oil, putting it on the tip of their right ear, on the thumb of their right hand, and on the great toe of their right foot. It was, probably, to inculcate to them, that they ought to be attentive to God's voice, and to apply themſelves, with all diligence, to the functions of their miniſtry. All theſe things, ſays one of the Rabbins, were inſtituted, to make every one of the prieſts ſenſible, that it was his duty, to ſtudy the ſacred law throughly, to imploy his hands in the ſervice of God, and to behave according to his commands. Philo expreſſes himſelf much after the ſame manner. Moſes poured the reſt of the blood about the altar; he ſprinkled Aaron, and his ſons, and their garments therewith, in order to purify them; but the holy penman does not explain one queſtion, which occurs here to the mind, namely, upon what part of the altar this blood was poured, nor how the prieſt could take any of it, to make his ſprinklings after he had poured it out. Fortunatus Scacchus conjectures, and Biſhop Patrick is not averſe to the ſame opinion, that the ceremonies which the Gentiles obſerved in their *Taurobolia*, or *Criobolia*, which are the names they gave to their ſacrifices of bulls, and rams, were an imitation of theſe ſprinklings. It was chiefly at the conſecration of their prieſts, that theſe kinds of ſacrifices were offered.

They digged a hole in the ground, and cauſed the perſon who was to be conſecrated, to deſcend into it; they then cover'd it with planks, that were perforated in all parts, after which, they offered a bullock on thoſe planks, in ſuch a manner, that his blood might paſs through all the orifices, and ſprinkle the perſon ſtanding under them, and who was deſtined for the prieſthood. The poet Prudentius thus deſcribes this ſuperſtitious ceremony. Περὶ Στεφάνων, Hymn. x. v. 146.

Hunc, inquinatum talibus contagiis
Tabo recentis ſordidum piaculi,
Omnes ſalutant, atque adorant eminus,
Vilis quod illum ſanguis, & hos mortuus
Fœdis latentem ſub cavernis laverint.

That is to ſay, *All the world ſalutes and reverences from afar, a perſon cover'd with the blood of the victim that had been ſacrificed: He is thus honoured, becauſe when he was ſhut up in theſe odious caverns, he was waſhed or ſprinkled with the blood of a bull.* The man who was thus purified, was thought regenerated for ever. Gruter gives an account of the following inſcription which he found upon an ancient monument of marble; TAUROBOLIO IN ÆTERNUM RENATUS. Gruter. Corp. Inſcript. Tom. i. p. 28. N. 2. 15. However, this ceremony was renewed every twenty years.

The ſame author gives us likewiſe another inſcription. ITERATO VIGINTI ANNIS EX PERCEPTIS TAUROBOLIIS ARAM CONSTITUIT.

When Moſes had thus poured out the blood of the ram, he took the external fat of it, the tail, the fat which cover'd the entrails, the liver, the two kidneys, and the right ſhoulder. He added a manchet of bread, a cake mixed with oil, and ſome leaven in a basket which was placed upon the altar. He conſigned all theſe things into the hands of Aaron, and his ſons, and they turned or waved them ſeveral ways, in the preſence of the Lord. The Jews make a diſtinction between theſe kinds of motions, and call one ſort, *Tenoufah*, which ſignifies *agitation*; and this was made by waving it towards the four corners of the world, to ſhew that the God, to whom they devoted this offering, was Lord of the univerſe. Theſe oblations are ſtiled wave offerings, ver. 26.

They call the ſecond ſort, *Theroumah*; and theſe were toſſed upwards and downwards, to teſtify, that the men, who are upon the earth, devoted to God the things moved after this ſecond manner. Theſe laſt oblations are called the heave-offerings, ver. 27. It muſt be obſerved likewiſe, that theſe kind of ſacrifices were called, *Millaim*, that is to ſay, conſecration, becauſe the hands of the perſon who offered them were conſecrated, and from hence comes the expreſſion, of the ram of conſecration. After Moſes had heaved the things which were put into their hands, they returned them to him, and he burnt them on the altar. He alſo took the breaſt of the ram, and this was the only part that was allowed him; for in the 22d verſe of this chapter, the right ſhoulder of the ram is compriſed among the parts or members of the victim, which were burnt upon the altar. Nevertheleſs, ſome interpreters have concluded, from the 26th and 27th verſes, that the ſhoulder and the breaſt, were the ſhare of Moſes, who performed the office of prieſt. 'Tis certain, that if he cauſed the ſhoulder of the ram to be burnt, it was an extraordinary circumſtance; for it was a ſtanding law, in the peace-offerings, that the ſhoulder and breaſt were the property of the prieſt: And this is the meaning of the order given to Moſes, by God, in the twenty-ſixth, twenty-ſeventh, and twenty-eighth verſes of this chapter. *And thou ſhalt take the breaſt of the ram of Aarons conſecrations, and wave it for a wave-offering before the Lord: And it ſhall be thy part. And thou ſhalt ſanctify the breaſt of the wave offering, and the ſhoulder of the heave-offering, which is waved, and which is heaved up of the ram of the conſecration, even of that which is for Aaron, and of that which is for his ſons. And it ſhall be Aarons and his ſons by a ſtatute for ever, from the children of Iſrael: for it is a heave-offering*, &c.

The right ſhoulder, which Philo calls the token of ſtrength, and the breaſt, which the ſame author calls the token of mercy, were always the perquiſite of the prieſt in the peace-offering. But in that which Moſes offered for Aaron, and his ſons, at their conſecration, they were not eſteemed prieſts as yet; but as laicks, or private perſons: For which reaſon, he gave them the remainder of the ram's fleſh, which they boiled in the court, and ate with the cakes that were left in the basket. And this was a rule in all the peace-offerings; namely, that he who offered, ſhould eat part of the fleſh of the victim, and part of the cakes which he offered. He might eat of them for the ſpace of two days, within the compaſs of the court; but as the ſacrifice of Aaron and his ſons, was more ſolemn than thoſe which were offered upon other occaſions, it was likewiſe attended with this particular circumſtance, that they did not eat of it longer than one day, and they burnt all that was left the ſame day. Finally, this manducation, or eating, which was performed at the peace-offerings, was an eſſential part of the ſacrifice, and it imported, that God admitted thoſe into his communion, who had made thoſe oblations to him. This is the meaning of theſe words in the 33d verſe. *And they ſhall eat of thoſe things wherewith*

with the atonement was made, to conſecrate and to ſanctify them.] This doth not ſignify, that they were to eat of the fleſh of the propitiatory victims, for it was to be burnt with fire, as we have already obſerved; but theſe words may be thus paraphraſed: They ſhall eat of thoſe things, to evince, that God is reconciled to them; or, as ſome criticks underſtand it, they ſhall eat of thoſe things, after the atonement has been made for them at the propitiatory ſacrifice.

The Gentiles had, in ſome meaſure, the ſame notions of their ſacrifices, and the poets feigned, that Prometheus made a law, for the ſake of the poor, that the gods ſhould have but a part of the fleſh of the victims offered to them, and that the remainder ſhould be divided between the prieſts and thoſe for whom the ſacrifices were made. We have ſhewn already, that the fat belonged to the gods; the thigh was likewiſe given to them. *Ob honorem hiſce partibus debitum, ſeu membris quæ generationi inſerviebant.* The prieſt took his ſhare next, which amounted to about the tenth part of the fleſh of the victim; the reſt was theirs, who offered the ſacrifice; ſometimes they carried it away to their houſes, and at other times, they ſent part to their friends.

Sometimes they ate in the very temple, where there were tables for theſe kind of feaſts; and there it was they committed great exceſſes. The ſaid feaſts were called Θοίνα from Θεὸς, and Οἶνος, becauſe they drank themſelves into inebriation, in honour to the gods, or with the gods; for they reckoned that the gods ſhared in their riots and debauches.

Homer introduces Alcinous, ſpeaking after the following manner, *The gods ſhew themſelves to us, when we offer up hecatombs to them; they eat with us, and ſit down at the ſame table.* This poet, making mention of a ſolemn feaſt of the Ethiopians, likewiſe ſays, *Jupiter came down among them, to aſſiſt at the feaſt they had prepared for him, and was attended by all the gods.* Hence it is, that the words, *to eat*, and *to make a feaſt*, are uſed ſometimes in the ſame ſenſe, as that which imports *to ſacrifice*; and 'tis thus we are to underſtand this phraſe, in the prophet Ezekiel, where we find, among the characters of a righteous man, that *he hath not eaten upon the mountains*, that is to ſay, he did not ſacrifice to the falſe gods. We ſhall conclude this diſſertation with the few following remarks.

Firſt, The conſecration of Aaron and his ſons laſted ſeven days, ver. 35. But it would be difficult to account for the buſineſs of each of thoſe days, and whether all theſe ceremonies, that we have been deſcribing, were repeated every day. It is a common opinion, that none but the ſacrifice for ſin was repeated ſeven times. This ſeems to be the meaning of theſe words, *Thus ſhalt thou do unto Aaron, and to his ſons, according to all things which I have commanded thee; ſeven days ſhalt thou conſecrate them*, ver. 35.

Secondly, The altar, the veſtments of the prieſts, and all the utenſils devoted to the ſervice, were likewiſe conſecrated, during ſeven days. It is not of any moment to know, whether theſe days were the ſame, as thoſe of the conſecration of Aaron and his ſons. Biſhop Patrick has explain'd the queſtion, but it is asked, what ceremony was obſerv'd in the conſecration of theſe inanimate things? It is evident, they were ſprinkled with the blood of the victim, and with the holy oil. But interpreters diſagree about the ſenſe of theſe words. *Thou ſhalt offer every day a bullock for a ſin-offering for atonement: And thou ſhalt cleanſe the altar, when thou haſt made an atonement for it, and thou ſhalt anoint it to ſanctify it*, ver. 36. Some interpreters cannot conceive, that an atonement ſhould be made for the altar, and therefore inſtead of reading *for*, they read *upon* the altar; but others think, and with more reaſon in our opinion, that the queſtion was not only about conſecrating the altar to the ſervice of God, but to purify or cleanſe it from the defilement it had contracted, by the touch of the workmen who made it. There may be probable reaſons given for each of theſe notions.

Thirdly, God order'd, that the rites which he had juſt then preſcribed for the conſecration of Aaron and his ſons, ſhould be obſerv'd by all their ſucceſſors. The Jews added a great many more, of which Selden gives us the enumeration, in his treatiſe *de Succeſſione in Pontif. l. 2. cap. 7.*

Fourthly, The conſecration of the Levites was much leſs ſolemn than that of the prieſts. The Levites entered upon the eaſieſt functions of their miniſtry, at twenty-five years of age, and upon the moſt laborious, at thirty; at fifty, they had their *Quietus*; or, at leaſt, they were then no longer imployed in any of thoſe offices, which required ſtrength and vigour. It is by theſe diſtinctions that we are to reconcile two paſſages in the book of Numbers, which ſeem to contradict each other. In the firſt, it is ſaid, that the Levites began to officiate at thirty years of age; in the other, at twenty-five. The Seventy ſolve this ſeeming contrariety, by reading 25 in both texts, which is unneceſſary. For as the moſt eaſy functions of the Levites were fatiguing, when the tabernacle was tranſported from one place to another, which made it proper for them to be advanced to an age of vigour and activity, and as their ſervice, in proceſs of time, became leſs laborious, David fixed the time of their entering upon their offices, to the age of twenty years, and upwards, 1 Chron. xxii. 27.

Here follows the manner of their conſecration.

Firſt, They were waſhed with that water which is mentioned in the nineteenth chapter of Numbers, ver. 9. and this ablution was the ſame, with that of a man infected with the leproſy, Levit. xiv. 8. or that of a perſon who had touched a dead body, Numb. xix. 12.

Secondly, Their hair was ſhaved like that of the lepers, when they were purified after their recovery: And like that of the Nazarenes, when they had defiled themſelves by touching a dead body, Numb. vi. 18. *The Egyptian prieſts likewiſe ſhaved their whole body every third day, leſt any ſort of vermin ſhould be generated on the men who preſided over the worſhip of the gods.* Theſe are the words of Herodotus.

Thirdly, The children of Iſrael laid their hands upon the Levites. We ſhall underſtand the deſign of this ceremony, if we recollect the reaſon for which the Levites were ſet apart for divine ſervice. It is repreſented thus in the eighth chapter of Leviticus, ver. 16, 17. *They are wholly given unto me* (ſaith God himſelf to Moſes) *from among the children of Iſrael, inſtead of ſuch as open every womb, even inſtead of the firſt-born of all the children of Iſrael, have I taken them unto me. For all the firſt-born of the children of Iſrael are mine, both man and beaſt; on the day that I ſmote every firſt-born in the land of Egypt, I ſanctified them for myſelf.* That is to ſay, That God having a particular right over all the firſt-born of the families of Iſrael, becauſe he had ſpared them, when the deſtroying angel ſmote thoſe of the Egyptians; he therefore accepted the Levites, inſtead of the firſt-born of all the reſt of the Iſraelites. The children of Iſrael teſtified, by the impoſition of their hands upon the Levites, that they ſubſtituted them in their place. But they who thus laid their hands upon them, were not perſons taken out from among the people indifferently; they were not even the elders, nor the magiſtrates, but were, probably, the chief, or firſt of a family. *The children of Iſrael*, ſays a Rabbin, *who laid their hands on the Levites, were, each of them, of the firſt-born of the Iſraelites. And each of thoſe firſt-born laid his hand on the Levite who perſonated him, or took his place.* The Gentiles annexed the ſame ideas of ſubſtitution to the victims which they devoted to their gods; and we find a ſingular inſtance to this effect, in the *Faſti* of Ovid *lib.* vi. *v.* 159, *&c.* Certain birds, which fed upon the fleſh of children, and ſucked their blood, were deſcending upon the young Procas, and juſt ſeizing on him as their prey; the nymph Crane immediately ſacrificed a pig, and holding in her hands the entrails of that victim, expreſſed herſelf in this manner,

—Noctis aves extis puerilibus,
Parcite, pro parvo victima parva cadit.
Cor pro corde precor, pro fibris ſumite fibras,
Hanc animam vobis pro meliore damus.

That is to ſay, *Ye birds of the night, ſpare the bowels of this child. We ſubſtitute a tender victim in his ſtead. Accept the heart and the reſt of the entrails for thoſe of the infant. We offer you one life for the preſervation of a better.*

The fourth rite which was obſerved at the conſecration of the Levites, was the offering up of ſacrifices, and theſe were of two kinds; the firſt was an offering for the ſins of all thoſe who were conſecrated for the divine ſervice, on which account

account they ſacrificed a bullock, which was the victim they uſed to offer, when they were to expiate any crime in which the whole congregation was involv'd. The ſecond, was a burnt offering, at which alſo a bullock was ſacrificed. When all theſe ceremonies were compleated, *Moſes offered the Levites as an offering to the Lord*, Numb. viii. 13 & 15, 21. the expreſſion in the original is, *he waved*, and it occurs more than once upon this occaſion. It is the ſame which the ſacred hiſtory uſes to, denote that agitation, or motion, which the prieſt was commanded to to make, of certain parts of the victim which were offered to God. But how could Moſes *wave* two and twenty thouſand Levites after that manner? The interpreteters are divided about it; ſome pretend, he only waved a few of thoſe miniſters inſtead of the two and twenty thouſand, others ſay, he made them all paſs backwards and forwards before the tabernacle; but it ſeems to us, that one might offer a good explication of this expreſſion, without having recourſe to thoſe ſuppoſitions. The ſame term which is employed, to ſignify a certain external act of religion, is often made uſe of alſo, to denote the internal act, of which the other is only a type, and derives all its efficacy from it. Thus, becauſe ſacrifices repreſent prayers, and that the former are of no validity without the latter; for this very cauſe, we ſay, prayers are called ſacrifices. In like manner, the act of waving the things offered, imported their conſecration to God: and 'tis for this reaſon, probably, that the conſecrating or devoting the Levites to God, is expreſs'd in the original of the ſacred text, by a word that primarily imports *waving*.

We ſhall conclude this diſſertation with one remark more, namely, that God teſtified, in the ſight of all the people, and after a very ſolemn manner, that he approved of the inſtallation of Aaron. His firſt ſacerdotal functions were confirmed by a miracle. *There came a fire out from before the Lord*, Lev. ix. 24. and conſumed the fleſh of the victim which Aaron offer'd, immediately after he was conſecrated to the prieſthood. All that the Jews have advanced upon the origin of this fire, is more proper to inform us of the hiſtory of their opinions, then to illuſtrate this queſtion; and 'tis not poſſible to determine, whether it came down from heaven, or out of that cloud, which reſted continually upon the tabernacle. So remarkable a prodigy, which God repeated more than once, was an invincible proof of the divine authority of the Levitical worſhip. It could no longer be objected, that ceremonies approved of heaven, by ſuch extraordinary indications, did not derive their original from the divine inſtitution; nor can it be thought ſurpriſing, that the Gentiles endeavoured to authenticate their worſhip, by the like proofs, and feigned, that their gods ſent down alſo from heaven, a fire which conſumed the victims offered to them.

CHAP. XXX.

1 *The altar of incenſe.* 11 *The ranſom of ſouls.* 17 *The braſen laver.* 22 *The holy anointing oil.* 34 *The compoſition of the perfume.*

AND thou ſhalt make an altar to burn incenſe upon: *of* ſhittim-wood ſhalt thou make it.

2 A cubit *ſhall be* the length thereof, and a cubit the breadth thereof (four-ſquare ſhall it be) and two cubits *ſhall be* the height thereof: the horns thereof *ſhall be* of the ſame.

3 And thou ſhalt overlay it with pure gold, the top thereof, and the ſides thereof round about, and the horns thereof: and thou ſhalt make unto it a crown of gold round about.

4 And two golden rings ſhalt thou make to it under the crown of it, by the two corners thereof, upon the two ſides of it ſhalt thou make *it*: and they ſhall be for places for the ſtaves to bear it withal.

5 And thou ſhalt make the ſtaves *of* ſhittim-wood, and overlay them with gold.

6 And thou ſhalt put it before the veil, that *is* by the ark of the teſtimony; before the mercy-ſeat, that *is* over the teſtimony, where I will meet with thee.

7 And Aaron ſhall burn thereon ſweet incenſe every morning: when he dreſſeth the lamps, he ſhall burn incenſe upon it.

8 And when Aaron lighteth the lamps at even, he ſhall burn incenſe upon it; a perpetual incenſe before the LORD, throughout your generations.

9 Ye ſhall offer no ſtrange incenſe thereon, nor burnt-ſacrifice, nor meat-offering; neither ſhall ye pour drink-offering thereon.

10 And Aaron ſhall make an atonement upon the horns of it once in a year, with the blood of the ſin-offering of atonements: once in the year ſhall he make atonement upon it, throughout your generations: it *is* moſt holy unto the LORD.

11 And the LORD ſpake unto Moſes, ſaying,

12 When thou takeſt the ſum of the children of Iſrael, after their number; then ſhall they give every man a ranſom for his ſoul unto the LORD, when thou numbreſt them: that there be no plague amongſt them, when *thou* numbreſt them.

13 This they ſhall give, every one that paſſeth among them that are numbred; half a ſhekel after the ſhekel of the ſanctuary (a ſhekel *is* twenty gerahs) an half-ſhekel *ſhall be* the offering of the LORD.

14 Every one that paſſeth among them that are numbred from twenty years old and above, ſhall give an offering unto the LORD.

15 The rich ſhall not give more, and the poor ſhall not give leſs than half a ſhekel, when *they* give an offering unto the LORD, to make an atonement for your ſouls.

16 And thou ſhalt take the atonement-money of the children of Iſrael, and ſhalt appoint it for the ſervice of the tabernacle of the congregation; that it may be a memorial unto the children of Iſrael before the LORD, to make an atonement for your ſouls.

17 ¶ And

17 ¶ And the LORD ſpake unto Moſes, ſaying,

18 Thou ſhalt alſo make a laver *of* braſs, and his foot *alſo of* braſs, to waſh *withal:* and thou ſhalt put it between the tabernacle of the congregation and the altar, and thou ſhalt put water therein.

19 For Aaron and his ſons ſhall waſh their hands and their feet thereat.

20 When they go into the tabernacle of the congregation, they ſhall waſh with water, that they die not: or when they come near to the altar to miniſter, to burn an offering made by fire unto the LORD.

21 So they ſhall waſh their hands and their feet, that they die not: and it ſhall be a ſtatute for ever to them, *even* to him and to his ſeed throughout their generations.

22 ¶ Moreover the LORD ſpake unto Moſes, ſaying,

23 Take thou alſo unto thee principal ſpices, of pure myrrh five hundred *ſhekels*, and of ſweet cinnamon half ſo much, *even* two hundred and fifty *ſhekels*, and of ſweet calamus two hundred and fifty *ſhekels*,

24 And of caſſia five hundred *ſhekels*, after the ſhekel of the ſanctuary, and of oyl-olive an hin.

25 And thou ſhalt make it an oyl of holy ointment, an ointment compound after the art of the apothecary: it ſhall be an holy anointing oyl.

26 And thou ſhalt anoint the tabernacle of the congregation therewith, and the ark of the teſtimony.

27 And the table and all his veſſels, and the candleſtick and his veſſels, and the altar of incenſe.

28 And the altar of burnt-offering, with all his veſſels, and the laver and his foot.

29 And thou ſhalt ſanctify them, that they may be moſt holy: whatſoever toucheth them, ſhall be holy.

30 And thou ſhalt anoint Aaron and his ſons, and conſecrate them, that *they* may miniſter unto me in the prieſts office.

31 And thou ſhalt ſpeak unto the children of Iſrael, ſaying, This ſhall be an holy anointing oyl unto me, throughout your generations.

32 Upon mans fleſh ſhall it not be poured, neither ſhall ye make *any other* like it, after the compoſition of it: it *is* holy, *and* it ſhall be holy unto you.

33 Whoſoever compoundeth *any* like it, or whoſoever putteth *any* of it upon a ſtranger, ſhall even be cut off from his people.

34 ¶ And the LORD ſaid unto Moſes, Take unto thee ſweet ſpices, ſtacte, and onycha, and galbanum; *theſe* ſweet ſpices with pure frankincenſe: of each ſhall there be a like *weight*.

35 And thou ſhalt make it a perfume, a confection, after the art of the apothecary, tempered together, pure *and* holy.

36 And thou ſhalt beat *ſome* of it very ſmall, and put of it before the teſtimony in the tabernacle of the congregation, where I will meet with thee: it ſhall be unto you moſt holy.

37 And *as for* the perfume which thou ſhalt make, you ſhall not make to your ſelves according to the compoſition thereof: it ſhall be unto thee holy for the LORD.

38 Whoſoever ſhall make like unto that to ſmell thereto, ſhall even be cut off from his people.

This chapter contains God's directions to Moſes, with reſpect to the conſtruction of the altar of inceuſe, the braſen laver, and ſeveral other appendages to the tabernacle, which, as they have been already conſider'd at large, in our diſſertation on the form and particularities of that ſacred ſtructure, and its various materials, we think it unneceſſary to trouble the reader with a recapitulation of any remarks, that have been already offer'd, for the illuſtration of that ſubject, in all its branches.

CHAP. XXXI.

1 *Bezaleel and Aholiab are called, and made meet for the work of the tabernacle.* 12 *The obſervation of the ſabbath is again commanded.* 18 *Moſes receiveth the two tables.*

AND the LORD, ſpake unto Moſes, ſaying,

2 See, I have called by name, Bezaleel, the ſon of Uri, the ſon of Hur, of the tribe of Judah:

3 And I have filled him with the ſpirit of God, in wiſdom, and in underſtanding, and in knowledge, and in all manner of workmanſhip.

4 To deviſe cunning works, to work in gold, and in ſilver, and in braſs,

5 And in cutting of ſtones to ſet *them*, and in carving of timber, to work in all manner of workmanſhip.

6 And I, behold, I have given with him, Aholiab the ſon of Ahiſamach of the tribe of Dan: and in the hearts of all that are wiſe-hearted I have put wiſdom; that they may make all that I have commanded thee:

7 The tabernacle of the congregation, and the ark of the teſtimony, and the mercy-ſeat that *is* thereupon, and all the furniture of the tabernacle.

8 And the table and his furniture, and the pure candleſtick with all his furniture, and the altar of incenſe,

9 And the altar of burnt-offering with all his furniture, and the laver and his foot,

10 And the clothes of ſervice, and the holy garments for Aaron the prieſt, and the garments of his ſons, to miniſter in the prieſts office.

11 And the anointing oyl, and ſweet incenſe for the holy *place:* according to all that I have commanded thee ſhall they do.

12 ¶ And the LORD ſpake unto Moſes, ſaying,

13 Speak thou alſo unto the children of Iſrael, ſaying, Verily my ſabbaths ye ſhall keep: for it *is* a ſign between me and you throughout your generations; that ye may know that I *am* the LORD, that doth ſanctify you.

14 Ye ſhall keep the ſabbath therefore: for it *is* holy unto you. Every one that defileth it, ſhall ſurely be put to death: for whoſoever doth *any* work therein, that ſoul ſhall be cut off from amongſt his people.

15 Six days may work be done, but in the ſeventh *is* the ſabbath of reſt, holy to the LORD: whoſoever doth *any* work in the ſabbath-day, he ſhall ſurely be put to death.

16 Wherefore the children of Iſrael ſhall keep the ſabbath, to obſerve the ſabbath throughout their generations, *for* a perpetual covenant.

17 It *is* a ſign between me and the children of Iſrael for ever: for *in* ſix days the LORD made heaven and earth, and on the ſeventh day he reſted, and was refreſhed.

18 ¶ And he gave unto Moſes, when he had made an end of communing with him upon mount Sinai, two tables of teſtimony, tables of ſtones, written with the finger of God.

This Chapter contains an account of God's choice of Bezaleel and Aholiab, for executing the workmanſhip of the materials for the tabernacle. We have already given a ſufficient account of thoſe perſons and their functions, in our deſcription of the tabernacle. The obſervation of the ſabbath, is recommended in the thirteenth verſe of this chapter; which as it is only a recapitulation of the fourth commandment, we refer the reader to what we have already obſerved, with reference to that ſacred day, in our annotations on the eighth verſe of the twentieth chapter of this book, where we have conſidered, at large, the antiquity and importance of this inſtitution. The laſt verſe of this chapter, gives an account of God's delivering *the two tables of ſtone, written with the finger of god.* A ſufficient explanation of which, has been already offered in our remarks on the 12th verſe of the 24th chapter of this book.

CHAP. XXXII.

1 *The people in the abſence of Moſes cauſe Aaron to make a calf.* 7 *God is angred thereby.* 11 *At the intreaty of Moſes he is appeaſed.* 15 *Moſes cometh down with the tables.* 19 *He breaketh them.* 20 *He deſtroyeth the calf.* 22 *Aarons excuſe for himſelf.* 25 *Moſes cauſeth the idolators to be ſlain.* 30 *He prayeth for the people.*

AND when the people ſaw that Moſes delayed to come down out of the mount, the people gathered themſelves together unto Aaron, and ſaid unto him, Up, make us gods which ſhall go before us: for *as for* this Moſes, the man that brought us up out of the land of Egypt, we wot not what is become of him.

2 And Aaron ſaid unto them, Break off the golden ear-rings which *are* in the ears of your wives, of your ſons, and of your daughters, and bring *them* unto me.

3 And all the people brake off the golden ear-rings which *were* in their ears, and brought *them* unto Aaron.

4 And he received *them* at their hand, and faſhioned it with a graven tool, after he had made it a molten calf: and they ſaid, Theſe *be* thy gods, O Iſrael, which brought thee up out of the land of Egypt.

5 And when Aaron ſaw *it*, he built an altar before it, and Aaron made proclamation, and ſaid, To-morrow *is* a feaſt to the LORD.

6 And they roſe up early on the morrow, and offered burnt-offerings: and brought peace-offerings: and the people ſat down to eat and to drink, and roſe up to play.

7 ¶ And the LORD ſaid unto Moſes, Go, get thee down: for thy people which thou broughteſt out of the land of Egypt, have corrupted *themſelves*.

8 They have turned aſide quickly out of the way which I commanded them: they have made them a molten calf, and have worſhipped it, and have ſacrificed thereunto, and ſaid, Theſe *be* thy gods, O Iſrael, which have brought thee up out of the land of Egypt.

9 And the LORD ſaid unto Moſes, I have ſeen this people, and behold, it *is* a ſtiff-necked people.

10 Now therefore let me alone, that my wrath may wax hot againſt them, and that I may conſume them: and I will make of thee a great nation.

11 And

F. Basire sculp.

The Israelites worship the Golden Calf

11 And Moſes beſought the LORD his God, and ſaid, LORD, why doth thy wrath wax hot againſt thy people, which thou haſt brought forth out of the land of Egypt, with great power, and with a mighty hand?

12 Wherefore ſhould the Egyptians ſpeak and ſay, For miſchief did he bring them out, to ſlay them in the mountains, and to conſume them from the face of the earth? Turn from thy fierce wrath, and repent of this evil againſt thy people.

13 Remember Abraham, Iſaac, and Iſrael thy ſervants, to whom thou ſweareſt by thine own ſelf and ſaidſt unto them, I will multiply your ſeed as the ſtars of heaven, and all this land that I have ſpoken of, will I give unto your ſeed, and they ſhall inherit *it* for ever.

14 And the LORD repented of the evil which he thought to do unto his people.

15 ¶ And Moſes turned and went down from the mount, and the two tables of the teſtimony *were* in his hand; the tables *were* written on both their ſides; on the one ſide and on the other *were* they written.

16 And the tables *were* the work of God, and the writing *was* the writing of God, graven upon the tables.

17 And when Joſhua heard the noiſe of the people as they ſhouted, he ſaid unto Moſes, *There is* a noiſe of war in the camp.

18 And he ſaid, *It is* not the voice of *them that* ſhout for maſtery, neither *is it* the voice of *them that* cry for being overcome: *but* the noiſe of *them that* ſing, do I hear.

19 ¶ And it came to paſs aſſoon as he came nigh unto the camp, that he ſaw the calf, and the dancing: and Moſes anger waxed hot, and he caſt the tables out of his hands, and brake them beneath the mount.

20 And he took the calf which they had made, and burnt *it* in the fire, and ground *it* to powder, and ſtrawed *it* upon the water, and made the children of Iſrael drink *of it*.

21 And Moſes ſaid unto Aaron, What did this people unto thee, that thou haſt brought ſo great a ſin upon them?

22 And Aaron ſaid, Let not the anger of my lord wax hot; thou knoweſt the people that they *are ſet* on miſchief.

23 For they ſaid unto me, Make us gods which ſhall go before us: for *as for* this Moſes, the man that brought us up out of the land of Egypt, we wot not what is become of him.

24 And I ſaid unto them, Whoſoever hath any gold, let them break *it* off: So they gave *it* me: then I caſt it into the fire, and there came out this calf.

25 ¶ And when Moſes ſaw that the people *were* naked (for Aaron had made them naked unto *their* ſhame amongſt their enemies.)

26 Then Moſes ſtood in the gate of the camp and ſaid, Who *is* on the LORDS ſide? *let him come* unto me. And all the ſons of Levi gathered themſelves together unto him.

27 And he ſaid unto them, Thus ſaith the LORD God of Iſrael, Put every man his ſword by his ſide, *and* go in and out from gate to gate throughout the camp, and ſlay every man his brother, and every man his companion, and every man his neighbour.

28 And the children of Levi did according to the word of Moſes: and there fell of the people that day about three thouſand men.

29 For Moſes had ſaid, Conſecrate your ſelves to day to the LORD, even every man upon his ſon, and upon his brother: that he may beſtow upon you a bleſſing this day.

30 ¶ And it came to paſs on the morrow, that Moſes ſaid unto the people, Ye have ſinned a great ſin: and now I will go up unto the LORD; peradventure I ſhall make an atonement for your ſin.

31 And Moſes returned unto the LORD, and ſaid, Oh, this people have ſinned a great ſin, and have made them gods of gold.

32 Yet now, if thou wilt, forgive their ſin: and if not, blot me, I pray thee, out of thy book which thou haſt written.

33 And the LORD ſaid unto Moſes, Whoſoever hath ſinned againſt me, him will I blot out of my book.

34 Therefore now go, lead the people unto *the place* of which I have ſpoken unto thee: behold, mine angel ſhall go before thee: nevertheleſs, in the day when I viſit, I will viſit their ſin upon them.

35 And the LORD plagued the people, becauſe they made the calf, which Aaron made.

Ver. 1. *And when the people ſaw that Moſes delayed to come down out of the mount, the people gathered themſelves together unto Aaron, and ſaid unto him, up, make us gods which ſhall go up before us; for as for this Moſes, the man that brought us up out of the land of Egypt, we wot not what is become of him.*] The reſolutions of virtue and holineſs, occaſion'd by a rapid motion of terror, are ſeldom executed: The Iſraelites ſaid to Moſes, at the ſight of the lightning, and at the awful voice of the thunder, *all that the Lord hath ſpoken we will do*, chap. xix. 8. But when the lightning glared no more and the thunder was no longer heard; in a word, when Moſes ceaſed to be among them, to remind them of their ſolemn vows and promiſes, they immediately broke them.

Some

Some Jewiſh Doctors have affirmed, that the children of Iſrael believ'd their law-giver had been devoured by the flames of Sinai. They add, that the devil betrayed them into this miſtake; and ſhew'd them the dead body of Moſes, or perſuaded them to believe they ſaw it, by perſonating a phantom in the air to their view. What render'd their abſence the more inſupportable, was the abſence of the pillar of ſmoke which ſeem'd quite to have left them, as well as Moſes; and their underſtandings were too groſs, to let them worſhip an inviſible God, who gave them no ſenſible manifeſtations of his preſence. They were reſolved to ſupply the abſence of the cloud, and to have ſome other ſymbol of the Deity among them. They therefore ſaid to *Aaron, up, make us gods*, or *make us a god*, (for the Hebrew text is ſuſceptible of either verſion) *which ſhall go before us; for as for this Moſes, the man that brought us up out of the land of Egypt, we wot not what is become of him.* Not that they were ſo ſtupid as to think, that the hands of a man could give a being to a God; but they were inclinable to have an external object, to which they might pretent the homage they would render to the ſupreme God Thus it is, that the Rabbins have explain'd the text of Moſes; *make us a ſenſible object of divine worſhip, which may be always before our eyes, and ſupply the place of God, when we ſhall be told of all the wonders he wrought for us in Egypt.*

It is amazing, that Aaron, ſhould not make any oppoſition to ſuch an impious demand from the children of Iſrael; and if he did, it is no leſs ſurprizing, that Moſes ſhould not have recorded it, and that we ſhould have no better warrant for it than the teſtimony of ſome of the Rabbins. And, yet it is only from them, that we are told, if not to juſtify Aarons entirely, yet, at leaſt, to extenuate his crimes, that it was his fear which occaſion'd his condeſcention; that Hur had been maſſacred for oppoſing the importunity of the people; and that Aaron, being on the point of ſuffering the ſame barbarity, lifted up his eyes to heaven and ſaid, *O Lord, I look up to thee, who knoweſt the hearts of men, and who dwelleſt in the heavens: Thou art witneſs, that I act againſt my inclination.*

Moſes, however, relates the criminal condeſcenſion of of Aaron immediately after his account of the iniquitous demand of the Iſraelites; and declares, that Aaron anſwer'd, *break off the golden ear-rings, which are in the ears of your wives, of your ſons, and of your daughters, and bring them unto me.* ver. 2. Some of the ancients have thought, that he made this anſwer, only to diſcourage thoſe enthuſiaſtic people from purſuing their deſires; and, that he thought, they would not have inſiſted upon having an idol which was to coſt them ſo dear. If this be a mitigation of Aaron's offence, it aggravates that of the children of Iſrael. They brought in, without the leaſt heſitation, thoſe gold rings which they had taken from the Egyptians, and which were given them by God, by virtue of that ſupreme right he has over the world and all its inhabitants. Thus did they anticipate a reproach, which a prophet caſt upon their poſterity ſeveral ages after; *as a wife that committeth adultery, which taketh ſtrangers inſtead of her husband. They give gifts to all whores, but thou giveſt gifts to all thy lovers, and hireſt them, that they may come unto thee from every ſide for thy whoredoms.* Ezek. xvi. 32, 33.

The Moſaic hiſtory adds, that Aaron took the offerings from the children of Iſrael, and formed them into a molten calf, but the words immediately introduced before theſe laſt, afford us, one of the moſt ſingular examples, that can be, of the ambiguity of the holy language; for they may be equally render'd, either, that Aaron received thoſe rings into a purſe, or, that he faſhioned them with a graving tool, as it is uſually render'd. Bochart prefers the firſt of theſe interpretations, and founds his preference upon ſuch plauſible arguments, they might have been thought unanſwerable, if they had not been refuted by Le Clerc, who oppoſes very ſolid reaſons againſt him; inſomuch, that the chief concluſion we can draw from this diſpute is, that it is an argument in favour of ſceptical criticiſm.

A more famous queſtion is agitated among the learned, and it is no leſs important in fixing this concluſion, and proving, that there are ſubjects, upon which one may advance things equally probable, with reſpect to the moſt oppoſite ſentiments. It is asked, what determin'd Aaron to make choice of a calf, to render it the emblem of the Deity? In anſwer to which, we will relate the chief opinions of the learned upon this article.

Some of the commentators have thought, that Aaron entertained this imagination on the very mount, where he had been permitted to come one time with Moſes, and another with Nadab, and Abihu, and the ſeventy elders. They pretend, that God appeared to them riding on a cherubim, which had the form of an ox; and 'tis on this notion, that the whole treatiſe, entitled, *Aaron vindicated*, turns: But this opinion is inconſiſtent with the great care God took upon Sinai, not to furniſh the leaſt pretext for idolatry; and with what he himſelf ſaid to the Iſraelites, by his ſervant Moſes. *Take ye therefore good heed unto your ſelves (for ye ſaw no manner of ſimilitude on the day that the Lord ſpake unto you in Horeb, out of the midſt of the fire) leſt you corrupt yourſelves, and make you a graven image, the ſimilitude of any figure, the likeneſs of any male or female, the likeneſs of any beaſt that is on the earth, the likeneſs of any winged fowl that flyeth in the air, the likeneſs of any thing that creepeth on the ground, the likeneſs of any fiſh*, &c. Deut. iv. 15, &c. The Holy Spirit hath, in theſe words, collected the animals of all kinds, and expreſly declares, that none of their forms or figures appeared upon the mount.

The learned biſhop Patrick, who had an inclination to excuſe Aaron, declares, that the deſign of this prieſt was only to offer an hieroglyphick, of the ſtrength and power of the Deity; and he finds ſome monuments of the ancients, by which he endeavours to prove, that the ox was the emblem of royal or ſovereign authority, among the Phœnicians: Euſebius has helped him to ſome; Diodorus Siculus, and Valerius Maximus, to others; whereby he makes it evident, that the Romans had the ſame hieroglyphic of old. Upon this principle, he aſſerts, that Aaron's deſign was to remind the Iſraelites of the power and ſtrength of God, and to revive the illuſtrious manifeſtations they had ſeen thereof; and it is thus that he explains thoſe words, *Theſe be thy gods, O Iſrael, which brought thee up out of the land of Egypt*, ver. 4. And likewiſe the following paſſage, in the next verſe, *To-morrow is a feaſt to the Lord.* The opinion is ingenious, indeed, but let any one conſider, whether ſuch an hieroglyphic was uſed, ſo early as the days of Moſes; and whether the commentator can account for the ſilence of Aaron, who never offer'd this for a reaſon of his complacency, and for the wrath of God, that would have been ſo fatal to him, if Moſes had not interceded in his behalf.

But the torrent of interpreters have eſpouſed a third notion; namely, that Aaron made choice of a calf, becauſe that creature was worſhipped in Egypt, and endeavour to prove, that the Iſraelites were infected with the idolatry of the Egyptians, of which there are ſufficient confirmations, as may appear by the following exhortation of Joſhua to the people, *Now therefore fear the Lord, and ſerve him in ſincerity and truth, and put away the gods which your fathers ſerved on the other ſide of the flood, and in Egypt, and ſerve ye the Lord*, Joſh. xxiv. 14. And again, by the prophet Ezekiel *Caſt ye away every man the abominations of his eyes, and defile not yourſelves with the idols of Egypt. But they rebelled againſt me, and would not hearken unto me; they did not every man caſt away the abominations of their eyes, neither did they forſake the idols of Egypt*, Ezek. xx. 7, 8, &c. Hitherto the opinion of theſe latter criticks is demonſtrable.

They prove further, that all ſorts of animals were adored by the Egyptians: This, indeed, is not ſo very certain, but it is attended with ſome probability. If the diſpute related to ſucceeding times, we might find numberleſs proofs among the prophane authors. Pomponius Mela expreſly declares, that the Egyptians worſhipped the images of various animals, and even the living animals themſelves, *Pomp. Mela de ſitu orbis, l. 1. c. 9. p. 18* The hiſtorian Joſephus ſays, "If the religious ceremonies of "the Egyptians were received in all countries, they would "be ſoon over-run by the beaſts, and there would not be "any room for men, *Joſeph. contra Appion. l. 2. c. 5. p.* "1069." There is alſo a paſſage from Strabo, which furniſhes us with a more particular account of the matter. "There are, ſays he, animals which all the Egyptians "adore, ſuch as, among the terreſtrial, the ox, the dog, "and the cat; among the aerial, the ſparrow-hawk, and "the ibis. There are ſome likewiſe, to which each "country

" country pays a particular veneration, ſuch as the ſheep " at Thebes, *&c.*" *Strabo, lib.* 17. *p.* 812. It is alſo to be preſumed, that the adoration of animals was already eſtabliſhed in Egypt, during the ſojourning of the Iſraelites in that land. This evidently follows, from what Moſes ſays to Pharaoh, *If we ſacrifice the abomination of the Egyptians before their eyes, will they not ſtone us?* Exod. viii. 26. It is demonſtrable too, that, the ox was adored in Egypt after a ſingular manner. Strabo aſſures us, in the book we juſt now quoted, that at Memphis there was an ox kept, and reſpected as a deity; and Pliny ſays the ſame expreſly, *Hiſt. lib.* 8. *c.* 46. *p.* 145. He likewiſe adds, that the Egyptians call'd this ox Apis; that they had two kinds of temples, the entrance into one of which was pleaſing, but that of the other frightful. Herodotus deſcribes the ſaid idol thus, " Apis, or Epatus, is a calf proceeding from a cow, " which never brings forth more than one, nor can ſhe " teem that, without a clap of thunder. The calf they " call Apis, has certain marks by which it may be known, " and it is black over all the body," *&c. Lib.* 3. *cap.* 38. *p.* 172.

It remains now to be enquired, whether the worſhip of the Egyptian calf, was prior to the adoration which the Iſraelites render'd to the golden calf, or whether it was not eſtabliſhed long after. If it ſhould be proved, that the Egyptian worſhip was firſt, it will be a kind of demonſtration, that it was the reaſon why Aaron preferr'd the image of a calf, to that of any other animal: And a great number of interpreters, eſpecially among the fathers of the church, have been of the ſame opinion. Some commentators have thought, that the worſhip of Apis, owed its original to the advantages which the Egyptians receiv'd from the adminiſtration of Joſeph; and that the ox was the hieroglyphic of this patriarch. The famous Voſſius has employed abundance of learning, to eſtabliſh this notion; and ſupports it by the evidence of ſome of the ancients, particularly, that of Julius Maternus, an author who lived under Conſtantine the great; to theſe he adds, the teſtimony of Rufinus, and ſome others; and he alſo builds upon a paſſage in Deuteronomy, where Joſeph is called an ox. He ſupports himſelf likewiſe, by the very nature of Pharaoh's dream, in which he ſaw kine aſcending out of the Nile, a dream, that preſerved all the land of Egypt. He founds himſelf again, upon the uſual cuſtom of the ancients, in repreſenting plenty under the emblem of an ox; and alledges a variety of other reaſons for his opinion, to which he ſubjoins a ſet of arguments to prove, that Apis and Serapis were one and the ſame deity with the Egyptians. But all theſe learned conjectures have been refuted by Bochart, and are indeed overturned by this one conſideration, that no evidence hath been produced, to prove, that the gods, which we acknowledge to have been worſhipped by the Egyptians, under the ſimilitude of an ox, ſince the time of Moſes, were already conſidered as deities in his age. We ſhall even find ſtrong preſumptions, not to ſay demonſtrations, of the contrary opinion, in the treatiſe of idolatry, written by archbiſhop Teniſon; and ſhall therefore ſuſpend our judgment, as to the particular motive which determined Aaron to make a calf, the object of the Iſraelites idolatry, and conclude this enquiry with the following reflection; namely, that whatever other object he had offered to their worſhip, the learned might have asked, why that rather than any other? and they would have been divided upon the queſtion, and maintained ſeveral opinions, each of which would, in all probability, have had ſome traces of antiquity for its vindication. Aaron built an altar, and placed this idol upon it; he then proclaimed a feaſt, to be kept the day following, and told the people, it was conſecrated to the Lord, tho' it was intended to be employed in the abolition of his true worſhip, and a direct violation of that law, which Moſes had given them in his name, and by which they were expreſly commanded not to make gods of ſilver, or gods of gold: The children of Iſrael exulted at the publication of a ſolemnity, which was ſoon to become ſo fatal to them, and were uneaſy at the delaying it ſo long as the ſucceeding day. They roſe up early on the appointed morning, and offered burnt-offerings, and brought peace-offerings to the idol, which ought to have been offered to none but God. They ate of the fleſh of the victim, as was cuſtomary in the offerings of peace; by which action they made it evident, that they would have the ſame communication with the idol, as Aaron, Nadab, Abihu, and the ſeventy elders, had with God, when they did eat in his preſence. After this, they ſhewed, by their ſongs and dances, the joy with which they were inſpired by this communion. It was an eſtabliſhed cuſtom among the idolaters, to make rejoicings upon ſuch ſolemn occaſions, and this was more particularly obſerved, in thoſe that were made in honour to the god apis, in the following ages. When they had kept him a whole century, they threw him into the Nile; after which, they lamented his death, and look'd out for another; and as ſoon as they found him, all places reſounded with acclamations of joy. The courtiers, the prieſts, and the people aſſembled, and great feſtivals were celebrated: The Iſraelites did the ſame, and this is the import of theſe words of Moſes, *the people ſat down to eat, and to drink, and roſe up to play.* ver. 6. Some have given a more odious ſenſe to this laſt expreſſion, and imagine, that the Iſraelites being intoxicated with pleaſure, paſſed, from the ſin of idolatry, to that of impurity. Men are never more inclined to trample down the barriers of morality, than when they tranſgreſs thoſe of religion. The Heathens frequently committed ſuch abominations, after the repaſts they had taken on their ſacrificing. The word *play*, which is uſed in the laſt cited text, may perhaps bear the like ſenſe in other places, but nothing obliges us to underſtand it ſo here: The crime of the Iſraelites did not conſiſt in making merry after their devotions, and God himſelf required them them to do it, after thoſe which he ordained, but it was for conſecrating mirth to an idol, inſtead of hallowing it to the rock of their ſalvation.

It was thus, that whilſt Moſes was making an everlaſting covenant between God and the Iſraelites, thoſe unhappy people violated the moſt fundamental clauſe of it; namely, to worſhip none but God. Nothing can be more emphatical, then the words which the Holy Spirit employs on this occaſion. Ver. 7, *&c. Go, get thee down, for the people which thou broughteſt out of the land of Egypt have corrupted themſelves. They have turned aſide quickly out of the way which I commanded them: they have made a molten calf, and have worſhipped it, and have ſacrificed thereunto, and ſaid, theſe be thy Gods, O Iſrael, which have brought thee up out of the land of Egypt.* God even required of Moſes, that he ſhould conſent to the deſtruction of this whole nation, and promiſed that law-giver to make him the center of thoſe promiſes granted to Abraham, and according to which, the poſterity of that patriarch, were to be as numerous as the ſtars of heaven. The words of the text are very remarkable on that occaſion, *now therefore let me alone, that I may conſume them, and I will make of thee a great nation.* Ver. 10. God prepares to execute his dreadful vengeance on the offenders, but finds himſelf ſtopped, on the part of Moſes. That arm, that invincible arm, which ſmote Egypt with ſo many fatal blows; which exterminated the firſt-born of the Egyptians, and caſt into the red-ſea, Pharoah and all his hoſt; that arm, we ſay, felt it ſelf bound by the prayers of Moſes; and God ſeemed to wait for a ſignal from his ſervant, to begin the deſtruction of a rebellious people.

Moſes knew how to prove the advantage, which the goodneſs of God and the efficacy of his own prayers had render'd him maſter of; he redoubled his efforts, and the Deity, according to the expreſſion of the Pſalmiſt, *would have deſtroy'd them, had not Moſes his choſen ſtood before him in the breach.* Pſal. cvi. 23. When this great man had at leſt obtained a ſuſpenſion of their chaſtiſement, he returned to thoſe guilty perſons who ſo juſtly deſerv'd it; he bore in his hands, thoſe tables of ſtone on which the law of the ten commandments was engraven; and Joſhua then rejoined him: It is not ſaid, exactly, where; but it was when he came down from the mount. He was ſoon amazed at the great noiſe he heard, at a great diſtance, in the camp, and took it to be of ſuch a kind as was made by people ingaged againſt one another in battle; he expreſſed his amazement to Moſes, who knew well enough, that this noiſe proceeded from a yet more fatal cauſe. Scarce were they arrived at the camp, but their eyes met the idol. Moſes was inflamed with a holy indignation, at this dreadful ſight, and in a rage broke the tables of the law, which contained the chief clauſes of the covenant, that theſe ido-

laters had juſt now violated, verſe 19. He broke them in their preſence, after having made them ſenſible, as a Jewiſh doctor wiſely obſerves, of the greatneſs of their loſs, in the next place, he brake their idol to pieces, grinding it into a fine powder, which he ſcattered upon the waters that ran from the brook Horeb, and obliged theſe image-worſhippers to drink thereof, verſe 20. Thoſe who are of opinion, that Aaron mimicked the worſhip of the god Apis; believe, that Moſes alluded to the ceremony of the Egyptians, who threw that idol into the Nile; but this conſequence is as uncertain as the principle on which it is founded. But what greater contempt could he caſt upon this idol, than to cauſe it to be eaten, even by thoſe very perſons who had juſt before paid it divine adorations? This comment varies from that of ſome interpreters, who fancy, they have diſcover'd in this tranſgreſſion, the greateſt myſteries of the chriſtian religion; and think, that Moſes taught the Iſraelites, by this proceeding, that it was only the Meſſiah, typified by this book, who was capable of expiating their crime.

A very particular opinion, with relation to the water which the children of Iſrael drank, deſerves to be cited here: There was an ancient tradition, that the beards of all thoſe who drank of this water, were tinged with gold, and this tradition was long retained in the church. The famous Bochart, gives us a fragment of a verſion of Exodus, which was begun in the 13th century, and which renders the 27th verſe of this chapter thus: "Slay every one his "brother, his friend, his neighbour, even all thoſe who "have golden beards." From which text, this ridiculous gloſs is drawn. "Thoſe who worſhipped the calf, had "their beards turned into a golden colour; for the pow-"der ſtuck to the hair miraculouſly." And there is a Bible printed at Antwerp, in the year 1531, in which this very gloſs occurs. What unaccountable chimeras are ſometimes entertain'd in the minds of men!

Moſes addreſſed himſelf afterwards to Aaron, and reproached him for diveſting the people of their moſt precious ornaments. Some Rabbins have advanced, that the Iſraelites wore two crowns, on which were impreſſed the name of Jehovah, and of which Aaron had ſpoiled them. The brother of Moſes anſwered like a man that knew not what to ſay, and had therefore recourſe to frivolous excuſes, of whoſe invalidity he himſelf was ſenſible. *I ſaid unto them*, replies he, *whoſoever hath any gold, let them brake it off: So they gave it me; then I caſt it into the fire, and there came out this calf*, ver. 24. What a miſerable vindication is this? and what could elſe come out of a mould that has the form of a calf, and into which one pours a quantity of gold ſufficient to fill it? There is not the leaſt foundation for the opinion of thoſe who pretend, that Aaron had no mould at all, but that the Devil formed the idol; and ſo it is they underſtand his anſwer, but the words of this Prieſt ſhew the diſpoſition of a perſon who is deſirous to juſtify himſelf, but finds nothing on which he can build a ſufficient apology, and yet cant prevail on himſelf to be ſilent.

This conduct of Moſes, in melting, grinding, and powdering, the golden idol, in order to make the people drink it with the water into which he threw it, is ſo contrary to our preſent Philoſophy, and the account which the Alchymiſts give us of the nature of gold, that it hath been ſtrangely canvaſed by the incredulous, and very aukwardly defended by others. However it is plain, that gold may be reduced to a fine and almoſt impalpable powder, and it is no more then all our Gold-Beaters are capable of accompliſhing. It is true, Moſes might have ſome particular ſecret for doing it, which we know nothing of, neither is it improbable, that the Egyptians and other nations might be acquainted with ſome particulars concerning that metal, which have been ſince loſt. Nothing has been more commonly received, than the notion that gold cannot be deſtroyed; and yet the royal Academy at Paris have a burning glaſs that will vitrify it in an inſtant, by evaporating all the ſulphur of it, which crackles and flies up in a thick ſmoak, whilſt the glaſs that remains can never be reduced into any other form. And Borichius aſſures us, that he has, by a conſtant trituration of that metal, in ſome ſimple diſtilled water, during the ſpace of thirty days, raiſed this ſulphur up to the ſurface of the water, upon which it appeared like a fine red oil; whilſt all the reſt that ſubſided, was only a greyiſh powder which could never be reduced into any thing afterwards, but appeared in all reſpects the ſame with that which he had got out of baſer metals by the ſame proceſs of trituration; though none of the latter, not even ſilver, ever afforded any thing like that beautiful oil which may be extracted from gold.

The Rabbies tell us, that Moſes made the people drink this gold powder, in order to diſcover the idolaters from the reſt, and that as ſoon as they had drank it, the beards of the former turned red; and the Caballiſts add, that the idol weighed 125 *quintals*, or hundreds, which they gather from the Hebrew word *Maſſekah*, whoſe numerical letters make 125. but they aſſign no Reaſon, why quintals ſhould be the quantity, rather than pounds, Ounces, or talents.

After this Moſes was determined that a puniſhment ſhould be inflicted on ſome of the guilty to deter the reſt from relapſing into the like crime, and to ſerve as a perpetual barrier againſt idolatry. He called for all thoſe who were conſcious of the warmth of an uncommon zeal, for the glory of God, and he was immediately ſurrounded by the Levites; upon which he gave them that ſevere commiſſion by which he ſhewed, that the charity with which his ſoul was affected for thoſe criminals, did not hinder him from entertaining a lively reſentment for the affronts they had offered to God, the principal object of his love; *Thus ſaith the Lord God of Iſrael, put every man his ſword by his ſide, and go in and out from gate to gate, throughout the camp, and ſlay every man his brother, and every man his companion, and every man his neighbour.* The Levites obeyed him, and ſacrificed three thouſand men to the wrath of Heaven. A paſſage in St. Paul miſunderſtood, (1 Corinth. x. 7, 8. where mention is made of the plague related, Numb. xxv. 9.) has cauſed ſome to tranſlate *twenty-three thouſand men*, and the error of one bad verſion has diffuſed it ſelf into ſeveral others.

The cloſeſt union, is that we have with God; and all the intercourſes which are incompatible with that, ought to be broken off without mercy. As bloody as this action of the Levites appears, it is yet commendable in its own nature, becauſe the commands of God, and the zeal for his glory, were the principles from which it proceeded. The word made uſe of by Moſes, to induce them to it, deſerves obſervation: It is borrowed from the ſacrifices; *Conſecrate yourſelves to day to the Lord*, ver. 29. But, *Obedience is better than ſacrifice*, 1 Sam. xv. 22. Moſes gives us an encomium on this expedition, four years after its accompliſhment, ſpeaking of Levi in the following manner; *who ſaid unto his father, and to his mother, I have not ſeen him, neither did he acknowledge his brethren, nor knew his own children*, Deut. xxxiii. 9.

Moſes, after having offered 3000 victims to the indignation of God, re-aſcended the mount, where he continued 40 days; part of which he ſpent in ſolliciting the pardon of the remaining criminals. Nothing is more worthy our imitation than the charity he diſcovered in imploring the Divine compaſſion, in this conjuncture. *O this people*, ſaid he, *have ſinned a great ſin.——Yet now, if thou wilt, forgive their ſin: And if not, blot me, I pray thee, out of the book which thou haſt written*, ver. 31, &c. Some divines have thought, that this law-giver offer'd to renounce his everlaſting ſalvation, for the ſake of the Iſraelites. And Mr. La Placette ſays of Moſes, "That he conſented "to be blotted out of the book of life, on condition that "God would pardon the children of Iſrael. In ſuch a "caſe, one might ſuſpect, that he deſired to ſacrifice his "ſalvation to theirs: But quite contrary, he deſires to be "blotted out of God's book, in caſe his prayer ſhould be "rejected; Forgive their ſin, or blot me out of thy book. "Now who does not ſee, that this would be inſupportable, "if it were to be underſtood of eternal damnation; but "it is worthy of praiſe, when explain'd into an untimely "death. What could be more impious than for a man to "ſay, I deſire eternal perdition, if thou doſt not grant me "the favour I implore? And, on the contrary, what could "be more pious and laudable than to ſay, If thou haſt "determined to deſtroy this nation, ſpare me the grief of "ſurviving, and of hearing the inſults and blaſphemies of "our enemies? Take me out of this world, where I ſhall "only lead a life of bitterneſs, which will be leſs tole-"rable than death it ſelf." We will add, to the words of this author, a parallel paſſage from the book of Numbers

bers. *Moſes ſaid unto the Lord, wherefore haſt thou afflicted thy ſervant? And wherefore have I not found favour in thy ſight? That thou haſt laid the burden of all this people upon me. Have I conceived this people? Have I begotten them? That thou ſhouldſt ſay unto me, Carry them in thy boſom (as a nurſing father beareth his ſucking child) unto the land which thou ſweareſt unto their fathers——— I am not able to bear all this people alone, becauſe 'tis too heavy for me. And if thou deal thus with me, kill me, I pray thee, out of hand, if I have found favour in thy ſight; and let me not ſee my wretchedneſs*, Numb. xi. 11, *&c.*

We think it may be proved, not only that Moſes did not deſign to ſacrifice his ſalvation, but alſo that ſuch a ſacrifice ought not to be ſo much as ſuppoſed. It ſeems to us, that there is an exceſs of zeal in thoſe perſons, who have rendered themſelves famous in myſtical divinity; neither can we ſubſcribe to the following propoſition; "The will of God is the ſupreme object of an indifferent "ſoul, inſomuch that it would rather go to hell by the "will of God, than to heaven without it. Yea, it would "prefer hell before heaven, if it thought it to be ever ſo "little more pleaſing to God." See J. B. Boſſuet, biſhop of Meaux, *Inſtruct. Paſt. p.* 333.

We do not find, among thoſe ſaints whom the Scripture propoſes to us for a pattern, any thing like the ſubmiſſion of *Angelo de Foligni*, who, in the tranſports of his zeal, made uſe of ſuch enthuſiaſtic rant as this that follows: "Tho' I were ſure to be damned, I would not ceaſe "my penitential acts, but would diveſt my ſelf of all "things for the love of God. If I am to be caſt into "hell, O my God, ſtay no longer, make haſte; and ſince "thou haſt forſaken me, finiſh, and precipitate me into "the bottomleſs pit." We likewiſe as much condemn the emotions of Catharine of Sienna; "Tho' it were poſſible, cries this enthuſiaſt, "to feel all the torments of the de"vils, and all the damned ſouls, yet ſhould I never call "them pains, ſo much pleaſure would the pure love of "God make me find therein." See Tom. 3. of the Sermons of J. Saurin, on Sublime Devotion.

This ſyſtem of diſintereſted love is not to be maintained, not even with the reſtrictions which ſome divines have added, and particularly Elias Saurin, in his treatiſe of the love of God. This author maintains, that the devotion we owe to God, ought to extend itſelf ſo far, as to induce us to ſacrifice even our ſalvation to him; and that ſuch a reſolution ought to be fixed in the heart of every Chriſtian. "I love God, ſays he, and, by the movements of "that love, I give him all I am able to beſtow. I give my "ſelf to him, and, with my ſelf, I give him all that I am, "and all that I hope to be. I renounce all things, pro"vided it be for God's glory; inſomuch, that if my very "ſalvation could become a ſacrifice to the glory of my "God, my ſalvation ſhould be of no value to me, in op"poſition to his glory, as I myſelf am nothing in oppo"ſition to him."

Such an hypotheſis, namely, that the glory of God requires us to ſacrifice our ſalvation, is, as we think, not only impoſſible, but even contradictory. The rules of logic allow us to make impoſſible, but not contradictory, ſuppoſitions. It is indeed allowable to lay down a falſe principle, to try what concluſion would neceſſarily follow from it; but it is not lawful to advance any ſuch principle as would deſtroy the very concluſion we would derive from it. It is not lawful to ſuppoſe, that God atteſts a contradiction, and to maintain, that in ſuch a caſe, we ought to give credit to his word, becauſe it is infinitely true. For the ſuppoſition, that God atteſts a contradiction, is equal to maintaining, that he is not ſupremely true; and conſequently it deſtroys the concluſion which we would infer from it. Now we think it is a demonſtration, that the obligation of ſacrificing one's ſalvation, ſuppoſing that the glory of God requir'd it, is not only an impoſſible, but a contradictory condition likewiſe. Why is God entitled to ſo great a ſacrifice from an intelligent being, according to the opinion of thoſe very perſons we oppoſe? It is, becauſe God is infinitely amiable; but if he requires ſuch a ſacrifice as this, he would be no longer that infinitely amiable God; and conſequently would not deſerve to be infinitely beloved: He would be a God whoſe capricious glory would require that which is leaſt glorious to a perfect being; that is, the damnation of a creature infinitely devoted to him. He would be a cruel divinity, taking pleaſure in the everlaſting torments of men, who were capable of reſolving to ſuffer eternally for his glory. We conclude from all this, that the example of Moſes, does, by no means, favour the ſyſtem of diſintereſted love, and the ſacrifice of our own ſalvation.

It is ſubjoined, that God repented of the evil he had threatned to bring upon the people. Nothing but a great ſtock of ignorance, or malice, could ever have induced Julian the apoſtate to infer from this expreſſion, that God is given to change; ſince it ſignifies only, that God granted to Moſes a pardon for the Iſraelites, or rather, a reprieve, for that time; but the innumerable crimes they afterwards committed, did, as it were, compel him to exterminate them at laſt: And, accordingly, when God yielded to the inſtances of Moſes, he told him, *In the day when I viſit, I will viſit their ſin upon them*, ver. 34. We muſt underſtand by *the day*, thoſe dreadful times, at which God ſeems to re-unite in one period, the crimes which a people has committed at ſeveral others: And the Jews have ſeen ſeveral of ſuch; they even ſay, to this day, as their fathers did before, *that no evil befals them, in which there are not ſome ounces of the golden calf*. They celebrate, to this day, by a ſolemn faſt, the anniverſary of the breaking of the tables of the law; and St. Jerome, with ſome other interpreters, have thought, that the prophet Zachariah alluded thereto, when he made mention of *the faſt of the fourth month*, Zach. viii. 19.

CHAP. XXXIII.

1 *The Lord refuſeth to go, as he had promiſed, with the people.* 4 *The people mourn thereat.* 7 *The tabernacle is removed out of the camp.* 9 *The Lord talketh familiarly with Moſes.* 12 *Moſes deſireth to ſee the glory of God.*

AND the LORD ſaid unto Moſes, Depart, *and* go up hence, thou and the people which thou haſt brought up out of the land of Egypt, unto the land which I ſware unto Abraham, to Iſaac, and to Jacob, ſaying, Unto thy ſeed will I give it.

2 And I will ſend an angel before thee; and I will drive out the Canaanite, the Amorite, and the Hittite, and the Perizzite, the Hivite, and the Jebuſite:

3 Unto a land flowing with milk and honey: for I will not go up in the midſt of thee, for thou *art* a ſtiff-necked people, leſt I conſume thee in the way.

4 ¶ And when the people heard theſe evil tidings, they mourned: and no man did put on him his ornaments.

5 For the LORD had ſaid unto Moſes, Say unto the children of Iſrael, Ye *are* a ſtiff-necked people: I will come up into the midſt of thee in a moment, and conſume thee: therefore now put off thy ornaments from thee, that I may know what to do unto thee.

6 And the children of Iſrael ſtript themſelves of their ornaments, by the mount Horeb.

7 And Moſes took the tabernacle, and pitched it without the camp, afar off from the camp, and called it the Tabernacle of the congregation. And it came to paſs,

tha:

that every one which ſought the LORD, went out unto the tabernacle of the congregation, which *was* without the camp.

8 And it came to paſs, when Moſes went out unto the tabernacle, *that* all the people roſe up, and ſtood every man at his tent-door, and looked after Moſes, until he was gone into the tabernacle.

9 And it came to paſs, as Moſes entred into the tabernacle, the cloudy pillar deſcended, and ſtood at the door of the tabernacle, and *the* LORD talked with Moſes.

10 And all the people ſaw the cloudy pillar ſtand at the tabernacle door: and all the people roſe up and worſhipped, every man in his tent-door.

11 And the LORD ſpake unto Moſes face to face, as a man ſpeaketh unto his friend. And he turned again into the camp; but his ſervant Joſhua, the ſon of Nun, a young man, departed not out of the tabernacle.

12 ¶ And Moſes ſaid unto the LORD, See, thou ſayeſt unto me, Bring up this people: and thou haſt not let me know whom thou wilt ſend with me. Yet thou haſt ſaid, I know thee by name, and thou haſt alſo found grace in my ſight.

13 Now therefore, I pray thee, If I have found grace in thy ſight: ſhew me now thy way that I may know thee, that I may find grace in thy ſight: and conſider that this nation *is* thy people.

14 And he ſaid, My preſence ſhall go *with thee*, and I will give thee reſt.

15 And he ſaid unto him, If thy preſence go not *with me*, carry us not up hence.

16 For wherein ſhall it be known here, that I and thy people have found grace in thy ſight? *Is it* not in that thou goeſt with us: So ſhall we be ſeparated, I and thy people, from all the people that *are* upon the face of the earth.

17 And the LORD ſaid unto Moſes, I will do this thing alſo that thou haſt ſpoken: for thou haſt found grace in my ſight, and I know thee by name.

18 And he ſaid, I beſeech thee, ſhew me thy glory

19 And he ſaid, I will make all my goodneſs paſs before thee, and I will proclaim the name of the LORD before thee; and will be gracious to whom I will be gracious, and will ſhew mercy on whom I will ſhew mercy.

20 And he ſaid, Thou canſt not ſee my face: for there ſhall no man ſee me, and live.

21 And the LORD ſaid, Behold, *there is* a place by me, and thou ſhalt ſtand upon a rock.

22 And it ſhall come to paſs, while my glory paſſeth by, that I will put thee in a clift of the rock; and will cover thee with my hand while I paſs by.

23 And I will take away mine hand, and thou ſhalt ſee my back-parts: but my face ſhall not be ſeen.

Ver. 1. *And the Lord ſaid unto Moſes, depart and go up hence, thou and thy people,* &c.] This is a recapitulation of the command God had already given to Moſes, chap. xxxii. 34. and, which he further explains, by expreſly aſſuring him, that he would verify his promiſe to their anceſtors; and of which Moſes had remembred him, chap. xxxii. 13. but they were not ordered to remove, till Moſes had been again in the mount, and the tabernacle was ſet up, and all the ſervice of it preſcribed.

And I will ſend an angel before thee, and I will drive out the Canaanite, the Amorite, &c.] I will not wholly withdraw my protection from you, (as the Deity had for the preſent, chap. xxxii. 25.) but will ſend one of my miniſters to diſcomfit your enemies, till you obtain poſſeſſion of their land.

Ver. 3. *For I will not go up in the midſt of thee.*] I intended, indeed, to have reſided among you my ſelf, by my ſpecial preſence, (which was in the SCHECHINAH chap. xxv, 8. chap. xxix. ver. 43, 45, 46) But you juſtly forfeited that favour. The Chaldee gives the true ſenſe of this ſpeech. "I will not make my majeſty (ſo the "SCHECHINAH or divine glory was called) go up in "the midſt of thee; and accordingly it follows, ver. 7, 8, 9. that God removed to a diſtance from them.

[*Leſt I conſume thee in the way.*] It is not fit for me, to ſee my ſelf affronted to my face, by a ſet of contumacious offenders, and not puniſh them with utter deſtruction. This is an argument, that the angel whom God promiſes to ſend before them, was not the Deity himſelf, (as the eternal λόγος is) for then he would have had the ſame reaſon to conſume them for their diſobedience.

Ver. 4. *And when the people heard theſe evil tidings, they mourned and no man put on his ornaments.*] They were ſeiſed with anguiſh, at the menace of ſo dreadful a puniſhment; they faſted, perhaps, and wept; they hung down their heads with guilty ſhame and confuſion; they laid aſide their uſual attire, and appear'd in the humble habit of penitents, which, in after times, was ſackcloth.

Ver. 5. *For the Lord had ſaid unto Moſes, ſay unto the children of Iſrael, ye are a ſtiff-necked people: I will come up into the midſt of thee in a moment and conſume thee.*] This verſe aſſigns a reaſon for their mourning; Moſes had, by the command of God, declared to them, that they were ſuch a perverſe people, it was not ſafe for them that their divine ſovereign ſhould continue among them, ſince he would certainly be provoked, by their tranſgreſſions, ſuddenly to deſtroy them.

Therefore now put off thy ornaments from thee.] Theſe words declare, that God had not peremptorily reſolved to forſake them, (as he threaned ver. 3.) but might be moved by their repentance to continue with them; and therefore, God orders them to array themſelves in a mourning habit, as an indication of their ſincere ſorrow for their Offence.

Ver. 7. *And Moſes took the tabernacle and pitched it without the camp, afar off from the camp, and called it the tabernacle of the congregation, And it came to paſs, that every one which ſought the Lord, went out unto the tabernacle of the congregation, which was without the camp.*] The tabernacle which Moſes took, is interpreted by the Septuagint, τὴν σκηνὴν αὐτοῦ to be *his own tent*, meaning, as we ſuppoſe, not his own private tent, where he and his family reſided, but the publick pavilion, where he gave audience, heard

heard cauſes, and enquired of God; which Bonaventura C. Bertramus calls *Caſtrorum Prætorium*, in his book *de Repub. Jud. c.* 4. (for ſuch a place, we cannot but think there was, before that tabernacle was erected, whoſe pattern he ſaw in the mount) where all great affairs were tranſacted, and where religious offices, in all probability, were performed.

Moſes pitched this tent without the camp, at the diſtance of two thouſand cubits, as R. Solomon interprets it; which was done to humble them, when they ſaw the diſpleaſure of God, and of his ſervant, againſt them, declared by this departure far from them; for they might be juſtly apprehenſive, that he would remove quite out of their ſight.

Moſes, likewiſe, gave this tent the ſame name, which was afterwards appropriated to the tabernacle, built for divine ſervice alone: Becauſe, God here met with that law-giver, and communicated his mind to him, and hither they were all to reſort, who had any affairs to tranſact with Moſes, or would receive an anſwer to their enquiries from God.

The latter part of this verſe is commonly underſtood, of thoſe who came to deſire a ſolution in any caſe of difficulty, which they could not have, as formerly, within the camp; but were obliged to apply for it without: Which, as it indicated God's diſpleaſure, ſo it likewiſe afforded them ſome hope of mercy; becauſe, it plainly appeared, that God was not entirely alienated and eſtranged from them.

Ver. 8. *And it came to paſs, when Moſes went out unto the tabernacle, that all the people roſe up, and ſtood every man at his tent door, and looked after Moſes, until he was gone into the tabernacle.*] The people roſe up in reverence to Moſes as their leader, whom they had lately deſpiſed; or, it may be thought alſo, a poſture, wherein they implored his interceſſion for them, that God would be graciouſly pleaſed to return to them. They likewiſe looked after Moſes, in expectation of what would be the event of this tranſaction.

Ver. 11. *And the Lord ſpake unto Moſes face to face.*] In a familiar manner, which did not affright or aſtoniſh him, by a dreadful diſplay of his awful majeſty; which, in the ſight of the children of Iſrael, was cloathed with terror, and had the appearance of devouring fire, chap. xxiv. 17. but was repreſented to Moſes, in a milder and more chearful brightneſs. The like expreſſion, in Numb. xii. 8. ſeems to relate only, to the diſcourſe he had with Moſes, which was attended with a condeſcending perſpicuity, delivered by an articulate voice; not in viſions and dreams, and obſcure reſemblances: And ſo it may be underſtood here, as Maimonides takes it, *More Nevoch.* p. iii. ch. 45. But Abarbinel thinks, that theſe expreſſions intimate, that God treated with Moſes in his own perſon, not by an ambaſſador, but juſt as one friend converſes with another; and it is a common notion among the Jews, that God did not ſpeak to Moſes by an angel, but immediately by himſelf; which they take to be the import of this phraſe, *face to face*; but it ſeems to us, rather to imply, the clearneſs and evidence of that divine light, wherein God revealed himſelf to Moſes; whether it was by himſelf, or an angel, is not material: The New Teſtament, however, ſeems to determine this queſtion, when it declares, that, the law it ſelf was given by angels in the hand of a mediator; and accordingly, the old tradition was, that Moſes ſaw things in a clear and bright glaſs; but the reſt of the prophets, in a glaſs that was dim and cloudy.

——— *As a man ſpeaks to his friend.*] This is added, to ſhew how differently God treated Moſes from all other men; for he is ſaid to have talked *face to face with all the Iſraelites*, Deut. v. 4. but it was out of the midſt of fire, which infuſed a terror into their ſouls; whereas, he converſed with Moſes, out of the midſt of a glorious but reviving radiance, which filled him with the utmoſt ſatisfaction.

—— *And he turned again into the camp.*] After ſome time ſpent in converſation with the Divine Majeſty, Moſes returned to comfort the people, and, in all probability, with hopes of recovering the favour of the Deity they had offended, of which they might have entirely deſpaired, if this leader had been long abſent from them.

But his ſervant Joſhua a young man, departed not out of the tabernacle.] It is difficult to determine for what end Joſhua ſtay'd behind his maſter, and it ſeems not decent, that Moſes ſhould return alone, without his ſervant to attend him. They who are of opinion that he ſtay'd to guard the tabernacle, have no foundation for that ſuppoſition; and they have as little, who ſay he ſtay'd to give judgment in ſmall cauſes which needed not the determination of Moſes, (according to chap. xviii. 26.) for we never read that Joſhua was a judge, but a conſtant attendant upon Moſes's perſon, and therefore the words may better be tranſlated, as they plainly run in the Hebrew, *he turned again to the camp, and his ſervant Joſhua the ſon of Nun, a young man*; at which there is a ſtop in the Hebrew over the word *Naar*, young man, to diſtinguiſh theſe from the following words, which are,—*Departed not out of the tabernacle.*] That is, the Lord departed not from them, but his preſence remained there, and would advance into the camp as Moſes did: This interpretation is the more conſonant to probability, becauſe the laſt words in the Hebrew are *out of the midſt of the tabernacle*, which cannot refer to Joſhua, becauſe he did not go thither, but only Moſes, who converſed alone with the Divine Majeſty. Why Joſhua is called a young man, when he was near 60 years old, is not eaſy to be accounted for. Perhaps, it ſignifies a valiant man, for ſuch he really was; or, he had waited on Moſes from his youth; or, as Maimonides, this is the phraſe of the Hebrew nation, who call all men young, till they begin to decay; as Joſeph is ſo ſtyled when he was 30 years old, Gen. xlii. 2. More Nevoch. P. ii. c. 32.

Ver. 12. *And Moſes ſaid unto the Lord.*] When or where Moſes ſpake what follows, we are not here informed: It is likely, that after he was ſatisfied the Iſraelites were very penitent, he returned to the tabernacle, and there made this addreſs to the Divine Majeſty, for a perfect reconciliation with his choſen people. —*See thou ſay'ſt unto me, bring up this people, and thou haſt not let me know, whom thou wilt ſend with me, yet thou haſt ſaid, I know thee by name, and thou haſt alſo found grace in my ſight.*] Thou haſt only ſaid thou wilt ſend an angel before me, but I hope to obtain greater favour from thee, which thou haſt not yet declared to me; and I have no heart to proceed, if thou thy ſelf wilt not guide us in the pillar of cloud, as thou haſt hitherto done, and dwell among us as thou didſt promiſe in thy ſanctuary. This ſeems to be the ſenſe, (if this verſe be compared with the 15th,) and not barely, that he did not know what angel he would ſend with him.

With reſpect to this expreſſion, *yet thou haſt ſaid, I know thee by name*, the Chaldees take it to be the ſame with what is ſaid of Bezaleel, whom God called by name, ch. xxxi. 2. that is particularly deſigned him to be employed in making the tabernacle, and all its veſſels and appendages. But to know, is more than to call, and it intimates God's ſpecial love and kindneſs to Moſes, above all men, as the Seventy interpret it.

Ver. 13. *Now therefore I pray thee, if I have found grace in thy ſight, ſhew me now thy way.*] The interpretation of Maimonides (More Nevoch. p. i. ch. 54) is too much ſtrained, who thinks Moſes here deſires to be inſpired with a knowledge of the Divine Attributes; as, ver. 18 he deſires the ſight of his glory. But the plain meaning of this prayer is, that God himſelf would conduct him, and ſhew him the way wherein he ſhould lead his people, unto their reſt in the land of Canaan, ch. xxxii. 34. —*That I may know thee, that I may find grace in thy ſight.*] that I may be fully aſſured of thy gracious acceptance of me, —*And conſider that this nation is thy people.*] I do not beg this meerly upon my own account, but for thoſe who have been redeemed by thee, out of the land of Egypt, and have engaged themſelves to be thine by a ſolemn covenant, and now return unto thee by repentance, ver. 6.

Ver. 14. *And he ſaid, my preſence ſhall go with thee.*] In the Hebrew, it is *my face*; *i. e.* I my ſelf, as the LXX. tranſlate it My Majeſty; as the Chaldee. God promiſes to continue with them as he had hitherto done, and not to ſend an angel to accompany them, but to lead and guide them himſelf, by the pillar of the cloud, and his glorious preſence in the tabernacle.

——— *And I will give thee reſt.*] Some think theſe words are particularly ſpoken to Moſes, and ſignify, that God would give him eaſe in this point, and quiet his

mind, (which was now very anxious with reſpect to the departure of the divine preſence from the Iſraelites) by returning to them; but as the foregoing words are a promiſe from the Deity, that he would take the conduct of the people again upon himſelf, ſo is this, that he would not leave them, till he had brought them to the reſt he had pre-ordained them to enjoy in the land of Canaan.

Ver. 15. *And he ſaid unto him, if thy preſence go not with us.*] Some tranſlate theſe words thus; *for he, (i. e.* Moſes) *had ſaid unto him, (i. e.* to God,) *if thy preſence, &c.* ſo that theſe words and the following, are the reaſon of God's anſwer to him, verſe 14. and if they be not thus taken, one would have expected Moſes ſhould rather have given God thanks for his gracious promiſe, than further preſſed him to it; but the 17th verſe doth not well agree with this, and therefore theſe words are to be conſidered, only as part of what Moſes ſaid to God, after his promiſe, that his preſence ſhould go with him; which he acknowledged to be the greater favour, becauſe otherwiſe, he had rather never ſtir from the place where they now were.

—— *Carry us not up hence.*] Let us go no further, if thou thy ſelf do'ſt not lead and guide us in our way.

Ver. 16. *For wherein ſhall it be known here, that I and thy people have found grace in thy ſight?*] How ſhall all the people round about us be convinced, that we are not abandoned by thee in this wilderneſs? — *Is it not in that thou goeſt with us?*] Is not this the great demonſtration of it, that thou leadeſt us in a pillar of cloud and fire, day and night? — *So ſhall we be ſeparated, I and thy people, from all the people that are upon the face of the earth.*] This will diſtinguiſh us, while it continues among us, from all the other people whatſoever; none of whom have ſuch an indication of thy preſence with them. The manna indeed continued all this time to deſcend for their ſuſtenance, and it really was a miraculous food, but it might have been aſcribed to other cauſes, if this glorious manifeſtation of God's preſence had not ſtill appeared among them.

Ver. 17. *And the Lord ſaid unto Moſes, I will do this thing alſo that thou haſt ſpoken.*] That is, I will diſtinguiſh you from all other people, not only by leading you in a pillar of cloud and fire, but by dwelling among you as I deſigned, chap. xxv. 8.

—— *For thou haſt found grace in my ſight, and I know thee by name.*] God owns Moſes ſtill, to be moſt acceptable and dear to him, as he had been, ver. 12. and therefore, at his interceſſion, promiſes to be perfectly reconciled, and to return to his people.

Ver. 18. *And he ſaid, I beſeech thee, ſhew me thy glory.*] In the Hebrew the word is *hareni, make me to ſee thy glory*; where Maimonides takes the word *ſee* to ſignify, *apprehend with the underſtanding*, not with the bodily eye, *More Nevoch. P.* 1. *c.* 4. For by *glory*, he there underſtands *the divine eſſence*, which he repreſents Moſes as ſollicitous to apprehend. But it is not likely that ſuch a man as he ſhould think this poſſible. The ſame author thus explains himſelf, in his book *De fundamentis legis, c.* 1. *n.* 10. Moſes deſired to know the truth of the Divine eſſence, as one man knows another whoſe face he beholds, and whoſe image is ſo engraven in his mind, that he exiſts there, diſtinguiſh'd from all other men: So he begs that the Divine eſſence might be diſtinct, in his mind, from all other eſſences, till he knew the truth of it, as it is in it ſelf. But he confeſſes, in another place in that book, ch. 64. that, by the glory of the Lord, is many times underſtood a created light, or ſplendor, whereby God miraculouſly diſplays his majeſty. And we can ſee no reaſon, why it ſhould not ſo ſignify here, and the meaning be, That he deſired to ſee that glorious preſence (or face of God, as it is call'd) which he promiſed ſhould go with them; not veiled in a cloud, but beaming in its full ſplendor and majeſty. For, hearing him ſpeak from the Schechinah, he ſuppoſed, perhaps, that God appeared there in ſome viſible ſhape, with which he deſired to be acquainted. To confirm this, it is obſervable, that God himſelf, in his anſwer to Moſes, calls this glory his face, ver. 20. as he had done ver. 14, 15. And thus Rabbi Jehudah, in the book of Coſri, part 4. ſect. 3. (towards the latter end of it) ſeems to have underſtood it.

Ver. 19. *And he ſaid, I will make all my goodneſs paſs before thee.*] The ſignification of this paſſage, according to Maimonides, is, that God enabled Moſes to underſtand the nature of all creatures, and how they are knit and united together, and after what manner they are governed, both in general, and particular; becauſe, when God had made all his works, he ſaw that they were very good, Gen. i. 31. But that text is a very ſlender ground for ſuch an interpretation. The LXX. ſeem to have thought better, who interpret this paſſage, παρελεύσομαι σοῦ τὴν δόξην μου. *I will paſs before thee with my glory.* That is, God promiſes to give him a tranſient view of his glory, while it paſſed by him, ver. 22. tho' it could not be ſeen in its full majeſty; and then the word *tobh*, which we tranſlate, *my goodneſs*, muſt rather be render'd, *my beauty*; it being the ſame with *glory*, only a ſofter word, to expreſs ſuch a degree of its ſplendor as would not hurt him, but be rather delightful to him. And thus the word *tobh* is uſed, in the ſecond chapter of this book, ver. 2. and 1 Sam. ix. 2. Or, if this be not the meaning, *all his goodneſs* muſt ſignify his gracious intentions concerning the children of Iſrael, to whom, he aſſures him, he would fulfil all his promiſes, which was ſufficient for Moſes to know.

——*And I will proclaim the name of the Lord before thee.*] The LXX. ſeem to have underſtood this right, when they tranſlated it, "I will call to thee by my name, (ſaying) "The Lord is before thee." That is, leſt, when I paſs by thee, thou ſhouldſt not obſerve it, I will admoniſh thee, by a voice calling to thee, and telling thee, that now the Lord is preſenting himſelf to thee: And ſo we find he did, ch. xxxiv. 6.

——*And will be gracious to whom I will be gracious, and will ſhew mercy on whom I will ſhew mercy.*] This is the ſubſtance of the words, which God tells him he would proclaim, after notice given of his preparing to paſs by him: And their meaning is, that he would diſpenſe his favours, according to his own good pleaſure, as he did now to Moſes, unto whom he vouchſafed ſuch a revelation of himſelf, as he did not make to others. For thus he explains it, ch. xxxiv. 6, 7. where he tells him, he would be very gracious, patient, and long-ſuffering unto ſome; but puniſh ſeverely the iniquity of others.

Ver. 20. *And he ſaid, Thou canſt not ſee my face: for there ſhall no man ſee me, and live.*] This paſſage is well explained by Rabbi Jehudah, in Sepher Coſri, p. 4. ſect. 3. "As for the glory mentioned in Scripture, there is one "of ſuch a nature, that the eyes of the Prophets could "ſuſtain it; another ſo pure and bright, to ſuch an high "degree, that no Prophet is able to apprehend it: But if "he venture to look upon it, his compoſition is diſſolved, "*i. e.* he dies." Such was the glory here ſpoken of; a ſplendor ſo great and piercing, that none could behold it.

Ver. 21. *And the Lord ſaid, Behold there is a place by me.*] It is not very evident, by the hiſtorical account given by Moſes, from what particular place God ſpake to him; it is moſt likely, from the mount, where he had long converſed with him. Or, if it was from the tabernacle, where his glory appeared, ver. 9. and continued, ver. 11. that was not far from the mount, where he tells him he would make his glory paſs before him.

——*And thou ſhalt ſtand upon a rock.*] It is probable this was the rock in Horeb, where the Lord had formerly appeared to Moſes, ch. xvii. 6.

Verſes 22, 23. *And it ſhall come to paſs while my glory paſſeth by, that I will put thee in a cliſt of the rock; and will cover thee with my hand while I paſs by. And I will take away mine hand, and thou ſhalt ſee my back parts: but my face ſhall not be ſeen.*] It muſt be owned, that the account which Moſes gives us of this divine viſion, is none of the cleareſt, and that ſome of the expreſſions he uſes, ſuch as that he ſhould not ſee God's face, but only his back, *&c.* have induced ſome free-thinkers to tax him, and all the Jews after him, with being Anthropomorphites, till they learned a more refined divinity from the Babylonians, during their captivity. But it muſt be remembered, that Moſes ſpake to a groſs and carnal people, in a language far from being copious, eſpecially in words or idioms, ſuitable either to the Deity, or to the dignity of the preſent glorious tranſaction: And that it is therefore no wonder, if he borrows his expreſſions from outward and ſenſible objects and actions. It is plain, that thoſe who wrote in Greek, which is vaſtly more rich than the Hebrew, even the very writers of the New Teſtament, and the primitive fathers,

fathers, who were the fartheſt from having any ſuch abſurd ideas of the Godhead, have been forced to make uſe of the ſame figurative expreſſions, in many places of their writings, for want of more proper and intelligible words, which were equally wanting in that, as well as in the other tongue. Neither doth it appear, that the Jews themſelves underſtand the words of Moſes, in that groſs ſenſe; becauſe it is plain, that they had a notion that this angel, or apparition, which directed them through the wilderneſs, was the Meſſiah, who did then take a viſible appearance, which they called Schechinah, from *ſhakan, to dwell under*, which delivered his oracles and commands to them. Which Schechinah, tho' ſome underſtand it of all the appearances of God from the beginning; and others, either of the Schechinah of fire and water, or of the fiery and cloudy pillar; yet all agree, that it was the *Kiſſe hakabod, the throne of glory*; which was one of the ſeven things which they affirm to have been created before the world.

However, to diſculpate at once the Jewiſh law-giver from ſuch an imputation, we need but call to mind the glorious deſcriptions he gives, almoſt every where, eſpecially in Deuteronomy, of the Godhead; what pains he takes, to deter the Jews from making any repreſentation of it under any form whatſoever, by reminding them, that when God was pleaſed to diſplay his glory upon mount Sinai, at the promulgation of the Ten Commandments, they ſaw no ſhape nor likeneſs, but only heard his dreadful voice. Theſe ſo frequent inculcations may therefore be looked upon as a key to them, how to underſtand all thoſe other expreſſions which he had been obliged to accommodate to their capacity, that is, not in a literal ſenſe, but in ſuch a one as was worthy of the Deity, and the dignity of the ſubject.

CHAP. XXXIV.

1 The tables are renewed. 5 The name of the LORD proclaimed. 8 Moſes entreateth God to go with them. 10 God maketh a covenant with them, repeating certain duties of the firſt table. 28 Moſes, after forty days in the mount, cometh down with the tables. 29 His face ſhineth, and he covereth it with a vail.

AND the LORD ſaid unto Moſes, Hew thee two tables of ſtone like unto the firſt: and I will write upon *theſe* tables the words which were in the firſt tables which thou brakeſt.

2 And be ready in the morning, and come up in the morning unto mount Sinai, and preſent thy ſelf there to me, in the top of the mount.

3 And no man ſhall come up with thee, neither let any man be ſeen throughout all the mount: neither let the flocks nor herds feed before that mount.

4 ¶ And he hewed two tables of ſtone, like unto the firſt; and Moſes roſe up early in the morning, and went up unto mount Sinai, as the LORD had commanded him, and took in his hand the two tables of ſtone.

5 And the LORD deſcended in the cloud, and ſtood with him there, and proclaimed the name of the LORD.

6 And the LORD paſſed by before him, and proclaimed, The LORD, The LORD God, merciful and gracious, long-ſuffering, and abundant in goodneſs and truth,

7 Keeping mercy for thouſands, forgiving iniquity and tranſgreſſion and ſin, and that will by no means clear *the guilty*; viſiting the iniquity of the fathers upon *the* children, and upon the childrens children, unto the third, and to the fourth *generation*.

8 And Moſes made haſte, and bowed his head toward the earth, and worſhipped.

9 And he ſaid, if now I have found grace in thy ſight, O Lord, let my Lord, I pray thee, go amongſt us (for it is a ſtiff-necked people) and pardon our iniquity and our ſin, and take us for thine inheritance.

10 ¶ And he ſaid, Behold, I make a covenant: before all thy people I will do marvels, ſuch as have not been done in all the earth, nor in any nation: and all the people amongſt which thou *art*, ſhall ſee the work of the LORD: for it *is* a terrible thing that I will do with thee.

11 Obſerve thou that which I command thee this day: Behold, I drive out before thee the Amorite, and the Canaanite, and the Hittite, and the Perizzite, and the Hivite, and the Jebuſite.

12 Take heed to thy ſelf leſt thou make a covenant with the inhabitants of the land whither thou goeſt, leſt it be for a ſnare in the midſt of thee.

13 But ye ſhall deſtroy their altars, break their images, and cut down their groves.

14 For thou ſhalt worſhip no other God: for the LORD, whoſe name *is* Jealous, *is* a jealous God:

15 Leſt thou make a covenant with the inhabitants of the land, and they go a whoring after their gods, and do ſacrifice unto their gods, and *one* call thee, and thou eat of his ſacrifice.

16 And thou take of their daughters unto thy ſons, and their daughters go a whoring after their gods, and make thy ſons go a whoring after their gods.

17 Thou ſhalt make thee no molten gods.

18 ¶ The feaſt of unleavened bread ſhalt thou keep: Seven days ſhalt thou eat unleavened bread, as I commanded thee in the time of the month Abib: for in the month Abib thou cameſt out from Egypt.

19 All that openeth the matrix *is* mine: and every firſtling among thy cattle *whether* ox or ſheep, *that is male*.

20 But

20 But the firſtling of an aſs thou ſhalt redeem with a lamb: and if thou redeem *him* not, then ſhalt thou break his neck. All the firſt-born of thy ſons thou ſhalt redeem: and none ſhall appear before me empty.

21 ¶ Six days thou ſhalt work, but on the ſeventh day thou ſhalt reſt: in earing-time and in harveſt thou ſhalt reſt.

22 ¶ And thou ſhalt obſerve the feaſt of weeks, of the firſt-fruits of wheat-harveſt, and the feaſt of in-gathering at the years end.

23 ¶ Thrice in the year ſhall all your men-children appear before the Lord GOD, the God of Iſrael.

24 For I will caſt out the nations before thee, and enlarge thy borders: neither ſhall any man deſire thy land, when thou ſhalt go up to appear before the LORD thy God, thrice in the year.

25 Thou ſhalt not offer the blood of my ſacrifice with leaven, neither ſhall the ſacrifice of the feaſt of paſſover be left unto the morning.

26 The firſt of the firſt-fruits of thy land thou ſhalt bring unto the houſe of the LORD thy God. Thou ſhalt not ſeethe a kid in his mothers milk.

27 And the LORD ſaid unto Moſes, Write thou theſe words: for after the tenour of theſe words I have made a covenant with thee and with Iſrael.

28 And he was there with the LORD forty days and forty nights; he did neither eat bread, nor drink water: and he wrote upon the tables the words of the covenant, the ten commandments.

29 ¶ And it came to paſs when Moſes came down from mount Sinai (with the two tables of teſtimony in Moſes hand when he came down from the mount) that Moſes wiſt not that the skin of his face ſhone, while he talked with him.

30 And when Aaron and all the children of Iſrael ſaw Moſes, behold, the skin of his face ſhone, and they were afraid to come nigh him.

31 And Moſes called unto them; and Aaron and all the rulers of the congregation returned unto him: and Moſes talked with them.

32 And afterward all the children of Iſrael came nigh: and he gave them in commandment all that the LORD had ſpoken with him in mount Sinai.

33 And *till* Moſes had done ſpeaking with them, he put a vail on his face.

34 But when Moſes went in before the LORD to ſpeak with him, he took the vail off, until he came out. And he came out, and ſpake unto the children of Iſrael, *that* which he was commanded.

35 And the children of Iſrael ſaw the face of Moſes, that the skin of Moſes face ſhone: and Moſes put the vail upon his face again until he went in to ſpeak with him.

Ver. 1. *And the Lord ſaid unto Moſes, Hew thee two tables of ſtone like unto the firſt: and I will write upon theſe tables the words that were in the firſt tables, which thou brakeſt.*] Moſes having obtained a promiſe of pardon for the people, and of greater favour to himſelf than had been hitherto ſhewn him, God directs him here to diſpoſe things for the performance of both.

With reſpect to the new tables of ſtone, which are here repreſented to be the work of God himſelf, we, to avoid repetitions, refer the reader to our annotations on the 12th verſe of the 24th chapter of this book, where the ſeeming contradictions in the Moſaic account of theſe tables have received a ſolution.

Ver. 5. *And the Lord deſcended in the cloud, and ſtood with him there, and proclaimed the name of the Lord.*] The Schechinah, or Divine Majeſty, called alſo *the glory of the Lord*, deſcended in the cloud, wherein it had appeared from the beginning of the deliverance of the Iſraelites, and which had lately appeared to Moſes in the tabernacle, ch. xxxiii. 9. when the cloudy pillar deſcended, and ſtood at the door of that ſacred place, while the Lord converſed with Moſes there: After which, 'tis probable, the divine glory in the cloud re-aſcended toward heaven, and now came down again upon this occaſion, and reſted on the top of the mount where Moſes now was, and where the name of the Lord was proclaimed; the import of which expreſſion is, that God gave Moſes notice of his ſacred preſence, agreeable to his promiſe in chap. xxxiii. ver. 19.

Ver. 6. *And the Lord paſſed by before him.*] This paſſage is tranſlated by Onkelos thus, *the Lord made his Majeſty to paſs before him*; which expoſition Maimonides acknowledges to be right, and confirmed by the ſcripture itſelf, when it declares, chap. xxxiii. 22. *While my glory paſſeth by*, &c. which, he confeſſes, ſignifies, not the divine eſſence itſelf, but ſome created ſplendour, which no eye was able to behold, More Nevoch. P. 1. ch. 21.

— *And proclaimed.*] As the glory of the Lord paſſed by, Moſes heard a voice proclaiming this deſcription of the divine nature.

— *The Lord.*] Some join the next word to this, as if the voice ſaid, *The Lord, the Lord*, the more to awaken the attention of Moſes to what he heard; ſee chap. xxxiii. 19. This name of God ſignifies, his ſelf-exiſtence, and his abſolute dominion over all creatures, who received their being from him; ſee chap. vi. 3.

— *God.*] The Hebrew word *el* ſignifies ſtrong and mighty, in one word, *i. e.* his irreſiſtable power, Job. ix. 4.

— *Merciful.*] The word *rachum* ſignifies tender mercies, ſuch as parents are affected with towards their children, when their bowels yearn over them.

— *And gracious.*] We call that *chaninah* (*grace* or *favour*) ſaith Maimonides, which we beſtow on any man to whom we owe nothing, Gen. xxxiii. ver. 5. and 11. and therefore God is here called *Chanum*, gracious, with reſpect to thoſe whom he created, and whom he likewiſe preſerves and governs, tho' he is not obliged by any right to theſe acts of beneficence, More Nevoch. P. 1. ch. 45.

— *Long-ſuffering.*] So ſlow to anger, that he doth not preſently puniſh thoſe who offend him, but bears long with their guilty conduct.

Abundant in goodneſs.] The Hebrew word *cheſed*, which we tranſlate *goodneſs*, ſignifies, as Maimonides obſerves, (More Nevoch. P. iii.) the exceſs and higheſt degree of any

any thing whatſoever; but eſpecially the greateſt benignity: And therefore, with the addition of *rabb*, *abundant*, it denotes, long continued kindneſs, as is more fully declared in the next verſe.

—— *And truth.*] Moſt faithful and conſtant to his promiſes; which he ſtedfaſtly keeps throughout all generations. The word *abundant* refers both to this, and to his benignity, Pſalm cxlvi. 6.

Ver. 7. *Keeping mercy for thouſands.*] The ſame word *cheſed*, which we before tranſlated *goodneſs*, is here render'd *mercy*: And the Hebrews, obſerving the letter *nun* to be greater in the word *notzer*, *keeping*, than is uſual, fancy, that it denotes the immenſe treaſures of the divine bounty. But the word *thouſands* fully explains how abundant his mercy is.

— *Forgiving iniquity, and tranſgreſſion, and ſin.*] Here are three words, to ſignify all ſorts of offences which God paſſes by, till men grow intolerably wicked. Some diſtinguiſh them, by making *iniquity* ſignify, offences againſt men; the word *tranſgreſſions*, offences againſt God himſelf; and the word *ſin*, all the errors and follies which men are guilty of, in the conduct of themſelves; but they may as well ſignify the offences which were committed againſt the moral, ceremonial, and political laws.

—— *And that will by no means clear the guilty.*] Theſe words, according to Maimonides, belong ſtill to the loving-kindneſs of God, as all the foregoing do; ſignifying, that when he puniſhes, he will not utterly deſtroy, and make deſolate. For ſo the Hebrew words, *nakkeh lo jenakkeh*, he thinks, are to be literally rendred, *in extirpating he will not extirpate*; as the word *nakah*, he obſerves, is uſed, Iſa. iii. 26. *ſhe ſhall ſit deſolate on the earth.* And to the ſame ſenſe theſe words are expounded by many modern interpreters; particularly, Lud. Dieu, *when he empties, he will not empty*, or *make quite deſolate.* For the maxim of the Hebrew is, (as Maimonides there obſerves, More Nevoch. P. 1. ch. 54.) "That the property of "goodneſs far excels that of ſeverity, for here being thir-"teen properties of God mentioned," (tho' we can find but ten, beſides the name of the Lord) "there is but one of "them belongs to the latter (*viz.* that which follows) all "the reſt belong to the former." And indeed, we find, that Moſes urges thoſe very words, among others, why God ſhould not deſtroy the Iſraelites, as one man, Numb. xiv. 18. which had been very improper, if God would by no means clear the guilty.

— *Viſiting the iniquity of the fathers upon the children.*] This is meant, ſays the ſame Maimonides, only of the ſin of idolatry; for which God threatens, in the ſecond commandment, this puniſhment to the third and fourth generations, upon thoſe that hate him; for no man is called an hater of God but an idolater; according to what we read, Deut. xii. 31. *Every abomination which the Lord hateth*, &c.

— *Unto the third and fourth generations.*] God mentions, ſaith the ſame author, no generation beyond theſe; becauſe the utmoſt that any man can live to ſee of his ſeed, is the fourth generation; and therefore when an idolatrous city was deſtroyed, the old idolater, with his children, grand-children, and great-grand-children, were all cut off, according to the precept, Deut. xiii. 15. *Deſtroy it utterly, and all that is therein.* The ſenſe of the whole ſeems to be, that this is the glory of the divine majeſty, that he hath a ſovereign dominion over all, becauſe he is the fountain of being, the original of all things, moſt powerful to accompliſh what he pleaſes, and ſo merciful, that he delights to beſtow his benefits unasked, and ſo gracious, as to continue them to the unthankful; bearing long with them, when they provoke him; multiplying favours on thoſe who have no merit; and faithfully performing his promiſes, tho' never ſo great; doing good to a thouſand generations of thoſe who adhere faithfully to him, and do not apoſtatize from him: for he pardons innumerable offences, of all ſorts, that are committed againſt his laws; and when the provocations are ſo great, that they call aloud for puniſhment, he proceeds not to the utmoſt extremity, till there be no remedy; but then he puniſhes idolaters in a terrible manner, to the third and fourth generation.

Ver. 8. *And Moſes made haſte, and bowed his head toward the earth, and worſhipped.*] This humble deportment was occaſioned by the tranſport of joy with which Moſes was affected at ſo glorious a ſight, and ſuch glorious words: He immediately worſhipp'd God with the moſt profound reverence, acknowledging his great condeſcenſion to him.

Ver. 9. *And he ſaid, If now I have found grace in thy ſight, O Lord, let my Lord, I pray thee, go among us.*] Upon the mention of the laſt property of the Divine majeſty, namely, Viſiting the iniquity of the fathers upon the children; Moſes ſeems to have been afraid, that God might be provoked to proceed to thoſe ſeverities againſt the Iſraelites, who lately had apoſtatized from him. He therefore again beſeeches him he would be ſo gracious, tho' they ſhould again offend him, as to continue his preſence among them, which he had threatened to withdraw, ch. xxxiii. 3.

For it is a ſtiff necked people.] If we adhere to this tranſlation, the meaning is, they needed ſuch a governour, by whoſe authority and preſence, they might be kept in awe, and cured of their perverſeneſs. But the particle *Ki*, which we here tranſlate *for*, often ſignifies *tho'*, and may be very fitly ſo rendered here: and then the meaning is, tho' they be very refractory, chap. xxxii. 9. yet do not forſake them, and leave them to themſelves; but ſtill conduct them as thou haſt done.

And pardon our iniquity and our ſin, and take us for thine inheritance.] Since thou art ſo ready to forgive, (ver. 7.) do not cut us off for our late offences, but ſtill continue to own us for thy peculiar people. This Moſes had begg'd of God before, and obtained a promiſe of it, ch. xxxiii. 16, 17. (and ſee xix. 5.) and now he beſeeches him, out of his goodneſs which he had proclaimed, to confirm that promiſe, and not to revoke it upon every new provocation.

Ver. 10. *And he ſaid, behold I make a covenant.*] Herein God verified the truth of what he had proclaimed, being ſo merciful and gracious, as not only to confirm his promiſe, but to turn it into a covenant, like that at the giving of his laws from mount Sinai, chap. xxiv. 3, 7, &c. which he renews with them in the next verſe, where he engages to drive out the inhabitants of Canaan before them; and then requires them to take care not to imitate their idolatry.

——*Before thy people will I do marvels, ſuch as have not been done in all the earth*, &c.] This ſeems to relate to all the wonderful works he intended to accompliſh in their introduction into the land of Canaan, by making the waters of Jordan retire, and the walls of Jericho fall down, with the reſt that followed, till they got poſſeſſion of their inheritance.

— *For it is a terrible thing that I will do with thee.*] Such as ſhall declare the almighty power of the Divine Majeſty; and ſtrike a terror into all thoſe who oppoſe him, at the ſame time that it ſhall demonſtrate (in an aſtoniſhing manner) his fidelity to his people. For all this is ſaid, to confirm their belief of the covenant God promiſed to make with them, in the beginning of the verſe.

Ver. 12. *Take heed to thy ſelf.*] God now renewing that covenant with them, which they had broken by worſhipping the golden calf, repeats the principal precepts which concerned his worſhip and ſervice, (which had been delivered to them before) and excites them to the obſervation of them, by the addition of a very gracious promiſe, ver. 24.

Leſt thou make a covenant with the inhabitants of the land whither thou goeſt.] Nothing could be more reaſonable then this, that they ſhould not enter into friendſhip with thoſe nations, whom he commanded them to expel for their abominable wickedneſs; unleſs they would renounce their idolatry, and come under their government. See 23, 32. and Mr. Selden *lib. 6. de Jure N.* and *G.* in the latter end of the 13th chapter, and beginning of the next.

Ver. 13. *But ye ſhall deſtroy their altars, break their images, and cut down their groves.*] This more largely explains what was briefly and ſummarily delivered in ch. xxiii. 32. *Thou ſhalt not make a covenant with their gods*; and ver. 24. *Thou ſhalt quite break down their images.* Which images and altars were uſually ſet up in groves, as ſacred places; being the temples of their gods. See 2 Kings xxiii. 24. For when Tacitus declares, *lib. de Moribus Germanorum*, that the Old Germans went to war as if God, whom they believed to be preſent with them, had commanded them to have recourſe to arms; he tells us, *Effigieſque & ſigna quædam detracta lucis ad prælium ferunt. They carried with them into the battles certain images and ſigns, which they took out of their groves.* Theſe, in all probability, were the images of their gods, who,

they imagined, fought for them, as Joh. Filesacus conjectures, *lib.* 2. *Selectorum, c.* 5. *de Ceremoniis, sec.* 7. where he observes, that these groves were impure places, not only on account of the images and altars of their false gods that were erected there, but likewise because all manner of impurities were committed under those shades, which made Horace call them *Parum castos lucos*, in the latter end of the 12th Ode.

Some of the Hebrews restrained this precept only to the land of Canaan, where they were bound to destroy all things belonging to the religion of those idolatrous people, in whose place they were planted, that they might not be infected with their impiety. See Deut. xii. 2, 3. But in other countries, which they conquer'd, they imagined they were not bound to root it out. Yet, afterwards, they saw it necessary to extend this precept to all idolatrous countries, which came under their power, where they destroyed their idols, as they had done in Canaan, lest, by imitation, their polity should have been quite subverted, as Josephus declares. See Mr. Selden, *lib.* 2. *De Jure, N. & G. c.* 2.

Ver. 15. *Lest thou make a covenant with the inhabitants of the land.*] That is, a covenant of marriage, (for covenants in general were forbidden before, ver. 12.) which he commands them not to contract with the inhabitants of Canaan, nor with any idolaters whatever. For tho' some of the Jews would restrain this to the seven nations only; yet the generality of them agree, that it is meant of all other idolatrous people; and there is an illustrious argument of it in the 9th and 10th chapters of Ezra, and Nehemiah xiii. 25. This they will have to be as old as the law of circumcision, which they gather from Gen. xxxiv. 14. and it held throughout all following ages; insomuch, that Mohammed forbids all the women of his religion to marry any one who is not made a musselman, *i. e.* a believer of his doctrine. As for such as were converted from idolatry, it was always lawful to marry them; but they were so far from having any such alliance with others, that the Talmudists held it absolutely unlawful to have any congress with a Pagan woman. Whence that character which Tacitus gives of the Jews, *Projectissima ad libidinem gens, alienarum concubitu abstinet.* See Selden, *lib.* 5. *De Jure, N. & G. c.* 12.

——*And they go a whoring after their gods, and do sacrifice to their gods.*] Of which there was great danger, if they loved their wives; who would have a great ascendant over them (as appears by Solomon, 1 Kings xi. 2, 3, &c.) to entice them to their religion. Of this phrase, Going a whoring after their gods, see *Seld. Uxor. Hebr. l.* 3. *c.* 23.

——*And one call thee.*] Invite thee (as the manner was) to the feast that was usually made, upon the sacrifices offered to their gods: As the Israelites ate of the peace-offerings, and invited their friends to partake with them.

——*And thou eat of his sacrifice.*] By this we see how ancient and universal the custom of feasting upon sacrifices was, which Mr. Mede truly calls *epulæ fœderales, federal feasts*, (upon Malachi ii.) for the food was God's, being set upon his table; of which he inviting the offerers to partake, they were his guests; whom he entertain'd at his table, in token of reconciliation and friendship with him. And therefore all those who ate of the sacrifices offered to other gods, professed themselves to be their worshippers and servants; which made the Jews so cautious in this matter, that they would not so much as drink the wine, or the water, or use the salt of an idolater, not knowing but it might have been set before an idol. See Rabbi Levi Barzelonita, in the explication of the 112th Precept. This explains the discourse of the Apostle, 1 Cor. x. 20.

Ver. 27. *And the Lord said unto Moses, Write thou these words: For after the tenour of these words, I have made a covenant with thee, and with Israel.*] The Jews are so blind as to found their oral tradition upon this place, and upon one small word, (Pi) which signifies, indeed, *mouth*: But, it is likewise an expletive particle, denoting the manner and value of any thing; as appears from Gen. xiv. 7. Lev. xxvii. 18. and therefore here rightly translated *the tenour* of these words. Yet Rabbi Johannes, in the very beginning of Halicoth Olam, gathers from hence, that God made a covenant now with their fathers, concerning all the unwritten laws delivered by word of mouth; unto which, while they adhere, they can never understand their divine writings: For what can be more plain, than that the covenant, here mentioned, was ordered to be written.

Ver. 28. *And he was there with the Lord forty days and forty nights; he did neither eat bread, nor drink water: And he wrote upon the tables the words of the covenant, the ten commandments.*] Buxtorf quotes a Jewish proverb out of the large comment on Exodus, with respect to this miraculous fasting of Moses; which is to this purpose: "That above, where there is neither eating nor drinking, "Moses stay'd 80 days, and became like the angels; and "below, where men do eat and drink, ministring angels "came down and eat and drank like them." By which one would be apt to think they attributed both the one and the other, rather to a change of climate, than to a miracle. However, without enquiring whether Moses, and, afterwards, Christ, were miraculously supported, without any kind of sustenance, or not; we beg leave to observe, that the words which Christ quotes from Moses, that *man doth not live by bread alone, but by every word which proceeds out of the mouth of God*, Matth. iv. 4. out of Deut. viii. 3. contain an Hebraism which cannot be retained in a version, without conveying a wrong idea. *Word*, in the original, often signifies *thing*, and is frequently used in that sense, in the New Testament; as where it is said, and *we are witnesses of these words*, that is, of these *things*, or *transactions*. The text ought therefore to have been rendered, *Man doth not live by bread alone, but by every thing that God hath appointed or ordained for his nourishment.* Since it is plain, that Moses speaks in the place quoted, not of his fasting, but of the manna which God gave the Israelites, instead of bread.

Ver. 29. *And it came to pass, when Moses came down from mount Sinai (with the two tables of testimony in Moses hand, when he came down from the mount) that Moses wist not that the skin of his face shone.*] There was a radiant splendor in his countenance; which is the import of the Hebrew Karan, which the Vulgate translates *horned*; not imagining Moses had horns, but rays of light, which imitated horns; and therefore, the Hebrew word *Karnaim* signifies both; and R. Solomon Jarchi, upon this place, calls these rays on the face of Moses, *horns of magnificence*, as Mr. Selden observes, *L.* ii. *de Jure, N. & G. c.* 9. *p.* 292. it is not improbable, that the hair of his head was interspersed with beams of light, as well, as that rays came from his face; which dazzled the eyes of the beholders. And painters would have shewn more judgment, if, instead of expressing horns upon the forehead of this great law-giver, they had represented him with a *glory* crowning his head, as the saints are usually painted in the Roman Church; and which manner, perhaps, came from the ancient custom among the Heathens, who thus represented their gods; as Tho. Bartholinus observes, (*de Morbis Biblicis*, cap. v.) out of Lucian *de Dea Syria*, where he saith, that she did ἐπὶ τῇ κεφαλῇ ἀκτῖνας φορέειν *carrry beams upon her head.* Whence it was, that the Roman emperors, who were raised so much above the rest of mankind that these honoured them as a sort of deities, were thus represented; as appears by many testimonies, particularly Pliny, who in his panegyrick to Trajan, ridicules the *radiatum Domitiani caput.*

——*While he talked with him.*] While he conversed so familiarly with the divine majesty, and both saw his glory, and heard him proclaim his name, ver. 5, 6, 7. At his first being in the mount, there was no such brightness left upon his countenance; for he did not see the divine majesty in so much splendor, as he did now; when the Lord, upon his petition, vouchsafed him such a sight of his glory, as he could bear, cap. xxxiii. 18, 23. which was so exceeding piercing, that it alter'd the skin of Moses's face, and made it luminous, of which Moses doth not seem to have been sensible, 'till some time after he came down from the mount, (when Aaron as well as others, were afraid to come nigh him) having his thoughts wholly possessed with the far more transcendant glory of the divine majesty, of which he had a glimpse.

From this familiar conference which Moses had with God, the Heathens might probably take occasions to invent the stories of their Xamolxis, who pretended to receive his laws from Vesta; and of Minos and Lycurgus, who declared, they received theirs from Jupiter and Apollo; with several others mentioned by Diodorus Siculus, l. i. who adds, that Moses had his from the God Jao; so they pronounced

pronounced the word Jehovah; but theſe Pagan legiſlators had no ſuch teſtimony as this, of their communication with the divine majeſty; much leſs were their laws confirmed by ſuch miracles, as continued for the ſpace of forty years, under the conduct of Moſes, in the ſight of all the people.

Ver. 30. *And when Aaron and all the children of Iſrael ſaw Moſes, behold the skin of his face ſhone.*] This circumſtance eſtabliſhed the authority of this great law-giver, and created in the Iſraelites a reverence to the laws he introduced among them: They all beheld the *brightneſs or glory of his countenance*, (as the Apoſtle calls it, 2 Cor. iii. 7.) which was a demonſtration, that he had been admitted to an interview with God, as he affirmed, and had beheld the glory of his Majeſty, and received from him the tables of teſtimony, *by all the children of Iſrael*, in this verſe, ſeems to be meant *all the rulers of the congregation*, mentioned in the next.

——*And they were afraid to come nigh him.*] The refulgent emanations which darted from his countenance, preſented ſuch an exceſſive radiance to the view, that it dazzled the eyes of the beholders, even of Aaron himſelf; who was uncertain whether it would be ſafe to approach him: This was an illuſtrious teſtimony, that he had been with God, *who dwells* as the Apoſtle declares, *in light inacceſſible.*

Ver. 35. *And the children of Iſrael ſaw the face of Moſes, and the skin of Moſes face ſhone.*] Some great men have thought, that the brightneſs continued upon Moſes's face till his death: ſo that he ſpake to them with a vail on his face, from this time as long as he lived, of which we cannot be certain; tho' thus much is evident, from this and the following verſe, that the ſplendor of his countenance remain'd for ſome time, after he came down from God's preſence in the mount. But during the continuation of his intercourſe with the majeſty of heaven, he took off his vail, as often as he went in to addreſs him, and when he came out to ſpeak to the people he put it on; until he returned to God again. How long it was before this luſtre diſappeared, none can reſolve: Perhaps, not 'till he had ſet up the tabernacle, and conſecrated Aaron and his ſons, and delivered all the laws he had received, with relation to the ſervice of God, which are recorded in the book of Leviticus. That is, all the time they remained near mount Sinai, from whence they removed a little more than half a year after this. Numb. x, xi, xii. &c.

CHAP. XXXV.

1 *The ſabbath.* 4 *The free gifts for the tabernacle.* 20 *The readineſs of the people to offer.* 30 *Bezaleel and Aholiab are called to the work.*

AND Moſes gathered all the congregation of the children of Iſrael together; and ſaid unto them, Theſe *are* the words which the LORD hath commanded, that ye ſhould do them.

2 Six days ſhall work be done, but on the ſeventh day there ſhall be to you an holy day, a ſabbath of reſt to the LORD: whoſoever doth work therein, ſhall be put to death.

3 Ye ſhall kindle no fire throughout your habitations upon the ſabbath-day.

4 ¶ And Moſes ſpake unto all the congregation of the children of Iſrael, ſaying, This *is* the thing which the LORD commanded, ſaying,

5 Take ye from amongſt you an offering unto the LORD: Whoſoever *is* of a willing heart, let him bring it, an offering of the LORD, gold, and ſilver, and braſs.

6 And blue, and purple, and ſcarlet, and fine linnen, and goats *hair*,

7 And rams skins died red, and badgers skins, and ſhittim-wood,

8 And oyl for the light, and ſpices for anointing oyl, and for the ſweet incenſe,

9 And onyx-ſtones, and ſtones to be ſet, for the ephod, and for the breaſt-plate.

10 And every wiſe-hearted among you ſhall come and make all that the LORD hath commanded;

11 The tabernacle, his tent, and his covering, his taches, and his boards, his bars, his pillars, and his ſockets,

12 The ark and the ſtaves thereof, *with* the mercy-ſeat, and the vail of the covering.

13 The table and his ſtaves, and all his veſſels, and the ſhew-bread,

14 The candleſtick alſo for the light, and his furniture, and his lamps, with the oyl for the light,

15 And the incenſe-altar, and his ſtaves, and the anointing oyl, and the ſweet incenſe, and the hanging for the door at the entering in of the tabernacle,

16 The altar of burnt-offering with his braſen-grate, his ſtaves, and all his veſſels, the laver and his foot,

17 The hangings of the court, his pillars, and their ſockets, and the hanging for the door of the court,

18 The pins of the tabernacle, and the pins of the court, and their cords,

19 The clothes of ſervice, to do ſervice in the holy *place*, the holy garments for Aaron the prieſt, and the garments of his ſons to miniſter in the prieſts office.

20 ¶ And all the congregation of the children of Iſrael departed from the preſence of Moſes.

21 And they came, every one whoſe heart ſtirred him up, and every one whom his ſpirit made willing, *and* they brought the LORDS offering to the work of the tabernacle of the congregation, and for all his ſervice, and for the holy garments.

22 And they came both men and women, as many as were willing hearted, *and* brought bracelets, and ear-rings, and rings, and tablets, all jewels of gold: and every man that offered, *offered* an offering of gold unto the LORD.

23 And

23 And every man with whom was found blue, and purple, and ſcarlet, and fine linen, and goats *hair*, and red ſkins of rams, and badgers ſkins, brought *them*.

24 Every one that did offer an offering of ſilver and braſs, brought the LORDS offering: and every man with whom was found ſhittim-wood for any work of the ſervice, brought *it*.

25 And all the women that were wiſe-hearted, did ſpin with their hands, and brought that which they had ſpun, *both* of blue, and of purple, *and* of ſcarlet, and of fine linen.

26 And all the women whoſe heart ſtirred them up in wiſdom, ſpun goats *hair*.

27 And the rulers brought onyx ſtones, and ſtones to be ſet, for the ephod, and for the breaſt-plate:

28 And ſpice, and oyl for the light, and for the anointing oyl, and for the ſweet incenſe.

29 The children of Iſrael brought a willing offering unto the LORD, every man and woman, whoſe heart made them willing to bring for all manner of work, which the LORD had commanded to be made by the hand of Moſes.

30 ¶ And Moſes ſaid unto the children of Iſrael, See, the LORD hath called by name Bezaleel the ſon of Uri, the ſon of Hur, of the tribe of Judah:

31 And he hath filled him with the ſpirit of God, in wiſdom, in underſtanding, and in knowledge, and in all manner of workmanſhip;

32 And to deviſe curious works, to work in gold, and in ſilver, and in braſs,

33 And in the cutting of ſtones to ſet *them*, and in carving of wood to make any manner of cunning work.

34 And he hath put in his heart that he may teach, *both* he and Aholiab the ſon of Ahiſamach, of the tribe of Dan.

35 Them hath he filled with wiſdom of heart, to work all manner of work, of the engraver, and of the cunning workman, and of the embroiderer, in blue, and in purple, in ſcarlet, and in fine linen, and of the weaver, *even* of them that do any work, and of thoſe that deviſe cunning work.

Ver. 1. *And Moſes gathered all the congregation of the children of Iſrael together.*] Moſes having told them, what orders he had received from the Lord, and ſufficiently convinced them of his authority, chap. xxxiv. 32, 33. he now proceeds to put them in execution, and in order to it, he gathered *col-kadath*, all the congregation; which ſometimes ſignifies, all the elders and judges, &c. the prime governours of the people; and ſometimes the whole body of the people, as Corn. Bertram obſerves. *De Repub. Jud. c. 6.* It ſeems here to be uſed in the firſt ſenſe, for he could not ſpeak theſe words to the whole body of the people, but to the principal perſons of the ſeveral tribes, by whom what he ſaid was communicated to all Iſrael.

Ver. 2. *Six days ſhall work be done, but on the ſeventh day there ſhall be to you an holy ſabbath,* &c.] This commandment was particularly repeated to Moſes, at the end of all the directions about the building of the tabernacle; and it was now repeated to them, as it was at the late renewal of God's covenant with them, xxxiv. 21. that they might not imagine any of the works here to be done about the tabernacle, &c. would licence them to break the ſabbath: The obſervation of which being the great preſervative of religion, is the reaſon of its being ſo often enjoined. And it is not to be omitted, that he calls it here, as he did, chap. xxxi. 16. where the end and uſe of it is ſet down, *the ſabbath of ſabbaths*, that is, the great ſabbath or reſt, to repreſent the extraordinary ſolemnity and reverence that were to be inſeparable from that ſacred day.

Ver. 10. *And every wiſe hearted among you ſhall come and make all that the Lord hath commanded.*] Every skilful perſon in the art of making the things following. The ſame is ſaid of the women, ver. 25. The Hebrew word *cochmah*, which we tranſlate *wiſdom*, is uſed variouſly, as Maimonides obſerves; ſometimes for the underſtanding of divine things; ſometimes for moral virtue; and ſometimes for skill in any art (of which he alledges this place as an inſtance) and ſometimes for craft and ſubtilty. See More Nevoch, P. iii. c. 54. The word *leb*, or heart, is uſed here according to the vulgar opinion of thoſe days, that the heart is the ſeat of the underſtanding. And thus excellent artiſts were by the heathens called wiſe men; and this is the language of Homer himſelf, whoſe verſes concerning Margites are quoted by Ariſtotle in more places than one, (*l. 6. Moral. ad Nichomach. c. 7. & l. 5. Moral. ad Eudemum, c. 7.*) where he ſaith he was ſo fooliſh, that,

Τὸν δ' ὔτε ἄρ' ϛκαπτῆρα θεοὶ ἔθεσαν ὔτ' ἀρότῆρα
Υ̓́υτ' ἄλλως τι ϛοφόν.

The gods neither made him a ditcher, nor a plowman, nor any other ſort of wiſe man. Upon which Ariſtotle notes, Τὴν δὲ ϛοφίαν ἐν ταῖς τέχναις, τοῖς ἀκριβεςάτοις τὰς τέχνας ἀποδίδομεν. *We aſcribe wiſdom in arts to thoſe who excel in them.* And then he inſtances in Phidias and Polycletus, two celebrated ſtatuaries.

Ver. 21. *And they came, every one, whoſe heart ſtirred him up, and every one whom his ſpirit made willing, and they brought the Lord's offering to the work of the tabernacle of the congregation, and for all his ſervice, and for the holy garments.*] They were no leſs forward to offer to the ſervice of God, than they had been to the making the golden calf, for which offence they now make ſome ſort of ſatisfaction, being more liberal in contributing to this work than they were to that; for we read only of their earrings which they brake off from their ears, and brought to Aaron, but here of their bracelets alſo, and rings, with other things; for tho' they may be ſuppoſed to have parted with a great deal, on that impious account, it did not make thoſe, who were touched with what Moſes ſaid, leſs willing to contribute anew to a ſacred uſe.

The Hebrew word *comaz*, or *camaz*, which we tranſlate *tablets*, is of a very uncertain ſignification; for ſome make it an ornament of the arms, and others of ſome other part: But the Chaldee takes it for ſomething about the breaſt; a *faſcia*, ſaith Elias, wherewith women tied up, and compreſſed their breaſts, to make them appear more beautiful by being round. This interpretation Bochartus approves in his Canaan, l. 2. c. 5.

Ver. 25. *All the women, that were wiſe hearted, did ſpin with their hands, and brought that which they had ſpun,* &c.] Not only the men, but the women, brought materials for the houſe; and ſuch as were skilful among them ſpun both yarn and thread, which was the proper work of women, not of men. Unto which work alone they were bound to apply themſelves, if by the cuſtom of the place no other work was uſually performed by them, as Mr. Selden obſerves, *L. 3. de Uxor. Heb. c. 10.* where he treats of all the employments of their women.

Ver.

Ver. 26. *And all the women whoſe heart ſtirred them up in wiſdom, ſpun goats-hair.* This work was not ſo eaſy, as that of ſpinning wool and flax; for tho' their goats were ſhorn in thoſe countries, as ſheep are here (their hair being longer than ours) yet there was much skill required to work it into a thread, and to make ſtuff of it. See Bochart. Hierozoic. P. 1. l. 2. c. 51. In old time alſo, it was cuſtomary for women to weave as well as ſpin, as appears, not only out of the ſacred books, but by Homer, Plato, Cicero, and many other authors mentioned by Brannius, in his book *de Veſtitu Sacerd. Hebr. l.* 1. *c.* 17. where he obſerves (N 33.) out of Herodotus, that he ſhewing the Egyptian cuſtoms to be different, in many inſtances, from thoſe of other nations, mentions this among the reſt, that their men κατ' οἶκους ἐοῦσιν ὑφαίνουσι *ſat at home and weaved*, while their women went abroad and bought and ſold, l. 2. c. 35.

Ver. 27. *And the rulers brought onyx ſtones, and ſtones to be ſet for the ephod, and for the breaſt-plate:*] The great men alſo offered ſuitable to their quality; ſuch things as the people could not furniſh, *viz.* precious ſtones, for uſes mentioned ch. xxv. 7. ch. xxviii. v. 9, 17, 18, &c.

Ver. 28. *And ſpice, and oil for the light, and for the anointing oil,* &c.] Such principal ſpices (as we tranſlate it) mentioned ch. xxx. v. 23, 34. together with the oil for the light, ch. xxvii. 20. which was ſo pure, that ordinary perſons had it not; for there were ſeveral ſorts of olives, as Fort. Scacchus ſhews, *Myrothec. Sacr. Elæochriſm. P.* 1. *c.* 4. and 5. Some of which were not ſo common as the other, and therefore of greater value.

Ver. 29. *The children of Iſrael brought a willing offering,* &c.] To ſum up all in a few words, they brought whatſoever was neceſſary, *for all manner of work which the Lord had commanded to be made.*

———*By the hand of Moſes,*] whom he employed to deliver theſe commands to his people.

Ver. 30. *And Moſes ſaid, ſee, the Lord hath called by name,* &c.] Hath principally made choice of Bezaleel to undertake and perform this work; this is ſaid, that he might not be ſollicitous about artiſts to make all that was propounded; for they knew that there were none among them, bred to ſuch employments: Moſes therefore informs them, in the firſt place, that God had provided himſelf of a maſter workman as he aſſured him, chap. xxx. ver. 1, 2, &c.

Ver. 31. *And he hath filled him with the ſpirit of God in wiſdom.*] The extraordinary skill which any man had, without teaching, in common arts, was, by the Heathens, aſcribed to their gods, and there are ſeveral inſtances to this effect, obſerved by Maximus Tyrius, *Diſſert.* 22. where he argues, that it ſhould not be thought ſtrange, if a man be made vertuous by a divine inſpiration, when ſome have no other ways become admirable artiſts. Among which, he mentions Demodocus a Muſician, whom Homer introduces ſpeaking thus of himſelf

Αὐτοδίδακτος δ' εἰμί, θεοὶ δέ μοι ὤπασαν ἀοιδήν.
Odyſ. x.

I am ſelf taught, my voice the gods beſtow'd.

The latter end of which verſe is a little otherwiſe in Homer, as we now have him, but to the ſame ſenſe; and it is Phemius, not Demodocus who there ſpeaks

Ver. 32. *And to deviſe curious works.*] The Hebrew word *Caſchab* ſignifies to *deviſe* and *excogitate*; whence *Machaſchaboth*, which we tranſlate *curious works* (and in the end of the next verſe *cunning works*) is as much as *ingenious inventions*, deviſed with much art. Such were the engines made by king Uzziah, which are ſaid to be invented by cunning men or excellent engineers, as we now ſpeak. 1 Chron. xxvi. 15.

Ver. 34. *And he hath put in his heart that he may teach.*] Inſtruct others in his arts, for this was a gift of God, as much as any of the reſt, to be able to inform others dextrouſly in thoſe things which he knew himſelf: As it was, to be able to comprehend what Moſes told him God had ordered, and put it in execution. For God gave Moſes the pattern, according to which all things were to be wrought; and as it was a peculiar gift of God, which enabled him to repreſent to Bezaleel, what had been ſet before him; ſo it was by an extraordinary operation on his mind, that he conceived preſently what was repreſented, and had skill to perform it according to direction.

Ver. 35. *Them he hath filled with wiſdom of heart to work all manner of work,* &c.] This is repeated ſo often, and ſuch particular mention is here again made of their skill in every thing, tho' of ever ſo difficult contrivance; to aſſure the Iſraelites, that they were ſo well qualified for the work, that they might be intruſted with the offerings they had made, and accordingly they were.

CHAP. XXXVI.

1 *The offerings are delivered to the workmen.* 5 *The liberality of the people is reſtrained.* 8 *The curtains of cherubims.* 14 *The curtains of goats hair.* 19 *The covering of ſkins.* 20 *The boards with their ſockets.* 31 *The bars.* 35 *The vail.* 37 *The hanging for the door.*

THEN wrought Bezaleel and Aholiab, and every wiſe-hearted man, in whom the LORD put wiſdom and underſtanding, to know how to work all manner of work for the ſervice of the ſanctuary, according to all that the LORD had commanded.

2 And Moſes called Bezaleel and Aholiab, and every wiſe-hearted man in whoſe heart the LORD had put wiſdom, *even* every one whoſe heart ſtirred him up to come unto the work to do it.

3 And they received of Moſes all the offering which the children of Iſrael had brought for the work of the ſervice of the ſanctuary, to make it *withal*. And they brought yet unto him free offerings every morning.

4 And all the wiſe men that wrought all the work of the ſanctuary, came every man from his work which they made.

5 ¶ And they ſpake unto Moſes, ſaying, The people bring much more then enough for the ſervice of the work which the LORD commanded to make.

6 And Moſes gave commandment, and they cauſed it to be proclaimed throughout the camp, ſaying, Let neither man nor woman make any more work for the offering of the ſanctuary. So the people were reſtrained from bringing.

7 For the ſtuff they had was ſufficient for all the work to make it, and too much.

8 ¶ And every wiſe-hearted man among them that wrought the work of the tabernacle, made ten curtains *of* fine twined linen, and blue, and purple, and ſcarlet: with cherubims of cunning work made he them.

9 The length of one curtain *was* twenty and eight cubits, and the breadth of one curtain four cubits: the curtains *were* all of one ſize.

10 And he coupled the five curtains one unto another: and *the other* five curtains he coupled one unto another.

11 And he made loops of blue on the edge of one curtain, from the ſelvedge in the coupling: likewiſe he made in the uttermoſt ſide of *another* curtain, in the coupling of the ſecond.

12 Fifty loops made he in one curtain, and fifty loops made he in the edge of the curtain which *was* in the coupling of the ſecond: the loops held one *curtain* to another.

13 And he made fifty taches of gold, and coupled the curtains one unto another with the taches. So it became one tabernacle.

14 ¶ And he made curtains *of* goats *hair*, for the tent over the tabernacle: eleven curtains he made them.

15 The length of one curtain *was* thirty cubits, and four cubits *was* the breadth of one curtain: the eleven curtains *were* of one ſize.

16 And he coupled five curtains by themſelves, and ſix curtains by themſelves.

17 And he made fifty loops upon the uttermoſt edge of the curtain in the coupling, and fifty loops made he upon the edge of the curtain, which coupleth the ſecond.

18 And he made fifty taches *of* braſs to couple the tent together, that it might be one.

19 And he made a covering for the tent, *of* rams skins died red, and a covering *of* badgers skins above *that*.

20 ¶ And he made boards for the tabernacle, *of* ſhittim-wood, ſtanding up.

21 The length of a board *was* ten cubits, and the breadth of a board one cubit and a half.

22 One board had two tenons, equally diſtant one from another: thus did he make for all the boards of the tabernacle.

23 And he made boards for the tabernacle: twenty boards for the ſouth-ſide, ſouthward.

24 And forty ſockets of ſilver he made under the twenty boards: two ſockets under one board for his two tenons, and two ſockets under another board for his two tenons.

25 And for the other ſide of the tabernacle *which is* toward the north-corner, he made twenty boards,

26 And their forty ſockets of ſilver: two ſockets under one board, and two ſockets under another board.

27 And for the ſides of the tabernacle weſt-ward, he made ſix boards.

28 And two boards made he for the corners of the tabernacle in the two ſides.

29 And they were coupled beneath, and coupled together at the head thereof, to one ring: thus he did to both of them in both the corners.

30 And there were eight boards, and their ſockets *were* ſixteen ſockets of ſilver, under every board two ſockets.

31 ¶ And he made bars *of* ſhittim-wood: five for the boards of the one ſide of the tabernacle,

32 And five bars for the boards of the other ſide of the tabernacle, and five bars for the boards of the tabernacle for the ſides weſt-ward.

33 And he made the middle bar to ſhoot through the boards from the one end to the other.

34 And he overlaid the boards with gold, and made their rings *of* gold *to be* places for the bars, and overlaid the bars with gold.

35 ¶ And he made a vail *of* blue, and purple, and ſcarlet, and fine twined linen: *with* cherubims made he it of cunning work.

36 And he made thereunto four pillars of ſhittim-*wood*, and overlaid them with gold: their hooks *were of* gold, and he caſt for them four ſockets of ſilver.

37 ¶ And he made an hanging for the tabernacle-door, *of* blue, and purple, and ſcarlet, and fine twined linen, of needle-work.

38 And the five pillars of it with their hooks: and he overlaid their chapiters, and their fillets with gold: but their five ſockets *were of* braſs.

Ver. 1. *Then wrought Bezaleel, and Aholiab, and every wiſe hearted man.*] This verſe is only a general account of what follows more particularly, concerning the execution of that which God had commanded, and for the effecting of which the people had liberally contributed. It is not ſaid where they wrought, but ſome think it was in that very ſpace of ground where the tabernacle was ſet up when perfected.

Ver. 2. *And Moſes called Bezaleel, and Aholiab, and every wiſe hearted man, in whoſe heart the Lord had put wiſdom.*] It appears by this, that all the lower artificers, who were taught by the maſter workmen, Bezaleel and Aholiab, were alſo diſpoſed by God to learn; he giving them a quickneſs of apprehenſion and ſagacity beyond what was natural to them.

Even every one whoſe heart ſtirred him up, to come unto the work to do it.] This however implies, that they had alſo a natural genius, which inclined and prompted them to ſuch imployments.

Ver. 3. *And they received of Moſes all the offering which the children of Iſrael had brought, for the work of the ſervice of the ſanctuary, to make it withal. And they brought yet free-offerings every morning.*] The hearts of the people were ſo inlarged, that every day they brought new contributions unto Moſes; who ſent them (as appears by the next verſe) to the workmen, aſſoon as he received them.

Ver. 5. *And they ſpake unto Moſes, ſaying, the people bring much more than enough for the ſervice of the work,* &c.]

&c.] A wonderful inſtance of integrity that there ſhould not be one man among them (for the words in the Hebrew are very emphatical, *iſch, iſch, man, man*, that is, *none excepted*) who was inclined to purloin any thing for his own proper uſe: The artiſts, by common conſent, left their work, to put a ſtop to all further contributions; which proves they were men endued with extraordinary virtue, as well as skill in their imployments.

Ver. 6. *And Moſes gave commandment, and they cauſed it to be proclaimed throughout the camp, ſaying, Let neither man nor woman make any more work for the offering of the ſanctuary. So the people were reſtrained from bringing.*] It ſeems ſome men prepared and made ready ſeveral of the materials which they offered; as the women ſpun yarn and hair, and brought them to Moſes, for it was not difficult to plane boards (for inſtance) tho' the joyning them together, as God appointed, was beyond the skill of common people.

Ver. 8. *And every wiſe hearted man, among them that wrought the work of the tabernacle,* &c.] They began firſt (as was but fit) with the houſe of God, before they made the furniture. For that was firſt ordered in general words, chap. xxv, 8. tho' the ſtructure of it be not directed till the 26th chapter. As all the particulars relating to the tabernacle and its furniture have been already comprehended in our diſſertation on that ſtructure, it will be unneceſſary to offer any explication of the remaining verſes of this chapter.

CHAP. XXXVII.

1 The ark, 6 The mercy-ſeat with cherubims. 10 The table with his veſſels. 17 The candleſtick with his lamps and inſtruments. 25 The altar of incenſe. 29 The anointing oyl, and ſweet incenſe.

AND Bazaleel made the ark *of* ſhittim-wood: two cubits and an half *was* the length of it, and a cubit and an half the breadth of it, and a cubit and an half the height of it.

2 And he overlaid it with pure gold within and without, and made a crown of gold to it round about.

3 And he caſt for it four rings of gold, *to be ſet* by the four corners of it: even two rings upon the one ſide of it, and two rings upon the other ſide of it.

4 And he made ſtaves *of* ſhittim-wood, and overlaid them with gold.

5 And he put the ſtaves into the rings, by the ſides of the ark, to bear the ark.

6 ¶ And he made the mercy-ſeat *of* pure gold: two cubits and an half *was* the length thereof, and one cubit and an half the breadth thereof.

7 And he made two cherubims *of* gold, beaten out of one piece made he them, on the two ends of the mercy-ſeat:

8 One cherub on the end on this ſide, and another cherub on the *other* end on that ſide: out of the mercy-ſeat made he the cherubims on the two ends thereof.

9 And the cherubims ſpread out *their* wings on high, *and* covered with their wings over the mercy-ſeat, with their faces one to another; *even* to the mercy-ſeat-ward were the faces of the cherubims.

10 ¶ And he made the table *of* ſhittim-wood: two cubits *was* the length thereof, and a cubit the breadth thereof, and a cubit and a half the height thereof.

11 And he overlaid it with pure gold, and made thereunto a crown of gold round about.

12 Alſo he made thereunto a border of an hand-breadth, round about and made a crown of gold for the border thereof round about.

13 And he caſt for it four rings of gold, and put the rings upon the four corners that *were* in the four feet thereof.

14 Over againſt the border were the rings, the places for the ſtaves, to bear the table.

15 And he made the ſtaves *of* ſhittim-wood, and overlaid them with gold, to bear the table.

16 And he made the veſſels which *were* upon the table, his diſhes, and his ſpoons, and his bowls, and his covers to cover withal, *of* pure gold.

17 ¶ And he made the candleſtick *of* pure gold: *of* beaten work made the candleſtick, his ſhaft and his branch, his bowls, his knops, and his flowers were of the ſame.

18 And ſix branches going out of the ſides thereof: three branches of the candleſtick out of the one ſide thereof, and three branches of the candleſtick out of the other ſide thereof.

19 Three bowls made after the faſhion of almonds, in one branch, a knop and a flower; and three bowls made like almonds, in another branch, a knop and a flower: ſo throughout the ſix branches, going out of the candleſtick.

20 And in the candleſtick *were* four bowls made like almonds, his knops and his flowers.

21 And a knop under two branches of the ſame, and a knop under two branches of the ſame, and a knop under two branches of the ſame, according to the ſix branches going out of it.

22 Their knops and their branches were of the ſame: all of it *was* one beaten work *of* pure gold.

23 And he made his ſeven lamps, and his ſnuffers, and his ſnuff-diſhes, *of* pure gold.

24 *Of* a talent of pure gold made he it, and all the veſſels thereof.

25 ¶ And

25 ¶ And he made the incenſe-altar *of* ſhittim-wood: the length of it *was* a cubit, and the breadth of it a cubit (*it was* four-ſquare) and two cubits *was* the height of it; the horns thereof were of the ſame.

26 And he overlaid it with pure gold, *both* the top of it, and the ſides thereof round about, and the horns of it: alſo he made unto it a crown of gold round about.

27 ¶ And he made two rings of gold for it under the crown thereof, by the two corners of it, upon the two ſides thereof, to be places for the ſtaves to bear it withal.

28 And he made the ſtaves *of* ſhittim-wood, and overlaid them with gold.

29 ¶ And he made the holy anointing oyl, and the pure incenſe of ſweet ſpices, according to the work of the apothecary.

This chapter contains a particular of the manner in which Bezaleel made the ark; the mercy-ſeat with the cherubims; the table with its veſſels; the candleſtick, with its lamps and inſtruments; the altar of incenſe, with other particulars; all which have been deſcribed at large in the ſaid diſſertation on the tabernacle.

CHAP. XXXVIII.

1 The altar of burnt-offerings. 8 The laver of braſs. 9 The court. 21 The ſum of that the people offered.

AND he made the altar of burnt-offering *of* ſhittim-wood: five cubits *was* the length thereof, and five cubits the breadth thereof (*it was* four-ſquare) and three cubits the height thereof.

2 And he made the horns thereof on the four corners of it: the horns thereof were of the ſame, and he overlaid it with braſs.

3 And he made all the veſſels of the altar, the pots, and the ſhovels, and the baſons, *and* the fleſh-hooks, and the fire-pans: all the veſſels thereof made he of braſs.

4 And he made for the altar a braſen grate of net-work, under the compaſs thereof, beneath unto the midſt of it,

5 And he caſt four rings for the four ends of the grate of braſs, *to be* places for the ſtaves.

6 And he made the ſtaves *of* ſhittim-wood, and overlaid them with braſs.

7 And he put the ſtaves into the rings on the ſides of the altar, to bear it withal; he made the altar hollow with boards.

8 ¶ And he made the laver *of* braſs, and the foot of it, *of* braſs, of the looking-glaſſes of *the women* aſſembling, which aſſembled at the door of the tabernacle of the congregation.

9 ¶ And he made the court: on the ſouth-ſide ſouthward, the hangings of the court *were of* fine twined linen, an hundred cubits.

10 Their pillars *were* twenty, and their braſen ſockets twenty: the hooks of the pillars and their fillets *were of* ſilver.

11 And for the north-ſide *the hangings were* an hundred cubits, their pillars *were* twenty, and their ſockets of braſs twenty: the hooks of the pillars and their fillets, *of* ſilver.

12 And for the weſt-ſide *were* hangings of fifty cubits, their pillars ten, and their ſockets ten: the hooks of the pillars and their fillets, *of* ſilver.

13 And for the eaſt-ſide eaſt-ward fifty cubits.

14 The hangings of the one ſide *of the gate were* fifteen cubits, their pillars three, and their ſockets three.

15 And for the other ſide of the court-gate, on this hand and that hand, *were* hangings of fifteen cubits, their pillars three, and their ſockets three.

16 All the hangings of the court round about *were* of fine twined linen,

17 And the ſockets for the pillars *were of* braſs: the hooks of the pillars, and their fillets *of* ſilver; and the overlaying of their chapiters *of* ſilver; and all the pillars of the court *were* filleted with ſilver.

18 And the hanging for the gate of the court was needle-work, *of* blue, and purple, and ſcarlet, and fine twined linen: and twenty cubits *was* the length, and the height in the breadth *was* five cubits anſwerable to the hangings of the court.

19 And their pillars *were* four, and their ſockets *of* braſs four, their hooks *of* ſilver, and the overlaying of their chapiters, and their fillets, *of* ſilver.

20 And all the pins of the tabernacle, and of the court round about, *were of* braſs.

21 ¶ This is the ſum of the tabernacle, *even* of the tabernacle of teſtimony, as it was counted, according to the commandment of Moſes *for* the ſervice of the Levites by the hand of Ithamar ſon to Aaron the prieſt.

22 And Bezaleel the ſon of Uri, the ſon of Hur, of the tribe of Judah, made all that the LORD commanded Moſes.

23 And with him *was* Aholiab, ſon of Ahiſamach, of the tribe of Dan, an engraver and a cunning workman, and an embroiderer

broiderer in blue, and in purple, and in ſcarlet, and fine linen.

24 All the gold that was occupied for the work, in all the work of the holy *place*, even the gold of the offering was twenty and nine talents, and ſeven hundred and thirty ſhekels, after the ſhekel of the ſanctuary.

25 And the ſilver of them that were numbred of the congregation *was* an hundred talents, and a thouſand ſeven hundred and threeſcore and fifteen ſhekels, after the ſhekel of the ſanctuary.

26 A bekah for every man, *that is* half a ſhekel, after the ſhekel of the ſanctuary, for every one that went to be numbred, from twenty years old and upward, for ſix hundred thouſand and three thouſand and five hundred and fifty men.

27 And of the hundred talents of ſilver, were caſt the ſockets of the ſanctuary, and the ſockets of the vail; an hundred ſockets of the hundred talents, a talent for a ſocket.

28 And of the thouſand ſeven hundred ſeventy and five *ſhekels*, he made hooks for the pillars, and overlaid their chapiters, and filleted them.

29 And the braſs of the offering *was* ſeventy talents, and two thouſand and four hundred ſhekels.

30 And therewith he made the ſockets to the door of the tabernacle of the congregation, and the braſen altar, and the braſen grate for it, and all the veſſels of the altar.

31 And the ſockets of the court round about, and the ſockets of the court-gate, and all the pins of the tabernacle, and all the pins of the court round about.

The Conſtruction of the altar of burnt-offering, the laver of braſs, and the court, is deſcribed in this chapter; and we refer the reader to what we have already obſerved, with relation to thoſe particulars, in our copious deſcription of the tabernacle and all its appendages.

CHAP. XXXIX.

1 *The clothes of ſervice and holy garments.* 2 *The ephod.* 8 *The breaſt-plate.* 22 *The robe of the ephod.* 27 *The coats, mitre, and girdle of fine linen.* 30 *The plate of the holy crown.* 32 *All is viewed and approved by Moſes.*

AND of the blue, and purple, and ſcarlet they made clothes of ſervice, to do ſervice in the holy *place*, and made the holy garments for Aaron; as the LORD commanded Moſes.

2 And he made the ephod, *of* gold, blue, and purple, and ſcarlet, and fine twined linen.

3 And they did beat the gold into thin plates, and cut *it* into wiers, to work *it* in the blue, and in the purple, and in the ſcarlet, and in the fine linen, *with* cunning work.

4 They made ſhoulder-pieces for it, to couple *it* together; by the two edges was it coupled together.

5 And the curious girdle of his ephod that *was* upon it, *was* of the ſame, according to the work thereof; *of* gold, blue, and purple, and ſcarlet, and fine twined linen; as the LORD commanded Moſes.

6 ¶ And they wrought onyx-ſtones incloſed *in* ouches of gold, graven as ſignets are graven, with the names of the children of Iſrael.

7 And he put them on the ſhoulders of the ephod, *that they ſhould be* ſtones for a memorial to the children of Iſrael; as the LORD commanded Moſes.

8 ¶ And he made the breaſt-plate of cunning work, like the work of the ephod; *of* gold, blue, and purple, and ſcarlet, and fine twined linen.

9 It was four-ſquare, they made the breaſt-plate double: a ſpan *was* the length thereof, and a ſpan the breadth thereof *being* doubled.

10 And they ſet in it four rows of ſtones: *the firſt* row *was* a ſardius, a topaz, and a carbuncle: this *was* the firſt row.

11 And the ſecond row, an emeraud, a ſaphire, and a diamond.

12 And the third row a ligure, an agate, and an amethyſt.

13 And the fourth row, a beryl, an onyx, and a jaſper: *they were* incloſed *in* ouches of gold in their incloſings.

14 And the ſtones *were* according to the names of the children of Iſrael, twelve, according to their names, *like* the engravings of a ſignet, every one with his name, according to the twelve tribes.

15 And they made upon the breaſt-plate chains at the ends, *of* wreathen work *of* pure gold.

16 And they made two ouches *of* gold, and two gold rings: and put the two rings in the two ends of the breaſt-plate.

17 And they put the two wreathen chains of gold in the two rings on the ends of the breaſt-plate.

18 And the two ends of the two wreathen chains they faſtned in the two ouches, and put them on the ſhoulder-pieces of the ephod, before it.

19 And they made two rings of gold,

and put *them* on the two ends of the breaſt-plate, upon the border of it, which *was* on the ſide of the ephod inward.

20 And they made two *other* golden rings, and put them on the two ſides of the ephod underneath, toward the fore-part of it, over againſt the *other* coupling thereof, above the curious girdle of the ephod.

21 And they did bind the breaſt-plate by his rings unto the rings of the ephod, with a lace of blue, that it might be above the curious girdle of the ephod, and that the breaſt-plate might not be looſed from the ephod; as the LORD commanded Moſes.

22 ¶ And he made the robe of the ephod *of* woven work, all *of* blue.

23 And *there was* a hole in the midſt of the robe, as the hole of an habergeon, *with* a band round about the hole, that it ſhould not rent.

24 And they made upon the hems of the robe, pomegranates *of* blue, and purple, and ſcarlet, *and* twined *linen*.

25 And they made bells *of* pure gold, and put the bells between the pomegranates, upon the hem of the robe, round about between the pomegranates.

26 A bell and a pomegranate, a bell and a pomegranate, round about the hem of the robe to miniſter *in*; as the LORD commanded Moſes.

27 ¶ And they made coats *of* fine linen, *of* woven work, for Aaron and for his ſons.

28 And a mitre *of* fine linen, and goodly bonnets *of* fine linen, and linen breeches *of* fine twined linen,

29 And a girdle *of* fine twined linen, and blue, and purple, and ſcarlet, *of* needle-work; as the LORD commanded Moſes.

30 ¶ And they made the plate of the holy crown *of* pure gold, and wrote upon it a writing, *like to* the engravings of a ſignet, HOLINESS TO THE LORD.

31 And they tied unto it a lace of blue, to faſten *it* on high upon the mitre; as the LORD commanded Moſes.

32 ¶ Thus was all the work of the tabernacle of the tent of the congregation finiſhed: and the children of Iſrael did according to all that the LORD commanded Moſes, ſo did they.

33 ¶ And they brought the tabernacle unto Moſes, the tent, and all his furniture, his taches, his boards, his bars, and his pillars, and his ſockets,

34 And the covering of rams ſkins died red, and the covering of badgers ſkins, and the vail of the covering,

35 The ark of the teſtimony, and the ſtaves thereof, and the mercy-ſeat,

36 The table, *and* all the veſſels thereof, and the ſhew-bread,

37 The pure candleſtick, *with* the lamps thereof, *even with* the lamps to be ſet in order, and all the veſſels thereof, and the oyl for light,

38 And the golden altar, and the anointing oyl, and the ſweet incenſe, and the hanging for the tabernacle-door,

39 The braſen altar, and his grate of braſs, his ſtaves, and all his veſſels, the laver and his foot,

40 The hangings of the court, his pillars, and his ſockets, and the hanging for the court-gate, his cords and his pins, and all the veſſels of the ſervice of the tabernacle, for the tent of the congregation,

41 The clothes of ſervice to do ſervice in the holy *place*, and the holy garments for Aaron the prieſt, and his ſons garments to miniſter in the prieſts office.

42 According to all that the LORD commanded Moſes, ſo the children of Iſrael made all the work.

43 And Moſes did look upon all the work, and behold, they had done it as the LORD had commanded, even ſo had they done it: and Moſes bleſſed them.

This chapter contains a particular deſcription of the ſacerdotal veſtments; the ephod, the breaſt-plate, the robe of the ephod; the coats, mitre, and girdle of fine linen; the plate of the holy crown; the formation of all which has been amply repreſented in our annotations on the 28th chapter of this book, where the pontifical and other prieſtly habits are appointed by God himſelf.

CHAP. XL.

1 *The tabernacle is commanded to be reared,* 9 *and anointed;* 13 *Aaron and his ſons to be ſanctified.* 16 *Moſes performeth all things accordingly.* 24 *A cloud covereth the tabernacle.*

AND the LORD ſpake unto Moſes, ſaying,

2 On the firſt day of the firſt month ſhalt thou ſet up the tabernacle of the tent of the congregation.

3 And thou ſhalt put therein the ark of the teſtimony, and cover the ark with the vail.

4 And thou ſhalt bring in the table, and ſet in order the things that are to be ſet in order upon it, and thou ſhalt bring in the candleſtick, and light the lamps thereof.

5 And thou ſhalt ſet the altar of gold for the incenſe before the ark of the teſtimony, and put the hanging of the door to the tabernacle.

6 And

6 And thou ſhalt ſet the altar of the burnt-offering, before the door of the tabernacle of the tent of the congregation.

7 And thou ſhalt ſet the laver between the tent of the congregation and the altar, and ſhalt put water therein.

8 And thou ſhalt ſet up the court round about, and hang up the hanging at the court-gate.

9 And thou ſhalt take the anointing oil, and anoint the tabernacle and all that *is* therein, and ſhalt hallow it, and all the veſſels thereof: and it ſhall be holy.

10 And thou ſhalt anoint the altar of the burnt-offering, and all his veſſels, and ſanctify the altar: and it ſhall be an altar moſt holy.

11 And thou ſhalt anoint the laver and his foot, and ſanctify it.

12 And thou ſhalt bring Aaron and his ſons unto the door of the tabernacle of the congregation, and waſh them with water.

13 And thou ſhalt put upon Aaron the holy garments, and anoint him, and ſanctify him, that he may miniſter unto me in the prieſts office.

14 And thou ſhalt bring his ſons, and clothe them with coats.

15 And thou ſhalt anoint them, as thou didſt anoint their father, that they may miniſter unto me in the prieſts office: for their anointing ſhall ſurely be an everlaſting prieſthood, throughout their generations.

16 Thus did Moſes, according to all that the LORD commanded him, ſo did he.

17 ¶ And it came to paſs, in the firſt month in the ſecond year, on the firſt *day* of the month, *that* the tabernacle was reared up.

18 And Moſes reared up the tabernacle, and faſtened his ſockets, and ſet up the boards thereof, and put in the bars thereof, and reared up his pillars.

19 And he ſpread abroad the tent over the tabernacle, and put the covering of the tent above upon it; as the LORD commanded Moſes.

20 ¶ And he took and put the teſtimony into the ark, and ſet the ſtaves on the ark, and put the mercy-ſeat above upon the ark.

21 And he brought the ark into the tabernacle, and ſet up the vail of the covering, and covered the ark of the teſtimony; as the LORD commanded Moſes.

22 ¶ And he put the table in the tent of the congregation, upon the ſide of the tabernacle northward, without the vail.

23 And he ſet the bread in order upon it before the LORD; as the LORD had commanded Moſes.

24 ¶ And he put the candleſtick in the tent of the congregation, over-againſt the table, on the ſide of the tabernacle ſouth-ward.

25 And he lighted the lamps before the LORD; as the LORD commanded Moſes.

26 ¶ And he put the golden altar in the tent of the congregation before the vail.

27 And he burnt ſweet incenſe thereon; as the LORD commanded Moſes.

28 ¶ And he ſet up the hanging, at the door of the tabernacle.

29 And he put the altar of burnt-offering by the door of the tabernacle of the tent of the congregation, and offered upon it the burnt-offering, and the meat-offering; as the LORD commanded Moſes.

30 ¶ And he ſet the laver between the tent of the congregation and the altar, and put water there, to waſh *withal*.

31 And Moſes, and Aaron, and his ſons, waſhed their hands and their feet thereat.

32 When they went into the tent of the congregation, and when they came near unto the altar, they waſhed; as the LORD commanded Moſes.

33 And he reared up the court round about the tabernacle and the altar, and ſet up the hanging of the court-gate: ſo Moſes finiſhed the work.

34 ¶ Then a cloud covered the tent of the congregation, and the glory of the LORD filled the tabernacle.

35 And Moſes was not able to enter into the tent of the congregation, becauſe the cloud abode thereon, and the glory of the LORD filled the tabernacle.

36 And when the cloud was taken up from over the tabernacle, the children of Iſrael went onward in all their journeys:

37 But if the cloud were not taken up, then they journeyed not, till the day that it was taken up.

38 For the cloud of the LORD *was* upon the tabernacle by day, and fire was on it by night, in the ſight of all the houſe of Iſrael, throughout all their journies.

Ver.

Ver. 2. *On the firſt day of the firſt month ſhalt thou ſet up the tabernacle of the tent of the congregation.*] As we have already given a full deſcription of the tabernacle and all its appendages, inſtead of offering any additions on that ſubject, we ſhall here attempt to anſwer this queſtion, *What became of the tabernacle, from the time of its erection, to the deſtruction of the firſt temple?*

The tabernacle wandered with the children of Iſrael in the wilderneſs, till they arrived at the land of Promiſe. When they came thither, it was placed in Gilgal; where, according to the computation of the Jews, it remained 14 years; from thence it was tranſported to Shiloh, where it continued 369 years: It was afterwards kept 13 years at Nob; namely, from the death of the high-prieſt Eli, to that of Samuel. Since then it was 50 years at Gibeon; from whence it was taken and depoſited in Solomon's temple. Thus the Jews reckon; but it will not be eaſy to juſtify their calculations from ſcripture, which ſpeaks very conciſely of theſe ſeveral ſtations of the tabernacle.

After the building of the temple, *they brought up the ark and the tabernacle of the congregation*, and placed the ark in the oracle of the houſe, *in the moſt holy place, under the wings of the cherubims*; but it is not ſaid, where the tabernacle was depoſited. The Jews conjecture, and reaſonably enough, that it was in one of the apartments of the temple.

But we cannot trace the hiſtory either of the ark, or tabernacle, any farther than the time that Jeruſalem was plunder'd by the armies of Nebuchadnezzar. All that the Rabbins have ſaid upon this article, and which Buxtorf the ſon hath carefully collected, is leſs proper to give us any light into the fate of the tabernacle, than to furniſh us with an inſtance of the fondneſs of ſome people, for the moſt fabulous narrations; and it is ſurpriſing, that any one could prevail upon himſelf to impoſe the following ſtory upon the world, *viz.* that Joſiah, foreſeeing the invaſion of the king of Babylon, hid the ark in ſome ſubterraneous part of the temple, together with Aaron's rod, the golden pot, and the oil of the ſacrifice, and that by this means they were all ſaved.

Nor will it be eaſy to reconcile what is ſaid concerning the ark, by the author of the ſecond book of Eſdras, ch. x. 23. with 2 Maccab. ch. ii. 5, *&c.* for the one ſays, that the ark was carried away by the Chaldeans; and the other, that Jeremiah hid it in a cave, with the tabernacle and altar of incenſe; and that he reproved thoſe who had the curioſity to know where they were lodged.

If we can't determine what became of theſe things, when Jeruſalem was deſtroyed by the Chaldeans, it will be yet more difficult to ſhew, what became of them after the reſtoration of that city. Thoſe among the Jewiſh Doctors who think, that the ark was hid by Joſias, pretend, that when the Meſſiah comes, the ark will be returned to them, together with the tables written by the finger of God, the book of the law, the oil of anointment, and all the holy veſſels that were hid, at the firſt deſtruction of the temple. All theſe things, according to the opinion of ſome Jews, and particularly of Abarbinel, whoſe very words we now quote, will be reſtored to their nation, *to the end that the Holy of Holies may be in the houſe of God, with all its utenſils.*

But moſt of thoſe Rabbins, who believe that the ark was carried away to Babylon, are likewiſe perſuaded, that it was brought back to Jeruſalem, and depoſited in the ſecond temple, when the Jews were re-eſtabliſhed.

One of the moſt plauſible reaſons alledged by thoſe who pretend, that the ark was in the ſecond temple, is borrowed from the triumphal arch of Titus and Veſpaſian, which is ſtill to be ſeen in the *Via ſacra* at Rome. They ſay, that the veſſel carried before the car of Titus, is the ark of the covenant. But ſeveral great men have proved, that what is there taken for the ark, is the table of ſhew-bread; and in order to be convinced of that truth, one need only ſurvey the figures of that triumphal arch, in the delineations which have been made of that ſtructure.

We have, therefore, no authentic monuments of antiquity, by which we can determine the deſtiny of the ark, after Nebuchadnezzar took Jeruſalem; but as no mention is made of it, neither among thoſe veſſels that were tranſported to Babylon, nor among thoſe brought back again to Jeruſalem, 'tis likely it became part of the plunder of the Chaldeans. We form the ſame judgment of the tabernacle, and the reſt of the utenſils; the fate of which is not related in the ſacred hiſtory. A learned perſon conjectures, that the reputation of the holineſs which the ark bore, even among the Gentiles, and the plagues it had brought upon the Philiſtines, for laying hands on it, prevented the Chaldeans from taking away ſo awful and venerable a veſſel.

Ver. 17. *And it came to paſs in the firſt month*, &c.] This and the following verſes, to 34, give an account of the execution of what God commanded, in the foregoing part of this chapter; but it is not eaſy to reſolve, whether every thing was executed at this very time, or not; for full underſtanding of which, it will be neceſſary to attend carefully to the order, wherein God requires all the preceding commands to be performed. And, firſt, he orders Moſes to ſet up the tabernacle, and put every thing belonging to it in its place, ver. 2, 3. and ſo on to ver. 9. And next to conſecrate it, and all the veſſels that were appropriated to it, with the altar of burnt-offerings, and its appendages, *&c.* ver. 9, 10, 11. and then to proceed to the conſecration of Aaron, and his ſons, ver. 12, 13, 14, 15. Now it is expreſly affirmed, that Moſes performed the firſt of theſe injunctions; that is, he erected the tabernacle, and depoſited every thing appertaining to it in its proper place, on the firſt day of the firſt month, of the ſecond year after their departure from Egypt: At which time, we muſt likewiſe ſuppoſe, he began to conſecrate the tabernacle, and the altar of burnt-offerings; and employed ſeven days in that ſolemnity, agreeably to the divine appointment, chap. xxix. 37. But the difficulty is to determine, when he conſecrated Aaron and his ſons, as he is here required, in which ſeven days were alſo ſpent, as we read, Lev. viii. Some think, there were but ſeven days in all ſet apart for this work, and conſequently they were conſecrated together. So Torniellus in his Annals, and Abulenſis before him, who follow Seder Olam, and other Jewiſh writers, who maintain this opinion; the ground of which is, that the tabernacle being erected on the firſt day of the month before-mentioned, and its conſecration finiſh'd on the eighth, there was a ſolemn paſſover kept upon the fifteenth, (Numb. ix. 1, 2, *&c.*) which could not be held, they ſuppoſe, unleſs there were prieſts to offer the paſſover; who therefore were conſecrated at the ſame time with the tabernacle, becauſe on the eighth day began the offering made by the princes of the tribes, every one in their day, Numb. vii. 1. but the principal ground is, that in Lev. viii. 10, 11, *&c.* Moſes ſpeaks of the anointing (*i. e.* conſecrating) the altar, and of conſecrating Aaron and his ſons, as done both at the ſame time. But there is a weighty objection againſt all this, which is, that in the conſecration of Aaron and his ſons, there were three ſacrifices offered upon the altar, one for a ſin-offering, another for a burnt-offering, and the ram of conſecration for a peace-offering, Lev. viii. 4. xviii. 22. none of which could be acceptable for their ſanctification, till the altar itſelf was made holy, and therefore the ſeven days, appointed for that purpoſe, were ended before the conſecration of the prieſts began, which continued ſeven days more; and then the next day was the feaſt of unleavened bread; which was famous on a double account; firſt, becauſe it was the firſt day of unleavened bread; and ſecondly, it was the octaves of the conſecration; and this appears more plainly from Lev. i. 1. where we find the following commands were given to Moſes out of the tabernacle by the Divine Majeſty; who therefore dwelt there, when he commanded the prieſt to be conſecrated; which he did not, till the tabernacle was ſolemnly conſecrated to be his habitation; there the prieſts alſo are commanded to abide, during the ſeven days of their conſecration, Lev. viii. 33. which ſhews, that all things belonging to its ſanctification were finiſhed, before their conſecration began: As to that which is alledged from Lev. viii. 10, 11, *&c.* we ſhall conſider it there.

Ver. 19. *And he ſpread abroad the tent over the tabernacle.*] The *ohel* which we tranſlate *tent*, ſometimes ſignifies the whole houſe of God, (ſee ver. 19.) but here only the external part of it, which covered that which was properly called *Miſchechan* (*the tabernacle*) which Moſes having erected with all its ſockets, boards, bars and pillars, verſe 18. (and hung it, we muſt ſuppoſe, with the inward hangings, which were the richeſt) he ſpread abroad over them the curtains of goats hair, called the *tent*, xxvi. 11. to be a covering over the tabernacle, ch. xxvi. verſe 7. chap. xxxvi.

xxxvi. ver. 14, 19. So the tabernacle was an houſe within an houſe, incloſed with ſtrong walls (as we call them) to ſecure it from the injury of the weather.

Ver. 21. *And he brought the ark into the tabernacle.*] It is probable, that he had placed the ark, after it was made, in his own tent, which, for the preſent, was called *the tabernacle of the congregation*, and had the glory of the Lord in it, xxxiii. 7, 9. but now he brought it into this tabernacle which by Gods order was prepared for it.

Ver. 22. *And he put the table in the tent of the congregation.*] Here the whole houſe is called the *ohel* (or *tent*) but immediately the word *Miſchehan* (which we tranſlate *tabernacle*) is uſed as the moſt proper expreſſion for the inſide of the houſe; as the other beſt denotes the outſide of it. The whole is rendered more evident in the 34th verſe; where we read, that *the cloud covered the tent of the congregation*, that is, the out-ſide of the houſe; and the glory of the Lord filled the tabernacle within, tho' afterwards, verſe 38. the cloud is ſaid to be upon the tabernacle, as, verſe 36. it is ſaid to be over the tabernacle, becauſe it was over the tent which covered it.

Ver. 25. *And he lighted the lamps before the Lord*, &c.] In this and all that follows, of burning ſweet incenſe, ver. 27. offering the burnt-offering and meat-offering, ver. 29. Moſes acted as a prieſt, appointed by an extraordinary commiſſion from God, only for this time; that he might conſecrate the houſe of God, and the prieſts that were to miniſter therein; which being done, his prieſthood ceaſed, and he did all that is mentioned in theſe verſes, when the tabernacle was conſecrated, and the glory of the Lord had filled it; teſtifying the divine preſence to be there.

Ver. 31. *And Moſes, and Aaron, and his ſons, waſhed their hands*, &c.] This ſhews, that Moſes now performed the functions of a prieſt, and therefore waſhed himſelf, before he went to ſacrifice at the altar; as the prieſts afterwards were always obliged to do, xxx. 19, 20, 21. but it muſt be underſtood, that neither this waſhing here ſpoken of, nor his offering ſacrifice, mentioned, verſe 29. was performed till ſome days after this, ſee ver. 17.

Ver. 33. *So Moſes finiſhed the work.*] He then anointed the tabernacle, and all contained in it, according to God's order, ver. 9, 10, 11. the execution of which, tho' now not here mentioned, is expreſly ſaid to be on the ſame day that he had compleatly ſet up the tabernacle, Numb. vii. 1.

Ver. 34. *Then a cloud* (or then *the cloud*) *covered the tent of the congregation.*] After it was anointed and ſanctified for the divine reſidence, (and the princes, perhaps, had finiſhed that large offering which we read, Numb. vii. was made on this day,) God was pleaſed to fill this place with his glorious preſence, for the cloudy pillar, which deſcended upon Moſes's tent, and ſtood there before the door of it, xxxiii. 9. removed now from thence, and came hither; not ſtanding at the door of it like the form of a pillar, but ſpreading it ſelf all over the outſide of the tabernacle, ſo that it was covered with it, as we read alſo, Numb. ix. 15.

——— *And the glory of the Lord filled the tabernacle.*] See ver. 22. What God promiſed, ch. xxv. 8. 22. he now performed, notwithſtanding their revolt from him, by worſhiping the golden calf. Which made him withdraw himſelf from them, xxxiii. 7, *&c.* till upon Moſes's interceſſion for them, and their repentance, he graciouſly conſented to return to them and abide among them, ver. 14, 15, *&c.* as he now did, by ſettling his glorious preſence in this tabernacle, which was ſet up in the midſt of them; for, whereas the other tabernacle of Moſes was removed a mile or two from the camp, xxxiii. 7. this tabernacle was pitched (a month after this, Numb. i. 1.) in the midſt of their camp, as we read, Numb. ii. 2, 17.

Ver. 35. *And Moſes was not able to enter into the tent of the congregation.*] For the glory of the Lord ſhone ſo bright and ſo ſtrong, beyond all that it had ever done, that no eye could look upon it, and it filled not only the moſt holy place, but the whole body of the tabernacle; ſo that he durſt not adventure to come within it, till he was called, Lev. i. 1. After which time, he ſeems to have had liberty to go in unto God when he pleaſed, Numb. vii. ver. 9. chap. ix. ver. 8, 9. For, after this great day, the glory of the Lord retired into the moſt holy place, within the veil; and reſided conſtantly there, over the ark of the teſtimony: From whence he ſpake to Moſes, when he came to conſult him in the holy place. See the fore-mentioned Numb. vii. 89. whence he is ſaid to *dwell between the cherubims*; tho' on ſome occaſion, this glory appeared without upon the tabernacle, (over the ark it is likely) Numb. xvi. 42. and ſo perhaps it did, ch. xi. 17, 15. and ſometimes at the door of the tabernacle, Deut. ch. xxxi. 14, 15.

——*Becauſe the cloud abode thereon, and the glory of the Lord filled the houſe.*] The cloud, and the glory of the Lord, were not two different things, but one and the ſame; as the pillar of cloud and of fire were; for outwardly it was a cloud, and inwardly it was a fire: And accordingly here, the external part of it cover'd the tabernacle without; while the internal part ſhone in full glory within the houſe. Thus it was upon mount Sinai, where Moſes is ſaid to *draw near to the thick darkneſs where God was*, ch. xx. ver. 21. that is, the glory of the Lord was in that thick darkneſs, and ſo we read before, *that the glory of the Lord appeared in the cloud*, ch. xvi. 10. And ſo thoſe words are to be interpreted, ch. xxvi. 16. *The glory of the Lord abode upon mount Sinai, and the cloud cover'd it*, (that is, cover'd *the glory* of the Lord, not the mount) ſix days. After which, on the ſeventh day, the glory of the Lord broke through it, and appeared like *devouring fire* in the ſight of all the people, ver. 17.

Ver. 36. *And when the cloud was taken up from over the tabernacle, the children of Iſrael went onward in their journeys.*] That is, the Lord (whoſe glorious preſence was in this cloud) led and conducted them in all their removals. And therefore they are ſaid to have *journeyed at the commandment of the Lord*, becauſe, when the cloud (wherein the Lord was) was taken up, then they journeyed, Numb ch. ix. ver. 17, 18, 20, 23.

Ver. 37. *But if the cloud were not taken up, then they journeyed not, till the day that it was taken up.*] they were wholly govern'd by its motions, and followed its directions.

Ver. 38. *For the cloud of the Lord.*] So it is called alſo in Numb. ch. x. ver. 34. becauſe the glory of the Lord was in it.

———*Was upon the tabernacle by day.*] And ſo it was by night, but then had another appearance, as it here follows.

———*And fire was on it by night.*] The fire and the cloud (as we ſaid, ver. 5.) were not different things, but the ſame pillar that was dark by day, when there was no need of light, ſhone like fire by night, when the dark part could not be ſeen, to lead and conduct them; it appeared like a cloud by day, and turned the light ſide to them (which was as bright as fire) by night, that they might march, if there were occaſion, by its direction, both by day and night. And thus it is deſcribed, ch. xiii. 21, 22. Numb. ix. ver. 15, 16, *&c.* and ſo this verſe may be tranſlated, *the cloud of the Lord was upon the tabernacle by day, and the fire was in it*, i. e. *in the cloud, by night*, for ſo they are elſewhere deſcribed, as one within the other, Deut. v. 22. *the Lord ſpake unto all your aſſembly, out of the midſt of the fire of the cloud, and of thick darkneſs.*

——— *In the ſight of all the children of Iſrael throughout all their journeys.*] The whole congregation had conſtantly this comfortable token of God's preſence among them, by the cloud in the day time, and fire in the night; which never left them all the time they were in the wilderneſs, but brought them to Canaan.

Before we cloſe our annotations on this book of Exodus, we think it will not be improper to collect the obſervations of a late learned commentator on this queſtion, What was that *phænomenon* which was called the glory of God?

This wonderful appearance, which had been at the head of the Iſraelites camp, ſtood on the tabernacle, as ſoon as that ſacred edifice was finiſhed. It commonly appeared in the day-time, like a pillar of cloud, and in the night, like a pillar of fire; but upon any extraordinary occaſion, it changed both its form and ſituation: The cloud was thicker and more diffuſed, the fire was more bright and terrible God thereby convinced the Iſraelites, who were eye-witneſſes of it, that he watched their behaviour at that juncture more than uſually, whether it were to puniſh them for their rebellions, or to reward them for acts of obedience. And this is what the holy writers call, *the glory of the Lord.*

In ſhort, all the circumſtances of the paſſages where it

is ſaid, that voices from God were directed to Moſes, and the high Prieſt, to prove, that it was God himſelf, who pronounced them, and all the circumſtances of the paſſages, where mention is made of the *pillar of the cloud*, and of the *Glory of the Lord*, denote, that it was God who manifeſted himſelf in this Phænomenon. Several of the Jewiſh doctors affirm, that it was an angel who reſided there, and formed theſe voices on the mercy-ſeat. This manner of expreſſing themſelves has made ſome Chriſtians think, that the Rabbins believed the myſtery of the Trinity. Hear what Abarbinel ſays, concerning *the Glory of the Lord*, as it appeared in the tabernacle. He affirms, "That it flowed from a ſuperior heavenly light, namely, "from that which was created the firſt day; that the firſt "light was the principle production of God, the begin-"ning of his creatures, and his ways; that ſuperior light "(from whence was an emanation of the inferior) that "was diffuſed over the tabernacle, to appear to the Iſra-"elites; that after the great luminaries were created, "God hid it, and kept it by him, to the end, that in the "ſequel of ages, it might be made uſe of, in favour of "the righteous; that is, not to be perceived by human "eyes, nor attainable during this mortal life: that this "was the glory which Moſes wiſhed in vain to ſee; that "the name of this light is the ſame as that of God him-"ſelf; that it is the ſeal of God, and therefore bears "his name; that it is the chief of all ſpiritual and intel-"lectual beings; that it is a meſſenger which communi-"cates it ſelf both to heaven and earth; that every thing "which exiſts, depends upon it, that it is the indwelling "of God with men, which is ſo frequently mentioned by "the Rabbins.

The End of the Second Book of MOSES *called* EXODUS.

Critical and Explanatory ANNOTATIONS

ON THE

THIRD BOOK of *MOSES*,

CALLED

LEVITICUS.

The ARGUMENT.

The third of the five books of *Moſes*, is called *Leviticus*, by the *Greeks* and *Latins*, becauſe it contains the laws and regulations, which God commanded to be obſerved by thoſe of the tribe of *Levi*, who miniſtred at the altar: It likewiſe comprehends the laws relating to the religion of the *Jews*, and which principally conſiſted in various ſacrifices; for which reaſon, the *Jews* call this book the *Prieſt's Law*; becauſe it includes many ordinances concerning oblations; it treats at large of all the functions of the *Levites*, of the ceremonies of religion, of the different ſorts of ſacrifices, of the diſtinction of clean and unclean beaſts, of the different feſtivals, and of the year of jubilee: We have likewiſe an account here, of what happen'd to the people of God, for the ſpace of one month and a half; that is, from the time the tabernacle was erected, which was the firſt day of the firſt month of the ſecond year, after the *Iſraelites* came out of *Egypt*, to the ſecond month of the ſame year, when God commanded the people to be numbred, as we ſee in the beginning of the following book. *Moſes* relates in this book, the manner in which the prieſts were conſecrated, and what ſacrifices were obſerved upon this ſolemnity; together, with the fatal misfortune which happened to *Nadab* and *Abihu*, who were conſumed with fire, for attempting to offer incenſe to the LORD with ſtrange fire: Upon this occaſion, *Moſes* preſcribes ſome laws, appointing what the mourning of the prieſts ſhould be, and forbids them to drink wine, while they are in waiting at the temple. God likewiſe appoints, in this book, the ceremonies which were to be obſerved upon the day of ſolemn expiation; regulates the degrees of relation, wherein any one was permitted or forbidden to marry: prohibits alliances with the *Canaanites*, idolatry, theft, perjury, calumny, hatred, the ſuperſtitions of the *Gentiles*, magick, divinations, ſoothſayings, proſtitution and adultery; he forbids any one to uſe the fruits of a tree, during the firſt five years after it is planted. He requires ſomething to be left in the field, for the benefit of the poor, when the corn is cut, he mentions the defects which make ſacrifices unfit to be offered to the LORD. Laſtly, he concludes, with regulations concerning vows and tythes, which were to be offered in the tabernacle.

The *Hebrews* call this book *Vaicre*, which is, the firſt word of it, and ſignifies, *And he called*; they alſo ſtile it, *Thora Hacohanim*, that is, the law of the prieſts.

Leviticus is generally allowed to be a canonical book, and of divine athority, and is unanimouſly believed to be the work of *Moſes*, as well as the reſt of the *Pentateuch*; it contains the hiſtory of what paſſed during the eight days of *Aaron* and his ſons conſecration, which was performed in the year of the world 2514, according to the *Hebrew* computation; before *Jeſus Chriſt*; 1486, before the vulgar Æra 1490. The laws which were preſcribed in it, upon other ſubjects beſides ſacrifices, have no other chronological characteriſtick, whereby we may be directed to judge at what time they were given.

CHAP.

CHAP. I.

1 *The burnt-offerings.* 3 *Of the herd.* 10 *Of the flocks.* 14 *Of the fowls.*

AND the LORD called unto Moſes, and ſpake unto him out of the tabernacle of the congregation, ſaying,

2 Speak unto the children of Iſrael, and ſay unto them, If any man of you bring an offering unto the LORD, ye ſhall bring your offering of the cattle, *even* of the herd, and of the flock.

3 If his offering *be* a burnt-ſacrifice of the herd, let him offer a male without blemiſh: he ſhall offer it of his own voluntary will, at the door of the tabernacle of the congregation before the LORD.

4 And he ſhall put his hand upon the head of the burnt-offering: and it ſhall be accepted for him to make atonement for him.

5 And he ſhall kill the bullock before the LORD: and the prieſts Aarons ſons ſhall bring the blood, and ſprinkle the blood round about upon the altar, that *is* by the door of the tabernacle of the congregation.

6 And he ſhall flay the burnt-offering, and cut it into his pieces.

7 And the ſons of Aaron the prieſt ſhall put fire upon the altar, and lay the wood in order upon the fire.

8 And the prieſts Aarons ſons ſhall lay the parts, the head and the fat, in order upon the wood that *is* on the fire which *is* upon the altar.

9 But his inwards and his legs ſhall he waſh in water: and the prieſt ſhall burn all on the altar, *to be* a burnt-ſacrifice, an offering made by fire, of a ſweet ſavour unto the LORD.

10 ¶ And if his offering *be* of the flocks, *namely* of the ſheep, or of the goats, for a burnt-ſacrifice; he ſhall bring it a male without blemiſh.

11 And he ſhall kill it on the ſide of *the* altar north-ward before the LORD: and the prieſts Aarons ſons ſhall ſprinkle his blood round about upon the altar.

12 And he ſhall cut it into his pieces with his head and his fat: and the prieſt ſhall lay them in order on the wood that *is* on the fire which *is* upon the altar.

13 But he ſhall waſh the inwards and the legs with water: and the prieſts ſhall bring *it* all, and burn *it* upon the altar: it *is* a burnt-ſacrifice, an offering made by fire, of a ſweet ſavour unto the LORD.

14 ¶ And if the burnt-ſacrifice for his offering to the LORD *be* of fowls, then he ſhall bring his offering of turtle-doves, or of young pigeons.

15 And the prieſt ſhall bring it unto the altar, and wring off his head, and burn it on the altar: and the blood thereof ſhall be wrung out at the ſide of the altar.

16 And he ſhall pluck away his crop with his feathers, and caſt it beſide the altar, on the eaſt-part, by the place of the aſhes.

17 And he ſhall cleave it, with the wings thereof, *but* ſhall not divide *it* aſunder: and the prieſt ſhall burn it upon the altar, upon the wood that *is* upon the fire: it is a burnt-ſacrifice, an offering made by fire of a ſweet ſavour unto the LORD.

Ver. 1. *And the Lord called unto Moſes.*] Moſes then ſtood without, waiting for the call of the Deity, who then commanded him to draw near, and not be afraid, becauſe of the glory of that light which was in the tabernacle, Exod. ii. 35. for this is a word of *love*, as the Hebrew doctors ſpeak; who obſerve, that God is not ſaid to call the prophets of the Gentiles; but we only read, that God *jikar*, met Balaam; not *jikra*, called to him, as he did here to Moſes, who, as Procopius Gazæus hath well obſerved, upon this word, appointed no ſervice of God, in his houſe which he had lately erected, without his order: Whereas the worſhip performed in the honour of *dæmons*, was without any authority from him; nay, there were magical operations in it, and invocations of *dæmons*; and certain tacit obligations which their prieſts contracted with them, for which he produces Porphyry as a witneſs.

——— *And ſpake unto him out of the tabernacle.*] Hitherto he had ſpoken to him out of heaven, or out of the cloud, but now out of his own houſe; into which it is not here ſaid, he bade him come, (as he did afterwards, when the glory of the Lord dwelt only in the inner part of the houſe over the ark) but he ſtood, it is likely, without the door of the tabernacle, till the ſacrifices were appointed (as it here follows) and the high-prieſt enter'd into it with the blood of expiation. We can find no time, in which this can ſo probably be done, as immediately after the conſecration of the tabernacle, as ſoon as the glory of the Lord enter'd into it; and ſo we find Heſychius underſtood it, who obſerving this book to begin with the word *And*, which is a conjunction uſed to join what follows, with that which goes before, thence concludes, that the beginning of this book is knit to the concluſion of the laſt; and conſequently, what is here related was ſpoken to Moſes, on the ſame day he had ſet up the tabernacle, and the glory of the Lord filled it; when Moſes might well think (as the Hieruſalem Targum explains it) that if mount Sinai was ſo exalted, by the Divine preſence there for a ſhort ſpace, that it was not ſafe for him to approach it, much leſs come up into it, till God commanded him; he had much more reaſon not to go into the tabernacle, which was ſanctified to be God's dwelling place for ever, till God called to him by a voice from his preſence; nay, he durſt not ſo much as come near the door, where we ſuppoſe he now ſtood, without a particular direction from the Divine Majeſty.

Ver. 2. *Speak unto the children of Iſrael, and ſay unto them, If any man bring an offering unto the Lord.*] The tabernacle being erected, it was fit in the next place, to appoint the ſervice that ſhould be performed in it: And there could not be a more natural order, in ſetting down the laws delivered by Moſes, than this which is here obſerved.

There are divers kinds of ſacrifices here preſcribed, ſome by way of acknowledgment to God for mercies either deſired or received; others by way of ſatisfaction to God for mens ſins; others were mere exerciſes of piety and devotion. And the reaſon why there are ſo many kinds

kinds was, partly, in reſpect to the childiſh eſtate of the Jews, who by the cuſtom of nations, and their own natural inclinations, were much addicted to outward rites and ceremonies, that they might have full employment of that kind in God's ſervice, and thereby be kept from temptations to idolatry; and partly to repreſent as well the ſeveral perfections of Chriſt, the true ſacrifice, and the various benefits of his death, as the ſeveral duties which men owe to their Creator and Redeemer, all which could not be ſo well expreſs'd by one ſort of ſacrifices.

—— *Ye ſhall bring your offering of the cattle, even of the herd and of the flock.*] Or, *of the ſheep*; tho' the Hebrew word contains both the ſheep and goats, as appears both from the uſe of the words, Gen. xii. 16. and xxvii. 29. and xxxviii. 17. and from verſe the tenth, and other places of ſcripture. Now God choſe theſe kinds of creatures for his ſacrifices, either, firſt, in oppoſition to the Egyptian idolatry, to which divers of the Iſraelites had been uſed, and were ſtill in danger of revolting to it again; that the frequent deſtruction of theſe creatures might bring ſuch ſilly deities into contempt; or, ſecondly, becauſe theſe are the fitteſt repreſentations both of Chriſt and of true Chriſtians, as being gentle and harmleſs, and patient, and moſt uſeful to men; or, thirdly, as the beſt and moſt profitable creatures, with which it is fit God ſhould be ſerved, and which we ſhould be ready to part with, when God requires us to do ſo; or, fourthly, as things moſt common and obvious, that men might never want a ſacrifice when they needed, or God required it.

Ver. 3. *If his offering be a burnt-ſacrifice of the herd.*] This was a burnt-ſacrifice ſtrictly ſo called, and it was to be entirely conſumed, the skin excepted, Lev. vii. 8. So, Gen. viii. 20. and 1 Kings iii. 15. for otherwiſe every ſacrifice was burnt, more or leſs. The ſacrifices did partly ſignify, that the whole man, in whoſe ſtead the ſacrifice was offered, was to be entirely and unreſervedly offer'd or devoted to God's ſervice; and that the whole man did deſerve to be utterly conſumed, if God ſhould deal ſeverely with him; and directed us to ſerve the Lord with all ſingleneſs of heart, without ſelf-ends, and to be ready to offer to God even ſuch ſacrifices, wherein ourſelves ſhould have no part or benefit.

—— *Let him offer a male.*] As being more perfect than the female, and more truly repreſenting the bleſſed Saviour of the world.

——*Without blemiſh.*] To ſignify, firſt, that God ſhould be ſerved with the beſt of every kind; ſecondly, that man, repreſented by theſe ſacrifices, ſhould aim at all purity and perfection of heart and life, and that Chriſtians ſhould one day attain to it, Eph. v. 27. and, thirdly, to intimate the ſpotleſs and compleat holineſs of Chriſt, Heb. ix. 13, 14. 1 Peter i. 18, 19. and ii. 22.

—— *He ſhall offer it of his own voluntary will.*] According to this tranſlation, voluntary offerings alone were meant by the command in the paſſage before us, or ſuch as were not preſcribed by God to be offered in courſe, but were offered at the pleaſure, and by the voluntary devotion of any perſon, either by the way of ſupplication for any mercy which he needed or deſired, or by way of thankſgiving for any favour or bleſſing received; but it may ſeem improper to reſtrain the rules here given to free-will offerings, which were to be obſerved in other offerings alſo: And the Hebrew word is by the Seventy, Chaldee, Syriac, Arabic, and others, render'd, to this purpoſe, *for his acceptation*, or *that he may be accepted* with God, or that God may be atoned, as it is, ver. 4. and ſo this phraſe is uſed, Lev. xxiii. 11.

——*At the door of the tabernacle of the congregation.*] Where the altar of burnt-offerings was placed, Exod. xi. 6, 29. and this was ſo neceſſary, that it is required, upon pain of death, to be brought hither, and offered in no other place, chap. xvii. 3, 4, &c. for which cauſe, it is likely, the door of the tabernacle is here mentioned rather than the altar, that it might be underſtood to be unlawful to offer at any other altar, but that which ſtood at the door of the tabernacle.

Here the people might likewiſe be ſpectators of the oblation; and this further ſignified, that men could have no entrance neither into the earthly tabernacle, the church, nor into the heavenly tabernacle of glory, but by Chriſt, who is the door, John x. 7, 9. by whom alone we have acceſs to God.

Ver. 4. *And he ſhall put his hand upon the head of the burnt-offering.*] Both his hands; as ſome gather from chap. xvi. 21. and (as Maimonides ſaith) he was to do it with all his might. This was a rite belonging to the peace-offerings as well as to burnt-offerings, chap. iii. 2. and to ſin-offerings alſo, chap. iv. 4. the meaning of which, in this ſort of offerings, ſeems to have been, that he who brought the ſacrifice renounced all his intereſt in it, and transfer'd it wholly to God, unto whoſe ſervice he entirely devoted it, it being like the old ceremony among the Romans, who laid their hands upon their ſervants, when they gave them their liberty, and abdicated their own right in them, ſaying, *Hunc hominem liberum eſſe volo*, I will that this man be free; which is called *manumiſſion*. In other offerings, it had another meaning, as we ſhall obſerve in due place: And it was imitated by the Gentiles, tho' not without the addition of impious ſuperſtitions; for they wreathed back the head of the beaſt upward, when they ſacrificed to the gods above; and thruſt down its head towards the ground, when they ſacrificed to their infernal deities.

—— *And it ſhall be accepted for him, to make an atonement for him.*] It ſhall be ſo acceptable, as to recommend him to the favour of the Divine Majeſty; for ſo the Hebrew word *caphar* ſeems here to ſignify, not properly to make an atonement, which was the buſineſs of a *ſin-offering*, but to own him to be in a ſtate of reconciliation with God, unto whom he was ſuppoſed to give up himſelf wholly, as he did this beaſt. The Jews, indeed, who ſtick to the literal ſignification of the word, fancy, that theſe burnt-offerings expiated evil thoughts and deſires: But there is no ground for this in ſcripture; and the moſt that can be made of it is, that God accepted his prayers, which he made in general for the forgiveneſs of all his ſins, when he laid his hand on the head of this ſacrifice; for it muſt be here obſerved, that laying on the hands was always accompanied by prayer, as appears by Jacob's laying them on the head of Manaſſeh and Ephraim, Gen. xvii. 14, 16, 20. But if a man had committed any ſin, there are other ſacrifices peculiarly appointed by the law for their expiation, which he was bound to offer, with confeſſion of ſin, and prayer to God for pardon.

Ver. 5. —— *And he ſhall kill the bullock before the Lord.*] That is, the man himſelf who brought it, as Raſi interprets; or one of the Levites, as others underſtand it; for they killed the paſchal lamb, at that great paſſover mentioned in 2 Chron. xxx. 17. as Bochart obſerves. But he ſhould have added the reaſon of it, which Raſi there gives; that a great many of the congregation not having ſanctified themſelves, (as we read in that place) *therefore the Levites had the charge of killing the paſſover for every one that was not clean*, to ſanctify *themſelves unto the Lord*. Otherwiſe, every man might kill his own paſſover, Exod. xii. 6. as they might do all their other ſacrifices. For certain it is, this was not the work of prieſts, as Maimonides ſhews in a paſſage mentioned by Dr. Cudworth, (in his book concerning the Lord's ſupper) p. 27. out of Biath Ammik-dath, where he quotes this place, to prove, that the *killing of the holy things might be lawfully done by a ſtranger; yea of the moſt holy things, whether they were the holy things of private perſons, or of the whole congregation.* The common objection to this is, that none might come into the court where the altar was, except the prieſts: To which the anſwer is plain, that upon this occaſion, other perſons might come ſo far within the court, becauſe it was indiſpenſibly neceſſary, that the man, who brought the ſacrifice, ſhould lay his hand upon the head of it; which was to be done at the altar, when it was to be ſlain.

— *And the prieſts, Aaron's ſons, ſhall bring the blood.*] Now begins the work of the prieſts: The receiving the blood, and that which immediately followed, belonging to their office, they received it in a baſon, as the manner alſo was among the heathens, which our learned Sherringham obſerves upon *Codex Joma*, p. 85. out of Homer's Odyſſ. l. iii. where Thraſymedes is repreſented as cutting the ox aſunder with a cleaver, and Perſeus as receiving the blood in a baſon.

—— *And ſprinkle the blood round about upon the altar*, &c.] That this might be done readily, one prieſt received the blood, and another took it from him, and ſprinkled it about the altar; or, as the Jews underſtand it, on every ſide of the altar; which they performed by two

ſprinklings, at the oppoſite corners of it. This was a rite alſo uſed in peace and treſpaſs-offerings; but, in ſin-offerings, the blood was poured out at the foot of the altar; ſee chap. vii. 22. Thus the heathens alſo themſelves took care, that the blood of their ſacrifices ſhould not run upon the ground, but be received, in veſſels prepared for that purpoſe; and then poured upon their altars, and ſo offered and conſecrated to their gods. So Lucian, in his book of ſacrifices, repreſents the prieſt as pouring the blood upon the altar.

Ver. 6. *And he ſhall flay the burnt-offerings.*] Next followed the taking off the skin; which God ordered to be given to the prieſt, chap. vii. 8. Tho' the heathens burnt skin and all, in ſome places, as Bochart obſerves out of Plutarch and Lucian, (Hieroz. P. ii. l. 1. p. 324.) but whoſe work it was to flay the beaſt, is not here expreſſed. The Jews ſay, it belonged not to the prieſt to do this, but to the man himſelf, who brought the beaſt to be offered. For, (to ſhew in brief what belonged to the owners of the ſacrifice, and what to the prieſts,) it may be proper to note out of Abarbinel, that each of them had five things to perform. The owner of the ſacrifice laid his hand upon it, killed, flay'd, cut it up, and waſh'd the inwards; and then the prieſt received the blood in a veſſel, ſprinkled the blood, placed fire on the altar, ordered the wood to be laid on the fire, and directed the pieces of the ſacrifice to be placed upon the wood. And that the beaſt might more eaſily be flay'd, there were eight ſtone pillars, (as the Jews tell us, in Middoth, chap. 3.) and beams laid over them, on each of which were three iron hooks fixed; that the greateſt beaſts might hang upon the higheſt, the leſſer upon the middlemoſt, and the leaſt of all upon the loweſt; and ſo be more commodiouſly ſtript of their skins.

This burnt-offering was to be flay'd, partly for decency, becauſe the ſacrifices being, as it were, God's food and feaſt, it was incongruous to offer to the Deity that which men refuſed to eat; and partly to ſignify, that the great thing which God required and regarded in men, was, not their outward appearance, but their inſide; and that as he ſees the internals of all men, Heb. iv. 13. ſo he will one day make them viſible to others.

——— *And cut it into pieces.*] This followed the excoriation among the Gentiles alſo; and it was performed with ſuch accuracy, that Homer ſaith, they diſſected the ſacrifice with much prudence and skill: From whence ſome great men have thought, St. Paul borrowed the word ἐρθοτομεῖν, to expreſs the care the miniſters of the Goſpel ſhould have, in dividing rightly the word of truth, 2 Tim. ii. 15. Theſe pieces were not the very ſame in bullocks and goats; as they were in ſheep; and, therefore, the greater care was to be uſed in cutting them, eſpecially when, beſides thoſe parts which were offered to God, the prieſt and the people were to have their ſhare alſo.

Ver. 7. *And the ſons of Aaron the prieſt ſhall put fire upon the altar.*] This was one of the works of the prieſt, who did not put fire daily upon the altar, (for being once kindled, they were to keep it always burning, chap. vi. 13.) but ſtirred it up, and blowed the coals. Which is meant by *giving fire*, as the phraſe is in the Hebrew; that is, diſpoſing it ſo, that it might burn quick. Yet, if the fire was taken off from the altar, as when they removed the camp, Numb. iv. 14. none might lay it on again but the prieſts. Or, if it were extinct, as it was in the days of Ahaz, who ſhut up the door of the houſe of God, which was not opened till Hezekiah reigned, 2 Chron. xxviii. 24. xxix. 34. none but they might kindle it again.

—— *And lay the wood in order upon the fire.*] This the prieſts did every morning, and every evening; that the fire might be preſerved from going out. And when the time of the morning and evening ſacrifice came, they brought new wood, and laid it in ſuch order upon the fire, that it might the better conſume the parts of the ſacrifice, that were laid thereon.

Ver. 8. *And the prieſts, Aarons ſons, ſhall lay the parts, the head and the fat.*] The Hebrew word *peder* doth not ſimply ſignify *the fat*; (for which they have an other word *cheleb*) but that fat which is ſeparated from the reſt of the fleſh. So it is to be underſtood here, and in chap. iii. 9. iv. 34. which being gathered together, and thrown into the fire, fed the flame, and made it burn more fiercely; by which means the other parts, into which the ſacrifice was divided, were the more eaſily and ſooner conſumed. Particularly, St. Jerom takes it for that fat which adhered to the liver: and both Solomon Jarchi and David Kimchi obſerve, that this *peder* was thrown upon the head of the ſacrifice, when it was caſt into the fire, juſt in the place where the head was cut off from the body; becauſe, otherwiſe, the gore which iſſued from it might have extinguiſhed the flame, ſee Exod. xxix. 17.

——— *In order upon the wood.*] That they might lie upon the wood, ſo as to have the ſame ſituation in the altar as they had in the beaſt, when it was alive: So Maimonides, in Maaſe Korban, cap. 6.

Ver. 9. *But his inwards and his legs ſhall he waſh in water.*] Theſe parts were not to be burnt upon the altar, till they were well cleanſed by waſhing them in water; for which end there was a private room afterward, in the court of the temple, as now it is likely there was in the tabernacle, called the waſhing-room; as we find in Codex Middoth, cap. 5. ſect. 2. There they having waſhed them privately, and freed the inwards from their impurity, they brought them into the court, where were two marble tables between the pillars before-mentioned, ver. 6. and there they were waſhed more exactly, as we read in the ſame book, cap. 3. ſec. 5. Where Conſt. l'Empereur obſerves, out of R. Hobadia, the reaſon why they uſed to lay the fleſh upon ſuch table, was, becauſe marble made it cold and ſtiff, and preſerved it from contracting an offenſive odour in very hot weather.

———*And the prieſt ſhall burn all upon the altar.*] From whence this ſacrifice is called *iſcheh*, an offering made by fire; (from *iſch* which ſignifies *fire*) becauſe it was altogether conſumed in the fire, and no part of it left, ſo much as for the prieſt to eat of it.

———*Of a ſweet ſavour unto the Lord.*] *i. e.* moſt acceptable. For it is a form of ſpeech taken from men, who are delighted with the good taſte of meat and drink. But none can reaſonably imagine, it was the meer ſacrifice that was pleaſing unto God; but, as Conrad Pellicanus well notes, the devotion, faith, obedience, and ſincerity of their minds who made the oblation.

Ver. 10. *And if his offering be of flocks, namely of the ſheep or of the goats,* &c.] If a man was not able to bring a bullock for a burnt ſacrifice (which could not be ſo well ſpared, being of great uſe in agriculture) he might bring one of theſe creatures, that were of leſs value; only perfect in their kind, as it here follows.

———*He ſhall bring it himſelf without blemiſh.*] See Exod. xii. ver. 5. What the blemiſhes were, that made any animal unfit to be offered on the altar; Moſes tells us in this book, chap. xxii. ver. 22, 23, 24. where he mentions twelve, which ſhall be there conſidered.

Ver. 11. *And he ſhall kill it on the ſide of the altar northward.*] The greater ſacrifices, which the Jews call the *moſt holy things*, had this peculiar place aſſigned them, where they were to be kill'd, *viz.* all the burnt-offerings, (whether of bullocks, ſheep, or goats,) and all *offerings for ſin*, chap. vi. 25. and all *treſpaſs-offerings*, chap. vii. 2. But all the other ſacrifices, which they call the *leſſer holy things*, (ſuch as the peace-offerings of particular men, the paſchal lamb, the firſt-born, and that which was tythed,) might be killed in any part of the court, where the altar ſtood; there being no peculiar place appointed by the law for that purpoſe; but only at the entrance of the tabernacle. Yet a peace-offering for the whole congregation, was look'd upon as belonging to the things *moſt holy*, and ſo were ſlain, (as Maimonides tells us) at the north-ſide of the altar, where there were certain rings fixed, to which the head, or, as ſome ſay, the feet of the beaſt was tied, in order to its being killed. But they were not perfect rings as, l'Empereur obſerves, being rather half ſegments of rings, one part of which were faſtned to the pavement, and by the other the neck of the beaſt was tied to it. See Codex Middoth, chap. iii. ſect. 5. The reaſon of this difference ſeems to be, only to be underſtood of the four-footed beaſts before mentioned, not of birds which were ſacrificed after another manner, as appears from ver. 15.

Ver. 14. *And if the burnt-ſacrifice for his offering to the Lord be of fowls, then he ſhall bring his offering of turtle-doves or of young pigeons.*] Theſe birds were appointed for the relief of the poor, who could not bring better, and they were preferred before others; becauſe they were eaſily to be obtained: The pigeons were to

to be young, becauſe they are then beſt; but the turtle doves are better when they are more grown up.

Ver. 15. *And the prieſt ſhall bring it into the altar, and wring off his head.*] Pinch it off with his nails, (as the Jews ſay) at one of the corners or horns of the altar; *viz.* the whole burnt-offering at the ſouth-eaſt corner, and the ſin-offering at the north-weſt, as Maimonides ſaith, in his treatiſe called Korbanoth, cap. v. But their heads were ſo to be wrung or pinched, as not to be ſeparated from the body, but to be left ſtill hanging to it, for ſo it is ordered in that ſacrifice mentioned ver. 8. and therefore the Jews ſuppoſe it was ſo in all.

———*And the blood thereof ſhall be wrung out, at the ſides of the altar.*] The reaſon, why the prieſt alone might kill the bird, (though others might kill the beaſt, ſee ver. 5.) was, becauſe the ſprinkling of the blood, which none might do but the prieſt, was immediately conjunct with the wringing off his head.

Ver. 16. *And he ſhall pluck away his crop,*] or the ſtomach, that the ſacrifice might be free from all impurity.

———*With his feathers,*] Which were no more to be offered, than the skin of the beaſt, ver. 6.

———*And caſt it beſide the altar on the eaſt part.*] as far as might be from the moſt holy place, which was in the weſt.

Ver. 17. *And he ſhall cleave it with the wings thereof, but ſhall not divide it aſunder.*] The wings were to be ſo cloven, as not to be quite ſeparated from the body, but ſtill to remain hanging to it; and ſalt being ſprinkled upon the whole body, it was thrown into the fire; ſo Maimonides obſerves, in the forementioned treatiſe; where he takes notice alſo, that it was otherwiſe in fowls offered for ſin, of which nothing but the blood belonged to the altar; the fleſh of them being eaten by the prieſts and their ſons. Whence it was, that no ſin-offering of birds was accepted, unleſs it was accompanied, with an whole burnt-offering; that the altar might not be without a feaſt, when they who miniſtred there were entertained. Thus it is required in ſeveral caſes mentioned ver. 7. xii. 6, 8. xiv. 22. xv. 15, 30. and Numb. vi. 11. The ſame Maimonides likewiſe obſerves, that this ſacrifice of birds was one of the moſt difficult works in the ſanctuary; whereby, the mind of the prieſt was kept as intent upon the pooreſt ſacrifice, as upon the moſt ſplendid.

———*And the prieſt ſhall burn it upon the altar, upon the wood that is upon the fire.*] This was in part ſaid before, but here repeated more diſtinctly; to ſhew, there was no difference to be made, between the ſacrifices of the meaneſt and of the greateſt.

———*It is a burnt ſacrifice, an offering made by fire, of a ſweet ſavour unto the Lord.*] The ſame is ſaid of this, as of all other Holocauſts (ver. 9, 15.) to ſhew, that whether the oblation was of the greater animals, or the leſs, or only of birds, it made no difference in its acceptance with God; who graciouſly ordered theſe various ſorts of offerings, that the poor, as well as the rich, might be capable of teſtifying their devotion to him, and be confident to find favour with him.

CHAP. II.

1 *The meat-offering of flour with oil and incenſe,* 4 *either baked in the oven,* 5 *or on a plate,* 7 *or in a frying-pan:* 12 *or of the firſt-fruits in the year.* 13 *The ſalt of the meat-offering.*

AND when any will offer a meat-offering unto the LORD, his offering ſhall be *of* fine flour; and he ſhall pour oyl upon it, and put frankincenſe thereon.

2 And he ſhall bring it to Aarons ſons the prieſts: and he ſhall take thereout his handful of the flour thereof, and of the oyl thereof, with all the frankincenſe thereof; and the prieſt ſhall burn the memorial of it upon the altar, *to be* an offering made by fire, of a ſweet ſavour unto the LORD.

3 And the remnant of the meat-offering *ſhall be* Aarons and his ſons: *it is* a thing moſt holy of the offerings of the LORD made by fire.

4 ¶ And if thou bring an oblation of a meat-offering baked in the oven, it *ſhall be* an unleavened cake of fine flour mingled with oyl, or unleavened wafers anointed with oyl.

5 ¶ And if thy oblation *be* a meat-offering *baked* in a pan, it ſhall be *of* fine flour unleavened, mingled with oyl.

6 Thou ſhalt part it in pieces, and pour oyl thereon: it *is* a meat-offering.

7 ¶ And if thy oblation *be* a meat-offering *baked* in the frying-pan, it ſhall be made *of* fine flour with oyl.

8 And thou ſhalt bring the meat-offering, that is made of theſe things, unto the LORD, and when it is preſented unto the prieſt, he he ſhall bring it unto the altar.

9 And the prieſt ſhall take from the meat-offering a memorial thereof, and ſhall burn *it* upon the altar: *it is* an offering made by fire of a ſweet ſavour unto the LORD.

10 And that which is left of the meat-offering, *ſhall be* Aaron and his ſons: *it is* a thing moſt holy, of the offerings of the LORD made by fire.

11 No meat-offering which ye ſhall bring unto the LORD, ſhall be made with leaven: for ye ſhall burn no leaven, nor any honey, in any offering of the LORD made by fire.

12 ¶ As for the oblation of the firſt-fruits, ye ſhall offer them unto the LORD: but they ſhall not be burnt on the altar for a ſweet ſavour.

13 And every oblation of the meat-offering ſhalt thou ſeaſon with ſalt: neither ſhalt thou ſuffer the ſalt of the covenant of thy God to be lacking from thy meat-offering: with all thine offerings thou ſhalt offer ſalt.

14 And if thou offer a meat-offering of thy firſt fruits unto the LORD, thou ſhalt offer for that meat-offering of thy firſt fruits, green ears of corn dried by the fire, *even* corn beaten out of full ears.

15 And thou ſhalt put oyl upon it, and lay frankincenſe thereon: it *is* a meat-offering.

16 And the prieſt ſhall burn the memorial of it, *part* of the beaten corn thereof, and *part* of the oyl thereof, with all the frank-

frankincenſe thereof: *it is* an offering made by fire unto the LORD.

Ver. 1. *And when any will offer a meat-offering unto the Lord.*] This was of two kinds; the one joined with other offerings, Numb. xv. 4, 7, 10. which was preſcribed, together with the meaſure or proportion of it; the other, of which this paſſage treats, was a diſtinct and ſeparate offering, and left to the offerer's good-will, both for the ſubſtance and the quantity. The matter of this offering was things without life, as meal, corn, cakes, &c. Now theſe ſorts of ſacrifices were appointed; *Firſt*, becauſe the materials that compoſed them were moſt neceſſary and beneficial to mankind, for which reaſon it was expedient that God ſhould be ſerved with them, and owned and praiſed as their beneficent donor; *Secondly*, in condeſcenſion to the poor, that they might not want an offering for God, and to ſhew that he would accept even the meaneſt ſervices, when offered to him with an humble ſincerity; *Thirdly*, theſe were neceſſary proviſions for the feaſt, that was here to be preſented to God, and for the uſe of the prieſts, who were to attend upon theſe holy miniſtrations.

—*His offering ſhall be of fine flour.*] Namely, of wheat flour; for all the oblations of this kind, whether for the congregation, or particular men, were of pure flour, ſifted from the bran; except, only, the omer of firſt-fruits of their harveſt, chap. xxiii. 13, 14. and that which was called the *mincha* of jealouſy, Numb. v. 15. which were of barley. Of theſe voluntary offerings there were five ſorts, as appears by this chapter; for they were either of raw meat, (mentioned in this verſe) or meal made into cakes, baked in an oven, (which was of two ſorts, ver. 4.) or baked in a pan, verſe 5. or in a frying-pan, verſe 7. The firſt of which was the moſt ancient, as appears from Gen. iv. 3. and from what the heathens ſay of it, particuly Plato, L. vi. *de Legibus*, and Pliny, L. xxx. Nat. Hiſt. cap. 5. where he ſaith, Numa ordered the Romans, *Deos fruge colere*, &c. And Pauſanias in his Attica tells us, "In the porch of the moſt high *Jupiter*, was an altar, "where they did not offer the ſacrifice of beaſts, but on- of fine flour." The ſame he repeats in his Arcadica, and ſays, this was ordained by Cecrops; and Triptolemus, another of their moſt ancient law-givers, enacted this, as one of his principal laws, that they ſhould worſhip their gods with the fruits of the earth.

—*And he ſhall pour oil upon it.*] Which was done to give this ſort of offering a grateful reliſh, as Maimonides obſerves, *More Nevochim*, P. iii. cap. 46. The heathens uſed oil in their ſacrifices; not mixt with flour, but poured upon the fleſh of the beaſt that was offered, to make it burn the better upon the altar.

——— *And put frankincenſe thereon.*] To diffuſe a fragrant odour in the court of the tabernacle, which otherwiſe would have been offenſive, by reaſon of the fleſh that was burnt there daily. When they came into the land of Canaan, where they were required (Numb. xv. 2, 3, &c.) to take care that this *mincha*, or meat-offering, ſhould attend all the freewill-offerings of beaſts, as well as the daily morning and evening ſacrifice, there is no frankincenſe appointed, but a certain quantity of wine, which perhaps was inſtead of it, (having a fragrant ſmell) and was not required in the offering here mentioned. Both theſe were common in the ſacrifices of the Gentiles, as appears in this ſingle paſſage in Ovid, l. v. *de Triſtibus. Eleg.* 5.

Da mihi thura, puer, pingues facientia flammas.
Quodque pio ſuſum ſtridat in igne merum.

Ver. 2. *And he ſhall bring it.*] In a ſilver diſh, or ſome other metal (as R. Levi of Barcelona expounds it, *Precept.* ch. cxvi.) wherein he delivered it to the prieſt, who carried it to the altar, and preſented it to God, by lifting it up over his head; and as the Jews generally ſay, turning it about to all the four quarters of the world, as a teſtimony, that it was offered to the poſſeſſor of heaven and earth.

———*To Aarons ſons the prieſts.*] To one of them, who miniſter'd at the altar that day this offering was brought, as appears by the next words.

———*And he ſhall take thereout his handful of the flour thereof.*] As much as he could take up between his fingers, ſaith R. Levi.

———*And of the oil thereof.*] Which was mingled as was ſaid before with the flour.

———*With all the frankincenſe thereof.*] None of which was to be reſerved, for the prieſts own uſe; but intierly burnt upon the altar, which was contrary to the cuſtom of the Gentiles, who called frankincenſe, as *Diodorus Siculus* declares, L. ii.) *a thing moſt belov'd of the gods*, but yet offered only ſo much as they could take up with two fingers, or, as others ſay, three; ſee *Caperus Apotheoſis Homeri*, p. 74, &c.

———*And the prieſt ſhall burn the memorial thereof upon the altar.*] As a grateful acknowledgment unto God, that they held all they poſſeſſed of him, their Sovereign Lord; whom they ſupplicated alſo hereby, that he would ſtill be mindful of them, that is, be gracious to them; for this offering ſeems to have ſomething of the nature of an Holocauſt, or whole burnt-offering; tho' others will have it to be an expiatory ſacrifice, becauſe part of it was eaten by the prieſts. But, it being ſaid in the next words, to be an offering made by fire, which is the phraſe of a whole burnt-offering, in the foregoing chap. ver. 9, 13, 17. we take the other to be the truer.

Of a ſweet ſavour to the Lord.] The very ſame being ſaid of this ſort of offering, which is of the foregoing, that were more chargeable, ch. i. 9, 13, 17.) *Procopius Gazæus* had great reaſon here to obſerve (which cannot be too often repeated) "that true piety is not demonſtrated by "the greatneſs of the preſents. The way of piety is "open and eaſy unto all; for God's commandment is ex- "ceeding broad, and he that maketh the ſmalleſt ſignifi- "cation of it, if it be ſincere, differs nothing from him, "who ſhews it by the largeſt gifts, &c." Julian contended that the ſacrifices of living creatures were more eſteemed, than thoſe without life; becauſe they were nearer of kin to the living God, and the author of life. But his great doctors, Pythagoras and Porphirius (as S. Cyril obſerves, l. x. *Contra Julianum*) condemned their ſacrifices of beaſts as hateful to their gods; who, they fancied, were pleaſed, only, with thoſe that were made of fruits of the earth, and of frankincenſe. But they might have learnt from Moſes, if they had pleaſed (Julian and Porphyry being acquainted with his books,) that theſe things were alike acceptable, God having reſpect to the mind of him who offer'd, and not to his gifts.

Ver. 3. *And the remnant of the meat-offering, ſhall be Aarons and his ſons.*] To be eaten by them. But that meat-offering which was offered for the prieſts themſelves, was to be wholly burnt, and no part eaten, chap. vi. 22, 23.

———*It is a thing moſt holy, of the offerings of the Lord, made by fire.*] Nothing is more known, than the diſtinction, which the Jews make between things, *moſt holy*, and the *lighter holy things*, (as their phraſe is,) the *moſt holy* were ſuch as none might eat of, or none but prieſts, and the ſons of prieſts, and that only in the ſanctuary; ſee chap. vi. 16, 26. Such were all whole burnt-offerings, all the ſin, and all the peace-offerings, for the whole congregation. *Lighter holy things*, were ſuch as might be eaten by thoſe who were not prieſts, in any place within the city of Jeruſalem, to which their camp now correſponded, and ſuch were all the peace-offerings of particular perſons, the paſcal lamb, the tenths and the firſtlings of cattle.

Ver. 4. *And if thou bring an oblation of a meat-offering baked in the oven.*] This is the firſt ſort of baked *mincha's*, for the preparation of which, there was an oven in the court of the tabernacle, as afterwards there was in the court of the temple, 1 Chron. ch. xxiii. ver. 28, 29. Ezek. xlvi. 20.

——— *It ſhall be unleavened cakes of fine flour mingled with oil, or unleavened wafers anointed with oil.*] If the cakes were thick, then the oil was kneaded together with them; but if they were thin, like a wafer, then it was only ſpread upon them, before they were baked; ſee Exod. xxix. 2. or, as ſome will have it, after they came out of the oven.

Ver. 5. *And if thy oblation be a meat-offering baked in a pan.*] Or in a flat plate, as we tranſlate it in the margin; for Maimonides ſays, there was this difference between *macabath* (which is the Hebrew word in this place) and *marcheſheth*; that the former was a pan or plate, without any rim about it, whereas the other had one;

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Abarbinel, in his preface to this book, obſerves out of Jarchi, that there was a veſſel in the temple, which was only flat and broad, and had no riſing on the ſides of it; ſo that the oil being poured upon it, when it was placed on the fire, ran down and increaſed the flame, and made the cake hard.

—*It ſhall be of fine flour unleavened, mingled with oil.*] This ſort of cake, ſeems to have been both kneaded with oil and to have oil alſo poured upon it, after it was laid upon the plate.

Ver. 6. *Thou ſhalt part it in pieces*, &c] This, according to Abarbinel, was done as it lay baking upon the plate. Or, if this diviſion was made after it was taken off, the reaſon was the ſame; becauſe part of it was to be given to God, and the reſt to the prieſt.

——— *And pour oil thereon.*] Upon the pieces; that they might, by this new addition of freſh oil, be render'd more ſavoury.

Ver. 7. *And if thy oblation be a meat-offering baken in the frying-pan.*] This veſſel was not flat, but deep, as Abarbinel obſerves; ſee ver. 5. becauſe that which was baked in it was moiſt and fluid.

——— *It ſhall be made of fine flour with oil.*] The oil was not kneaded with this ſort of *mincha*, but poured into a pan, ſo that it mixed with the flour; which might be ſhaken and moved up and down, as things are which are baken in liquors, ſays Abarbinel.

Ver. 8. *And thou ſhalt bring the meat-offering that is made of theſe things unto the Lord.*] This Injunction relates to all the baked meat-offerings before-mentioned, which were to be brought to the Lord at his houſe, and there preſented to the prieſt, who was to convey them to the altar, when they were prepared as before directed; ſee ver. 1, 2. And this variety of *minchas* was allowed, that the table of the Lord, *i. e.* the altar, might be furniſhed, and his miniſters who waited on him, entertain'd with all ſorts of proviſions.

Ver. 9. *And the Prieſt ſhall take from the meat-offering a memorial thereof*] A part of the cake of whatſoever ſort it was, was ſeparated from the reſt of the Lords portion; to whom it was offered as the acknowledgment of his ſupreme dominion over them, and in commemoration of his goodneſs to them.

———*And ſhall burn it upon the altar.*] Before the other parts were eaten by the prieſts; as was directed before about the fine flour, ver. 2.

Ver. 11. *No meat-offering which ye ſhall bring unto the Lord, ſhall be made with leaven.*] Theſe words, *which ye ſhall bring unto the Lord*, ſeem to have a peculiar emphaſis in this place; importing, that no meat-offering, part of which was offered upon God's altar, ſhould be leavened. For no part of that leavened bread which was offered in euchariſtical ſacrifices, chap. vii. 13. nor the two loaves offered in the feaſts of Penticoſt, which ſome miſtake for an exception to this precept, were offered upon the altar, but given intirely to the prieſts as their portion. There are many moral reaſons given, both by Jewiſh and Chriſtian writers, why none of the cakes before-mentioned, ſhould have any leaven in them, which we ſhall not here ſet down. Maimonides ſeems to have given the beſt account of this, in his *More Nevochim*, (p. iii. cap. 46.) where he ſaith, God prohibited this, in order to root out the idolatrous cuſtoms of thoſe days, as this author found them in the books of the Zabij, who *offered to their God's no bread, but ſuch as was leavened.* Next to this, the account which Abarbinel gives of it, is not to be diſregarded; who thinks it was forbidden, becauſe it would have created a delay, if they had waited at the tabernacle, 'till the fermentation was compleated.

———*For ye ſhall burn no leaven, nor any honey, in any offering of the Lord made by fire.*] Honey was a kind of leaven, and uſed by the heathens in their religious rites; as appears not only from Maimonides, (who tells us, that *they choſe ſweet things for their offerings, and anointed their ſacrifices with honey*) but from a great number of authors, who make mention of it: particularly Plato, who ſaith, (in his vi. *de legibus*,) that anciently, men did not ſacrifice living creatures, but only fine flour, and fruits moiſtned with honey. Phylarchus tells us, that the Greeks ſacrificed honey to the ſun, which was the great God among the Gentiles, but poured no wine upon his altars. This Polemon calls a ſober ſacrifice; becauſe there was no wine in it, but honey and water mixed together. Nay, there was ſcarce any God among the heathens, to whom honey was not offered, as Bochart hath ſhewn at large, in his Hierozoicon, p. ii. l. 4. c. xii. but one teſtimony may ſerve for all, which is from Pauſanias (in his *Eliaca*,) where having reckoned up at leaſt, fifty altars, erected in the temple of *Jupiter Olympius*, to ſeveral deities, and ſome of them common to them all, he adds, that they ſacrificed upon every one of them, once a month, after an ancient manner, *frankincenſe and wheat mingled* with honey. Which being ſo common and ancient a rite among the Gentiles, in their idolatrous worſhip, was probably the reaſon why God prohibited it to be uſed in his ſacrifices. And under the name of honey, the Jews think, figs and dates, and all other ſweet fruits, are comprehended, for the famous compoſition among the Egyptians, called *Kuphi*, which was burnt every day, morning and evening, on their altars, conſiſted of ſuch ingredients, as well as of *Myrrh*, *Calamus*, and *Cardimum*; ſo Plutarch tells us (in the book, *de Iſide & Oſir*) and mentions honey in the firſt-place, with wine and raiſons.

Ver. 12. *As for the oblation of the firſt-fruits ye ſhall offer them unto the Lord, but they ſhall not be burnt on the altar for a ſweet ſavour.*] There were ſeveral ſorts of firſt-fruits; that which is here ſpoken of, was of corn unground, and only a little parcht at the fire; this was to be preſented to God, but not burnt on the altar, becauſe it belonged to the prieſts.

Ver. 13. *And every oblation of thy meat-offering ſhalt thou ſeaſon with ſalt.*] All the forenamed *mincha's*, which were Korbans, (as they are often called) were to be thus ſeaſoned, becauſe ſalt was a thing never wanted at any table; and all meat is unſavoury without it.

——— *Neither ſhalt thou ſuffer the ſalt of the covenant of thy God to be lacking from thy meat-offerings.*] It is called the *ſalt of the covenant of God*, as ſome think, becauſe required by this law, which they covenanted with God to obſerve, as much as to offer ſacrifices; which were not acceptable without ſalt, as appears by the repetition of it three times in this one verſe; but there is a plainer reaſon than this, which is, that the ſacrifices being God's feaſts, and they who partook of them being his gueſts, ſince they did, in a manner, eat and drink with him at his table, the ſalt that was caſt upon all ſacrifices, as appears by the words following, is called the *ſalt of the covenant*, to ſignify, that as men were accuſtomed to make covenants by eating and drinking together, where ſalt was a neceſſary appendix at every feaſt, ſo God, by theſe ſacrifices, and the feaſts upon them, did ratify and confirm his covenant with thoſe who were partakers of them. For ſalt, as is commonly obſerved, being a conſtant concomitant of all feaſts, and covenants being made by eating and drinking at the ſame table, where ſalt was ever uſed, ſalt itſelf was thence concited, by the ancients, to be the ſymbol of friendſhip, and was proverbially uſed among the Greeks to expreſs it. This obſervation may be uſeful to explain other paſſages of ſcripture, about which ſome have beſtowed vain labour, Numb. xxiii. 19. 2 Chron. xiii. 5. where the ſame words are uſed, but inverted; it being called a *covenant of ſalt*, inſtead of *the ſalt of the covenant*, becauſe covenants, as we have already intimated, were eſtabliſhed by eating together at feaſts, where ſalt was never wanting.

——— *With all thine offerings thou ſhalt offer ſalt.*] Not only with the *mincha's*, or meat-offerings, mentioned in this chapter, but with all other ſacrifices whatſoever. Which is ſo ſolemnly enjoined, as Maimonides obſerves, becauſe the heathens did not uſe any ſalt in their ſacrifices. Which is not unreaſonable to think, ſince honey, with which ſalt doth not well agree, was in ſuch conſtant uſe among them. And therefore, ſaith he, *God prohibited us to offer leaven or honey, and commanded us, with great ſeriouſneſs, to uſe ſalt in all our ſacrifices*; that is, as R. Levi, of Barcelona, Precept. cxvi. explains it, the fleſh of all ſacrifices was to be ſalted, and the meat of all *mincha's*. For which he gives theſe two reaſons; becauſe nothing is grateful to the palate without ſalt, which alſo preſerves things from corruption, as the ſacrifices did their ſouls from periſhing. Abarbinel ſaith the ſame, and therefore, whatever the cuſtom might be, in ancient times, among the heathens, in after-ages they learned from Moſes to uſe it in all their ſacrifices, as appears from Pliny and

Ovid, and many other authors; the first of which saith, that salt was so necessary, that no sacrifices were offered *sine mola salsa*, which every one knows the Greeks called ἅλας, and ἁλοχύτας. And among the Jews, this salt was not brought by him who offered the sacrifice, but was provided at the public charge, there being a chamber in the court of the temple, as we read in Middoth, cap. 5. sec. 2. called the chamber of salt, which was one of the three rooms on the north side of the court, as there were three others on the south side, for other uses; where the flesh of the sacrifices was powder'd, as the *mincha's* were seasoned at the very altar. And this was so necessary, that tho' a sacrifice was not look'd upon as null, if the priest neglected to salt it, yet the want of it in the *mincha's*, as the Hebrew doctors say, render'd them void; because it is here so expressly required in this verse, *thou shalt not suffer the salt of the covenant of thy God to be lacking in thy meat offering*; and whosoever offered any sacrifice without salt, or with honey or leaven, was beaten, as Mr. Selden observes, *L. 2. de Synedr. c* 13.

Ver. 14. *And if thou offer a meat-offering of thy first fruits unto the Lord, thou shalt offer for thy meat offering*, &c.] This is very different from the oblation of first-fruits, mentioned, ver. 12. for there they are called *resith*, which signifies the first-fruits at harvest-time; but here *bichurim*, which properly imports the first ripe fruits, before the rest were ready. And therefore the manner of their oblation was different from the former, which follows in the conclusion of this verse: First, there is a description of what is meant by the first-fruits, which he calls Abib, *i.e.* full ears of corn, but as yet green and moist; which he saith therefore, in the next place, must be dried by the fire, and then bruised and beaten in a mortar, or with a mill: and they were to be selected from their richest and most fertile fields: For so the last words seem to signify, *gareſh-carmel*, which we translate corn beaten out of full ears; for *carmel* sometimes signifies a fruitful field, Isa. xxiii. 15. and therefore may very well be thought in this place to import, *the largest ears of tender corn*; and the intention of its contusion seems to have been, that it might be reduced into flour; as it might easily be, after it had been *dried by the fire*. And, therefore, it differed from that meat-offering, mentioned ver. 1. only in this, that the former was flour of old corn, this of new; and that was fine flour sifted from the bran; this had nothing taken out of it, but remained as it came from the mortar or the mill; and so the Seventy seem to have understood it. There are those, indeed, who think it was only threshed out of the husk, and so offered; and fancy also, that from this word *gereſh* the goddess Ceres had her name among the Gentiles; which last conceit is the stranger, since those who advance it, endeavour to have it thought, that the Jews derived this custom, of offering first-fruits, from the Gentiles, and not the Gentiles from the Jews. We can't find, that it was customary with the Gentiles to offer the first-fruits of green corn, but only the first-fruits of their harvest, which they called *novas fruges*; of which the Romans thought it unlawful to taste, *antequam sacerdotes primitias libassent*, before the priests had offered the first-fruits, as Pliny tells us, L. xviii. c. 2. and Censorinus saith the same, *De die natali, cap.* 1. Or, if they did offer any first-fruits, before corn was ripe, they boiled them in a pot; but did not roast them in the fire, as is here directed, for so Hesychius seems to say, that in the feast called *Thargelia* (which was in the month which answers to our *April*) they offered the first-fruits *that appeared out of the ground, which they carried about*, i. e. in pots as other authors tells us. And Hesychius himself saith, that *Thargalos* signifies *a pot full of sacred decoction.*

CHAP. III.

1 *The peace-offering of the herd:* 6 *of the flock,* 7 *either a lamb,* 12 *or a goat.*

AND if his oblation *be* a sacrifice of peace-offering, if he offer it of the herd, whether *it be* a male or female: he shall offer it without blemish before the LORD.

2 And he shall lay his hand upon the head of his offering, and kill it at the door of the tabernacle of the congregation: and Aarons sons the priests shall sprinkle the blood upon the altar round about.

3 And he shall offer of the sacrifice of the peace-offering, an offering made by fire unto the LORD; the fat that covereth the inwards, and all the fat that *is* upon the inwards.

4 And the two kidneys, and the fat that *is* on them, which *is* by the flanks, and the caul above the liver, with the kidneys, it shall he take away.

5 And Aarons sons shall burn it on the altar upon the burnt-sacrifice, which *is* upon the wood that *is* on the fire: *it is* an offering made by fire of a sweet savour unto the LORD.

6 ¶ And if his offering for a sacrifice of peace-offering unto the LORD, be *of* the flock, male or female; he shall offer it without blemish.

7 If he offer a lamb for his offering, then shall he offer it before the LORD.

8 And he shall lay his hand upon the head of his offering, and kill it before the tabernacle of the congregation: and Aarons sons shall sprinkle the blood thereof round about upon the altar.

9 And he shall offer of the sacrifice of the peace-offering, an offering made by fire unto the LORD: the fat thereof, *and* the whole rump, it shall he take off hard by the back-bone: and the fat that covereth the inwards, and all the fat that *is* upon the inwards.

10 And the two kidneys, and the fat that *is* upon them, which *is* by the flanks, and the caul above the liver, with the kidneys, it shall he take away.

11 And the priest shall burn it upon the altar: *it is* the food of the offering made by fire unto the LORD.

12 ¶ And if his offering *be* a goat, then he shall offer it before the LORD.

13 And he shall lay his hand upon the head of it, and kill it before the tabernacle of the congregation: and the sons of Aaron shall sprinkle the blood thereof upon the altar round about.

14 And he shall offer thereof his offering, *even* an offering made by fire unto the LORD; the fat that covereth the inwards, and all the fat that *is* upon the inwards.

15 And

15 And the two kidneys, and the fat that *is* upon them, which *is* by the flanks, and the caul above the liver, with the kidneys, it ſhall he take away.

16 And the prieſt ſhall burn them upon the altar: *it is* the food of the offering made by fire for a ſweet ſavour. All the fat *is* the LORDS.

17 *It ſhall be* a perpetual ſtatute for your generations throughout all your dwellings, that ye eat neither fat nor blood.

Ver. 1. *And if his oblation be a ſacrifice of peace-offering,*] The Deity having given orders, with relation to whole burnt-offerings, in the firſt chapter; and meat-offerings (which had ſomething of that nature in them) in the ſecond; proceeds to peace-offerings, which in the Hebrew are called *Schelamin*, from the word *Schalam*; either as it ſignifies *retribution*, or *peace and concord*. They who take it in the firſt ſenſe, think the reaſon of the name to be from this; that God, the offerer, and the prieſt, had each of them their portion of this ſacrifice. And they who follow the ſecond ſenſe, do not much differ; when they ſay, that theſe ſacrifices were ſymbols of friendſhip, between God and the prieſts, and thoſe who brought them; for they all feaſted at a common table, as R. Levi Ben Gerſom expreſſes it, for part being offered on the altar, and the prieſt having taken his ſhare, the reſt was given to him that offered the ſacrifice: So that it was called a peace-offering, ſaith Abarbinel (becauſe it made peace or rather declared peace) between the altar, the prieſt, and the owner. But they ſeem to have given the beſt account of this, who, as *peace* in their language ſignifies *proſperity* and *happineſs*, think theſe were called peace-offerings, becauſe, they were principally grateful acknowledgments of mercies received from God's bounty; for there being three ſorts of them mentioned, chap. vii. 15, 16. that of thankſgiving is the firſt, called *Tothath*, acknowledgment of ſome benefit received.

——*If he offer it of the herd whether it be male or female.*] A whole burnt-offering was to be only a male; for being entirely God's, and offered purely for his honour, it was to be of the very beſt, chap. i. 3. but peace-offerings, being alſo for the profit of the perſon who made thoſe oblations, and had the greateſt ſhare of them; he was at liberty to offer either a male or female, directly contrary to the Egyptian cuſtoms, if they were the ſame now, that they were in the time of Herodotus, who ſaith expreſly, *it was not lawful among them to ſacrifice females.* L. ii. cap. 41.

Ver. 2. *And he ſhall lay his hand upon the head of his offering,*] In this ſacrifice, *laying on of hands* ſeems to have been performed, not only with prayer to God, that he would accept the oblation, (which the Jews ſay, always accompanied this action) but with acknowledgment of thoſe mercies which were the occaſion of it. "Laying on of "hands, ſays a learned author, ſignifies devotion and faith, "with an acknowledgment of the Divine benefits: for "which we cannot offer any thing of our own, but rather "return and reſtore to him what we have received; and "that we may underſtand, giving of thanks to be the "greateſt of our ſacrifices."

——*At the door of the tabernacle of the congregation.*] Theſe being the leſſer holy things, as the Jews call them, were not offered, as the whole burnt-offerings and ſin-offerings were, on the north-ſide of the altar; ſee chap. i. 11. but any where elſe, near to the entrance of the tabernacle, which was in the eaſt, where the aſhes were thrown out, and therefore a leſs holy place; only in laying on of hands, every man was bound, whereſoever the ſacrifice was killed, to turn his face weſtward, toward the ſanctuary; becauſe then, he offered up certain prayers and acknowledgments to the Divine majeſty, and which were always to be render'd to him in that poſture.

Ver. 5. *And Aarons ſons ſhall burn it on the altar upon the burnt-ſacrifice.*] By the burnt-ſacrifice, ſeems here to be meant, the daily ſacrifice which was burnt every morning; after which this was to be offered, but not before it.

Ver. 12. *And if his offering be a goat,* &c.] The law concerning this ſacrifice, is the very ſame with the former, (except what is ordered about the rump of a ſheep) and this and the following veſes 13, 14, 15. need no farther explication.

The reſt of this chapter is likewiſe ſufficiently intelligible, and therefore we think it unneceſſary to offer any farther comment upon it.

CHAP. IV.

1 *The ſin-offering of ignorance;* 3 *for the prieſt,* 13 *for the congregation,* 22 *for the ruler,* 27 *for any of the people.*

AND the LORD ſpake unto Moſes, ſaying,

2 Speak unto the children of Iſrael, ſaying, if a ſoul ſhall ſin through ignorance againſt any of the commandments of the LORD (*concerning things* which ought not to be done) and ſhall do againſt any of them:

3 If the prieſt that is anointed do ſin according to the ſin of the people: then let him bring for his ſin which he hath ſinned, a young bullock without blemiſh, unto the LORD for a ſin-offering.

4 And he ſhall bring the bullock unto the door of the tabernacle of the congregation, before the LORD; and he ſhall lay his hand upon the bullocks head, and kill the bullock before the LORD,

5 And the prieſt that is anointed, ſhall take of the bullocks blood, and bring it to the tabernacle of the congregation.

6 And the prieſt ſhall dip his finger in the blood, and ſprinkle of the blood ſeven times before the LORD, before the vail of the ſanctuary.

7 And the prieſt ſhall put *ſome* of the blood upon the horns of the altar of ſweet incenſe before the LORD, which *is* in the tabernacle of the congregation; and ſhall pour all the blood of the bullock at the bottom of the altar of the burnt-offering, which *is* at the door of the tabernacle of the congregation.

8 And he ſhall take off from it all the fat of the bullock for the ſin-offering; the fat that covereth the inwards, and all the fat that *is* upon the inwards.

9 And the two kidneys, and the fat that *is* upon them, which *is* by the flanks, and the caul above the liver, with the kidneys, it ſhall he take away.

10 As it was taken off from the bullock of the ſacrifice of peace-offerings: and the prieſt ſhall burn them upon the altar of the burnt-offering.

11 And

11 And the skin of the bullock, and all his fleſh, with his head, and with his legs, and his inwards, and his dung,

12 Even the whole bullock ſhall he carry forth without the camp, unto a clean place, where the aſhes are poured out, and burn him on the wood with fire: where the aſhes are poured out, he ſhall be burnt.

13 ¶ And if the whole congregation of Iſrael ſin through ignorance, and the thing be hid from the eyes of the aſſembly, and they have done *ſomewhat againſt* any of the commandments of the LORD, *concerning things* which ſhould not be done, and are guilty:

14 When the ſin which they have ſinned againſt it, is known, then the congregation ſhall offer a young bullock for the ſin, and bring him before the tabernacle of the congregation.

15 And the elders of the congregation ſhall lay their hands upon the head of the bullock before the LORD: and the bullock ſhall be killed before the LORD.

16 And the prieſt that is anointed, ſhall bring of the bullocks blood to the tabernacle of the congregation.

17 And the prieſt ſhall dip his finger *in ſome* of the blood, and ſprinkle *it* ſeven times before the LORD *even* before the vail.

18 And he ſhall put *ſome* of the blood upon the horns of the altar, which *is* before the LORD, that *is* in the tabernacle of the congregation, and ſhall pour out all the blood at the bottom of the altar of the burnt-offering, which *is* at the door of the tabernacle of the congregation,

19 And he ſhall take all his fat from him, and burn *it* upon the altar.

20 And he ſhall do with the bullock as he did with the bullock for a ſin-offering, ſo ſhall he do with this: and the prieſt ſhall make an atonement for them, and it ſhall be forgiven them.

21 And he ſhall carry forth the bullock without the camp, and burn him as he burned the firſt bullock: it *is* a ſin-offering for the congregation.

22 ¶ When a ruler hath ſinned, and done *ſomewhat* through ignorance *againſt* any of the commandments of the LORD his God, *concerning things* which ſhould not be done, and is guilty;

23 Or if his ſin, wherein he hath ſinned, come to his knowledge: he ſhall bring his offering, a kid of the goats, a male without blemiſh.

24 And he ſhall lay his hand upon the head of the goat, and kill it in the place where they kill the burnt offering before the LORD: it is a ſin-offering.

25 And the prieſt ſhall take of the blood of the ſin-offering with his finger, and put *it* upon the horns of the altar of burnt-offering, and ſhall pour out his blood at the bottom of the altar of burnt-offering.

26 And he ſhall burn all his fat upon the altar, as the fat of the ſacrifice of peace-offerings: and the prieſt ſhall make an atonement for him as concerning his ſin, and it ſhall be forgiven him.

27 ¶ And if any one of the common people ſin through ignorance, while he doth *ſomewhat againſt* any of the commandments of the LORD, *concerning things* which ought not to be done, and be guilty;

28 Or if his ſin, which he hath ſinned, come to his knowledge: then he ſhall bring his offering, a kid of the goats, a female without blemiſh, for his ſin which he hath ſinned.

29 And he ſhall lay his hand upon the head of the ſin-offering, and ſlay the ſin-offering in the place of the burnt-offering.

30 And the prieſt ſhall take of the blood thereof with his finger, and put *it* upon the horns of the altar of burnt-offering, and ſhall pour out all the blood thereof at the bottom of the altar.

31 And he ſhall take away all the fat thereof as the fat is taken away from off the ſacrifice of peace-offerings; and the prieſt ſhall burn *it* upon the altar, for a ſweet ſavour unto the LORD: and the prieſt ſhall make an atonement for him, and it ſhall be forgiven him.

32 And if he bring a lamb for a ſin-offering, he ſhall bring it a female without blemiſh.

33 And he ſhall lay his hand upon the head of the ſin-offering, and ſlay it for a ſin-offering, in the place where they kill the burnt-offering.

34 And the prieſt ſhall take of the blood of the ſin-offering with his finger, and put it upon the horns of the altar of burnt-offering, and ſhall pour out all the blood thereof at the bottom of the altar.

35 And he ſhall take away all the fat thereof, as the fat of the lamb is taken away from the ſacrifice of the peace-offerings: and the prieſt ſhall burn them upon the altar, according to the offerings made by fire unto the LORD: and the prieſt ſhall make an

atonement

atonement for the ſin he hath committed, and it ſhall be forgiven him:

Ver. 1. *And the Lord ſpake unto Moſes, ſaying.*] God having directed Moſes, with relation to whole burnt-offerings, and meat-offerings, which conſtantly attended ſome of them, and peace-offerings, which ſuppoſed men to be in a ſtate of favour with God, he now proceeds to give orders about the expiation of their ſins, when they had offended him, by acting contrary to his commands. This particular law ſeems to have been delivered to Moſes at a different time from the former, but by a voice ſpeaking to him out of the tabernacle, as before, chap. i. 1.

Ver. 2. *Speak unto the children of Iſrael, ſaying, If a ſoul ſhall ſin through ignorance againſt any of the commandments of the Lord (concerning things which ought not to be done) and ſhall do againſt any of them.*] This muſt neceſſarily be underſtood of more than common ſins, and daily infirmities; for if every ſuch ſin had required an offering, it had not been poſſible, either for moſt ſinners to ſuſtain ſuch an expence, or for the altar to receive ſo many obligations, or for the prieſt to manage ſo infinite a work. Ordinary ſins were ceremonially expiated by the daily offering, and by that on the great day of atonement.

Ver. 3. *If the prieſt that is anointed.*] By the word *prieſt* is meant the high-prieſt, wha only was anointed after the firſt time; ſee Exod. xxix. 7. xxx. 30. xl. 15. Lev. x. 7. Numb. iii. 3. His *anointing* is mentioned, becauſe he was not a compleat high-prieſt, till he had undergone the unction.

——— *Do ſin.*] That is, either in doctrine or practice, which, it is here ſuppoſed, he may do; and this is noted as a blot and character of imperfection in the prieſthood of the law, whereby the Iſraelites were directed to expect another and better high-prieſt, even one who is *holy, harmleſs, and ſeparate from ſinners*, Heb. vii. 26.

—— *According to the ſin of the people.*] In the ſame manner as the people uſually ſin; which implies, that God expected more circumſpection and care from him, than from the people: But the words may be render'd, *to the ſin or guilt of the people*; which may be mentioned as a reaſon of the law, and an aggravation of his ſin, that by it he commonly brings ſin, and guilt, and puniſhment upon the people, who are affected or ſcandalized by his example.

——— *Then let him bring a young bullock*, &c.] Let him bring the ſame ſacrifice that was offered for all the people, to ſhew how much his ſin was aggravated by his quality.

Ver. 4. *And he ſhall bring the bullock unto the door of the tabernacle of the congregation before the Lord, and ſhall lay his hand upon the bullock's head.*] To teſtify both his acknowledgment of his ſin, and his faith in God's promiſe, for the expiation of his offence.

Ver. 5. *And the prieſt that is anointed ſhall take of the bullock's blood, and bring it to the tabernacle of the congregation.*] Into the tabernacle; which was not required or allowed in any other ſacrifice; poſſibly, to ſhew the greatneſs of the high-prieſt's ſin, which needed more than ordinary diligence in him, and favour from God to expiate it.

Ver. 6. *And the prieſt ſhall dip his finger in blood, and ſprinkle of the blood ſeven times before the Lord.*] Seven is a number much uſed in ſcripture, as a number of perfection; and here preſcribed, either to ſhew, that his ſins needed a more than ordinary purgation, and more frequent and manifeſt exerciſes of his faith and repentance; both which graces he was obliged to join with that ceremonial rite.

—— *Before the vail of the ſanctuary.*] Namely, before the ſecond vail, interpoſing between the Holy of Holies, which is generally called by the name here uſed, as Exod. xxvi. 31, &c. and a variety of other places.

Ver. 12. *Even the whole bullock ſhall he carry forth.*] No part therefore of this was to be eaten by the prieſts, as was uſual in the other ſin-offerings, Lev. vi. 26. The reaſon is plain, becauſe the ſin-offerer might not eat of his own ſin-offering, and the prieſt was the offerer in this caſe, as alſo in the ſin-offering for the whole congregation, of which he was a member. The prieſt himſelf was not to carry the bullock forth, for this action would have defiled him; but he was to perform it by another, whom he ſhould appoint for that work; as may be gathered from Lev. xvi. 17, 18.

——— *Without the camp.*] This particular conveyance of it might poſſibly be intended to ſignify either, 1. The abominable nature of ſin, eſpecially in high and holy perſons, or when it overſpreads a whole people; or, 2. The removing of the guilt and puniſhment of that ſin from the people, and their duty of keeping ſuch wickedneſs out of the camp for time to come; or, 3. That Chriſt ſhould ſuffer without the camp or gate; as he did; ſee Heb. xiii. 11, 12.

—— *Where the aſhes are poured out*, &c.] The aſhes were firſt thrown down near the altar, Lev. i. 16. but afterwards they, together with the other impurities of the ſacrifices, were carried out to a certain place without the camp; ſee Lev. 6. 10, 11.

Ver. 13. *And if the whole congregation of Iſrael ſin through ignorance.*] The Jews generally underſtood, by the *whole congregation*, the great Sanhedrim, who repreſented all the people of Iſrael. Theſe elders ſometimes erred in judgment, and thereby miſled the people; for which reaſon they were obliged, when they diſcovered their error, to offer this ſacrifice. Yet the Talmudiſts have raiſed many diſputes upon this point, and made various caſes; in ſome of which the houſe of judgment were bound to offer the ſacrifice here appointed, and not they who followed their ſentence: And others there were, in which they who followed their ſentence were bound, and not the judges themſelves. But if Moſes's words are well conſider'd, it will appear, that he ſpeaks of a ſin committed by all the people, in doing ſomething that God had forbidden, by making wrong conſtructions of the law, or by common falſe opinions, or popular cuſtoms; for the *whole congregation* is here plainly diſtinguiſhed from the *elders of the people*, ver. 15. which is certainly the name for their judges and governours. The learned Mr. Selden thought, that this ſacrifice was not offered for the Sanhedrim, but by them, for the people.

——— *And the things be hid from the eyes of the aſſembly.*] That is, if they are not ſenſible of their miſtake for the preſent, but afterwards diſcover it either by themſelves or by their rulers.

——— *And they have done ſomewhat againſt any of the commandments of the Lord, concerning things which ought not to be done.*] Have offended againſt ſome of the negative precepts (as the Jews ſpeak) which forbid ſuch things to be done; ſee ver. 2.

Ver. 16. *And the prieſt that is anointed*, &c.] That is, the high-prieſt; ſee ver. 3. All the reſt that follows, to ver. 22. is exactly the ſame that is preſcribed in the foregoing offering, for the high-prieſt himſelf. Only R. Solomon Jarchi hath a curious obſervation on the next verſe; that it is not ſaid in this caſe, as it is in the former, he ſhall ſprinkle of the blood ſeven times *before the vail of the ſanctuary*, but only *before the vail*, without the addition of *hakkodeſh*, of the ſanctuary, as it is in ver. 6. "Becauſe, ſaith he, if the high-prieſt only ſin, the holi-"neſs doth not depart; but if all the congregation ſin, "then it doth depart. As if a province rebel againſt a "prince, his family ſtands; but if there be a general de-"fection, he muſt fall." He hath the like obſervation upon ver. 22, 23. but it ſeems too ſubtile: For in ver. 18. Moſes only ſaith, he ſhall put ſome of the blood upon the horns of the altar, without adding, *of ſweet incenſe*, (as before, ver. 7.) and yet it is manifeſt, he means the ſame altar; and what was done in this ſacrifice was as acceptable as what was done in the other.

Ve. 22. *When a ruler hath ſinned and done ſomewhat through ignorance*, &c.] The word *Naſi*, which we tranſlate *Ruler*, ſignifies the head of a tribe; but the Jews commonly underſtand it peculiarly of the head or prince of the great Sanhedrim; who, when they were under the government of kings, was the king himſelf. Thus the *Miſna* gathers from theſe words in the text, *(where he ſinneth againſt any of the commandments of the Lord his God)* which ſignify him, ſay the doctors, who hath no ſuperior but the Lord; and ſo the *Gemariſts* underſtand it likewiſe: But we think it moſt reaſonable, to extend this expreſſion, to all great officers and judges, who had a peculiar relation to God, and therefore were called by his name.

Ver. 23. *Or if his ſin wherein he hath ſinned, come to his knowledge.*] If we retain this tranſlation, (and do not render the firſt word *and*, but *or*) then the foregoing words in the latter end of ver. 22. *veaſhem*, muſt be tranſlated (not *is guilty*, but) *and acknowledges his guilt*; which ſeems to be the true ſenſe; for when men ſin, they are guilty, tho' the ſin was committed ignorantly; but they do not acknowledge their guilt till they diſcover it, as Moſes here ſuppoſes they might, when they conſidered better, or were informed by others aright: So theſe words ſignify, *or his ſin is made known unto him:* thus l'Empereur very judiciouſly tranſlates this paſſage, *and he acknowledges himſelf guilty, or his ſin be ſhewn to him*; otherwiſe here is no room for this disjunctive particle.

———*He ſhall bring his offering, a kid of the goats.*] His ſacrifice was of a leſs value than the two former. From which Mr. Selden concludes, that the high-prieſt was not always the head of the Sanhedrim; for their ſacrifices were very different, which argues a difference in their perſons. And the *Miſna* ſays, that if the high-prieſt were diſplaced from his office, his ſacrifice was ſtill the ſame, *viz.* a bullock without blemiſh; but it was not ſo with the *Naſi* or *Ruler*, who offered only the ſacrifice of a private man, if he loſt his office.

——— *Male without blemiſh.*] It was to be the beſt of this kind, though not equal to the ſacrifice for the high-prieſt, and the whole congregation; ſee ver. 28.

Ver. 24. *And he ſhall lay his hand upon the head of the goat, and kill it in the place where they kill the burnt-offering before the Lord.*] Where that was, ſee chap. i. 11. Neither of the two fore-mentioned offerings (for the high-prieſt or the whole congregation) are ordered to be killed here, but before the Lord; ver. 14, 15. that is, in any part of the court, except that part which was appropriated to the burnt-offering, and the common ſin-offering, as it here follows.

———*It is a ſin-offering.*] And therefore was to be killed where the burnt-offering was; for ſo it is ordained, chap. vi. 25. that all ſin-offerings ſhould be there ſlain. Which doth not imply, that the two former were not ſin-offerings, but that they were not of the common ſort; as appears, by the carrying of their blood into the ſanctuary, and burning their fleſh without the camp; which are not ordered either in this, or in the following ſacrifices.

Ver. 27, 28. *And if any one of the common people ſin through ignorance, and be guilty; or if his ſin which he hath committed come to his knowledge*, &c.] As the perſon who made this offering, was one of the common people, leſs was required of him than of a prince, who was to offer a male, ver. 23. which, in all creatures, were of more value than a female; as Maimonides obſerves, who reckons up forty-three offences of this ſort, that might be committed imprudently (in his treatiſe called Schegagoth) in one of which, *viz.* worſhipping an idol ignorantly, the ſacrifice was the ſame for a private man, as for the king, or the high-prieſt, or the prieſt anointed for war; but in all the other forty-two, a female goat or lamb ſufficed for a private man; and this ſacrifice the Jews call ſtated or fixed, becauſe no perſons offered more or leſs, whether rich, or poor, man or woman; except only thoſe who ate holy things, or entred into the ſanctuary; whoſe ſacrifices were higher or lower, (as they ſpeak) and there were three things, if we may believe them, which, though committed by error, were expiated by no ſacrifice; namely, blaſphemy, neglect of circumciſion, and not keeping the paſſover: Which ſeems to be an unreaſonable opinion, ſince idolatry committed ignorantly, they ſay, was comprehended within this law.

Ver. 31. *And the prieſt ſhall burn it upon the altar, for a ſweet ſavour unto the Lord.*] This is a phraſe uſed concerning burnt-offerings, chap. i. 9, 13. and peace-offerings, chap. iii. 5, 16. but it is not ſaid of any of the foregoing ſin-offerings, that the burning of them, or their fat, was for a ſweet ſavour unto the Lord; the reaſon of which we are not able to aſſign, unleſs it was to comfort the loweſt ſort of people with hope of God's mercy, though their offering was mean, in compariſon of thoſe offered by others. Abarbinel gives this reaſon for it, becauſe a ſin of ignorance being a leſs fault in a common man, it was a ſign of great probity in him, to bring a ſacrifice for the expiation of it: But for the high-prieſt, or ſenate, or ruler of the people, to be ignorant of the law, was ſuch an aggravated crime, that it was no commendation to them, to bring a ſacrifice for their purgation.

Ver. 35. *And the prieſt ſhall burn them upon the altar, according to the offerings made by fire unto the Lord, and the prieſt ſhall make an atonement for his ſin*, &c.] And if by the ſame error he had committed ſeveral ſins, there was a diſtinct atonement to be made for every one of them: ſo that if he had committed ignorantly the forty-three offences before-mentioned, tho' it were by one and the ſame error, he was bound to offer as many expiatory ſacrifices, as Maimonides reſolves in the fore-nam'd treatiſe Schegagoth, cap. 4. This, and ſuch like things, made this law a yoke, which they were not able to bear, as St. Peter ſpeaks, Acts xv. 10.

CHAP. V.

1 He that ſinneth in concealing his knowledge, 2 in touching an unclean thing, 4 or in making an oath: 6 His treſpaſs-offering, of the flock, 7 of fowls, 11 or of flour. 14 The treſpaſs-offering in ſacrilege, 17 and in ſins of ignorance.

AND if a ſoul ſin, and hear the voice of ſwearing, and *is* a witneſs, whether he hath ſeen or known *of it*; if he do not utter *it*, then he ſhall bear his iniquity.

2 Or if a ſoul touch any unclean thing, whether *it be* a carcaſe of an unclean beaſt, or a carcaſe of unclean cattle, or the carcaſe of unclean creeping things, and *if* it be hidden from him; he alſo ſhall be unclean, and guilty.

3 Or if he touch the uncleanneſs of man, whatſoever uncleanneſs *it be* that a man ſhall be defiled withal, and it be hid from him; when he knoweth *of it*, then he ſhall be guilty.

4 Or if a ſoul ſwear, pronouncing with *his* lips to do evil, or to do good, whatſoever *it be* that a man ſhall pronounce with an oath, and it be hid from him; when he knoweth *of it*, then he ſhall be guilty in one of theſe.

5 And it ſhall be, when he ſhall be guilty in one of theſe *things*, that he ſhall confeſs that he hath ſinned in that *thing*.

6 And he ſhall bring his treſpaſs-offering unto the LORD for his ſin which he hath ſinned, a female from the flock, a lamb or a kid of the goats, for a ſin-offering: and the prieſt ſhall make an atonement for him concerning his ſin.

7 And if he be not able to bring a lamb, then he ſhall bring for his treſpaſs which he hath committed, two turtle-doves, or two young pigeons, unto the LORD: one for a ſin-offering, and the other for a burnt-offering.

8 And he ſhall bring them unto the prieſt, who ſhall offer *that* which *is* for the ſin-offering firſt, and wring off his head from

from his neck, but ſhall not divide *it* aſunder.

9 And he ſhall ſprinkle of the blood of the ſin-offering upon the ſide of the altar; and the reſt of the blood ſhall be wrung out at the bottom of the altar: it *is* a ſin-offering.

10 And he ſhall offer the ſecond *for* a burnt-offering, according to the manner: and the prieſt ſhall make an atonement for him, for his ſin which he hath ſinned, and it ſhall be forgiven him.

11 ¶ But if he be not able to bring two turtle doves, or two young pigeons; then he that hath ſinned, ſhall bring for his offering the tenth part of an ephah of fine flour for a ſin-offering: he ſhall put no oyl upon it, neither ſhall he put *any* frankincenſe thereon: for it *is* a ſin-offering.

12 Then ſhall he bring it to the prieſt, and the prieſt ſhall take his handful of it, *even* a memorial thereof, and burn *it* on the altar, according to the offerings made by fire unto the LORD: it *is* a ſin-offering.

13 And the prieſt ſhall make an atonement for him, as touching his ſin that he hath ſinned in one of theſe, and it ſhall be forgiven him: and *the remnant* ſhall be the prieſts, as a meat-offering.

14 ¶ And the LORD ſpake unto Moſes, ſaying,

15 If a ſoul commit a treſpaſs, and ſin through ignorance, in the holy things of the LORD: then he ſhall bring for his treſpaſs unto the LORD, a ram without blemiſh out of the flocks, with thy eſtimation by ſhekels of ſilver, after the ſhekel of the ſanctuary, for a treſpaſs-offering.

16 And he ſhall make amends for the harm that he hath done in the holy thing, and ſhall add the fifth part thereto, and give it unto the prieſt: and the prieſt ſhall make an atonement for him with the ram of the treſpaſs-offering, and it ſhall be forgiven him.

17 ¶ And if a ſoul ſin, and commit any of theſe things which are forbidden to be done by the commandments of the LORD; though he wiſt *it* not, yet is he guilty, and ſhall bear his iniquity.

18 And he ſhall bring a ram without blemiſh out of the flock, with thy eſtimation, for a treſpaſs-offering unto the prieſt: and the prieſt ſhall make an atonement for him concerning his ignorance wherein he erred, and wiſt *it* not; and it ſhall be forgiven him.

19 It *is* a treſpaſs-offering: he hath certainly treſpaſſed againſt the LORD.

Ver. 1. *If a ſoul ſin, and hear the voice of ſwearing, and is a witneſs.*] Being adjured in the name of God, when he is called to be witneſs in a cauſe, to ſpeak the truth. For Judges had this power, to uſe ſuch adjurations, that they might either draw a confeſſion from an accuſed perſon, or a faithful teſtimony from a witneſs. Of the former, there is a ſolemn form remaining in ſcripture, 1 Kings, chap. xvii. 16. 2 Chron. chap. xviii. 15. as Grotius hath obſerved upon Matth. chap. xxvi. ver. 63. And Doctor Hammond, upon the ſame place, hath related inſtances of the latter, 1 Kings, chap. vii. ver. 31. Prov. chap. xxix. ver. 24. and Micha's mother ſeems, by her own authority, to have adjured her family, as they dreaded the vengeance of the Divine Majeſty, to diſcover if they knew any thing of the eleven hundred ſhekels of ſilver, which had been ſtolen from her, Jud. chap. xvii. ver. 2. in all which caſes, men were bound to anſwer, as much as if they had taken a ſolemn oath ſo to do. Inſomuch, that our bleſſed Lord himſelf being thus adjured, made an anſwer to the court of judgment, tho' he ſtood ſilent, before.

———*Whether he hath ſeen or known of it, if he do not utter it, then he ſhall bear his iniquity.*] Let him not think it is no offence to ſuppreſs the truth, when he is ſo ſolemnly admoniſhed to declare it; but offer ſuch a ſacrifice for his ſin, as is preſcribed, verſe 1. which belongs to all the following caſes. The Jews make four ſorts of oaths in their courts, or commerce one with another: as Mr. Selden hath obſerved out of their writers, which are *raſh oaths*, *vain oaths*, (of which they alſo enumerate four ſorts) *oaths about truſt* (mentioned, chap. vi. ver. 2, 3.) and this which they call *the oath of teſtimony*; which they ſay, every man was bound to give before the Sanhedrim, when he was required. With this diſtinction between capital and pecuniary cauſes, that in the latter, a man was not bound to come and teſtify, unleſs he was cited by the plaintiff, or by the court; but in capital cauſes, and in ſuch things as the law prohibited, (as if a man ſaw another ſmite his neighbour) he was bound to come of his own accord, without any ſummons, and give his teſtimony in court. Yet in this they make ſome difference, as may be ſeen in R. Levi Barcelonita, Precept. 120.

Ver. 2. *Or if a ſoul touch any unclean thing, whether it be a carcaſe of an unclean beaſt, he alſo ſhall be unclean and guilty.*] The Hebrew doctors expound this of ſuch perſons, as, having touched any of the unclean things which are mentioned in this verſe and in the next, came into the ſanctuary, or did eat of the holy things. Which they gather out of chap. vii. verſe 20, 21. and Numb. chap. xix. verſe 20. where cutting off is threatned to thoſe, who knowingly were ſo guilty. For otherwiſe, it was ſufficient for the expiation of a perſon who touched any unclean thing, to waſh himſelf; and his uncleanneſs laſted only till the evening. See chap. xi. and Numb. xix.

Ver. 4. *Or if a ſoul ſwear, pronouncing with his mouth, to do evil or good, and it be hid from him, he ſhall be guilty in one of theſe.*] He ſhall be obliged to offer a ſacrifice, if he have ſworn raſhly in any of the foregoing inſtances.

Ver. 5, 6. *And it ſhall be when he is guilty in one of theſe things, that he ſhall confeſs, that he hath ſinned in that thing. And he ſhall bring his treſpaſs-offering unto the Lord,* &c.] As the Hebrews call the ſin-offering, mentioned in the foregoing chapter, verſe 27. *a fixed ſacrifice*, ſo they call this *higher*, or *lower*; being brought according to every mans ability, as R. Levi, of Barcelona, ſays, and many others of their doctors obſerve, and is plain of itſelf from the following verſes.

Ver. 7. *And if he be not able to bring a lamb, then he ſhall bring for his treſpaſs which he hath committed, two turtle-doves, or two young pigeons, unto the Lord.*] See the mercy of God, ſays the ſame R. Levi, who, tho' he would not exact an heavy puniſhment of them for theſe offences, (which were ſo very eaſy for men to fall into) yet he would not ſuffer them to eſcape altogether unpuniſhed, that they might not be preſumptuous, but take due care and circumſpection in their words and actions.

Ver. 8, 9. *And wring off his head from his neck, and he ſhall ſprinkle of the blood of the ſin-offering; it is a ſin-offering,*

ing it is a ſin-offering, &c.] Therefore the blood was there preſſed out: whereas in burnt-offerings of a bird, we read only of ſqueezing out the blood at the ſide of the altar, chap. i. 15. and then he was to preſs out the reſt of the blood at the bottom of the altar; where they were wont to pour out the blood of the ſin-offering, chap. iv. 7, 18, 25, 34.

Ver. 11. *But if he be not able to bring two turtle doves, or two young pidgeons, then he that hath ſinned ſhall bring for his offering a tenth part of an ephah of fine flour*, &c.] This was ſtill a more merciful proviſion for the poor; for it was but a very ſmall quantity, ſee Exod. chap. xvi. 36. becauſe he would not have his creatures oppreſſed.

——— *He ſhall put no oil upon it, neither ſhall he put any frankincenſe upon it.*] In commiſeration of his poverty, God required only a little flour, which every one might eaſily procure.

Ver. 12. *Then ſhall he bring it to the prieſt, and the prieſt ſhall take his handful of it, even a memorial thereof.*] For an acknowledgment of his fault, and as a caution to him hereafter.

Ver. 13. *And the prieſt ſhall make an atonement for him as touching the ſin he hath ſinned, in one of theſe, and the remnant ſhall be the prieſts as a meat-offering.*] See chap. ii. 2, 3. where the whole meat-offering (except one handful) is given to the prieſt, who had no part at all of the ſin-offerings mentioned in the foregoing chapter, ver. 12, 21. and which were entirely conſumed.

Ver. 15. *If a ſoul commit a treſpaſs, and ſin through ignorance, in the holy things of the Lord, then he ſhall bring for his treſpaſs unto the Lord, a ram without blemiſh out of the flocks, with his eſtimation by ſhekels of ſilver, after the ſhekel of the ſanctuary for a treſpaſs-offering.*] Beſides his ſacrifice, he was to make ſatisfaction in money, according as the prieſt ſhould eſteem the damage, for that is the ſignification of this expreſſion, with thy eſtimation; according to the value thou ſhalt ſet upon the thing, which he applied to his own uſe, and the amount was equal, at leaſt, to two ſhekels; as the doctors expound this paſſage.

Ver. 16. *And he ſhall make amends for the harm he hath done in holy things, and ſhall add a fifth part thereunto, and the prieſt ſhall make an atonement for him with the ram of the treſpaſs-offering, and it ſhall be forgiven him.*] Beſides the compenſation mentioned in the foregoing verſe, for the damage done, according to the valuation made by the prieſt, there was a fifth part more to be added thereunto, and given to the perſon who had ſuffered the damage; for the atonement was not made, nor forgiveneſs obtained, till full ſatisfaction for the wrong had been made.

Ver. 17. *And if a ſoul ſin, and commit any of theſe things though he wiſt it not, yet he is guilty and ſhall bear his iniquity.*] Although he be not certain, whether the action he had committed were holy or no, yet he ſhall be obliged to offer this ſort of ſacrifice, which was ordained (ſaith R. Levi, Precept. cxxiii) to make men cautious and apprehenſive of ſinning, and to attend diligently in all their conduct, that they tranſgreſſed not the laws of God.

Ver. 18. *And he ſhall bring a ram without blemiſh, out of the flock, with thy eſtimation*, &c.] The offering before appointed, ver. 15, &c. with this difference only, that no fifth part was, in the preſent caſe to be added; becauſe it was not certain whether he had tranſgreſſed or no.

———*The prieſt ſhall make an atonement for him, concerning his ignorance wherein he erred, and wiſt it not*, &c.] That is, did not know whether he had offended or not; which diſtinguiſhes this from the ſin of ignorance mentioned ver. 15. but if he afterwards came to have a certain knowledge of his offence, he was not not excuſed by this dubious offering, (as Raſi obſerves) but was bound alſo to offer a ſin-offering.

Ver. 19. *It is a treſpaſs-offering.*] In this caſe, a ſacrifice muſt be offered, as well as in certain treſpaſs. The words in the Hebrew are, *aſcham aſcham lajhovah*; *he hath certainly treſpaſſed againſt the Lord*; which we think, ſhould be tranſlated, *a treſpaſs-offering certainly to the Lord*; that is, in this doubtful caſe, let him take a ſure courſe, by offering the ſacrifice here preſcribed.

We can't think it proper to conclude this chapter, without taking notice, that Jonathan paraphraſes theſe laſt words thus; "He hath treſpaſſed againſt the name of "the word of the Lord.

We introduce this remark, becauſe ſeveral impious tracts, that have been publiſhed againſt the doctrine of the ever-bleſſed Trinity, make it neceſſary to aſſert, that this doctrine was not unknown to the ancient Jews; as appears even from the frequent mention of *the word of the Lord*, in the Chaldee paraphraſts, where the Hebrew hath only *Jehovah*, or *the Lord*: For which we can ſee no reaſon at all, if there had not been a notion among them, of more perſons than one, who were *Jehovah*. It doth not always indeed carry this ſignification in it; but there are very many places, where, by *the word of the Lord* cannot be meant a word ſpoken by the Lord, or any thing elſe, but a perſon ſpeaking or acting, *&c.* who is the Lord. There is a famous inſtance of it in Gen. xxviii. 20, 21. where Jacob's vow is thus tranſlated by Onkelos; *Jacob vowed a vow, ſaying, if the word of the Lord will be with me, and keep me*, &c. *then ſhall the word of the Lord be my God.* Where *the word of the Lord* is ſo plainly made the object of his adoration, that it evidently ſhews, they had a notion, in thoſe days when Onkelos lived, which was about our Saviour's time, of more perſons than one, who was the Lord. The Jeruſalem Targum alſo expreſſes this with ſo much perſpicuity, that one cannot but be ſomething amazed, to meet with ſuch forms of diction in it, as thoſe upon Gen. iii. 22. *The word of the Lord ſaid, Behold, Adam, whom I have created, is my only begotten in this world; as I am the Only begotten in the heavens above.* Which may fairly induce a belief, that St. John uſed the known language of thoſe times, when he declared our bleſſed Saviour's Godhead, under the name of the Word, *who was in the beginning with God, and was God*, John i. 1.

CHAP. VI.

1 *The treſpaſs-offering for ſins done wittingly.* 8 *The law of the burnt-offering,* 14 *and of the meat-offering.* 19 *The offering at the conſecration of a prieſt.* 24 *The law of the ſin-offering.*

AND the LORD ſpake unto Moſes, ſaying,

2 If a ſoul ſin, and commit a treſpaſs againſt the LORD, and lye unto his neighbour in that which was delivered him to keep, or in fellowſhip, or in a thing taken away by violence, or hath deceived his neighbour;

3 Or have found that which was loſt, and lyeth concerning it, and ſweareth falſly; in any of all theſe that a man doth, ſinning therein:

4 Then it ſhall be, becauſe he hath ſinned, and is guilty, that he ſhall reſtore that which he took violently away, or the thing which he hath deceitfully gotten, or that which was delivered him to keep, or the loſt thing which he found,

5 Or all that about which he hath ſworn falſly; he ſhall even reſtore it in the principal, and ſhall add the fifth part more thereto, *and* give it unto him to whom it appertaineth, in the day of his treſpaſs-offering.

6 And he ſhall bring his treſpaſs-offering unto the LORD, a ram without blemiſh

blemiſh out of the flock, with thy eſtimation, for a treſpaſs-offering unto the prieſt.

7 And the prieſt ſhall make an atonement for him before the LORD: and it ſhall be forgiven him, for any thing of all that he hath done, in treſpaſſing therein.

8 ¶ And the LORD ſpake unto Moſes, ſaying,

9 Command Aaron and his ſons, ſaying, This *is* the law of the burnt-offering: (It *is* the burnt-offering, becauſe of the burning upon the altar all night unto the morning, and the fire of the altar ſhall be burning in it.

10 And the prieſt ſhall put on his linen garment, and his linen breeches ſhall he put upon his fleſh, and take up the aſhes which the fire hath conſumed with the burnt-offering on the altar, and he ſhall put them beſides the altar.

11 And he ſhall put off his garments, and put on other garments, and carry forth the aſhes without the camp, unto a clean place.

12 And the fire upon the altar ſhall be burning in it, it ſhall not be put out: and the prieſt ſhall burn wood on it every morning, and lay the burnt-offering in order upon it, and he ſhall burn thereon the fat of the peace-offerings.

13 The fire ſhall ever be burning upon the altar: it ſhall never go out.

14 ¶ And this *is* the law of the meat-offering: the ſons of Aaron ſhall offer it before the LORD, before the altar.

15 And he ſhall take of it his handful, of the flour, of the meat-offering, and of the oil thereof, and all the frankincenſe which *is* upon the meat-offering, and ſhall burn *it* upon the altar, *for* a ſweet ſavour, *even* the memorial of it unto the LORD.

16 And the remainder thereof ſhall Aaron and his ſons eat: with unleavened bread ſhall it be eaten in the holy place: in the court of the tabernacle of the congregation they ſhall eat it.

17 It ſhall not be baken with leaven: I have given it *unto them for* their portion of my offerings made by fire: it *is* moſt holy, as *is* the ſin-offering, and as the treſpaſs-offering.

18 All the males among the children of Aaron ſhall eat of it: *it ſhall be* a ſtatute for ever in your generations concerning the offerings of the LORD made by fire: Every one that toucheth them ſhall be holy.

19 ¶ And the LORD ſpake unto Moſes, ſaying,

20 This *is* the offering of Aaron, and of his ſons, which they ſhall offer unto the LORD, in the day when he is anointed; the tenth part of an ephah of fine flour for a meat-offering perpetual, half of it in the morning, and half thereof at night.

21 In a pan it ſhall be made with oyl, *and when it is* baked, thou ſhalt bring it in: *and* the baked pieces of the meat-offering ſhalt thou offer *for* a ſweet ſavour unto the LORD.

22 And the prieſt of his ſons that is anointed in his ſtead, ſhall offer it: *It is* a ſtatute for ever unto the LORD, it ſhall be wholly burnt.

23 For every meat-offering for the prieſt ſhall be wholly burnt: it ſhall not be eaten.

24 ¶ And the LORD ſpake unto Moſes, ſaying,

25 Speak unto Aaron and to his ſons, ſaying, This *is* the law of the ſin-offering: In the place where the burnt-offering is killed, ſhall the ſin-offering be killed before the LORD: it *is* moſt holy.

26 The prieſt that offereth it for ſin ſhall eat it: in the holy place ſhall it be eaten, in the court of the tabernacle of the congregation.

27 Whatſoever ſhall touch the fleſh thereof ſhall be holy: and when there is ſprinkled of the blood thereof upon any garment, thou ſhalt waſh that whereon it was ſprinkled, in the holy place.

28 But the earthen veſſel, wherein it is ſodden, ſhall be broken: and if it be ſodden in a braſen pot, it ſhall be both ſcoured and rinſed in water.

29 All the males among the prieſts ſhall eat thereof: it *is* moſt holy.

30 And no ſin-offering, whereof *any* of the blood is brought into the tabernacle of the congregation to reconcile *withal* in the holy *place*, ſhall be eaten: it ſhall be burnt in the fire.

Ver. 2. *If a ſoul ſin, and commit a treſpaſs againſt the Lord, and lie unto his neighbour in that which was delivered him to keep.*] That is, if he deny the acceptance of the truſt which was repoſed in him; and that when he was brought upon his oath to deliver the truth, as appears by the next verſe; for this is an inſtance of that ſort of oath, which the Jews call *the oath about a thing depoſited*; for there being no witneſs but God alone

ing it is a ſin-offering, &c.] Therefore the blood was there preſſed out: whereas in burnt-offerings of a bird, we read only of ſqueezing out the blood at the ſide of the altar, chap. i. 15. and then he was to preſs out the reſt of the blood at the bottom of the altar; where they were wont to pour out the blood of the ſin-offering, chap. iv. 7, 18, 25, 34.

Ver. 11. *But if he be not able to bring two turtle doves, or two young pidgeons, then he that hath ſinned ſhall bring for his offering a tenth part of an ephah of fine flour*, &c.] This was ſtill a more merciful proviſion for the poor; for it was but a very ſmall quantity, ſee Exod. chap. xvi. 36. becauſe he would not have his creatures oppreſſed.

——— *He ſhall put no oil upon it, neither ſhall he put any frankincenſe upon it.*] In commiſeration of his poverty, God required only a little flour, which every one might eaſily procure.

Ver. 12. *Then ſhall he bring it to the prieſt, and the prieſt ſhall take his handful of it, even a memorial thereof.*] For an acknowledgment of his fault, and as a caution to him hereafter.

Ver. 13. *And the prieſt ſhall make an atonement for him as touching the ſin he hath ſinned, in one of theſe, and the remnant ſhall be the prieſts as a meat-offering.*] See chap. ii. 2, 3. where the whole meat-offering (except one handful) is given to the prieſt, who had no part at all of the ſin-offerings mentioned in the foregoing chapter, ver. 12, 21. and which were entirely conſumed.

Ver. 15. *If a ſoul commit a treſpaſs, and ſin through ignorance, in the holy things of the Lord, then he ſhall bring for his treſpaſs unto the Lord, a ram without blemiſh out of the flocks, with his eſtimation by ſhekels of ſilver, after the ſhekel of the ſanctuary for a treſpaſs-offering.*] Beſides his ſacrifice, he was to make ſatisfaction in money, according as the prieſt ſhould eſteem the damage, for that is the ſignification of this expreſſion, with thy eſtimation; according to the value thou ſhalt ſet upon the thing, which he applied to his own uſe, and the amount was equal, at leaſt, to two ſhekels; as the doctors expound this paſſage.

Ver. 16. *And he ſhall make amends for the harm he hath done in holy things, and ſhall add a fifth part thereunto, and the prieſt ſhall make an atonement for him with the ram of the treſpaſs-offering, and it ſhall be forgiven him.*] Beſides the compenſation mentioned in the foregoing verſe, for the damage done, according to the valuation made by the prieſt, there was a fifth part more to be added thereunto, and given to the perſon who had ſuffered the damage; for the atonement was not made, nor forgiveneſs obtained, till full ſatisfaction for the wrong had been made.

Ver. 17. *And if a ſoul ſin, and commit any of theſe things though he wiſt it not, yet he is guilty and ſhall bear his iniquity.*] Although he be not certain, whether the action he had committed were holy or no, yet he ſhall be obliged to offer this ſort of ſacrifice, which was ordained (ſaith R. Levi, Precept. cxxiii) to make men cautious and apprehenſive of ſinning, and to attend diligently in all their conduct, that they tranſgreſſed not the laws of God.

Ver. 18. *And he ſhall bring a ram without blemiſh, out of the flock, with thy eſtimation*, &c.] The offering before appointed, ver. 15, &c. with this difference only, that no fifth part was, in the preſent caſe to be added; becauſe it was not certain whether he had tranſgreſſed or no.

———*The prieſt ſhall make an atonement for him, concerning his ignorance wherein he erred, and wiſt it not*, &c.] That is, did not know whether he had offended or not; which diſtinguiſhes this from the ſin of ignorance mentioned ver. 15. but if he afterwards came to have a certain knowledge of his offence, he was not not excuſed by this dubious offering, (as Raſi obſerves) but was bound alſo to offer a ſin-offering.

Ver. 19. *It is a treſpaſs-offering.*] In this caſe, a ſacrifice muſt be offered, as well as in certain treſpaſs. The words in the Hebrew are, *aſcham aſcham lajhovah*; *he hath certainly treſpaſſed againſt the Lord*; which we think, ſhould be tranſlated, *a treſpaſs-offering certainly to the Lord*; that is, in this doubtful caſe, let him take a ſure courſe, by offering the ſacrifice here preſcribed.

We can't think it proper to conclude this chapter, without taking notice, that Jonathan paraphraſes theſe laſt words thus; "He hath treſpaſſed againſt the name of "the word of the Lord.

We introduce this remark, becauſe ſeveral impious tracts, that have been publiſhed againſt the doctrine of the ever-bleſſed Trinity, make it neceſſary to aſſert, that this doctrine was not unknown to the ancient Jews; as appears even from the frequent mention of *the word of the Lord*, in the Chaldee paraphraſts, where the Hebrew hath only *Jehovah*, or *the Lord*: For which we can ſee no reaſon at all, if there had not been a notion among them, of more perſons than one, who were *Jehovah*. It doth not always indeed carry this ſignification in it; but there are very many places, where, by *the word of the Lord* cannot be meant a word ſpoken by the Lord, or any thing elſe, but a perſon ſpeaking or acting, &c. who is the Lord. There is a famous inſtance of it in Gen. xxviii. 20, 21. where Jacob's vow is thus tranſlated by Onkelos; *Jacob vowed a vow, ſaying, if the word of the Lord will be with me, and keep me*, &c. *then ſhall the word of the Lord be my God.* Where *the word of the Lord* is ſo plainly made the object of his adoration, that it evidently ſhews, they had a notion, in thoſe days when Onkelos lived, which was about our Saviour's time, of more perſons than one, who was the Lord. The Jeruſalem Targum alſo expreſſes this with ſo much perſpicuity, that one cannot but be ſomething amazed, to meet with ſuch forms of diction in it, as thoſe upon Gen. iii. 22. *The word of the Lord ſaid, Behold, Adam, whom I have created, is my only begotten in this world; as I am the Only begotten in the heavens above.* Which may fairly induce a belief, that St. John uſed the known language of thoſe times, when he declared our bleſſed Saviour's Godhead, under the name of the Word, *who was in the beginning with God, and was God*, John i. 1.

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Ver. 2. *If a ſoul ſin, and commit a treſpaſs againſt the Lord, and lie unto his neighbour in that which was delivered him to keep.*] That is, if he deny the acceptance of the truſt which was repoſed in him; and that when he was brought upon his oath to deliver the truth, as appears by the next verſe; for this is an inſtance of that ſort of oath, which the Jews call *the oath about a thing depoſited*; for there being no witneſs but God alone

of what was tranſacted between two friends or neighbours, who truſted one another in ſuch affairs, they appealed unto him from whom no ſecret could be concealed. And this oath the Jews ſay, was govern'd by another, which they call *the oath of teſtimony*; which a man was not obliged to give, unleſs he were adjured to it by the court of judgment: And ſo it was in the oath about things depoſited; he was not guilty who was adjured by private perſons, and denied it; but he who denied it before the court. So they reſolve in Halicah Olam, P. iv. chap. 2.

—*Or in fellowſhip.*] By the word fellowſhip, a copartnerſhip in trade by a joint ſtock, or in any thing for which he gave his hand unto another, is meant; for ſo the Hebrew words are, *putting of the hand*, as contracts are often made; which if a man afterwards denied, he fell under the guilt here mentioned: Or if it was by ſtealth and robbery, as the word *Gazel* ſignifies; for theft not being puniſhed with death, among the Jews, they tendred an oath to thoſe who were accuſed, or ſuſpected of it, that they might have a proper opportunity of clearing themſelves from the imputation.

Ver. 4. *Then it ſhall be, becauſe he hath ſinned, and is guilty.*] The laſt words ſhould rather be tranſlated, *and acknowledges his guilt*; for ſo this word *aſcham*, guilty, ought to be expounded: And this plainly reconciles the contradiction, that would otherwiſe appear between this law, and that in Exod. xxii. 1, 7, 9. where a man that ſtole an ox, is condemned to reſtore five oxen, and four ſheep for one; and if he delivered money to another to keep, and it was ſtolen, the thief was to pay double; whereas, here one ſimple reſtitution is exacted, with an addition of a fifth part; the reaſon is, becauſe, in Exodus, Moſes ſpeaks of thoſe thieves who were convicted by witneſſes in a court of judicature, and then condemned to make ſuch a great reſtitution; but here of ſuch as were touched with a ſenſe of their ſin, and came voluntarily to acknowledge their theft or other crime, of which no perſon had convicted them.

Ver. 5. *Of all that about which he hath ſworn falſly, he ſhall even reſtore it in the principal.*] That is, the ſame numerical thing which he took away, if it ſtill remain in his poſſeſſion unaltered, or elſe the juſt price of it; as R. Levi expounds it, Præcept. cxxv.

——— *And ſhall add the fifth part more thereto, and give it unto him to whom it appertaineth, in the day of his treſpaſs-offering.*] Or, in the day of his treſpaſs; that is, aſſoon as he acknowledgeth his guilt, as this word (we ſhewed, ver. 4.) is to be interpreted. And this agrees with what our bleſſed Saviour requires, Matt. v. 23

Ver. 9. *Command Aaron and his ſons, ſaying, This is the law of the burnt-offering*, &c.] This was the reaſon of its name, becauſe it was burning on the altar, from the evening (at which the Jews began their day) till the morning; for which purpoſe the prieſts watched all night, and put the ſacrifice upon the altar, piece by piece, that it might be conſumed by a ſlow and gentle fire. Hitherto Moſes hath preſcribed the ſacrifices themſelves; now he comes to the manner of them, to wit, of the daily one; of which, Exod. xxix. 38. Numb. xxviii. 3. (as the following words ſhew) the meaning is, that the evening burnt-offering was to be ſo managed, and laid on, piece after piece, that the fire might be conſtantly maintained by it, It is to be underſtood, that the morning burnt-offerings were to be kept burning all the day, from morning till night; but he mentions not that, becauſe there were ſo great a number, and ſuch a conſtant ſucceſſion of ſacrifices in the day-time, that there needed no law for feeding and keeping-in the fire then; the only danger was for the night, when other ſacrifices were not offered, but only the evening burnt-offering; which if it had been conſumed quickly, as the morning burnt-offering was, there had been danger of the going out of that fire, which they were commanded diligently and conſtantly to keep in and maintain, as below, ver. 13.

Ver. 12. *And the fire upon the altar ſhall be burning in it, it ſhall be put out, and the prieſts ſhall burn wood on it every morning, and he ſhall burn thereon the fat of the peace-offerings.*] This fat of the peace-offerings was to be burnt together with the burnt-offering: and not ſeparate from it, by which means, the burnt-offering was the ſooner conſumed, and more room was made for more occaſional ſacrifices

Ver. 13. *And the fire ſhall be ever burning upon the altar.*] This fire was not kindled upon the altar by the prieſt, but by God himſelf, who ſent it from heaven, to conſume the firſt ſacrifice that was offered by Aaron; from which time they were bound to take care, that it never went out; that ſo their ſacrifices might be conſtantly offered by celeſtial fire, becauſe it was the continuation of that fire which came from heaven.

——— *It ſhall never go out.*] This was a thing ſo famous, that it was imitated amongſt the Gentiles, who thought it ominous to have their ſacred fire go out; and therefore appointed perſons on purpoſe to watch it, and keep it perpetually burning, as appears by the Veſtal virgins at Rome, whoſe great buſineſs it was to look after the eternal fire, as they called it; imagining, that the extinction of it purported the deſtruction of their city.

Ver. 16. *And the remainder thereof ſhall Aaron and his ſons eat.*] If they had no pollution upon them, chap. xxii. 6. See chap. ii. 3. The reaſon of this precept was, (as R. Levi obſerves, Præcept. 133.) that it preſerved the dignity of the ſacrifice, to have it eaten alone by the prieſt; and by him (we may add) only in the holy place, and not carried out from thence.

Ver. 18. *All the males among the children of Iſrael ſhall eat of it; it ſhall be a ſtatute for ever in your generations; every one that touches them ſhall be holy.*] According to this tranſlation of theſe words, the meaning is, that it was not ſufficient to be deſcended of prieſts, and to be males, but they were alſo to be free from any legal defilement, who were admitted to eat of this offering, chap. xxii. 6. But theſe very words, which we here tranſlate *every one*, in the 27th verſe we tranſlate *whatſoever*; and then the meaning is, "every thing that touches them "ſhall be made holy by them;" that is, the very diſhes, into which ſuch holy things were put, or the ſpoons, or knives, wherewith they were eaten, were never to be employed to any other uſe; ſee Exod. xxix. 37.

Ver. 19, 20. *And the Lord ſpake unto Moſes ſaying. This is the offering of Aaron and his ſons, which they ſhall offer unto the Lord*, &c.] At the ſame time, the Lord gave direction about another offering, near of kin to the former, but not yet mentioned. The Jews call this a *mincha of initiation* which every high prieſt, and every other prieſt (as they underſtand it) were bound to offer when they were conſecrated; and the high prieſt to continue every day, as long as he lived. So Abarbinel (Section 2) reckoning the various ſorts of meat-offerings, makes this the fourth kind; which the high prieſt offered every day, and every other prieſt once in his life, *viz.* when he firſt was admitted to miniſter at the altar, at the age of twenty years, for both theſe meat-offerings, ſaith he, are comprehended in this verſe, but it may as well be underſtood only of Aaron, and his ſucceſſors in the prieſthood, of whom the following words ſeem to ſpeak, and not of the common prieſts.

———*In the day when he is anointed, the tenth part of an ephah of fine flour for a meat-offering perpetual, half thereof in the morning, and half at night.*] The high prieſt, ſaith Joſephus, l. iii. *Antiq.* cap. 10. ſacrificed twice every day, at his own charges: and then he deſcribes this very offering, which was diſtinct from that which attended the daily burnt-offering; as appears by the quantity of this meat-offering, and by the manner of ordering it. For that ſeems to have been raw flour, mixed with oyl; but this baken as it follows in the next verſe. See Exod. chap. xxix. ver. 40, 41. The reaſon why it is here mentioned, is, becauſe it was a *mincha* or meat-offering, of whoſe rites Moſes is treating; and this is an exception from the reſt.

Ver. 22. *It ſhall be wholly burnt.*] In which it differed from other meat-offerings, as will appear in the next verſe.

Ver. 23. *For every meat-offering for the prieſt ſhall be wholly burnt.*] The prieſts had all the meat-offerings which were brought by the people, except one handful which was offered to the Lord, ſee chap. ii. ver. 2, 3. but of their own meat-offerings, they were not to taſte, but wholly burnt them on the altar. For it had not been ſeemly for him, both to offer unto God, and to eat of it, as if it were his own, as Maimonides ſpeaks, P. iii. More Nevoch. cap. 46.

Ver.

Ver. 26. *The prieſt that offereth it for ſin, ſhall eat it.*] The fleſh of this ſin-offering fell to the ſhare of him who offered the ſacrifice that day, and to his male children: tho' he might invite any other prieſts, and their ſons, to partake with him, if he pleaſed; as appears from ver. 29.

Ver. 28. *But the earthen veſſel wherein it is ſodden, ſhall be broken.*] For it being very porous, might ſo deeply imbibe a tincture from the fleſh, that it could not be waſhed out; but the ſmell of it might remain a long time.

——*If it be ſodden in a braſen pot, it ſhall be both ſcoured and rinſed in water.*] Nothing could ſo eaſily ſink into this, being a ſolid metal, but whatſoever ſtuck to it, might be cleanſed by waſhing.

Ver. 29, 30. *All the males among the prieſts, ſhall eat thereof, it is moſt holy, and no ſin-offering whereof any of the blood is brought into the tabernacle of the congregation, to reconcile withal in the holy place, ſhall be eaten,* &c.] Such were thoſe ſin-offerings for the high prieſt, chap. iv. ver. 3. and for the whole congregation, upon particular occaſions, chap. iv. ver. 13, *&c.* or upon the day of a general attonement, chap. xvi. ver. 27. no part of theſe were to be eaten, but intirely burnt in the fire.

CHAP. VII.

1 *The law of the treſpaſs-offering,* 11 *and of the peace-offerings,* 12 *whether it be for a thankſgiving,* 16 *or a vow, or a free-will offering.* 22 *The fat,* 26 *and the blood are forbidden.* 28 *The prieſts portion in peace-offerings.*

LIkewiſe this *is* the law of the treſpaſs-offering: it *is* moſt holy.

2 In the place where they kill the burnt-offering, ſhall they kill the treſpaſs-offering: and the blood thereof ſhall he ſprinkle round about upon the altar.

3 And he ſhall offer of it, all the fat thereof; the rump, and the fat that covereth the inwards,

4 And the two kidneys, and the fat that *is* on them, which *is* by the flanks, and the caul *that is* above the liver, with the kidneys, it ſhall he take away.

5 And the prieſt ſhall burn them upon the altar, *for* an offering made by fire unto the LORD: it *is* a treſpaſs-offering.

6 Every male among the prieſts ſhall eat thereof: it ſhall be eaten in the holy place: it *is* moſt holy.

7 As the ſin-offering *is*, ſo *is* the treſpaſs-offering: *there is* one law for them: the prieſt that maketh atonement therewith, ſhall have *it*.

8 And the prieſt that offereth any mans burnt-offering, *even* the prieſt ſhall have to himſelf the ſkin of the burnt-offering which he hath offered.

9 And all the meat-offering that is baken in the oven, and all that is dreſſed in the frying-pan, and in the pan, ſhall be the prieſts that offereth it.

10 And every meat-offering mingled with oyl, and dry, ſhall all the ſons of Aaron have, one *as much* as another.

11 And this *is* the law of the ſacrifice of peace-offerings, which he ſhall offer unto the LORD.

12 If he offer it for a thankſgiving, then he ſhall offer with the ſacrifice of thankſgiving unleavened cakes mingled with oyl, and unleavened wafers anointed with oyl, and cakes mingled with oyl, of fine flour, fryed.

13 Beſides the cakes he ſhall offer *for* his offering, leavened bread with the ſacrifice of thankſgiving of his peace-offerings.

14 And of it he ſhall offer one out of the whole oblation, *for* an heave-offering unto the LORD, *and* it ſhall be the prieſts that ſprinkleth the blood of the peace-offering.

15 And the fleſh of the ſacrifice of his peace-offerings for thankſgiving, ſhall be eaten the ſame day that it is offered: he ſhall not leave any of it until the morning.

16 But if the ſacrifice of his offering *be* a vow, or a voluntary offering, it ſhall be eaten the ſame day that he offereth his ſacrifice: and on the morrow alſo the remainder of it ſhall be eaten.

17 But the remainder of the fleſh of the ſacrifice on the third day ſhall be burnt with fire.

18 And if *any* of the fleſh of the ſacrifice of his peace-offerings be eaten at all on the third day, it ſhall not be accepted, neither ſhall it be imputed unto him that offereth it: it ſhall be an abomination, and the ſoul that eateth of it, ſhall bear his iniquity.

19 And the fleſh that toucheth any unclean *thing*, ſhall not be eaten, it ſhall be burnt with fire: and as for the fleſh, all that be clean ſhall eat thereof.

20 But the ſoul that eateth *of* the fleſh of the ſacrifice of peace-offerings, that *pertain* unto the LORD, having his uncleanneſs upon him, even that ſoul ſhall be cut off from his people.

21 Moreover, the ſoul that ſhall touch any unclean *thing*, *as* the uncleanneſs of man, or *any* unclean beaſt, or any abominable unclean thing, and eat of the fleſh of the ſacrifice of peace-offerings which *pertain* unto the LORD, even that ſoul ſhall be cut off from his people.

22 ¶ And the LORD ſpake unto Moſes, ſaying,

23 Speak unto the children of Iſrael, ſaying, Ye ſhall eat no manner of fat, of ox or of ſheep, or of goat.

24 And the fat of the beaſt that dieth of it ſelf, and the fat of that which is torn with beaſts, may be uſed in any other uſe: but ye ſhall in no wiſe eat of it.

25 For

25 For whoſoever eateth the fat of the beaſt, of which men offer an offering made by fire unto the LORD, even the ſoul that eateth *it*, ſhall be cut off from his people.

26 Moreover, ye ſhall eat no manner of blood, *whether it be* of fowl, or of beaſt, in any of your dwellings.

27 Whatſoever ſoul *it be* that eateth any manner of blood, even that ſoul ſhall be cut off from his people.

28 ¶ And the LORD ſpake unto Moſes, ſaying,

29 Speak unto the children of Iſrael, ſaying, He that offereth the ſacrifice of his peace-offerings unto the LORD, ſhall bring his oblation unto the LORD, of the ſacrifice of his peace-offerings.

30 His own hands ſhall bring the offerings of the LORD made by fire, the fat with the breaſt, it ſhall he bring, that the breaſt may be waved *for* a wave-offering before the LORD.

31 And the prieſt ſhall burn the fat upon the altar: but the breaſt ſhall be Aarons and his ſons.

32 And the right ſhoulder ſhall ye give unto the prieſt *for* an heave-offering of the ſacrifices of your peace-offerings,

33 He among the ſons of Aaron that offereth the blood of the peace-offerings, and the fat, ſhall have the right ſhoulder for *his* part.

34 For the wave-breaſt and the heave-ſhoulder have I taken of the children of Iſrael, from off the ſacrifices of their peace-offerings, and have given them unto Aaron the prieſt, and unto his ſons, by a ſtatute for ever, from among the children of Iſrael.

35 ¶ This *is the portion* of the anointing of Aaron, and of the anointing of his ſons, out of the offerings of the LORD made by fire, in the day *when* he preſented them, to miniſter unto the LORD in the prieſts office:

36 Which the LORD commanded to be given them of the children of Iſrael, in the day that he anointed them, *by* a ſtatute for ever throughout their generations,

37 This *is* the law of the burnt-offering, of the meat-offering, and of the ſin-offering, and of the treſpaſs-offering, and of the conſecrations, and of the ſacrifice of the peace-offerings:

38 Which the LORD commanded Moſes in mount Sinai, in the day that he commanded the children of Iſrael to offer their oblations unto the LORD in the wilderneſs of Sinai.

Ver. 1. *Likewiſe this is the law of the treſpaſs-offering.*] People were directed before, in what caſes they ſhould bring this ſort of offering; but now the prieſts are directed in their office about treſpaſs-offerings.

——*It is moſt holy.*] In general they were to obſerve, that theſe offerings, as well as ſin-offerings, were to be numbered among the moſt holy things, and there ore to be accordingly uſed, verſe 6.

Ver. 2. *In the place where they kill the burnt-offering, ſhall they kill the treſpaſs-offering, and the blood thereof ſhall be ſprinkled round about upon the altar.*] This is a different rite, from that which was obſerved in the ſin-offering; whole blood was put upon the horns of the altar, chap. iv. verſe 24, 34. and the blood of ſuch ſin-offerings as were made for the high prieſt, or the whole congregation, were alſo to be ſprinkled, ſeven times before the vail of the ſanctuary, chap. iv. verſe 6, 17. but this to be ſprinkled round about the altar of burnt-offering; according to the manner uſed in the whole burnt-oferings, chap. iii. verſe 2, 8. only with this difference, that there being a ſcarlet thread, or line, which went round about the altar, exactly in the middle: the blood of the whole burnt-offerings was ſprinkled round about, above the line, and the blood of the treſpaſs-offerings, and the peace-offerings, round about below the line. See Codex Middoth, cap. iii. ſect. 1.

Ver. 6. *Every male among the prieſts ſhall eat thereof*, &c.] All the fat being offered to God, the fleſh became the portion of the prieſts who with their male children, were to eat of it, but not in any place out of the ſanctuary; as it here follows.

Ver. 8. *And the prieſt that offereth any mans burnt-offering, even the prieſt, ſhall have to himſelf the skin of the burnt-offering which he hath offered.*] All the fleſh of the burnt-offerings being wholly conſumed, as well as the fat, upon the altar, chap. i. (verſe 8, 9.) there was nothing could fall to the ſhare of the prieſt, but only the skin, which is here given him for his pains. 'Tis probable, that Adam himſelf offered the firſt ſacrifices; and had the skin given him by God, to make garments for him and his wife. In conformity to which the prieſts ever after had the skin of the whole burnt-offerings, for their portion, which was a cuſtom among the Gentiles, (as well as the Jews, (chap. iv. verſe 11.) who imployed them in a ſuperſtitious uſe, by laying upon them in their temples, in hopes to have future things revealed to them in their dreams.

Ver. 10. *And every meat-offering mingled with oyl, and dry.*] The foregoing verſe ſpeaks of ſuch meat-offerings, as were any ways taken; but this of thoſe that were raw, which were of two ſorts; either of flour mingled with oyl, as all voluntary offerings of this ſort were, chap. ii. 1. or dry without any oyl, as ſome ſin-offerings were, ver. 11. and the offering of jealouſy, Numb. v. 15.

—— *Shall the ſons of Aaron have, one as much as the other.*] All the prieſts, who attended on that day, were to have an equal ſhare in this kind of meat-offering; tho' he alone, who miniſter'd at the altar, had the baked meat-offerings. There are ſome, indeed, who ſee no reaſon for this difference, (tho' this laſt ſort, others think, was more eaſily divided, and therefore ſhared among them all) and conſequently take theſe words to ſignify the ſame with thoſe in the foregoing verſe: Every one in the courſe of his miniſtry ſhall have this benefit, in his turn of waiting at the altar.

Ver. 11. *And this is the law of the ſacrifice of peace-offerings.*] Theſe are the only ſort of offerings remaining to be ſpoken of; which, when God required them of the people, are mentioned in the third place, after the burnt-offerings and meat-offerings, before the ſin-offerings and treſpaſs-offerings; but are here reſerved for the laſt place, in the directions he gives to the prieſts about them; becauſe, as there were ſeveral ſorts of them, ſo there were various rites to be obſerved about them; which rites, as we obſerved before, are called here the law of ſuch ſacrifices.

Ver. 12. *If he offers it for a thankſgiving.*] In this, and in the 16th verſe, we have an account of three ſorts of peace-offerings: this, which was the principal, for benefits received from God's bounty; the other two, for the obtaining ſuch bleſſings they deſired leave to receive; and this of thankſgiving was either general for the whole congregation (of which there was but one only, at one time

of the year, in the feaſt of Pentecoſt, chap. xxiii. 16. which was accounted *moſt holy*; or, particularly for private perſons, as occaſion offer'd, which were accounted *leſs holy*; and they are theſe here mentioned, which might be either of the flock, or of the herd, (but no birds) and either greater or ſmaller of thoſe kinds; that is, of the herd, from the firſt year to the third, and of the flock from the firſt to the ſecond year compleat, if they were older, they were not fit for ſacrifice: All this R. Levi, Præcept. cxxxvii, explains at large.

———*Then he ſhall offer with the ſacrifice of thankſgiving, unleavened cakes mingled with oyl*, &c.] The ſame R. Levi obſerves, that ſome peace-offerings were offered without any bread; *viz.* ſuch as they called *Hø-gigah* and *Schimcah*, ſacrifices of feſtivity and rejoicing, *i. e.* at their great ſolemn feſtivals; but theſe here mentioned, were all offered with bread; and that offered with this, which was the firſt of them, was called the *bread of thankſgiving*: R. Solomon Jarchi, reſtrains this ſort of peace-offerings (of thankſgiving) to ſuch wonderful deliverances, as thoſe mentioned Pſalm cvii. from tempeſts at ſea, or dangerous travels through the wilderneſs, and the like. Aben-Ezra alſo ſeems to have been of the ſame opinion, what he ſaith, that men being delivered out of ſtreights and diſtreſſes, gave thanks to God by this oblation, but we can find no ground for this oblation; it being far more likely, that this ſacrifice was offered by all devout perſons, for any mercy whatſoever, that God beſtowed upon them.

Ver. 13. *Beſides the cakes he ſhall offer for his offering leavened bread with the ſacrifice of thankſgiving*, &c.] Not upon the altar, for that was abſolutely forbidden in the fore-named chapter of this book, but he was to give it to the prieſt, who waited at the altar, and was to partake of this ſacrifice, and to rejoice together with him that offered it; which is the reaſon, that ſuch different ſorts of cakes are ordered in the foregoing verſe; all unleavened (of which the prieſt was to have his ſhare) and alſo others leavened, which are preſcribed in this verſe; that God's family (his ſervants the prieſts) might want no variety of bread, at their feaſts upon theſe ſacrifices; and that God might ſhew his friendſhip with thoſe who offered the ſacrifice, by accepting the ſame bread at his own table, which they were wont to uſe at theirs.

Ver. 14. *And of it he ſhall offer out of the whole oblation*, &c.] One of the cakes before-mentioned, ver. 12. was to be preſented to God for an heave-offering, which ſee Exod xxiv. 28.

———*And it ſhall be the prieſts that ſprinkled the blood of the peace-offerings*.] Having offered one cake out of the whole, all that remained was the portion of the prieſt, who ſprinkled the blood of the peace-offerings upon the altar.

Ver. 15. *And the fleſh of the ſacrifice of his peace-offerings for thankſgiving, ſhall be eaten the ſame day it is offered*, &c.] The reaſon of this, which was obſerved in moſt of their ſacred feaſts, (particularly in the Paſchal lamb.) Exod. chap. xxii. ver. 10. and in the manna it ſelf, chap. xvi. 19, &c. was to maintain the honour and dignity of the ſacrifices; that they might not be in danger of being corrupted, or turned to any profane uſe, or gratify mens covetouſneſs, for as Philo obſerves (in his book of ſacrifices,) *it was not fit that theſe holy things ſhould be put into their cupboards, but immediately ſet before thoſe who were in need; for they were no longer his that offered them, but his to whom they were offered: who being himſelf moſt liberal and bountiful, would have gueſts invited to his table to partake with thoſe who offered the ſacrifices, whom he would not have to look upon themſelves as maſters of the feaſt, for they are but miniſters of the feaſt, not the maſters or entertainers, that belongs to God himſelf, whoſe bounty ought not to be conſecrated by preferring ſordid parſimony before generous humanity*: his meaning is, that all the ſacrifice was Gods, who graciouſly granted to him that offered it, a part of it to entertain his friends, and the poor, whom he would have invited forthwith, that no part of it might be converted to any other uſe, but that which God appointed, who ordained the feaſt.

Ver. 16. *But if the ſacrifice of his offering be a vow, or a voluntary offering*.] Theſe two other ſorts of peace-offerings, where in the nature of prayers, for the obtaining ſuch bleſſings, as they deſired and hoped for; and they were either the performance of a vow, which they made to God, of offering him ſuch a ſacrifice, when they received the benefit, which was called *Neder*; or, they were freely made before-hand, in hope God would beſtow the benefit; which ſacrifice was called *nedebah*, a *voluntary offering*; now theſe were not ſo holy as the former; and therefore, might be eaten on the morrow, as well on the ſame day they were offered. So it here follows,

———*It ſhall be eaten the ſame day that he offereth his ſacrifice, and on the morrow alſo, the remainder of it, ſhall be eaten*.] But if they could not conveniently eat it all the ſame day, or were deſirous to lay up ſome of it till the next, they had that liberty allowed them; for which Philo gives this reaſon, (in the ſame book) that theſe being for mercies not yet received, (or offer'd by virtue of an obligation) they might take more time to feaſt upon them with their friends, and be more ſparing; but the former being a thankful acknowledgment of bleſſings already beſtowed, their hearts were to be enlarged: That they upon whom God had readily beſtowed his benefits, might make a quick and ſpeedy return, without delay; and what is here ſaid of the fleſh of the ſacrifice, the Jews alſo underſtand of the meat-offerings mentioned, ver. 12, 13. none of which was to be kept longer than two days at the moſt.

Ver. 17. *But the remainder of the fleſh of the ſacrifice on the third day, ſhall be burnt with fire*.] If there were ſuch plenty, or they and their friends were ſo few, or they were ſo niggardly as not to call a ſufficient number of poor, to eat the whole in two days time, they were to have no farther benefit of the fleſh of this ſacrifice; but what remained of it, on the third day, was to be burnt; which was to preſerve the dignity of the ſacrifice, as the Jews ſpeak, in preventing its ſtinking. And there was no nobler way of conſuming it than by fire, which conſumed the ſacrifice upon the altar. So R. Levi obſerves, Præcept. cxxxviii. where he alſo adds, that God taught them hereby, not to be ſollicitous for the future, nor careful to hoard up more than needed; when they ſaw he commanded the holy fleſh to be deſtroyed, after the time allotted for its uſe was paſt. The heathens themſelves thought this a decent rite; for there was a ſacrifice at Rome, which they called *Protervia* (as Bochart obſerves, out of Macrobius, l. 2. Saturnal. cap. 2.) in which the cuſtom was, *ut ſi quid ex epulis ſuperfuiſſet, igne conſumeretur*, that if any thing of the feaſt remained, it was conſumed in the fire. See his Hierozoick, P. 1. l. 2. cap 50.

Ver. 18. *And if any of the fleſh of the ſacrifice of the peace-offering be eaten at all on the third day, it ſhall not be accepted, neither ſhall it be imputed to him that offered it; it ſhall be an abomination*.] He loſt the fruit of his ſacrifice, which he had offered to God, by this profanation; which deſtroyed the grace and favour it had procured him with God. He ſhould not be thought to have made any offering at all; and more than that, it render'd him abominable, being abominable in itſelf; and made him liable to be ſcourged, as the Jews underſtand the laſt words of this verſe, *he ſhall bear his iniquity*; which, we think, alſo ſignifies, that he ſhould lie under a great guilt, till it was purged by a treſpaſs-offering.

Ver. 26. *Moreover, ye ſhall eat no manner of blood, whether it be of fowl, or of beaſt*. (See chap. iii. 17.) Men were very prone to this, in thoſe times, as Maimonides thinks, whereby they ran into idolatrous worſhip; which was the reaſon why God reſtrained them from it, by threatning cutting off, (ver. 27.) to thoſe who were guilty of it, (More Nevoch. P. 3. cap. 41.) and this is added, to ſignify, that they might no more eat of the blood of thoſe beaſts which were killed at home, than of thoſe ſlain at the altar.

The remaining part of this chapter is ſufficiently intelligible, without farther explanation.

25 For whoſoever eateth the fat of the beaſt, of which men offer an offering made by fire unto the LORD, even the ſoul that eateth *it*, ſhall be cut off from his people.

26 Moreover, ye ſhall eat no manner of blood, *whether it be* of fowl, or of beaſt, in any of your dwellings.

27 Whatſoever ſoul *it be* that eateth any manner of blood, even that ſoul ſhall be cut off from his people.

28 ¶ And the LORD ſpake unto Moſes, ſaying,

29 Speak unto the children of Iſrael, ſaying, He that offereth the ſacrifice of his peace-offerings unto the LORD, ſhall bring his oblation unto the LORD, of the ſacrifice of his peace-offerings.

30 His own hands ſhall bring the offerings of the LORD made by fire, the fat with the breaſt, it ſhall he bring, that the breaſt may be waved *for* a wave-offering before the LORD.

31 And the prieſt ſhall burn the fat upon the altar: but the breaſt ſhall be Aarons and his ſons.

32 And the right ſhoulder ſhall ye give unto the prieſt *for* an heave-offering of the ſacrifices of your peace-offerings,

33 He among the ſons of Aaron that offereth the blood of the peace-offerings, and the fat, ſhall have the right ſhoulder for *his* part.

34 For the wave-breaſt and the heave-ſhoulder have I taken of the children of Iſrael, from off the ſacrifices of their peace-offerings, and have given them unto Aaron the prieſt, and unto his ſons, by a ſtatute for ever, from among the children of Iſrael.

35 ¶ This *is the portion* of the anointing of Aaron, and of the anointing of his ſons, out of the offerings of the LORD made by fire, in the day *when* he preſented them, to miniſter unto the LORD in the prieſts office:

36 Which the LORD commanded to be given them of the children of Iſrael, in the day that he anointed them, *by* a ſtatute for ever throughout their generations,

37 This *is* the law of the burnt-offering, of the meat-offering, and of the ſin-offering, and of the treſpaſs-offering, and of the conſecrations, and of the ſacrifice of the peace-offerings:

38 Which the LORD commanded Moſes in mount Sinai, in the day that he commanded the children of Iſrael to offer their oblations unto the LORD in the wilderneſs of Sinai.

Ver. 1. *Likewiſe this is the law of the treſpaſs-offering.*] People were directed before, in what caſes they ſhould bring this ſort of offering; but now the prieſts are directed in their office about treſpaſs-offerings.

——*It is moſt holy.*] In general they were to obſerve, that theſe offerings, as well as ſin-offerings, were to be numbered among the moſt holy things, and therefore to be accordingly uſed, verſe 6.

Ver. 2. *In the place where they kill the burnt-offering, ſhall they kill the treſpaſs-offering, and the blood thereof ſhall be ſprinkled round about upon the altar.*] This is a different rite, from that which was obſerved in the ſin-offering; whole blood was put upon the horns of the altar, chap. iv. verſe 24, 34. and the blood of ſuch ſin-offerings as were made for the high prieſt, or the whole congregation, were alſo to be ſprinkled, ſeven times before the vail of the ſanctuary, chap. iv. verſe 6, 17. but this to be ſprinkled round about the altar of burnt-offering; according to the manner uſed in the whole burnt-offerings, chap. iii. verſe 2, 8. only with this difference, that there being a ſcarlet thread, or line, which went round about the altar, exactly in the middle: the blood of the whole burnt-offerings was ſprinkled round about, above the line, and the blood of the treſpaſs-offerings, and the peace-offerings, round about below the line. See Codex Middoth, cap. iii. ſect. 1.

Ver. 6. *Every male among the prieſts ſhall eat thereof*, &c.] All the fat being offered to God, the fleſh became the portion of the prieſts who with their male children, were to eat of it, but not in any place out of the ſanctuary; as it here follows.

Ver. 8. *And the prieſt that offereth any mans burnt-offering, even the prieſt, ſhall have to himſelf the skin of the burnt-offering which he hath offered.*] All the fleſh of the burnt-offerings being wholly conſumed, as well as the fat, upon the altar, chap. i. (verſe 8, 9.) there was nothing could fall to the ſhare of the prieſt, but only the skin, which is here given him for his pains. 'Tis probable, that Adam himſelf offered the firſt ſacrifices; and had the skin given him by God, to make garments for him and his wife. In conformity to which the prieſts ever after had the skin of the whole burnt-offerings, for their portion, which was a cuſtom among the Gentiles, (as well as the Jews, (chap. iv. verſe 11.) who imployed them in a ſuperſtitious uſe, by laying upon them in their temples, in hopes to have future things revealed to them in their dreams.

Ver. 10. *And every meat-offering mingled with oyl, and dry.*] The foregoing verſe ſpeaks of ſuch meat-offerings, as were any ways taken; but this of thoſe that were raw, which were of two ſorts; either of flour mingled with oyl, as all voluntary offerings of this ſort were, chap. ii. 1. or dry without any oyl, as ſome ſin-offerings were, ver. 11. and the offering of jealouſy, Numb. v. 15.

—— *Shall the ſons of Aaron have, one as much as the other.*] All the prieſts, who attended on that day, were to have an equal ſhare in this kind of meat-offering; tho' he alone, who miniſter'd at the altar, had the baked meat-offerings. There are ſome, indeed, who ſee no reaſon for this difference, (tho' this laſt ſort, others think, was more eaſily divided, and therefore ſhared among them all) and conſequently take theſe words to ſignify the ſame with thoſe in the foregoing verſe: Every one in the courſe of his miniſtry ſhall have this benefit, in his turn of waiting at the altar.

Ver. 11. *And this is the law of the ſacrifice of peace-offerings.*] Theſe are the only ſort of offerings remaining to be ſpoken of; which, when God required them of the people, are mentioned in the third place, after the burnt-offerings and meat-offerings, before the ſin-offerings and treſpaſs-offerings; but are here reſerved for the laſt place, in the directions he gives to the prieſts about them; becauſe, as there were ſeveral ſorts of them, ſo there were various rites to be obſerved about them; which rites, as we obſerved before, are called here the law of ſuch ſacrifices.

Ver. 12. *If he offers it for a thankſgiving.*] In this, and in the 16th verſe, we have an account of three ſorts of peace-offerings: this, which was the principal, for benefits received from God's bounty; the other two, for the obtaining ſuch bleſſings they deſired leave to receive; and this of thankſgiving was either general for the whole congregation (of which there was but one only, at one time of

of the year, in the feaſt of Pentecoſt, chap. xxiii. 16. which was accounted *moſt holy*; or, particularly for private perſons, as occaſion offer'd, which were accounted *leſs holy*; and they are theſe here mentioned, which might be either of the flock, or of the herd, (but no birds) and either greater or ſmaller of thoſe kinds; that is, of the herd, from the firſt year to the third, and of the flock from the firſt to the ſecond year compleat, if they were older, they were not fit for ſacrifice: All this R. Levi, Præcept. cxxxvii, explains at large.

———*Then he ſhall offer with the ſacrifice of thankſgiving, unleavened cakes mingled with oyl*, &c.] The ſame R. Levi obſerves, that ſome peace-offerings were offered without any bread; *viz.* ſuch as they called *Hagigah* and *Schimcah*, ſacrifices of feſtivity and rejoicing, *i. e.* at their great ſolemn feſtivals; but theſe here mentioned, were all offered with bread; and that offered with this, which was the firſt of them, was called the *bread of thankſgiving*: R. Solomon Jarchi, reſtrains this ſort of peace-offerings (of thankſgiving) to ſuch wonderful deliverances, as thoſe mentioned Pſalm cvii. from tempeſts at ſea, or dangerous travels through the wilderneſs, and the like. Aben-Ezra alſo ſeems to have been of the ſame opinion, what he ſaith, that men being delivered out of ſtreights and diſtreſſes, gave thanks to God by this oblation, but we can find no ground for this oblation; it being far more likely, that this ſacrifice was offered by all devout perſons, for any mercy whatſoever, that God beſtowed upon them.

Ver. 13. *Beſides the cakes he ſhall offer for his offering leavened bread with the ſacrifice of thankſgiving*, &c.] Not upon the altar, for that was abſolutely forbidden in the fore-named chapter of this book, but he was to give it to the prieſt, who waited at the altar, and was to partake of this ſacrifice, and to rejoice together with him that offered it; which is the reaſon, that ſuch different ſorts of cakes are ordered in the foregoing verſe; all unleavened (of which the prieſt was to have his ſhare) and alſo others leavened, which are preſcribed in this verſe; that God's family (his ſervants the prieſts) might want no variety of bread, at their feaſts upon theſe ſacrifices; and that God might ſhew his friendſhip with thoſe who offered the ſacrifice, by accepting the ſame bread at his own table, which they were wont to uſe at theirs.

Ver. 14. *And of it he ſhall offer out of the whole oblation*, &c.] One of the cakes before-mentioned, ver. 12. was to be preſented to God for an heave-offering, which ſee Exod. xxiv. 28.

———*And it ſhall be the prieſts that ſprinkled the blood of the peace-offerings.*] Having offered one cake out of the whole, all that remained was the portion of the prieſt, who ſprinkled the blood of the peace-offerings upon the altar.

Ver. 15. *And the fleſh of the ſacrifice of his peace-offerings for thankſgiving, ſhall be eaten the ſame day it is offered*, &c.] The reaſon of this, which was obſerved in moſt of their ſacred feaſts, (particularly in the Paſchal lamb.) Exod. chap. xxii. ver. 10. and in the manna it ſelf, chap. xvi. 19, &c. was to maintain the honour and dignity of the ſacrifices; that they might not be in danger of being corrupted, or turned to any profane uſe, or gratify mens covetouſneſs, for as Philo obſerves (in his book of ſacrifices,) *it was not fit that theſe holy things ſhould be put into their cupboards, but immediately ſet before thoſe who were in need; for they were no longer his that offered them, but his to whom they were offered: who being himſelf moſt liberal and bountiful, would have gueſts invited to his table to partake with thoſe who offered the ſacrifices, whom he would not have to look upon themſelves as maſters of the feaſt, for they are but miniſters of the feaſt, not the maſters or entertainers, that belongs to God himſelf, whoſe bounty ought not to be conſecrated by preferring ſordid parſimony before generous humanity:* his meaning is, that all the ſacrifice was Gods, who graciouſly granted to him that offered it, a part of it to entertain his friends, and the poor, whom he would have invited forthwith, that no part of it might be converted to any other uſe, but that which God appointed, who ordained the feaſt.

Ver. 16. *But if the ſacrifice of his offering be a vow, or a voluntary offering.*] Theſe two other ſorts of peace-offerings, where in the nature of prayers, for the obtaining ſuch bleſſings, as they deſired and hoped for; and they were either the performance of a vow, which they made to God, of offering him ſuch a ſacrifice, when they received the benefit, which was called *Neder*; or, they were freely made before-hand, in hope God would beſtow the benefit; which ſacrifice was called *nedebah*, a *voluntary offering*; now theſe were not ſo holy as the former; and therefore, might be eaten on the morrow, as well on the ſame day they were offered. So it here follows,

———*It ſhall be eaten the ſame day that he offereth his ſacrifice, and on the morrow alſo, the remainder of it, ſhall be eaten.*] But if they could not conveniently eat it all the ſame day, or were deſirous to lay up ſome of it till the next, they had that liberty allowed them; for which Philo gives this reaſon, (in the ſame book) that theſe being for mercies not yet received, (or offer'd by virtue of an obligation) they might take more time to feaſt upon them with their friends, and be more ſparing; but the former being a thankful acknowledgment of bleſſings already beſtowed, their hearts were to be enlarged: That they upon whom God had readily beſtowed his benefits, might make a quick and ſpeedy return, without delay; and what is here ſaid of the fleſh of the ſacrifice, the Jews alſo underſtand of the meat-offerings mentioned, ver. 12, 13. none of which was to be kept longer than two days at the moſt.

Ver. 17. *But the remainder of the fleſh of the ſacrifice on the third day, ſhall be burnt with fire.*] If there were ſuch plenty, or they and their friends were ſo few, or they were ſo niggardly as not to call a ſufficient number of poor, to eat the whole in two days time, they were to have no farther benefit of the fleſh of this ſacrifice; but what remained of it, on the third day, was to be burnt; which was to preſerve the dignity of the ſacrifice, as the Jews ſpeak, in preventing its ſtinking. And there was no nobler way of conſuming it than by fire, which conſumed the ſacrifice upon the altar. So R. Levi obſerves, Præcept. cxxxviii. where he alſo adds, that God taught them hereby, not to be ſollicitous for the future, nor careful to hoard up more than needed; when they ſaw he commanded the holy fleſh to be deſtroyed, after the time allotted for its uſe was paſt. The heathens themſelves thought this a decent rite; for there was a ſacrifice at Rome, which they called *Protervia* (as Bochart obſerves, out of Macrobius, l. 2. Saturnal. cap. 2.) in which the cuſtom was, *ut ſi quid ex epulis ſuperfuiſſet, igne conſumeretur*, that if any thing of the feaſt remained, it was conſumed in the fire. See his Hierozoick, P. 1. l. 2. cap. 50.

Ver. 18. *And if any of the fleſh of the ſacrifice of the peace-offering be eaten at all on the third day, it ſhall not be accepted, neither ſhall it be imputed to him that offered it; it ſhall be an abomination.*] He loſt the fruit of his ſacrifice, which he had offered to God, by this profanation; which deſtroyed the grace and favour it had procured him with God. He ſhould not be thought to have made any offering at all; and more than that, it render'd him abominable, being abominable in itſelf; and made him liable to be ſcourged, as the Jews underſtand the laſt words of this verſe, *he ſhall bear his iniquity*; which, we think, alſo ſignifies, that he ſhould lie under a great guilt, till it was purged by a treſpaſs-offering.

Ver. 26. *Moreover, ye ſhall eat no manner of blood, whether it be of fowl, or of beaſt.* (See chap. iii. 17.) Men were very prone to this, in thoſe times, as Maimonides thinks, whereby they ran into idolatrous worſhip; which was the reaſon why God reſtrained them from it, by threatning cutting off, (ver. 27.) to thoſe who were guilty of it, (More Nevoch. P. 3. cap. 41.) and this is added, to ſignify, that they might no more eat of the blood of thoſe beaſts which were killed at home, than of thoſe ſlain at the altar.

The remaining part of this chapter is ſufficiently intelligible, without farther explanation.

CHAP. VIII.

1 Moſes conſecrateth Aaron and his ſons. 14 Their ſin-offering. 18 Their burnt-offering. 22 The ram of conſecration. 31 The place and time of their conſecration.

AND the LORD ſpake unto Moſes, ſaying,

2 Take Aaron and his ſons with him, and the garments, and the anointing oyl, and a bullock for the ſin-offering, and two rams, and a basket of unleavened bread.

3 And gather thou all the congregation together unto the door of the tabernacle of the congregation.

4 And Moſes did as the LORD commanded him, and the aſſembly was gathered together unto the door of the tabernacle of the congregation.

5 And Moſes ſaid unto the congregation, This *is* the thing which the LORD commanded to be done.

6 And Moſes brought Aaron and his ſons, and waſhed them with water.

7 And he put upon him the coat, and girded him with the girdle, and clothed him with the robe, and put the ephod upon him, and he girded him with the curious girdle of the ephod, and bound *it* unto him therewith.

8 And he put the breaſt-plate upon him: alſo he put in the breaſt-plate the Urim and Thummim.

9 And he put the mitre upon his head; alſo upon the mitre, *even* upon his fore-front did he put the golden plate, the holy crown; as the LORD commanded Moſes.

10 And Moſes took the anointing oyl, and anointed the tabernacle and all that *was* therein and ſanctified them.

11 And he ſprinkled thereof upon the altar ſeven times, and anointed the altar, and all his veſſels, both the laver and his foot, to ſanctify them.

12 And he poured of the anointing oyl upon Aarons head, and anointed him to ſanctify him.

13 And Moſes brought Aarons ſons, and put coats upon them, and girded them with girdles, and put bonnets upon them; as the LORD commanded Moſes.

14 And he brought the bullock for the ſin-offering: and Aaron and his ſons laid their hands upon the head of the bullock for the ſin-offering.

15 And he ſlew *it*, and Moſes took the blood, and put *it* upon the horns of the altar round about with his finger, and purified the altar; and poured the blood at the bottom of the altar, and ſanctified it, to make reconciliation upon it.

16 And he took all the fat that *was* upon the inwards, and the caul *above* the liver, and the two kidneys, and their fat, and Moſes burned *it* upon the altar.

17 But the bullock and his hide, his fleſh and his dung, he burnt with fire without the camp; as the LORD commanded Moſes.

18 ¶ And he brought the ram for the burnt-offering: and Aaron and his ſons laid their hands upon the head of the ram.

19 And he killed *it*, and Moſes ſprinkled the blood upon the altar round about.

20 And he cut the ram into pieces, and Moſes burnt the head, and the pieces, and the fat.

21 And he waſhed the inwards and the legs in water; and Moſes burnt the whole ram upon the altar: it *was* a burnt-ſacrifice for a ſweet ſavour, *and* an offering made by fire unto the LORD; as the LORD commanded Moſes.

22 ¶ And he brought the other ram, the ram of conſecration: and Aaron and his ſons laid their hands upon the head of the ram.

23 And he ſlew *it*, and Moſes took of the blood of it, and put *it* upon the tip of Aarons right ear, and upon the thumb of his right hand, and upon the great toe of his right foot.

24 And he brought Aarons ſons, and Moſes put of the blood upon the tip of their right ear, and upon the thumbs of their right hands, and upon the great toes of their right feet: and Moſes ſprinkled the blood upon the altar round about.

25 And he took the fat, and the rump, and all the fat that *was* upon the inwards, and the caul *above* the liver, and the two kidneys, and their fat, and the right ſhoulder.

26 And out of the basket of unleavened bread, that *was* before the LORD, he took one unleavened cake, and a cake of oyled bread, and one wafer, and put *them* on the fat, and upon the right ſhoulder.

27 And he put all upon Aarons hands, and upon his ſons hands, and waved them *for* a wave-offering before the LORD.

28 And Moſes took them from off their hands, and burnt *them* on the altar, upon the burnt-offering: they *were* conſecrations for a ſweet ſavour: it *is* an offering made by fire unto the LORD.

29 And

29 And Moſes took the breaſt, and waved it *for* a wave-offering before the LORD: *for* of the ram of conſecration it was Moſes part; as the LORD commanded Moſes.

30 And Moſes took of the anointing oyl, and of the blood which *was* upon the altar, and ſprinkled *it* upon Aaron, *and* upon his garments, and upon his ſons, and upon his ſons garments with him: and ſanctified Aaron, *and* his garments, and his ſons, and his ſons garments with him.

31 ¶ And Moſes ſaid unto Aaron, and to his ſons, Boil the fleſh at the door of the tabernacle of the congregation: and there eat it with the bread that *is* in the basket of conſecrations, as I commanded, ſaying, Aaron, and his ſons ſhall eat it.

32 And that which remaineth of the fleſh, and of the bread, ſhall ye burn with fire.

33 And ye ſhall not go out of the door of the tabernacle of the congregation *in* ſeven days, until the days of your conſecration be at an end: for ſeven days ſhall he conſecrate you.

34 As he hath done this day, *ſo* the LORD hath commanded to do, to make an atonement for you.

35 Therefore ſhall ye abide at the door of the tabernacle of the congregation day and night, ſeven days, and keep the charge of the LORD, that ye die not: for ſo I am commanded.

36 So Aaron and his ſons did all things which the LORD commanded by the hand of Moſes.

Moſes relates, in this chapter, the ceremonials obſerved at the conſecration of Aaron and his ſons; this ſolemnity was performed agreeably to the directions God gave to the Jewiſh law-giver, in the xxixth chapter of Exodus, where we have ſufficiently explained, in our annotations, all the circumſtances of that tranſaction, and therefore think it unneceſſary to repeat any other particulars here.

CHAP. IX.

1 *The firſt offerings of Aaron for himſelf and the people.* 8 *The ſin-offering,* 12 *and the burnt-offering for himſelf.* 15 *The offerings for the people.* 23 *Moſes and Aaron bleſs the people.* 24 *Fire cometh from the Lord, upon the altar.*

AND it came to paſs on the eighth day, *that* Moſes called Aaron and his ſons, and the elders of Iſrael;

2 And he ſaid unto Aaron, Take thee a young calf for a ſin-offering, and a ram for a burnt-offering, without blemiſh, and offer *them* before the LORD.

3 And unto the children of Iſrael thou ſhalt ſpeak, ſaying, Take ye a kid of the goats, for a ſin-offering; and a calf, and a lamb, *both* of the firſt year, without blemiſh, for a burnt-offering;

4 Alſo a bullock and a ram for peace-offerings, to ſacrifice before the LORD; and a meat-offering mingled with oyl: for to-day the LORD will appear unto you.

5 ¶ And they brought *that* which Moſes commanded before the tabernacle of the congregation: and all the congregation drew near, and ſtood before the LORD.

6 And Moſes ſaid, This *is* the thing which the LORD commanded that ye ſhould do: and the glory of the LORD ſhall appear unto you.

7 And Moſes ſaid unto Aaron, Go unto the altar, and offer thy ſin-offering, and thy burnt-offering, and make an atonement for thyſelf, and for the people: and offer the offering of the people, and make an atonement for them; as the LORD commanded.

8 ¶ Aaron therefore went unto the altar, and ſlew the calf of the ſin-offering, which *was* for himſelf.

9 And the ſons of Aaron brought the blood unto him: and he dipt his finger in the blood, and put *it* upon the horns of the altar, and poured out the blood at the bottom of the altar.

10 But the fat, and the kidneys, and the caul *above* the liver of the ſin-offering he burnt upon the altar; as the LORD commanded Moſes.

11 And the fleſh and the hide he burnt with fire, without the camp.

12 And he ſlew the burnt-offering; and Aarons ſons preſented unto him the blood, which he ſprinkled round about upon the altar.

13 And they preſented the burnt-offering unto him, with the pieces thereof, and the head: and he burnt *them* upon the altar.

14 And he did waſh the inwards and the legs, and burnt *them* upon the burnt-offering on the altar.

15 ¶ And he brought the peoples offering, and took the goat which *was* the ſin-offering for the people, and ſlew it, and offer'd it for ſin, as the firſt.

16 And he brought the burnt-offering, and offered it according to the manner.

17 And he brought the meat-offering, and took an handful thereof, and burnt *it* upon

upon the altar, beſide the burnt-ſacrifice of the morning.

18 He ſlew alſo the bullock and the ram, *for* a ſacrifice of peace-offerings, which *was* for the people: and Aarons ſons preſented unto him the blood (which he ſprinkled upon the altar round about)

19 And the fat of the bullock, and of the ram, the rump, and that which covereth *the inwards*, and the kidneys, and the caul *above* the liver.

20 And they put the fat upon the breaſts, and he burnt the fat upon the altar:

21 And the breaſts and the right ſhoulder Aaron waved for a wave offering before the LORD; as Moſes commanded.

22 And Aaron lift up his hand towards the people, and bleſſed them; and came down from offering of the ſin-offering, and the burnt-offering, and peace-offerings.

23 And Moſes and Aaron went into the tabernacle of the congregation, and came out, and bleſſed the people: and the glory of the LORD appeared unto all the people.

24 And there came a fire out from before the LORD, and conſumed upon the altar the burnt-offering, and the fat: *which* when all the people ſaw, they ſhouted and fell on their faces.

The offerings deſcribed in this chapter have already been commented on, in our annotations on the xxixth chapter of Exodus, where they are firſt inſtituted by the Deity, we therefore refer our readers to what has been obſerved, on that ſubject, in the notes on that chapter.

Ver. 23. *And Moſes and Aaron went into the tabernacle of the congregation.*] The ſacrifice being ended, it is likely, Moſes went with Aaron into the ſanctuary, to inſtruct him how to ſprinkle the blood, and to burn incenſe, and order the ſhew-bread, and ſuch like things, as were to be done only in the holy place.

——— *And came out, and bleſſed the people.*] We ſuppoſe, that all the ſacrifices before-mentioned might be offered after the morning ſacrifice, ver. 17. which took up a great deal of time, before they were all compleated. After which, Moſes and Aaron went into the ſanctuary, and ſtayed there till the time of the evening ſacrifice; and then came out, and diſmiſſed the people with a new bleſſing, when the evening ſacrifice was finiſhed.

——— *And the glory of the Lord appeared unto all the people.*] That glory which filled the tabernacle, Exod. xl. ver. 34, 35. now appeared without; either at the door of it, or upon it, in the ſight of all the people, as Moſes had foretold, ver. 6.

Ver. 24. *And there came a fire out from before the Lord, and conſumed upon the altar the burnt-offering and the fat*] Either out of the ſanctuary, from the Holy of Holies; or from that glory which now appeared unto them, and ſent out flaſhes of fire, which burnt up the ſacrifice. In either of theſe ſenſes, it may be ſaid to come from the face of the Lord, as the Hebrew phraſe is.

It ſeems to us the moſt natural and eaſy, to take this burnt-offering and its fat, for the evening ſacrifice; which concluding the work of the day, God gave a ſpecial token of his acceptance of all the other ſacrifices, by conſuming this; and likewiſe publickly teſtified his approbation of all the before-mentioned rites of the miniſtry of Aaron, whoſe authority was hereby eſtabliſhed, in a miraculous manner.

This was ſo notorious, that Julian himſelf acknowledges, that fire came down from heaven in the time of Moſes, and again in the days of Elijah, conſuming the ſacrifices; as we find his words related by St. Cyril, (lx. *contra Julianum*) and this gave ſuch a Divine authority to the Jewiſh religion, that it is no wonder to find, that the Pagans endeavoured to get credit to their religion, by the like reports of fire, from an inviſible power, conſuming their ſacrifices: which perhaps, was ſometimes done by the prince of the power of the air, as the Apoſtle called the devil; however that be, there are ſeveral inſtances in *Pauſanius*, *Dionyſius Halicarnaſſeus*, *Valerius Maximus*, and Pliny. But *Servius* may ſerve inſtead of all; who upon thoſe words of Virgil (in Æneid. xii.) *fœdera fulmine ſancit*, ſaith, that anciently they did not kindle fires upon their altars, *ſed ignem divinum precibus eliciebant*, &c. but they procured by their prayers divine fire, which inflamed their altars: and Solinus ſaith, (cap. 2.) that the flame ſprang out of the wood by a divine power, *ſi deus adeſt, ſi ſacrum probatur, ſarmenta licet viridia ignem ſponte concipiunt*, &c. if God be preſent, if the ſacrifice be acceptable, the faggots, though green, kindle of themſelves; and without any one to ſet them on fire, a flame is raiſed by the deity, to whom the ſacrifice is offered. Thus *there roſe up fire out of the rock*, and conſumed Gideon's ſacrifice, (Judg. chap. vi. verſe 21.)

CHAP. X.

1 Nadab and Abihu, for offering of ſtrange fire, are burnt by fire. 6 Aaron and his ſons are forbidden to mourn for them. 8 The prieſts are forbidden wine when they are to go into the tabernacle. 12 The law of eating the holy things. 16 Aarons excuſe for tranſgreſſing thereof.

AND Nadab and Abihu the ſons of Aaron, took either of them his cenſer, and put fire therein, and put incenſe thereon, and offered ſtrange fire before the LORD, which he commanded them not.

2 And there went out fire from the LORD, and devoured them, and they died before the LORD.

3 Then Moſes ſaid unto Aaron, This *is it* that the LORD ſpake, ſaying, I will be ſanctified in them that come nigh me, and before all the people I will be glorified. And Aaron held his peace.

4 And Moſes called Miſhael and Elzaphan, the ſons of Uzziel the uncle of Aaron, and ſaid unto them, Come near, carry your brethren from before the ſanctuary out of the camp.

5 So they went near, and carried them in their coats out of the camp; as Moſes had ſaid.

6 And Moſes ſaid unto Aaron, and unto Eleazar and unto Ithamar his ſons. Uncover not your heads, neither rend your clothes; leſt ye die, and leſt wrath come upon all the people: but let your brethren, the whole houſe

J. Basire sculp.

Nadab and Abihu consumed with Fire from the Lord.

houſe of Iſrael, bewail the burning which the LORD hath kindled.

7 And ye ſhall not go out from the door of the tabernacle of the congregation, leſt you die: for the anointing oyl of the LORD *is* upon you. And they did according to the word of Moſes.

8 ¶ And the LORD ſpake unto Aaron, ſaying,

9 Do not drink wine nor ſtrong drink, thou nor thy ſons with thee, when ye go into the tabernacle of the congregation; leſt ye die: *It ſhall be* a ſtatute for ever throughout your generations:

10 And that ye may put difference between holy and unholy, and between unclean and clean.

11 And that ye may teach the children of Iſrael all the ſtatutes which the LORD hath ſpoken unto them by the hand of Moſes.

12 ¶ And Moſes ſpake unto Aaron, and unto Eleazar and unto Ithamar his ſons that were left, Take the meat-offering that remaineth of the offerings of the LORD made by fire, and eat it without leaven beſide the altar: for it is moſt holy.

13 And ye ſhall eat it in the holy place, becauſe *it* is thy due, and thy ſons due of the ſacrifices of the LORD made by fire: for ſo I am commanded.

14 And the wave-breaſt, and heave-ſhoulder ſhall ye eat in a clean place; thou and thy ſons, and thy daughters with thee: for *they be* thy due, and thy ſons due, *which* are given out of the ſacrifices of peace-offerings of the children of Iſrael.

15 The heave-ſhoulder, and the wave-breaſt ſhall they bring with the offerings made by fire of the fat, to wave *it for* a wave-offering before the LORD, and it ſhall be thine, and thy ſons with thee, by a ſtatute for ever; as the LORD hath commanded.

16 ¶ And Moſes diligently ſought the goat of the ſin-offering, and behold, it was burnt; and he was angry with Eleazar and Ithamar, the ſons of Aaron, *which were* left *alive*, ſaying,

17 Wherefore have ye not eaten the ſin-offering in the holy place, ſeeing it *is* moſt holy, and *God* hath given it you to bear the iniquity of the congregation, to make atonement for them before the LORD?

18 Behold, the blood of it was not brought in, within the holy *place:* ye ſhould indeed have eaten it in the holy *place*, as I commanded.

19 And Aaron ſaid unto Moſes, Behold, this day have they offered their ſin-offering, and their burnt-offering before the LORD; and ſuch things have befallen me: and *if* I had eaten the ſin-offering to day, ſhould it have been accepted in the ſight of the LORD?

20 And when Moſes heard *that*, he was content.

Ver. 1. *And Nadab and Abihu, the ſons of Aaron, took either of them his cenſer, and put fire therein.*] Nadab and Abihu were hardly inveſted and inſtalled in the prieſthood, before they violated the obligations thereof. The eminence of their ſtation, rendered their crime the more heinous, and their puniſhment the more ſevere. The words in this verſe, as conciſe as they are, ſufficiently explain the guilt of theſe two ſons of Aaron; but ſeveral of the interpreters charge them with a complication of crimes:

Firſt, They are accuſed, of having fallen into the exceſs of gluttony and intemperance, even at that very time when they ought to have employ'd their minds, in the moſt ſerious meditations. Moſes, after having related their fatal end, gives the following order to Aaron, and the reſt of his ſons, on the part of God; "do not drink "wine, nor ſtrong drink, thou, nor thy ſons with thee, "when ye go into the tabernacle of the congregation, "leſt ye die: it ſhall be a ſtatute for ever, throughout your "generations: And that ye may put difference between "holy and unholy, and between clean and unclean;" ver. 9, 10. The time when this law was publiſhed, has cauſed ſome of the learned to conjecture, that Nadab and Abihu intoxicated themſelves, at the repaſt which they made with the fleſh of the victims that Moſes had offered to God at their inſtallation: but the bare mention of this opinion, is ſufficient to ſhow, that it is but conjecture at beſt.

Secondly, Theſe two ſons of Aaron are charged with a deſign of entering into the moſt holy place. They who advance this notion, pretend to eſtabliſh it after the following manner: it is ſaid, in the words we have quoted, that it was before the Lord, that Nadab and Abihu offered incenſe with ſtrange fire; and Moſes relates in another place, that "after the death of the two ſons of Aaron, "when they offered before the Lord and dy'd, the Lord "ſaid unto Moſes, ſpeak unto Aaron thy brother, that "he come not at all times into the holy place within the "veil, before the mercy-ſeat, which is upon the ark; "that he die not," Levit. chap. xvi. verſe 1, 2. The comparing theſe two paſſages, has induced ſome criticks to think, that Nadab and Abihu had attempted to enter into that auguſt apartment, in which were kept the ark and the mercy-ſeat, but no body can deny, that this altar has often an indifinitive ſignification without imploying any connexion between what is now, and what was before related; and this other expreſſion *before the Lord*, is frequently applied to all the apartments of the tabernacle, and cannot therefore be reſtrained to denote only the moſt holy place.

Third and *laſtly*, Nadab and Abihu, are accuſed of having incroached upon the functions of the ſupreme prieſthood, and to have ſinned in that very circumſtance of entering into the holy place to offer incenſe, which is pretended to be a prerogative, that belonged only to the high prieſt. This is the opinion of ſome Jewiſh doctors, and alſo of the learned Bochart; but it ſeems to us very evident, that the ſubaltern prieſts were ordered to offer incenſe in the holy place, when the victims for the continual ſacrifice were offered in the court.

We confine our ſelves therefore to the narration of Moſes, and are of opinion, that the ſin of Nadab and Abihu, conſiſted only in this, that they burnt their incenſe with ſtrange fire. This event is explained by ſeveral circumſtances of the ſacred ſcripture. Firſt, it is ſaid in Lev. chap. ix. ver. 24. that a miraculous fire from before the Lord, (that is to ſay, a fire which either came down immediately from heaven, or out of the cloud that covered the tabernacle) conſumed the firſt victims that

Aaron offered for a burnt-offering. Secondly, God had expreſsly commanded, that the fire which was on the altar, ſhould never be ſuffered to go out; which ſignifies, according to the generality of interpreters, that the miraculous fire, which had confirmed the inſtallation of Aaron and his ſons, after ſo ſurpriſing a manner, ſhould be kept alive with the utmoſt care. Thirdly, another law imported, that Aaron was to kindle at this fire, the incenſe he offered to God in the moſt holy place on the day of the great atonement. We take it for granted, that a like law was impoſed on the ſubaltern prieſts, with reſpect to the incenſe they were to offer daily to God in the holy place. We confeſs, there is no mention made of ſuch a law; but the hiſtory we are commenting upon, gives us a ſtrong preſumption, that it was preſcribed, to them likewiſe, *they offered ſtrange fire before the Lord, ſays Moſes, which he commanded them not.* Theſe laſt words *which he commanded them not*, are of equal import with thoſe in other places of the holy writ, where it is ſaid, *what he had forbidden* the crime then, of Nadab and Abihu conſiſted in their kindling, with a fire different from that which burnt continually on the altar of burnt-offerings, the incenſe which their office of prieſts obliged them to offer up to God, every morning and evening in the holy place.

It was neceſſary that the profanation of ſo auguſt a ceremony ſhould be puniſhed after ſo exemplary a manner, as might for ever deter all thoſe who celebrated it unworthily for the future. Severity is the ſoul of a law, eſpecially at the firſt enacting of any ſtatute. One of the Heralds of the Goſpel, began his miniſtry with a clap of thunder, Acts v. The firſt rays he ſhot from his eyes were mortal, and the death of two of his perfidious diſciples were the ſeal of his Apoſtleſhip.

Beſide, Nadab and Abihu, upon whom great favour had been conferred by God, had greater motives than their brothers, ſtrictly to obſerve the laws which were promulgated on that formidable mount, where they had the privilege of ſeeing the ſymbols of the Divine Preſence, without being conſumed; accordingly they were puniſhed for their profanation, at the very inſtant that they committed it. A vapour, ſubtil and inflamed, like that of lightning, which penetrates porous bodies, and which does not act but upon thoſe ſubſtances, which have ſome ſort of ſolidity, pierced their garments, but left no impreſſion upon them; and yet ſlew the men who wore them, either by ſuffocation, or ſome other effect not deſcribed by Moſes, who only ſays, *there went out a fire from the Lord and devoured them, and they died before the Lord.*

We cannot determine, with any certainty, whence this fire proceeded; whether it came directly from the air, or out of thoſe very cenſers, into which they put ſtrange fire; and it only appears, by the relation of the ſacred hiſtorian, that the bodies of thoſe unhappy perſons, were not reduced to aſhes, nor their ſacerdotal veſtments conſumed. From this inſtance, the Jews borrowed their cuſtom of ſtrangling thoſe they had condemned to be burnt.

That ſtroke, which deprived Nadab and Abihu of their lives, was ſufficient, one would think, to affect their father Aaron with a mortal ſorrow, and yet Moſes obliged him to ſet bounds to his affliction; the exceſs of which he prevented by a terrible maxim, but ſuch a one as ought to be received with an entire ſubmiſſion by all thoſe, who, as dutiful obſervers of the laws of God, love nothing more than him. This maxim was, that it is requiſite, God ſhould be glorified, by the obedience of thoſe who dare to oppoſe them; and this is the meaning of the words, in the third verſe of this chapter; *this is that which the Lord ſpake, ſaying, I will be ſanctified in them that come nigh me.*

Moſes ordered Aaron not to teſtify any of thoſe tokens of grief which might cauſe it to be thought, that he had more affection for his children, than zeal for the glory of him who had condemned them to periſh after ſo tragical a manner. He would not allow, either the high prieſt himſelf, or his two ſons who were ſtill living, to rend their cloaths, as was the cuſtom in great ſorrows, or tear their hair, or take off their prieſtly ornaments from their heads. He prohibited all kinds of behaviour that might create any ſuſpicion, that the death of his ſons ſhould make him neglect the ſervice of God. A Jewiſh doctor ſays, that it was anciently an indecent thing to appear before kings, with tokens of grief; ſo it would have been a profanation for any one to come into the preſence of God, with a concern that was capable of making him forfeit the privilege of approaching him. And above all, Moſes would not ſuffer Aaron, nor the reſt of his ſons, to go out of the tabernacle, 'till they had quite diſcharged those functions which occaſioned their entring it.

The command that was given to theſe holy men, on this occaſion, became a law for the future, in the commonwealth of Iſrael. It was a maxim of the Jews, that if the high-prieſt ſhould happen to be informed of the death of any of his relations, whilſt he was in the exerciſe of his office, he was bound to continue in it. One of their canons ſpeaks thus: "In caſe a prieſt of the lower rank, "being in the ſanctuary, ſhould hear of the death of a "friend, for whom he ought to mourn, he ſhall forbear "the exerciſe of his office, becauſe he is in affliction, tho' "he do not go out of the tabernacle.—But if the high-"prieſt continues the ſervice, even when he mourns, he is "not guilty of a profanation; only it is not lawful for him "to eat of the conſecrated food."

Moſes, after having thus ſatisfied the laws of religion, reſolved likewiſe to ſatisfy thoſe of nature, which require the ſhedding tears for unhappy perſons, whatever their crime was which brought their calamities upon them. He allowed thoſe of Aaron's family, who were not actually employed in the ſacerdotal function, to bewail the tragical death of Nadab and Abihu; he even conſented, that Eleazar, and Ithamar, ſhould be excuſed from complying with that law which required them to rejoice, after having offered peace-offerings, and inſtead of eating the fleſh of victims, to burn them with fire, as if they had been ſacrifices of atonement; perhaps it may ſeem to ſome, that Moſes was too ſevere in ſtreightening ſome of the laws of nature; and perhaps too, that conſtancy which he endeavour'd to inſpire into the ſoul of Aaron, may appear more worthy of thoſe who purſue an heroick inſenſibility of tenderneſs in their great actions, than of ſuch, whoſe hearts ought to be more ſoft and compaſſionate, from maxims in religion: Should not a father in ſuch circumſtances be permitted to devote ſome time to a grief, which the fatal end of two of his children occaſioned in him? Should faith or religion, reſtrain our tears, when we ſee thoſe whom nature has ſo cloſely united to us, die in obdurateneſs and impenitence? Could any comfort balance ſuch a reflection as this, "my children are dead in their ſins, and the day "which I gave them, has opened the way to an eternal "night of miſery? Can that grief be exceſſive, which is "cauſed by the loſs of a ſoul?"

We anſwer; nothing can be more raſh, than to judge or determine concerning the eternal ſtate of our neighbour: And the ſame religion that enjoins us to tremble for our own ſalvation, requires us always to hope for that of others.

The love we ought to cheriſh in our ſouls for God, ſhould always be the grand principle of that which we teſtify to our fellow-creatures; we are obliged to love them, becauſe like us, they bear his image, and are called to the ſame glory with our ſelves; when we ſee a ſinner venture his ſalvation by a criminal procedure, then ſhould we be affected; and the communion of ſaints, in which we are joined, ſhould intereſt us yet more for them. Thus it was, that our Lord Jeſus Chriſt placing himſelf in that period in which mercy was ſtill offered to the ungrateful Jeruſalem, and in which ſhe had it ſtill in her power to accept it, groaned at her obduracy, and deplored the abuſe ſhe made of that precious time which ſhe ſtill enjoyed. But, if a long ſeries of wickedneſs, if a total perſeverance in rebellion, or rather, if an infallible revelation ſhould aſſure us, that ſuch a man has no ſhare in the covenant of grace, then ought our love to return to its centre, and be ſwallowed up in the boſom of its Creator, from whence it firſt ſprang: *If any man love not the Lord Jeſus Chriſt, let him be anathema.* 1 Cor. xvi. 22.

Aaron however, had not any revelation of this nature, and might therefore preſume, that the Divine juſtice, being ſatisfied with having made thoſe two unhappy ſons examples of a temporal vengeance, would be diſarmed with reſpect to that of eternity; *and that the fleſh being deſtroyed, the ſpirit might be ſaved in the day of the Lord Jeſus.* 1 Cor. v. 5. And accordingly, as ſevere as were

were the orders of Moſes, Aaron was convinced they were juſt. He ſilently adored the divine hand, which, tho' armed with thunder, was not leſs worthy of his homage; *he was dumb, he opened not his mouth, becauſe it was God that did it.*

CHAP. XI.

1 *What beaſts may,* 4 *and what may not be eaten.* 9 *What fiſhes.* 13 *What fowls.* 28 *The creeping things which are unclean.*

AND the LORD ſpake unto Moſes, and to Aaron, ſaying unto them,

2 Speak unto the children of Iſrael, ſaying, Theſe *are* the beaſts which ye ſhall eat among all the beaſts that *are* on the earth.

3 Whatſoever parteth the hoof, and is cloven-footed, *and* cheweth the cud among the beaſts, that ſhall ye eat.

4 Nevertheleſs, theſe ſhall ye not eat, of them that chew the cud, or of them that divide the hoof: *as* the camel, becauſe he cheweth the cud, but divideth not the hoof; he *is* unclean unto you.

5 And the cony, becauſe he cheweth the cud, but divideth not the hoof: he *is* unclean unto you.

6 And the hare, becauſe he cheweth the cud, but divideth not the hoof: he *is* unclean unto you.

7 And the ſwine, though he divide the hoof, and be cloven-footed: yet he cheweth not the cud: he *is* unclean to you.

8 Of their fleſh ſhall ye not eat, and their carcaſe ſhall ye not touch: they *are* unclean to you.

9 ¶ Theſe ſhall ye eat, of all that *are* in the waters: whatſoever hath fins and ſcales in the waters, in the ſeas, and in the rivers; them ſhall ye eat.

10 And all that have not fins nor ſcales, in the ſeas, and in the rivers, of all that move in the waters, and of any living thing which *is* in the waters; they *ſhall be* an abomination unto you.

11 They ſhall be even an abomination unto you: ye ſhall not eat of their fleſh, but you ſhall have their carcaſes in abomination.

12 Whatſoever hath no fins nor ſcales in the waters, that *ſhall be* an abomination unto you.

13 ¶ And theſe *are they which* ye ſhall have in abomination among the fowls, they ſhall not be eaten, they *are* an abomination: the eagle, and the oſſifrage, and the oſpray.

14 And the vulture, and the kite, after his kind:

15 Every raven after his kind,

16 And the owl, and the night-hawk and the cuckow, and the hawk after his kind.

17 And the little owl, and the cormorant, and the great owl,

18 And the ſwan, and the pelican, and the gier-eagle,

19 And the ſtork, the heron after her kind, and the lapwing, and the bat.

20 All fowls that creep, going upon *all* four, *ſhall be* an abomination unto you.

21 Yet theſe may ye eat, of every flying creeping thing that goeth upon *all* four which have legs above their feet to leap withal upon the earth:

22 *Even* theſe of them ye may eat; the locuſt after his kind, and the bald-locuſt after his kind, and the beetle after his kind, and the graſhopper after his kind.

23 But all *other* flying creeping things, which have four feet, *ſhall be* an abomination unto you.

24 And for theſe ye ſhall be unclean: whoſoever toucheth the carcaſe of them, ſhall be unclean until the even.

25 And whoſoever beareth *ought* of the carcaſe of them, ſhall waſh his clothes, and be unclean until the even.

26 *The carcaſes* of every beaſt which divided the hoof, and *is* not cloven-footed, nor cheweth the cud, *are* unclean unto you: every one that toucheth them, ſhall be unclean.

27 And whatſoever goeth upon his paws, among all manner of beaſts that go on *all* four, thoſe *are* unclean unto you: whoſo toucheth their carcaſe, ſhall be unclean until the even.

28 And he that beareth the carcaſe of them, ſhall waſh his clothes, and be unclean until the evening: they *are* unclean unto you.

29 ¶ Theſe alſo *ſhall be* unclean unto you, among the creeping things that creep upon the earth: the weaſel, and the mouſe, and the tortoiſe after his kind.

30 And the ferret, and the chameleon, and the lizard, and the ſnail, and the mole.

31 Theſe *are* unclean to you among all that creep: whoſoever doth touch them when they be dead, ſhall be unclean until the even.

32 And upon whatſoever *any* of them, when they are dead, doth fall, it ſhall be unclean; whether *it be* any veſſel of wood,

or

or raiment, or skin, or ſack, whatſoever veſſel *it be*, wherein *any* work is done, it muſt be put into water, and it ſhall be unclean until the even; ſo it ſhall be cleanſed.

33 And every earthen veſſel, whereinto *any* of them falleth, whoſoever *is* in it ſhall be unclean; and ye ſhall break it.

34 Of all meat which may be eaten, *that* on which *ſuch* water cometh, ſhall be unclean: and all drink that may be drunk in every *ſuch* veſſel, ſhall be unclean.

35 And every *thing*, whereupon *any part* of their carcaſe falleth, ſhall be unclean; *whether it be* oven, or ranges for pots, they ſhall be broken down: *for* they *are* unclean, and ſhall be unclean unto you.

36 Nevertheleſs, a fountain or pit, *wherein there is* plenty of water, ſhall be clean: but that which toucheth their carcaſe ſhall be unclean.

37 And if *any part* of their carcaſe fall upon any ſowing-ſeed which is to be ſown; it *ſhall be* clean.

38 But if *any* water be put upon the ſeed, and *any part* of their carcaſe fall thereon: : it *ſhall be* unclean unto you.

39 And if any beaſt of which ye may eat, die; he that toucheth the carcaſe thereof, ſhall be unclean until the even.

40 And he that eateth of the carcaſe of it, ſhall waſh his clothes, and be unclean until the evening: he alſo that beareth the carcaſe of it, ſhall waſh his clothes, and be unclean until the even.

41 And every creeping thing that creepeth upon the earth, *ſhall be* an abomination: it ſhall not be eaten.

42 Whatſoever goeth upon the belly, and whatſoever goeth upon *all* four, or whatſoever hath more feet among all creeping things that creep upon the earth; them ye ſhall not eat, for they *are* an abomination.

43 Ye ſhall not make your ſelves abominable with any creeping thing that creepeth, neither ſhall ye make your ſelves unclean with them, that ye ſhould be defiled thereby.

44 For I *am* the LORD your God: ye ſhall therefore ſanctify your ſelves, and ye ſhall be holy; for I *am* holy: neither ſhall ye defile your ſelves with any manner *of* creeping thing that creepeth upon the earth.

45 For I *am* the LORD that bringeth you up out of the land of Egypt, to be your God: ye ſhall therefore be holy, for I *am* holy.

46 This *is* the law of the beaſts, and of the fowl, and of every living creature that moveth in the waters, and of every creature that creepeth upon the earth:

47 To make a difference between the unclean and the clean, and between the beaſt that may be eaten and the beaſt that may not be eaten.

Ver. 2, *Theſe are the beaſts which ye ſhall eat among all the beaſts that are on the earth.*] Of all the food that is forbidden by the Moſaic law, blood may be reckoned in the firſt place, becauſe its prohibition was as old as the deluge; Gen. ix. ver. 4, *&c.* When God having, immediately after it, given Noah the liberty of eating the fleſh of animals, as is moſt generally ſuppoſed, forbad the eating not only the blood it ſelf, but the fleſh alſo mixed with it; that is, of any animal, either ſtrangled or killed by any other way than drawing the blood thoroughly from it, under very ſevere threatnings. The reaſon given in the text is, that blood is the life of the animal; by which is meant, that no animal can live without it. But it is not improbable, that the end and deſign of this prohibition was, that it might be a kind of acknowledgment, that our privilege for killing, and eating the fleſh of thoſe living creatures, is not delivered to us from the law of nature, which ſeems rather to be againſt it, but from an expreſs permiſſion from the author of nature. And this ſeems to be the reaſon why it was not only enforced by the Moſaic law, but alſo retained in the goſpel, and enjoined to its proſelites from Gentiliſm, Acts xv. 29. This law, we are told by a modern traveller, (Ludolph. Hiſt. Æthiop.) is ſtill ſtrictly obſerved by ſome Eaſtern churches; not, as our author ſays, by virtue of the law of Moſes, but of the apoſtolical canon, which hath been kept ever ſince by the eaſtern, and, for ſeveral ages, by the weſtern church, and confirmed by ſeveral councils, from time to time.

We find the eating of blood no leſs expreſly forbidden by Moſes in ſeveral places, not only to the Iſraelites, but to the ſtrangers that lived among them; even under pain of death. God ſeems even to put it on the level with ſacrificing human offspring to Moloch, when he threatens to *ſet his face againſt him that tranſgreſſeth* in either caſe; which expreſſion is not uſed in any other prohibition. Only under this typical diſpenſation, God is pleaſed to give a new reaſon for his interdiction, namely, that it is the blood (which is alſo called the life) of the victim, that makes atonement for ſin; purſuant to which, the tabernacle, with all its utenſils, were at firſt purified with it, the covenant between God and the people was ratified with it, and without blood there could be no remiſſion of ſin; all which the Apoſtle fitly applies to that of Chriſt under the Goſpel.

The learned Maimonides, not thinking theſe reaſons ſufficient, has fetched the origin of this prohibition, from his old fountain of oppoſition to the Sabians, Amorites, and the other idolatrous nations, who fancying blood to be the favourite food of dæmons, contented themſelves with the fleſh of beaſts, and poured their blood into a veſſel, or a hole made in the ground; then ſetting and feaſting round it, imagined that thoſe dæmons would come and take their ſhare of the feaſt. From this familiar converſation with their gods, they hoped to procure ſtill a nearer intercourſe with them in their dreams, by which they ſhould gain an in-ſight into futurity: So that according to him, and thoſe that followed him (More Nevoch. P. 3. cap. 46.) the main end of this prohibition was to prevent the worſhip of thoſe dæmons. We need not take notice, how much more effectual the contrary method, that is, the allowing them to eat blood, would have been to have kept them from it; all that we ſhall obſerve here is, that ſuppoſing this ſuperſtitious cuſtom and notion to have been as old as Moſes, it doth not appear to have been ſo old as the flood, or that any of thoſe, who came out of the ark, were addicted to it; and yet it is to them that this prohibition was firſt made, if Moſes may be believed; and who knows how far it might in time contribute to this wild notion of the Sabians and Amorites, by making them fancy, that there was ſomething ſo ſacred in the blood of animals, that it was fit only for the gods?

Next to the blood, was forbidden likewiſe the fleſh of a conſiderable number of beaſts, fowls, fiſhes, and reptiles, which

which were therefore to be deemed unclean. This diſtinction, however, of clean and unclean, can hardly be ſuppoſed to have its origin from the Moſaic law, and to have been uſed preloptically, when the divine hiſtorian mentions it even before the flood, Gen. vii. 2. but we ſhall not enter into a nice ſcrutiny about thoſe animals thus forbidden, and ſhall only take notice of the general rule, which Moſes has given, to diſtinguiſh between the clean and the unclean.

Of beaſts, whatever did both chew the cud, and divide the hoof, was to be reckoned clean, and whatever did not both theſe, as the ſwine, which divideth the hoof, but doth not chew the cud, or the camel, hare, rabbit, which chew the cud, and do not part the hoof, was forbidden as unclean; of fowl, all carnivorous birds, ſuch as the eagle, vulture, and the like; all that had four feet, and yet flew, as the bat. Of fiſhes, all that had fins and ſcales were lawful, and all that wanted either were forbidden. Of inſects, all that had wings to raiſe themſelves from the earth, might be eaten; but whatever did only crawl on the earth was unclean. Laſtly, the fat of the clean beaſts was forbidden, not becauſe it was unclean, much leſs becauſe it is hard of digeſtion, which is the reaſon that ſome authors give for this and blood, and ſwines, and other fleſh, being alſo forbidden, ſeeing the laborious life and healthy conſtitution of the Iſraelites made them more able to digeſt them, than many among ours and other nations, who lead an indolent life, and yet can eat them all without any inconvenience; but the reaſon is given in the ſacred text, namely, becauſe, in all ſacrifices, the fat was to be burnt upon the altar, as appertaining unto God, chap. iii. 14. *& ſeq.* The fleſh of beaſts torn in pieces, or that died of themſelves, was likewiſe forbidden, Exod. xxii. 31. All that needs to be farther added, with reſpect to unclean animals, is, that tho' the touch of them, while alive, was not defiling, yet that of their carcaſes was; inſomuch, that even the veſſels and liquors, into which they fell, were render'd unclean by it; the liquors were to be thrown away, the veſſels, whatever they were, muſt be purified, and the perſon who touched them was to waſh himſelf, and be unclean until the evening. A well, a fountain, or any large receptacle of water, were not defiled by it, but only the perſon that took the unclean creature out of them, ver. 32, *&c.*

CHAP. XII.

1 *The purification of woman after child-birth.* 6 *Her offerings for her purifying.*

AND the LORD ſpake unto Moſes, ſaying,

2 Speak unto the children of Iſrael, ſaying, If a woman have conceived ſeed, and born a man-child: then ſhe ſhall be unclean ſeven days; according to the days of the ſeparation for her infirmity ſhall ſhe be unclean.

3 And in the eighth day, the fleſh of his fore-ſkin ſhall be circumciſed.

4 And ſhe ſhall then continue in the blood of her purifying three and thirty days: ſhe ſhall touch no hallowed thing, nor come into the ſanctuary, until the days of her purifying be fulfilled.

5 But if ſhe bear a maid-child, then ſhe ſhall be unclean two weeks, as in her ſeparation: and ſhe ſhall continue in the blood of her purifying threeſcore and ſix days.

6 And when the days of her purifying are fulfilled, for a ſon, or for a daughter; ſhe ſhall bring a lamb of the firſt year for a burnt-offering, and a young pigeon, or a turtle-dove for a ſin-offering, unto the door of the tabernacle of the congregation, unto the prieſt:

7 Who ſhall offer it before the LORD, and make an atonement for her, and ſhe ſhall be cleanſed from the iſſue of her blood. This *is* the law for her that hath born a male or a female.

8 And if ſhe be not able to bring a lamb, then ſhe ſhall bring two turtles, or two young pigeons; the one for the burnt-offering, and the other for a ſin-offering: and the prieſt ſhall make an atonement for her, and ſhe ſhall be clean.

As the ceremonials inſtituted in this chapter, with reſpect to the particular purification here appointed to be made, are not very material with reference to the Chriſtian diſpenſation; and are likewiſe render'd ſufficiently evident, by the Moſaic account, we think it unneceſſary to offer any comment on this ſubject.

CHAP. XIII.

1 *The laws and tokens whereby the prieſt is to be guided in diſcerning the leproſy.*

AND the LORD ſpake unto Moſes and Aaron, ſaying,

2 When a man ſhall have in the skin of his fleſh, a riſing, a ſcab, or bright ſpot, and it be in the skin of his fleſh *like* the plague of leproſy; then he ſhall be brought unto Aaron the prieſt, or unto one of his ſons the prieſts.

3 And the prieſt ſhall look on the plague in the skin of the fleſh: and *when* the hair in the plague is turned white, and the plague in ſight *be* deeper than the skin of his fleſh; it *is* a plague of leproſy: and the prieſt ſhall look on him, and pronounce him unclean.

4 If the bright ſpot *be* white in the skin of his fleſh, and in ſight *be* not deeper then the skin, and the hair thereof be not turned white; then the prieſt ſhall ſhut up *him that hath* the plague, ſeven days.

5 And the prieſt ſhall look on him the ſeventh day: and behold, *if* the plague in his ſight be at a ſtay, *and* the plague ſpread not in the skin; then the prieſt ſhall ſhut him up ſeven days more.

6 And the prieſt ſhall look on him again the ſeventh day: and behold, *if* the plague *be* ſomewhat dark, and the plague ſpread not in the skin; the prieſt ſhall pronounce him clean: it *is but* a ſcab: and he ſhall waſh his clothes and be clean.

7 But if the ſcab ſpread much abroad in the skin, after that he hath been ſeen of the prieſt for his cleanſing; he ſhall be ſeen of the prieſt again.

8 And *if* the prieſt ſee, that behold, the ſcab ſpreadeth in the skin; then the prieſt ſhall pronounce him unclean: it *is* a leproſy.

9 ¶ When the plague of leproſy is in a man, then he ſhall be brought unto the prieſt:

10 And the prieſt ſhall ſee *him*: and behold, *if* the riſing *be* white in the skin, and it have turned the hair white, and *there be* quick raw fleſh in the riſing:

11 It *is* an old leproſy in the skin of his fleſh, and the prieſt ſhall pronounce him unclean, and ſhall not ſhut him up: for he *is* unclean.

12 And if a leproſy break out abroad in the skin, and the leproſy cover all the skin of *him that hath* the plague, from his head even to his foot, whereſoever the prieſt looketh;

13 Then the prieſt ſhall conſider: and behold, *if* the leproſy have covered all his fleſh, he ſhall pronounce *him* clean *that hath* the plague: it is all turned white: he *is* clean.

14 But when raw fleſh appeareth in him, he ſhall be unclean.

15 And the prieſt ſhall ſee the raw fleſh, and pronounce him to be unclean: *for* the raw fleſh *is* unclean: it *is* a leproſy.

16 Or if the raw fleſh turn again, and be changed unto white: he ſhall come unto the prieſt;

17 And the prieſt ſhall ſee him: and behold, *if* the plague be turned into white; then the prieſt ſhall pronounce *him* clean *that hath* the plague: he *is* clean.

18 ¶ The fleſh alſo, in which, *even* in the skin thereof, was a bile, and is healed,

19 And in the place of the bile there be a white riſing, or a bright ſpot white, and ſomewhat reddiſh, and it be ſhewed to the prieſt;

20 And if when the prieſt ſeeth it, behold, it *be* in ſight lower than the skin, and the hair thereof be turned white; the prieſt ſhall pronounce him unclean: it *is* a plague of leproſy broken out of the bile.

21 But if the prieſt look on it, and behold *there be* no white hairs therein, and *if* it *be* not lower then the skin, but *be* ſomewhat dark; then the prieſt ſhall ſhut him up ſeven days.

22 And if it ſpread much abroad in the skin, then the prieſt ſhall pronounce him unclean; it *is* a plague.

23 But if the bright ſpot ſtay in his place, *and* ſpread not, it *is* a burning bile; and the prieſt ſhall pronounce him clean.

24 ¶ Or if there be *any* fleſh in the skin whereof *there is* a hot burning, and the quick *fleſh* that burneth have a white bright ſpot, ſomewhat reddiſh, or white;

25 Then the prieſt ſhall look upon it: and behold, *if* the hair in the bright ſpot be turned white, and it *be in* ſight deeper then the skin; it *is* a leproſy broken out of the burning: wherefore the prieſt ſhall pronounce him unclean: it *is* the plague of leproſy.

26 But if the prieſt look on it, and behold, *there be* no white hair on the bright ſpot, and it *be* no lower than the *other* skin, but *be* ſomewhat dark; then the prieſt ſhall ſhut him up ſeven days.

27 And the prieſt ſhall look upon him the ſeventh day: *and* if it be ſpread much abroad in the skin, then the prieſt ſhall pronounce him unclean: it *is* the plague of leproſy.

28 And if the bright ſpot ſtay in his place, *and* ſpread not in the skin, but it *be* ſomewhat dark; it *is* a riſing of the burning, and the prieſt ſhall pronounce him clean: for it *is* an inflammation of the burning.

29 ¶ If a man or woman hath a plague upon the head or the beard;

30 Then the prieſt ſhall ſee the plague: and behold, if it *be* in ſight deeper than the skin, and *there be* in it a yellow thin hair; then the prieſt ſhall pronounce him unclean: it is a dry ſcall, *even* a leproſy upon the head or beard.

31 And if the prieſt look on the plague of the ſcall, and behold, it *be* not in ſight deeper then the skin, and *that there is* no black hair in it; then the prieſt ſhall ſhut up *him that hath* the plague of the ſcall ſeven days.

32 And in the ſeventh day the prieſt ſhall look on the plague: and behold, *if* the ſcall ſpread not, and there be in it no yellow hair, and the ſcall *be* not in ſight deeper than the skin;

33 He ſhall be ſhaven, but the ſcall ſhall he not ſhave: and the prieſt ſhall ſhut up *him that hath* the ſcall ſeven days more.

34 And in the ſeventh day the prieſt ſhall look on the ſcall: and behold, *if* the ſcall be

be not ſpread in the skin, nor *be* in ſight deeper than the skin; then the prieſt ſhall pronounce him clean: and he ſhall waſh his clothes, and be clean.

35 But if the ſcall ſpread much in the skin after his cleanſing:

36 Then the prieſt ſhall look on him: and behold, if the ſcall be ſpread in the skin, the prieſt ſhall not ſeek for yellow hair; he *is* unclean.

37 But if the ſcall be in his ſight at a ſtay, and *that* there is black hair grown up therein; the ſcall is healed, he *is* clean: and the prieſt ſhall pronounce him clean.

38 ¶ If a man alſo, or a woman have in the skin of their fleſh, bright ſpots, *even* white bright ſpots;

39 Then the prieſt ſhall look: and behold, *if* the bright ſpots in the skin of their fleſh *be* darkiſh white; it *is* a freckled ſpot *that* groweth in the skin; he *is* clean.

40 And the man whoſe hair is fallen off his head, he *is* bald: *yet is* he clean.

41 And he that hath his hair fallen off from the part of his head toward his face, he *is* forehead-bald: *yet is* he clean.

42 And if there be in the bald head, or bald forehead a white reddiſh ſore; it *is* a leproſy ſprung up in his bald head, or his bald forehead.

43 Then the prieſt ſhall look upon it: and behold, *if* the riſing of the ſore *be* white reddiſh in his bald head, or in his bald forehead, as the leproſy appeareth in the skin of the fleſh;

44 He *is* a leprous man, he *is* unclean: the prieſt ſhall pronounce him utterly unclean, his plague *is* in his head.

45 And the leper in whom the plague *is*, his clothes ſhall be rent, and his head bare, and he ſhall put a covering upon his upper lip, and ſhall cry, Unclean, unclean.

46 All the days wherein the plague *ſhall be* in him, he ſhall be defiled; he *is* unclean: heſhall dwell alone, without the camp *ſhall* his habitation *be*.

47 ¶ The garment alſo that the plague of leproſy *is* in, *whether it be* a woollen garment, or a linen garment,

48 Whether *it be* in the warp, or woof, of linen or of woollen, whether in a skin, or in any thing made of skin:

49 And if the plague be greeniſh or reddiſh in the garment, or in the skin, either in the warp, or in the woof, or in any thing of skin; it *is* a plague of leproſy, and ſhall be ſhewed unto the prieſt.

50 And the prieſt ſhall look upon the plague, and ſhut up *it that hath* the plague, ſeven days.

51 And he ſhall look on the plague on the ſeventh day: if the plague be ſpread in the garment, either in the warp, or in the woof, or in a skin, *or* in any work that is made of skin: the plague *is* a fretting leproſy: it *is* unclean.

52 He ſhall therefore burn that garment, whether warp or woof, in woollen or in linen, or any thing of skin wherein the plague is: for it *is* a fretting leproſy; it ſhall be burnt in the fire.

53 And if the prieſt ſhall look, and behold, the plague be not ſpread in the garment, either in the warp, or in the woof, or in any thing of skin;

54 Then the prieſt ſhall command that they waſh *the thing* wherein the plague *is*, and he ſhall ſhut it up ſeven days more.

55 And the prieſt ſhall look on the plague after that it is waſhed: and behold, *if* the plague have not changed his colour, and the plague be not ſpread; it *is* unclean, thou ſhalt burn it in the fire; it *is* fret inward, *whether* it *be* bare within or without.

56 And if the prieſt look, and behold, the plague *be* ſomewhat dark after the waſhing of it; then he ſhall rend it out of the garment, or out of the skin, or out of the warp, or out of the woof.

57 And if it appear ſtill in the garment, either in the warp, or in the woof, or in any thing of skin; it *is* a ſpreading *plague*: thou ſhalt burn that wherein the plague *is*, with fire.

58 And the garment, either warp, or woof, or whatſoever thing of skin *it be*, which thou ſhalt waſh, if the plague be departed from them, then it ſhall be waſhed the ſecond time, and ſhall be clean.

59 This *is* the law of the plague of leproſy in a garment of woollen or linen, either in the warp, or woof, or any thing of skins, to pronounce it clean, or to pronounce it unclean.

Ver. 2. *When a man ſhall have in the skin of his fleſh, a riſing, a ſcab, or bright ſpot, and it be in the skin of his fleſh, like the plague of leproſy, then he ſhall be brought unto Aaron the prieſt, or unto one of his ſons the prieſts.*] Of all diſeaſes the leproſy was reckon'd the moſt defiling, for which reaſon thoſe who were infected with it were obliged to live ſeparate from the reſt, till they had been cured of it: Monarchs themſelves were not exempted from this law, as appears from the inſtance of king Azariah, or Uzziah, as he is called in the Chronicles, who being ſmitten with that incurable diſtemper, for intruding into the prieſtly office, 2 Kings xv. 5. was deprived of his government, and forced to live apart to the day of his death. And indeed one kind of it was of ſo infectious a nature, that too

too much caution could not be uſed to prevent its ſpreading; inſomuch, that even thoſe that died of it were buried ſeparately from the reſt.

Moſes diſtinguiſhes three ſorts of leproſies, namely, that of the body, garments, and of houſes, the firſt of theſe is a cuticular diſeaſe, not unlike an inveterate itch or ſcurvy, which cauſes a violent itching; and whether produced by ſome prolific *animalcula* communicated by the touch, or by corroſive vitrioline ſalts (tho' the former ſeems the moſt probable) will, in time, corrode the fleſh, even to the bone. We ſhall not diſguſt our readers with repeating the ſymptoms that are given of that diſtemper, nor with what phyſicians have wrote concerning it; but only obſerve, that it was of a much more corroſive and dangerous nature, in hot climates, than in cold. They obſerve three kinds, or rather degrees of it; the firſt of theſe, namely, whilſt it is, as it were, in its infancy, may be eaſily cured; the ſecond, when it hath communicated itſelf to the blood, cannot be maſter'd without great difficulty, and a long regimen of diet and phyſic; the laſt, which is when it is grown inveterate, and has fixed itſelf, and corroded the ſolid parts, is reckoned incurable. However, Monſieur Tournefort, who had ſeen it in the Levant, thinks it rather a kind of Venereal diſeaſe; and that, if taken in time, it might be cured by the ſame method; and indeed the ſymptoms of this, of the leproſy, and of an inveterate ſcurvy, are ſo like, that unleſs a phyſician be very expert and cautious, he may eaſily condemn the innocent, and abſolve the guilty. But be that as it will, it is certain, that this leproſy muſt have been ſufficiently known by the Iſraelites in Egypt, ſince Moſes ſpeaks both of the diſeaſe, and its ſymptoms, as of things which were plain and obvious.

The leproſy of the garments is ſuppoſed to have been owing to ſome defects in the management of the wool, skins, and ſtuffs, of which they were made; thoſe manufactures being then very imperfect, to what they have been ſince, the heat of the climate, and perhaps many other things, might contribute ſtill more towards it. Moſes has likewiſe deſcribed the ſymptoms of this kind of leproſy; they were ſpots either of a reddiſh or greeniſh hue, which appeared upon the garments, whether of linnen, woollen, or skins. In theſe Caſes they were to be brought to the prieſts, and according as they appeared to them, they were either to be burnt, or to be waſhed and cleaned, or the ſpots to be cut out, and the reſt declared clean and wholeſome. This garment leproſy is likewiſe ſuppoſed to be a kind of worm which breeds in thoſe ſtuffs, occaſion'd by the oils, greaſe, and other ingredients, uſed in the dreſſing them.

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When the prieſt had pronounced a man infected with leproſy, he was not only ſecluded from the ſociety of clean perſons, but was likewiſe obliged to go bare-headed, with his cloaths rent, and his upper lip covered with a kind of muffler, to prevent, in all probability, his infecting others by his breath. But one may reaſonably ſuppoſe, they had places in which they lived together, and conſtituted a kind of community among themſelves. Accordingly, we read of four of them, who went together out of ſome quarter of Samaria into the Aſſyrian camp, when the famine raged in the city, 2 Kings vii. 3, 8. and of the ten in the Goſpel, who applied themſelves, in a body, to Chriſt, to be healed by him, Luke xvii. 12.

We ſhall here beg leave to mention a ſtory, which Manetho, and ſeveral other Heathen writers after him, have advanced, with great appearance of ſeriouſneſs, againſt the Jews; and which, tho' each of them relates it in his own way, amounts in the main to this; that the land of Egypt, being grievouſly infected with the leproſy, and the king, Bochorus, having conſulted the oracle, was adviſed to ſend all the lepers out of his kingdom, into a deſert, where they might periſh with want. This was accordingly done, and they being come to the deſolate place, Moſes obſerved, by tracing the footſteps of a wild aſs, a ſpot, where they might dig for water to allay their thirſt, and they being revived with it, choſe him for their guide, and were by him conducted and ſettled in Canaan, in the ſpace of ſeven days; in memory of which, he ordered the ſeventh day to be obſerved as a day of reſt, and prohibited the eating of ſwine's fleſh, becauſe that creature is very ſubject to the leproſy. They add, that in memory of their kind benefactor (the aſs, who ſaved their lives) he commanded an aſs's head to be ſet up, and worſhipped in their temple. This ſtory, which is falſe in every particular, is likewiſe ridiculous, and, as ſuch, has been ſufficiently confuted by Joſephus; and the care which Moſes took, with reſpect to this diſtemper, makes it evident, that, at leaſt, the far greater part of the Iſraelites were free from it, at their coming out of Egypt, elſe it would have been impoſſible to have ſegregated them from the reſt, and to have forced theſe laws upon them, which excluded them from the commerce of thoſe who were free from it.

CHAP. XIV.

1 *The Rites and Sacrifices in cleanſing of the Leper.* 33 *The ſigns of leproſy in a houſe.* 48 *The cleanſing of that houſe.*

AND the LORD ſpake unto Moſes, ſaying,

2 This ſhall be the law of the leper in the day of his cleanſing: He ſhall be brought unto the prieſt:

3 And the prieſt ſhall go forth out of the camp: and the prieſt ſhall look, and behold, *if* the plague of leproſy be healed in the leper;

4 Then ſhall the prieſt command to take for him that is to be cleanſed, two birds alive, *and* clean, and cedar-wood, and ſcarlet, and hyſſop.

5 And the prieſt ſhall command that one of the birds be killed in an earthen veſſel, over running water.

6 As for the living bird, he ſhall take it, and the cedar-wood, and the ſcarlet, and the hyſſop, and ſhall dip them and the living bird, in the blood of the bird *that was* killed over the running water.

7 And he ſhall ſprinkle upon him that is to be cleanſed from the leproſy, ſeven times,

times, and ſhall pronounce him clean, and ſhall let the living bird looſe into the open field.

8 And he that is to be cleanſed ſhall waſh his clothes, and ſhave off all his hair, and waſh himſelf in water, that he may be clean: and after that he ſhall come into the camp, and ſhall tarry abroad out of his tent ſeven days.

9 But it ſhall be on the ſeventh day, that he ſhall ſhave all his hair off his head, and his beard, and his eye-brows, even all his hair he ſhall ſhave off: and he ſhall waſh his clothes, alſo he ſhall waſh his fleſh in water, and he ſhall be clean.

10 And on the eighth day he ſhall take two he-lambs without blemiſh, and one ew-lamb of the firſt year, without blemiſh, and three tenth-deals of fine flour *for* a meat-offering, mingled with oyl, and one log of oyl.

11 And the prieſt that maketh *him* clean, ſhall preſent the man that is to be made clean, and thoſe things before the LORD, *at* the door of the tabernacle of the congregation:

12 And the prieſt ſhall take one he-lamb, and offer him for a treſpaſs-offering, and the log of oyl, and wave them *for* a wave-offering before the LORD.

13 And he ſhall ſlay the lamb in the place where he ſhall kill the ſin-offering, and the burnt-offering, in the holy place: for as the ſin-offering *is* the prieſts, *ſo is* the treſpaſs-offering: it *is* moſt holy.

14 And the prieſt ſhall take *ſome* of the blood of the treſpaſs-offering, and the prieſt ſhall put *it* upon the tip of the right ear of him that is to be cleanſed, and upon the thumb of his right hand, and upon the great toe of his right foot.

15 And the prieſt ſhall take *ſome* of the log of oyl, and pour *it* into the palm of his own left hand:

16 And the prieſt ſhall dip his right finger in the oyl, that *is* in his left hand, and ſhall ſprinkle of the oyl with his finger, ſeven times before the LORD.

17 And of the reſt of the oyl that is in his hand, ſhall the prieſt put upon the tip of the right ear of him that is to be cleanſed and upon the thumb of his right-hand, and upon the great toe of his right foot, upon the blood of the treſpaſs-offering.

18 And the remnant of the oyl that *is* in the prieſts hand, he ſhall pour upon the head of him that is to be cleanſed: and the prieſt ſhall make an atonement for him before the LORD.

19 And the prieſt ſhall offer the ſin-offering, and make an atonement for him that is to be cleanſed from his uncleanneſs, and afterward he ſhall kill the burnt-offering.

20 And the prieſt ſhall offer the burnt-offering, and the meat-offering upon the altar: and the prieſt ſhall make an atonement for him, and he ſhall be clean.

21 And if he *be* poor, and cannot get ſo much; then he ſhall take one lamb *for* a treſpaſs-offering to be waved, to make an atonement for him, and one tenth-deal of fine flour mingled with oyl, for a meat-offering, and a log of oyl:

22 And two turtle-doves, or two young pigeons, ſuch as he is able to get; and the one ſhall be a ſin-offering, and the other a burnt-offering.

23 And he ſhall bring them on the eighth day, for his cleanſing, unto the prieſt, unto the door of the tabernacle of the congregation, before the LORD.

24 And the prieſt ſhall take the lamb of the treſpaſs-offering, and the log of oyl, and the prieſt ſhall wave them *for* a wave-offering before the LORD.

25 And he ſhall kill the lamb of the treſpaſs-offering, and the prieſt ſhall take *ſome* of the blood of the treſpaſs-offering, and put *it* upon the tip of the right ear of him that is to be cleanſed, and upon the thumb of his right hand, and upon the great toe of his right foot.

26 And the prieſt ſhall pour of the oyl into the palm of his own left hand.

27 And the prieſt ſhall ſprinkle with his right finger, *ſome* of the oyl that *is* in his left hand, ſeven times before the LORD.

28 And the prieſt ſhall put of the oyl that *is* in his hand, upon the tip of the right ear of him that is to be cleanſed, and upon the thumb of his right hand, and upon the great toe of his right foot; upon the place of the blood of the treſpaſs-offering.

29 And the reſt of the oyl that *is* in the prieſts hand, he ſhall put upon the head of him that is to be cleanſed, to make an atonement for him before the LORD.

30 And he ſhall offer the one of the turtle-doves, or of the young pigeons, ſuch as he can get:

31 *Even* ſuch as he is able to get, the one for a ſin-offering, and the other for a burnt-offering, with the meat-offering. And the prieſt ſhall make an atonement for him that is to be cleanſed, before the LORD.

too much caution could not be uſed to prevent its ſpreading; inſomuch, that even thoſe that died of it were buried ſeparately from the reſt.

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6 As for the living bird, he ſhall take it, and the cedar-wood, and the ſcarlet, and the hyſſop, and ſhall dip them and the living bird, in the blood of the bird *that was* killed over the running water.

7 And he ſhall ſprinkle upon him that is to be cleanſed from the leproſy, ſeven times,

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9 But it ſhall be on the ſeventh day, that he ſhall ſhave all his hair off his head, and his beard, and his eye-brows, even all his hair he ſhall ſhave off: and he ſhall waſh his clothes, alſo he ſhall waſh his fleſh in water, and he ſhall be clean.

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11 And the prieſt that maketh *him* clean, ſhall preſent the man that is to be made clean, and thoſe things before the LORD, *at* the door of the tabernacle of the congregation:

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13 And he ſhall ſlay the lamb in the place where he ſhall kill the ſin-offering, and the burnt-offering, in the holy place: for as the ſin-offering *is* the prieſts, *ſo is* the treſpaſs-offering: it *is* moſt holy.

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15 And the prieſt ſhall take *ſome* of the log of oyl, and pour *it* into the palm of his own left hand:

16 And the prieſt ſhall dip his right finger in the oyl, that *is* in his left hand, and ſhall ſprinkle of the oyl with his finger, ſeven times before the LORD.

17 And of the reſt of the oyl that is in his hand, ſhall the prieſt put upon the tip of the right ear of him that is to be cleanſed and upon the thumb of his right-hand, and upon the great toe of his right foot, upon the blood of the treſpaſs-offering.

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22 And two turtle-doves, or two young pigeons, ſuch as he is able to get; and the one ſhall be a ſin-offering, and the other a burnt-offering.

23 And he ſhall bring them on the eighth day, for his cleanſing, unto the prieſt, unto the door of the tabernacle of the congregation, before the LORD.

24 And the prieſt ſhall take the lamb of the treſpaſs-offering, and the log of oyl, and the prieſt ſhall wave them *for* a wave-offering before the LORD.

25 And he ſhall kill the lamb of the treſpaſs-offering, and the prieſt ſhall take *ſome* of the blood of the treſpaſs-offering, and put *it* upon the tip of the right ear of him that is to be cleanſed, and upon the thumb of his right hand, and upon the great toe of his right foot.

26 And the prieſt ſhall pour of the oyl into the palm of his own left hand.

27 And the prieſt ſhall ſprinkle with his right finger, *ſome* of the oyl that *is* in his left hand, ſeven times before the LORD.

28 And the prieſt ſhall put of the oyl that *is* in his hand, upon the tip of the right ear of him that is to be cleanſed, and upon the thumb of his right hand, and upon the great toe of his right foot; upon the place of the blood of the treſpaſs-offering.

29 And the reſt of the oyl that *is* in the prieſts hand, he ſhall put upon the head of him that is to be cleanſed, to make an atonement for him before the LORD.

30 And he ſhall offer the one of the turtle-doves, or of the young pigeons, ſuch as he can get:

31 *Even* ſuch as he is able to get, the one for a ſin-offering, and the other for a burnt-offering, with the meat-offering. And the prieſt ſhall make an atonement for him that is to be cleanſed, before the LORD.

32 This *is* the law *of him* in whom *is* the plague of leproſy, whoſe hand is not able to get *that which pertaineth* to his cleanſing.

33 And the LORD ſpake unto Moſes, and unto Aaron, ſaying,

34 When ye be come into the land of Canaan, which I give to you for a poſſeſſion, and I put the plague of leproſy in a houſe of the land of your poſſeſſion;

35 And he that owneth the houſe ſhall come and tell the prieſt, ſaying, It ſeemeth to me *there is* as it were a plague in the houſe.

36 Then the prieſt ſhall command that they empty the houſe before the prieſt go *into it* to ſee the plague; that all that *is* in the houſe be not made unclean: and afterward the prieſt ſhall go in to ſee the houſe.

37 And he ſhall look on the plague, and behold, *if* the plague *be* in the walls of the houſe, with hollow ſtrakes, greeniſh, or reddiſh, which in ſight *are* lower than the wall;

38 Then the prieſt ſhall go out of the houſe to the door of the houſe, and ſhut up the houſe ſeven days.

39 And the prieſt ſhall come again the ſeventh day, and ſhall look: and behold, *if* the plague be ſpread in the walls of the houſe;

40 Then the prieſt ſhall command that they take away the ſtones in which the plague *is*, and they ſhall caſt them into an unclean place without the city.

41 And he ſhall cauſe the houſe to be ſcraped within round about, and they ſhall pour out the duſt that they ſcrape off, without the city into an unclean place.

42 And they ſhall take other ſtones, and put *them* in the place of thoſe ſtones; and he ſhall take other morter, and ſhall plaiſter the houſe.

43 And if the plague come again, and break out in the houſe, after that he hath taken away the ſtones, and after he hath ſcraped the houſe, and after it is plaiſter'd.

44 Then the prieſt ſhall come and look, and behold, *if* the plague be ſpread in the houſe, it *is* a fretting leproſy in the houſe: it *is* unclean.

45 And he ſhall break down the houſe, the ſtones of it, and the timber thereof, and all the morter of the houſe: and he ſhall carry *them* forth out of the city into an unclean place.

46 Moreover he that goeth into the houſe all the while that it is ſhut up, ſhall be unclean until the even.

47 And he that lieth in the houſe ſhall waſh his clothes: and he that eateth in the houſe, ſhall waſh his clothes.

48 And if the prieſt ſhall come in, and look *upon* it, and behold, the plague hath not ſpread in the houſe after the houſe was plaiſter'd: then the prieſt ſhall pronounce the houſe clean, becauſe the plague is healed.

49 And he ſhall take to cleanſe the houſe, two birds, and cedar-wood, and ſcarlet, and hyſſop.

50 And he ſhall kill the one of the birds in an earthen veſſel, over running water.

51 And he ſhall take the cedar-wood, and the hyſſop, and the ſcarlet, and the living bird, and dip them in the blood of the ſlain bird, and in the running water, and ſprinkle the houſe ſeven times.

52 And he ſhall cleanſe the houſe with the blood of the bird, and with the running water, and with the living bird, and with the cedar-wood, and with the hyſſop, and with the ſcarlet.

53 But he ſhall let go the living bird out of the city into the open fields, and make an atonement for the houſe: and it ſhall be clean.

54 This *is* the law for all manner of plague, leproſy, and ſcall,

55 And for the leproſy of a garment, and of an houſe,

56 And for a riſing, and for a ſcab, and for a bright ſpot:

57 To teach when *it is* unclean, and when *it is* clean: this *is* the law of leproſy.

Ver. 1. *And the Lord ſpake unto Moſes, ſaying,*] All that is ſaid before, concerning the rules whereby they were to diſcern the leproſy, from other diſeaſes, were given unto Aaron, as well as unto Moſes; chap. xiii. 1. for Aaron and his poſterity were conſtituted the judges of ſuch matters, in which they had need be well verſed. But the way and manner of cleanſing a leper, is delivered to Moſes, to be by him given to Aaron and his ſons, who were to depend on him as God's great miniſter, and their inſtructor in all religious rites.

Ver. 2. *This ſhall be the law of the leper in the days of his cleanſing.*] The manner and means which God hath ordained of purifying a leper (as Maimonides expounds it) and reſtoring him to the communion of God's people.

———*He ſhall bring unto the prieſt.*] Not to the houſe of the prieſt, for he was to go out to the gate of the camp, (as appears by the next verſe) and thither the leper was to be brought to him. But theſe words ſeem to import, that the leper was to come towards the camp (unto ſome place which the prieſt, it is likely, appointed) and then the prieſt, having notice of it, was to go out and look upon him.

Ver.

Ver. 4. *Then ſhall the prieſt command to take for him that is to be cleanſed, two birds alive, and clean, and cedar-wood, and ſcarlet, and hyſſop.*] Why his purification was to be made by theſe things, Maimonides declares, he could never underſtand, (More Nevoch. P. iii. cap. 47.) but Abarbinel adventures to gueſs at the reaſon; and imagines, that theſe *four* things, the *living birds*, the *cedar*, the *ſcarlet*, and the *Hyſſop*, ſignified the leper to be cured of the *four* evils under which he had laboured: in his *fleſh*, his *humours*, his *colour*, and *ſmell*, which were repreſented by the four things before-mentioned; and were now all become ſound and good. For the *living birds*, he thinks, were a ſign that his dead fleſh was reſtored to vigour and life; and the *cedar wood*, which is not eaſily corrupted, denoted the putriſaction was cured, which the leproſy had made in the humours of the body. The *ſcarlet* thread or wool, was an indication of his good complexion reſtored to him: For this is a bright and grateful colour, as the leproſy was livid and loathſome; ſignifying (ſaith he) his blood was purified, which infuſed a florid colour into his countenance. And laſtly, the *hyſſop*, which, in that country, was a very odoriferous plant, ſignified, that the impurity and ſtench of that diſtemper was gone. What ever judgment may be formed of this account, We think 'tis very apparent, that the Jews, being poſſeſſed with a great deteſtation of the filthineſs of the leper, it was neceſſary (as Pellicanus obſerved) that they ſhould be as ſtrongly perſwaded, by a great many prolix, laborious, and publick ceremonies, uſed for mens purification from it, that they were fit to be reinſtated into their ſociety.

Ver. 5. *And the prieſt ſhall command, that one of the birds be killed.*] Not as a ſacrifice, for that could be made no where but at the altar; whereas this was without the camp, at a great diſtance from the ſanctuary, and therefore was uſed only as a rite of cleanſing.

Ver. 6. *As for the living bird, he ſhall take it, and the cedar wood, and the ſcarlet wool,* &c.] He took a ſtick of cedar wood (as R. Levi deſcribes this rite, and Maimonides ſaith the ſame) which was a cubit long, and tying the bird to it, with its tail uppermoſt, together with a bunch of hyſſop, of a handful long, and as much ſcarlet wool as weighed a ſhekel; he then dip'd the birds tail and wings, with the hyſſop and wool, in the water tinctured with the blood of the other bird.

Ver. 7. *And he ſhall ſprinkle upon him that is to be cleanſed from the leproſy, ſeven times, and ſhall pronounce him clean, and ſhall let the living bird looſe into the open field.*] The aſperſion was to be performed ſeven times, to indicate a perfect purification, and the living bird, was to be let looſe, to ſhew, that the leper was reſtored to the free ſociety of all his neighbours, as the bird was to the reſt of its kind.

Ver. 10. *And on the eighth day he ſhall take two he-lambs without blemiſh, and one ew-lamb of the firſt year without blemiſh, and three tenth deals of fine flour for a meat-offering.* To each of theſe ſacrifices there was *a meat offering* appointed, conſiſting of a tenth part of an ephah of fine flour, *i. e.* an *omer*, which is a thing unuſual; for we read of no *meat-offerings* ordered (in the ivth and vth chapters of this book which treat of them) to accompany either treſpaſs-offerings or ſin-offerings, but theſe were peculiar rites belonging to the cleanſing of a leper, different from the common uſages; to make him ſenſible how great a mercy he had received from God, who alone could cure this diſeaſe which his hand had inflicted.

Ver. 14. *And the prieſt ſhall take ſome of the blood of the treſpaſs-offering.*] Maimonides declares, that if the prieſt had put the blood upon the left ear, thumb, or toe, all had been of no effect. And he adds (Sect 5.) that blood was put on half of the flap of his ear; and upon the whole breadth of the top of this thumb, and great toe; for if he put it on the ſides, or beneath, it was ineffectual. Which is very reaſonable to be believed, becauſe, there was no natural efficacy in theſe things to cleanſe a leper; but it depended wholly on the will and pleaſure of God, which was punctually therefore to be obſerved; that by the exact performance of all the ceremonial ſigns (as Pellicanus ſpeaks) in the face of the church, all men might be ſatisfied that he was perfectly purified; and he might be publickly authorized to aſſociate himſelf with the reſt of God's people, and be no longer abominated by them for impurity. For the ſignification of theſe ceremonies ſome think to have been, that he was reſtored to free communion with God, and with man (ſee Exod. xxix. 20.) and Abarbinel looks upon them as a ſignification alſo, that the leproſy began in thoſe parts of the body (which are leſs fleſhy and fat) and were now therefore particularly declared clean. But whatever the intention of them was, there was a juſt and wiſe reaſon, no doubt for them, tho' at this diſtance from thoſe ages, countries, and cuſtoms, we may not be able to diſcover it.

Ver. 20. ——— *And the prieſt ſhall make an atonement for him, and he ſhall be clean.*] By this time, his atonement was compleated, and he was made ſo perfectly clean, as to be admitted to partake of the altar, when peace-offerings were ſacrificed.

This very long proceſs, through ſo many different rites, and for ſo many days, before men could be purified from the legal defilement in their bodies, was a plain inſtruction to all perſons of good ſenſe, how much more difficult it would prove to cleanſe their ſouls from thoſe moral impurities which they contracted by long habits of ſin, and what great pains muſt be taken, both by the ſinners themſelves, and by God's miniſters, to eradicate them, and with what repeated prayers the mercy of God towards them was to be implored; and on which they ought not raſhly to preſume.

Ver. 21. *And if he be poor and cannot get ſo much, He ſhall take,* &c.] The Divine goodneſs always made a merciful proviſion, that his ſervice ſhould not be burthenſome to men; and therefore took care the poor ſhould not be charged with too coſtly ſervices; and yet partake of the benefit of them as much as the rich (ſee chap. i. 14.)

Ver. 23. *When ye be come into the land of Canaan, which I give to you for a poſſeſſion, and I put the plague of leproſy in a houſe of the land of your poſſeſſion.*] What we have already advanced upon this ſubject in our annotations on the preceding chapters, may perhaps be thought ſufficient by the generality of our readers, and as the ceremonies that were to be performed, when any houſe was infected with a leproſy, are eaſy to be underſtood in the Moſaic account of them in this chapter. We hope we ſhall be excuſed if we are not deſirous of multiplying remarks on topicks that are not of much importance to Chriſtians at preſent, and we ſhall endeavour to obſerve the ſame method, through the remaining part of the Levitical law, except with reſpect to thoſe articles of it which may be thought to require any peculiar attention.

CHAP. XV.

1 *The uncleanneſs of men in their iſſues.* 13 *The cleanſing of them.* 19 *The uncleanneſs of women in their iſſues.* 28 *Their cleanſing.*

AND the LORD ſpake unto Moſes, and to Aaron, ſaying,

2 Speak unto the children of Iſrael, and ſay unto them, When any man hath a running iſſue out of his fleſh, becauſe of his iſſue he *is* unclean.

3 And this ſhall be his uncleanneſs in his iſſue; whether his fleſh run with his iſſue, or his fleſh be ſtopped from his iſſue, it *is* his uncleanneſs.

4 Every bed whereon he lieth that hath the iſſue, is unclean: and every thing whereon he ſitteth ſhall be unclean.

5 And whoſoever toucheth his bed, ſhall waſh his clothes, and bathe *himſelf* in water, and be unclean until the even.

6 And he that ſitteth on *any* thing whereon he ſat that hath the iſſue, ſhall waſh

waſh his clothes, and bathe *himſelf* in water, and be unclean until the even.

7 And he that toucheth the fleſh of him that hath the iſſue, ſhall waſh his clothes, and bathe *himſelf* in water, and be unclean until the even.

8 And if he that hath the iſſue ſpit upon him that is clean; then he ſhall waſh his clothes, and bathe *himſelf* in water, and be unclean until the even.

9 And what ſaddle ſoever he rideth upon that hath the iſſue, ſhall be unclean.

10 And whoſoever toucheth any thing that was under him, ſhall be unclean until the even: and he that beareth *any of* thoſe things, ſhall waſh his clothes, and bathe *himſelf* in water, and be unclean until the even.

11 And whomſoever he toucheth that hath the iſſue, (and hath not rinſed his hands in water) he ſhall waſh his clothes, and bathe *himſelf* in water, and be unclean until the even.

12 And the veſſel of earth that he toucheth which hath the iſſue, ſhall be broken: and every veſſel of wood ſhall be rinſed in water.

13 And when he that hath an iſſue is cleanſed of his iſſue, then he ſhall number to himſelf ſeven days for his cleanſing, and waſh his clothes, and bathe his fleſh in running water, and ſhall be clean.

14 And on the eighth day he ſhall take to him two turtle-doves, or two young pigeons, and come before the LORD unto the door of the tabernacle of the congregation, and give them unto the prieſt.

15 And the prieſt ſhall offer them, the one *for* a ſin-offering, and the other *for* a burnt-offering; and the prieſt ſhall make an atonement for him before the LORD, for his iſſue.

16 And if any mans ſeed of copulation go out from him, then he ſhall waſh all his fleſh in water, and be unclean until the even.

17 And every garment, and every skin whereon is the ſeed of copulation, ſhall be waſhed with water, and be unclean until the even.

18 The woman alſo with whom man ſhall lie with ſeed of copulation, they ſhall *both* bathe *themſelves* in water, and be unclean until the even.

19 ¶ And if a woman have an iſſue, *and* her iſſue in her fleſh be blood, ſhe ſhall be put apart ſeven days: and whoſoever toucheth her, ſhall be unclean until the even.

20 And every thing that ſhe lieth upon in her ſeparation, ſhall be unclean: every thing alſo that ſhe ſitteth upon, ſhall be unclean.

21 And whoſoever toucheth her bed, ſhall waſh his clothes, and bathe *himſelf* in water, and be unclean until the even.

22 And whoſoever toucheth any thing that ſhe ſat upon, ſhall waſh his clothes, and bathe *himſelf* in water, and be unclean until the even.

23 And if it *be* on *her* bed, or on any thing whereon ſhe ſitteth, when he toucheth it; he ſhall be unclean until the even.

24 And if any man lie with her at all, and her flowers be upon him, he ſhall be unclean ſeven days: and all the bed whereon he lieth, ſhall be unclean.

25 And if a woman have an iſſue of her blood many days out of the time of her ſeparation, or if it run beyond the time of her ſeparation; all the days of the iſſue of her uncleanneſs ſhall be as the days of her ſeparation: ſhe *ſhall be* unclean.

26 Every bed whereon ſhe lieth all the days of her iſſue, ſhall be unto her as the bed of her ſeparation: and whatſoever ſhe ſitteth upon, ſhall be unclean, as the uncleanneſs of her ſeparation.

27 And whoſoever toucheth thoſe things ſhall be unclean, and ſhall waſh his clothes, and bathe *himſelf* in water, and be unclean until the even.

28 But if ſhe be cleanſed of her iſſue, then ſhe ſhall number to herſelf ſeven days, and after that ſhe ſhall be clean.

29 And on the eighth day ſhe ſhall take unto her two turtles, or two young pigeons, and bring them unto the prieſt, to the door of the tabernacle of the congregation.

30 And the prieſt ſhall offer the one *for* a ſin-offering, and the other *for* a burnt-offering; and the prieſt ſhall make an atonement for her before the LORD, for the iſſue of her uncleanneſs.

31 Thus ſhall ye ſeparate the children of Iſrael from their uncleanneſs; that they die not in their uncleanneſs, when they defile my tabernacle that *is* among them.

32 This *is* the law of him that hath an iſſue, and *of him* whoſe ſeed goeth from him, and is defiled therewith:

33 And

33 And of her that is ſick of her flowers, and of him that hath an iſſue, of the man, and of the woman, and of him that lieth with her which is unclean.

The impurities deſcribed in this chapter, with the ceremonials appointed for their purification, are repreſented, by the ſacred hiſtorian, with as much perſpicuity, as is ſufficient to give thoſe, who are curious to be informed of the particulars, a competent idea of that ſubject; we hope therefore, it will not be imputed to us as an omiſſion, that we paſs over this chapter in ſilence.

CHAP. XVI.

1 *How the high-prieſt muſt enter into the holy place.* 11 *The ſin-offering for himſelf.* 15 *The ſin-offering for the people.* 20 *The ſcape goat.* 29 *The yearly feaſt of the expiation.*

AND the LORD ſpake unto Moſes, after the death of the two ſons of Aaron, when they offered before the LORD and died.

2 And the LORD ſaid unto Moſes, Speak unto Aaron thy brother, that he come not at all times into the holy *place* within the vail, before the mercy-ſeat, which *is* upon the ark; that he die not: for I will appear in the cloud upon the mercy-ſeat.

3 Thus ſhall Aaron come into the holy *place*: with a young bullock for a ſin-offering, and a ram for a burnt-offering.

4 He ſhall put on the holy linen coat, and he ſhall have the linen breeches upon his fleſh, and ſhall be girded with the linen girdle, and with the linen mitre ſhall he be attired: theſe *are* holy garments; therefore ſhall he waſh his fleſh in water, and *ſo* put them on.

5 And he ſhall take of the congregation of the children of Iſrael, two kids of the goats for a ſin-offering, and one ram for a burnt-offering.

6 And Aaron ſhall offer his bullock of the ſin-offering, which *is* for himſelf, and make an atonement for himſelf, and for his houſe.

7 And he ſhall take the two goats, and preſent them before the LORD, at the door of the tabernacle of the congregation.

8 And Aaron ſhall caſt lots upon the two goats; one lot for the LORD, and the other lot for the ſcape-goat.

9 And Aaron ſhall bring the goat upon which the LORDs lot fell, and offer him *for* a ſin-offering.

10 But the goat on which the lot fell to be the ſcape-goat, ſhall be preſented alive before the LORD, to make an atonement with him, *and* to let him go for a ſcape-goat into the wilderneſs.

11 And Aaron ſhall bring the bullock of the ſin-offering which *is* for himſelf, and ſhall make an atonement for himſelf, and for his houſe, and ſhall kill the bullock of the ſin-offering which *is* for himſelf.

12 And he ſhall take a cenſer-full of burning coals of fire from off the altar before the LORD, and his hands-full of ſweet incenſe beaten ſmall, and bring *it* within the vail.

13 And he ſhall put the incenſe upon the fire before the LORD, that the cloud of the incenſe may cover the mercy-ſeat that *is* upon the teſtimony, that he die not.

14 And he ſhall take of the blood of the bullock, and ſprinkle *it* with his finger upon the mercy-ſeat eaſt-ward: and before the mercy-ſeat ſhall he ſprinkle of the blood with his finger ſeven times.

15 ¶ Then ſhall he kill the goat of the ſin-offering that *is* for the people, and bring his blood within the vail, and do with that blood, as he did with the blood of the bullock, and ſprinkle it upon the mercy-ſeat, and before the mercy-ſeat.

16 And he ſhall make an atonement for the holy *place*, becauſe of the uncleanneſs of the children of Iſrael, and becauſe of their tranſgreſſions in all their ſins: and ſo ſhall he do for the tabernacle of the congregation that remaineth among them, in the midſt of their uncleanneſs.

17 And there ſhall be no man in the tabernacle of the congregation, when he goeth in to make an atonement in the holy *place*, until he come out, and have made an atonement for himſelf, and for his houſhold, and for all the congregation of Iſrael.

18 And he ſhall go out unto the altar that *is* before the LORD, and make an atonement for it; and ſhall take of the blood of the bullock, and of the blood of the goat, and put *it* upon the horns of the altar round about.

19 And he ſhall ſprinkle of the blood upon it with his finger ſeven times, and cleanſe it, and hallow it from the uncleanneſs of the children of Iſrael.

20 ¶ And when he hath made an end of reconciling the holy place, and the tabernacle of the congregation, and the altar, he ſhall bring the live goat:

21 And Aaron ſhall lay both his hands upon the head of the live goat, and confeſs

over him all the iniquities of the children of Iſrael, and all their tranſgreſſions in all their ſins, putting them upon the head of the goat, and ſhall ſend *him* away by the hand of a fit man into the wilderneſs.

22 And the goat ſhall bear upon him all their iniquities, unto a land not inhabited: and he ſhall let go the goat in the wilderneſs.

23 And Aaron ſhall come into the tabernacle of the congregation, and ſhall put off the linen garments which he put on when he went into the holy *place*, and ſhall leave them there.

24 And he ſhall waſh his fleſh with water in the holy place, and put on his garments, and come forth, and offer his burnt-offering, and the burnt-offering of the people, and make an atonement for himſelf, and for the people.

25 And the fat of the ſin-offering ſhall he burn upon the altar.

26 And he that let go the goat for the ſcape-goat, ſhall waſh his clothes, and bathe his fleſh in water, and afterward come into the camp.

27 And the bullock *for* the ſin-offering, and the goat *for* the ſin-offering, whoſe blood was brought in to make atonement in the holy *place*, ſhall *one* carry forth without the camp, and they ſhall burn in the fire, their ſkins, and their fleſh, and their dung.

28 And he that burneth them, ſhall waſh his clothes, and bathe his fleſh in water, and afterward he ſhall come into the camp.

29 ¶ And *this* ſhall be a ſtatute for ever unto you: *that* in the ſeventh month, on the tenth *day* of the month, ye ſhall afflict your ſouls, and do no work at all, *whether it be* one of your own country, or a ſtranger that ſojourneth among you.

30 For on that day ſhall *the prieſt* make an atonement for you, to cleanſe you, *that* ye may be clean from all your ſins before the LORD.

31 It *ſhall be* a ſabbath of reſt unto you; and ye ſhall afflict your ſouls by a ſtatute for ever.

32 And the prieſt whom he ſhall anoint, and whom he ſhall conſecrate to miniſter in the prieſts office in his fathers ſtead, ſhall make the atonement, and ſhall put on the linen clothes, *even* the holy garments.

33 And he ſhall make an atonement for the holy ſanctuary, and he ſhall make an atonement for the tabernacle of the congregation, and for the altar, and he ſhall make an atonement for the prieſts, and for all the people of the congregation.

34 And this ſhall be an everlaſting ſtatute unto you, to make an atonement for the children of Iſrael, for all their ſins, once a year. And he did as the LORD commanded Moſes.

Ver. 1. *And the Lord ſpake unto Moſes after the death of the two ſons of Aaron*, &c.] This Chapter would naturally have followed the tenth, where the death of thoſe two perſons is related, if that inſtance of the divine diſpleaſure had not occaſioned the inſertion of ſome other laws that have a reference to uncleanneſs: Theſe being now delivered, the jewiſh legiſlator proceeds to give directions about the great ſacrifice of expiation, in which the whole community of the Iſraelites were greatly intereſted; and in order to make the account of this ſolemnity as intelligible to our readers, as poſſible, we ſhall chuſe to collect the obſervations neceſſary to illuſtrate this ſubject into the following form.

The day of expiation, or atonement, is the laſt ſolemn day that was of divine inſtitution, in the levitical œconomy, and differed from all the reſt, in that they were days of feſtivity and thankſgiving, but this a day of faſting, humiliation and confeſſion of ſins; and the only one of that kind of divine appointment, if we except that occaſional one which God enjoined the Iſraelites, after their ſetting up the golden calf, but which we do not find to have been made annual by Moſes, or obſerved by the people, till after the captivity, when they became ſo religious, that they appointed as many faſts for every miſcarriage and misfortune that happen'd to their nation before it, as filled near a fourth part of their calendar. Thoſe who conjecture, that this day of expiation was ordained in memory of the golden calf, limit the deſign of its inſtitution too much, ſince it rather ſeems intended to expiate the ſins of the whole nation, both publick and private, but more particularly thoſe of the foregoing year. This is plainly inferred from the name which Moſes aſſigns to it, as well as from the confeſſion of ſins, and other remarkable occurrences, which he enjoined to be uſed on that day, of which we are now proceeding to treat.

The original calls it *yom hakphurim*, the day of expiations or atonements; becauſe on that day there was an atonement made for the ſins of the whole preceding year, and of the whole people. For which reaſon, the Talmud calls it by way of excellence, *yoma*, the day; and perhaps likewiſe, from a tradition they had, that it was on that day that Adam began to repent of his tranſgreſſion, and God was reconciled to him: For the world, and conſequently our firſt parents, according to them, were created on the firſt day of this month; their tranſgreſſion and puniſhment followed immediately after, and conſequently their repentance; for which reaſon, ſome of them think, that this day was appointed to commemorate the fall.

This day was to commence, like other ſolemn days, on the evening of the ninth day of the ſeventh month, and to laſt till the evening of the tenth; during which time, they were obliged to abſtain from all labour and pleaſure, and to continue in the work of mortification, under the penalty of being cut off from among the people. They were likewiſe to hold a ſolemn convocation, confeſs their ſins, and to offer a peculiar ſacrifice for them by fire, chap. xxiii. 27, &c.

The high-prieſt's office, of this day, was ſtill more ſolemn and awful: It was the only time in the whole year, in which he was permitted to enter into the moſt holy place, under pain of ſudden death from the Lord, chap. xvi. 2. and therefore, he was obliged to prepare himſelf for that grand ceremony, in the extraordinary manner preſcribed by God himſelf, which was as follows; he was, firſt of all, to waſh himſelf, not his hands and feet only, as at other times, but his whole body. The Talmud adds, that he was to abſtain during ſeven whole days, from all

all matrimonial commerce, and from every thing that might cauſe an accidental pollution, and thereby render him unfit for his duty. Secondly, his mitre, breaſt-plate, and other ſacerdotal ornaments, were to be laid aſide that day, and he was only to appear cloathed in linnen. This garb conſiſted only of a linnen mitre or cap, a coat, breeches, and a girdle. He was, in the third place, to offer, as ſoon as he came to the holy place, a young bullock for a ſin-offering, and a ram for a burnt-offering, for himſelf and his whole houſe; confeſſing his and their ſins over them. After this, he received, from ſome of the heads of the congregation, a couple of kids for a ſin-offering, and a ram for a burnt-offering, for the whole congregation. Then were two goats ſet before the tabernacle, and the high-prieſt caſt lots for them, which of the two ſhould be ſacrificed on that day, and which ſhould be ſent away; and this latter was called *hazazel* or *ſcape-goat*.

We have here followed our verſion, and the generality of commentators, who derive the word *ghazazel*, from *ghaz a goat*, and *azal to eſcape*; in which they have followed the Septuagint, who have render'd it ἀποπομπαῖος, and the Latin after them *emiſſarius*; and it is certain, that the verb *azel* is often uſed in that ſenſe in the Old Teſtament. However, from the words of Moſes, it ſhould rather ſeem, that *ghazazel* is the name of the place whither the goat was led; for he ſays, that the man who lets the goat go, *lehazazel*, which laſt cannot properly be rendered in any other way, than to *hazazel*, and in this ſenſe moſt of the Jews and ſome Chriſtians have taken it; and ſome of the former tell us, that it is a mountain diſtant about ninety furlongs, or about eleven thouſand paces, from Jeruſalem.

And here we cannot but take notice of a ſtrange notion which Spencer has taken into his head, that this *hazazel* was neither the name of a place, nor of the ſcape-goat, but of a devil, unto whom the goat was ſent by the meſſenger. (Spenc. differt. in hirc. emiſſar.) He mentions one Mark, an arch-heretic, who pretended to have a dæmon of that name, by whoſe aſſiſtance he performed wonders, and from this, and ſome expreſſions, which he found in ſome cabaliſtical writings, and in thoſe of Julian the apoſtate, he pretends, that this ſcape-goat was ſent, with its load of ſins, to the devil, in which notion he is followed by ſome others, who believe that both the ſacrificed goat and the ſcape one, were typical of Chriſt; and think the firſt to be ſignificative of his death, and the other of his being expoſed to, and overcoming the power of ſatan. But as for us, we ſhould rather prefer Mr. Le Clerc's opinion, that *hazazel* was a ſteep and craggy precipice, down which the goat was thrown: And this is not only more agreeable to the original, and to the Jewiſh notion of its being a rocky mountain, but the ſame author has farther proved it from the words of Moſes, that it ſhould bear all their iniquities, *el eretz gezarah*, which properly ſignifies, not only an uninhabited land, or a land of ſeparation, as our verſion renders it, but a land that is cut off or broken from another, ſuch as precipices are. It might alſo be probably enough called *hazazel*, from its being inhabited only by goats, as Hottinger obſerved in his notes upon Goodwin. Le Clerc further confirms it, by a new etymon of the word *azazel*, which we ſhall not dwell upon: Neither is it eaſy to gueſs what was done to the goat, or what became of it, after it was brought to the place appointed. The Talmudiſts, if we may rely on them, affirm, that it was thrown down a precipice, and broken in pieces by the fall. They add, that during the high-prieſthood of Simon, ſurnamed the Juſt, which was ſignalized by many remarkable indications of the divine favour, the goat uſed to fall in pieces before it had deſcended half way to the place, but that after his days, it uſed to be caught and eaten by the Saracens.

When the lot had decided the deſtiny of the two goats, the high-prieſt enter'd into the Holy of Holies, with his cenſer in one hand, and a large quantity of fine incenſe, beaten ſmall, in the other, that the ſmoak of it might fill the place, ſo as to cover the mercy-ſeat from ſight: and aſſoon as he had placed the cenſer upon the altar, he came out, and dipped his fingers into the blood of the bullock, which he had offer'd for himſelf, and went and ſprinkled it towards the mercy-ſeat eaſtward ſeven times. When this ceremonial was compleated, he killed the goat for the people's ſin-offering, and went and ſprinkled the mercy-ſeat with the blood of it, as he had done with that of the bullock: and by theſe aſperſions the tabernacle was purified from all the pollutions it had contracted, by ſtanding in the midſt of that ſinful people. During all this ceremony, that is, till this ſolemn atonement had been made for the ſins of the prieſts and people, neither prieſts nor any perſon was permitted to come either within the tabernacle, or even into the courts of it.

Aſſoon as theſe ablutions were ended, and the prieſt and people purified, the goat, whoſe lot it had been to eſcape, was brought to the high-prieſt. How theſe lots were caſt, doth not appear from ſcripture. What the ancient Jews tell us of them is, that there was an urn brought unto the high-prieſt, into which he threw two wooden lots, upon one of which were written the words, FOR THE LORD, and on the other, FOR AZAZEL; and after he had ſhaken them, he put both his hands into the urn, and brought up the lots, the one in his right hand, and the other in his left; and as the goats ſtood on each ſide of him, their fate was determined by the lot that came up in the hand next to them. They alſo uſed to draw a good omen of God's being pacified with them, if the right hand chanced to draw the lot that was for the Lord, as they ſay it happen'd all the time of the high-prieſt Simon the Juſt.

One particular is worth obſerving, namely, that on the eve of this ſolemnity, the Jews of old uſed to take a white cock, if it was to be had; if not, then of any other colour, but red; and after a prayer, they ſtruck their heads with that of the cock three times, ſaying, *Bear thou my ſins, ſuffer thou the death I have deſerved, die thou for me, and make thou reconciliation for me, that I may be admitted into a bleſſed life, with all the people of Iſrael*; after which they killed the cock, confeſſing they deſerved the death they had inflicted on him, and threw his entrails on the top of the houſe, in hopes that the crows would bear them and their ſins into the wilderneſs. 'Tis true, this ceremony is look'd upon by the Dutch Jews as ſinful; and Leo de Modena, who owns it was practiſed heretofore in the Levant and Italy, adds, that it was afterwards left off, becauſe it was found to be a meer piece of ſuperſtition, for which no tolerable reaſon could be aſſigned; but he ſeems to have forgot, that they gave one which, however ridiculed by our learned Goodwin, is not without a ſingular meaning. It is this, the word *geber*, in the Scripture, ſignifying a man, and, in the Talmud and Chaldee, a cock, the Divine juſtice requir'd, that as *geber* in the firſt ſenſe had ſinned, *geber* in the other ſenſe ſhould bear his ſin. Now what other foundation can this cuſtom have, than the prophecies that the Meſſiah, as *Geber* in his human nature, ſhould expiate for the ſins of man; unto whom therefore they ſubſtituted this typical *geber*, or cock, till the antitypical one ſhould accompliſh that expiation by his death. And might not the Chriſtians urging this againſt them be the motive of their aboliſhing it?

The high-prieſt laid his hand upon the head of the ſcape-goat, and confeſſed his own ſins, and thoſe of the whole nation, in words to this effect; *O Lord, thy people, the houſe of Iſrael, have ſinned, have rebelled againſt thee; and now, O Lord, I beſeech thee, forgive their ſins, rebellions and back ſlidings, by which they have offended thee, according as it is written in the laws of thy ſervant Moſes: In that day we ſhall make atonement for you, he ſhall cleanſe you, and you ſhall be clean from all your ſins before the Lord.*

He was likewiſe to make ſuch another confeſſion when he offered the bullock for himſelf and family, before he ventur'd to enter into the Holy of Holies; only inſtead of the houſe of Iſrael, he only mentioned that of Aaron. It is plain, however, from the ceremonies which he was to perform there, that he was to enter four times into it that day; firſt, to ſet the incenſe a burning; for he went in with both his hands full, and could carry nothing elſe with him, ch. xvi. ver. 12, 13. 2. When he carried ſome of the blood of the bullock that was offered for himſelf. 3. When he carried ſome of that which he offered for the people: and, 4. When he went to fetch out the cenſer and fire. The Talmud adds, that it was death for him to go in the fifth time. And therefore when the Apoſtle ſays, that he went in but once a year, Heb. ix. 7. it is plain, he has followed the verſion of the Septuagint, which render the words *achad baſhanah* by ἅπαξ τῷ ἐνιαυτῷ; but it is certain,

certain, it might have been more properly render'd *one day in a year.*

The confeſſion being ended, the high-prieſt deliver'd the ſcape-goat to a man appointed for that purpoſe, who conducted it into a deſert place; and there left it to ſhift for itſelf, according to ſome, or threw it down a ſteep precipice, according to others, as we have already intimated. After this ceremony, the high-prieſt waſhed himſelf all over, and having changed his cloaths, or (which ſeems moſt likely) having put on the ephod, mitre, breaſt-plate, and his other prieſtly garments, he was to offer a burnt-offering of two rams, one for himſelf, and the other for the people. As for the man who conducted the ſcape-goat, he was deemed unclean, till he had bathed himſelf, and waſhed his cloaths, as were alſo thoſe who carried away the fleſh, blood and entrails of the bullock, and goat of the ſin-offering, to be burnt without the camp, Lev. xvi.

It was likewiſe on this day, that the high-prieſt gave the people the ſolemn bleſſing preſcribed by Moſes, Numb. vi. 24, *&c.* in which he pronounced the unutterable name of God. For, according to the Jews, the uttering that word had been forbidden upon any other occaſion, by a particular law, ever ſince the ſtoning of a notorious blaſphemer, Lev. xxvi. 10, *&c.* but whether true or not, the pronouncing that tremendous name, joined to the ſacred awfulneſs of the place, may be reaſonably ſuppoſed to have filled him with uncommon dread, whilſt he ſtayed in it; which is the reaſon why he uſually made what haſte he could decently out of it, leſt he ſhould be ſtruck dead for ſome accidental miſcarriage, or inadvertency, during his ſhort continuance there; and when he came out, he went backwards, keeping his face ſtill towards the mercy-ſeat, and bending towards the ground. All theſe ceremonials undoubtedly took up a conſiderable time; the reſidue of the day was ſpent in prayers, and other works of mortification; and they were ſo afraid of ſhortening it, that they began it half an hour ſooner, and ended it half an hour later than other feaſt-days; after which, the trumpet gave notice, that the ſolemnity was expired, and then they dreſſed themſelves in white, or at leaſt put on clean linnen; and, after a bleſſing, ſat down to break their faſt. They ſeldom failed to make a plentiful meal, and to rejoice that their ſins were now expiated; but above all, the high-prieſt expreſſed more than ordinary joy, that he had gone through the ſolemn and dangerous office of that day, and was come out alive from the moſt holy place.

The Jews add ſeveral other particularities relating to this day, which we dare not affirm to have been in uſe during the firſt temple; ſuch as theſe, that the ſcape goat was eſcorted all the way, by prieſts and laymen, to the place appointed; that between the temple and it, there was a cauſey made on purpoſe, with ten different ſtages on it; that aſſoon as the goat was thrown down the precipice, and broken in pieces by the fall, notice was immediately given to the people, who waited impatiently for the news in the temple, by proper ſignals ſet up at convenient diſtances; with many more of the like nature.

We cannot cloſe our comment on this chapter, without attempting to anſwer the exclamation of our modern Sceptics, who are ſo induſtrious to charge the Deity with ſeverity and implacableneſs, for requiring an expiation and ſatisfaction for the ſins of mankind. They indeed may flatter themſelves, that God has nothing in him but mercy; but if they would remit ſome of their partiality to themſelves, they would find that the great creator has regard to his juſtice, likewiſe, in the diſpenſation of his laws to the children of men. We will not aſſert, that it is impoſſible that God, as ſuch, ſhould forgive the ſins of men, without a ſatisfaction to his juſtice; but yet we ſay, that conſidering God as a legiſlator, who deſigns to govern men by his own precepts, it is not agreeable to his wiſdom to ſuffer theſe to be trampled upon with impunity, by inſolent and regardleſs ſinners. And, indeed, all the attributes of the Almighty are directed by his infinite reaſon and wiſdom; and his mercy is not, as many imagine, a ſort of feminine ſoftneſs, that cannot hold out againſt the cries of ſuffering offenders; but ſuch a good and wiſe relaxation of the puniſhment which his juſtice, in rigour, might demand, as may ſecure the honour of his laws, his eternal juſtice and purity, and make all poſſible allowances for the infirmities of mankind: And upon this reaſon we take the nature of expiatory ſacrifices to have been grounded in all ages, to teſtify the great averſion God has always had to ſin, and to deter men from committing it, by ſhewing the great ſatisfaction which he required for it. We, therefore, cannot approve the reaſon which the author of A diſcourſe concerning natural and revealed religion, p. 100. aſſigns, that the end of ſacrifices was to make ſin coſtly to the offender, and to appeaſe the conſciences of penitent tranſgreſſors, by ſhewing, that God accepted the death of the beaſt, in lieu of theirs. For theſe are only general ends, but the moſt principal end which was aimed at in the ſacrifices of beaſts, was, that they might be types and forerunners of the great ſacrifice of our bleſſed Lord, from the efficacy of whoſe infinite ſatisfaction they derived all their expiatory nature. For, as the Apoſtle argues, Heb. x. 6. *It is not poſſible that the blood of bulls and goats ſhould take away ſins*; and therefore theſe muſt all have reference to the infinite ſatisfaction of Chriſt, which alone is inveſted with that virtue. So that theſe ſacrifices of animals, both before and under the law, were to the ſacrifice of Chriſt, as the tabernacle was to the temple. The Almighty creator was pleaſed to accept them as expiatory, till ſuch time as that great ſacrifice was compleated; but as the tabernacle was deſtroyed, when the temple was erected, ſo theſe ritual ſacrifices were aboliſhed, when the ſufferings of the Meſſiah were finiſhed. Nay, we have rather the utmoſt reaſon to adore the infinite mercy of God, than to charge him with ſeverity, for requiring and accepting ſuch vicarious and repreſentative ſufferings: For he might, in juſtice, have demanded the perſonal puniſhment of the offender himſelf, and required his life for his tranſgreſſions, which would ſoon have extinguiſh'd the race of ſinful man. To have forgiven all, without any ſatisfaction, would have been, in effect, to have granted an unlimited licenſe for ſin; and, on the other hand, to have puniſhed with the utmoſt rigour, would have left no room for men to adore his amiable mercy: But by this admirable intermixture of juſtice and compaſſion, his own honour is preſerved, and the ſins of mankind pardoned.

Neither can we aſſent to the opinion of thoſe, who aſſert, that ſacrifices are the pure invention of men; for it is highly probable, that they were at firſt inſtituted by God Almighty, and directions for the performance of theſe ſacrificial rites given to the firſt of mankind, and ſo have been handed down to the ſeveral branches of their poſterity ever ſince. Indeed Grotius, and ſome others, are of opinion, that ſacrifices owe their original to the gratitude of mankind, who, in thanks to God, were willing to return back to him ſome part of the good things which they enjoyed; and that, before the flood, there was no ſacrifice offered of animals: But granting that gratitude gave origin to euchariſtical ſacrifices, we are as much at a loſs to find a reaſon for the piacular, unleſs we allow they came by the inſtitution of God. Neither is the reaſon convincing, by which they would prove, that no beaſt was ſacrificed till after the deluge; *viz.* becauſe ſacrifices are never but of ſuch things whereof men uſed to eat: Now there being no fleſh eaten before the deluge, that indulgence being afterwards granted to Noah, they conclude, that no fleſh was ſacrificed. But this argument is weak; for it is very much to be doubted, whether the antediluvians did not eat fleſh. And Bochart contends ſtrongly that the grant to Noah, Gen. ix. was not larger than what was afforded to Adam Gen. i. and beſide, in piacular ſacrifices, in many nations, they never ſtood upon the edibility of the ſacrifices; but frequently offer'd horſes, or men. Beſide, it is probable, that theſe expiatory ſacrifices of blood commenc'd from the firſt fall of mankind, to be the ἀντίψυχα, or vicarious puniſhments, for the lives of Adam's offſpring, then forfeited. And then there is ſome reaſon for their inſtitution at that time; but there is none, that we know of, for their being ſet up in the time of Noah. And when the Scripture ſays expreſly, that *Abel offered of the firſtlings of his flocks, and the fat thereof*; we think it is a jejune interpretation, to ſay he offered only *lanam & lac pinguiſſimum*, wool and very fat milk, that is, cream. We are therefore perſuaded, and think upon good grounds, that a model of ſacrificial rites, or, at leaſt, a command in general for piacular ſacrifices, was given to our firſt parents, and by them tranſmitted down to all their poſterity. For otherwiſe it is impoſſible to give a ſatisfactory account, why we ſhould meet with the ſame in all

all ages, in all countries, from the Eaſt to the Weſt Indies, from Africa to Scythia; and there find men practiſing the ſame piacular rites almoſt in an uniform manner. If their ſacrifices were owing to the gratitude or reaſoning of the different inhabitants, they would be as different as their cuſtoms and manners are; but when we find ſo many different people, who have no intercourſe one with another, performing exactly the ſame thing, as if it were by confederacy, killing the ſacrifice, burning the fleſh, and that too upon an altar, by the miniſtry of a prieſt, and with an opinion that their ſins are diſcharged by that vicarious puniſhment of the devoted animal, with many other like circumſtances; this muſt needs prove, that they could not all jump upon theſe things by chance, but had them delivered down to them by ſome ancient predeceſſor, who was progenitor to them all.

CHAP. XVII.

1 The blood of all ſlain beaſts muſt be offered to the Lord at the door of the tabernacle. 7 They muſt not offer to devils. 10 All eating of blood is forbidden, 15 and all that dieth alone, or is torn.

AND the LORD ſpake unto Moſes, ſaying,

2 Speak unto Aaron, and unto his ſons, and unto all the children of Iſrael, and ſay unto them, This *is* the thing which the LORD hath commanded, ſaying,

3 What man ſoever *there be* of the houſe of Iſrael, that killeth an ox, or lamb, or goat in the camp, or that killeth *it* out of the camp,

4 And bringeth it not unto the door of the tabernacle of the congregation, to offer an offering unto the LORD before the tabernacle of the LORD; blood ſhall be imputed unto that man he hath ſhed blood; and that man ſhall be cut off from among his people:

5 To the end that the children of Iſrael may bring their ſacrifices which they offer in the open field, even that they may bring them unto the LORD, unto the door of the tabernacle of the congregation, unto the prieſt, and offer them *for* peace-offerings unto the LORD.

6 And the prieſt ſhall ſprinkle the blood upon the altar of the LORD, at the door of the tabernacle of the congregation, and burn the fat for a ſweet ſavour unto the LORD.

7 And they ſhall no more offer their ſacrifices unto devils, after whom they have gone a whoring: This ſhall be a ſtatute for ever unto them throughout their generations.

8 ¶ And thou ſhalt ſay unto them, Whatſoever man *there be* of the houſe of Iſrael, or of the ſtrangers which ſojourn among you, that offereth a burnt-offering or ſacrifice,

9 And bringeth it not unto the door of the tabernacle of the congregation, to offer it unto the LORD; even that man ſhall be cut off from among his people.

10 ¶ And whatſoever man *there be* of the houſe of Iſrael, or of the ſtrangers that ſojourn among you, that eateth any manner of blood; I will even ſet my face againſt that ſoul that eateth blood, and will cut him off from among his people.

11 For the life of the fleſh *is* in the blood, and I have given it to you upon the altar, to make an atonement for your ſouls: for it *is* the blood *that* maketh an atonement for the ſoul.

12 Therefore I ſaid unto the children of Iſrael, No ſoul of you ſhall eat blood, neither ſhall any ſtranger that ſojourneth among you, eat blood.

13 And whatſoever man *there be* of the children of Iſrael, or of the ſtrangers that ſojourn among you, which hunteth, and catcheth any beaſt or fowl that may be eaten; he ſhall even pour out the blood thereof, and cover it with duſt.

14 For *it is* the life of all fleſh, the blood of it *is* for the life thereof: therefore I ſaid unto the children of Iſrael, Ye ſhall eat the blood of no manner of fleſh: for the life of all fleſh *is* the blood thereof: whoſoever eateth it, ſhall be cut off.

15 And every ſoul that eateth that which died *of itſelf*, or that which was torn *with beaſts* (*whether it be* one of your own country, or a ſtranger) he ſhall both waſh his clothes, and bathe *himſelf* in water, and be unclean until the even: then ſhall he be clean.

16 But if he waſh *them* not, nor bathe his fleſh; then he ſhall bear his iniquity.

Ver. 1. *And the Lord ſpake unto Moſes, ſaying.*] God having inſtituted the great and ſolemn anniverſary ſacrifice, in the preceding chapter, delivers his command to Moſes in this, with reference to other oblations for which there would daily be occaſion.

Ver. 3. *Whatſoever man there be of the houſe of Iſrael, that killeth an ox, or lamb, or a goat.*] viz. For a ſacrifice or offering, (as it follows ver. 24.) theſe being the only creatures of the herd and the flock, that were permitted to be brought to God's altar. There are thoſe indeed, who think Moſes ſpeaks of killing theſe creatures for common uſe; which it was lawful for them to do any where, after they came to the land of Canaan, Deut. xxii. 15. but now they were not to kill them for their food, unleſs they brought them to the door of the tabernacle, and there firſt ſacrificed ſome part of them to the Lord, before they taſted of them themſelves, by which their ſacrificing to *Dæmons* was prevented (to which they were prone, ver. 7.) and they alſo conſtantly feaſted with God, while they were in the wilderneſs. But this is better founded (upon Deut. xii. 20, 21.) where it is ſuppoſed they had thus done, while they remained in the wilderneſs; and were ſo near the houſe of God, that they might eaſily bring thither every beaſt they

killed for ordinary uſe. But they were diſpenſed withal as to this, when they came into Canaan, and could not poſſibly, when they had a mind to eat fleſh, go ſo far as the tabernacle or the temple, which was many miles from ſome of them. Inſtead whereof, they were bound to be preſent at the three great feſtivals, and appear before God at his houſe, whereſoever they dwelt.

——— *In the camp, or that killeth it out of the camp.*] This ſeems to ſhew, that God doth not ſpeak of killing theſe beaſts, *ad uſum veſcendi*, as St. Auſtin's words are, *for the uſe of eating*, for that they did not do *out of the camp*, but in their tents, but *de ſacrificiis*, he ſpeaks *concerning ſacrifices. For he prohibits* (as he goes on) *private ſacrifices, leſt every man ſhould take upon him to be a prieſt*, &c.

Ver. 4. *And bringeth it not unto the door of the tabernacle of the congregation, to offer an offering unto the Lord.*] In ancient time, every man performed the office of a prieſt in his own family: But now that liberty is taken away, becauſe they had abuſed it to idolatry; and every man was bound to bring his ſacrifice to the houſe of God, where none but the ſons of Aaron could officiate, and had the moſt ſacred obligations upon them to offer only to the Lord. The very Heathens themſelves, in future times, found it neceſſary to exact the very ſame; as appears by Plato, in the latter end of the Tenth book of Laws, where he hath theſe memorable words: *Let this be a law impoſed abſolutely upon all, that no man whatſoever have a ſacred place in private houſes; but when he intends to offer ſacrifice, let him go to the publick temples, and deliver his ſacrifice to the prieſt, whether men or women, whoſe buſineſs it is to take care, that theſe things are performed in an holy manner.* By which it appears, that theſe were two eſtabliſh'd principles of religion in the minds of wiſe men, to *ſacrifice publickly* and to *bring their ſacrifices to the prieſts*; who were to take care to offer them purely. Unto which Moſes adds one circumſtance more, namely, that their publick ſacrifices ſhould be *offered only at one place*: Which was a moſt efficacious preſervative againſt all idolatrous worſhip; nothing being tranſacted but under the immediate inſpection of the miniſters of religion, and the governors of the people. Inſomuch, that St. Chryſoſtome calls Jeruſalem, which was afterwards appointed to be this place of general reſort, *a kind of bond or knot*, whereby the whole nation were ſtrongly united to the Judaical religion.

——— *Before the tabernacle of the Lord.*] Before the Divine majeſty, who dwelt in the tabernacle; round about which they all inhabited, and were ſo near it while they travelled in the wilderneſs, that, as there was no trouble in bringing all their ſacrifices thither, ſo they knew certainly whither to go. And thus the Hebrew doctors obſerve it was, when they came into Canaan, where, while the tabernacle was fixed at Shilo, none might ſacrifice any where elſe. But when it wandered uncertainly (after Shilo was deſtroyed) being ſometimes in Miſpeh, ſometimes at Gilgal, and at Nob, and Gibeon, and the houſe of Obed-Edom, they fancy it was lawful to ſacrifice in other places. For ſo we find Samuel did, 1 Sam. chap. vii. 9. chap. ix. 13. (where he ſacrificed in an high place) chap. ii. 15. chap. xvi. 2. and David, 2 Sam. chap. xxiv. 18. and Elias, Kings xviii. 23. But theſe may be thought extraordinary acts, done by an immediate warrant from God; for none of theſe perſons were prieſts, but prophets, guided by divine inſpiration.

———*Blood ſhall be imputed unto that man, he hath ſhed blood.*] He was to be puniſhed with death as a murderer; for to have *blood imputed to a man*, in the Hebrew phraſe, or to be *guilty of blood*, is to be liable to have his blood ſhed, or to loſe his life. Which, as of old, was the puniſhment of every one who killed another man, Gen. ix. 6. So here he is condemned to die, who ſacrificed any where but at the tabernacle.

———*And that man ſhall be cut off from among his people.*] This is not another puniſhment, (unleſs we ſuppoſe it relates to his poſterity) and therefore the firſt word ſhould be tranſlated, not *and*, but *for*; and the meaning either is, that the magiſtrate ſhould paſs the ſentence of death upon him, or God would deſtroy him himſelf. The latter ſenſe is moſt probable, becauſe he threatens, ver. 10. to execute vengeance, with his own hand, upon him that was guilty of *eating blood*. It is thought, indeed, by ſome, that *cutting off* doth not ſignify death; but, as in other places in this book, *cutting off* is ſo evidently joined with *death*, that ſo little cannot be meant by it, as depriving ſuch perſons of the privileges of God's people (for inſtance, when any offered his children to Moloch, ch. xx. ver. 2, 3, 4, 5. or did not *afflict his ſoul* on the day of *atonement*, ch. xxiii. ver. 29, 30.) ſo here, in this place, it moſt certainly ſignifies, the putting him that was guilty of this crime, to death; becauſe he was to be puniſhed as a murderer; which ſevere penalty was enacted, in this caſe, to preſerve the Iſraelites from idolatry. For if they had been permitted to offer ſacrifice where they pleaſed, they might eaſily have apoſtatized from God, by altering the rites which he had ordained; nay, by offering to ſtrange gods, particularly to the dæmons, which are ſaid in thoſe days, and by ſome believ'd, to have frequented the fields; and endeavour'd to perſuade the ignorant that they were gods.

Ver. 5. *To the end that the children of Iſrael may bring their ſacrifices which they offer in the open field.*] Where the Pagans erected their altars, to procure fruitfulneſs in their fields. Inſomuch, that Libanius ſaith (in his oration), that the temples, or holy places, were the very ſoul, or life of the fields; and that *in them lay the hope of the husbandmen*. How old this idolatry was, we cannot certainly tell; but it continued a long time among the Iſraelites, as we learn from the prophet Jeremiah, ch. xiii. 27. and Hoſea xv. 11. where he ſaith, *Their altars were as heaps in the furrows of the field*; that is, there were abundance of them, notwithſtanding this early prohibition given by Moſes. And, among the Gentiles, Feſtus tells us, they offered ſacrifices to the *terreſtrial gods, in terra*, upon the very ground (according to the Hebrew phraſe here, *on the face of the field*); but to the *infernal gods, in terra effoſſa*, in holes, or pits, dug in the earth; and to the *celeſtial, in ædificiis a terra exultatis*, in buildings exalted above the earth, *i. e.* upon *altars*: Which had their names from hence, *ab altitudine*, from their height. And every one knows, that they delighted to ſet them in high places, on the tops of mountains and hills, eſpecially where there were groves and ſhady trees; under which they placed them, even in vallies, and in highways, fields, and meadows. For they were ſo fond of them, that thoſe who were againſt erecting temples to their gods, as Zeno was, never ſacrificed without altars, which they ſet up in the open air, to ſignify they believed he whom they worſhipp'd could not be circumſcribed.

———*Even that they may bring them unto the Lord.*] Or, *they ſhall bring them even unto the Lord*; who had ſettled his habitation at the tabernacle, and would be worſhipped no where elſe with ſacrifices.

———*Unto the door of the tabernacle of the congregation unto the prieſts.*] Here ſeems to be another reaſon, why they were not permitted to offer in the field; becauſe God would have none but the prieſts (men appointed by himſelf to attend, for this purpoſe, at his houſe) to offer ſacrifices to him, according to the rites he had preſcribed.

———*And offer them for peace-offerings unto the Lord.*] Upon theſe words Nachmanides grounds the opinion, that whilſt the Jews continued in the wilderneſs, they ate no meat at their own private tables, but what had been firſt offered to God at the tabernacle. *Behold*, ſaith he, *God commanded that all which the Iſraelites did eat, ſhould be peace-offerings*. Which was afterwards altered, when they came to Canaan, and lived remote from the houſe of God. And ſuch a cuſtom prevailed among the Gentiles, who would not ſit down to eat at their tables, till they had offer'd bread and wine to their gods. Thus it was among the Chaldeans, as appears from Dan. i. 8. but then they had many altars every where, even in their own private houſes; whereas here, in the wilderneſs, there was but one altar, which could not contain all the fat that was to be burnt on it every day, if we ſuppoſe the Iſraelites to have commonly kill'd beaſts for their own eating. It ſeems to be the truer opinion, that they ſeldom or never did that, while they were in the wilderneſs; but all the beaſts they killed were for ſacrifice, of which Moſes here ſpeaks. So Rabbi Levi Barcelonita, *præcept.* 187. and other Jewiſh doctors, ſay, they are here forbidden *to offer a ſacrifice to God any where, without the tabernacle*. He mentions, indeed, only *peace-offerings*; but the reaſon is, becauſe they were moſt common, being offered not only for all the mercies they had received, but for all they deſired to obtain from

from God; as Abarbinel obſerves, upon the ſeventh chapter of this book, where the ſeveral ſorts of them are mentioned. Men were more forward, alſo, to bring theſe *offerings*, than any other; becauſe they were to have their ſhare of them, and feaſt upon them.

Ver. 7. *And they ſhall no more offer their ſacrifices unto devils.*] Theſe words ſhew the reaſon why God commands them, under ſuch a ſevere penalty, to offer only in one place, at the tabernacle; becauſe, while they ſacrificed in the open fields, they had been in danger to be ſeduced by dæmons, who were ſuppoſed to frequent thoſe places, eſpecially in deſerts, and preſent themſelves to ignorant people, as if they were gods, and entice their devotion towards them; which dæmons, or evil ſpirits, appeared, as ſome imagine, in the form of goats; and therefore are here called *ſeirim*, which properly ſignifies *goats*; and hath induced ſome to conjecture, that they really ſacrificed to theſe creatures, as ſome of the Egyptians did, who held goats to be ſacred animals. So Diodorus tells us, *lib.* 2. they deified a goat, upon the ſame account that the Greeks worſhipped Priapus. Herodotus, in his *Euterpe*, *cap.* 46. ſaith the ſame of the Mendeſii, who, according to him, worſhipp'd the males more than the females. But we queſtion whether the Egyptians were guilty of ſuch idolatry in the days of Moſes. Nor is there more truth in their opinion, who think the Iſraelites now worſhipped images in this form of goats; which the LXX ſeem to have thought when they tranſlated it τοῖς μάταιοις, *to vain things*, as idols are called in Scripture. And yet this very word *ſeirim* is by the Greek tranſlators render'd δαίμονια, *dæmons*, Iſa. xiii. 21. which we here follow; only inſtead of *dæmons*, tranſlating it devils, whom the ancient Zabii worſhipped, they appearing to them in the form of goats. And this cuſtom was univerſally ſpread, as Maimonides thinks, in the time of Moſes, which was the cauſe of this precept. More Nevoch, p. 3: ch. xlvi.

And, indeed, nothing is more common in the writings of the ancient Heathens, than the mention of Fauns, and Satyrs, and Ægipanes, whoſe ſhape below was that of a goat; and our famous countryman, Alexander Hales, in his diſcourſe upon the Scape Goat, derives the reaſon of it from the frequent appearance of dæmons in this ſhape, in the wilderneſs, as Mr. Selden obſerves in his prolegomena to his book *De Diis Syris*.

One Vandale, indeed, hath endeavoured to explode all theſe fancies, as he eſteems them, of dæmons, which he would have to be the mere invention of the ancient Chaldæans; and from them derived to other nations. But he will never be able to make any wiſe man believe, that the world was ſo ſottiſh, as to worſhip the images of goats (which he takes to be meant by *ſeirim*) if there had not been an appearance of ſomething in that ſhape which they accounted divine.

———*After whom they have gone a whoring.*] *i. e.* With whom they have committed idolatry. For this ſin was juſtly called by the name of whoredom, ever after they were ſolemnly contracted and eſpouſed to God, to be his peculiar people, Exod. xix. 5. which is the reaſon that he is ſaid ſo often to be a *jealous God*; (particularly Exod. xx. 5.) highly incenſed at their worſhipping other deities beſide him. For this, and ſuch like words, are never uſed but concerning idolatry; which Ezekiel deſcribes as the impureſt whoredoms, ch. xvi. 22. and particularly mentions this whoredom with the Egyptians, ver. 26. and the Aſſyrians, ver. 28, &c.

———*This ſhall be a ſtatute for ever unto them throughout all generations.*] Theſe words ſeem to determine the ſenſe of the foregoing precept, to which they relate, from ver. 2, &c. not to be, that all the meat they killed for their own tables, ſhould be peace-offerings: For that, all confeſs, was not *a ſtatute for ever* (if it were one at all) *throughout all generations*; but only while they were in the wilderneſs.

Ver. 8. *And thou ſhalt ſay unto them, whatſoever man there be of the houſe of Iſrael, or of the ſtrangers which ſojourn among you.*] Theſe words, alſo, ſhew, that God ſpake, in the foregoing verſe, of bringing all ſacrifices whatſoever, to the tabernacle; the ſame law which was given before to the Iſraelites, being now extended to all ſtrangers who ſojourned among them. By whom he means all ſuch as were proſelytes to the Jewiſh religion. So the LXX here tranſlate it; and they add the very ſame words to ver. 3. where *the houſe of Iſrael* is only mentioned in the original Hebrew. The only queſtion is, what ſort of proſelytes are here intended? And we ſuppoſe God ſpeaks of the *proſelytes of righteouſneſs*, as the Jews call them, who were circumciſed, and thereby embraced the whole religion of Moſes. And this, we find, is the common opinion; tho' ſome few learned men contend, that any ſtranger, who had renounced idolatry, and whom they called a proſelyte of the gate, might bring his ſacrifice to the altar. Which one can hardly allow, tho' aſſerted by ſo great a man as Grotius, *lib.* i. *De jure belli & pacis, cap.* 16. becauſe God ſpeaks of the ſame ſtrangers here, as are mentioned ver. 10. where all ſuch ſtrangers are forbidden to eat blood. Which plainly belongs to ſuch ſtrangers as were become Jews by circumciſion; for other ſtrangers might eat it, as appears from Deut. xiv. 21. where the Iſraelites are allowed to ſell what died of it ſelf, to a ſtranger, that he might eat it, if he pleaſed; and ſuch creatures had their blood in them.

———*That offereth a burnt-offering, or ſacrifice.*] *i. e.* Any other ſacrifice beſides burnt-offerings, *viz. Sin-offerings*, or *treſpaſs-offerings*, or *peace-offerings*. None of which were accepted, but from ſuch as were admitted into the Jewiſh religion; tho' the pious Gentiles, the Jews ſay, might bring burnt-offerings.

Ver. 9.——— *Shall be cut off from among his people.*] This demonſtrates, that the foregoing precept, and this, belong to the ſame matter, being inforced with the ſame penalty, ver. 4. and it alſo ſhows, that the *ſtrangers* beforementioned, ſignify ſuch Gentiles as were circumciſed, for otherwiſe they were not of the body of the people of Iſrael, from which they are threatned to be cut off, if they did not obſerve this law.

Ver. 10. *And what man ſoever he be of the houſe of Iſrael, or of the ſtrangers that ſojourn among you, that eateth any manner of blood.*] This is forbidden before, chap. iii. 17. and repeated again, chap. vii. 26. nothing is ſaid of *fiſhes* becauſe they were not offer'd at the altar, and have little blood in them: Nor is there any direction given any where, how they ſhould be killed. It is ſaid indeed in this place, that they ſhould not eat any manner of blood; but the meaning ſeems to be, neither of blood offered at the altar, nor of beaſts killed for their own uſe: Or elſe it is to be limitted, as before, to the blood of beaſts and birds, ver. 13. for fiſhes were not at all conſidered, and here the reaſon is added, why they ſhould not eat blood, (which was not mentioned in the fore-named places) becauſe it was the life of the beaſt, and was therefore reſerved to make atonement for their ſouls.

———*I will even ſet my face againſt that ſoul,* &c.] That is, I will be extremely angry with him, and ſeverely puniſh him, by cutting him off (as it here follows) from the body of the nation. Maimonides obſerves, (More Nevoch. P. 3. cap. 46.) that this is the ſame expreſſion which is uſed againſt him, who offered his children to Moloch, xx. 3. and that this phraſe is never uſed in Scripture, concerning any other ſin but only theſe two, *idolatry*, and *eating blood*, for the eating of blood gave occaſion (he ſhows) to one kind of idolatry, in the worſhipping of *dæmons* whoſe food the ancient idolators imagined the blood was; by eating of which their worſhippers had communion with them.

Ver. 11. *For the life of the fleſh is in the blood, and I have given it unto you upon the altar, to make an atonement for your ſouls,* &c.] Some think here are two diſtinct reaſons againſt eating of blood: But the words, as they lie in the Hebrew, may well be tranſlated, *Becauſe the life of the fleſh* (of any beaſt, that is) *is in the blood*, therefore, *I have given it to you* (or appointed it for you) *upon the altar, to make an atonement*, &c. which is as much as to ſay, the life of the beaſt lying in the blood, I have ordained it to expiate your ſins, that, by its death in your ſtead, your life may be preſerved: And therefore, I require you not to eat that, which is appointed for ſo holy an end. For it would have been very unſeemly, if they had vulgarly uſed that, to which they owed the favour of God, and their very lives.

Nothing could be more rational than this precept, *viz.* That a thing ſo ſacred, as to be peculiarly *appointed for them upon the altar*, ſhould not loſe the honour and eſteem that was due to it. As the blood would have, if it had been allowed to be commonly eaten; for that is very contemptible

temptible which goes into the draught, as our bleſſed Saviour declares.

——— *For it is the blood that maketh an atonement for the ſoul.*] The blood, that is, of the ſacrifices, which by God's appointment, are offered to expiate your ſins; that is, to preſerve you from periſhing. For to *make an atonement*, and to be a *ranſom*, are the very ſame thing; as appears from Exod. xxx. 12.) compared with ver. 15, 16. and to be a *ranſom*, is to deliver from death, as appears from the words in that place, they ſhall every man give a ranſom for his ſoul, unto the Lord, *that there be no plague among them*; for the ſins of the ſacrificer being laid upon the beaſt which he offered, by impoſition of his hand on its head, and confeſſing them there, they were taken away by the blood of that beaſt, unto which they were tranſlated, and that not meerly by the obedience of him who offered the ſacrifice (which the followers of Socinus ſay, God accepted) but by the blood of the ſacrifice itſelf, as theſe words expreſly declare, which was offered in his ſtead. Thus Theodoret upon theſe words, *God commanded the ſoul of the irrational creature, with its blood to be offered, inſtead of thy rational and immortal ſoul.* And thus the Jews themſelves underſtand it; particularly, Aben Ezra upon theſe words, ſaith, *the ſoul inſtead of the ſoul*, i. e. the ſoul of the beaſt inſtead of the ſoul of the man: And R. Solomon Jarchi to the ſame purpoſe, *one ſoul comes and makes expiation for another ſoul.* And Maimonides more largely; *I have ſpared the ſoul of the man, and given this blood upon the altar; that the ſoul of the beaſt may make expiation for the ſoul of the man.*

Ver. 12. *Therefore I ſaid unto the children of Iſrael, no ſoul of you ſhall eat blood, neither ſhall any ſtranger that ſojourneth among you eat blood.*] What other reaſon ſoever there was before, for not eating blood, this is the reaſon why God forbad it *to the children of Iſrael*, and to all who joyned themſelves unto their religion; ſee Gen. ix. 4.

Ver. 13. *And whatſoever man there be of the children of Iſrael, or of the ſtrangers that ſojourn among you, which hunteth and catcheth any beaſt or fowl that may be eaten.*] Tho' no other beaſts or fowls be mentioned, but thoſe that were taken in hunting, that being very common in thoſe days, yet the precept extends to all thoſe that were bred at home, and were allowed by the law for their food.

——— *He ſhall even pour out the blood thereof, and cover it with the duſt.*] Tho' it was not the blood of a ſacrifice offered at the altar, but of a beaſt or bird killed for their own uſe, they might not eat it, but bury it in the ground; leſt any beaſt ſhould lick it up, as it is commonly interpreted. Maimonides hath found a deeper reaſon for this, which is, that no body might meet and feaſt about it. By which means Moſes broke their ſociety and fellowſhip with *dæmons*, who, in thoſe times, were thought to feed upon the blood in a bowl, or cavity in the earth, whilſt their worſhippers ſat about it feaſting on the fleſh. And this was the more neceſſary while they remained in the wilderneſs, becauſe dæmons were ſaid to haunt ſuch ſolitudes, and there appear; but not in cities or habitable places. See Mr. Selden, *lib.* 2. *de Synedr*, cap. 4. p. 201.) If a man therefore ſaw his neighbour kill a beaſt, and neglect to cover its blood with duſt, he was bound to go and do it himſelf, becauſe God ſpeaks here unto *the Children of Iſrael*, i. e. to all of them, ver. 12. as R. Levi gloſſes, *Præcept*, clxxxv. and as a MS. mentioned by Wagenſeil ſaith, that they covered the blood with this form of benediction, *Bleſſed be the Lord our God, the king of the world, who hath ſanctified us with his precepts, and commanded us to cover blood.* Which ſhews they thought this was a precept of great weight.

CHAP. XVIII.

1 *Unlawful marriages.* 19 *Unlawful luſts.*

AND the LORD ſpake unto Moſes, ſaying,

2 Speak unto the children of Iſrael, and ſay unto them, I *am* the LORD your God.

3 After the doings of the land of Egypt, wherein ye dwelt, ſhall ye not do: and after the doings of the land of Canaan whither I bring you, ſhall ye not do: neither ſhall ye walk in their ordinances.

4 Ye ſhall do my judgments, and keep mine ordinances, to walk therein: I *am* the LORD your God.

5 Ye ſhall therefore keep my ſtatutes, and my judgments: which if a man do, he ſhall live in them: I *am* the LORD.

6 ¶ None of you ſhall approach to any that is near of kin to him, to uncover *their* nakedneſs: I *am* the LORD.

7 The nakedneſs of thy father, or the nakedneſs of thy mother, ſhalt thou not uncover: ſhe *is* thy mother, thou ſhalt not uncover her nakedneſs.

8 The nakedneſs of thy fathers wife ſhalt thou not uncover: it *is* thy fathers nakedneſs.

9 The nakedneſs of thy ſiſter, the daughter of thy father, or daughter of thy mother, *whether ſhe be* born at home, or born abroad, *even* their nakedneſs thou ſhalt not uncover.

10 The nakedneſs of thy ſons daughter, or of thy daughters daughter, *even* their nakedneſs thou ſhalt not uncover: for theirs *is* thine own nakedneſs.

11 The nakedneſs of thy fathers wives daughter, begotten of thy father (ſhe *is* thy ſiſter) thou ſhalt not uncover her nakedneſs.

12 Thou ſhalt not uncover the nakedneſs of thy fathers ſiſter: ſhe *is* thy fathers near kinſwoman.

13 Thou ſhalt not uncover the nakedneſs of thy mothers ſiſter: for ſhe *is* thy mothers near kinſwoman.

14 Thou ſhalt not uncover the nakedneſs of thy fathers brother, thou ſhalt not approach to his wife: ſhe *is* thine aunt.

15 Thou ſhalt not uncover the nakedneſs of thy daughter in law: ſhe *is* thy ſons wife, thou ſhalt not uncover her nakedneſs.

16 Thou ſhalt not uncover the nakedneſs of thy brothers wife: it *is* thy brothers nakedneſs.

17 Thou ſhalt not uncover the nakedneſs of a woman and her daughter, neither ſhalt thou take her ſons daughter, or her daughters daughter, to uncover her nakedneſs; *for* they *are* her near kinſwomen: it *is* wickedneſs.

18 Neither ſhalt thou take a wife to her ſiſter, to vex *her*, to uncover her nakedneſs beſides the other in her life-*time*.

19 Alſo thou ſhalt not approach unto a woman

woman to uncover her nakedneſs, as long as ſhe is put apart for her uncleanneſs.

20 Moreover, thou ſhalt not lie carnally with thy neighbours wife, to defile thy ſelf with her.

21 And thou ſhalt not let any of thy ſeed paſs through *the fire* to Molech, neither ſhalt thou profane the name of thy God: I *am* the LORD.

22 Thou ſhalt not lie with mankind as with womankind: it *is* abomination.

23 Neither ſhalt thou lie with any beaſt to defile thy ſelf therewith: neither ſhall any woman ſtand before a beaſt to lie down thereto: it *is* confuſion.

24 Defile not you your ſelves in any of theſe things: for in all theſe the nations are defiled which I caſt out before you.

25 And the land is defiled: therefore I do viſit the iniquity thereof upon it, and the land it ſelf vomiteth out her inhabitants.

26 Ye ſhall therefore keep my ſtatutes and my judgments, and ſhall not commit *any* of theſe abominations; *neither* any of your own nation, nor any ſtranger that ſojourneth among you:

27 (For all theſe abominations have the men of the land done, which *were* before you, and the land is defiled)

28 That the land ſpue not you out alſo, when ye defile it, as it ſpued out the nations that *were* before you.

29 For whoſoever ſhall commit any of theſe abominations, even the ſouls that commit *them*, ſhall be cut off from among their people.

30 Therefore ſhall ye keep mine ordinance, that *ye* commit not *any one* of theſe abominable cuſtoms, which were committed before you, and that ye defile not yourſelves therein: I *am* the LORD your God.

Ver. 1. *And the Lord ſpake unto Moſes, ſaying.*] It is not ſaid, when the Lord delivered theſe laws to Moſes; but it is likely, after the other, and before thoſe that follow.

Ver. 2. *Speak unto the children of Iſrael, and ſay unto them.*] They were all concerned in theſe laws about marriage; and therefore they are directed to the whole body of the people, who received them, we ſuppoſe, by their elders, and heads of their tribes, to whom Moſes delivered them, and charged they ſhould be communicated to every family and houſhold, ſee xvii. 2.

—— *I am the Lord your God.*] I have a right to give you laws (being your ſovereign, upon more titles than one) to which all human cuſtoms muſt yield, tho' long practiſed, and ſpread every where in the world. This reaſon is mentioned ſix times in this chapter, and oftner in the next.

Tho' the Moſaic law doth no where oblige men to marry, yet the Jews have always looked upon it as an indiſpenſible duty, implied in the words *increaſe and multiply*. So that a man who did not marry, before he was twenty years of age, was accounted acceſſory to any irregularities which the young women might be tempted to, for want of being timely married. They had a proverb in the Talmud, *who is he that proſtitutes his daughter, but he who keeps her too long unmarried, or gives her to an old man?* For this reaſon, they uſed to marry them aſſoon as they came of age, which, with them, was at twelve; but if their fathers married them before, they might, when they came to it, be parted from their husband, if they did not like him.

The Deity contented himſelf with reſtraining the Iſraelites from marrying within certain degrees of conſanguinity, which had till then been permitted; to prevent their taking wives from among the idolatrous nations, with whom they lived. This was the reaſon which Abraham gave for chuſing a wife for Iſaac, from his own kindred, and his deſcendants, for following his example; but which now was entirely ceaſed, by their being ſo exceedingly multiplied. Theſe are therefore the degrees which that law-giver prohibited as inceſtuous, under pain of death. 1. To marry one's own father or mother. 2. Father or mother-in-law. 3. The brother or ſiſter of one's father or mother. 4. A grand-ſon or grand-daughter. 5. An uncle or aunt. 6. A ſon or daughter-in-law. 7 Two brothers or ſiſters; by which the Jews underſtood thoſe only by the mother's ſide, becauſe they looked upon this conſanguinity to be greater than the paternal; perhaps from a belief, that the mother contributed moſt to the generation of the child. 8. A brother or ſiſter-in-law. 9. The husband or wife of an uncle or aunt. 10. The father and ſon, or mother and daughter, either together, or one after the death of the other: As for the other laws relating to matrimony, they ſeem rather to be taken from the practice of the patriarchs. Thus he forbids the firſt-born to be diſ-inherited, out of favour or affection to another wife; as when a man has two wives, and loves one more than the other: In ſuch a caſe it was not lawful for him to transfer the inheritance to the children of the favourite wife, if that of the other was the firſt-born. This is in imitation of Abraham, who gave portions to all his other children, and the inheritance to Iſaac. The only difference here is, that Moſes orders but a double portion to the eldeſt. Herein is alſo a ſecond law, tacitly implied at leaſt, for a man to have two wives; to which he adds a third, namely, that upon marriage of the ſecond wife, a man ſhall ſtill be bound to continue to the former, her food, her raiment, and the duty of marriage: This laſt is alſo conformable to what Laban exacted of Jacob, when he married the ſecond ſiſter, after the firſt. Theſe laws are in imitation of the practice of ſeveral of the old patriarchs.

The Jews did not content themſelves with this ſmall allowance of two wives, as we may infer from the examples of David and Solomon, and many others. But it muſt be obſerved, that they made a diſtinction between the wives of the firſt rank, and thoſe of the ſecond: The firſt they called *naſhim*, and the other *pilgaſhim*; which laſt, tho' moſt verſions render by the word, *concubines*, *harlots*, and *proſtitutes*, yet in none of thoſe places of ſcripture, where that word occurs, which are about thirty-ſix, is any ſuch ſiniſter ſenſe implied. However, there is a two-fold difference between theſe, and wives of the firſt rank; firſt, with reſpect to the manner of taking them, namely, the latter with the uſual ceremonies, and the former without; and, ſecondly, with reſpect to their authority, and the honour paid to them, and their children. One thing Maimonides (*Halak Iſhoth, c.* 14.) tells us, from the Talmud, that a man might have as many wives as he could maintain, even to an hundred; and that it was not in their power to hinder him, provided he had riches ſufficient for them all.

Ver. 21. *And thou ſhalt not let any of thy ſeed paſs through the fire to Molech, neither ſhalt thou profane the name of thy God; I am the Lord.*] Molech or Moloch was the chief and peculiar deity of the Ammonites. He is thought alſo to be underſtood, under the names of Baal, Milcom, Melech, Adramelech, Anamelech, and the like. Theſe names or titles ſignify no more than lord or king, and ſometimes have a prejunctive epithet, as in the two laſt, where he is ſtiled the mighty and rich Melech, Moloch, or king. Theſe two were the gods of the Sepharvites; but we ſhall only ſpeak of the Ammoniſh Moloch in this place. The learned are not poſitively agreed in all the particulars that relate to him, but it is univerſally

allowed, that they addreſſed him under the title of King, or Moloch. His image is ſaid to have been hollow, and divided into ſeven receptacles: The firſt was opened for an offering of fine flour; the ſecond for an offering of turtles; the third for a ſheep; the fourth for a ram; the fifth for a calf; the ſixth for an ox; the ſeventh for a child: It had the head of an ox, and the arms of a man ſtretched out, in order to receive. Now theſe ſeven receptacles are alſo called ſeven chappels; and inſtead of being within the image itſelf, are placed orderly before it. Whatever was the diſpoſition of the ſeven places, their number correſponding with that of the ſun, moon, and five planets, has given room to ſuppoſe, that they worſhipped the ſun intentionally; and the rather, as the oblations ſeem to riſe in ſuch proportion, as might, according to this people, beſt ſuit the degree of each of theſe heavenly bodies. But it were endleſs to expatiate, in a conjectural way, upon ſo obſcure a ſubject, as the learned have done. Some accounts there are farther, concerning this idol, but they are very doubtful. Moloch has been taken for Priapus, for Mercury, for Saturn, and for Venus, or the Morning-ſtar; but, as fancy chiefly rules over theſe ſuppoſitions, it is enough that we barely mention them.

As to the ſuperſtitions paid to Moloch, there is a wide diſcrepancy among authors. In the ſcripture it is often ſaid, that the Ammonites paſſed their ſeed through fire to Moloch. This expreſſion is taken in a literal ſenſe by ſome, in a figurative ſenſe by others. The firſt ſentiment is embraced by the Jewiſh writers, who, for the moſt part, hold, that the children were barely carried or led between two fires, by way of purification: The latter is adopted by the Chriſtian writers chiefly, who think, that they actually burnt their children, by way of ſacrifice to this grim idol. Some of the Jewiſh writers maintain, that the children were ſolemnly delivered to the prieſts; who returning them again, they were carried, by their parents, upon their ſhoulders, between two fires: According to others, the prieſt himſelf carried them. Maimonides ſays, that the prieſts, or ſervants, of fire, perſuaded them their children would die, if they did not paſs them through fire. Wherefore, parents being anxious for the lives of their children, and perceiving there was neither danger nor difficulty in performing the ceremony, no one neglected it, conſidering the children were not to be conſumed by fire, but only to paſs through it. This alſo is the opinion of Solomon Jarchi, Joſeph Karo, and others; but Aben-Ezra diſſents from them, and affirms, that paſſing through fire muſt be here underſtood of burning. Voſſius inſiſts on it, that wherever the expreſſion of paſſing through fire is met with, it muſt be taken in the ſtrictneſs of the letter; but allows, that in caſes of great calamity, and upon other particular occaſions, they gave up their offſpring as an expiatory ſacrifice to their god. Selden is of a quite different ſentiment, and will have it, that they not only led their children through fire, but burnt them alſo at the ſame time. This he proves as far as a matter of this nature can be aſcertained.

There was a place near Jeruſalem, where this horrid cuſtom was obſerved; it was called *the valley of the ſons of Hinnom*, ſo named from the ſhrieks of the children ſacrificed; as alſo *topheth*, from a Hebrew word *toph*, ſignifying a drum or tabret, which they uſed, among other inſtruments, to drown the dreadful outcries of the unhappy victims.

This valley was a very delightful place, watered by the ſprings of Siloah. It was ſhady, and beautified with gardens. And, indeed, it is remarkable, that the Heathens commonly choſe fountain-heads, and ſolemn groves, for the ſcenes of homage they paid their deities.

An ancient Jewiſh traveller ſays, that when he was in thoſe parts, there were yet ſtanding, remains of the ancient temple of the Ammonites, and therein their idol ſeated upon a throne. This idol was of gilt ſtone, and had, on each ſide, the image of a woman, in a ſitting poſture: Before the idol was an altar, on which the Ammonites offered their ſacrifices and incenſe. Selden thinks, this idol and this temple cannot be thought to have been erected to Moloch, that moſt ancient deity of the Ammonites. And, indeed, we think this traveller muſt have been ſome how or other impoſed on, or miſtaken. However, we muſt not apprehend, that the images of Moloch were always large and fixed; they were likewiſe ſmall and portable, and carried up and down in ſhrines, according to appearance, and as the cuſtom was with other idolaters, as will be obſerved in due time.

In all other caſes, except thoſe of ſacrifices, the religion of the Iſraelites was pure, ſimple, and uniform, and might have continued ſuch, after their deliverance out of Egypt, had not their degeneracy and ſtubbornneſs obliged their Divine Law-giver to clog it with a numerous train of rites and ceremonies, in order to prevent their intermixing thoſe of other nations with their own, as the ſequel of their hiſtory will ſhew. We ſhall only add, that as other nations ſeem to have received, from the ancient patriarchs, the ceremony of ſacrificing beaſts to their gods, that is, of ſubſtituting an innocent lamb, ſheep, &c. in their guilty ſtead, without retaining the notion of the deſign, or typical inſtitution of them; ſo it is very probable, that the intended ſacrifice of Iſaac, by the Father of the faithful, by which he gave ſuch a glorious teſtimony of his confidence in the divine promiſes, may have given birth to the bloody cuſtom of ſacrificing children, which became afterwards ſo univerſal, not only among all other nations, but even among the Iſraelites themſelves. The notion of its being enjoined to that patriarch only, as a trial of his faith, might wear off by degrees, and nothing more be remember'd of it, than the great applauſe and bleſſings he received upon that account; from which they might conclude, as it were *a fortiori*, that if his noble intentions proved ſo meritorious, much more would the real ſacrificing of their own children be: And when they had once imbibed the notion, that the main merit of ſuch a bloody ceremony conſiſted chiefly in ſtifling all ſenſe of humanity and natural affection, it was eaſy for them to infer, that the more they did ſo, by the cruel torments they put the poor infants to, the more it would enhance the value of the ſacrifice.

The reſt of the crimes, enumerated in the following verſes of this chapter, and which the Iſraelites are commanded not to commit, need no explication.

CHAP. XIX.

A repetition of ſundry laws.

AND the LORD ſpake unto Moſes, ſaying,

2 Speak unto all the congregation of the children of Iſrael, and ſay unto them, Ye ſhall be holy: for I the LORD your God *am* holy.

3 ¶ Ye ſhall fear every man his mother and his father, and keep my ſabbaths: I *am* the LORD your God.

4 Turn ye not unto idols, nor make to your ſelves molten gods: I *am* the LORD your God.

5 ¶ And if ye offer a ſacrifice of peace-offerings unto the LORD; ye ſhall offer it at your own will.

6 It ſhall be eaten the ſame day ye offer it, and on the morrow: and if ought remain until the third day, it ſhall be burnt in the fire.

7 And if it be eaten at all on the third day, it *is* abominable: it ſhall not be accepted.

8 Therefore *every one* that eateth it, ſhall bear his iniquity, becauſe he hath profaned the hallowed thing of the LORD; and that ſoul ſhall be cut off from among his people.

9 ¶ And

9 ¶ And when ye reap the harveſt of your land, thuo ſhalt not wholly reap the corners of thy field, neither ſhalt thou gather the gleanings of thy harveſt.

10 And thou ſhalt not glean thy vineyard, neither ſhalt thou gather *every* grape of thy vineyard; thou ſhalt leave them for the poor and ſtranger: I *am* the LORD your God.

11 ¶ Ye ſhall not ſteal, neither deal falſly, neither lye one to another

12 ¶ And ye ſhall not ſwear by my name falſly, neither ſhalt thou profane the name of thy God: I *am* the LORD.

13 ¶ Thou ſhalt not defraud thy neighbour, neither rob *him:* the wages of him that is hired, ſhall not abide with thee all night until the morning.

14 ¶ Thou ſhalt not curſe the deaf, nor put a ſtumbling block before the blind, but ſhall fear thy God: I *am* the LORD.

15 ¶ Ye ſhall do no unrighteouſneſs in judgment; thou ſhalt not reſpect the perſon of the poor, nor honour the perſon of the mighty: *but* in righteouſneſs ſhalt thou judge thy neighbour.

16 ¶ Thou ſhalt not go up and down *as* a tale-bearer among thy people; neither ſhalt thou ſtand againſt the blood of thy neighbour: I *am* the LORD.

17 ¶ Thou ſhalt not hate thy brother in thine heart: thou ſhalt in any wiſe rebuke thy neighbour, and not ſuffer ſin upon him.

18 ¶ Thou ſhalt not avenge, nor bear any grudge againſt the children of thy people, but thou ſhalt love thy neighbour as thy ſelf: I *am* the LORD.

19 ¶ Ye ſhall keep my ſtatutes: Thou ſhalt not let thy cattle gender with a divers kind: Thou ſhalt not ſow thy field with mingled ſeed: neither ſhall a garment mingled of linnen and woollen come upon thee.

20 ¶ And whoſoever lieth carnally with a woman that *is* a bond-maid betrothed to an husband, and not at all redeemed, nor freedom given her; ſhe ſhall be ſcourged: they ſhall not be put to death, becauſe ſhe was not free.

21 And he ſhall bring his treſpaſs-offering unto the LORD, unto the door of the tabernacle of the congregation, *even* a ram for a treſpaſs-offering.

22 And the prieſt ſhall make an atonement for him with the ram of the treſpaſs-offering, before the LORD, for his ſin which he hath done: and the ſin which he hath done, ſhall be forgiven him.

23 ¶ And when ye ſhall come into the land, and ſhall have planted all manner of trees for food; then ye ſhall count the fruit thereof as uncircumciſed: three years ſhall it be as uncircumciſed unto you: it ſhall not be eaten of.

24 But in the fourth year all the fruit thereof ſhall be holy to praiſe the LORD *withal.*

25 And in the fifth year ſhall ye eat of the fruit thereof, that it may yield unto you the increaſe thereof: I *am* the LORD your God.

26 Ye ſhall not eat *any thing* with the blood: neither ſhall ye uſe inchantment, nor obſerve times.

27 Ye ſhall not round the corners of your heads, neither ſhalt thou mar the corners of thy beard.

28 Ye ſhall not make any cuttings in your fleſh for the dead, nor print any marks upon you: I *am* the LORD.

29 ¶ Do not proſtitute thy daughter, to cauſe her to be a whore; leſt the land fall to whoredom, and the land become full of wickedneſs.

30 ¶ Ye ſhall keep my ſabbaths, and reverence my ſanctuary: I *am* the LORD.

31 ¶ Regard not them that have familiar ſpirits, neither ſeek after wizards, to be defiled by them: I *am* the LORD your God.

32 ¶ Thou ſhalt riſe up before the hoary head, and honour the face of the old man, and fear thy God: I *am* the LORD.

33 ¶ And if a ſtranger ſojourn with thee in your land, ye ſhall not vex him.

34 *But* the ſtranger that dwelleth with you, ſhall be unto you as one born amongſt you, and thou ſhalt love him as thy ſelf; for ye were ſtrangers in the land of Egypt: I *am* the LORD your God.

35 ¶ Ye ſhall do no unrighteouſneſs in judgment, in mete-yard, in weight, or in meaſure.

36 Juſt ballances, juſt weights, a juſt ephah, and a juſt hin ſhall ye have: I *am* the LORD your God, which brought you out of the land of Egypt.

37 Therefore ſhall ye obſerve all my ſtatutes, and all my judgments, and do them: I *am* the LORD.

Ver. 3. *Ye ſhall fear every man his mother and his father.*] This duty is called *honour*, in the fifth commandment, Exod. xx 12. and the father there put before the mother; which being here called *fear*, and the mother placed before the father, ſhews, ſaith Maimonides, that honour and fear are equally due to both, without any difference

ference. And the proper expreſſions of fear and reverence are (according to thoſe doctors) not to ſit in their ſeat nor to contradict them in any thing they ſay; much leſs to cavil againſt them; nor to call them by their proper names, but to add the title of Sir, *&c.* as we ſpeak, or the like. And the expreſſions of honour, are not to ſit down in their preſence; and to provide them with neceſſaries, if they fall into poverty, *&c.* See Selden, *lib.* ii. *De ſynedriis, cap.* xiii. *p.* 557, *&c.* and R. Levi, *præcept.* xxvii.

Ver. 4. *Turn ye not unto idols, nor make to your ſelves molten gods.*] This ſeems to have reſpect to the golden calf which they made to worſhip, and is called a molten calf, Exod. xxxii. 4. but all graven images are no leſs forbidden: For if to look towards an idol was a ſin, much more was it to make an image of any ſort, to worſhip it. The Jews are ſomething curious in their obſervations upon this precept; for, in the book of Siphra, they ſay, that they might not make molten gods for others, much leſs for themſelves. Whence that ſaying, He that makes to himſelf an idol, violates a double precept; firſt, in making it, and then in making it to himſelf. See R. Levi before mentioned, *præcept.* ccxxvi.

Ver. 9. *And when ye reap the harveſt of your land, thou ſhalt not wholly reap the corners of thy field, neither ſhalt thou gather the gleanings of thy harveſt.*] That is, if an ear or two of corn fell, as they cut or bound it up, out of the ſheaves, or from under their ſickle, they were not to gather them up from the ground, but leave them for the poor, as often as they fell.

Ver. 10. *And thou ſhalt not glean thy vineyard, neither ſhalt thou gather every grape of thy vineyard, thou ſhalt leave them for the poor and the ſtranger.*] Tho', by *ſtranger*, the Jews think is underſtood a proſelyte of righteouſneſs (as they call him who had embraced their religion, by receiving circumciſion), yet they did not hinder any poor Gentile from partaking of this charity; as the ſame R. Levi ſays. And if any one tranſgreſſed any of the precepts contained in theſe two verſes, he was beaten; as Mr. Selden ſhews, *lib.* ii. *De ſynedr. cap.* 13. *n.* 8.

Ver. 11. *Ye ſhall not ſteal.*] Here are ſeveral moral precepts briefly enumerated, for the maintaining juſtice and truth; without which, ſocieties cannot be preſerved. And firſt god forbids theft; the coveting of other mens goods being the ſource of the other ſins that follow. And whether they were the goods of an Iſraelite, or of a Gentile idolater, that any man ſtole, he was bound to make reſtitution, as R. Levi obſerves, *præcept.* ccxxxii. See Exod. xxii. 1.

———*Neither deal falſly.*] This is a divine caution, as the Hebrew doctors obſerved, againſt denying a thing that was depoſited with them, or which they had found, *&c.* which they never would pretend they had not, if they were diſpoſed to be ſincere and upright in their dealings.

———*Neither lie one to another.*] Words being intended to declare the mind, and for no other end; he that hears us ſpeak, hath a right in juſtice to be done him, that what we ſpeak be true; for otherwiſe he doth not know our mind by our words: And then we had better be dumb. But tho' all kind of lying be contrary to the intention of God, in giving us ſpeech; yet this relates, particularly, to ſuch falſhoods whereby a man's neighbour was injured: Defrauded, for inſtance, of his goods, which he had depoſited with another; or of the juſt debts which were owing him, *&c.* But tho' the ſimple denying of ſuch things was not puniſhed with beating, as Mr. Selden repreſents the opinion of the Talmudiſts, *lib.* ii. *De Synedr. cap.* 11. yet he that denied a thing depoſited with him, was not admitted to be a witneſs in any caſe, tho' he had not forſworn himſelf, unto which this lying diſpoſed him. See R. Levi, *præcept.* ccxxxiii.

Ver. 12. *And ye ſhall not ſwear by my name falſly.*] Much leſs was it lawful for them to confirm the lies before-mentioned, with an oath. So the Jewiſh doctors interpret it, as Mr. Selden obſerves, in the ſame place. If any man did, and was found guilty, he was adjudged to reſtore the principal, and a fifth part more, ch. vi. ver. 5. and whether he forſwore himſelf knowingly, or ignorantly, he was to expiate his crime with a ſacrifice. But if he was ignorant of that command concerning a ſacrifice, or if, tho' he had the thing, which he denied, in his keeping, yet he had really forgotten it when he ſwore he had it not; he was freed, both from the fifth part, and from the ſacrifice. See ch. v. ver. 4.

———*Neither ſhalt thou profane the name of thy God.*] By calling God to witneſs unto a frivolous thing, or to a raſh reſolution: As if a man ſwore, in his anger, he would not ſpeak to ſuch a perſon, but afterwards did; or he would not eat of ſuch meat, *&c.* in ſuch caſes, the Jews ſay, when a man's heart was touch'd with repentance for his raſhneſs and incogitancy, he was to go to ſome wiſe man, or to three neighbours, and deſire them to abſolve him from his oath, of which he truly repented. Which they did, when they found him ſincerely penitent; ſaying, *be thou looſed*, or *it is remitted to thee*, or the like. So Selden obſerves out of Maimonides, *lib.* xi. *De Synedr. cap.* 11. *n.* 9.

Ver. 13.———*The wages of him that is hired, ſhall not abide with thee all night till the morning.*] For this was a kind of force and robbery, to detain what was owing to him, againſt his will. In Deut. xxiv. 15 the words are, *Thou ſhalt give him his hire, neither ſhall the ſun go down upon it.* From whence the Hebrew doctors conclude, there were two ſorts of people who laboured for hire; one were day-labourers, whom Moſes ſpeaks of in this verſe; another, labourers by night, of whom he ſpeaks in Deuteronomy: Neither of whom were to ſtay for their wages beyond the time appointed; but the one were to have it before ſun-ſet, the other before morning; for it was due as ſoon as the day, or the night was ended. So the Miſna, *The day-labourer requires his wages all night, and the night-labourer all day.* See the fore-nam'd R. Levi, *præcept.* ccxxxviii. who gives this reaſon for it; *That the merciful God would have his creatures ſubſiſt; which poor labourers cannot do, if they want their wages to buy them proviſions.* Upon which account, the detaining of their wages is ſaid to be *a crying ſin*, in Deut. xxiv. 14. and in St. James, ver. 4.

Ver. 14. *Thou ſhalt not curſe the deaf.*] No Iſraelite, neither man or woman, was to be curſed, tho' he could not hear the curſe, and ſo was inſenſible of the injury, as R. Levi explains it, *præcept.* ccxxxix. For there was the addition of barbarous baſeneſs in it, to curſe or revile a perſon who was not capable to anſwer for himſelf, nor to do himſelf right: And the caſe of the ſick, and the infirm, or the abſent, was the ſame with the deaf. As for others who were not deaf, it was forbidden to curſe them, ſaith Maimonides, becauſe it provoked to anger and rage, which incited men to take revenge.

———*Nor put a ſtumbling-block before the blind.*] This is as inhuman as the former, proceeding from ſo great a malice, that the Hebrew doctors ſeem to think men incapable of it; and therefore expound it of giving ill counſel to ſimple people, and adviſing them to their damage. So R. Levi, *præcept.* ccxl. which is no leſs contrary to nature, than laying a ſtumbling-block in the way of thoſe who cannot ſee to avoid it; and a far greater ſin, becauſe it abuſed their minds, and might tend to the detriment of their ſouls.

Ver. 15. *Ye ſhall do no unrighteouſneſs in judgment.*] The Jews take this to be an admonition to their judges, that they ſhould have an equal regard to the plaintiff and defendant, and not prefer the one before the other. Whence theſe words are thus explain'd in Siphra: *Thou ſhalt judge thy neighbours juſtly, not letting one party ſtand, and bidding the other ſit; nor ſuffering one to ſpeak as much as he pleaſes, and commanding the other to be ſhort. De Synedr. lib.* ii. *cap.* 13. *n.* 9. But none hath explain'd this ſo largely as Maimonides, in the whole xxiſt chapter of Sanhedrim; where he, in general, defines the due adminiſtration of juſtice to conſiſt in an equal reſpect to both parties in the ſuit; ſo that one of them have not the liberty to ſay what he will, and the other be cut ſhort: And then deſcends to many particulars, wherein equal reſpect to both parties is to be preſerved; ſome of which it will be fit to mention, becauſe they illuſtrate the words of St. James, in the ſecond chapter of his Epiſtle, ver. 2, 3, 4. "If two parties appear in a cauſe, one of which "is clothed in precious garments, the other is ragged, or "in a poor habit; let it be ſaid to him that is the more "honourable, either do you beſtow upon your adverſary as "good apparel as you have on your ſelf, or elſe put on "ſuch as he wears, that you may be both alike, and then

appear

" appear before the court of judgment. By no means let " the one sit and the other stand: But let them be both " commanded to stand: Or, if it please the judges to give " them both leave to sit, let not one of them sit on a " high place, the other on a low; but both on the same " bench one by the side of the other." See R. Levi, *Præcept.* ccxvii. who observes, that mankind are preserved by righteous judgment; and therefore if a judge was found to have given an unjust sentence, he was condemned to make restitution to him, whose cause he had perverted, *Præcept.* ccxli.

Ver. 16. *Thou shalt not go up and down as a tale bearer among thy people, neither shalt thou stand against the blood of thy neighbour.*] Much less be a false witness against him, to the endangering of his life. So it is commonly interpreted, because the accusers and witnesses stood before judges, who sat in the courts of judgment. But R. Levi, and the rest of the Hebrew doctors, generally understand it otherwise; that no man should suffer his neighbour to perish in judgment, or other ways, when he could free him by his testimony, or assistance, *Præcept.* ccxliv. So it is said in Siphra, in so many words; *whence do we gather, that he who can clear another by his testimony, must not suppress it by silence? Because it is said thou shalt not stand against the blood of thy neighbour.* Whence it follows, that if a man saw his neighbour any way in danger, he was bound, if he could, to deliver him; not only when his life was in hazard, but that which is as dear as life, one's honour and chastity. Thus if any one attempted to corrupt the virtue of a woman, espoused to another, &c. he who beheld any such proceeding, was bound to rescue such a person, with the death of him who made the attempt. For this was a piece of justice which they consigned to private men, as Mr. Selden shews out of the Jewish Authors, *lib.* 4. *de Jure N.* and *G.* cap. 3. P. 481, &c. But then, they restrain this charity only to themselves; and from the word *neighbour* argue, that they are bound to do thus only to an Israelite. Nay, (which is strange) some of them are so selfish, and ill natured, that they fancy they are forbidden to do such kindness to a Gentile.

Ver. 18. *Thou shalt not avenge.*] Or, in other words, thou shalt not deny to do their brethren a kindness, out of a remembrance of any injury received from them; as R. Levi interprets it, *Præcept.* ccxlvii. by which means, as he observes, strife and contention were abolished, and peace and concord established among men. It may be also thought, that as they are forbidden to take revenge themselves, for the wrongs any one had offered them, so likewise to seek for redress from the publick, meerly to gratify their resentment and impatience to have the injurious person suffer, and not with a view to prevent the like or greater mischiefs for the future.

——— *Nor bear any grudge against the children of thy people.*] When thou dost thy neighbour a kindness, do not spoil it, by upbraiding him with all his faults, for the Hebrew word *natar* signifies, having something in *reserve* in one's own mind, particularly, *anger* or *wrath*, which our translation frequently supplies to make out this sense, Jer. iii. 12. Psalm ciii. 9. Nahum. i. 2. and so the LXX understand it here, *and thou shalt not be angry with the children of thy people.*

——— *But thou shalt love thy neighbour as thy self.*] The only question is, who is to be understood here by their *neighbour?* Which the Jews would restrain to themselves; and have the meaning to be, that one Israelite should love another; but is not bound to love a *stranger* in the same manner: Which is directly against the command of Moses, ver. 34 and certain it is, the word *neighbour* comprehends more than Israelites; as appears by the last commandment, which forbids them *to covet their neighbours wife*; which surely did not allow them to covet the wife of a Gentile, provided they did not covet the wife of an Israelite: *a neighbour*, therefore, is every other man, as in Deut. xxii. 26. and more plainly in Exod. xi. 2. where the Egyptians are called their *neighbours.* And therefore, D. Kmchi declares very honestly, upon Psalm xv. 3. *a neighbour is every one with whom we have any dealings or conversation*, which justifies our blessed Saviour, in making this command, *of loving their neighbours as themselves*, extend to all men with whom they had any intercourse, Luke x. 27, 28.

Ver. 19. *Ye shall keep my statutes.*] This may be thought to be premised to what follows, lest such commands as are contained in this verse, seeming small, should be neglected by them.

——— *Thou shalt not let thy cattle (*or rather *make them) gender with a divers kind.*] As horses with asses, goats with sheep, &c. whose mixture, one with another, they were by no means to procure. But if they came together of themselves, it was lawful to use such heterogeneous creatures, as were so produced. For they did not abhor the use of *mules*, which were either engendered by accident among them, or brought from other countries to them.

The reason the Jews commonly give for this precept, is, because God having made all things perfect in their kind, it was a presumptuous attempt, to go about to mend his creation, and add to his works. By this means also, men were deterred from unnatural mixtures, which they saw to be abominable in brutes. So R. Levi (*Præcept.* ccxlix.) and Philo, whose words are very remarkable. *Things of the same kind were made for society one with each other*; but things heterogeneous (as we call them) were not intended to be mixed, and associated, and therefore he who attempts to mingle them, impiously subverts the laws of nature.

To the same purpose Josephus: See Selden, *lib.* 7. *de Jure N.* and *G. sect.* Heb. cap. iii. p. 798. Maimonides also assigns the following reason for this precept. *More Nevoch.* P. 3. cap. 79. where he saith, *no creature hath a desire commonly to mix with a creature of another kind; and therefore men ought not to promote such a desire.* But after all, there might possibly be a respect, in this precept, to some idolatrous customs, which Moses intended to prevent or abolish, for there is good ground to think the following precepts in this verse were so intended; and in after times, some Gentiles did procure such mixtures of creatures, as are here forbidden, mules for instance, in honour of their gods. See our learned Doctor Spencer, *lib.* xi. *de Leg. Heb. Ritualibus*, cap. 20. where he endeavours to prove, that by cattle in this place, is peculiarly meant, oxen and asses, which were used in husbandry; and were of such different natures, that none would ever have thought to procure their conjunction, unless he had been moved to it by the devil.

——— *Thou shalt not sow thy field with mingled seed.*] The reasons for this, according to the Jews, are the same with the former: And R. Levi extends it to trees, which, he saith, they were not to ingraft of different kinds one upon another. But it concerns, they say, only such seeds and plants as are for mens food; not those which are for medicine, *Præcept.* ccl. But Maimonides found a particular reason for this precept, from the idolatrous customs of the old Zabii, who not only sowed different seeds, and grafted trees of divers kinds one upon another, in such or such aspects of the planets, and with a certain form of words and fumigations; but also with abominable impunity, at the very moment of the incision. Which he proves out of a book, concerning *the incision of an olive into a citron*; and doubts not, that God prohibited his people *from sowing with mingled seed*, that he might root out that detestable idolatry, and those preternatural lusts which abounded in those days, *More Nevoch.* P. iii. cap. 37.

——— *Neither shall a garment mingled with linnen and wool come upon thee*] In the Hebrew the words are, *a garment of mixtures of Schaatnez, come upon thee.* But that they might certainly know what *Schaatnez* was, it is explained (in Deut. xxii. 11.) to signify, as we translate it, a garment of woolen and linnen mixed together. The Jews have taken abundance of pains to find out the original of this word; which *Bochart* derives from the Arabic word *Saat*, which signifies to mingle, and *Nez*, which signifies to weave. Hierozoicon p. 1. *lib.* 2. *cap.* 45. But John Braunius, we think hath demonstrated, that it doth not import the weaving any different things together, but only of linnen and woolen; and that by woolen is to be understood only, what is made of the wool of sheep, not of camels or goats, which they called by the same name, *lib* 1. *de Vestitu sacerd.* Heb. *cap.* iv. 12. ii. 3. 6. Where he observes out of Maimonides, in his Halach. Kelaim, that if a man saw an Israelite wear such a garment, it was lawful for him to fall upon him openly, and rend it in pieces; altho' he were his master, who taught him wis-

dom. And the reaſons for this abhorrence are commonly ſuch as are given with reſpect to the former precepts; to preſerve them from the horrid confuſion which prevailed among the Gentiles, by inceſtuous and unnatural intermixtures. But Maimonides takes it to have been principally intended, as a preſervation againſt idolatry; the prieſts of the Gentiles, in thoſe times, wearing ſuch mixed garments, of the product of plants and animals, with a ring on their finger, made of ſome metal; as he ſays he found in their books, More Nevoch p. 3. *cap.* 37. By which mixture, it is likely, they hoped to leave the beneficial influence of ſome lucky conjunction of the planets or ſtars, to bring down a bleſſing upon their ſheep and their flax.

Ver. 23. *And when ye ſhall come into the land, and ſhall have planted all manner of trees for food.*] The precept is ſo general, that the boldneſs of R. Zerika is unaccountable, who would have it underſtood, only of the vine, which, if it be not cut, its grapes are not ſo large, nor the vine ſo good, nor fit to be offered at the altar, *&c.* as his opinion is repreſented in Pirke Eliezer, *cap.* xxix. But Moſes expreſly mentioning *all manner of trees for food*, there is no colour for this limitation; and a very good account may be given of the prohibition, if we have reſpect only to natural reaſon, for young trees grow better, if they be ſtripped of their fruit; the juice of which is wateriſh and unconcocted, having neither a pleaſant ſmell nor flavour, as Nachmanides obſerves; and therefore not proper for food; and upon that account, not fit to be offered as the firſt fruits to God.

But beſide all this, Maimonides affirms, there was an idolatrous cuſtom among the Zabii, to which this law of Moſes may reaſonably be thought to be oppoſed: For they imagined all trees would be blaſted, or their fruit fall off, when part of it was not offered in their idol temples, and the other part eaten there: As their children, they thought, would not thrive, unleſs ſome of them paſſed through the fire, And therefore God commanded his people to forbear to eat the fruit of any tree, till the *fourth* year, and not doubt of the fruitfulneſs of their plantations, tho' they did not conſecrate the fruit of the years foregoing, after the manner that the Gentiles did. (More Nevoch p. 111. *cap.* 47.) where he obſerves ſome trees brought forth fruit the firſt year, ſome not till the ſecond; and others not till the third, according to the different manners in which they were planted.

——— *Ye ſhall count the fruit thereof as uncircumciſed.*] That is, as unclean, and therefore to be caſt away, as the foreskin was.

——— *Three years it ſhall be as uncircumciſed to you; it ſhall not be eaten of.*] And therefore they plucked off the buds, when they put forth, that they might not grow into fruit, or if any by chance did, they threw it away, as unfit for food. But this is meant only of ſuch fruit trees as they planted after they came into the land of Canaan; not of ſuch as they found already planted there. And it was the ſame thing, whether he planted them himſelf, or bought an orchard or vineyard, *&c.* of another Iſraelite, or had it left him as an inheritance, or beſtowed on him as a gift; the *three* firſt years the fruit was not to be uſed.

Ver. 24. *But in the fourth year all the fruit thereof ſhall be holy, to praiſe the Lord withal.*] It was to be offered as the firſt fruit to God, and eaten by the prieſts; which as Maimonides obſerves in the forecited book, *cap.* xlix. was to inſpire them with liberality, and check their appetites as well as their avarice. Yet there are thoſe who ſay, this fruit of the *fourth* year was to be eaten by the owners, before the Lord at Jeruſalem (when his dwelling was ſettled there) as they eat the ſecond tithe. So R. Levi, *Præcept.* ccxx. ſhews at large. And they obſerve many benefits, which the Iſraelites received by theſe means; not only in exciting their gratitude to God, but their love to that ſacred place; for which ſome of their family might conceive ſuch an affection, as to ſettle there, and learn the law.

Ver. 25. *In the fifth year ſhall ye eat of the fruit hereof, that it may yield unto you the increaſe thereof.*] He would not have them think, that they ſhould loſe any thing, by ſtaying till the *fifth* year for the fruit of their trees; but promiſes them here, that, by forbearing ſo long, their trees ſhould be render'd abundantly the more fruitful.

——— *I am the Lord.*] Who beſtowed this land upon them, to hold of him by what tenure he pleaſed; by whoſe bleſſing they might expect to receive the increaſe thereof abundantly, without the aid of ſuch impious arts as Maimonides ſays the Zabii uſed; who letting certain things lie till they were purified, and, when the ſun was in ſuch, or ſuch a degree, ſprinkling them about the trees which they had planted, with certain magical ceremonies, they fancied flowers and fruits would be produced ſooner than they could have been without theſe practices.

Ver. 26. ——— *Neither ſhall ye uſe inchantment.*] In the hebrew the words are *lo tenakaſhu*, which all agree, ſignify ſome ſuperſtitious obſervation or other, whereby they made omens, and gueſſed what ſhould happen to them; either from mens ſneezing, or the burſting of a ſhoe-latchet, or the name of a man whom they met; or ſome creatures croſſing their way, or paſſing upon their right hand, or their left. And moſt, following the LXX and the vulgar Latin, take it for divination, by the flying, or crying, or pelting of birds. But the word *Nachaſh* ſignifying a ſerpent, and having no relation at all to birds, the famous Bochart thinks *tenachaſhu* (which ſeems to be derived from thence) to relate rather to the antient divination by ſerpents, than to their divination by birds; for it was antiently much in uſe among the Gentiles, as appears from Homer, in his ſeventh Iliad, where Chalchas ſeeing a ſerpent devour eight ſparrows with their dam, divined how long the Trojan war would continue: R. Levi (*præcept.* ccliii.) refers this to any kind of divination; by their ſtaff falling out of their hand; by a ſerpent creeping on their right hand; or a fox going by their left, *&c.* which made them forbear any work they were about; but he likewiſe thinks, it may ſignify, as we tranſlate it, inchantment; to cure wounds (for inſtance) by reading a verſe in the law, or the laying the book of the law, or a phylactery upon a child's head to procure ſleep; which are ſuch ſuperſtitions as are now in uſe among ſome chriſtians, who hang the firſt verſe of St. John's Goſpel about peoples neck to cure an ague.

——— *Nor obſerve times.*] That is, take no notice of days, according to the precepts of aſtrologers, who repreſented ſome to be lucky, others unlucky. For the Jews generally think ſomething of this nature is here forbidden; the Hebrew word *Teonenu* being derived, as they imagine, from *Onah*, which ſignifies time. Such an hour being thought, by ſuperſtitious people, to be fit for buſineſs, but another very croſs to it. Which opinion God ſeems to have intended to extinguiſh, by appointing the ſabbath, as the only day of the week upon which they ſhould reſt from their labours, leaving all the other ſix days, to be imployed in their buſineſs, without any difference of days or hours. But there being no ſuch ſignification, as many think, of that word in the hebrew language, they rather derive *Teonenu* from *Anan*, a cloud, imagining Moſes commanded them not to regard the flying of the clouds, or to make obſervations from their motion which was a thing common among the Gentiles. But Maimonides, who in the xi chap. of Avoda Zara, interprets it as we do, of obſerving times, by eſteeming one day fortunate, and another unproſperous, mentions another notion of this word from Ain, an eye, and ſaith, in the ſame treatiſe, that juglers, who delude mens ſight in playing off their feats, are comprehended under the name of *Meonim*, and there are thoſe alſo, who deriving this word from *Anah*, to anſwer, think it intends ſuch as pretended to tell their fortunes.

We ſhall not determine which of theſe opinions is moſt probable; but only obſerve, that there was no ſuperſtition of this ſort more ancient than that of aſtrology, which was uſed among the old Chaldeans, who pretended to caſt mens nativities, and thence to prognoſticate their future fortunes. But this claſs of men were rejected, as Strabo tells us, lib. 15. by the aſtronomers of that country, and likewiſe by the beſt philoſophers in other nations, as we are informed by Tully, who calls their pretences *Chaldæorum monſtra, (lib. de Divin.)* And therefore no wonder God cautions his own people againſt them, not only here, but by his prophets, eſpecially Jeremiah x. 2, 3. *Learn not the way of the heathen, and be not diſmayed at the ſigns of heaven, for the heathen are diſmayed at them,* &c. But then this caution was moſt neceſſary, when they were going captives into that country, which, at that time, was undoubt-

undoubtedly infected with this error, but may be thought, perhaps, not to have been ſo in the days of Moſes, and therefore we ſay no more of it but this, that all thoſe, whom we call jugglers, were formerly comprehended under the name of Chaldeans; who ſeemed to perform wonderful operations, ſuch as ejecting fire out of their mouths, and transforming ſtraws into birds, &c. which relate to the other notion of *meononu*, derived from *ain*, an eye; which they deluded by the ſlight of their hands, or other means.

Ver. 27. *Ye ſhall not round the corners of your head.*] Or, *the ends of the hair of your head*; for the Hebrew word *peah*, which we tranſlate *corners*, ſignifies alſo the ends or extreams of any thing: and the meaning is, they were not to cut their hair equal, behind and before; as the worſhippers of the ſtars and the planets, particularly the Arabians, did; for this made their head aſſume the form of an hemiſphere.

The LXX. tranſlate it ὃ ποιήσεις ζισθλω ἐπὶ τ κεφαλῆς ὑμῶν. Where ζισὴ is the ſame with the Hebrew *ſiſith*, which ſignifies, that lock which was left in the hinder part of the head, the reſt of the hair being cut in a circle. And thus the ancient Arabians cut their hair, as Herodotus tells us, in imitation of Bacchus. Whence, as Bochart notes, (l. 1. Canaan, cap. 6.) the Idumæans, Ammonites, Moabites, and the reſt of the inhabitants of Arabia Deſerta, are called *circumciſed in the corners*, i. e. of the head, Jer. ix. 26. and the Greek ſcholiaſt on that place, ſaith, that, in his time, the Saracens were ſo cut.

But there are thoſe, who think, this refers to a ſuperſtitious cuſtom among the Gentiles, in their mourning for the dead. For they cut off their hair, and that round about, and threw it into the ſepulchre with the bodies of their relations and friends; and ſometimes laid it upon the face, or the breaſt of the deceaſed, as an offering to the internal gods, whereby they thought to appeaſe them, and render them propitious to the deceaſed. For that this relates to the dead, is probable from the like law, repeated Deut. xiv. 1. and from the next verſe to this. See Maimonides, *de Idol. c.* xii. 1, 2, 5.

———*Neither ſhalt thou mar the corners of thy beard.*] There were five corners (as their phraſe is) of their beards; one on either cheek, and one on either lip, and one below the chin; none of which, much leſs all, they might ſhave off, as the manner of the idolatrous prieſts was, if we may believe Maimonides, P. 3. More Nevoch. cap. 37. But if the former relates to their mourning for the dead, we do not ſee, why this ſhould not alſo be ſo interpreted; it being cuſtomary for the Gentiles, as Theodoret obſerves, to ſhave their beards, and ſmite their cheeks at the funerals of their friends.

Ver. 28. *Ye ſhall not make any cuttings in your fleſh.*] Either with their nails, or with knives, or other ſharp inſtruments, in imitation of the Pagan practice.

———*For the dead.*] To pacify the infernal ſpirits, and make them benevolent to the dead; which was the end the Gentiles aimed at, in laſhing themſelves. Otherwiſe, the meer laceration of their fleſh, in conſequence of extraordinary affliction, and anguiſh, ſeems not to be prohibited, any more than tearing off their hair, which was practiſed by the Jews, without any offence againſt this law, Jer. xvi. 6, 7. and xli. 5. and other places. Huetius thinks, that law of Solon's, which was tranſcribed by the Romans into the twelve tables, that women in mourning ſhould not ſcratch their cheeks, had its original from the law of Moſes. *Demonſtr. Evang. propoſ.* iv. *cap.* 12. *n.* 2.

———*Nor print any mark upon you.*] If this refer to the dead, as the foregoing prohibition doth, then theſe marks were made by the Gentiles in their fleſh, at the funeral of their friends; that by the compunction and pain they felt in their bodies, they might appeaſe the infernal powers. And ſo Aben Ezra underſtands it; tho' there be no footſteps, that we can find, of this, in any other author: But it is probable only, from what goes before, that there is far greater reaſon for another expoſition, that theſe prints were made in the fleſh, that they who had them might be known to belong to ſuch or ſuch a god. For it was the cuſtom of idolaters to devote themſelves to their gods, by notes, or ſigns, *ſignifying they were their ſervants* (for every one knows, in future times, ſlaves had marks ſet upon them to certify to whom they belonged), *redeemed with their price, and ſtamped with their mark.* And theſe marks were made with a hot iron, in their hands, foreheads, or necks; or they were prick'd with a needle dipp'd in glaſtum, as he ſays, which made blue ſpots in their skin; as the manner was among the Arabians, eſpecially the Scenitæ. And they expreſſed either the very name of the god to whoſe ſervice they were conſecrated; or elſe, by a proper character, denoted whom they honoured; as a thunderbolt ſignified they were devoted to Jupiter; a ſpear, or helmet, to Mars; a trident, to Neptune, &c. and theſe were ſigns (or ſacraments, as we may call them) whereby they were ſolemnly addicted to their worſhip.

It is poſſible there were ſome nations then, that might impreſs ſome marks on their fleſh, as an ornament; for, at this day, the women in Greenland do not paint their faces, which are very ſwarthy, but ſtigmatize them in ſeveral places, by drawing a needle and thread, dipp'd in whale's greaſe, thro' the skin, in what figure they pleaſe. Such Tho. Bartholinus ſaith he had ſeen, tho' he fancied they did not this as an ornament, but as an indication that they were marriageable; for they who were not, had no ſuch marks. But if any ſuch practices were uſed in ancient times, it eaſily might degenerate into the idolatrous cuſtom before-mention'd: For nothing is more certain, than that they made ſuch marks in honour to Mars, the god of battle; and that he who devoted himſelf to Hercules, received ſacred marks, giving up himſelf to that god; as Herodotus ſpeaks, *lib.* ii. *cap.* 13. of one that fled to his temple in Egypt. And Lucian ſaith of the prieſts of the Syrian goddeſs, *that they were all marked; ſome on their wriſts, others in their necks: From whence all the Aſſyrians carry ſuch brands*, or marks, *in their fleſh.* And ſo are the Jews, that were initiated in the Egyptian rites, ſaid (by the author of the third book of Maccabees) to be ſtigmatized with the leaves of ivy, which were the *inſignia* of Bacchus. From which ancient practice, it is probable that Chriſtians have deriv'd the cuſtom of printing the Jeruſalem croſs upon the arms of thoſe who go to viſit our Saviour's ſepulchre. We ſhall only add, that the Jews themſelves were ſo inclined to receive ſuch a badge as this, that they made no ſcruple to print the name of their own God in their fleſh; as appears by that ſaying mention'd by Schickard out of the title Sopherim: *If any man write the name of God in his fleſh, let him neither waſh, nor anoint in that place.* See his Miſhpal Hamelech, cap. 2. theorem 5.

Ver. 31. *Regard not them that have familiar ſpirits.*] It is uncertain what is here meant by *oboth*, which we tranſlate *familiar ſpirits*; but the word *ob* ſignifying *a bottle*, or hollow veſſel, Job xxxii. 19. the Jews think it probable, that *oboth* here ſignifies ſuch as the Greeks call Ἐγγαστρίμυθοι, who had a ſpirit or dæmon ſpeaking out of the belly, or cheſt, with an hollow voice, as if it came out of a bottle. So the woman whom Saul went to conſult, is called *baalath ob, a miſtreſs of ſuch a ſpirit*; where it is plain, *ob* ſignifies the ſpirit, or dæmon; ſee ch. xx. 27. and he or ſhe who had familiarity with ſuch a ſpirit, was properly called *baal*, or *baalath ob*, the maſter or miſtreſs who poſſeſſed it, and gave anſwers by it, with a voice that ſeemed to come out of the lower regions of the belly. In one place, indeed, the LXX tranſlate it ὁι ἐκ τ γῆς φωνοῦντο, *they that ſpeak out of the earth*, Iſa. xix. 3. becauſe the voice coming from the lower parts of her that was poſſeſſed, ſeemed to riſe out of the earth, as Mr. Selden explains it in *De Diis Syris*.

R. Levi Barcelonita ſaith, the manner of it was thus, (*præcept.* 258.) After certain fumes, and other ceremonies, a voice ſeemed to come from under the arm-holes (ſo he takes it, and ſo it is ſaid in the Sanhedrim, cap. 7. n. 7.) of the perſon who had the familiar ſpirit, which anſwered to the queſtions that were asked. For this he quotes Siphra; but if it came from under the arm-holes, ſtill it was ſo low and hollow, as if it had been out of the belly, or the cavities of the earth. Others imagine, ſuch perſons had the name of *Oboth*, becauſe they were ſwelled with the ſpirit, as a bladder is when it is blown. However it was, this continued till the time of the Goſpel, as appears from Acts xvi. 16. for ſhe that had the ſpirit of Python was the ſame with an ἐγγαστρίμυθος, as Plutarch informs us. See Caſaubon, and L. de Dieu, on that place. The famous Pythia, who delivered the oracles of Apollo, ſat over a hole, and from thence received the ſpirit which inflated

inflated her, and made her utter oracles; as Origin obſerves, *L. 7. contra Celſum*; and St. Chryſoſtom, *Hom.* 29. *in* 1. *Epiſt. ad Corinth.*

There are thoſe, who look upon all that theſe authors ſay, as ridiculous ſtories, to which no credit is to be given. But Auguſtus Eugabinus affirms, that he himſelf had ſeen ſuch women, called Ventriloquæ (which is the ſame with the Greek ἐγγαστρίμυθοι) from whom, as they ſat, a voice came out of the lower regions of their bodies, and gave anſwers to enquiries. And Cælius Rhodoginus (lib. 8. Antiq. Lect. cap. 10.) ſaith, this is not to be entertained with laughter; for not only he ſaw ſuch a woman, and heard a very ſmall voice coming out of her belly; but innumerable other people, not only at Rhodigium, but in a manner through all Italy; among whom were many great perſons (who had her ſtripped, that they might be ſure there was no fraud) to whom a voice anſwered unto ſuch things as they enquired. Hieron. Oleaſter alſo, upon Iſa. xxiv. 4 ſaith, he ſaw ſuch a one at Lisbon, from under whoſe arm-holes, and other parts of her, a ſmall voice was heard, which readily anſwer'd to whatever was asked.

——— *Neither ſeek after wizards.*] The Hebrew word *jideonim*, importing *knowledge*, as all confeſs, ſignifies ſuch as we call *cunning men*; who pretend to tell what was loſt, or what fortune people ſhould have; and theſe were men (as far as we can judge) as the other were moſtly women, who held intelligence with ſome dæmon; for this word ſeems to have the very ſame derivation in Hebrew, which the other hath in Greek; for all allow, that Δαίμονες are as much as Δαήμονες, knowers; and *jideonim* are as much as *joadim*, which is the very ſame; *futurorum conſcii*, as Mr. Selden obſerves, and ſo the Seventy tranſlate it, γνῶσαι, 2 Kings xxi. 7. tho' here, and chap. xx. *ult.* they render it ἐπαοιδοί, and elſewhere, τελεσθλοσκόποι. This knowledge they pretended to obtain (as ſome think) by looking into the intrails of their ſacrifices; or, as Maimonides will have it, by putting the bone of a certain bird, called Jadua, into their mouths, with certain fumes and adjurations; which made them fall into an ecſtacy, and foretell things to come. R. Levi, *præcept.* cclix. And there are thoſe who think, that theſe *jideonim* were ſuch as pretended by charms to cure diſeaſes, &c. of which we can have no certainty; and it ſeems to rely on the LXX. in this place, who, as we obſerved, tranſlate it by a more general word, in another.

——— *To be defiled by them.*] With the moſt impure ſins. For, ſeeking to theſe was a forſaking of God, and one peculiar kind of idolatry; and therefore they who were guilty of it were to be ſtoned (as the ſame R Levi obſerves) if they committed this ſin knowingly, and there were witneſſes of it; but if there were none, then they were left to God, to be cut off with his hand, chap. xx. 6.

Ver. 35. *Ye ſhall do no unrighteouſneſs in judgment, in mete-yard.*] By which they meaſure lands, cloth, and ſuch like things; for *middah* (as Foſterus obſerves) is the meaſure of continued quantity, *viz.* in dry things.

———*In weight.*] By which they paid and received money in thoſe days; and ſold braſs and iron, and things of like nature.

———*Or in meaſure.*] The Hebrew word *meſurah* (from whence ſeems to come the Latin *menſura*, and our Engliſh word *meaſure*) denotes the meaſure of diſcreet quantity, as we ſpeak, as of corn; and all continued fluid quantity, as of wine and oil. And the forenamed R. Levi, will have it to ſignify, the very leaſt of ſuch meaſures; about which, ſaith he, the law concerns itſelf, that men ſhould be exact in them, as well as in the greateſt. And ſo Heſychius here notes, that Moſes provides againſt all injuſtice in ſmall things, as well as in great; for what the poſſeſſion of the field, or a houſe is to a wealthy man, that the meaſure of wine or corn, or the weight of bread is to the poor, who have daily need of ſuch things for the ſupport of their life.

Ver. 36. *Juſt ballances, juſt weights.*] This verſe only poſitively requires ſtrict juſtice in thoſe things, wherein the former verſe prohibited all deceit. And theſe two words refer to things ſold by weight.]

——— *A juſt ephah and a juſt hin ſhall ye have.*] Theſe two words, *ephah* and *hin*, comprehend all ſorts of meaſures of things, whether wet or dry.

And that they might have ſuch juſt weights and meaſures among them, the ſtandard of them was kept in the ſanctuary, by which all were to be governed; as appears from 1 Chron. xxiii. 29. See Exod. xxx. 13. The Jewiſh doctors alſo ſay, that it was a conſtitution of their wiſe men, for the prevention of all fraud in theſe matters, that no weights, ballances, or meaſures ſhould be made of any metal, as of iron, lead, tin, &c. which were obnoxious to ruſt, or might be rent or eaſily impaired, but of marble, ſtone, or glaſs, which were leſs liable to be abuſed.

For theſe conſtitutions Moſes was ſo famous, that his name was celebrated on account of them in other nations. Nay, Lucius Ampelius, a rude kind of writer, but who had collected much out of better authors, ſaith Mochus, was the inventer of ſcales and weights; and that his memory is preſerved in the conſtellation called Libra. Now if for Mochus we read *Moſchos*, it is the very name of Moſes in the Hebrew, *viz.* Moſcheh, who is called ſo by other authors, as the learned Huetius obſerves in his Demonſtr. Evang. Propoſ. iv. cap. vii. 11, 16.

———*I am the Lord your God, which brought you out of the land of Egypt.*] This is the general reaſon for their obedience; which is repeated in this chapter above a dozen times. Sometimes more briefly, *I am the Lord*; and ſometimes a little larger, *I am the Lord your God*: and here with this addition, *which brought you out of the land of Egypt.* Whereby he in a ſpecial manner demonſtrates himſelf both to be their Lord, faithful to his promiſe, Exod. vi. 3. and their God, who obliged them to his ſervice, by the moſt ſingular benefactions.

Ver. 37. *Therefore ſhall ye obſerve all my ſtatutes, and all my judgments, and do them.*] Theſe words *ſtatutes* and *judgments*, comprehend all the laws of God: Some of which were prohibitions, which they were to mark and obſerve diligently, ſo as to abſtain from ſuch things; and other precepts, or commands which they were to practice, and conform to, in the courſe of their conduct.

———*I am the Lord.*] No more need be ſaid to engage your obedience in every thing than this, that I am your ſovereign, and the ſovereign of the whole world.

CHAP. XX.

2 Of him that giveth of his ſeed to Molech. 4 Of him that favoureth ſuch a one. 6 Of going to Wizards. 7 Of ſanctification. 9 Of him that curſeth his parents. 10 Of adultery. 11, 14, 17, 19 Of inceſt. 13 Of ſodomy. 15 Of beſtiality. 18 Of uncleanneſs. 22 Obedience is required with holineſs. 27 Wizards muſt be put to death.

AND the LORD ſpake unto Moſes, ſaying,

2 Again, thou ſhalt ſay to the children of Iſrael, Whoſoever *he be* of the children of Iſrael, or of the ſtrangers that ſojourn in Iſrael, that giveth *any* of his ſeed unto Molech, he ſhall ſurely be put to death; the people of the land ſhall ſtone him with ſtones.

3 And I will ſet my face againſt that man, and will cut him off from among his people: becauſe he hath given of his ſeed unto Molech, to defile my ſanctuary, and to profane my holy name.

4 And if the people of the land do any ways hide their eyes from the man, when he giveth of his ſeed unto Molech, and kill him not:

5 Then I will ſet my face againſt that man, and againſt his family, and will cut him off, and all that go a whoring after him, to commit whoredom with Molech, from among their people.

6 ¶ And

6 ¶ And the ſoul that turneth after ſuch as have familiar ſpirits, and after wizards, to go a whoring after them, I will even ſet my face againſt that ſoul, and will cut him off from among his people.

7 ¶ Sanctify yourſelves therefore, and be ye holy: for I *am* the LORD your God.

8 And ye ſhall keep my ſtatutes, and do them: I *am* the LORD which ſanctify you.

9 ¶ For every one that curſeth his father or his mother, ſhall be ſurely put to death: he hath curſed his father or his mother; his blood *ſhall be* upon him.

10 ¶ And the man that committeth adultery with *another* mans wife, *even he* that committeth adultery with his neighbours wife, the adulterer and the adultereſs ſhall ſurely be put to death.

11 And the man that lieth with his fathers wife, hath uncovered his fathers nakedneſs: both of them ſhall ſurely be put to death; their blood *ſhall be* upon them.

12 And if a man lie with his daughter-in-law, both of them ſhall ſurely be put to death: they have wrought confuſion; their blood *ſhall be* upon them.

13 If a man alſo lie with mankind, as he lieth with a woman, both of them have committed an abomination: they ſhall ſurely be put to death; their blood *ſhall be* upon them.

14 And if a man take a wife and her mother, it *is* wickedneſs: they ſhall be burnt with fire, both he and they; that there be no wickedneſs among you.

15 And if a man lie with a beaſt, he ſhall ſurely be put to death: and ye ſhall ſlay the beaſt.

16 And if a woman approach unto any beaſt, and lie down thereto, thou ſhalt kill the woman and the beaſt: they ſhall ſurely be put to death; their blood *ſhall be* upon them.

17 And if a man ſhall take his ſiſter, his fathers daughter, or his mothers daughter, and ſee her nakedneſs, and ſhe ſee his nakedneſs; it *is* a wicked thing; and they ſhall be cut off in the ſight of their people: he hath uncovered his ſiſters nakedneſs, he ſhall bear his iniquity.

18 And if a man ſhall lie with a woman having her ſickneſs, and ſhall uncover her nakedneſs; he hath diſcovered her fountain, and ſhe hath uncovered the fountain of her blood: and both of them ſhall be cut off from among their people.

19 And thou ſhalt not uncover the nakedneſs of thy mothers ſiſter, nor of thy fathers ſiſter: for he uncovereth his near kin: they ſhall bear their iniquity.

20 And if a man ſhall lie with his uncles wife, he hath uncovered his uncles nakedneſs: they ſhall bear their ſin, they ſhall die childleſs.

21 And if a man ſhall take his brothers wife, it *is* an unclean thing: he hath uncovered his brothers nakedneſs, they ſhall be childleſs.

22 ¶ Ye ſhall therefore keep all my ſtatutes, and all my judgments, and do them: that the land whither I bring you to dwell therein, ſpue you not out.

23 And ye ſhall not walk in the manners of the nation, which I caſt out before you: for they committed all theſe things, and therefore I abhorred them.

24 But I have ſaid unto you, Ye ſhall inherit their land, and I will give it unto you to poſſeſs it, a land that floweth with milk and honey: I *am* the LORD your God, which have ſeparated you from *other* people.

25 Ye ſhall therefore put difference between clean beaſts and unclean, and between unclean fowls and clean: and ye ſhall not make your ſouls abominable by beaſt or by fowl, or by any manner of living thing that creepeth on the ground, which I have ſeparated from you as unclean.

26 And ye ſhall be holy unto me: for I the LORD *am* holy, and have ſevered you from *other* people, that ye ſhould be mine.

27 ¶ A man alſo or woman that hath a familiar ſpirit, or that is a wizard, ſhall ſurely be put to death: they ſhall ſtone them with ſtones: their blood *ſhall be* upon them.

Ver. 1. *And the Lord ſpake unto Moſes, ſaying.*] Some time after the delivery of the laws mentioned in the two foregoing chapters; the chief of them were inforced with the addition of penalties which are ſet down in this chapter.

Ver. 10. *And the man that committeth adultery with another mans wife, even he that committeth adultery with his neighbours wife, the adulterer and the adultereſs ſhall ſurely be put to death.*] It will ſcarce be thought needful to enquire how far the words, *thou ſhalt not commit adultery*, excluded all other gratifications which were not confined within the bounds of wedlock. That all impurities of this nature were comprehended in the prohibition againſt adultery is indeed the received opinion of many Jews and Chriſtians, who by the word *naph*, underſtand all kind of illicite intercourſe, and unnatural luſts. Yet we beg leave to take notice, that ſome of the ancients, underſtood it of the breach of conjugal faith. Accordingly we find by Philo and Tertullian, that ſome of the Greek copies placed this law againſt adultery, before that againſt murder in the de-

calogue; and theſe two great orators have taken the pains to prove the former to be the moſt heinous crime of the two, and to deſcribe its injurious effects in human ſociety; the latter concluding it to be the greater crime, becauſe forbidden before murder. However, it is certain, that Moſes has no where given ſuch weighty reaſons againſt that, as he doth againſt this, when he ſays, *for in the image of God created he man*, Gen. ix. 6.

It is ſufficient to ſay, that inceſt, Rape, and beſtiality, are prohibited by other expreſs laws, and made capital as well as adultery. As for fornication, though it was not made capital in ſome caſes, yet was it forbidden by ſeveral laws; the difference was, that any woman who ventured to marry under the notion of being a virgin, and was proved to be otherwiſe, was to be ſtoned; whereas if a man deflowered a virgin, he was to pay her fifty ſhekels of ſilver and to marry her, without having it in his power to put her away during her life. Adultery was puniſhable with death in both parties; whether they were both married, or only the woman; but we cannot affirm the puniſhment of a married man to have been the ſame, who committed adultery with an unmarried woman; for beſides, that the crime was not alike, with reſpect to ſociety, it is plain, that Moſes was forced to indulge them in ſome other particulars, as unjuſtifiable as this, ſuch as poligamy, divorce, and the like, which are juſtly condemned in the goſpel.

Ver. 23. *And ye ſhall not walk in the manners of the nation, which I caſt out before you.*] viz. of the Amorites, as the Hebrews rightly expound it; for they were the principal nation in Canaan, and extreamly addicted to idolatry. R. Levi Barcelonita, extends this to all their cuſtoms, in cutting their hair, and ſuch like, *præcept.* cclxii; but it ſeems here particularly to relate to their marriages and idolatry. See chap. xviii. 3.

——— *For they committed all theſe things.*] Theſe words ſhew, that the foregoing have particular reſpect to their abominable marriages and idolatry.

——— *Therefore I abhorred them.*] So as to caſt them out of their country, ch. xviii. 25. Onkelos *tranſlates* it, my word (Memri) abominated them; which is a plain intimation, of a notion they had in antient times, of more perſons than one in the deity; and particularly here denotes him whom St. John calls the word; for Memri, word, plainly ſignifies a perſon in this place; and a perſon of the ſame eſſence as Jehovah.

Ver. 24. ——— *I am the Lord your God, which have ſeparated you from other people.*] This may refer, either to what goes before, that they ſhould not live like other nations, becauſe God had, by peculiar laws, as well as by ſignal deliverances, diſtinguiſhed them from all the people of the earth; or to what follows, that he had made ſuch a difference between them and other people, that in their very diet they ſhould not agree with them, much leſs in the impurities.

Ver. 25. *Ye ſhall therefore put difference between clean beaſts and unclean*, &c.] According to the deſcriptions in the eleventh chapter, which are here briefly repeated, to inforce the obſervation of the foregoing precepts againſt ſuch inceſtuous marriages as other nations allowed; their law not permitting them ſo much as to eat ſuch meat as thoſe nations did, but to account many things, which they freely uſed, unclean and abominable.

Ver. 27. *A man alſo or woman that hath a familiar ſpirit, or that is a wizard*, &c.] The conſulting ſuch perſons is forbidden, chap. xix. 31. And the penalty added, ver. 6. of this Chapter; and here the perſons themſelves who are proved to have *familiar ſpirits*, or to be *wizards*, are condemned to the ſevereſt puniſhment, which was being ſtoned to death. For which ſeverity Maimonides aſſigns this reaſon: "Becauſe it is the very ſcope of the "whole law to root out idolatry, and aboliſh the very "name of it. And therefore God ordered magicians to "be ſtoned, becauſe, without doubt, they are idolaters; "tho' in a manner peculiar and different from the vulgar. "And the greater part of ſuch evil arts being practiced "by women (which is the ground he thinks of that Law. "Exod. xii. 18.) towards whom men are naturally com-"paſſionate; therefore Moſes ſaith in this place, *A man "alſo or woman that hath a familiar ſpirit*, &c. the like to "which we find in no precept, not about the profanation "of the ſabbath, but in this caſe it was neceſſary, expreſly "to mention women, as well as men; becauſe of mens "natural tenderneſs and clemency towards them." Thus he, More Nevoch. p. 3. *cap.* 37. Procopius Gazæus, his gloſs upon theſe words is very pious, but ſomething fanciful; *He that is hardned like a ſtone to virtue, deſerves to be ſtoned, for magi commits murders, digs up ſepulchres, diſturbs the ſouls of men; for magicians are men who corrupt human nature.*

CHAP. XXI.

1 *Of the prieſts mourning.* 6 *Of their holineſs.* 8 *Of their eſtimation.* 7. 13. *Of their marriages.* 16 *The prieſts that have blemiſhes muſt not miniſter in the ſanctuary.*

AND the LORD ſaid unto Moſes, Speak unto the prieſts the ſons of Aaron, and ſay unto them, There ſhall none be defiled for the dead among his people.

2 But for his kin that is near unto him, *that is*, for his mother, and for his father, and for his ſon, and for his daughter, and for his brother,

3 And for his ſiſter a virgin, that is nigh unto him, which hath had no husband: for her may he be defiled.

4 *But* he ſhall not defile himſelf, *being* a chief man among his people, to profane himſelf.

5 They ſhall not make baldneſs upon their head, neither ſhall they ſhave off the corner of their beard, nor make any cuttings in their fleſh.

6 They ſhall be holy unto their God, and not profane the name of their God: for the offerings of the LORD made by fire, *and* the bread of their God they do offer: therefore they ſhall be holy.

7 They ſhall not take a wife *that is* a whore, or profane; neither ſhall they take a woman put away from her husband: for he *is* holy unto his God.

8 Thou ſhalt ſanctify him therefore, for he offereth the bread of thy God: he ſhall be holy unto thee: for I the LORD which ſanctify you, *am* holy.

9 ¶ And the daughter of any prieſt, if ſhe profane herſelf by playing the whore, ſhe profaneth her father: ſhe ſhall be burnt with fire.

10 And *he that is* the high prieſt among his brethren, upon whoſe head the anointing oyl was poured, and that is conſecrated to put on the garments, ſhall not uncover his head, nor rent his clothes:

11 Neither ſhall he go in to any dead body, nor defile himſelf for his father, or for his mother:

12 Neither ſhall he go out of the ſanctuary, nor profane the ſanctuary of his God; for

for the crown of the anointing oyl of his God *is* upon him: I *am* the LORD.

13 And he ſhall take a wife in her virginity.

14 A widow, or a divorced woman, or profane, *or* an harlot, theſe ſhall he not take: but he ſhall take a virgin of his own people to wife.

15 Neither ſhall he profane his ſeed among his people: for I the LORD do ſanctify him.

16 ¶ And the LORD ſpake unto Moſes, ſaying,

17 Speak unto Aaron, ſaying, Whoſoever *he be* of thy ſeed in their generations, that hath *any* blemiſh, let him not approach to offer the bread of his God:

18 For whatſoever man *he be* that hath a blemiſh, he ſhall not approach: a blind man, or a lame, or he that hath a flat noſe, or any thing ſuperfluous,

19 Or a man that is broken-footed, or broken-handed,

20 Or crook-backt, or a dwarf, or that hath a blemiſh in his eye, or be ſcurvy, or ſcabbed, or hath his ſtones broken:

21 No man that hath a blemiſh, of the ſeed of Aaron the prieſt, ſhall come nigh to offer the offerings of the LORD made by fire; he hath a blemiſh, he ſhall not come nigh to offer the bread of his God.

22 He ſhall eat the bread of his God, *both* of the moſt holy, and of the holy.

23 Only he ſhall not go in unto the vail, nor come nigh unto the altar, becauſe he hath a blemiſh; that he profane not my ſanctuaries: for I the LORD do ſanctify them.

24 And Moſes told *it* unto Aaron, and to his ſons, and unto all the children of Iſrael.

Ver. 1. *And the Lord ſaid unto* Moſes, *ſpeak unto the prieſts, the ſons of* Aaron, *there ſhall none be defiled for the dead.*] By touching the dead body, or coming (as the Hebrews ſay) within four cubits of it, or entring into the houſe where it lay, tho' it were to take care of the funeral, or by following the corps to the grave, or making any mourning for the dead: Becauſe by theſe things they were legally polluted, for no leſs than ſeven days, Numb. xix. 11, 14. and conſequently unfit for the ſervice of God, and for converſation with their neighbours, who had the greater reverence alſo for them, when they ſaw their dignity to be ſo great, that they were not permitted to perform ſuch offices, as others were obliged unto. For this, no doubt, was intended very much, to confer an honour upon the prieſthood: As it was alſo in other nations, particularly among the Romans, who would not permit their Pontifex to look upon a funeral, as Bochart obſerves out of Seneca (Hieroz. p. 1. *lib.* 3. *cap.* 4.) And the Flamen Dialis might not go into the place where the coffin was. For which reaſon, as Servius tells us (*ad lib.* 3. *Æneid*) they ordered a bough of a cypreſs tree to be ſtuck at the door of the houſe where a dead perſon lay, that the high prieſt might not ignorantly go into it. It appears alſo by Plato, that it was thus likewiſe among the Greeks, for he would have the prieſts, of both ſexes, to accompany one who had diſcharged the office of a cenſor well, unto his grave when he was buried, as unto a pure funeral; but for this, he ſays, they muſt ask leave of Apollo. *Lib.* 12. *de Legibus*, p. 947.

Ver. 2. *But for his kin that is near unto him.*] Here is an exception to the general rule; becauſe it would have been very hard to reſtrain natural affection from carrying them to their parents and children, and brethren, and ſiſters, when they died; and they are particularly named, that there might be no miſtake, nor any colour to extend this indulgence to relations more remote.

Ver. 3. *And for his ſiſter a virgin, Which hath had no husband.*] To take care of his funeral; which her brother therefore, tho' a prieſt, might. It is commonly obſerved, that there is no mention here of his wife. But Maimonides, with great reaſon, thinks it was lawful for him to mourn for her; but it was needleſs to mention her, who, by the law of God, was dearer to him than father, or mother. And there is this argument for it, that Ezekiel, who was a prieſt, is forbidden, by a ſpecial command, to mourn for his wife; which otherwiſe he would have done. chap. xxiv. 16. *&c.*

Ver. 4. *But he ſhall not defile himſelf, being a chief man among his people.*] But tho' he might defile himſelf for ſuch very near relations, yet he might not for the greateſt man in the nation, who was not ſo nearly related to him. This ſeems to us, to be the eaſieſt, and the moſt natural ſenſe of this verſe, by adding the particle lamed (which in the two foregoing verſes, is placed before mother, father, ſon, Daughter, brother and ſiſter) to Baal, i. e. chief man, as we tranſlate it, nothing being more uſual, than to omit ſuch a particle, which yet muſt be underſtood, when it hath been often before mentioned. And thus the vulgar Latin underſtands it; and the ſenſe is the ſame, if we take it as our tranſlation ſeems to intend it; *But he ſhall not defile himſelf*, for any other, being a chief man. As for the marginal *tranſlation*, we can ſee no ground for it; and there muſt be a greater ſupplement, by adding (for his wife) which we cannot well think is here forbidden; they alſo who tranſlate it, *a chief ruler ſhall not defile himſelf*, &c. have ſtill leſs reaſon; the whole diſcourſe in this place, being concerning the prieſts.

——— *To profane himſelf.*] He himſelf, in ſacred offices, being the greateſt perſon, would have been profaned, i. e. rendered a common man; if he had mourned for any, but thoſe whom nature had very cloſely linked him unto.

Ver. 5. *They ſhall not make baldneſs upon their head, neither ſhall they ſhave off the corners of their beard, nor make any cuttings in their fleſh.*] Tho' they were allowed to mourn for ſome perſons, yet for none after this manner: that is, according to the cuſtom of ſome places in Chaldæa, as Aben-Ezra gloſſes upon theſe words. And he might have added alſo of the Egyptians; among whoſe ceremonies we find theſe in after times, and its likely it had been very ancient. For Jul-Firmicus tells us, in the beginning of his book, that in their *annual lamentations for* Oſiris, *it was cuſtomary to ſhave their heads, that they might bewail the deplorable misfortune of their king, by depriving themſelves of the ornament of hair*, &c. And he adds, that they tore their fleſh, and cut open the ſcars of their old wounds, *&c.* where Johan Wouver obſerves the ſame out of ſeveral other authors. And Plutarch, in his book of *Superſtition*, declares it was their general cuſtom to be ſhaven in a time of mourning; whereas the Hebrews ſuffer'd their hair to grow. See chap. x. ver. 6. chap. xix. 37.

Ver. 7. *They ſhall not take a wife that is a whore, or profane: Neither ſhall they take a woman put away from her husband.*] For commonly women were put away for ſome fault, as Abarbinel notes; and were preſumed not to be ſuch as a prieſt ſhould deſire. To the ſame purpoſe Porcopius Gazæus. A prieſt, ſaith he, ſhould not only fly from manifeſt evils, as fornication for inſtance, but decline whatever might blemiſh his reputation: Nay, a woman who is put away by her husband, lies under a ſuſpicion of ſome bad conduct, for which reaſon, as Mr. Selden obſerves, a prieſt might not marry her, whom her husband's brother refuſed to eſpouſe after his death.

For

——— *For he is holy unto his God.*] That is, he is conſecrated after a ſpecial manner, to the ſervice of the Divine majeſty; and therefore, was not to diſhonour his prieſthood, by ſuch marriages as were diſreputable. If he did, he was not ſuffered to miniſter, till he had given ſuch a wife a bill of divorce; as Maimonides obſerves, in *Biath Hamikdaſch*, cap. 6. An example of which there was in Manaſſeh, brother of Jaddua the high-prieſt; who marrying, contrary to the law, the daughter of Sanballat the Samaritan, was commanded either to put her away, or not come to the altar.

Ver. 8 *Thou ſhalt ſanctify him therefore.*] This ſeems to be ſpoken to Moſes and to all who ſhould ſucceed him in the ſupreme authority, that they ſhould take care, the prieſts ſhould not marry with ſuch perſons; or if they did, not to be ſuffered to miniſter in the ſacerdotal office, till they had put them away. Accordingly we find, that to keep the prieſthood pure, and avoid all ſuſpicion of any ſuch pollution, the name of the prieſt's parents were carefully preſerved in the genealogical tables; as we learn from Ezra ii. 62. Nehem. vii. 64.

Ver 9. *And the daughter of any prieſt, if ſhe profane herſelf, by playing the whore, ſhe profaneth her father: She ſhall be burnt with fire.*] Which was the ſevereſt puniſhment among the Jews, ſee chap. xx. 14. and was not inflicted upon other perſons in this caſe, who were barely ſtoned, Deut. xxii. 14. but only upon the daughter of a prieſt, from whom greater virtue was expected. But if the witneſſes of this fact were convicted of perjury by other credible witneſſes, produced by the woman, or her father; then both her husband who accuſed her, and thoſe falſe witneſſes, ſuffered the ſame puniſhment that ſhe ſhould have ſuſtained.

Ver. 10. *He that is the high-prieſt among his brethren, upon whoſe head the anointing of oil was poured, and that is conſecrated to put on the garments, ſhall not uncover his head, nor rend his cloaths.*] This is another token of mourning, which he was to forbear; tho' the Talmudiſts will have it, that might rend his garments at the bottom, about his feet, but not at the top, down to his breaſt; as P. Cunæus obſerves out of Maſſ. Horajoth, lib. ii. de Rep. Heb. cap. 3. Before his anointing and conſecration, and putting on the holy garments, it was not unlawful for him to attend the funeral obſequies of his father; and therefore Eleazer was preſent when Aaron died, Numb. xx. being as yet in a lower miniſtry, and not compleatly advanced to the office of high-prieſt, but only declared Aaron's ſucceſſor, by putting on his garments, ſee chap. x. 6.

Ver. 11. *Neither ſhall he go in to any dead body; nor defile himſelf for his father, or for his mother.*] He might not go into the houſe, where the body of his father or his mother lay dead, (which was permitted to the inferior prieſt, ver. 2, 3.) and conſequently, he was not to make any external ſigns of mourning, for ſon or daughter, brother or ſiſter.

Ver. 12. *Neither ſhall ye go out of the ſanctuary.*] That is, if he was there, when he heard of the death of his father or mother, he was not to ſtir out from thence, till he had finiſhed his miniſtry; ſee chap. x. 7. for he had a little houſe, after the temple was built, within the precincts of it, where he commonly remained all the day time, which was called *Liſchathcohen gadol*, the parlour of the high-prieſt; as Cunœus obſerves, out of Maſſ. Midoth, lib. ii. de Repub. Heb. cap. 3. At night, he went to his own habitation, which was in Jeruſalem, and no where elſe; there he might perform all the offices of a mourner, except thoſe which are here forbidden; and the people came to comfort him, as Maimonides relates in his treatiſe on this ſubject, and ſitting upon the ground, while he ſat in his chair, at the funeral feaſt, they ſaid, *Let us be thy expiation*, i. e. let all the grief that is upon thee, fall upon us, unto which he anſwered, *Bleſſed be ye from heaven*, as their words are reported in Sanhedrim, cap, ii. n. 1.

——— *Nor profane the ſanctuary of his God.*] By preferring his affection to the dead, before the ſervice of God in the ſanctuary; Or, by returning thither to his miniſtry; when he had been defiled by the dead; which had been a great profanation: For he who touched a dead body, was unclean ſeven days, Numb. xix. 11, 12.

Ver. 13. *And he ſhall take a wife in her virginity.* And not ſo much as eſpouſed to any other perſon. Nor was any ſort of virgin thought fit for his wife, but only one who was newly come out of her minority, and had not yet attained to her full puberty; as Maimonides explains the ſenſe of their ancient doctors. See Selden *lib. i. Uxor. Hebr.* 7. where he obſerves, alſo, that this is to be underſtood of the high-prieſt after he was in his office: For if he had married a widow, before his promotion to that dignity, he was to keep her, and not put her away, when he was advanced to it. But there are thoſe who imagine this law obliged all the common prieſts to marry none but virgins; as they are perſuaded from Ezek. xliv. 22. and no leſs a man than Grotius ſeems to be of this opinion, both here, and in his book *De jure belli & pacis, lib.* ii. *cap.* 5. *n* 9. in his annotations on that ſection. But the Hebrew doctors are all of a contrary mind, and ſo are Joſephus and Philo, as Mr. Selden obſerves, in his Addenda to the ſeventh chapter of his firſt book *Uxor. Hebr.* and *lib.* 2. *De ſucceſſ. in Pontif. cap.* 2. p. 208. and ſo Cunæus, alſo, treating of this very law, *Non enim ſacerdotibus poſita eadem lex fuit; quippe viduam illi rite duxerunt, &c.* But, above all, a later moſt learned writer, Joh. Wagenſeil, hath largely confuted this opinion, in which he hath ſhewn that Grotius was ſingular: For, beſides that Ezekiel there ſuppoſes they might marry the widow of a prieſt, it is evident, both from Jewiſh and Chriſtian interpreters, that the ſtate of things under the law, is not to be meaſured by what the Prophet Ezekiel declares concerning the future temple and prieſts. But, as Kimchi himſelf ſaith upon this place, *if this verſe muſt be expounded of every prieſt, it relates to the greater ſanctity of the future temple:* For the law at firſt undoubtedly was, that none but the high-prieſt was confined to marry a virgin.

Ver. 16. *And the Lord ſpake unto Moſes, ſaying.*] Upon this occaſion, God gave ſome other precepts concerning the prieſts who were to wait upon him in his houſe, and at his table.

Ver. 17. *Speak unto Aaron, ſaying.*] Having forbidden ſuch marriages as would have been a diſhonour to the prieſthood, had they been permitted, God now prohibits any to ſerve at his altar, who had the leaſt blemiſh in his body; for that would have diſparaged his divine ſervice.

——— *Whoever he be of thy ſeed.*] Whether high-prieſt, or common prieſts.

——— *In their generations.*] In future ages, as well as the preſent.

——— *That hath a blemiſh.*] From theſe general words, the Hebrew doctors conclude, that not only the particular blemiſhes (afterwards mentioned) made them incapable to miniſter, but all others whatſoever, which appeared in the body; of which theſe here named are but a ſpecimen. So Maimonides, in *Biath Hammikdaſh*, whoſe words are, *The blemiſhes expreſſed in the law, are propounded for examples of the reſt*; which they reckon to be, in all, cxlii. accounting only thoſe which openly appeared, and not thoſe which were inward, in the kidnies, bladder, or bowels; becauſe there are no examples of ſuch in the particulars which here follow. They are divided, by the doctors, into three claſſes; ſuch as made beaſts unfit to be offered, ch. xxii. 20. as well as prieſts unfit to miniſter; of which ſort they reckon fifty. And ſuch as only rendered prieſts incapable of their miniſtry; of which ſort they reckon ninety. And ſuch as only gave men a diſagreeable appearance; which were but two. See Mr. Selden, *lib.* ii. *De Succeſſione in Pontific. cap.* 5.

Ver. 18. *For whatſoever man he be that hath a blemiſh, he ſhall not approach.*] The Deity makes it a ſtanding law, that no man who had a blemiſh, ſhould come to miniſter unto him at his altar. And a reaſonable law it was, approved by Pagans themſelves; for it is the very firſt qualification which Plato requires in him who was to be received into the prieſthood, that he ſhould be *perfect in all his parts, and not a baſtard*; and that he ſhould be the ſon of reputable parents, who had lived without the blemiſh of murder, or any other impiety. And ſuch a law there was among the ancient Romans, *ſacerdos integer ſit*; that a prieſt ſhould be entire in all his parts. Which Seneca mentioning, *controv.* iv. 2. explains it by the example of Metellus, who, loſing his eyes by adventuring to ſnatch the Palladium out of the flames, when the temple of Veſta was burnt, was denied the prieſthood; for tho' he had done great ſervice, which did him great honour, yet their opinion was, that *ſacerdos non integri corporis, quaſi*

quaſi mali ominis res, vitandus eſt; a prieſt who was mutilated in any part of his body, was to be avoided, as ominous. For thus it was in ſacrifices, and therefore they thought, with much more reaſon, it ſhould be ſo in the prieſts who offered them.

——— *A blind man, or a lame.*] Such natural defects, which befal us without, or againſt our will, as Procopius Gazæus obſerves, are not imputable to us as any fault: And therefore he thinks ſuch vices in the mind as correſpond with theſe blemiſhes in the body, are here intended by Moſes: Yet he could not but acknowledge, that if we will follow the literal ſenſe (which, no doubt, is meant by theſe words) it is offenſive to ſee a man perform prieſtly functions, who hath any viſible defect in his body. But Moſes, he ſtill thinks, had a reſpect to higher matters, namely, to all the good qualities that St. Paul requires in a biſhop; and therefore, by a *blind man*, he underſtands one without knowledge; and by a *lame*, one who walks not upright in the ways of God's commandments. Such accommodations are ſo eaſy, that we need not take further notice of them.

——— *Or he that hath a flat noſe.*] In the two firſt words, *blind* or *lame*, there was no difficulty; but the word *harum*, which we tranſlate, *hath a flat noſe*, is not ſo plain; yet the Hebrews generally agree, it ſignifies one, the upper part of whoſe noſe was ſo depreſſed, that the two eye-brows ſeemed to meet, and to be but one; as Bochart obſerves out of R. Solomon, in his Canaan, *lib.* i. *cap.* 35. p. 655.

———*Or any thing ſuperfluous.*] The Hebrew word *ſarua* ſignifies any member diſproportionable to the reſt; but more eſpecially (as their doctors take it) the inequality of thoſe members that are pairs; as when one of a man's eyes, or ears, or legs, was larger than the other.

Ver. 19. *Or a man that is broken footed.*] Tho' a man did not halt, yet if his foot was ſo broken, that it look'd deformed, he was rendered incapable of miniſtring to the Divine Majeſty; becauſe it gave him a contemptible appearance in the eyes of the people; at leaſt, not ſo graceful a mien, as the ſervants of the moſt High ought to have.

——— *Or broken handed.*]. Any fracture in the hand made a man more remarkably unfit, than the foregoing blemiſh; becauſe, by this part, all the divine offices were to be performed.

Ver. 20. *Or crooked back'd.*] The Hebrew word *gibben* properly ſignifies bunch-back'd: Whether the bunch came from the luxation of the back-bone, or from a ſwelling in the fleſh.

———*Or a dwarf.*] Who, beſide that he looked deſpicably, was not able to reach up to the altar. The marginal tranſlation may be juſtified from the Hebrew, for *dak* in that language ſignifies *lean*, or *ſlender*; but then the meaning muſt be, one whoſe fleſh was emaciated by a conſumption. The Vulgate took it for one blear-eyed, and the LXX. alſo thought it ſignified ſome diſeaſe in the eyes, if the Complutenſian edition be right, where this word is tranſlated ἐφηλῷ τὸς ὀφθαλμὸς. But other editions leave out the two laſt words, and then it is uncertain what ἐφηλῷ ſignifies; but, moſt likely, ſome diſagreeable ſpots or puſtles in the face.

——— *Or that hath a blemiſh in his eye.*] The Hebrew words *teballul beeno* ſignify one who hath a confuſed ſpot in the eye, which is called, by the Chaldee paraphraſts, and likewiſe by the Talmudiſts, *chillez* and *chaluzon*, which is the very ſame with the Greek word χάλαζα, importing a concretion of a white humour, like a hail-ſtone, as Ægineta obſerves, and Galen alſo. See Bochart in his Hierozoicon, P. 2. lib. 5. cap. 9. But this ſpot did not diſqualify a prieſt for his miniſtration, unleſs it was a little prominent, which render'd the blemiſh more apparent.

Ver. 22. *He ſhall eat of the bread of his God.*] But tho' ſuch a blemiſhed prieſt might not offer any ſacrifice, yet he might eat, with his brethren, of that part of the ſacrifices which was given to them for their portion; which no man, in his uncleanneſs, might do. Therefore theſe natural infirmities were not legal impurities, but incapacities only, which diſabled them for their office.

Ver. 23. *Only he ſhall not go in unto the vail.*] He was not to enter into the ſanctuary, to burn incenſe, or to trim the lamps, &c.

——— *Nor come nigh unto the altar.*] No, nor go to the altar of burnt-offerings, which was in the court of the Lord's houſe; but he was to ſit in the *wood-room*, where he was employed in picking out all the wood which had any worms in it, that it might be laid aſide, and not carried to the altar; as Maimonides and others relate. He had alſo another employment. See chap. xiii. ver. 2. If any man was ſo preſumptuous, or ſo forgetful, as to miniſter, notwithſtanding the manifeſt blemiſh which was upon him, he was obnoxious to cenſure, and was puniſhed according to the degree of his offence.

——— *That he profane not my ſanctuaries.*] That he might not cauſe others to think meanly of the ſervice of God, and conſequently of the Deity himſelf; who would have men, in their greateſt perfection, miniſter unto him, to preſerve in peoples minds a ſenſe of his moſt excellent being, to whom they miniſter'd. For which reaſon, all the foregoing prohibitions were given, againſt marrying ſuch perſons as had been vitiated, &c. and againſt mourning for the dead, that they might not *profane the name of their God*, ver. 6. by doing as vulgar people did, or making themſelves incapable of miniſtring to God, as they were when they were defiled. And thus Maimonides diſcourſes upon this ſubject, More Nevoch. P. 3. cap. 45. *God commanded his miniſters ſhould wear precious apparel, and that none ſhould be admitted to the miniſtry, who had any defect in his body; nay, they who were deformed and ill-favoured were excluded, becauſe the vulgar do not judge according to mens true worth or beauty (which lies in the ſoul) but according to their external appearance, in the comelineſs of their bodies, and the richneſs of their habits; and therefore the end of all theſe inſtitutions was, that the houſe of God might be had in due honour and reverence.*

The word *ſanctuaries* being in the plural number, relates to the two parts of the ſanctuary; the court, where the altar of burnt-offering ſtood (which was an holy place) and that which was properly called the ſanctuary, wherein the altar of incenſe was; into neither of which, a prieſt, who had any bodily defect, might enter.

For I the Lord do ſanctify them.] I have appropriated both thoſe places to my ſervice, and therefore no man with a blemiſh ſhall be admitted into them, to perform any ſacred function there; yet they might come into the court, to eat with their brethren, of holy things, but not in their prieſtly garments, which it was not lawful for them to uſe.

CHAP. XXII.

1 The Prieſts in their uncleanneſs muſt abſtain from the holy things. 6 How they ſhall be cleanſed. 10 Who of the Prieſts houſe may eat of the holy things. 17 The ſacrifices muſt be without blemiſh. 26 The age of the ſacrifice. 29 The law of eating the ſacrifice of thankſgiving.

AND the LORD ſpake unto Moſes, ſaying.

2 Speak unto Aaron, and to his ſons, that they ſeparate themſelves from the holy things of the children of Iſrael, and that they profane not my holy name *in thoſe things* which they hallow unto me: I *am* the LORD.

3 Say unto them, Whoſoever *he be* of all your ſeed, among your generations, that goeth unto the holy things, which the children of Iſrael hallow unto the LORD, having his uncleanneſs upon him, that ſoul ſhall be cut off from my preſence: I *am* the LORD.

4 What man ſoever of the ſeed of Aaron *is* a leper, or hath a running iſſue; he ſhall not eat of the holy things, until he be clean.

And whoſo toucheth any thing *that is* unclean *by* the dead, or a man whoſe ſeed goeth from him:

5 Or whoſoever toucheth any creeping thing, whereby he may be made unclean, or a man of whom he may take uncleanneſs, whatſoever uncleanneſs he hath:

6 The ſoul which hath touched any ſuch ſhall be unclean until even, and ſhall not eat of the holy things, unleſs he waſh his fleſh with water.

7 And when the ſun is down, he ſhall be clean, and ſhall afterward eat of the holy things, becauſe it *is* his food.

8 That which dieth of it ſelf, or is torn *with beaſts*, he ſhall not eat to defile himſelf therewith: I *am* the LORD.

9 They ſhall therefore keep mine ordinance, leſt they bear ſin for it, and die therefore, if they profane it: I the LORD do ſanctify them.

10 There ſhall no ſtranger eat *of* the holy thing: a ſojourner of the prieſt, or an hired ſervant ſhall not eat *of* the holy thing.

11 But if the prieſt buy *any* ſoul with his money, he ſhall eat of it, and he that is born in his houſe: they ſhall eat of his meat.

12 If the prieſts daughter alſo be *married* unto a ſtranger, ſhe may not eat of an offering of the holy things.

13 But if the prieſts daughter be a widow, or divorced, and have no child, and is returned unto her fathers houſe, as in her youth, ſhe ſhall eat of her fathers meat; but there ſhall no ſtranger eat thereof.

14 ¶ And if a man eat *of* the holy thing unwittingly, then he ſhall put the fifth *part* thereof unto it, and ſhall give *it* unto the prieſt, with the holy thing.

15 And they ſhall not profane the holy things of the children of Iſrael, which they offer unto the LORD.

16 Or ſuffer them to bear the iniquity of treſpaſs, when they eat their holy things: for I the LORD do ſanctify them.

17 ¶ And the LORD ſpake unto Moſes, ſaying.

18 Speak unto Aaron, and to his ſons, and unto all the children of Iſrael, and ſay unto them, Whatſoever *he be* of the houſe of Iſrael, or of the ſtrangers in Iſrael, that will offer his oblation for all his vows, and for all his free-will-offerings, which they will offer unto the LORD for a burnt-offering:

19 *Ye ſhall offer* at your own will a male without blemiſh of the beeves, of the ſheep, or of the goats,

20 *But* whatſoever hath a blemiſh, *that* ſhall ye not offer: for it ſhall not be acceptable for you.

21 And whoſoever offereth a ſacrifice of peace-offerings unto the LORD, to accompliſh *his* vow, or a free-will-offering in beeves, or ſheep, it ſhall be perfect, to be accepted: there ſhall be no blemiſh therein.

22 Blind, or broken, or maimed, or having a wen, or ſcurvy, or ſcabbed, ye ſhall not offer theſe unto the LORD, nor make an offering by fire of them upon the altar unto the LORD.

23 Either a bullock, or a lamb that hath any thing ſuperfluous or lacking in his parts, that mayſt thou offer *for* a free-will-offering; but for a vow it ſhall not be accepted.

24 Ye ſhall not offer unto the LORD that which is bruiſed, or cruſhed, or broken, or cut; neither ſhall you make *any* offering *thereof* in your land.

25 Neither from a ſtrangers hand ſhall ye offer the bread of your God of any of theſe; becauſe their corruption *is* in them, *and* blemiſhes *be* in them: they ſhall not be accepted for you.

26 ¶ And the LORD ſpake unto Moſes, ſaying,

27 When a bullock, or a ſheep, or a goat is brought forth, then it ſhall be ſeven days under the dam; and from the eighth day and thenceforth, it ſhall be accepted for an offering made by fire unto the LORD.

28 And *whether it be* cow or ew, ye ſhall not kill it and her young both in one day.

29 And when ye will offer a ſacrifice of thankſgiving unto the LORD, offer *it* at your own will.

30 On the ſame day it ſhall be eaten up, ye ſhall leave none of it until the morrow: I *am* the LORD.

31 Therefore ſhall ye keep my commandments, and do them: I *am* the LORD.

32 Neither ſhall ye profane my holy name, but I will be hallowed among the children of Iſrael: I *am* the LORD which hallow you,

33 That brought you out of the land of Egypt, to be your God, I *am* the LORD.

Ver.

Ver. 1. *And the Lord ſpake unto Moſes, ſaying.*] Theſe commands that follow were delivered at the ſame time with the preceding, as they related to the ſame matter; for tho' the prieſts, who had a blemiſh, might eat of the holy things, yet God would have them know, that neither they, nor ſuch as were unblemiſhed, ſhould preſume to do it in their uncleanneſs.

Ver. 2. *Speak unto Aaron, and to his ſons, that they ſeparate themſelves.*] *Viz.* When they were in their uncleanneſs, ver. 3.

——— *From the holy things of the children of Iſrael.*] Abſtain from eating that part of the ſacrifices which belonged to the prieſts, but was to be eaten only by ſuch of them as were free from legal impurities, chap. vii. 20, 21. Nor were they to eat of the firſt fruits, which were alſo their portion, Numb. xviii. 12, 13. but they might eat of tythes, which were allowed for their conſtant ſuſtenance.

——— *And that they profane not my holy name.*] This is the very foundation of this prohibition; that they might preſerve in their minds a due veneration for the Divine Majeſty; unto whom, as they might not approach, ſo they were not permitted to meddle with any thing conſecrated to him, while they were in a ſtate of legal impurity. All great perſons are to be approached with ſuitable reſpect and ceremony, eſpecially when perſons are invited to their tables; and therefore much more was this reverence to be ſhewn to the great Lord of the univerſe, that they might entertain high apprehenſions of him, by abſtaining from all things appropriated to his ſervice, when they labour'd under any pollution.

Ver. 10. *There ſhall no ſtranger eat of the holy thing.*] The *holy thing*, here mentioned, is that before named, ch. x. 14. and by a *ſtranger* the Deity doth not mean one of another natio, but one who is not of the ſeed of Aaron, or is not one of his family; for the word in the Hebrew is not *nechar*, which properly ſignifies ſuch a ſtranger as is not an Iſraelite; but *zar*, which imports any one to whom a thing doth not belong; as holy things did not belong to thoſe, who were not, at leaſt, part of the prieſt's family, tho' not of his race: For that ſuch might eat of them who were not of their race, provided they belonged to them as a part of their family, appears from the next verſe.

——— *A ſojourner of the prieſt.*] Who boards with him, (as we now ſpeak) or dwells in a part of his houſe, (as ſome underſtand it) but hath a diſtinct family.

Ver. 11. *But if the prieſt buy any ſoul (i. e.* perſon) *with his money.*] There were thoſe of their own nation, who, by their poverty, were compelled to ſell themſelves, or their children, chap. xxv. 39. and others they bought of other nations, ver. 44, 45. who becoming proſelytes to the Jewiſh religion, were permitted to eat of the proviſion belonging to the prieſts, becauſe they became part of his family.

——— *And he that is born in his houſe.*] They who were born of ſuch purchaſed ſervants, were their maſters property, and ſuch a part of their family, that they left them to their children who ſucceeded them; and therefore they alſo were allowed to eat of the meat of the prieſt.

Ver. 12. *If a prieſt's daughter alſo be married unto a ſtranger.*] Unto one who is not of the family of the prieſts.

——— *She may not eat of an offering of the holy things.*] She abdicated her prerogative to eat of thoſe holy things, of which ſhe was entitled to a participation, while ſhe remained a member of her father's family; for that entitled perſons to this privilege, inſomuch that a prieſt taking a wife out of another family, ſhe might eat of them, becauſe ſhe was one with him, and therefore had more right than a ſervant. But for the ſame reaſon, a prieſt's daughter, married to a ſtranger, might not eat of them, becauſe ſhe was gone out of his into another family.

Ver. 13. *But if the prieſt's daughter be a widow, or divorced, and have no child.*] If ſhe had any children, they and ſhe conſtituted another family; and being the offſpring of a father who was not a prieſt, had no right to eat of the prieſt's meat: But if ſhe was left without children, then ſhe was accounted ſtill one of her father's family, provided ſhe returned to live with him.

Ver. 15. *And they ſhall not profane the holy things of the children of Iſrael, which they offer unto the Lord.*] This ſeems to refer to the perſons before named, none of whom ſhould preſume to profane ſacred things, by eating them, when they did not belong to them. The prieſts ſeem alſo to be concerned in it, who were not to ſuffer them to eat ſuch ſacred food; as it follows in the next verſe. Or, if it entirely relate to the prieſt, the meaning is, they ſhould not profane holy things, by eating them in their uncleanneſs, ver. 9. and one reaſon was, becauſe the children of Iſrael, whoſe offerings theſe were, might be diſcouraged from bringing them to the Lord, when they ſaw them ſo profaned.

Ver. 17. *And the Lord ſpake unto Moſes, ſaying.*] The following laws, no doubt, were delivered at the ſame time with the former; becauſe they ſtill concern the ſame matter.

Ver. 19. *Ye ſhall offer at your own will.*] So theſe words are commonly underſtood; that the ſacrifices, both of Jews and Gentiles, ſhould be ſpontaneous, as well as immaculate.

——— *A male without blemiſh, of the beeves, of the ſheep, or of the goats.*] See ch. i. ver. 3, and 10. All *burnt-offerings* were to be males; tho' *peace-offerings* might be females, ch. iii. 1, 6. and ſo might *ſin-offerings* alſo, ch. iv. 32. but all without blemiſh. For as God accepted only ſome kind of creatures, *viz. beeves, ſheep,* and *goats,* and no other of the herd, ſo he would have the very beſt to be ſelected from them, as had been often before directed.

Ver. 21. *And whoſoever offereth a ſacrifice of peace-offerings unto the Lord.*] Which were either to obtain bleſſings, or to give thanks for them when they were obtained.

———*To accompliſh his vow.*] It was uſual to make ſuch vows, for procuring from God what they deſired, when they undertook a journey, or went to ſea, or were ſick, or in danger, &c. an example of which we have in Jonah, i. 16. where we read, the mariners in a ſtorm *offered a ſacrifice to the Lord, and made vows,* i. e. they vowed a ſacrifice to God (for they could not ſacrifice on ſhip-board) when he had brought them to a ſafe port. And ſo Cicero ſpeaks of certain mariners, who being toſſed in a tempeſt, vowed, if they gained their haven, *Ei deo, qui ibi eſſet, ſe vitulum immolaturos*; they would offer a calf to the god of that place. And Homer, in like manner, brings in the mother of Telemachus vowing perfect hecatombs unto all the gods, if ſhe might obtain her deſires, Odyſſ. xvii. ver. 59.

———*Or a free-will-offering.*] This alſo was a *peace-offering* for obtaining bleſſings; not when they were in diſtreſs, but, in general, to procure God's favour to them and theirs.

———*In beeves or ſheep.*] And likewiſe *goats*; for all theſe were allowed in *peace-offerings,* ch. iii. 1, 6, 12.

———*It ſhall be perfect, to be accepted.*] That was accounted *perfect*, which wanted none of its parts, nor had any defect in any of them. The Heathens themſelves did not think any other would be accepted, and therefore made a careful choice of their ſacrifices; as appears by thoſe words of Virgil, lib. iv. Æneid. v. 57.

Mactant lectas de more bidentes.

Which he calls elſewhere *eximii*, ſingled out as moſt excellent, lib. iv. Georg. v. 550.

Quatuor eximios præſtanti corpore tauros.

And that they might be ſuch, there was *probatio victimarum*, proof made of ſacrifices; as Pliny ſpeaks, lib. viii. cap. 45. where he ſaith, ſuch as were lame, or had one leg ſhorter than the other, were rejected. Which probation was to be made by thoſe who brought the ſacrifices; but if they did not do their duty, the prieſt, upon examination, refuſed to admit them to be offered.

———*There ſhall be no blemiſh therein*] This is an explication of what was meant by *perfect*, which Solon (who ſeems to have taken the rites of his religion from Moſes) called ἀφελῆ; in the explication of which word, Heſychius, after ſeveral other expreſſions, concludes with this,

which

which neither hath any part more or leſs than it ſhould have.

Ver. 22. *Blind or broken*, &c.] In this, and the following verſes, the Deity enumerates twelve blemiſhes, which render'd any beaſt unfit for ſacrifice.

Ver. 23. *Either a bullock, or a lamb, that hath any thing ſuperfluous.*] This word we had before (which we tranſlate *ſuperfluous*) ch. xxi. 18. but it properly ſignifies the inequality or diſproportion that there is between thoſe parts that are pairs, as the eyes or legs; and particularly, when one of them exceeds its juſt bigneſs.

——*Or lacking in its parts.*] This word ſignifies juſt the quite contrary to the other; when one part is leſs, and more contracted, than it ſhould be: one leg ſuppoſed ſhorter than ordinary. So all the Hebrews underſtand theſe words; particularly Onkelos and Jonathan.

——*That may'ſt thou offer for a free will offering.*] A very learned perſon takes theſe words for an exception to the foregoing general rule; that ſuch defects as theſe two ſhould not hinder the acceptation of a beaſt for a *free will offering*, tho' not for a *vow*; and it muſt be acknowledged, that is the moſt plain and ſimple ſenſe. But the Jews, as he obſerves, particularly R. Solomon Jarchi, expound them otherwiſe, and will not have this offering to ſignify the ſacrifice of ſuch things at the altar, but the giving them to the prieſt for ſome ſacred uſe: To be ſold, for inſtance, for the reparation of the temple, for which they were accepted. See Dr. Owtram, *lib.* 1. *De Sacrificiis, cap.* 9. *n.* 2.

——*But for a vow it ſhall not be accepted.*] Free will offerings were much different from vows, there being no obligation upon them to offer the former, as there was to offer the latter, and a leſs perfect creature would be accepted in the one caſe, tho' not in the other.

Ver. 25. *Neither from a ſtranger's hand ſhall ye offer the bread of your God*, &c.] By Bennechar, the ſon of a ſtranger (as it is in the Hebrew), who is called, ch. xxv. 47. a ſtranger and ſojourner (*viz.* a Gentile that dwelt among them), is meant a pious man of another nation, who had renounced idolatry, and abſtained from blood, and obſerved the reſt of the precepts of the ſons of Noah (as they called them), but was not circumciſed, which would have obliged him to conform to the whole law of Moſes. Such perſons being worſhippers of the true God, were permitted to bring him oblations to be offered at the altar.

Some have taken theſe words, as if no ſacrifice was to be accepted from a Gentile, but only money, with which the prieſt might purchaſe an oblation, and offer it for him. But this is confuted by ver. 18. and here it is evident, he only forbids them to accept of any ſacrifice which had the forenamed blemiſhes, from a Gentile, who might think it not unacceptable, becauſe the Gentiles made no ſcruple to offer ſuch as theſe laſt mentioned, to their gods, tho' their laws in ſome places were againſt it. *The bread of your God:* The Hebrews underſtand hereby to be meant, only *burnt-offerings*; which, Maimonides ſaith, were acceptable from a Gentile, even *burnt-offerings* of birds, tho' he had not yet renounced idolatry. But they were not to accept from him *peace-offerings*, or *meat-offerings*, or ſacrifices for *ſins of ignorance*, ch. iv. 27. or *treſpaſs-offerings*, mention'd ch. vi. 6. nor was a *burnt-offering* to be accepted, unleſs it was a free will offering, or a vow, as Mr. Selden obſerves, *lib.* 3. *De Jure Nat. & Gent. cap.* 4.

But if he brought ſuch ſpontaneous offerings as had the forementioned blemiſhes, the prieſt was to reject them (tho' the Gentile might ſay they were ſuch as had been accepted by his gods), or elſe he was to be ſcourged. So this law is briefly expounded by the Jews, when they reckon it up among their precepts, that *a defective ſacrifice is not to be accepted, no not from the hand of a Gentile.* And it need not ſeem ſtrange, that a Gentile ſhould bring any ſuch ſacrifices; for they were not ſo curious in their choice, as the Hebrews: But, as Tertullian upbraids them, ſacrificed *enecta, tabidoſa, & ſcabioſa, Apolog. adv. Gentes, cap.* 13. which the better ſort of people, perhaps, did not offer, but the vulgar did: And the prieſts made no ſcruple to accept them.

Ver. 26. *And the Lord ſpake unto* Moſes *ſaying.*] Theſe laws following being of the ſame nature, were, in all likelyhood, delivered at the ſame time with the foregoing.

Ver. 27. *And when a bullock, or ſheep, or goat, is brought forth.*] Theſe were the only beaſts that were allowed to be ſacrificed. ver. 19.

——*Then it ſhall be ſeven days under the dam, and from the eighth day and thenceforth, it ſhall be accepted for an offering*, &c.] They were not fit for food, when they were not ſeven days old, and therefore not for ſacrifice: which was the *bread* or food of God, as it is called, ver. 25. We ſhall only add, that the Gentiles were ſo far from offering creatures ſo young, that they thought them fitteſt for ſacrifice, when they were two years old.

Ver. 28. *And whether it be cow, or ewe, ye ſhall not kill it and her young both in one day.*] Leſt the young one, ſaith Maimonides, ſhould happen to be killed before the dam; which would have cauſed her to pine away, More Nevoch, p. 3. *cap.* 48. Any action that looked like cruelty therefore, was by this law baniſhed from among them; for they might not ſo much as kill both the young and the dam on the ſame day, to offer them to God himſelf; of which he is here ſpeaking.

CHAP. XXIII.

1 *The feaſts of the Lord.* 3 *The ſabbath.* 4 *The paſſover.* 9 *The ſheaf of firſt fruits.* 15 *The feaſt of pentecoſt.* 22 *Gleanings to be left for the poor.* 23 *The feaſt of trumpets.* 26 *The day of atonement.* 33 *The feaſt of tabernacles.*

AND the LORD ſpake unto Moſes, ſaying,

2 Speak unto the children of Iſrael, and ſay unto them, *concerning* the feaſts of the LORD, which ye ſhall proclaim *to be* holy convocations, *even* theſe are my feaſts.

3 Six days ſhall work be done, but the ſeventh day *is* the ſabbath of reſt, an holy convocation; ye ſhall do no work *therein:* it *is* the ſabbath of the LORD in all your dwellings.

4 ¶ Theſe *are* the feaſts of the LORD; *even* holy convocations, which ye ſhall proclaim in their ſeaſons.

5 In the fourteenth *day* of the firſt month at even, *is* the LORD's paſſover.

6 And on the fifteenth day of the ſame month, *is* the feaſt of unleavened bread unto the LORD: ſeven days ye muſt eat unleavened bread.

7 In the firſt day ye ſhall have an holy convocation: ye ſhall do no ſervile work therein.

8 But ye ſhall offer an offering made by fire unto the LORD ſeven days: in the ſeventh day *is* an holy convocation, ye ſhall do no ſervile work *therein.*

9 ¶ And the LORD ſpake unto Moſes, ſaying,

10 Speak unto the children of Iſrael, and ſay unto them, when ye be come into the land which I give unto you, and ſhall reap the harveſt thereof, then ye ſhall bring a ſheaf of the firſt-fruits of your harveſt unto the prieſt:

11 And

11 And he ſhall wave the ſheaf before the LORD, to be accepted for you: on the morrow after the ſabbath the prieſt ſhall wave it.

12 And ye ſhall offer that day when ye wave the ſheaf, an he-lamb, without blemiſh, of the firſt year, for a burnt-offering unto the LORD.

13 And the meat-offering thereof *ſhall be* two tenth-deals of fine flour mingled with oyl, an offering made by fire unto the LORD *for* a ſweet ſavour: and the drink-offering thereof *ſhall be* of wine, the fourth *part* of an hin.

14 And ye ſhall eat neither bread, nor parched corn, nor green ears, until the ſelf-ſame day that ye have brought an offering unto your God: *It ſhall be* a ſtatute for ever throughout your generations in all your dwellings.

15 ¶ And ye ſhall count unto you from the morrow after the ſabbath, from the day that ye brought the ſheaf of the wave-offering; ſeven ſabbaths ſhall be complete.

16 Even unto the morrow after the ſeventh ſabbath, ſhall ye number fifty days, and ye ſhall offer a new meat-offering unto the LORD.

17 Ye ſhall bring out of your habitations two wave-loaves, of two tenth-deals: they ſhall be of fine flour, they ſhall be baken with leaven, *they are* the firſt-fruits unto the LORD.

18 And ye ſhall offer with the bread ſeven lambs without blemiſh, of the firſt year, and one young bullock, and two rams: they ſhall be *for* a burnt-offering unto the LORD, with their meat-offering, and their drink-offerings, *even* an offering made by fire of ſweet ſavour unto the LORD.

19 Then ye ſhall ſacrifice one kid of the goats, for a ſin-offering, and two lambs of the firſt year, for a ſacrifice of peace-offerings.

20 And the prieſt ſhall wave them with the bread of the firſt-fruits, *for* a wave-offering before the LORD, with the two lambs: they ſhall be holy to the LORD for the prieſt.

21 And ye ſhall proclaim on the ſelf-ſame day, *that* it may be an holy convocation unto you: ye ſhall do no ſervile work *therein: It ſhall be* a ſtatute for ever in all your dwellings throughout your generations.

22 ¶ And when ye reap the harveſt of your land, thou ſhalt not make clean riddance of the corners of thy field when thou reapeſt, neither ſhalt thou gather any gleaning of thy harveſt: thou ſhalt leave them unto the poor, and to the ſtranger: I *am* the LORD your God.

23 ¶ And the LORD ſpake unto Moſes ſaying,

24 Speak unto the children of Iſrael, ſaying, In the ſeventh month, in the firſt *day* of the month ſhall ye have a ſabbath, a memorial of blowing of trumpets, an holy convocation.

25 Ye ſhall do no ſervile work *therein*; but ye ſhall offer an offering made by fire unto the LORD.

26 ¶ And the LORD ſpake unto Moſes, ſaying,

27 Alſo on the tenth day of this ſeventh month, *there ſhall be* a day of atonement, it ſhall be an holy convocation unto you, and ye ſhall afflict your ſouls, and offer an offering made by fire unto the LORD.

28 And ye ſhall do no work in that ſame day: for it *is* a day of atonement, to make an atonement for you before the LORD your God.

29 For whatſoever ſoul *it be* that ſhall not be afflicted in that ſame day, he ſhall be cut off from among his people.

30 And whatſoever ſoul *it be* that doth any work in that ſame day, the ſame ſoul will I deſtroy from among his people.

31 Ye ſhall do no manner of work: *It ſhall be* a ſtatute for ever throughout your generations in all your dwellings.

32 It *ſhall be* unto you a ſabbath of reſt, and ye ſhall afflict your ſouls in the ninth *day* of the month at even: from even unto even ſhall you celebrate your ſabbath.

33 ¶ And the LORD ſpake unto Moſes, ſaying,

34 Speak unto the children of Iſrael, ſaying, The fifteenth day of this ſeventh month *ſhall be* the feaſt of tabernacles *for* ſeven days unto the LORD.

35 On the firſt day *ſhall be* an holy convocation: ye ſhall do no ſervile work *therein.*

36 Seven days ye ſhall offer an offering made by fire unto the LORD: on the eighth day ſhall be an holy convocation unto you, and ye ſhall offer an offering made by fire unto the LORD: It *is* a ſolemn aſſembly, *and* ye ſhall do no ſervile work *therein.*

37 Theſe

37 Theſe *are* the feaſts of the LORD, which ye ſhall proclaim *to be* holy convocations, to offer an offering made by fire unto the LORD, a burnt-offering, and a meat-offering, a ſacrifice, and drink-offerings, every thing upon his day:

38 Beſide the ſabbath of the LORD, and beſide your gifts, and beſide all your vows, and beſide all your free-will-offerings, which ye give unto the LORD.

39 Alſo in the fifteenth day of the ſeventh month, when ye have gathered in the fruit of the land, ye ſhall keep a feaſt unto the LORD ſeven days: on the firſt day *ſhall be* a ſabbath, and on the eighth day *ſhall be* a ſabbath.

40 And ye ſhall take you on the firſt day the boughs of goodly trees, branches of palm-trees, and the boughs of thick trees, and willows of the brook; and ye ſhall rejoice before the LORD your God ſeven days.

41 And ye ſhall keep it a feaſt unto the LORD ſeven days in the year: *It ſhall be* a ſtatute for ever in your generations, ye ſhall celebrate it in the ſeventh month.

42 Ye ſhall dwell in booths ſeven days: all that are Iſraelites born ſhall dwell in booths.

43 That your generation may know that I made the children of Iſrael to dwell in booths, when I brought them out of the land of Egypt; I am the LORD your God.

44 And Moſes declared unto the children of Iſrael the feaſts of the LORD.

Ver. 2. *Speak unto the children of* Iſrael. *And ſay unto them, concerning the feaſts of the Lord.*] It hath been anciently obſerved, that *the* Syrians *were great lovers of feaſts.* Which made it the more reaſonable (if they were ſo in Moſes's days) that the Iſraelites, who were to be their neighbours in the land of Canaan, ſhould have ſo many feaſts appointed them, weekly, monthly, and yearly, all in honour of their God. From whence they are called feaſts of the Lord. But this word *moed*, which we tranſlate *a feaſt*, properly ſignifies an *aſſembly*. And ſo Mr. Thorndike would have it tranſlated, becauſe the name of *feaſts* is proper to thoſe ſolemnities which are to be celebrated with joy and chearfulneſs; whereas under this general word *moed*, is comprehended the day of atonement, which is one of the aſſemblies here mentioned, ver. 27. but was no *feaſt*, being to be obſerved with the greateſt humiliation and affliction that could be expreſſed. He therefore exactly tranſlates theſe words in this manner; *The aſſemblies of the Lord* (for the word *concerning*, is not in the Hebrew) *which ye ſhall proclaim for holy convocations, theſe are my aſſemblies:* All that can be ſaid for our tranſlation is, that the day of atonement, being a ceſſation from labour, it may go under the name of a *feaſt*, in oppoſition to working days.

Ver. 3. *Six days ſhall work be done, but the ſeventh day is the ſabbath of reſt*, &c. Whether the obſervation of the ſabbath, or ſeventh day, be as old as the creation, as ſome authors both Jews and Chriſtians contend for, from theſe words of Moſes, *And the Lord bleſſed the ſeventh day and ſanctified it*, Gen. ii. 3. has already been ſufficiently conſidered in our annotations on the fourth commandment. (Exod. xx.) and therefore we think it needleſs to add any thing farther on that particular.

A learned jewiſh author declares, that they were obliged, in all diſtricts and towns throughout Iſrael, to blow the trumpet on the evening of the ſixth day, ſix different times, from ſome eminence, whence it might be eaſily heard, at a due diſtance. So that they who were abroad in the fields, might have timely notice to repair to their habitations, before the ſabbath began. Accordingly, at the ſound of the firſt trumpet, they left off work, and began to march homeward: At the ſecond ſounding, all ſhops, ſtalls, and places of trade, were ſhut up: At the third, the pots and kettles were taken off the fire, the tables covered, and the meat dreſſed for the ſabbath, was ſet upon them, *&c.* —— The laſt trumpet was generally about Sun-ſet; and on the next night, as ſoon as they could perceive two or three ſtars in the ſky, the trumpets blew from the ſame places, to proclaim the end of the ſabbath; at which the head of the family, after a ſhort prayer, wiſhed himſelf and the reſt a good week, as he did a good ſabbath at the entrance of it. From this blowing of theſe trumpets from ſome high places, a cabbaliſtical philologiſt hath concluded, that the *Muſſakhaſſabath*, the vail, or, as our verſion renders it, the covering of the ſabbath, which king Ahaz took away from the temple, was ſome kind of watch tower on the top of it, from which the prieſts uſed to proclaim the entrance and exit of the ſabbath to thoſe who lived at Jeruſalem. But for ought we can ſee, it might as well have been any thing elſe.

The Jews are fallen into ſeveral extravagant notions about the ſabbath, ſome of which we ſhall but juſt hint; ſuch as the obligation of ſanctifying it, is of much greater force than any other command; that it is the ſoul and totum of all the reſt. So that he who violates it, breaks all the reſt. That on that day, the dæmons, ſatyrs, and other ſuch hurtful creatures, ſhun the light of it, and do not return from deſerts and dark caverns, to infeſt mankind till it is over, with many more of the like nature, which the reader may ſee at full length in *Leo. de Midena.*

It muſt be owned however, that many of the wiſer Jews, make the ſanctification of the ſabbath to conſiſt in duties of a more noble nature, than theſe Talmudical trifles; namely, in meditation on the wonderful works of God; in the ſtudy of his law, and inſtructing thoſe who are under them in it. Some of them even maintain, that they uſed to aſſemble themſelves every ſabbath; and even from the time of Moſes, to hear the law read and expounded. And this is likewiſe believed by ſeveral learned men among the Chriſtians, who infer it from the words of St. James, that Moſes has, in every city, them that preach him, being read in the ſynagogue every ſabbath day. All that we dare ſay is, that the much greater number are of opinion, that this cuſtom was not ſet on foot till the time of Eſdras. All that the prieſts were commanded to do on the ſabbath, was only to ſet the new ſhew-bread on the tables, to take away the old, and to offer the meat, drink, and burnt-offerings, peculiar to that day; However, their ancient doctors have ſince clogged it with ſuch a number and variety of precepts and ſubtilties; that thoſe who came after, have been ſo divided about the right meaning of them, and their practice has ſo often varied, that it is impoſſible for them to know whether they kept it right or not. This made ſome of their Rabbies ſay, that if they could but obſerve two ſabbaths as they ought, God would ſoon put an end to all their miſeries.

We muſt beg leave to cloſe this annotation with taking notice of that expreſſion in Luke vi. ἐν Σαββάτῳ δευτεροπρώτῳ, in the ſecond prime ſabbath, or, as our verſion more clearly renders it, on the ſecond ſabbath after the firſt, which has puzzled a number of commentators, till Joſ. Scaliger offered an explication which has been univerſally approved and followed ever ſince. We need not trouble our readers with the various conjectures of other writers, ſince that of our author carries its own evidence, being founded on the jewiſh manner of computing the ſabbaths

ſabbaths from the feaſt of the paſſover to that of the weeks, or from Eaſter to Whitſunday. The firſt of theſe, namely, that which followed the two great feaſts, or the firſt and laſt day of the paſſover, was by them called *Sabbath Shenireſhon*, the ſecond prime ſabbath; the next was called the ſecond, or the ſecond after the ſecond prime; the third, ſecond third, and ſo on unto the ſeventh, which laſt did immediately precede the feaſt of the weeks or pentecoſt. The fact for which this ſabbath is recorded by the evangeliſt, namely, Chriſt's diſciples plucking and rubbing the ears of corn, confirms this expoſition, their harveſt happening always between Eaſter and Whitſunday.

Ver. 5. *In the fourteenth day of the firſt month at even, is the Lord's paſſover.*] We have already ſpoken of the inſtitution of the paſſover, and the occaſion and deſign of it, in our annotations on the twelfth chapter of Exodus, the laws relating to it, are to the following purpoſe.

It ſhall be of perpetual obligation, both to the Iſraelites, and to all circumciſed proſelites.

No circumciſed perſon, whether of the ſeed of Abraham, or admitted into the common-wealth by circumciſion, unleſs hindred by ſickneſs, journeying, or ſome legal impurity, ſhall omit the annual celebration of it, under the penalty of being cut off from his people: Either by an immediate death, or elſe by the hand of providence; or, laſtly, he was to be excommunicated, and thereby reſcinded from all the promiſes made to the ſeed of Abraham. And as the principal end of this inſtitution was, not only to perpetuate the memory of all the wonders which God did in Egypt at the red-ſea, but alſo to make it a ſtanding and irrefragable monument to all poſterity, of the truth and certainty of thoſe amazing works; nothing could be more expedient then to enforce the obſervation of it under ſome ſevere penalties. However, it is evident by the ſequel, that they did not underſtand it of a capital puniſhment, ſuch as was to be inflicted on blaſphemers, idolaters, ſabbath-breakers, and the like, ſeeing they not only omitted to celebrate it during their abode in the wilderneſs, without any viſible excuſe; but were afterward guilty of a moſt ſhameful neglect of it, during ſeveral wicked reigns, till Hezekiah, and after him, Joſiah revived it, as we ſhall ſee in the proper place.

As for thoſe who, by reaſon of any legal impurity, whether accidental or voluntary, were unfit for, and thoſe who were hindred by any lawful impediment, from celebrating this feſtival, with the reſt of the people, on the month *Niſan*, they were ordered to keep it with the uſual ſolemnity on the following month Jair. This indulgence was granted by God himſelf, in favour of ſome men who had defiled themſelves, by aſſiſting at the funeral of ſome relation; and was afterwards made uſe of by the prieſts and Levites, who being under ſome legal impurities, when the king commanded them to revive this feſtival at its uſual time, were forced to poſtpone it to the next month.

The feaſt was to begin on the eve of the fourteenth day of the month *Abib*, or, as the original expreſſes it, between the two evenings, at which time the paſchal lamb was to be killed; and the feſtival continued till the one and twentieth day of the ſame month at evening.

This feſtival is called in the original *Peſach*, from the verb *Paſſach*, which ſignifies to paſs by, or leap over, and not from the Greek πάσχω, to *ſuffer*, as if it had been prophetical of Chriſt's ſuffering at that feaſt, as ſome ancient fathers have imagined, for want of underſtanding Hebrew. God himſelf explained the Etymon, where he commanded them to tell their children, that this was the ſacrifice of the Lord's paſſover, *Aſher-Paſſach*, who paſſed by, or leaped over the houſes of the Iſraelites. It was to begin *Ben-haharvaim*, between the two evenings, of the fourteenth of the month, called by Moſes, *Abib*, which properly ſignifies the ſtalk that bears the ear of corn, becauſe wheat begins to be ripe about this time. This month was afterwards called *Niſan*, and correſponds with our March and April. The expreſſion, *between the two evenings*, is variouſly taken. Some reckon the firſt evening, from noon to ſun-ſet; others between two and ſix; but the moſt rational opinion, and the moſt received, is, that the firſt evening is that which immediately follows ſun-ſet; and that the ſecond begins when that planet is ſunk ſo far below the horizon, that the ſtars viſibly appear above it.

The computation of this new year, began at the firſt new moon that happen'd neareſt, or upon the vernal equinox; with this rule, that the preceding full moon how near ſoever to it, belonged to the laſt month of the former year. Now as they had no aſtronomical tables to regulate theſe conjunctions, but were forced to guide themſelves by the firſt appearance of the new moon, all their diligence in ſending out people to obſerve it, from high places at ſun-ſet, could not prevent great irregularities happening in their months and years; becauſe ſometimes it is not to be ſeen, till the ſecond or third night, nor even then, if clouds interpoſe. Add to this, that they were, in all other reſpects, ſo negligent of their chronology, that it is no wonder if ſo many learned men have laboured ſo much to correct and adjuſt it, and with ſo little ſucceſs. However, as to the new moons, and thoſe feſtivals which depend upon them, and indeed all other computations of time, they were committed to the care of the prieſts and judges, and the people were obliged to abide by their calculations, whether they proved right or wrong.

The firſt and laſt day was to be kept holy and free from all ſervile work, even as the ſabbath, except only, that on the former, proviſions might be dreſſed, but not on the latter; thoſe two days were likewiſe to be ſolemnized by an holy convocation.

No leaven of any kind was allowed to be uſed, or even kept in the houſe, during thoſe ſeven days, and whoſoever uſed any leaven on thoſe days, was to be cut off from Iſrael, all leaven therefore was ordered to be removed out of the houſe before the paſchal lamb was killed.

This curſe is underſtood to extend, only to the perſon who ate any thing which had any intermixture of leaven, and not to him who only kept it within his doors, and whoſe tranſgreſſion was only puniſhed with a certain number of ſtripes. But in the former caſe, their doctors are ſo ſtrict, that they even forbid eating a fowl, in whoſe crop is found one ſingle grain of corn, becauſe it is apt to ferment where it meets with moiſture. They have likewiſe ſeveral wild diſtinctions, with regard to liquors that are, or are not apt to ferment, which are more nice than true, and conſequently not worth being dwelt upon.

There are ſome other ordinances of leſſer moment relating to this feſtival, and interſperſed in the Pentateuch, but not material enough for any further comment.

Ver. 10. *Speak unto the children of Iſrael, and ſay unto them, when ye be come into the land which I give unto you, and ſhall reap the harveſt thereof, then ye ſhall bring a ſheaf of the firſt fruits.*] There were ſeveral things comprehended under the name of *firſt fruits*, which are commanded to be offered to God, Exod. xxiii. 19. The Greeks have accurately diſtinguiſhed them by proper and peculiar names. Πρωτόγονα were the firſt-born of men, or of cattle, mentioned, Exod. xiii. then Προσλογενήματα were the firſt corn that was ripe, or the firſt-fruit of trees, which they brought from the field, or from their plantations, before they ate any themſelves. And then Ἀπαρχαὶ (which the Hebrews call *terumoth*, or *trumoth*) were the firſt-fruits of their wine and oil, Numb. xviii. 12. and the firſt loaves or cakes made of their wheat, mentioned below ver. 17.

——— *Of your harveſt.*] Of barley harveſt, which began at the *paſſover*, when they offered the firſt-fruits here mentioned; as the wheat-harveſt began at *pentecoſt*, when they offered the firſt-fruits mentioned ver. 17. as at the feaſt of *tabernacles*, thoſe of the vine, and other fruit-trees, were brought and offered. And ſo much ſtreſs was laid on this, and there were ſo many of them, and ſuch care taken of their payment, becauſe this was held, by all mankind, as a principal part of religion, to make this early acknowledgment to God for his goodneſs; inſomuch, that they who offered no firſt fruits were look'd upon as Atheiſts. So *Porphyry lib.* iii. *ſect.* 78. And indeed this was a practice derived from the beginning of the world, Gen. iv. 3, 4. Ariſtotle himſelf teſtifies as much, when he ſaith, *lib.* viii. *ad Nichomachum. The ancient ſacrifices and aſſemblies were after the carrying-in of the harveſt, when they offered the firſt-fruits, for they chiefly relaxed themſelves at thoſe ſeaſons.*

———*Unto the prieſt.*] Who offered part of it to God, and had the reſt himſelf. For thus the Jews deſcribe the gathering and offering of them. On the evening of the firſt day of the paſſover week, ſome were ordered by the Sanhedrim,

hedrim, to take ſickles and baskets, &c. and go out when it was dark, (having a great company with them) and cut a ſheaf of corn; which they brought into the court of God's houſe, and parch'd it, (as may be gathered from the ſecond chapter of this book, ver. 14, 15, 16.) and having ground it, they ſifted it often, no leſs than *thirteen* times, till it was very fine flour. After which, they took out a tenth deal, an *omer*, which was the tenth part of an *ephah*, and brought it to the prieſt, who took an handful, and put it on the altar with oil and frankincenſe; and the remainder he had for himſelf.

Ver. 11. *And he ſhall wave the ſheaf before the Lord.*] They did not offer the corn green in the ears, but parch'd, dried, ground, and ſearſed; and then they waved a tenth deal of the flour which came from the ſheaf, as a preſent to the Lord of the whole earth.

——— *To be accepted for you.*] To procure God's bleſſing for the reſt of the harveſt; and that they may have liberty to uſe the corn it procured; which was not lawful for them to do, till the firſt-fruits were given to God.

——— *On the morrow after the ſabbath the prieſt ſhall wave it.*] We are not to underſtand by the *ſabbath*, the ſeventh day's reſt, which was the opinion of the Sadducees; as R. Levi Ben Gerſom declares, but the day here mentioned, ver. 7. which was a kind of *ſabbath*, becauſe no ſervile work might be done therein. And therefore *this morrow after the ſabbath*, was the ſixteenth day of Niſan, or the next day to the firſt of unleavened bread. So the LXX tranſlate it, *the morrow after the firſt:* And Joſephus more plainly. *On the ſecond day of unleavened bread, which is the ſixteenth day of the month*, &c. *lib.* iii. *antiq.* cap. 10. This was the firſt of the *fifty* days, which they reckoned till *pentecoſt*, chap. v. 15. and was the day on which *manna* ceaſed when they came into Canaan, becauſe they ate of the fruits of that country, Joſ. v. 10, 11, 12. And indeed it was not lawful for them to eat of the fruits of the earth, till after the paſſover; becauſe then the ſheaf of the firſt-fruits was waved, which conſecrated the reſt of the corn. And ſo God continued *manna* to them till they had other food to eat.

Ver. 12. *And ye ſhall offer that day when ye wave the ſheaf, an he-lamb without blemiſh.*] Tho' this day was not ſo holy as the firſt day of unleavened bread, yet it was a part of the feſtival, and was called *Moed Katon* a leſſer ſolemnity; as all the reſt of the days were, between the firſt and ſeventh. And therefore a ſpecial offering is here ordered, upon this day, beſide the daily burnt ſacrifice; and beſide the ſacrifice that was appointed, ver. 8. to be offered on every one of the ſeven days.

Ver. 15. *And ye ſhall count unto you from the morrow after the ſabbath, from the day that ye brought the ſheaf of the wave-offering; ſeven ſabbaths ſhall be compleat.*] This is called the feaſt of weeks, or the pentecoſt, and it was inſtituted to commemorate the promulgation of the law upon mount Sinai, fifty days after the Exodus of the Iſraelites, who came out of Egypt on the fifteenth day of the firſt month Abib or Niſan and arrived at Sinai, on the third day of the third month, two days after which, the law was delivered in the preſence of all the people, who were obliged, by this feſtival, to appear before the Lord and offer the firſt-fruits of their harveſt, as an acknowledgment of his abſolute right and dominion over them, and their land, and of their dependency upon him.

Some commentators are of opinion, that every family was bound to offer two loaves of the firſt-fruits of the new corn, but it is more reaſonable to think, that there were but two in all, offered in the name of the whole nation, as the firſt barly ſheaf was. Theſe loaves were made of wheat, becauſe the wheat-harveſt was ended about the time of this feſtival.

Seven weeks, or fifty days, were to be reckoned from the ſixteenth day of the month Niſan, which was the ſecond of the paſſover, and the fiftieth day was to be the firſt day of this feſtival, It is therefore called in the original *Chagg Shebugheth*, or the feaſt of weeks, from the ſeven weeks which were reckoned from that of the paſſover; as from the fifty days, the Greeks gave it the name of pentecoſt. Neither the text, nor Joſephus, nor any ancient Hebrew writer tells us, whether or no this feaſt laſted ſeven days, like thoſe of the paſſover and of the tabernacles. However, the modern Jews, keep it but two days, during which all ſervile work, except dreſſing their proviſions, is entirely diſcontinued.

The ſacrifices ordained upon this day, were to be, beſide the two loaves, ſeven lambs of the firſt year, one young bullock, and two rams, for a burnt-offering, together with their uſual meat and drink-offering; and, likewiſe, a kid for a ſin-offering, and two lambs, for a peace-offering. No ſervile work was to be done on that day, only food might be dreſs'd, and a holy convocation was to be called, as on other ſolemn feſtivals.

There is ſome difference between the ſacrifices that are ordered on this feſtival, in this chapter, and in Numbers xxviii. 27. Joſephus joins them together; but whoever compares them, will rather think, that there is ſome error in the tranſcriber, either in one or the other of theſe places. Buxtorf tells us, that the Jews were ſo apprehenſive leſt they ſhould be miſtaken in their calculation of this feſtival, and that of the paſſover, that they kept it two days, inſtead of one. He inſtances in Judith, and the Greek ſeems to confirm his aſſertion, and by that means removes the difficulty which has been ſtarted of our Saviour's eating the paſſover one day before the reſt of the Jews.

Ver. 24. *Speak unto the children of Iſrael, ſaying, in the ſeventh month, in the firſt day of the month, ſhall ye have a ſabbath, a memorial of blowing of trumpets, an holy convocation.*] We have already taken notice that the month Tiſri was the firſt of the civil, as that of Abib, or Niſan, was of the ſacred year: This feaſt was appointed to be kept on the firſt and ſecond day of that month. It was to be uſhered in by the ſound of trumpets, to be kept holy, free from all ſervile work, and to be diſtinguiſhed from other new moons by particular ſacrifices.

As the ſcripture doth no where aſſign the reaſon for the inſtitution of this feſtival; authors are much divided about it: The Jews, in general, believe it was ordained to commemorate the work of creation, which, they ſuppoſe, happened in that month. The Gemarrah poſitively affirms, that *the world was created in the month Tiſri*; for which reaſon it is thought that this feaſt was appointed to prevent the old or civil year from being obliterated by the ſacred: And obſerves, that the feaſt of tabernacles was to be kept at the revolution, or return, or, as our verſion renders it, tho' not ſo properly, at the end of the year. And the Miſhnah adds, that the firſt day of this month is the head of the year, from which the ſeventh year, the jubilee, &c. are to be computed.

Several Rabbi's think this feſtival was inſtituted in memory of Iſaac's deliverance, and of the ram that was caught by the horns, and ſubſtituted for him. Some of the fathers imagine, it was in memory of the promulgation of the law upon mount Sinai, at which time the trumpet and thunder were heard. Others, from ſome of the preparatory ceremonies obſerved by the Jews, and from ſome of their notions with relation to this feſtival, have fancied it was to inculcate on mankind the doctrine of the general reſurrection, which is to be uſhered in by the ſound of a trumpet. The ancient Jews had a notion that God paſs'd a kind of judgment upon men, at this time, for the good or bad actions of the preceding year; according to which he diſpenſed his bleſſings and puniſhments in the next.

The Miſhnah expreſly ſays——that at the beginning of the year they paſs before him like ſheep, according to the ſaying of the Pſalmiſt, Pſal. xxxiii. 14, 15. *From the place of his habitation, he looketh upon the inhabitants of the earth, he formed their hearts alike, and conſiders* (or takes notice of) *all their works.* For this reaſon, they thought that nothing could be more proper to awaken men from their ſleep of ſin, than the ſound of the trumpets, according to that of the prophet Joel, ch. ii. *Blow the trumpet in Sion, ſanctify a faſt*, &c. Accordingly, Maimonides obſerves, from the Megillah-Tahanith, that the trumpets, which were more ſolemnly blown on faſt days, were proper to excite men to prepare themſelves, during the ten days that were between this feaſt and the next faſting day, or day of expiation, for the work of repentance Remarkable is the ſpeech which a learned Jewiſh Rabbi has tranſmitted to us, which then uſed to accompany the ſound of the trumpets: *Awake, awake from your ſleep; awake ye that deal in vanity, for deadly is the ſleep that holdeth you. Conſider ſeriouſly in your hearts, who it is that ye are going*

to

to appear before to give an account, &c. the Apoſtle ſeems to allude to this in his Epiſtle to the Epheſians, ch. v. ver. 14.

Hitherto there is nothing either improbable, or abſurd; but that is more than we can ſay of the additions ſince made to the Talmud; we ſhall only inſtance in two or three of them: They believe that God keeps three books, one of the good, a ſecond of the bad, and a third of thoſe who are neither one nor the other. The firſt is the book of life, the ſecond that of death, and thoſe that are in the third, are to be transferred either to the firſt or ſecond, on the next expiation day, according as they grow better or worſe. Thoſe two books have two kinds of pages, the one for this life, the other for the next; and it is on this day they think their names are written for that year. Upon this account, they take particular care, whatever they do the reſt of the year, to be well employed about this time: Some appear at the ſynagogue in white, others in their ſhrouds, in token of repentance; others will plunge themſelves gradually into the water, confeſſing their ſins, and ſmiting their breaſts as they ſink lower and lower, till they are quite immerſed in the water: And, laſtly, others will give themſelves 49 laſhes on their bare backs, or procure ſome body to do it for them; and after theſe mortifications, and ſuitable prayers, *&c.* they wiſh one another the happineſs of being written down for a good year.

There are ſeveral other conjectures relating to the inſtitution of this feaſt, but the moſt probable reaſon for it, and for proclaiming the entrance of the civil year by the ſound of the trumpets, ſeems to be in order to render it more obſervable; ſince all contracts, mortgages, bargains, and ſuch like, as well as their ſabbatic years and jubilees, were to be regulated by it: For which reaſon, the trumpets ceaſed not to ſound every where, from ſun-riſing to ſun-ſetting.

The proper ſacrifices for this ſolemnity, were a bullock, two rams, and ſeven lambs, offered up in a ſolemn burnt-offering, with the uſual addition of flour and wine, in the name of the whole nation, beſide the kid for a ſin-offering, and the daily and monthly ſacrifices, Numb. xxix. 3, *&c.*

Ver. 34. *Speak unto the children of Iſrael, ſaying, the fifteenth day of this ſeventh month ſhall be the feaſt of tabernacles.*] This feſtival was ordained in memory of the forty years abode of the Iſraelites in the wilderneſs; for which reaſon, it is call,d the feaſt of the tabernacles, or tents; not only becauſe they liv'd in tents, or booths, during all that time, but becauſe it was to be celebrated in ſuch kind of booths, made of the branches of ſeveral ſort of trees; ſuch as willows, palms, olives, and the like; and erected in the moſt decent and convenient manner.

The original calls it *chagg haſſukoth*, the feaſt of the *tents*, or *booths*; from which the Greeks gave it the name of σκηνοπήγια. Tho' the text ſays, it was appointed in memory of their abode in the wilderneſs, yet the Chaldee paraphraſe ſeems to have underſtood it, not of their living in tents, but in the open air; when he renders the word *ſuccoth*, *tents*, by words which ſignify *the ſhade of the clouds*. It is likewiſe thought to have been inſtituted as a feaſt of thankſgiving, for the concluſion of their harveſt and vintage, which did generally end there, about this time, which anſwers to the beginning of our October.

Moſes gives us a fuller deſcription of this feaſt, ver. 40. than of any other; probably, becauſe it was not to be celebrated till after they were ſettled in the promiſed land; but as to the particular trees of which the booths were made, and the manner of their ſtructure, they are not ſo eaſily underſtood. The firſt wood that is mentioned there, is *ghetz hadar*, *goodly tree*; or, as the original imports, *rich*, or *magnificent wood*; which the Jews will have to be the citron tree. The others are, the *thamar*, or palm; the original name of the third ſignifies any thick or buſhy wood; and the laſt certainly imports, river, or water-willows. But when Nehemiah, chap. viii. 16. directs the people what branches to gather for the revival of this feaſt, he calls the firſt *zajith*, the *olive*; the ſecond, *ghetz-ſhemen*, *fat* or *oily wood*; which is applicable to any wood that abounds with turpentine; as the pine, fir, *&c.* the third is called *hadas*, concerning which, we know little but the name; and to theſe three he adds the palm and thick wood, with reſpect to which we are alſo in the dark, tho' the Jews think it was the myrtile, which they have uſed ever ſince; and ſeveral interpreters have rendred it ſo. In particular, Joſephus, the Syriac, the generality of Rabbies, and Chriſtians. However, the two firſt, are differently named from thoſe in Leviticus, but whether they are the ſame trees or not, is neither certain, nor of great importance. It is rather more likely, by this difference of names in thoſe two places, that they were not ſo ſcrupulous, with reference to the exact choice of them, as about procuring ſuch as were the moſt beautiful, warm, and convenient, that the land could afford, and eſpecially thoſe as would beſt retain their verdure during thoſe ſeven days. This at laſt was the caſe of the wiſe Karaites, who deſpiſing the niceties of the Cabbaliſts, thought they ſufficiently anſwered the deſign of the law-giver, if they lived in ſuch tents or booths, as their foreſathers had done in the wilderneſs; whilſt the Talmudiſts, and their commentators have rather obliterated the inſtitution, by their numberleſs additions to it.

This feaſt was to continue ſeven days, the firſt and laſt of which were kept with the greateſt ſtrictneſs, by repairing to the tabernacle, or temple, with palms and other branches in their hands, by marching round the altar, and ſinging the praiſes of God, by ſacrifices peculiar to the ſolemnity, over and above the uſual ones, and by a ceſſation from all ſervile works except cookery.

The firſt day of this feſtival was uſhered in by a general proceſſion, in which the men carried branches of thoſe trees before mentioned, ſome in one hand and ſome in the other, waving them about to the four winds, and ſinging ſome pſalms or hymns ſuitable to the ſolemnity, and crying *Hoſannah!* which word properly ſignifies *ſave we beſeech thee*; from this word, the laſt day of the feaſt, on which this ceremony of carrying palms round the altar was performed ſeven times, and with greater ſolemnity, in memory, as is pretended, of the taking of Jericho, was called *Hoſannah Rabbah*, or the day of the great *Hoſannah*.

The Jews add, that every Iſraelite who neglected to carry theſe branches any morning of the ſolemnity, and to go with them round the altar of burnt-offering, was not to eat during all that day. The cxviiith pſalm is likewiſe ſuppoſed to have been ſung on, if not compoſed for, that feſtival, becauſe there are not only ſeveral expreſſions in it that have an affinity to it, ſuch as theſe; *ana adonai hoſhihah-na*, *ana adonai hatzlichah-na*, but alſo from the very analogy of the whole compoſure, with the ceremonies of that feaſt; ſuch as praying more particularly for the coming of the Meſſiah, for the proſperity of the next year, the fetching of water from the pool of Siloah, and the like; but whether theſe, and ſeveral other particulars, which they obſerved in it, were uſed during the ſtanding of the firſt temple, or were afterwards introduced by Eſdras, and others of their great ſynagogue, in proceſs of time, is too uncertain to be dwelt longer upon. As for the ceremony of fetching water from Siloah's pool, it ſeems to be of much later date, and to have been introduced but a little before the time of our bleſſed Saviour, tho' ſome of the Jews attribute the inſtitution of it to the prophets Haggai and Zachariah. Our Saviour is thought to have alluded to this, when he cried in the temple, on the laſt day of this feaſt, *If any man thirſt let him come unto me*, &c. John vii. 37.

All the Iſraelites were likewiſe obliged to dwell in thoſe booths the whole ſeven days, and to eat, drink, and ſleep in them, unleſs lawfully prevented.

The Jews except out of this number, the ſick and their nurſes, and thoſe who could not bear, either the dampneſs of the earth, or the heat of the boughs. They add, that as theſe booths were not to be covered by any thing but branches, and thoſe not to be ſet up ſo thick, but that they might ſee the ſtars through them. It is not unlikely, that from theſe ceremonies of carrying branches in their hands, *&c.* Plutarch might take it into his head to affirm, that the Jews celebrated this feaſt to Bacchus, and that they entered into their temples with branches of the vine and thyrſus in their hands, tho' he knew not what was tranſacted in the inſide of them. It is true, that Joſephus, ſpeaking of this feaſt, and of the noſe-gay or bunch of greens which the Jews wore in it, calls it εἰρεσιώνη, which

among the Greeks, ſignified a bunch of olive tyed up with wool, on which hung a great variety of fruit. This noſegay was carried by a child, and laid at the gate of the temple of Apollo. But the Greek author here tells us, that the jewiſh one was made up of myrtle, willow and palm, on which hung little ſprouts of peach, or, as others render it, young citrons. However that be, Spencer has, from thence, fancied, that it was inſtituted by Moſes, in imitation of the Heathens, who, about that time, uſed to celebrate ſome feſtival to their gods, with the ſame mirth and ſolemnity; but Moſes gives us a quite different reaſon, namely, that their poſterity might know that God had cauſed the Iſraelites to dwell in booths, at their coming out of Egypt. And elſewhere, that they departed from Rameſes, and encamped at Succoth, Exod. xii. 37. So called from the booths which they reared up there, the place abounding with proper materials for them.

Walton adds another reaſon to this of Moſes, namely, that it was on the tenth day of the month *Tizri*, that Moſes came down the ſecond time from the mount, and brought them the joyful news that God was appeaſed for the ſin of the golden calf; and that he had ordered the tabernacle of the congregation to be reared up (which that idolatrous defection had obſtructed for a time) in token that he did now no longer diſdain to be among them, ſeeing he vouchſafed to dwell with them in the tabernacle; and as he obſerves there, that this happened ſix months after their departure from Egypt, it accounts for the inſtitution of that feaſt in the month *Tizri*, rather than in the firſt; in which the people began to live in booths or tents. Maimonides aſſigns indeed another reaſon for it, declaring, that this ſeaſon rendered it more commodious for them to dwell in booths than the other; but he forgets that if there be any difference between the months *Niſan* and *Tizri*, that is between March and April, and September and October, the former ſeems to have the preference. And therefore the learned R. Jacobi Levita judiciouſly obſerves, that God choſe the latter for the celebration of that feaſt, becauſe that was the time in which the coldmornings, winds, and rains, obliged people to quit thoſe kind of habitations, after they had reſided in them all the ſummer, for the benefit of coolneſs; whereas, had he appointed it in *Niſan*, the fifteenth of which nearly correſponds with the beginning of our April, there would have been nothing ſingular enough to have reminded them of the occaſion of ſuch an inſtitution; ſince that was the ſeaſon in which people left their houſes for ſuch airy booths. However, as this feſtival was likewiſe ordained as a thankſgiving, for the concluſion of their harveſt and vintage; upon which account it was alſo called, *the feaſt of branches*, and *the feaſt of gathering*; this is reaſon ſufficient for its being appointed in that month, in which the whole was generally compleated. Several Interpreters, both Jewiſh and Chriſtian, have thought, that the pſalms which are entiitled *Gaal-Hagittith*, which are the viiith, lxxxiſt, and lxxxivth, were compoſed for this ſolemnity, becauſe the word *Gittith* ſignifies a wine-preſs. But *Leo de Modena* tells us, that the pſalms which begin with *Hallelujah*, namely, the cxiith, cxiiith, cxiiiith, &c. to the cxviiith, were proper to be ſung on that day. Thoſe who are curious to know how the Jews obſerve this feaſt, ſince their diſperſion, may find a full account of it in the ſame author.

The ſacrifices peculiar to this feaſt were, on the firſt day, thirteen bullocks, two rams, fourteen lambs, a year old; all without blemiſh, which were offered up in a burnt-offering, with their uſual meat and drink-offerings, conſiſting of a certain quantity of flour mingled with oyl, and ſome wine. To theſe was added likewiſe a kid, for a ſin-offering, which was offered up in the name of the whole people of Iſrael; beſides the uſual morning and evening ſacrifices, which were never to be intermitted, and thoſe which any one might offer out of devotion. On the ſecond day, they offered twelve bullocks, fourteen lambs, with their concommitant-offerings of flour and wine, and a kid, as on the firſt day; and thus, on the third, fourth, fifth, ſixth, and ſeventh, they offered the ſame ſacrifices, with this difference only, that they leſſened every day one bullock, ſo that on this laſt day they ſacrificed but ſeven.

The reaſon which the Jews give, for leſſening one bullock every day is, that the whole number of them offered in thoſe ſeven days, amounted to ſeventy, which, they ſay, is the number of the nations for whom theſe ſacrifices were offered, that they might dwindle by little and little, till they were all brought under the ſcepter of the Meſſiah, who is emphatically called *the deſire of all nations* (Haggai ii. 7) Thoſe who have called this eighth day, the *Hoſanna-rabba* are certainly contradicted by all the Jews, who affirm it was the ſeventh day. As for this eighth day, on which there was to be what moſt interpreters read with our tranſlators, *a ſolemn aſſembly*; the Hebrew word *Ghetzereth*, ſignifies a retention, or, as our margin expreſſes it, verſe 36. *reſtraint*, for which reaſon they affirm, that after the ſeventh day was over, and conſequently the feſtival, it was cuſtomary for the people to ſtay, or to be detained, one day longer. On this day it is that the Jews end the laſt *paraſha*, or ſection of the *pentateuch*; and, immediately after, begin the firſt, that they may not ſeem to be better pleaſed with having ended the one, than with beginning the other, and for this reaſon it is called *the feaſt of joy of the law*.

As to the day of expiation, we have already commented upon it at large in a former chapter.

CHAP. XXIV.

1 *The oyl for the lamps.* 5 *The ſhewbread.* 10 *Shelomith's ſon blaſphemeth.* 13 *The law of blaſphemy.* 17 *Of murder.* 18 *Of damage.* 23 *The blaſphemer is ſtoned.*

AND the LORD ſpake unto Moſes, ſaying,

2 Command the children of Iſrael, that they bring unto thee pure oil-olive, beaten: for the light, to cauſe the lamps to burn continually.

3 Without the vail of the teſtimony, in the tabernacle of the congregation, ſhall Aaron order it from the evening unto the morning before the LORD continually; *it ſhall be* a ſtatute for ever in your generations.

4 He ſhall order the lamps upon the pure candleſtick before the LORD continually.

5 ¶ And thou ſhalt take fine flour, and bake twelve cakes thereof: two tenth-deals ſhall be in one cake.

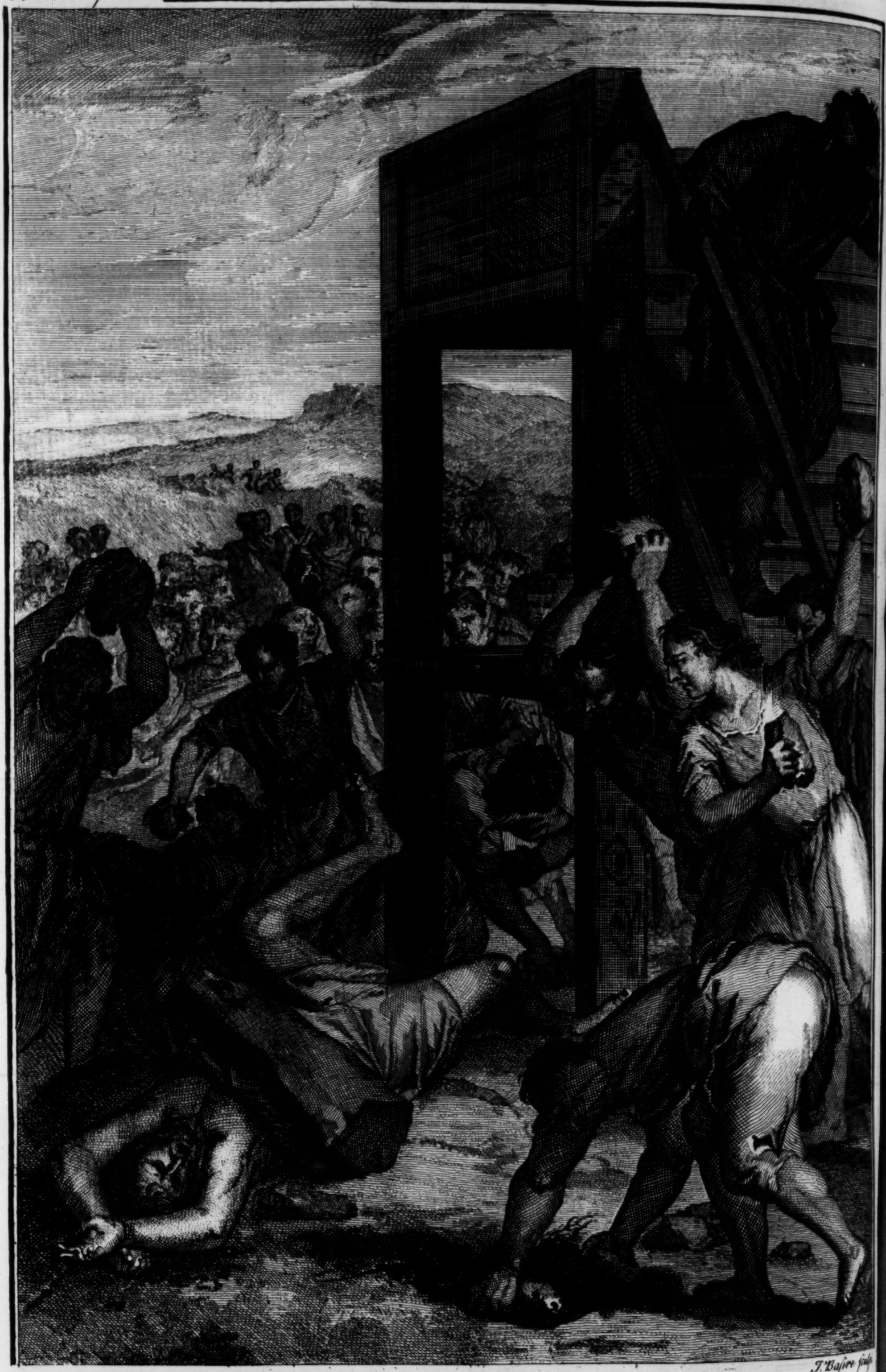
6 And thou ſhalt ſet them in two rows, ſix on a row, upon the pure table before the LORD.

7 And thou ſhalt put pure frankincenſe upon *each* row, that it may be on the bread for a memorial, *even* an offering made by fire unto the LORD.

8 Every ſabbath he ſhall ſet it in order before the LORD continually, *being taken* from the children of Iſrael by an everlaſting covenant.

9 And it ſhall be Aarons and his ſons, and they ſhall eat it in the holy place: for it *is* moſt holy unto him of the offerings of the LORD made by fire by a perpetual ſtatute.

10 ¶ And



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The Blasphemer Stoned without the Camp

10 ¶ And the ſon of an Iſraelitiſh woman, whoſe father *was* an Egyptian, went out among the children of Iſrael; and this ſon of the Iſraelitiſh *woman*, and a man of Iſrael ſtrove together in the camp;

11 And the Iſraelitiſh womans ſon blaſphemed the Name *of the* LORD, and curſed: and they brought him unto Moſes (and his mothers name *was* Shelomith, the daughter of Dibri, of the tribe of Dan)

12 And they put him in ward, that the mind of the LORD might be ſhewed them.

13 And the LORD ſpake unto Moſes, ſaying,

14 Bring forth him that hath curſed, without the camp, and let all that heard *him*, lay their hands upon his head, and let all the congregation ſtone him.

15 And thou ſhalt ſpeak unto the children of Iſrael, ſaying, Whoſoever curſeth his God, ſhall bear his ſin.

16 And he that blaſphemeth the Name of the LORD, he ſhall ſurely be put to death, *and* all the congregation ſhall certainly ſtone him; as well the ſtranger as he that is born in the land, when he blaſphemeth the Name *of the LORD*, ſhall be put to death.

17 ¶ And he that killeth any man, ſhall ſurely be put to death.

18 And he that killeth a beaſt, ſhall make it good; beaſt for beaſt.

19 And if a man cauſe a blemiſh in his neighbour; as he hath done, ſo ſhall it be done unto him.

20 Breach for breach, eye for eye, tooth for tooth: as he hath cauſed a blemiſh in a man, ſo ſhall it be done to him *again*.

21 And he that killeth a beaſt, he ſhall reſtore it: and he that killeth a man, he ſhall be put to death.

22 Ye ſhall have one manner of law, as well for the ſtranger, as for one of your own country: for I *am* the LORD your God.

23 ¶ And Moſes ſpake unto the children of Iſrael, that they ſhould bring forth him that had curſed, out of the camp, and ſtone him with ſtones: and the children of Iſrael did as the LORD commanded Moſes.

Ver. 1. *And the Lord ſpake unto Moſes, ſaying.*] Directions having been given, after the erection of the tabernacle, for the ſeveral ſorts of ſacrifices that were to be offer'd there (particularly upon the great day of atonement) and Aaron and his ſons having been conſecrated, and care taken, that none of their poſterity ſhould miniſter before God, but ſuch only as were without blemiſh; nor any other ſacrifices be offered, but ſuch as were perfect in every particular; and only ſuch feaſts obſerved, as are mentioned in the preceding chapter; the Deity proceeds now to give orders for the daily ſervice of his Sacred Majeſty in the ſanctuary, which had not been regulated, till all the princes had made their offerings, *&c.* Numb. vii. 1, 2, *&c.* ch. viii. 1.

Ver. 2. *Command the children of Iſrael, that they bring unto thee pure oil-olive.*] The daily ſacrifices were to be maintained at the public expence, as were the incenſe and the lamps; and therfore it was proper to ſpeak to the whole body of the people, in whoſe name the prieſts performed all theſe ceremonials, to take care they ſhould be furniſhed with them; ſee Exod. xxx. 13, *&c.*

Ver. 3. *Without the vail of the teſtimony*, &c.] This is a ſhort expreſſion, which, in Exod. xxvii. 21. is delivered more fully, *without the vail which is before the teſtimony*, that is, before the ark.]

——— *Shall Aaron order it.*] He or his ſons, as it hath been explained, Exod. xxvii. 21.

——— *From the evening unto the morning.*] The Hebrew word *boker* properly ſignifies that part of the morning, which is from break of day till ſun riſe; and the other word *arvaim*, the evening, after ſun-ſet, till it be dark. Therefore very early in the morning, and late at night, the prieſts were to tend the lamps.

——— *Before the Lord continually.*] For the lamps burned on one ſide of the ſanctuary, as the table ſtood on the other ſide, with the ſhew-bread on it, and both of them before the Lord, that is, before the ark of the teſtimony, where the Divine Majeſty condeſcended to reſide, Exod. xxv. 30. xxvi. 35.

Ver. 5. *And thou ſhalt take fine flour, and bake twelve cakes thereof.*] The ſubſtance of this bread was flour of wheat, moiſten'd perhaps in oil; but whether with a mixture of leaven or not, is left uncertain by the ſacred hiſtorian. The Jews ſay, this flour was to be ſifted eleven times. But this is no better proved than what St. Jerom was told by the Rabbins, that none but the prieſts were to ſow, reap, and grind the corn, which was uſed for theſe cakes, nor to mould the paſte of them.

Nor have we any greater certainty, whether they were baked on the eve of the ſabbath, or on that very day. A paſſage in 1 Sam. xxi. 6. renders the latter more probable; which is likewiſe the opinion of Joſephus. It is there ſaid, that when the ſhew-bread was taken away, which Abimelech gave to David, they put hot bread in the place of it. Now it was on the ſabbath day, that this hot bread was put there: If the bread then, mentioned in this text, was really hot, and if the expreſſion in the original may not be render'd *new bread*, it was baked the ſame day; and Joſephus had no more reaſon than ſeveral commentators after him, to ſay it was baked the eve before the ſabbath.

Each loaf or cake conſiſted of two tenth-deals of flour, or two omers; for an omer was the tenth part of an ephah. Some interpreters have thought, that this law alluded to the manna that fell in the wilderneſs, and of which every Iſraelite gathered two omers, on the eve of the ſabbath-day. Some learned men have thought, that a cake, which was made of two tenth-deals of flour, weighed eight pounds; and others raiſe them to thirty. We find very exact calculations upon this ſubject in the Epiſtles of Salmaſius, in the treatiſe of the Hebrew meaſures by Conringius, and in the excellent work of the late biſhop of Peterborough, where that learned author has carefully examined into the weights and meaſures mentioned in the holy ſcriptures.

Neither do we think ourſelves any more obliged to ſcrutinize into the different conjectures of the Jews, about the manner of ranging or placing the ſhew-bread; the common opinion is, that they were placed in two piles or heaps, in each of which there were ſix cakes, ſeparated from one another, by a layer of ruſhes, ſay ſome of the Jews, but without proving it, any more than that other opinion of theirs, that little tubes, or pipes, were ſtuck in them to let out the air.

The cakes were called bread with faces, or ſhew-bread, not becauſe they had four ſides, as Maimonides imagines,

or

or that they had little protuberances, as ſeveral Jewiſh doctors maintain, but becauſe they were expoſed in the preſence of God, in conformity to his ſacred command. And they were ſaid to be placed in his preſence, not only becauſe the table was ſet in the holy place, near the moſt holy, where the ark ſtood; but alſo becauſe it being conſider'd as the table of God, for that ſame reaſon the bread placed upon it ought to be deemed the food prepared for him.

It need not ſeem ſtrange, that this bread, which was not burnt upon the altar, as meat-offerings were, ſhould be reckoned among the offerings made by fire; for as the altar, where thoſe meat-offerings were burnt, is called God's table, Malachi, i. 12. ſo this table, where the ſhew-bread ſtood, was really God's altar; inſomuch that the bread, which was ſet upon it before him, was looked upon as offered unto him; and the frankincenſe ſet upon the bread, as a part of it, being really burnt, it may be called an offering made by fire. Thus the Gentiles alſo, as an excellent perſon of our own hath obſerved, thought tables, rightly dedicated unto their gods, to ſupply the place of altars. So Macrobius declares, lib. 3. Saturnal. cap. 11. it evidently appeared, by Papyrian's law, that *aræ vicem præſtare poſſe menſam dicatam*, a table conſecrated might ſerve inſtead of an altar. Of which he relates an inſtance, in the temple of Juno Populonia; and then aſſigns a reaſon for it, namely, becauſe altars and tables, *eodem die, quo ædes ipſæ, dedicari ſolent*, were wont to be dedicated on the ſame day with the temples themſelves. From whence it was, that a table, *hoc ritu dedicata*, dedicated in this manner, was of the ſame uſe in the temple with an altar. See Dr. Owtram, *De ſacrificiis, lib. 1. cap. 8. n. 7.*

It was God's pleaſure, that there ſhould be a table in the tabernacle, becauſe this edifice was to be conſider'd as his pavilion. It is ſurpriſing, that Maimonides ſhould not have been able to find out the reaſon, why God ordered the table of ſhew-bread, ſince it was natural, that there ſhould be, in God's tent, a table for him and his miniſters. It is for the ſame reaſon called the table of the Lord, and the bread which was ſet upon it was called his meat. It was alſo one of the moſt glorious privileges of the Iſraelites, to have this ſymbol of the Divine Preſence among them, and nothing could better denote the ſtrict union between God and this nation. The noble ſpeculations of Cudworth upon this ſubject; the parallel he draws between this table, and the Euchariſt, or the Lord's ſupper, are worthy the attention of all Chriſtians. Thoſe have ſome reaſon on their ſide, who aſſert, that the Iſraelites, by providing the table in the ſanctuary with bread, teſtified that they owed to God all that they enjoyed for their own ſupport, and that it was a homage to him; but they have not declared the whole. The deſign of the table was, as we have already intimated, to denote the ſtrict union which ſubſiſted between the Deity and the Jewiſh nation. God order'd, that twelve of thoſe loaves or cakes ſhould be ſet upon the table of the ſanctuary, to adumbrate the twelve tribes of Iſrael. They kept to the ſame number, after the ſchiſm or ſeparation among the tribes; and theſe cakes, which were continually before God, were an invitation which he made to the ſchiſmatical tribes, to adhere to his worſhip, and not to forſake the rites which he himſelf preſcribed to Moſes. It was likewiſe the grand argument, that Abijah, the king of Judah, made uſe of, to bring them back, 2 Chron. xiii. 9, &c.

Finally, our Lord explains in his Goſpel, after what manner we are to underſtand the order given to the prieſts with reference to eating the *ſhew bread*. The meaning whereof is, that this bread is chiefly deſigned for the ſupport of thoſe miniſters, who were in the execution of their office: They were to eat it in a holy place; not in that which was called the *holy place* by excellence, but in that part of the tabernacle where they uſually refreſhed themſelves with food, during the courſe of their miniſtration. But this law, which appropriated the *ſhew-bread* to the ſons of Aaron, was not one of thoſe that admitted of no exception. They were allowed, in caſes of neceſſity, to diſtribute it to thoſe who were not of the tribe of Levi; and it is what David alledged to Abimelech the prieſt, when he gave him ſome of that ſort of bread; neither did the great Meſſiah himſelf condemn that action.

Philo places loaves of ſalt on the ſame table that held the *ſhew-bread*; but Moſes is ſilent in this particular, and only declares, that veſſels of gold (which ſerved for the ſprinklings) were ſet thereon. Interpreters have taken great pains to aſcertain the uſe and figure of theſe veſſels: But the way they have taken to ſucceed is none of the ſureſt. They have compared them with thoſe which the Heathens uſed in the temples of their gods. Fortunatus Scacchus has been very circumſtantial on this head, but we ſhall not follow his conjectures, contenting ourſelves with obſerving this conformity between the worſhip which God preſcribed to the Iſraelites, and that which the idolaters rendred to their falſe deities in the enſuing ages, namely, that the Heathens devoted tables to their gods alſo, and that they had more or leſs ſublime notions of thoſe tables, according as their divinity was more or leſs groſs. Nothing could be more ſo, than the cheats of the prieſts of Bell, an account of which we have in the additions to the book of Daniel, which are to be met with in the Greek verſion of the writings of that prophet. It is there ſaid, that they ſpent daily, for the uſe of that idol, *twelve great meaſures of fine flour, and forty ſheep, and ſix veſſels of wine.* The prieſts of that idol pretended, that it conſumed all thoſe offerings, which they themſelves ate. There is a remarkable paſſage in Iſaiah, with reference to the tables belonging to the temples of the Gentiles, and he reproaches the Jews in the following manner; *Ye are they which forſake the Lord, that forget my holy mountain, that prepare a table for that troop, and that furniſh the drink-offering unto that number*, Iſa. lxv. 11.

Upon which paſſage, St. Jerom gloſſes thus, *It was an ancient cuſtom of the idolaters in Egypt, and at Alexandria, on the laſt day of the laſt month of the year, to place tables covered with various proviſions, in the temple of their gods.* The deſign of this ceremony was, *to ſhew the plenty of the year paſt, and of that which was to follow.*

Ver. 10, &c. *And the ſon of an Iſraelitiſh woman, whoſe father was an Egyptian,* &c.] Among the examples of ſeverity which are related in the Old Teſtament, there are ſome which cannot be explained but by the particular circumſtances in which the Jews were at that time, and by that ſpirit of rigour which attended the Levitical miniſtry. One cannot read, without aſtoniſhment, that a man ſhould be ſtoned for gathering a few ſticks on the ſabbath day, Numb. xv. 32. that Uzzah ſhould be ſmitten with a ſudden and miraculous death, for only endeavouring to ſupport the tottering ark, 2 Sam. vi. 7. and that the Bethſhemites ſhould be decimated for looking inconſiderately into the ark, in conſequence of which, there periſhed above fifty thouſand of them, 1 Sam. vi. 19. But we are ſurpriſed at ſome of theſe examples, only through the ill habit we have acquired of conſidering crimes, not according to the law of God, but according to the temper and diſpoſition of an age accuſtomed to behold the greater exceſſes with indifference. Such is the example of the *blaſphemer*, whoſe tragical hiſtory we are about to relate.

He was the ſon of one of the Egyptians, of whom Moſes tells us, there went out a greater number with the Iſraelites from the land of Egypt, Exod. xii. 38. This man, who had married a woman of the tribe of Dan, named Shelomith, was, doubtleſs, a proſelyte, but he had taught his ſon the inclinations towards a crime which is ſaid to be common enough in Egypt. If we may give credit to the philoſopher Porphyry, the Egyptians were great blaſphemers, (*Porph. Epiſt. ad Anebo præfix. Jambl. de Myſt.*) They demanded favours of their gods, threatning to puniſh them if they did not grant what they required. This was a vice of the Heathens in general, but chiefly of their heroes; and their authors furniſh us with numberleſs examples to that effect.

Moſes has not informed us, wherein conſiſted the blaſphemy of this unhappy perſon.

The ſame ſcruple which hinders men from committing a crime, does ſometimes prevent them from relating the circumſtances of thoſe committed by others. The ſacred hiſtorian only ſays, that *the ſon of an Iſraelitiſh woman, whoſe father was an Egyptian, and a man of Iſrael, ſtrove together in the camp, and the Iſraelitiſh woman's ſon, blaſphemed the name of the Lord, and curſed.*

The Jews, in explaining theſe words, have followed, either that ſuperſtitious reſpect they have for the name of Jehovah, or that humour of theirs to ſupply the ſilence of the ſacred hiſtory, with circumſtances that are not to be found

found no where but in their own imaginations, and which, without ſcruple, they incorporate into the inſpired text. The ſuperſtitious reſpect which they ſhew to the name of Jehovah has made them fancy that the crime of the blaſphemer conſiſted ſimply in his pronouncing that name. Some of them even maintain, that there can be no blaſphemy without the pronunciation of it. Their honour and fondneſs of ſupplying the ſilence of the Scripture, has induced them to invent a genealogy for this blaſphemer; and they ſay, that he was the ſon of one of thoſe task-maſters, who were ſet over the works of the Iſraelites in Egypt; that the ſaid task-maſter had ſurprized the virtue of Shelomith, getting into her houſe in the night, and perſonating her husband, whoſe place he uſurped; that he alſo beat that unfortunate husband; that Moſes perceiving ſuch cruelty and injuſtice ſlew the guilty man; and that it was the ſame Egyptian, who is mentioned in the book of Exodus; that the ſon, who is here mentioned, quarrell'd with a man of the tribe of Dan, who would not let him encamp in the diſtrict of his tribe; that they carried their cauſe before Moſes; that the ſon of Shelomith was condemned at his tribunal; and his reſentment on that occaſion cauſed him to blaſpheme. But Moſes himſelf ſays nothing of all this, and only acquaints us, with this uſual conciſeneſs, that ſtriving with an Iſraelite, *he blaſphemed the name of the Lord, and curſed.* This therefore is all we are allowed to affirm of the matter. At this news, all the people were ſtruck with horror; even Moſes himſelf was at a loſs how to behave; but he found it neceſſary to ſecure the man, whilſt he conſulted God in a caſe that had never yet occurred, and upon which nothing had been then decided. The oracle anſwered; *Bring forth him that hath curſed without the camp, and let all that heard him lay their hands upon his head, and let all the congregation ſtone him. And thou ſhalt ſpeak unto the children of Iſrael, ſaying, whoſoever curſeth his God, ſhall bear his ſin. He that blaſphemeth the name of the Lord, he ſhall ſurely be put to death, and all the congregation ſhall ſtone him.* ver. 14. &c.

Theſe words deſerve to be conſidered, Firſt, *bring forth him that hath curſed without the camp*; as was the cuſtom in relation to accurſed perſons, and ſuch as devoted themſelves to deſtruction. Thus it was that *Joſhua took Achan* ——*and the ſilver, and the garment, and the wedge of gold, and his ſons, and his daughters, and his oxen, and his aſſes, and his ſheep, and his tent, and all that he had; and they brought them to the valley of Achor*, Joſh. vii. 24.

Secondly, *Let all that heard him lay their hands upon his head.*] This was the practice afterwards of ſuch as gave their evidence againſt a blaſphemer. He was treated as an expiatory victim, which was loaded with the crimes for which it was to be ſacrificed; and they ſaid to the unhappy man, *Let thy blood be upon this head, it is thou thy ſelf, who, by thy blaſphemy, haſt brought evil upon thee.* Maimonides ſays, that this ceremony was not practiced, but only in the caſe of thoſe who were guilty of this very crime: But he is miſtaken, for hiſtory furniſhes us with inſtances to the contrary. Witneſs thoſe perfidious elders, who attempted the chaſtity of Suſanna, and accuſed her of the crime which they themſelves would have committed. It is related, that they brought her out before the people, and in their preſence laid their hand on the innocent perſon, in order to accuſe her as a criminal; Suſan. i. 34. Finally, Moſes commanded all the congregation to ſtone the ſon of Shelomith; and, that for the future, every one ſhould caſt a ſtone at blaſphemers, to teſtify, that he found himſelf wounded with the blow which thoſe impious perſons levelled at the Deity.

This law was rigorouſly executed againſt the ſon of Shelomith, and no leſs ſtrictly obſerved in the following ages by the Jewiſh church. The laws of the Jews ordained that all ſuch as heard the name of God blaſphemed, ſhould rend their cloaths; and that thoſe who were guilty of that crime, ſhould be put to death without mercy. Accordingly, the moſt heinous crime that the ſynagogue thought they could lay to the charge of our Saviour, and the accuſation the moſt proper to ſatiate the rage of the Jews, and their barbarous impatience to feaſt their eyes with blood and death, was, *that he blaſphemed*, Matth. xxvi. 65. and the ſentence which followed was, that he was *guilty of death.* A ſentence which they declared to be founded on one of their laws. Upon hearing this pretended blaſphemy, the high-prieſt, as the cuſtom was, *rent his cloaths*, not thoſe ſacerdotal garments which he wore in the temple, for that would have been a crime in him to do, it being expreſsly forbidden to tear them, but thoſe which he wore in his political or civil capacity.

The crime of the witneſſes againſt the bleſſed Jeſus, and of his judges, conſiſted in their accuſing that Divine Perſon with blaſphemy, not in their declaring that, as a blaſphemer, he ought to die. The law which God enacted on this head, was not one of thoſe political laws reſtrain'd to the Jews alone, but was likewiſe a moral law, and obligatory on all men. The emperor Juſtinian condemned blaſphemers to death: ſome bored their tongues through with a hot iron; and others cauſed them to be drowned. Lewis, the eighth of France, branded them on the forehead, that this mark of infamy, applied to ſo viſible a part of the body, might be a warning to every one, to avoid all correſpondence with ſo infamous a perſon. And altho' this diſcourſe is leſs calculated to declaim againſt the manners of our own, than to illuſtrate the events of paſt ages, yet we cannot but be aſtoniſhed at the diſorders of Chriſtians, the heinouſneſs of blaſphemy, and the criminal indulgence of thoſe who hear it uttered.

Men ruſh into this daring impiety, which formerly armed the revengeful hands of all the Iſraelites; they commit this inſolent and abominable wickedneſs with a brutal rage, which we know not how to deſcribe. We ſee, men ſhall we call them, or wild beaſts? who cannot be moved with the leaſt paſſion, but they muſt ſhew it externally, by the moſt execrable oaths, uttered in contempt of the God of terrible majeſty, who, in a moment, could plunge them into eternal perdition, did not his mercy incline him to allow even ſuch wretches as theſe a gracious opportunity for repentance. One that has formed a deſign of ſhining in the world, and to appear free from the pedantry of the ſchools, but cannot draw from his own genius a ſufficient ſtock for that purpoſe, calls blaſphemy to his aid; and diſcovers his wonderful proficiency in that diabolical accompliſhment. The vileſt impiety is ſubſtituted in the room of ſolid arguments, by theſe polite candidates for everlaſting deſtruction; and ſuch is their wiſdom, that they imagine this infernal elocution muſt needs create irreſiſtable impreſſions to their advantage, in the midſt of all who hear him. 'Tis not a leſs crime (ſays one of the fathers) to blaſpheme againſt the glorious Jeſus, than it was to crucify him on earth. Let every Chriſtian, eſpecially all thoſe whom God has entruſted with the ſword of juſtice, examine how far they are bound by this law, which proceeded from the mouth of God himſelf; *Bring forth him that hath curſed without the camp, and let all that heard him lay their hands upon his head, and let all the congregation ſtone him; and let every one who curſeth his God bear his ſin.*

CHAP. XXV.

1 The ſabbath of the ſeventh year. 8 The jubilee in the fiftieth year. 14 Of oppreſſion. 18 A bleſſing of obedience. 23 The redemption of land. 29 Of houſes. 35 Compaſſion of the poor. 39 The uſage of bondmen. 47 The redemption of ſervants.

AND the LORD ſpake unto Moſes in mount Sinai, ſaying,

2 Speak unto the children of Iſrael, and ſay unto them, When ye come into the land which I give you, then ſhall the land keep a ſabbath unto the LORD.

3 Six years thou ſhalt ſow thy field, and ſix years thou ſhalt prune thy vineyard, and gather in the fruit thereof.

4 But in the ſeventh year ſhall be a ſabbath of reſt unto the land, a ſabbath for the LORD: thou ſhalt neither ſow thy field, nor prune thy vineyard.

5 That which groweth of its own accord

of thy harveſt, thou ſhalt not reap, neither gather the grapes of thy vine undreſſed: *for* it is a year of reſt unto the land.

6 And the ſabbath of the land ſhall be meat for you; for thee, and for thy ſervant, and for thy maid, and for thy hired ſervant, and for thy ſtranger that ſojourneth with thee,

7 And for thy cattle, and for the beaſts that *are* in thy land, ſhall all the increaſe thereof be meat.

8 ¶ And thou ſhalt number ſeven ſabbaths of years unto thee, ſeven times ſeven years, and the ſpace of the ſeven ſabbaths of years ſhall be unto thee forty and nine years.

9 Then ſhalt thou cauſe the trumpet of the jubilee to ſound, on the tenth *day* of the ſeventh month; in the day of atonement ſhall ye make the trumpet ſound throughout all your land.

10 And ye ſhall hallow the fiftieth year, and proclaim liberty throughout *all* the land, unto all the inhabitants thereof: it ſhall be a jubilee unto you, and ye ſhall return every man unto his poſſeſſion, and ye ſhall return every man unto his family.

11 A jubilee ſhall that fiftieth year be unto you: ye ſhall not ſow, neither reap that which groweth of it ſelf in it, nor gather *the grapes* in it of thy vine undreſſed.

12 For it *is* the jubilee, it ſhall be holy unto you: ye ſhall eat the increaſe thereof out of the field.

13 In the year of this jubilee ye ſhall return every man unto his poſſeſſion.

14 And if thou ſell ought unto thy neighbour, or buyeſt *ought* of thy neighbours hand; ye ſhall not oppreſs one another.

15 According to the number of years after the jubilee, thou ſhalt buy of thy neighbour, *and* according unto the number of years of the fruits he ſhall ſell unto thee:

16 According to the multitude of years thou ſhalt increaſe the price thereof, and according to the fewneſs of years thou ſhalt diminiſh the price of it: for *according* to the number *of the years* of the fruits doth he ſell unto thee.

17 Ye ſhall not therefore oppreſs one another; but thou ſhalt fear thy God: For I *am* the LORD your God.

18 ¶ Wherefore ye ſhall do my ſtatutes, and keep my judgments, and do them; and ye ſhall dwell in the land in ſafety.

19 And the land ſhall yield her fruit, and ye ſhall eat your fill, and dwell therein in ſafety.

20 And if ye ſhall ſay, What ſhall we eat the ſeventh year? behold, we ſhall not ſow, nor gather in our increaſe:

21 Then I will command my bleſſing upon you in the ſixth year, and it ſhall bring forth fruit for three years.

22 And ye ſhall ſow the eighth year, and eat *yet* of old fruit, until the ninth year; until her fruits come in, ye ſhall eat *of* the old *ſtore*.

23 ¶ The land ſhall not be ſold for ever: for the land *is* mine, for *ye are* ſtrangers and ſojourners with me.

24 And in all the land of your poſſeſſion, ye ſhall grant a redemption for the land.

25 ¶ If thy brother be waxen poor, and hath ſold away *ſome* of his poſſeſſion, and if any of his kin come to redeem it, then ſhall he redeem that which his brother ſold,

26 And if the man have none to redeem it, and himſelf be able to redeem it:

27 Then let him count the years of the ſale thereof, and reſtore the overplus unto the man to whom he ſold it; that he may return unto his poſſeſſion.

28 But if he be not able to reſtore *it* to him, then that which is ſold, ſhall remain in the hand of him that hath bought it, until the year of jubilee: and in the jubilee it ſhall go out, and he ſhall return unto his poſſeſſion.

29 And if a man ſell a dwelling houſe in a walled city, then he may redeem it, within a whole year after it is ſold: *within* a full year may he redeem it.

30 And if it be not redeemed within the ſpace of a full year; then the houſe that *is* in the walled city, ſhall be eſtabliſhed for ever to him that bought it, throughout his generations: it ſhall not go out in the jubilee.

31 But the houſes of the villages which have no walls round about them, ſhall be counted as the fields of the country: they may be redeemed, and they ſhall go out in the jubilee.

32 Notwithſtanding, the cities of the Levites, *and* the houſes of the cities of their poſſeſſion, may the Levites redeem at any time.

33 And if a man purchaſe of the Levites, then the houſe that was ſold, and the city of his poſſeſſion ſhall go out in the *year of* jubilee: for the houſes of the cities of the Levites *are* their poſſeſſion among the children of Iſrael.

34 But

34 But the field of the ſuburbs of their cities may not be ſold, for it *is* their perpetual poſſeſſion.

35 ¶ And if thy brother be waxen poor, and fallen in decay with thee; then thou ſhalt relieve him: *yea, though he be* a ſtranger, or a ſojourner; that he may live with thee.

36 Take thou no uſury of him, or increaſe: but fear thy God; that thy brother may live with thee.

37 Thou ſhalt not give him thy money upon uſury, nor lend him thy victuals for increaſe.

38 I *am* the LORD your God, which brought you forth out of the land of Egypt, to give you the land of Canaan, *and* to be your God.

39 ¶ And if thy brother *that dwelleth* by thee be waxen poor, and be ſold unto thee; thou ſhalt not compel him to ſerve as a bond-ſervant:

40 *But* as an hired ſervant, *and* as a ſojourner, he ſhall be with thee, *and* ſhall ſerve thee unto the year of jubilee.

41 And *then* ſhall he depart from thee, *both* he and his children with him, and ſhall return unto his own family, and unto the poſſeſſion of his fathers ſhall he return.

42 For they *are* my ſervants, which I brought forth out of the land of Egypt: they ſhall not be ſold as bond-men.

43 Thou ſhalt not rule over him with rigour, but ſhalt fear thy God.

44 Both thy bond-men, and thy bond-maids, which thou ſhalt have, *ſhall be* of the heathen that are round about you; of them ſhall ye buy bond-men and bond-maids.

45 Moreover, of the children of the ſtrangers that do ſojourn among you, of them ſhall ye buy, and of their families that *are* with you, which they begat in your land: and they ſhall be your poſſeſſion.

46 And ye ſhall take them as an inheritance for your children after you, to inherit *them for* a poſſeſſion, they ſhall be your bond-men for ever: but over your brethren the children of Iſrael, ye ſhall not rule one over another with rigour.

47 ¶ And if a ſojourner or ſtranger wax rich by thee, and thy brother *that dwelleth* by him wax poor, and ſell himſelf unto the ſtranger *or* ſojourner by thee, or to the ſtock of the ſtrangers family:

48 After that he is ſold, he may be redeemed again; one of his brethren may redeem him:

49 Either his uncle, or his uncles ſon may redeem him, or *any* that is nigh of kin unto him, of his family, may redeem him; or if he be able, he may redeem himſelf.

50 And he ſhall reckon with him that bought him, from the year that he was ſold to him, unto the year of jubilee: and the price of his ſale ſhall be according unto the number of years, according to the time of an hired ſervant ſhall it be with him.

51 If *there be* yet many years *behind*; according unto them he ſhall give again the price of his redemption, out of the money that he was bought for.

52 And if there remain but few years unto the year of jubilee, then he ſhall count with him, *and* according unto his years ſhall he give him again the price of his redemption.

53 *And* as a yearly hired ſervant ſhall he be with him: and *the other* ſhall not rule with rigour over him in thy ſight.

54 And if he be not redeemed in theſe *years*, then he ſhall go out in the year of jubilee, *both* he and his children with him.

55 For unto me the children of Iſrael *are* ſervants, they *are* my ſervants whom I brought forth out of the land of Egypt: I *am* the LORD your God.

Ver. 1. *And the Lord ſpake unto Moſes in mount Sinai, ſaying.*] That is, in the wilderneſs of Sinai, Numb. i. 1. For they ſtayed almoſt a whole year, not far from this mountain; from whence they did not remove till the 20th day of the ſecond month of the ſecond year, after their coming out of Egypt. See Numb. x. 11, 12. And thus the Hebrew particle *beth* is often uſed for *by*, or *near*: as in Gen. xxvii. 13. Joſh. v. 13. And we find this expreſſion, again, in the end of the next chapter, and in the concluſion of this book; which ſhews, that all here related was delivered to Moſes in the firſt month of the ſecond year after their coming out of Egypt, immediately after the tabernacle was ſet up, Exod. xl. 17.

Ver. 2. *Speak unto the children of Iſrael, and ſay unto them.*] For what follows was of univerſal concernment.

——*When ye come into the land which I give you.*] This law, tho' deliver'd before they left mount Sinai, could not take place till they came into Canaan.

——*Then ſhall the land keep a ſabbath.*] Reſt from being tilled, or ſown, &c. See Exod. xxiii. 11.

The ſabbatic, or ſeventh year, is to be conſidered as a ſolemn period. It was appointed by God, and deſigned for reſt; and as it was analogous to, or rather conſequential of the ſabbath, or ſeventh day, it may, upon that account, be alſo enumerated among their ſolemn feſtivals.

The Moſaic law diſtinguiſhes four ſorts of years: 1. The civil, according to which, all political affairs were regulated: This conſiſted of twelve ſolar, and afterwards of lunar months, beginning at the Month Tizri, or September. 2. The ſacred year, which began at the month Niſan, or March, which was the ſeventh of the civil year, and regulated the order of all their religious ceremonies; ſo that the paſſover, which happened in the middle of that month, was, as it were, the ſource of all the other feſtivals. 3. The ſabbatic, or ſeventh year. And, 4. The jubilee, or 50th year, which was ſolemnized at the cloſe of ſeven weeks of years.

It is evident, by the calculation which Moſes gives us of the days of the flood, Gen. vii. and viii. and elſewhere, that the year conſiſted of 365 days, and, conſequently,

of

of 12 ſolar months, the laſt of which conſiſted of 35 days; and it is more than probable, that as he was educated among the Egyptians, he had learned that manner of computation from them; becauſe they are generally allowed to be the firſt inventors of it. Beſide, it muſt have been the moſt known and eaſy method to the Iſraelites, who had been accuſtomed to it during their long continuance in that country. Scaliger, and others after him, have indeed ſuppoſed, that they had an intercalary month once in ſixſcore years; but it is plain that the ſcripture intimates nothing like ſuch an intercalation, or year of 13 months; tho' it is not eaſy to gueſs how they diſpoſed of the ſix additional hours of the Egyptians to the 365 days, without ſome ſuch ſuppoſition. Moſes, however, by the expreſs command of God, Exod. xii. 2. did afterwards compute the year by moons; for that is the meaning of the word *chodeſh*, from its radical word, which ſignifies *to renew*, tho' our Engliſh verſion renders it *month*; and theſe correſponded partly with each of our months, and partly with the next.

The ſame authors have imagined, that the Iſraelites had no names for their months before the captivity, becauſe they are often diſtinguiſhed only by their numbers; as firſt, ſecond, *&c.* yet it is certain, we find ſome of them called by particular names, long before. Thus we have ſeen, that the firſt month of the ſacred year was originally called Abib; we find, likewiſe, that of Zif, 1 Kings vi. 1. Ethanim, ibid. viii. 2. and Bull, ibid. vi. 38. from which, it is not improbable that the others might likewiſe have their particular names, tho' they are not recorded, and are oftener mentioned by their numbers. As for the etymology of thoſe names, as well as of thoſe which they uſed after the captivity, about which, the learned have taken more pains than the ſubject merits; we think them altogether uncertain, and ſhall therefore content our ſelves with ſubjoining a liſt of the names themſelves, in the following order:

1 Tizri	30	Anſwering to our	September
2 Marcheſhvan	29		October
3 Chaſlew	30		November
4 Thebet	29		December
5 Sebat	30		January
6 Adar	29		February
7 Niſan	30		March
8 Yiar	29		April
9 Sivan	30		May
10 Thammuz	29		June
11 Abib	30		July
12 Elul	29		Auguſt

To this liſt they added, in proceſs of time, the intercalary month, which they called Veadar, that is, *and*, or, *the ſecond*, Adar, as that was the laſt of the ſacred year.

The ſabbatic year was to be ſolemnized every ſeventh year, and the obſervation of it conſiſted chiefly in the five following articles:

1. A total ceſſation from all manner of agriculture, ver. 4.

2. In leaving all the product of their ground to the poor, the orphan, and the ſtranger, ver. 6.

3. In the releaſe of all Hebrew ſlaves, unleſs they voluntarily renounced their proffered liberty, and choſe to continue in the ſervice of their old maſters; in which caſe, they were to be brought before the judges, and to have their ears bored, in their preſence, as a teſtimonial that they voluntarily ſubmitted to a perpetual ſervitude, or, at leaſt, till the year of jubilee, Exod. xxi. 2, *&c.*

4. In the remiſſion of all debts from one Iſraelite to another; but this did not extend to ſtrangers, who were excluded that benefit, Deut. xv. 1, *&c.*

5. It was to begin and end on the month Tizri, or September, that ſo there might be ſufficient time for gathering all the fruits of that year, and for ſowing the land againſt the next, that it might not lie fallow two years together.

Moſes has called this year by ſeveral names, as *Shanah haſh-bighith, the ſeventh year*; *ſabbath haaretz, the ſabbath, or reſt of the earth*; *Shemitah ladonai, the releaſe of the Lord*; and the like. The time of year in which it was to begin, is no where fixed by him, but is eaſily gathered from that of the jubilee, which was to begin on the tenth of the ſeventh month, Lev. xv. 9. and from the reaſon of the inſtitution, aſſigned under that article, as well as from the generality of Jewiſh authors. Neither is it agreed how ſoon this ſabbatic year was obſerved, after their entrance into Canaan; concerning which, it would be endleſs to mention all the different conjectures of the learned, both Jews and Chriſtians. All, therefore, that we dare advance on the ſubject, is, that if any opinion appears to us more probable than another, it is that of the great archbiſhop Uſher, who fixes it on the ſeventh year after the manna ceaſed, at which time, they began to till and ſow the ground. Cunæus ſpeaks ſtill more particularly to the ſame effect; "There is no neceſſity, ſays he, "for beginning the epocha of the ſeven years, at the di- "viſion of the land of Canaan, but rather at the death "of Moſes, which was the forty-firſt year after the de- "parture of the Iſraelites from Egypt," and then the firſt ſabbatic year will be on the ſeventh after the paſſage of Jordan. So that after having been taken up ſix years in the conqueſt and diviſion of the land, the ſeventh proved in all reſpects, a year of reſt, becauſe they then reſted from their conqueſts, and peaceably enjoyed the fruits of them; and of the conquered land.

There is likewiſe no ſmall diſpute, whether the releaſe of debts and of ſlaves, was to take place at the beginning or end of the ſabbatic year. The original orders it to be performed at, or from, the end of ſeven years, from whence Maimonides would infer, that it was not to take place till the ſeventh year was expired; but tho' there is ſome difference between ſaying at the end of ſeven years, and at the end of the ſeventh year, yet it is generally believed to have taken place ta the beginning of it, becauſe the week of years was then compleat.

Some other laws we find relating to this year; ſuch as that, thoſe ſervants who were releaſed in it, ſhould not go away empty, but that a compenſation ſhould be made to them for their ſervice. Deut. xv. 23. *&c.* That they ſhould not withdraw any needful aſſiſtance from their poor brethren, by reaſon of the nearneſs of the ſeventh year, with ſome others, relating to the opening of their fields, orchards and vineyards to all comers.

It may perhaps be asked what they lived upon this year, if they were obliged to relinquiſh the product of all their lands to the poor? But it muſt be remembred, that they were allowed to take as much out of it as was ſufficient for themſelves, and their families, ver. 6. However, as ſome of them ſcrupled to touch any of theſe, we may reaſonably ſuppoſe, that they made what proviſion they could againſt that time, of ſuch things as could be eaſily preſerved, ſuch as corn, wine, oil, olives, raiſins, figs, dates, pulſe, and the like; and as to herbs, roots, fruits, and all ſpontaneous productions, they might gather them in their own or any other ground. Tho', even this, ſome of their rigid ſcribes pronounce unlawful, not ſo much becauſe the law expreſly prohibits it, as from an apprehenſion of tranſgreſſing by too great a liberty. But the misfortune is, that, before the Babyloniſh captivity, they were ſo far from being ſuch ſcrupulous obſervers of thoſe laws, that their prophets were continually reproaching them with the univerſal violation of them, and in particular, for defrauding and oppreſſing the poor in this particular; but after they had been chaſtiſed for their incorrigible diſobedience, they gave into the contrary extreme, and this produced that vaſt number of gloſſes and ordinances, which we find in their Talmud and Rabbinical writings, and which grew up to ſuch a height of ſuperſtition, that it almoſt obliterated the main ends and deſigns of the law. Tho' it muſt alſo be acknowledged, that they were not alike ſtrict, and that ſome of their principal doctors and lawyers took as much pains to find out pretences for eluding the law, as others employed for the ſcrupulous obſervation of it. We ſhall give but one inſtance, which relates to the expreſs command of remitting all debts on this and the Jubilee year, where, beſides their excepting ſeveral articles, the famous Hillel, a man in the higheſt repute amongſt them, next to the inſpired writers, obſerving that the rich forbore to lend to the poor, by reaſon of the approaching year of releaſe, made an ordinance, that, upon a perſons offering a caveat in the judges court to this effect: *This I deliver to you, the judges of this place, to the end, that whatever money I lend, I may challenge it whenever I pleaſe*, He ſhould

ſhould be free from this law of remiſſion. This plainly ſhews, that the command was deſigned to extend to all debts; otherwiſe, there would have been no occaſion for their refuſing their aſſiſtance to the poor upon that account, much leſs for God's forbidding it ſo expreſly as he did, Deut. xv. 9.

The reaſons and excellence of theſe laws, as well as of thoſe that relate to the Jubilee, are obvious to every one, being extremely proper to train up a faithleſs and untractable nation in a conſtant dependance upon the divine providence, and a dutiful ſubjection to it, and to inſpire them with ſentiments of mercy and beneficence towards their poor brethren, ſervants, ſlaves, and ſtrangers, by reminding them of their own ſlavery in Egypt, which is aſſigned as one of the reaſons of this inſtitution; to which we may add another, namely, the great advantage the land received by being left fallow, every ſeventh year. The generality of the Jews, however, and a great number of Chriſtians both ancient and modern, have looked upon the main deſign of theſe inſtitutions to be typical of the *Millenium*, or thouſand years reſt, for as the Pentateuch conſecrates *the ſeventh day*, *the ſeventh year*, and *the ſeven times ſeventh year*, to reſt, they conclude, that the world will laſt ſix thouſand years in its preſent ſtate; or, as R. Elias in the Talmud expreſſes it, *two thouſand years without the law, two thouſand under the law, and two thouſand under the Meſſiah; after which comes the grand ſabbath of one thouſand years:* The diſcuſſion of which point will have its place in the ſequel of this work. We ſhall therefore only obſerve at preſent, from a modeſt hint of the learned Mr. Mead, that as long as we perſiſt in denying the ſecond appearance of Chriſt, upon earth, in as glorious a manner as his firſt was obſcure, we ſhall hardly be able to convince the Jews, that he is the true promiſed Meſſiah; becauſe we can aſſign no tolerable reaſon why the prophecies relating to his humiliation and ſufferings, ſhould be underſtood in a literal, and thoſe of his exaltation and glorious reign, in a ſpiritual ſenſe. Whereas, were the doctrine of the *Millenium*, which is far from being anti-evangelical, in any but a Jewiſh and carnal ſenſe, generally received, it would effectually anſwer one of their ſtrongeſt objections, without caſting the leaſt reflection on the Chriſtian religion, whilſt the Jews were left at their liberty to take it in as groſs, and we in as ſpiritual and refined a ſenſe, as ſhould be thought fit.

With reſpect to the expectation entertained by the Jews, of a glorious Meſſiah, it is ſo ſtrongly riveted in them, that they have even gone ſo far as to acknowledge two Meſſiahs; namely, one ſuffering and obſcure, deſpiſed and perſecuted, who, they believe, made his appearance at the time predicted by the prophets; and the other a glorious Meſſiah, of the ſeed of David, whoſe kingdom is to continue to the end of the world, and is ſtill expected by them; tho' they own themſelves altogether in the dark, concerning the time of his coming. But this notion of a twofold Meſſiah is plainly oppoſite to that prophecy of Iſaiah, which appropriates both thoſe characters to one and the ſame perſon, chap. liii. However, as to this firſt character, it is evident, that the ancient Jews were not fond of publiſhing it, whatever ſentiments they might entertain concerning it. This is plain from the *Septuagint*'s paraphraſe of that verſe of the Pſalmiſt, Pſalm xl. 6. in which the Meſſiah is repreſented as voluntarily taking upon him the form of a ſervant, by an expreſſion alluding to the law of boring thoſe ſervants ears that refuſed to be releaſed. The words in the original are, *Oznaim carita li, mine ears haſt thou bored:* Theſe interpreters fearing, in all probability, leſt ſuch a ſervile mark ſhould be thought too derogatory to his character, have rendered it, *a body haſt thou prepared me, or adapted for me*, which, in the main, comes near to the ſame *purpoſe*, and only ſoftens the idea very much by the expreſſion; the firſt implying, by the boring of the ears, that Chriſt freely ſubmitted himſelf to become God's perpetual ſervant, and the other, that God had given him a body fit for the ſervice he had voluntarily undertaken at his coming into the world. This is therefore the reaſon of the difference between the words in the original, and in the quotation from it, by the apoſtle to the Hebrews, Heb. x. 5. and is a further confirmation that the writers of the *New Teſtament* uſed the *Septuagint* verſion.

Ver. 9. *Then ſhalt thou cauſe the trumpet of the Jubilee to ſound, on the tenth day of the ſeventh month*, &c.] This ſolemnity is the laſt, and moſt conſiderable, that God enjoyned the Iſraelites to obſerve. It was to be celebrated every fiftieth year, ver. 8. and had this advantage over that of the ſeventh, that it releaſed all ſlaves who had, till then, refuſed their liberty: it likewiſe annihilated all debts, and reinſtated every man in the poſſeſſion of his lands, houſe, wife, children, and poſſeſſions, however alienated, and replaced every Hebrew ſervant or ſlave, in his own tribe and family, liberty and property, how, and upon what account ſoever he had been deprived of them, during thoſe fifty years: for this reaſon it is that we think, after many commentators, that it was called Jubilee or Yobel, becauſe it reſtored every thing to its priſtine ſtate.

Authors, however, have entertained various opinions with reſpect to the etymology of this word, ſome thinking it is ſo called, from the Hebrew, *Yobel*, as we have already intimated, and which ſignifies *a trumpet made of rams horns*, from the Arabick, Johelah, a ram; becauſe the Jubilee was proclaimed by the ſound of that inſtrument. Others, that it is a fictitious word, in imitation of the ſound of that trumpet; others, again, think that it received its derivation from Jubal, the firſt inventor of muſical inſtruments; but we prefer that which deduces it from the antiquated root *yabal, in hiphil*, which ſignifies to recal, reſtore, bring back, *&c.* and which was the effect of the Jubilee. The reader may ſee that word occur in many paſſages of ſcripture, and particularly in the Pſalms, where, among others, he may obſerve this expreſſion, *Yobilu ſai lammorah, bring preſents to him that is to be feared*, Pſalm lxxvi. ver. 11.

It muſt be obſerved, that the privileges derived from the Jubilee, extended no farther than the original Iſraelites, or to thoſe who had been incorporated into their religion and community, by circumciſion; theſe, indeed, might claim the benefit of it, tho' they had been ſold for ſlaves for any crimes, even by the ſentence of the grand Sanhedrim, ver. 40. but as for the Gentiles, they were wholly excluded from it, ver. 46.

Some think, that it was cuſtomary for the Iſraelites to make their computation of time by Jubilees, as the Greeks did by Olympiads, the Romans by Luſtra, and the Chriſtians by Indictions: and in all probability, they did ſo, becauſe they were always to have regard to that year in all bargains of lands, houſes, and the like, which generally ſold for more or leſs, according to their nearneſs to, or diſtance from it, ver. 27, *&c.* The caſe was ſomewhat different, with reſpect to the ſale of houſes that were within walled towns, tho' not of ſuch as were in the country, for the former might be redeemed at any time, within the ſpace of twelve months, by refunding the whole ſum of the purchaſe; but if they were not redeemed within that period, they were not to revert to their original proprietor at the year of the Jubilee, ver. 29, 30.

The Jewiſh lawyers add another exception, but from what authority we cannot find, that thoſe who ſold their houſes, lands, *&c.* in order to traffic, and derive gain from the purchaſe money, or indeed upon any other account than meerly to ſupply the neceſſities of life, were excluded the benefit of the Jubilee.

As for the poſſeſſions of the prieſts and Levites, they had certain privileges, and immunities, which ſhall be ſpoken of in a more proper place.

During the whole twelve months, all kind of agriculture was expreſly prohibited; the poor had the benefit of the harveſt and vintage, and of all the product of that year, and all other things of that nature went on after the ſame manner as they did in the ſabbatic year. The beginning of it was, by God's own appointment, fixed to the ſeventh month *Tiſri*, which is about the time of the Autumnal equinox: but in what year after they entred into the land of Canaan they celebrated the firſt Jubilee, and whether from the beginning of every forty-ninth or fiftieth year, is not eaſy to determine. As to the former, the Jews begin to compute the firſt of the fifty years, from the fourteenth after Joſhua's paſſing the Jordan. Their calculation ran thus, according to the learned Maimonides. "From their entrance into Canaan, to "their being carried out of it, are ſeventeen Jubilees, "and the year in which they went into captivity, and the

" temple was deſtroyed, was the ſeventh or ſabbatic year, " and the thirty-ſixth of the eighteenth Jubilee, which " they prove thus: The firſt temple ſtood 110 years, " after which, there was an end of that epocha; the " land then lay waſte ſeventy years, and then the ſecond " temple was built, which ſtood likewiſe 120 years. In " the ſeventh year after its reſtoration, Ezra went up to " Jeruſalem; and, from this time, began the ſecond epo- " cha. On the thirteenth, after the rebuilding of the tem- " ple, they celebrated the ſecond ſabbatic year, and ſeven " weeks of years, or forty-nine years, being elapſed, they " conſecrated the fiftieth; for tho' they did not celebrate " the Jubilee after their return from the captivity, they " yet continued to compute the years of it, in order to cele- " brate the ſabbatic years."

There is ſome difficulty in apprehending what that author means, by keeping up the computation of the Jubilee, in order to obſerve the ſabbatic years, for the latter uſed to regulate the former, while it continued, but after it ceaſed, the ſabbatic years could eaſily be kept in their courſe, without it; and ſo they did accordingly, for Joſephus tells us, that Alexander the Great remitted to the Jews, the ſeventh years tribute upon that very account. It will be neceſſary to obſerve, that Maimonides followed the computation of Joſephus, Philo, and all the Jews in general, who not only placed the firſt ſabbatic year, and conſequently the Jubilee, ſeven years later than Archbiſhop Uſher, and Cunæus, namely, from the fourteenth year after their entrance into Canaan, but allow fifty compleat years to every Jubilee; whereas that learned primate, and, with him, a great number of judicious Chriſtians think, that it was celebrated every forty-ninth year, as we ſhall ſee preſently. However, as that great prelate has rectified the Jewiſh chronology, in ſome other reſpects, ſo he reckons but the ſame number of Jubilees that are mentioned by Maimonides, before the deſtruction of the temple; as the reader may ſee in the table at the end of his annals under the word *Jubilee*.

The firſt of them he fixes on the 3318th year of the Julian period, which is the 2609th of the world, or 1396 years before the nativity of our bleſſed Saviour, and the ſeventeenth, or laſt, before the captivity, in 4102 of the Julian period, 3393 of the world, and 612 before Chriſt. As for the remainder, which he has carried down to the thirtieth, or the year of the world 4030, they are only added, in order to make a compleat calculation of them to the thirtieth year of Chriſt, or to the beginning of the Goſpel. For it is plain, as Maimonides obſerves in the place above quoted, that the Jews obſerved no Jubilee after their return from the Babyloniſh captivity, either with reſpect to the ceſſation of agriculture, the reſtitution of lands, manumiſſion of ſlaves, or any of thoſe ends for which it had been inſtituted. Neither indeed was it practicable; for the ſeventy years captivity having quite obliterated their pretenſions to the land of their forefathers, and the remembrance of its particular ſituation, every one at their return ſettled himſelf as well as he could, in the confuſion that then reigned; after which, their affairs aſſumed a very different appearance in Judæa, whilſt a very conſiderable number of their brethren choſe to continue in the place of their captivity.

The next controverted point is, whether it was celebrated on the forty-ninth or on the fiftieth year? We have already mentioned the principal authors who declare for the former; but thoſe who contend for the latter (without reckoning Philo, Joſephus, the Targums, and all the Jews in general, Karaites as well as Talmudiſts) are ſtill more conſiderable. Among theſe we may reckon ſome of the fathers, and a great number of moderns. The truth is, that either hypotheſis may be defended from the different expreſſions which are uſed by Moſes in the inſtitution of it; and, on the other hand, there are certain difficulties in each of them which cannot be eaſily ſolved. In one place he expreſly commands them to number ſeven ſabbaths of years, or forty and nine years, and on this laſt to proclaim the Jubilee by the ſound of the trumpet, ver. 8, 9. and in the two following verſes he declares, that the fiftieth year ſhall be that of the Jubilee. The grand objection againſt the firſt of theſe is, that if Moſes had meant, that the forty-ninth ſhould be the Jubilee year, there would have been no neceſſity for his prohibiting all kinds of agriculture, and the like, on that year; ſince that was forbidden of courſe, by its being likewiſe the ſabbatic year; for ſeven times ſeven make forty-nine. On the other hand it is objected, that if the fiftieth year was to be the Jubilee, it will follow, that the land muſt have had two ſabbaths, or lain fallow two years; which is thought an unreaſonable ſuppoſition, ſince, without a miracle, it muſt in all probability have cauſed a dearth in the land. This Cunæus inſiſts very much upon, in favour of the forty-ninth year, tho' he paſſes over the great difficulty above-mentioned as of no weight; but we think this objection of the two concurring ſabbaths may be more eaſily anſwered. For, in the firſt place, thoſe who are for the fiftieth year rightly enough obſerve, that there is no neceſſity for ſuppoſing, that the land reſted two years, ſince the intention of the legiſlator ſeems ſufficiently anſwered by the repoſe of one, and that upon the account of its being ſabbatical; and therefore, when Moſes declares, that the fiftieth year ſhall be a year of reſt, he uſes only that round number to expreſs the uneven one of forty-nine. There is indeed hardly any other way of reconciling the ſeeming contrariety of the Moſaic expreſſions; and we may add, that as the ſolemnity began on the firſt month of the civil, which was the ſeventh of the ſacred year, it might be called indifferently the forty-ninth or fiftieth year, without any contradiction or difficulty. What convinces us further, that this is more than a bare conjecture, is, that Moſes has recourſe to the ſame calculation for the feaſt of Pentecoſt. The analogy which ſeven weeks of days bear to ſeven weeks of years, is obvious to every eye; now as it is plain, that the Pentecoſt did not commence on the forty-ninth, but on the fiftieth day; ſo we ſee no reaſon why the ſame may not be allowed with reſpect to the Jubilee.

However, as to thoſe who will not eaſily renounce the notion of the land reſting two years in this caſe, we beg leave to obſerve, ſecondly, that even ſuch a ſuppoſition may be well enough granted, without the pretended inconveniency of cauſing a dearth in the land. For, to ſay nothing of the extraordinary bleſſing which was promiſed to them upon ſuch occaſions, as long as they religiouſly obſerved theſe ordinances, it is certain that the natural fertility of the land, and the proviſion which every one might lay up, during the preceding years, might eaſily prevent any ſuch danger. We meet with a more ſignal inſtance of it in the time of Hezekiah, when the prophet Iſaiah ſent him word, that he ſhould be delivered from the threatning power of the king of Aſſyria; and as a token of it, commands the people to ſubſiſt themſelves that year, upon ſuch productions of the earth as were ſpontaneous; and, on the next, upon ſuch as ſprung from the ſame, and on the third year to ſow and plant, 2 Kings xix. 29. Here, indeed, the Jews pretend, that the middle year was a ſabbatic one, but whether it was ſo, or otherwiſe, it is plain that there were to be, at leaſt, three years without any harveſt; for, on the firſt year, it is ſaid, they ſhould eat, not the fruit of the foregoing harveſt, but that which grew of it ſelf, and that which was ſown on the third, could not be gathered till the fourth. And yet we don't find there was any dearth upon that account. Upon the whole, therefore, we are more inclined to the latter opinion of the Jubilee being kept every fiftieth year.

This year was to be celebrated with the greateſt demonſtrations of joy, becauſe it was intended to remind them of their Egyptian ſervitude, and to prevent their impoſing the like on their brethren. But whatever joy the maſters and landholders might outwardly expreſs, we need not doubt but that of the ſlaves and poor was ſincere, at the ſight of their approaching reſtoration. 'Tis true, this was not to take place till the tenth day of the month, otherwiſe called the day of expiation, which was therefore kept as a ſolemn faſt: But, during the nine preceding days, the ſlaves were wholly exempted from performing any work for their maſters, and paſſed that time in eating, drinking, and other diverſions. They likewiſe wore garlands about their heads, not unlike the Roman Saturnalia; and as ſoon as the tenth day was come, the Sanhedrim cauſed the trumpet to ſound all over the land, upon which they were reſtored to their liberty, at that very inſtant, and the reſt to their poſſeſſions.

The manifeſt deſign of this ordinance was, to prevent the immoderate oppreſſion of the poor, as well as their being rendered liable to perpetual ſlavery. By theſe means, alſo,

alſo, their great law-giver prevented the rich from accumulating lands upon lands, and preſerved, as much as poſſible, the freedom and order of Iſraelitiſh families, and a kind of equality in their poſſeſſions, than which, nothing could more effectually inſpire them with a particular fondneſs for their country and patrimony, whilſt they knew that this laſt could never be alienated from their poſterity, above the ſpace of half a century, at the moſt. And that it wrought ſuch an effect upon them, is plain, among many others, from the inſtance of Naboth, who choſe to incur the king of Iſrael's diſpleaſure, rather than part with a ſmall portion of his inheritance to him; for which tenaciouſneſs, he fell a ſacrifice to Jezebel's reſentment, and loſt both that and his life.

CHAP. XXVI.

1 *Of idolatry.* 2 *Religiouſneſs.* 3 *A bleſſing to them that keep the commandments.* 14 *A curſe to thoſe that break them.* 40 *God promiſeth to remember them that repent.*

YE ſhall make you no idols, nor graven image, neither rear you up a ſtanding image, neither ſhall ye ſet up *any* image of ſtone in your land, to bow down unto it: for I *am* the LORD your God.

2 Ye ſhall keep my ſabbaths, and reverence my ſanctuary: I *am* the LORD.

3 ¶ If ye walk in my ſtatutes, and keep my commandments, and do them;

4 Then I will give you rain in due ſeaſon, and the land ſhall yield her increaſe, and the trees of the field ſhall yield their fruit.

5 And your threſhing ſhall reach unto the vintage, and the vintage ſhall reach unto the ſowing-time: and ye ſhall eat your bread to the full, and dwell in your land ſafely.

6 And I will give peace in the land, and ye ſhall lie down, and none ſhall make *you* afraid: and I will rid evil beaſts out of the land, neither ſhall the ſword go through your land.

7 And ye ſhall chaſe your enemies, and they ſhall fall before you by the ſword.

8 And five of you ſhall chaſe an hundred, and an hundred of you ſhall put ten thouſand to flight: and your enemies ſhall fall before you by the ſword.

9 For I will have reſpect unto you, and make you fruitful, and multiply you, and eſtabliſh my covenant with you.

10 And ye ſhall eat old ſtore, and bring forth the old becauſe of the new.

11 And I will ſet my tabernacle amongſt you: and my ſoul ſhall not abhor you.

12 And I will walk among you, and will be your God, and ye ſhall be my people.

13 I *am* the LORD your God, which brought you forth out of the land of Egypt, that ye ſhould not be their bondmen, and I have broken the bands of your yoke, and made you go upright.

14 ¶ But if ye will not hearken unto me, and will not do all theſe commandments;

15 And if ye ſhall deſpiſe my ſtatutes, or if your ſoul abhor my judgments, ſo that ye will not do all my commandments, *but* that ye break my covenant:

16 I alſo will do this unto you, I will even appoint over you terror, conſumption, and the burning ague; that ſhall conſume the eyes, and cauſe ſorrow of heart: and ye ſhall ſow your ſeed in vain, for your enemies ſhall eat it.

17 And I will ſet my face againſt you, and ye ſhall be ſlain before your enemies: they that hate you ſhall reign over you, and ye ſhall flee when none purſueth you.

18 And if ye will not yet for all this hearken unto me, then I will puniſh you ſeven times more for your ſins.

19 And I will break the pride of your power; and I will make your heaven as iron, and your earth as braſs:

20 And your ſtrength ſhall be ſpent in vain: for your land ſhall not yield her increaſe, neither ſhall the trees of the land yield their fruits.

21 ¶ And if ye walk contrary unto me, and will not hearken unto me; I will bring ſeven times more plagues upon you, according to your ſins.

22 I will alſo ſend wild beaſts among you, which ſhall rob you of your children, and deſtroy your cattel, and make you few in number, and your *high*-ways ſhall be deſolate.

23 And if ye will not be reformed by me by theſe things, but will walk contrary unto me:

24 Then will I alſo walk contrary unto you, and will puniſh you yet ſeven times for your ſins.

25 And I will bring a ſword upon you, that ſhall revenge the quarrel of *my* covenant: and when ye are gathered together within your cities, I will ſend the peſtilence among you; and ye ſhall be delivered into the hand of the enemy.

26 *And* when I have broken the ſtaff of your bread, ten women ſhall bake your bread in one oven, and they ſhall deliver *you* your bread again by weight: and ye ſhall eat, and not be ſatisfied.

27 And

27 And if ye will not for all this hearken unto me, but walk contrary unto me:

28 Then I will walk contrary unto you alſo in fury; and I, even I, will chaſtiſe you ſeven times for your ſins.

29 And ye ſhall eat the fleſh of your ſons, and the fleſh of your daughters ſhall ye eat.

30 And I will deſtroy your high places, and cut down your images, and caſt your carcaſes upon the carcaſes of your idols, and my ſoul ſhall abhor you.

31 And I will make your cities waſte, and bring your ſanctuaries unto deſolation, and I will not ſmell the ſavour of your ſweet odours.

32 And I will bring the land into deſolation: and your enemies which dwell therein, ſhall be aſtoniſhed at it.

33 And I will ſcatter you among the heathen, and will draw out a ſword after you: and your land ſhall be deſolate, and your cities waſte.

34 Then ſhall the land enjoy her ſabbaths, as long as it lieth deſolate, and ye *be* in your enemies land; *even* then ſhall the land reſt, and enjoy her ſabbaths.

35 As long as it lieth deſolate, it ſhall reſt: becauſe it did not reſt in your ſabbaths, when ye dwelt upon it.

36 And upon them that are left *alive* of you, I will ſend a faintneſs into their hearts in the lands of their enemies; and the ſound of a ſhaken leaf ſhall chaſe them: and they ſhall flee, as fleeing from a ſword: and they ſhall fall when none purſueth.

37 And they ſhall fall one upon another, as it were before a ſword, when none purſueth: and ye ſhall have no power to ſtand before your enemies.

38 And ye ſhall periſh among the heathen, and the land of your enemies ſhall eat you up.

39 And they that are left of you, ſhall pine away in their iniquity in your enemies lands; and alſo in the iniquities of their fathers ſhall they pine away with them.

40 If they ſhall confeſs their iniquity, and the iniquity of their fathers, with their treſpaſs which they treſpaſſed againſt me, and that alſo they have walked contrary unto me;

41 And *that* I alſo have walked contrary unto them, and have brought them into the land of their enemies; if then their uncircumciſed hearts be humbled, and they then accept of the puniſhment of their iniquity:

42 Then will I remember my covenant with Jacob, and alſo my covenant with Iſaac, and alſo my covenant with Abraham will I remember: and I will remember the land.

43 The land alſo ſhall be left of them, and ſhall enjoy her ſabbaths, while ſhe lieth deſolate without them: and they ſhall accept of the puniſhment of their iniquity; becauſe, even becauſe they deſpiſed my judgments, and becauſe their ſoul abhorred my ſtatutes.

44 And yet for all that, when they be in the land of their enemies, I will not caſt them away, neither will I abhor them, to deſtroy them utterly, and to break my covenant with them: for I *am* the LORD their God.

45 But I will for their ſakes remember the covenant of their anceſtors, whom I brought forth out of the land of Egypt, in the ſight of the heathen, that I might be their God: I *am* the LORD.

46 Theſe *are* the ſtatutes, and judgments, and laws, which the LORD made between him and the children of Iſrael, in mount Sinai, by the hand of Moſes.

Ver. 1. *Ye ſhall make you no idols.*] This command hath been often repeated; but God being now to enforce all his precepts by the moſt ſolemn promiſes and threatnings, recapitulates the principal injunction upon which all the reſt depended, which was, that they ſhould keep cloſe to the worſhip of him the only God, and abhor all idolatry, which he knew would corrupt their manners.

The Hebrew word *elilim* is uſed here and in chap. xix. 4. to expreſs contempt; ſignifying the *idols* (as we tranſlate it) which the Heathens worſhipped, to be mere empty vanities, things of nought, as we ſpeak; and therefore to be rejected with diſdain, rather than any way regarded.

———*Nor graven image.*] The Hebrew word *peſel* ſignifies the image of any thing hewn out of wood or ſtone: See Exod. xx. 4. Theſe images were not worſhipped by the Gentiles, till they were conſecrated with certain rites and ceremonies (which were various, according to the difference of the deities, and the ſuperſtitions of ſeveral countries) by which conſecration they imagined their gods were invited to be preſent in theſe images and ſtatues; otherwiſe, they were not ſo ſtupid, as to worſhip wood and ſtone.

———*Neither rear up a ſtanding image.*] The Hebrew word *matſebah* is tranſlated, by the LXX. a *pillar*, as we alſo render it in the margin. And if we tranſlate it *ſtatue*, or *ſtanding image*, we are not to underſtand by it the figure of a man, or of any other creature; but, as the Hebrews ſeem rightly to take it, for any work; an altar, for inſtance, which is erected and ſet up for ſacred aſſemblies to be held thereat, tho' they be to the true God. So Maimonides, (as Mr. Selden obſerves, *lib.* 2. *De jure, nat. & gent. cap.* 6.) who declares it was the cuſtom among idolaters, to erect ſuch ſtatues to their gods. And to Pauſanias ſaith (in his Achaica) that, in ancient time, among the Greeks univerſally, ἀντὶ ἀγαλμάτων εἶχον ἄρχαι λίθοι τιμὰς θεῶν, *rude ſtones, inſtead of images, had divine honours paid to them.* See Maimonides, *De cultu ſtell. & plan. cap.* 6. *ſec.* 8. Theſe were the moſt ancient monuments, and, being plain and ſimple, might be thought to be leſs inviting, than thoſe images which had the figure of

of men, or other creatures; yet even theſe God forbids to his people, becauſe he would have no repreſentation of him whatſoever, tho' it might ſeem to have no danger in it.

Theſe were they which the Greeks called βαιτύλια. See Selden, *De Diis Syris, Syntag.* 2. *cap.* 1.

——— *Neither ſet up any image of ſtone in your land.*] There was greater reaſon they ſhould not ſet up *Eben maſchkith*, which ſignifies *carved*, or *figured* ſtone, that had pictures cut in it, as the Hebrews underſtand it. Mr. Selden obſerves, alſo, it was unlawful to ſet up theſe *in their land* (as Moſes here ſpeaks), tho' it were without the temple; and it was no more permitted to a proſelyte, than to an Iſraelite.

Poſſibly this may ſignify ſuch images as were common among the Egyptians in after-times, which were not repreſentations of their gods, but were full of ſymbols and hieroglyphicks, expreſſing ſome of the perfections of their deities. Theſe God would as little allow among his people, as any of the former; ſo cautious was he to prevent this ſort of idolatry, by image-worſhip.

——— *To bow down unto it.*] Tho' they did not worſhip it; but only worſhip God before it.

——— *I am the Lord your God.*] Who admit of no ſuch ſuperſtitions where I am worſhipped, Exod. xx. 4.

Ver. 4. *Then will I give you rain in due ſeaſon.*] Here follow the promiſes of all bleſſings of which men are naturally moſt deſirous, for their happy living in this world. And, firſt, God aſſures them, they ſhould have fruitful ſeaſons, which depended upon rain in due time, Jerem. v. 24. for Canaan was not a country like Egypt, which was watered, and rendered fertile, by the overflowing of their river; whereas the other, without rain, was quite barren.

Ver. 5. *And your threſhing ſhall reach unto the vintage*, &c.] This is a promiſe of ſuch plenty of corn, that before they could have reaped it all, and threſhed it out, the vintage would be ready, and require their labours; and before they could have preſſed out their wine, it would be time to ſow again. In a word, 'tis as much as if the Deity had ſaid, they ſhould have ſuch abundance, that there would hardly be ſufficient time to receive and lay up one bleſſing, before another came upon them.

Ver. 8. *And five of you ſhall chaſe an hundred, and an hundred of you ſhall put ten thouſand to flight,*] That is, a few ſhall be too hard for a great multitude; as it proved in the conqueſt of Canaan: Inſomuch, that Joſhua ſaith, chap. xxiii. 10. *One man of you ſhall chaſe a thouſand*; which was fulfilled in the days of Gideon, who, with three hundred men, put to flight a vaſt army, Judges vii. 22.

Ver. 10. *And ye ſhall eat old ſtore.*] Have a great deal of old corn left, when the new is come in.

——— *And bring forth the old, becauſe of the new.*] Have ſo much of it left, as to want room for it, when the new is to be laid up.

Ver. 11. *And I will ſet my tabernacle amongſt you.*] This is the great promiſe of all, that the tabernacle, wherein the Divine Majeſty reſided among them, ſhould continue with them: For it was already erected among them, but now God promiſes it ſhould be fixed; that is, his ſacred preſence ſhould remain with them.

——— *And my ſoul ſhall not abhor you.*] I will not caſt you off, becauſe of your offences, for which I have appointed an expiation.

Ver. 12. *And I will walk among you.*] Conduct you from place to place, all the time you are in this wilderneſs. For as God dwelt in the tabernacle, in the cloud of glory, which covered it; when that cloud was taken up, the ark preſently moved before them, and conducted them to the next ſtation, where they ſhould pitch their tents, Numb. x. 11, 12. See Exod. xxv. 8. This is given as the reaſon why they ſhould keep their camp from all impurities. See Deut. xxiii. 12, 13, 14.

Ver. 14. *But if ye will not hearken unto me, and will not do all theſe commandments.*] After the promiſe of theſe extraordinary bleſſings, as the reward of their obedience, God threatens them with as extraordinary plagues and calamities, if they were diſobedient. And as nothing moves us more powerfully than the hope of ſome good, or the apprehenſion of ſome evil; ſo there are no greater bleſſings in this world, than thoſe which the Divine promiſes gave them hopes to enjoy, nor greater evils than thoſe of which his threatnings rendered them apprehenſive. But ſuch is the goodneſs of the great Creator, that he always offers mercy before he proceeds to judgment, and mingles judgment with mercy, before he proceeds to the rigours of juſtice.

Ver. 16. ——— *I will even appoint over you.*] Or, as it is in the Hebrew, *upon you*: Cauſing the following diſeaſes to ſeize upon them (as the phraſe ſignifies), and arreſt them; that they might feel the heavy diſpleaſure of him, whoſe laws they contemned.

——— *Terror, conſumption, and the burning ague.*] It is not certain what diſeaſes are comprehended under theſe words, eſpecially the firſt, *behalah*, which we tranſlate *terror*. But coming from a word importing haſte and precipitancy. We take it to ſignify the *falling ſickneſs*; whereby people are ſo ſuddenly ſurprized, that they ſometimes fall into the fire by which they ſit.

The other two words are perhaps rightly tranſlated. For the next *ſachepheth* is, by Kimchi, and many others, underſtood to ſignify a conſumption, or an hectic fever; tho' R. Solomon and ſome others ſeem to take it for a dropſy; deſcribing it as a diſeaſe that puffs up the fleſh, or (as David de Pomis ſays) makes it break out in blotches. See Bochart, in his Hierozoic. p. 11. lib. 2. cap. 18. as for the laſt word, *chaddachat*, it coming from a word denoting *great heat*, may well be tranſlated a *burning fever*.

——— *And ye ſhall ſow your ſeed, but your enemies ſhall eat it.*] Next to bodily ſickneſs, God threatens them with the incurſions of their enemies; which was a ſeverer puniſhment than the former: For, according to David, *it is better to fall into the hands of the Lord, than into the hands of men.*

Here, alſo, it is obſervable, that God doth not threaten the worſt that their enemies might do to them; but firſt, that they ſhould carry away their harveſt, and make a ſcarcity among them: And in the next verſe, ſpeaks of delivering them to be ſlain by them.

Ver. 19. *And I will break the pride of your power.*] That power wherein you glory; which ſome underſtand of the *ſanctuary*, which, in the days of Eli, was forſaken of the *ark of God's ſtrength*, as the Pſalmiſt calls it, 1 Sam. iv. 10, 11. but it ſeems rather to relate to their numerous forces, which, at the firſt, were every where victorious; but, after ſeveral defeats in foregoing times, were, in the day of Saul, reduced to ſuch ſtraits, that they hid themſelves in caves, and pits, and thickets, &c. and there was not a ſword or a ſpear to be found in any of their hands (ſave Saul's and Jonathan's) when they ſhould have fought with their enemies, 1 Sam. xiii. 6, 7, 22.

——— *And I will make your heaven as iron, and your earth as braſs.*] The one ſhould afford no rain, and the other, for want of moiſture, bring forth no fruit; which muſt needs create a dreadful famine amongſt them.

Ver. 20. *And your ſtrength ſhall be ſpent in vain*, &c.] This is a further deſcription of that calamity, when, after all their labour in ploughing and ſowing the land, or cultivating their trees, they brought forth nothing for their ſuſtenance. We read in Scripture of ſuch famines, wherein man and beaſt were ready to periſh, particularly 1 Kings xvii. 1, 12. xviii. 15. and 2 Kings viii. 1.

Ver. 22. *I will alſo ſend wild beaſts among you, which ſhall rob you of your children*, &c.] If the terrible famine would not work upon their ſtubborn hearts no more than the forenamed ſickneſſes and wars, ver. 16, 17, 19, 20.) then God declares that they and their cattle ſhould be devoured by wild beaſts; the principal of which were lions, unto which the depopulation of countries are aſcribed in Scripture; particularly in the prophet Jeremiah, chap. xi. 15. iv. 7. where the Aſſyrians, and Nebuchadnezzar, are therefore compared to lions, becauſe, by thoſe fierce animals, countries were ſometimes laid deſolate; man and beaſt being deſtroyed by them. We read of no other that killed the people planted in Samaria by the king of Aſſyria, inſtead of the Iſraelites, whom they carried away captive, 2 Kings xvii. 25. And God threatened to deſtroy the remnant of Moab by the ſame means, Iſa. xv. 9. but there were other wild beaſts, alſo, to accompliſh this execution, Jer. v. 6. as bears, who killed forty-two at one time, 2 Kings xi. 24. ſerpents and cockatrices, Jer. xv. 3. Nor are examples wanting, in other hiſtories, of ſuch calamities, one monument of which, continues ſtill in the church: For the ſolemn prayers, in Rogation week, were firſt inſtituted (as Sidonius relates) by Mamertus, biſhop

of Vienne in France, for this reaſon among others, that wolves and other wild beaſts did very great miſchief in thoſe parts. See Sirmondus, in lib. 7. epiſt. 1. nay, ſome countries have been ſo infeſted with ſmaller creatures, particularly Spain by conies, that they left nothing untouch'd, being noxious not only to roots and ſeeds, but ſubverting whole towns, which were undermined by them. And in the neighbouring iſlands, called Baleares, they were ſo tormented with them, that they were obliged to petition Auguſtus to ſend ſoldiers to defend them from thoſe little animals. See Bochart in his Phaleg lib. 3. cap. 7.

——— *And your high-ways ſhall be deſolate.*] For travellers would not venture into the high-ways, for fear of the wild beaſts, and becauſe of the ſcarcity of people to give them entertainment. It is obſervable, that this plague is directly oppoſite to the bleſſing promiſed unto their obedience, ver. 6. where it is ſaid, *I will rid evil beaſts out of the land*; which was never infeſted with them, till it was overſpread with wickedneſs.

Ver. 24. *And will puniſh you yet ſeven times for your ſins.*] If we ſhould follow the literal expoſition, ver. 21. then thoſe plagues there threatned, being ſeven times multiplied, would make the plagues threatned in this verſe, for their multiplied tranſgreſſions, three hundred and forty times greater than the firſt, ver. 18. But the meaning is only, that they ſhould ſtill grow more numerous, and more deſtructive.

Ver. 25. *And I will bring a ſword upon you.*] This ſeems to be no new plague, having been before threatned, ver. 17. therefore the meaning is, that God would ſend three fatal judgments upon them, all at the ſame time, namely, war, peſtilence, and famine, which are contained in this and the next verſe. Of war and famine at once, ſee Jer. xv. 18. and xvi. 4. Of peſtilence added to them, together with captivity, chap. xv. 2, 3, 4. xliv. 12, 13. and ſee Ezek. vi. 11, 12. and xiv. 21.

——— *That ſhall avenge the quarrel of my covenant.*] My quarrel with you for the breach of that covenant which you ſolemnly made with me, Exod. xxiv. 3, 1, &c.

——— *And when ye are gathered together within your cities.*] Thinking there to defend yourſelves againſt your enemies, by impregnable fortifications.

——— *I will ſend the peſtilence amongſt you.*] To deſtroy the ſoldiers in your garriſon.

——— *And ye ſhall be delivered into the hand of the enemy.*] Ye ſhall be forced to ſurrender, becauſe no men ſhall be left to defend the place.

Ver. 26. *And when I have broken the ſtaff of bread.*] Taken away its power to nouriſh you, or rather, taken bread itſelf from you, which is the ſupport of life.

——— *Ten women ſhall bake your bread in one oven.*] That is, there ſhall be ſuch ſcarcity, that a ſmall oven ſhall be ſufficient to bake bread for ten families, *i.e.* for a great many, as the number *ten* in ſcripture ſignifies, 1 Sam. i. 8. Job. xix. 3.

——— *And they ſhall deliver you again your bread by weight.*] Diſtribute to every one in the family a certain quantity; not enough to ſatisfy them.

——— *And ye ſhall eat, and not be ſatisfied.*] Never have enough to ſatisfy their hunger; but be render'd more craving by their ſcanty food: So Pellicanus gloſſes, and thus conclude his notes on theſe verſes, *Hæc ſunt arma Dei contra inſenſatos*, &c. Theſe are the weapons of God againſt ſtupid wretches; which no wicked men can evade, when God, in anger, begins to fall upon them. Let no man, tho' ever ſo great and rich, hope to be ſafe from the hand of the Lord, who can kill kings by worms and lice when he pleaſeth.

Ver. 28. *Then will I alſo walk contrary to you in fury.*] God's indignation riſes proportionable to their offences; for now he not only declares he will ſet his face againſt them, but likewiſe proceed againſt them in fury, by ſuch puniſhments as ſhall entirely ruin them.

And I, even I will chaſtiſe.] The very manner of ſpeech expreſſes anger and indignation; being as if he had ſaid, I will make you know who it is that you have deſpiſed, ver. 15. The word *jiſſarti* alſo, which we render *chaſtiſe*, imports ſmarter puniſhments than thoſe expreſſed by *hicketi*, I will ſmite, or puniſh you, ver. 24.

——— *Seven times for your ſins.*] If we ſhould, by a literal account, multiply the number of plagues, mentioned ver. 24. ſeven times, the threatning here would amount to this; that their rebellion, not amended by ſo many plagues, but continued ſtill from age to age (notwithſtanding all the corrections inflicted on them for their reformation, ver. 23.) ſhould in the concluſion be puniſhed one thouſand one hundred ninety ſeven times, more ſeverely than at firſt, ver. 18. but the ſimple ſenſe is, that their obſtinate contempt of the divine laws ſhould be puniſhed with new and more afflictive plagues. This threatning was fulfilled in their captivity, in the days of Manaſſeh, Jehoiachim, and Zedekiah: and again in the time of Ptolemy the firſt, under Antiochus Epiphanes. For theſe later calamities were at leaſt ſeven times greater, both for extent and duration, than the former perſecutions which they ſuffered from the Philiſtines, Moabites, Ammonites, and Syrians. By all which, and by what follows, it plainly appears, that theſe threatnings were a kind of prediction; for Moſes evidently foreſaw they would not prove ſo obedient as he deſired, Deut. xxxi. 27, 29. and conſequently that theſe threatnings, in caſe of diſobedience, would turn into prophecies, unto every one of which their hiſtory exactly correſponds; as the book of Deuteronomy will give us occaſion to ſhew more fully.

Ver. 29. *And ye ſhall eat the fleſh of your ſons, and the fleſh of your daughters ſhall ye eat.*] This is the very utmoſt calamity that could come upon a people; and yet it is mentioned before the throwing down of their high places and images, &c. as if the devouring of their children (ſuch was their incredible luſt after idols) would ſeem a leſs evil to them, than the loſs of their images.

This was fulfilled among the Iſraelites, in the ſiege of Samaria, 2 Kings vi. 29. and among the Jews in the ſiege of Jeruſalem, before the Babylonian captivity, Lament. iv. 10. and in the laſt ſiege by Titus, as Joſephus relates, lib. 7. de Bello Judaico, cap. 8.

Ver. 30. *And I will deſtroy your high places.*] Where it was cuſtomary for them to worſhip their idols, according to the manner of the Heathens; who built temples, and altars, and offered ſacrifices to their gods, upon mountains and high hills, eſpecially ſuch as were ſhaded with trees. Inſomuch that the Indians, in Philoſtratus, call the high mountain Caucaſus, "the houſe of the gods." And the ancient Perſians (as Herodotus declares in his Clio, c. 131.) going up to the tops of the higheſt mountains, there offer'd ſacrifices unto Jupiter; calling the whole circle of the heavens by that name. And in the iſland Naxus, the higheſt mountain was alſo conſecrated to him; as from his worſhip on mount Athos he is called Ἄθως, in Heſychius. And the reaſon of their chuſing theſe places for worſhip was, becauſe they thought their ſacrifices would be more acceptable there, than in valleys. For, as Lucian himſelf declares, they thought themſelves in ſuch high places nearer to their gods, and ſo ſhould more eaſily obtain audience; and Tacitus ſays the ſame in the laſt book of his Annals.

How much the Iſraelites were inclined to follow the notions of the heathen world in this particular, appears too plain by their hiſtory; which ſhews, that high places were frequented in the reigns of their good kings, as well as of their bad. And they were ſo fond of them, that when they could not go to them, they offered upon the tops of their houſes, Jer. xix. 13. xxxii. 29. Zeph. i. 5.

——— *And cut down your images.*] The Hebrew word *chammanecem*, which we tranſlate *your images*, properly ſignifies, temples erected for the worſhip of the ſun. For it is certain, that the Hebrews call the ſun *chammæ*; from whence comes the word *chamman*, the temple of the ſun; whom the ancient Phœnicians took to be the lord of heaven. So Sanchoniathon, ſpeaking of the ſun. Tho' it is very probable, that as ſuperſtition increaſed, the name of *chammanim* was given to other temples, as well as thoſe of the ſun. Others take this word to ſignify what the Greeks call Πυραθεῖα, and Πυρεῖα, temples of fire; which being worſhipped by the Eaſtern people, temples were erected in honour of it. But this is not much different from the former. The Perſians worſhipped the ſun in the fire, which was the ſymbol and repreſentative of the ſun.

——— *And caſt your carcaſes upon the carcaſes of your idols.*] Which were both burnt together, as ſome imagine. However, this expreſſes the utmoſt contempt both of them and their idols; who were alike deteſtable. Their fondneſs for them alſo when they were alive, ſeems to be repreſented by throwing them upon them when they were dead. And the Hebrew word *gillulim*, which we barely tranſlate

tranſlate idols, importing ſomething belonging to the dunghil, is taken by ſome to ſignify the images of Baal-peor; who was worſhipped, as the Jews ſay, after a moſt beaſtly manner. Theſe idols, whatſoever they were, tho' adorned with great magnificence, yet were no better than dead carcaſes. And we might think, if that ſuperſtition were ſo old, that Moſes alludes to the little images of Iſis, which were made of plaiſter and clay, and are frequently in the ſepulchres of the Egyptians at this day. Unto which Chriſt ph. Arnoldus, in his epiſtle to Wagenſeil, thinks the Talmudiſts allude, when they ſay that Pharoah's daughter, becoming a proſelite to the Jewiſh religion, waſhed herſelf in the river Megullile, from theſe dunghil idols, as ſome render it, of her father's houſe. The Dutch interpeters tranſlate it *Dreck-goden*,, not meerly for the matter, as Arnoldus thinks, but alſo for the form of a beetle, which lives in dung; for ſo they repreſented Iſis, as Plutarch tells us in his book *de Iſid. & Oſir.*

Ver. 31 *And I will make your cities waſte.*] Their walls being thrown down, and their houſes burnt.

——— *And bring your ſanctuaries into deſolation.*] They had but one ſanctuary, and therefore ſome think their ſynagogues are comprehended under this name; for they are ſometimes called ſanctuaries. But the ſanctuary, properly ſo called, having ſeveral parts, which were all holy, Moſes may be thought to ſpeak of it here in the plural number. As Jeremiah repreſents the Jews, ſaying, *The temple of the Lord, the temple of the Lord, the temple of the Lord are theſe*, chap. vii. ver. 4. that is, both theſe courts wherein we ſtand, as well as that of the prieſts and the moſt holy place, are all the Lord's temple: Or, the word *your*, is to be applied to ſuch places of worſhip as they themſelves had conſecrated, in oppoſition to God's ſanctuary.

——— *And I will not ſmell the ſavour of your ſweet odours.*] This ſeems to determine the meaning of ſanctuaries, to God's own houſe, where ſweet odours of incenſe, made of ſeveral ſweet ſpices, were daily offered unto him: Which being a repreſentation of their prayers ſent up to him, he here declares that he will not be appeaſed by them, nor by any ſacrifices they could offer to him, but utterly reject them.

Ver. 34. *Then ſhall the land enjoy her ſabbaths, as long as it lieth deſolate, and ye be in your enemies land*, &c.] This is a moſt bitter reproach to them for their ingratitude to God, and inhumanity to their brethren, in not keeping the ſabbatical year, mentioned in the foregoing chapter.

Ver. 35. *As long as it lieth deſolate, it ſhall reſt.*] Lie untilled, as it ought to have done every ſeventh year. And it lay thus every ſeventh year; becauſe, as ſome think, they had neglected to keep ſo many ſabbatical years; which we cannot think to be true, without ſuppoſing that they kept none for half the time, from their entrance into Canaan, till they were expelled out of it, by the captivity of Babylon.

——— *Becauſe it did not reſt in your ſabbaths, where ye dwell upon it.*] For in thoſe four hundred and ninety years, ſays Procopius Gazæus, when they were under the government of kings, there were ſeventy years to be kept as ſabbaths; which, that the land might enjoy its ſabbaths, were ſpent in the captivity of Babylon. We do not expreſly read indeed of this profane neglect, while they dwelt in their land; but Jeremiah complains, that they did not, in his time, give their ſervants liberty in the ſeventh year, chap. xxxiv. 17. and he gives this as one reaſon why God delivered them up to ſlavery, for ſo we underſtand theſe words, Lam. i. 3, *Judah is gone into captivity, becauſe of affliction, and becauſe of great ſervitude.* And from thence we may conclude, that the ſame covetous humour, and diſtruſt of God's providence, made them not ſuffer their land to reſt in that year; eſpecially ſince the author of the ſecond book of Chronicles expreſly mentions this as a reaſon of their captivity, *to fulfil the word of the Lord by the mouth of Jeremiah the prophet, until the land had enjoyed her ſabbaths, to fulfil threeſcore and ten years*, 2 Chron. xxxvi. 21. Now their puniſhment in this was made the more remarkable, if it be true that both the kingdom of Samaria and the kingdom of Judah were deſtroyed in a ſabbatical year; and that immediately after a Jubilee, the city and temple were deſtroyed by Titus, according to Scaligers computation. Maimonides declares that the year when they were carried captive to Babylon, and the firſt temple was deſtroyed, was in the expiration of a ſabbatical year, Schemitta ve Johel, cap. 10. ſect. 3.

Ver. 38. *And ye ſhall periſh among the heathen, and the land of your enemies ſhall eat you up.*] Inſomuch that the ten tribes never returned to their own land: But either periſhed by hunger and bad accommodations; or were ſwallowed up into the body of another nation.

Ver. 39. *And they that are left of you, ſhall pine away in their iniquities, in their enemies land.*] With grief and ſorrow, and ſad reflections upon the miſeries, into which their ſins, and the ſins of their fathers, had thrown them: Inſomuch that death was more acceptable to them than life, Jerem. viii. 3.

——— *And alſo in the iniquities of their fathers ſhall they pine away with them.*] Eſpecially thoſe of Manaſſeh king of Judah, whoſe wickedneſs was ſo great, that the zealous reformation which his grandchild made, could not avert *the fierceneſs of God's great wrath* againſt them. 2 Kings xxiii. ver. 26, 27.

Ver. 40. *If they ſhall confeſs their iniquity*, &c.] Tho' Moſes had been above three times as long in recounting the plagues, which he either foreſaw, or feared would come upon them for their ſins, than in the bleſſings which he promiſed ſhould follow their obedience: Yet he plainly ſhews, that the bleſſings would have far excelled the curſes, had it not been for their diſobedience. For after all theſe dreadful calamities were come upon them, he concludes with a moſt gracious promiſe, that God would reſtore them to their own land, from whence they were expelled, if they truly repented of thoſe ſins which were the cauſe of their captivity.

He means, by *confeſſing their iniquities, and the iniquities of their fathers*, &c. acknowledging them with ſuch unfeigned ſorrow, as wrought repentance; without which he gave them no hope of deliverance, and it is well obſerved by a great divine of our own, that if without confeſſion *of their fathers iniquities*, they could not be abſolved from their own; their fathers iniquity not repented of, was their own; and ſo was the puniſhment due unto it.

Ver. 41. ——— *If then their uncircumciſed heart be humbled.*] By an *uncircumciſed heart* ſeems to be meant an heatheniſh temper of mind, inſenſible of God: Which made them ſtubborn and refractory; and therefore this phraſe is the ſame with an hard heart: For which there was no cure, but ſuch remarkable judgments, as evidently carried in them the marks of a divine hand; which when they ſaw, and ſubmitted to it, he gives them hope of deliverance.

——— *And they accept of the puniſhment of their iniquity.*] Patiently bear it, as their juſt deſert; and acknowledge they do not deſerve to be delivered from it.

Ver. 42. *Then will I remember my covenant with Jacob, and alſo my covenant with Iſaac, and alſo my covenant with Abraham.*] See Exod. iii. 6. God promiſes to reſtore them to their own land; according to the covenant made with their forefathers, that he would give it them for an everlaſting poſſeſſion. For to remember a covenant, or promiſe, in ſcripture language, is to perform it. Accordingly we find the forenamed confeſſion made by Daniel, chap. ix. and he makes it in the name of all the people; among whom, no doubt, there were many who heartily joyned with him; and then followed their wonderful reſtoration in the reign of Cyrus, of which we read, Ezra, i. *&c.*

——— *And I will remember the land.*] Re-people it with its former inhabitants, *&c.* See 2 Chron. chap. xxxvi. ver. 22, 23. where this immediately follows the relation he had made of the land being laid deſolate.

Ver. 43. *The land alſo ſhall be left of them, and ſhall enjoy her ſabbaths*, &c.] This verſe is very obſcure; unleſs we take it to ſpeak of a new expulſion out of their land, after their reduction to it. And then the next words,

——— *And they ſhall accept of the puniſhment of their iniquity.*] Muſt be interpreted, *after they had accepted*, or, *tho' they had accepted*, &c. This made their ſin the more provoking; that they offended God again, when he had ſo graciouſly forgiven them, and delivered them from diſmal captivity.

——— *Becauſe, even becauſe they deſpiſed my Judgments, and becauſe their ſoul abhorred my ſtatutes.*] Returned

turned to the very ſame wicked diſpoſition, for which they had been formerly expelled, ver. 15. This was fulfilled by degrees, by the ſucceſſors of Alexander, and at laſt by the Romans.

Ver. 44. *And yet for all that, when they be in the land of their enemies.*] God would not have them utterly deſpair of mercy, even after a new baniſhment, which hath now continued many ages, for this promiſe is not fulfilled.

——— *I will not caſt them away, neither will I abhor them, to deſtroy them utterly.*] As we ſee at this very day, they are not deſtroyed utterly, but remain a great body in ſeveral countries; after above ſixteen hundred years expulſion from their own land.

Ver. 45. *And I will for their ſakes remember the covenant of their anceſtors.*] The meaning cannot be, that God would be ſo gracious for their ſakes who were ſo very wicked; but as the words in the Hebrew are, he would for them (i. e. for their good advantage) "remember the covenant of their anceſtors, whom he had "brought forth out of the land of Egypt;" that is, once more deliver from their miſerable condition, and reſtore them to his favour, that he may be their God. And a great man obſerves, "that the continuation of their plagues "themſelves ſeems ſo much mitigated, in the laſt age, "(ſince the Goſpel hath been again revealed) as if their "miſery were almoſt expired, and the day of their re-"demption drawing nigh. But then they muſt firſt "confeſs their iniquity, and the iniquity of their fathers. "(as Moſes ſpeaks before, ver. 40.) with their treſpaſs which "they treſpaſſed in crucifying Chriſt the Lord; and "accept the puniſhment of their iniquity," acknowledging that ſo horrid a crime deſerved ſo long and ſo heavy a puniſhment. For every child (as he obſerves in another place) is born as it were an heir to his fathers ſins, and to their plagues, unleſs he renounce them, by taking their guilt upon him, and ſuch hearty confeſſion as the law preſcribes, and patient ſubmiſſion of himſelf to God's correction.

CHAP. XXVII.

1 He that maketh a ſingular vow muſt be the Lords. 2 The eſtimation of the perſon. 9 Of a beaſt given by vow. 14 Of a houſe. 16 Of a field, and the redemption thereof. 28 No devoted thing may be redeemed. 32 The tithe may not be changed.

AND the LORD ſpake unto Moſes, ſaying.

2 Speak unto the children of Iſrael, and ſay unto them, When a man ſhall make a ſingular vow, the perſon *ſhall be* for the LORD, by thy eſtimation.

3 And thy eſtimation ſhall be, of the male from twenty years old even unto ſixty years old; even thy eſtimation ſhall be fifty ſhekels of ſilver, after the ſhekel of the ſanctuary.

4 And if it *be* a female, then thy eſtimation ſhall be thirty ſhekels.

5 And if *it be* from five years old, even unto twenty years old; then thy eſtimation ſhall be of the male twenty ſhekels, and for the female ten ſhekels,

6 And if *it be* from a month old, even unto five years old; then thy eſtimation ſhall be of the male five ſhekels of ſilver, and for the female, thy eſtimation *ſhall be* three ſhekels of ſilver.

7 And if *it be* from ſixty years old, and above; if *it be* a male, then thy eſtimation ſhall be fifteen ſhekels; and for the female ten ſhekels.

8 But if he be poorer than thy eſtimation; then he ſhall preſent himſelf before the prieſt, and the prieſt ſhall value him: according to his ability that vowed, ſhall the prieſt value him.

9 And if *it be* a beaſt whereof men bring an offering unto the LORD; all that *any man* giveth of ſuch unto the LORD, ſhall be holy.

10 He ſhall not alter it, nor change it, a good for a bad, or a bad for a good: and if he ſhall at all change beaſt for beaſt; then it, and the exchange thereof, ſhall be holy.

11 And if *it be* any unclean beaſt, of which they do not offer a ſacrifice unto the LORD; then he ſhall preſent the beaſt before the prieſt:

12 And the prieſt ſhall value it, whether it be good or bad: as thou valueſt it *who art* the prieſt, ſo ſhall it be.

13 But if he will at all redeem it, then he ſhall add a fifth *part* thereof unto thy eſtimation.

14 ¶ And when a man ſhall ſanctify his houſe *to be* holy unto the LORD; then the prieſt ſhall eſtimate it, whether it be good or bad: as the prieſt ſhall eſtimate it, ſo ſhall it ſtand.

15 And if he that ſanctified it, will redeem his houſe, then he ſhall add the fifth *part* of the money of thy eſtimation unto it, and it ſhall be his.

16 And if a man ſhall ſanctify unto the LORD *ſome part* of a field of his poſſeſſion; then thy eſtimation ſhall be according to the ſeed thereof: an homer of barley-ſeed *ſhall be valued* at fifty ſhekels of ſilver.

17 If he ſanctify his field from the year of jubilee, according to thy eſtimation it ſhall ſtand.

18 But if he ſanctify his field after the jubilee; then the prieſt ſhall reckon unto him the money according to the years that remain, even unto the year of the jubilee, and it ſhall be abated from thy eſtimation.

19 And if he that ſanctified the field will in any wiſe redeem it; then he ſhall add the fifth *part* of the money of thy eſtimation unto it, and it ſhall be aſſured to him.

20 And if he will not redeem the field, or if he have ſold the field to another man; it ſhall not be redeemed any more.

21 But the field, when it goeth out in the jubilee, ſhall be holy unto the LORD, as

as a field devoted: the poſſeſſion thereof ſhall be the prieſts.

22 And if *a man* ſanctify unto the LORD a field which he hath bought, which *is* not of the fields of his poſſeſſion;

23 Then the prieſt ſhall reckon unto him the worth of thy eſtimation, *even* unto the year of the jubilee: and he ſhall give thine eſtimation in that day, *as* a holy thing unto the LORD.

24 In the year of the jubilee, the field ſhall return unto him of whom it was bought, *even* to him to whom the poſſeſſion of the land *did belong.*

25 And all thy eſtimations ſhall be according to the ſhekel of the ſanctuary: twenty gerahs ſhall be the ſhekel.

26 ¶ Only the firſtling of the beaſts, which ſhould be the LORD's firſtling, no man ſhall ſanctify it; whether *it be* ox, or ſheep: it *is* the LORD's.

27 And if *it be* of an unclean beaſt, then he ſhall redeem *it* according to thine eſtimation, and ſhall add a fifth *part* of it thereto: or if it be not redeemed, then it ſhall be ſold according to thy eſtimation.

28 Notwithſtanding, no devoted thing that a man ſhall devote unto the LORD, of all that he hath, *both* of man and beaſt, and of the field of his poſſeſſion, ſhall be ſold or redeemed: every devoted thing *is* moſt holy unto the LORD.

29 None devoted, which ſhall be devoted of men, ſhall be redeemed: *but* ſhall ſurely be put to death.

30 And all the tithe of the land, *whether* of the ſeed of the land, *or* of the fruit of the tree, *is* the LORD's: *it is* holy unto the LORD.

31 And if a man will at all redeem ought of his tithes, he ſhall add thereto the fifth *part* thereof.

32 And concerning the tithe of the herd, or of the flock *even* of whatſoever paſſeth under the rod; the tenth ſhall be holy unto the LORD.

33 He ſhall not ſearch whether it be good or bad, neither ſhall he change it: and if he change it at all, then both it and the change thereof ſhall be holy; it ſhall not be redeemed.

34 Theſe *are* the commandments which the LORD commanded Moſes for the children of Iſrael in mount Sinai.

Ver. 1. *And the Lord ſpake unto Moſes, ſaying,*] Some religious people, it is poſſible, were touched with ſuch a ſenſe of what Moſes had now delivered, in the foregoing promiſes and threats, that they thought of giving themſelves wholly unto God, or of vowing ſome of their goods to him; and therefore he gives Moſes further directions for the regulation of ſuch vows.

Ver. 2. *Speak unto the children of Iſrael, and ſay unto them, when a man ſhall make a ſingular vow.*] And, firſt, If any man vowed himſelf, or his children, wholly to the ſervice of God in the tabernacle, he directs what was to be done in that caſe, which he calls a ſingular or extraordinary vow; and by Philo is called the great vow, it being a wonderful piece of devotion (as the word *japhli* in Hebrew imports,) becauſe men were deſirous to help God's prieſts in the meaneſt miniſtry; ſuch as bringing in wood, carrying out aſhes, ſweeping away the duſt, and ſuch like.

——*The perſon ſhall be for the Lord, by thy eſtimation.*] The meaning would have been more plain, if the words had been tranſlated juſt as they lie in the Hebrew, "According to thy eſtimation the perſon ſhall be for the "Lord." For this immediately ſuggeſts to one's thoughts, that the ſervice of the perſons themſelves, thus devoted, was not to be employed in the tabernacle, but a value ſet upon them by the prieſt, and that to be employed for the Lord, *i. e.* for holy uſes; for repairing the ſanctuary, or any thing belonging to it. The reaſon why God would not accept the perſons themſelves, as they deſired, but the value of them, for his ſervice, ſeems to be, becauſe there was a ſufficient number of perſons peculiarly deſigned for all the work of the tabernacle, and which he would not have incumbered by more attendants than were needful.

Ver. 3. *And thy eſtimation ſhall be.*] That the prieſt might not either over-value, or under-value any perſon, the rates are here ſet down, which he ſhould demand for their redemption.

——*Of the male from twenty years old even unto ſixty years old.*] For at twenty years of age, ſaith Procopius Gazæus, men begin to be fit for buſineſs, and continue ſo till ſixty; when it is time to leave it off.

——*Thy eſtimation ſhall be fifty ſhekels of ſilver.*] That this one rule ſhould ſerve for all men, tho' of different qualities, Philo thinks was fit for ſeveral reaſons, which he gives in his book of ſpecial laws: The principal is, becauſe God regarded only the vow, the value of which was equal, whoſoever made it, whether a great man, or a poor one.

Ver. 4. *And if it be a female, then thy eſtimation ſhall be thirty ſhekels.*] Women could not be ſo ſerviceable as men, and therefore were valued at a leſs rate; for all that they could do, was to ſpin, or weave, or make garments, or waſh for the prieſts and Levites.

Ver. 5. *And if it be from five years old, even unto twenty years old.*] It appears by this, that tho' a child of five years old could not make a vow, yet his parents might ſolemnly devote one of that age to God; and it did not oblige them to pay what is here required, for the uſe of the ſanctuary.

——*Thy eſtimation ſhall be for the male twenty ſhekels, and for the female ten ſhekels.*] Leſs is required than for thoſe above twenty, becauſe their life was more uncertain; and they were leſs capable to do any ſervice, before they came to their full growth.

Ver. 6. *And if it be from a month old, even unto five years old,* &c.] Before a child was a month old, it ſeems, it was not capable to be devoted to God; but then it might. And ſtill leſs was demanded, as the value of them, becauſe children ſo ſmall were very weak and imperfect, and the price, therefore, ſet accordingly. But the words may be underſtood not of children that were a month old, but that were in the firſt month of their life: And Samuel, we find, was devoted to God before he was born.

Ver. 7. *And from ſixty years old and above, if it be a male, then thy eſtimation ſhall be fifteen ſhekels,* &c.] They are valued much leſs, after ſixty, than before, ver. 3 becauſe their ſervice then was of little worth, and their life likely to be ſhort.

——*And for a female ten ſhekels.*] The Hebrews think it obſervable, that in their youth, males were valued almoſt double to females; but now, in old age, they are made almoſt of equal value; for old women continue very ſerviceable in many things, when old men are not. Whence they have a ſaying, An old woman in an houſe, is a treaſure there.

Ver. 8. *And if he be poorer than thy eſtimation*, &c.] If he be not able to pay, according to the fore-named rates.

——*Then he ſhall preſent himſelf before the prieſt.*] Who was then in attendance at the tabernacle; for he doth not ſpeak of the high-prieſt, but of the lower.

——*And the prieſt ſhall value him.*] According to the beſt information he could get of his ability, as here it follows.

——*According to his ability that vowed, ſhall the prieſt value him.*] He was to examine his condition; and, accordingly, ſet ſuch a rate upon him, as he might be able to pay, without undoing his family.

Ver. 9. *And if it be a beaſt.*] Now he proceeds to the ſecond caſe, which was when any man vowed to give God a beaſt of ſome ſort or other.

——*Whereof men bring an offering unto the Lord.*] And firſt, he mentions clean beaſts, ſuch as God accepted at the altar; as theſe are explained by the oppoſite unclean beaſt, ver. 11.

——*All that any man gives of ſuch unto the Lord.*] Whether to be ſacrificed, or not.

——*Shall be holy.*] Set apart for God's ſervice, according to the nature of his vow; to be offered at the altar, if he ſo expreſſed it; or to be given to the prieſts and Levites, if that was his deſire; or to be ſold for the ſervice of the tabernacle, if it was left at large.

Ver. 10. *He ſhall not alter it, nor change it.*] Some think theſe words, alter, and change, are two expreſſions of the ſame import. But the firſt word may ſignify, that he ſhould not alter it for any other beaſt, or thing; and the ſecond, that he ſhould not change it for any beaſt of the ſame kind: But that very beaſt, which was vowed, was to be given to the uſes intended; and no other accepted in his ſtead, tho' it were really better.

Ver. 14. *And when a man ſhall ſanctify his houſe to be holy unto the Lord.*] By vowing it to God's ſervice, for of ſuch ſanctifying he ſpeaks in this chapter: And this is the third caſe about vows, which commonly conſiſted in promiſing to God ſome part of their eſtates; either to ſerve for ſacrifices, or to be kept for ſome ſacred uſes: Whence came thoſe vaſt treaſures which were in the houſe of God, mentioned 1 Chron. xxvi. 26, 27 28. for they were chiefly oblations of part of the ſpoils taken from their enemies, which David, and Saul, and Abner, and Joab, had dedicated; together with the oblations of ſuch perſons as Samuel the ſeer, who is there ſaid to have dedicated a great deal to maintain the houſe of the Lord.

——*Then the prieſt ſhall eſtimate it, whether it be good or bad*, &c.] He makes the ſame law in this caſe, which he had done about unclean beaſts; that the prieſt ſhould conſider the worth of it, and, accordingly, ſet the price; having reſpect to the condition of the houſe, whether it was great or little, old or new, *&c.*

——*As the prieſt ſhall eſtimate it, ſo ſhall it ſtand.*] That was to be the fix'd price, which no man was to attempt to alter.

Ver. 15. *And if he that ſanctified it will redeem his houſe.*] If he who vowed it to God, choſe rather to pay the price himſelf, than part with the houſe, he was to ſubmit to the law made in the foregoing caſe; which was, to add a fifth part to the rate ſet upon it. For there was another reaſon why many might make this choice, beſide that mentioned in ver. 13. becauſe, if they did not redeem it, the houſe could never return to them again; no, not at the jubilee. For it is probable, that the law concerning lands, which immediately follows, was the rule for houſes alſo, which were valued according to their diſtance from the year of jubilee, at a higher or lower price, as lands were, ver. 18, 22, 23.

——*Then ſhall he add the fifth part of the money of thy eſtimation, and it ſhall be his.*] "He that gave "us the law, (ſaith Maimonides, in his treatiſe on this "ſubject) knows the moſt intimate ſenſe of all men's "ſouls, and penetrates into the moſt ſecret receſſes, and "lurking places, of humane deſires: And he ſeeing that "their love of riches would render them very ſaving, ſo "that if out of a religious motion they had conſecrated "any thing to him, they would be prone to repent of it; "and therefore ordained, that if any man had an incli"nation to redeem what he had conſecrated, he ſhould "add a fifth part to its juſt value;" that is, pay well for it.

Ver. 16. *And if a man ſhall ſanctify unto the Lord ſome part of a field.*] This ſeems to ſignify, that it was not lawful for a man to vow his whole field, that is, all his eſtate; becauſe God would have no man's family reduced to poverty, to enrich his ſanctuary.

——*Of his poſſeſſion.*] Not purchaſed by him, but deſcended to him as an inheritance from his anceſtors.

——*Then thy eſtimation ſhall be according to the ſeed thereof.*] It ſhall be valued according to the quantity of ſeed which is required to ſow it.

——*An omer of barley-ſeed ſhall be valued at fifty ſhekels of ſilver.*] So much land as an omer of barley would ſow, was to be rated at fifty ſhekels, and ſo proportionably; ſo much as would take up two omers, at an hundred; or half an omer at twenty-five. Menochius thinks it was to be rated ſo much yearly, but there is not the leaſt intimation of this in the text; and his only reaſon for it is, this of Abulenſis, that it would have been too little to give for a piece of land to be held forty-nine years. See lib. ii. De Republ. Hebræor. cap. 19. queſt. 7. which is of no force at all; for it is plain, God deſigned a moderate rate ſhould be ſet upon all things which men vowed to him, whereby they were not diſcouraged from thoſe votive acts of religion. And this yearly rent had been immoderate and oppreſſive: For a piece of land which an omer of barley (*i. e.* about a pottle of our meaſure) would ſow, could yield no great crop, and conſequently could not be of any great value; barley, alſo, being much cheaper than wheat.

Ver. 17. *If he ſanctify his field from the year of jubilee.*] That is, if he make this vow immediately after the jubilee, or in that year.

——*According to thy eſtimation.*] Before mentioned of fifty ſhekels for an omer of barley.

——*It ſhall ſtand.*] It ſhall be ſo eſtimated, and nothing deducted.

Ver. 18. *But if he ſanctify his field after the jubilee.*] Some years after.

——*Then the prieſt ſhall reckon unto him the money according to the years that remain, even unto the year of jubilee*, &c.] The prieſt was to compute how many years were elapſed, and how many remained till the next jubilee; and, accordingly, to deduct from the rate of fifty ſhekels before-mentioned, either more or leſs, as the years yet to come were more or fewer.

Ver. 20. *And if he will not redeem the field.*] When the prieſt hath ſet his value upon it, and tells him he may have it again at ſuch a rate, if he pleaſes: And he refuſes the offer.

——*Or if he hath ſold the field to another man.*] That is, if the prieſt, upon his refuſal, have ſold it to another man, and afterward he that vowed it hath an inclination to re-purchaſe it himſelf, and would pay the price at which he might have had it.

——*It ſhall not be redeemed any more.*] He was then excluded from all benefit of redemption.

Ver. 21. *But the field when it goeth out in the jubilee.*] Out of the poſſeſſion of him to whom the prieſt ſold it.

——*Shall be holy unto the Lord.*] Shall not return to him that vowed it, but continue God's portion.

——*As a field devoted.*] Being ſolemnly conſecrated to the Divine ſervice.

——*The poſſeſſion thereof ſhall be the prieſts.*] Who were to have the inheritance of it for their better ſupport. But they might ſell it; nay, Menochius thinks, were bound to ſell it to ſome of the kindred of him who devoted it, or to ſome of his tribe; for otherwiſe lands would go out of the tribe to which they belonged: And, beſide, the prieſts were to have no inheritance in the land, Numb. xviii. 20. But theſe ſeem not to be ſolid reaſons why the prieſts ſhould not enjoy this land themſelves; for tho' they were not to have any inheritance in the diviſion of the land of Canaan, yet if any fell to them by the means now mentioned (which was but very ſeldom, ſince men were very careful to preſerve their inheritance), God here beſtows ſuch land upon his prieſts; who might poſſeſs it, if they pleaſed, becauſe they had it in God's right; or elſe ſell it, ver. 20. and appropriate the money to their own uſe.

Ver. 26. *Only the firſtling of the beaſts, which ſhall be the Lord's firſtling, no man ſhall ſanctify it.*] By vowing it to be a whole burnt-offering, or a peace-offering unto the

the Lord, as Maimonides expounds it. The reaſon was, becauſe no man could lawfully vow that, which was not his own, as the firſtlings were not, they being the Lord's already: as it follows in the end of this verſe.

The ſame reaſon held (as Maimonides likewiſe obſerves) in all things belonging to God; as tenths. Yet they deviſed, ingeniouſly enough, as he ſpeaks, a way to give theſe firſtlings to God, by a new obligation, and yet not offend, as they imagined, againſt this law; for they interpret theſe words of firſtlings already brought forth: No man might ſanctify ſuch; but while they were in the womb, they might, ſaying, "I vow that lamb (ſuppoſe) which "my ewe goes with, to be a whole burnt-offering to God, "if it be a male:" But they could not vow it for a peace-offering, becauſe no man could alter any thing for his own profit.

———*Whether it be ox or ſheep.*] Under theſe two are comprehended all other kind of creatures, whoſe firſtlings belonged to God.

———*It is the Lord's.*] Numb. iii. 13. and viii 17. For this reaſon, no man was to preſume to vow ſuch things; it being a kind of mockery to make a preſent of that to another, which was his own before.

Ver. 27. *And if it be of an unclean beaſt.*] Moſt underſtand this of the *firſtling* of an unclean beaſt. Againſt which there is this objection, that ſuch things were before ordered to be redeemed, not with money, but with a lamb, Exod. xiii. 13. Therefore, it ſeems more reaſonable to underſtand this of the firſtling of ſuch an unclean beaſt, which a man hath redeemed, ver. 13. but afterward devoted to God; which he might do; for, after the redemption, it was to become his own again.

Ver. 28. *Notwithſtanding, no devoted thing that a man ſhall devote unto the Lord.*] Nothing which was devoted by that ſort of vow, which was called *cherem*, as the term is here in the Hebrew, with a curſe, as the word implies, upon themſelves and others, if the thing were not employ'd according to their vow.

Ver. 29. *None devoted, which ſhall be devoted of men, ſhall be redeemed, but ſhall ſurely be put to death.*] Some learned Men have, from theſe words, aſſerted, that parents and maſters among the Jews, had ſuch a power over their children and ſervants, that they might devote them to death, and ſo kill them; only the ſentence of the prieſt was to concur, to whom every devoted thing fell, as his portion, This is maintained by *Ludov. Capellus*, and confuted by Mr. *Selden*, *lib.* 4. *de jure Nat. & Gent. juxta Diſciplin Hebr. cap.* 6. where he judiciouſly obſerves, That this power would have too much intrenched upon the Sixth Commandment, if private men might have, at their pleaſure, thus diſpoſed of their children and ſlaves. And, in the next chapter, he explains the ſenſe of this verſe; and proves, indeed, that there may be a *Cherem (minhaadam)* of men, or from among men, as well as of beaſts; but this word hath four ſeveral ſenſes among the Hebrews. Firſt, It ſignifies the ſacred gift it ſelf, which was devoted to God, or to holy uſes; and ſo it ſignifies in the foregoing verſe 28. Secondly, It ſignifies that which was devoted to perdition and utter deſtruction, either by the right of war, or upon account of capital Enmities; an example of which we have in Jericho, Joſh. vi. 17. where the whole city was a *Cherem*, devoted to deſtruction, as a puniſhment to their enemies; yet ſo that the metals were made a *Cherem* of the firſt ſort; that is, ſacred to the Lord and his holy uſes. And thus the great *Sankedrim* (called in ſcripture, the whole congregation) might devote thoſe to be a *Cherem*, who, going to wars, did not obey orders, and perform the charge laid upon them. An example of which we have, Judges xxi. 5. 1 Sam. xiv. 24. We omit the other two for brevity ſake, of which there are examples, Joſh. vi. ver. vi. Ezra x. 8. Acts xxiii. ver. 12, 14, 21. becauſe the *Cherem*, here mentioned by Moſes, is of this ſecond ſort, for it is evident, that the *Cherem* of the firſt ſort, mentioned verſe 28, was of ſuch things over which they had an entire power, to diſpoſe of them as they pleaſed. And therefore thoſe words, Both of man and beaſt, the Hebrews underſtand of their ſlaves, whether men or women, who where Canaanites, or Gentiles, not others, who were in their power as much as their beaſts, to give away, or to ſell. But to take away their life, or to give them to be ſlain, was not in their power; but all the effect of this *Cherem* was, that the whole right which they had to the ſervice of ſuch ſlaves, was transferred by him who devoted them to the ſervice of the prieſts, and ſacred uſes. But though they might not devote their ſervants to death, yet they might their enemies, before they went out to war with them; and ſuch of their own people alſo as did not obſerve the military laws. An example of which we have Numb. xxi. 2. Upon which account alſo, the inhabitants of Jabeſh Gilead were ſlain, Judges xxi. 9, 10. for violating the ſolemn publick *Cherem*, pronounced againſt thoſe who came not up to Mizpeh, ver. 5. And this is the *Cherem* ſpoken of in this verſe. For the *Cherem*, whereby a man was excommunicated, only loaded him with many curſes, and made him execrable; ſo that no man might come near him; but did not affect his life.

Ver. 30. *All the tithe of the land*, &c. *is the Lord's.*] By an antient right, before the promulgation of the Moſaic law: For this is the firſt time we find any mention of a law about tithes: For which the Divine Legiſlator not aſſigning any reaſon, it is an indication that this was a pious cuſtom univerſally eſtabliſh'd; and therefore being no novelty, but rather the practice of all nations, the Jews could not think it burthenſome to them; unleſs they would be altogether irreligious, and not acknowledge God to be the author and fountain of all the plenty and happineſs they enjoyed; which was the intention of paying tithes; as the Gentiles antiently did, and the Jews themſelves, after they had been victorious over their enemies. For which there being no precept that appears, what can we think, but that natural reaſon, and the common cuſtom of mankind, (founded perhaps upon ſome direction given to our firſt parents from above) taught them to make this acknowledgment to God, as the author of their ſucceſſes and ſafety, as well as of all plenty and proſperity? See Gen. xiv, xix. and xxviii. ver. 22.

——— *Whether of the ſeed of the land, or of the fruit of the trees.*] By the ſeed of the land is meant corn, (as *Raſi* expounds it) and by the fruit of the trees, wine and oil; for thus they are reckon'd up in other places, Numb. xviii. 12. where he gives the prieſts the firſt fruits of the wine, and oil, and wheat. And the like we read in Deut. xviii. ver. 3 and 4. and in Deut. xv. ver. 23. they are commanded to eat before God, the tithe of their corn, of their wine, and their oil. Under which laſt is comprehended the fruit of all other trees; as under the word ſeed, in this place, ſeems to be comprehended all manner of herbs, as well as corn: for ſo the Phariſees underſtood it; and it was not diſallowed by our bleſſed Saviour.

——— *It is holy unto the Lord.*] God having declared his right to the tithe, in the beginning of the verſe; here commands it to be reſerved for him as his ſacred portion. Which he afterward conferred and ſettled upon the Levites by a ſpecial donation, Numb. xviii. 21.

Ver. 31. *And if a man will at all redeem ought of his tithes, he ſhall add thereto the fifth part thereof.*] Mr. Selden, in his Hiſtory of Tithes, chap. 11. ſpeaking of the ſecond tithe, mentioned Deut. xiv. 23. which was to be ſpent at Jeruſalem, (either in kind, or elſe if it were too far thither, by turning it into money, and therewith to purchaſe proviſions for feaſts) ſaith, "that to this tithe, the Jews "apply that of Lev. ch. xxvii. ver. 30, 31." But for this he quotes only R. S. Jaachi; who, though he were a great Talmudiſt, yet muſt not be thought to underſtand the ſenſe of all their Doctors. Aben Ezra, it is plain, (to name no more) takes it otherwiſe; making Moſes to ſpeak of ſuch tithe as Abraham gave Melchiſedeck, and Jacob vowed to God. Lyra, a converted Jew, agrees with him; And there is great reaſon for it; no ſuch thing as a ſecond tithe being as yet ordained; and when they were commanded, and the changing of them into money allowed, there is not a word ſaid of adding a fifth part, ſee Deut. xiv. ver. 24, 25, which is ſufficient to ſhew that Moſes, in theſe two verſes, ſpeaks of the firſt tithe, which was paid to the Levites, by a law made ſometime after this; which transferred the right that God had in the tithe of the land unto them; which, if any man had a deſire to redeem, and not to pay in kind, God allows him ſo to do; becauſe the tithe was not more holy than things vowed to God; but then he was to do, as in the caſe of ſuch things, (ver. 13.) add a fifth part, over and above, to what ſuch a portion of tithe was eſteemed to be worth. The reaſon of which was, as Mr. Calvin well obſerves, not that the prieſt ſhould obtain more than his due, by the man who deſired to redeem his

his tithe; but that the man might not make a gain of the prieſt: For it is ſeldom ſeen that a husbandman deſires to pay money, rather than his tithe; unleſs he propound ſome conſiderable advantage to himſelf.

Ver. 32. *And concerning the tithe of the herd, and of the flock.*] Every one knows, that by the tithe of the herd, is meant calves, and by the flock, is to be underſtood lambs and kids (Lev. i. 2.) for this was the tithe of thoſe young ones that were brought forth that year; the ſame cattle not being again tithed every year. And he ſpeaks of clean beaſts which were allowed in ſacrifice; for tithe was not paid of other beaſts; but their firſt-born only was the Lord's. This tithe was paid to God every year, as an euchariſtical ſacrifice, for all the benefits they received from God by their cattle.

—— *Even of whatſoever paſſeth under his rod.*] This expreſſes the manner of this tithing; which, if we will believe the Jews, was thus: they were all brought into a ſheep-cote, in which there was but one gate or door, and that ſo narrow, as to ſuffer no more than one to come out at once. Their dams being placed without, and the gate opened, the young ones were invited by their bleatings, to preſs to get out to them; and as they paſſed by, one by one, a man, who ſtood at the gate with a rod, coloured with oker, told them in order; and when the tenth came out, whether it was male or female, ſound or not, he marked it with his rod, and ſaid, Let this be holy in the name of the tenth; and this account R. Solomon and others give of this matter; of which notion they are ſo fond, that R. Bechai, on Numb. xvii. makes Jacob, who vowed tithe of all that God ſhould give him, to have decimated his children in this manner, beginning at Benjamin, and ſtopping at Levi, who was the tenth, according to that computation. But Bochart thinks, Moſes doth not ſpeak here of the rod of the tithes, but of the ſhepherd's crook; and ſo doth Aben Ezra, the Syriac, and the Vulgar; for the flock paſſed under his rod, as often as he numbred them; which was every morning and evening, if he was a good ſhepherd, eſpecially in the evening. See Hierozoicon, P. i. lib. 2. cap. 44. p. 499. Of this, Jeremiah ſpeaks, chap. xxxiii. 13. and Ezekiel alludes to it, when he ſaith, chap. xx. 37. "I will cauſe you to paſs under the rod" Where Kimchi notes it is the ſame phraſe with this in Leviticus, and as much as to ſay, "As he who "telleth his ſheep, holdeth a rod in his hand, and telleth "them one by one, and brings out the tenth for the tithe, "ſo will I number you, and the ſinners ſhall periſh," *&c.*

—— *The tenth ſhall be holy unto the Lord.*] That is, according to Maimonides, the fat and the blood of them was offered at the altar; and then the owners ate the fleſh any where in Jeruſalem, as they did the leſſer holy things. For the prieſts had no portion of them, but all belonged to the owner; as did the paſchal lamb. If there was any blemiſh in them, whether before or after the tithing, then they might be eaten in any place. And ſo Bartenora, as Dr. Owtram obſerves, lib. i. de ſacrif. cap. 11. "We do "not find in the whole law, that any part of theſe tenths "was given to the prieſts." So many more of their doctors, who obſerve that Moſes did not reckon theſe among the twenty-four gifts (for ſo many they make the whole number of them) which were beſtowed upon the prieſthood. But as there is nothing elſe in ſcripture to warrant this, which no where preſcribes how theſe tenths ſhould be employed, but only declares they are holy to the Lord; ſo this very phraſe ſufficiently ſignifies, that they belonged to God's miniſters; and if not entirely to the prieſts, much leſs entirely to the owners of them, before they were the Lord's; but if they were to eat them at Jeruſalem, as the Jews imagine, the Levites ſure were to have their ſhare, with the ſtranger and other poor people; as they were to have in their ſecond tithe of corn, wherewith they made feaſts there, Deut. xiv. 27, 28, 29.

Ver. 33. *He ſhall not ſearch whether it be good or bad; neither ſhall he change it.*] It is not eaſy to give an account, why God required ſo punctually the tenth calf, goat, or lamb, that tho' it were never ſo lean, or blemiſhed, he would not ſuffer it to be exchanged for a better, unleſs it were to avoid all diſputes, ſtrife and contention. There are thoſe indeed, who think the reaſon was, becauſe in thoſe ages, this was look'd upon as ſo ſacred a number, that it myſtically denoted God; whoſe divine perfections, providence, and bounty, they were thought to acknowledge who gave the tenth to him; which was not to be altered and changed, any more than he himſelf can be.

—— *If he change it at all, then both ſhall be holy.*] As it was in beaſts vowed to God, ver. 9, 10.

—— *It ſhall not be redeemed.*] Nor might they ſell it; no more than ſuffer it to be redeemed. If they did, he that ſold it, or bought it, got nothing, as Maimonides ſpeaks; and beſides, the ſeller was to be ſcourged, as he that ſold the *cherems* given to the prieſt, ver. 28.

Ver. 34. *Theſe are the commandments which the Lord commanded Moſes, for the children of Iſrael, in mount Sinai.*] That is, theſe were likewiſe added to the preceding commandments, before the Iſraelites removed from the wilderneſs of mount Sinai; ſee chap. xxv. 1. for having ſaid before, in the concluſion of the foregoing chapter, "theſe "are the ſtatutes and judgments, and laws which the "Lord made," *&c.* which reſpect all that preceded in this book: The commandments here ſpoken of can relate to nothing more, but the laws delivered in this chapter with reſpect to vows, devoted things, and tithes.

Theſe laws ought not to be paſſed over, without ſome ſerious conſideration, how far we may be concerned in them. And therefore we deſire the reader to obſerve, that the very ſame pious inclinations have ever been in all good Chriſtians, which Moſes here ſuppoſes, in the former part of this chapter, would be in the Jews, to devote ſome part of their goods, their houſes, or lands, to the ſervice of God; which became ſacred things, and were to be employed to no other uſe but that. The very firſt Chriſtians had ſo much of this ſpirit in them, that they ſold all their poſſeſſions, and good, and let every one that needed have a ſhare of them, Acts ii. 45. chap. iv. 35. becauſe the whole number of believers attended to nothing elſe, but the ſervice of their divine Saviour; and the Apoſtles alſo were to be furniſhed with ſufficient means, to go and propagate the Goſpel in all the world. Where, aſſoon as the Chriſtian religion prevailed in any place, immediately the ſame voluntary oblations were made, in ſuch a proportion, as ſerved not only for the ſupport of the ſervice of God in that church, but contributed to the ſubſiſtence of the Chriſtians at Jeruſalem, who had been brought low by parting with their eſtates, to promote the firſt preaching of the Goſpel. This we find in a great number of places; but it may ſuffice to ſay, that the feaſts of charity were maintained out of theſe oblations.

By which it is apparent, that they conſidered themſelves as having the very ſame obligations upon them in this matter, which the Jews formerly had; and therefore it is no wonder, that the tithes came in time to be devoted for the maintenance of God's miniſters. For it is ſenſeleſs to imagine, that the Goſpel, which conſtrained them to give up themſelves to God, ſhould not direct them, with the ſame free diſpoſition, to give ſome of their goods, as Moſes here ſuppoſes the Jews would do, for the maintenance of his ſervice. And it is unreaſonable to think, it did not incline them to allow the miniſters of God as honourable a ſupport, as had been granted under the Moſaic law; which required, beſide the tenths here mentioned, another tithe of the remainder, to be employed in ſacrifices at Jeruſalem, of which the Levites had their ſhare. To which, if we add the firſt-born, with all ſin-offerings, and the prieſts ſhare of peace-offerings, and the skins of the ſacrifices, which alone produced a good revenue, as Philo obſerves, and likewiſe all ſuch conſecrations as are mentioned in this chapter, the Levites cities and ſuburbs; it will eaſily appear, that it could not be ſo little as a fifth part of the fruit of the land, which came to their ſhare.

Now the reaſon we find no ſuch certain rate determined by the Goſpel, as was by this law, is, becauſe there was no need of it; and, for the ſame reaſon, there was none for a good while, ſettled by the church; all the revenues belonging to it, which ſerved for all ſorts of pious uſes, ariſing from the devotion and oblations of the people, which were more than ſufficient for God's ſervice. This was viſible in the beginning of our religion, when the liberality of the primitive Chriſtians far exceeded any donations of that nature, under the law. And they could not imagine that they who ſucceeded them would fall ſo ſhort, as not to offer a competent proviſion for the ſervice of the Divine Majeſty; tho not ſo much as they themſelves had beſtowed; becauſe there could not be the ſame neceſſity.

neceſſity. And ſo Mr. Selden himſelf obſerves, that this reaſon is given by Agobardus, why nothing was decreed in councils, or publickly promulgated by the fathers, in the firſt ages, concerning the contribution of their goods, and the decent decoration of churches; becauſe there was no neceſſity for it: the religious devotion, and promptitude of Chriſtians to ſuch benefactions, *ultro æſtuante*, being very fervent in a voluntary manner.

And when this ſpirit of liberality began to languiſh, ſo that it became neceſſary to make laws on that occaſion; they could not think fit to order leſs for the ſettled maintenance of God's ſervice, than the tenth (beſide all voluntary oblations) which had been the part moſt eminently limitted under the law of nature, long before the law of Moſes. See Irenæus, lib. iv. cap 34. where he declares, that Chriſtians, having greater hopes, could not give leſs than they did in former times, when their hopes were fainter, and more imperfect.

We ſhall add but one obſervation more, from an excellent perſon of our own church (Mr. Thorndike, in his Rites of the Church, *&c.* p. 219.) That as all ſuch conſecrations, as here are mentioned by Moſes, tended to communion with God, by the participation of ſacrifices offered to him, and which were maintained by ſuch contributions; ſo whatſoever is devoted by Chriſtians to ſuch holy uſes, as to build and repair churches, to maintain holy aſſemblies, and to ſupport thoſe who adminiſter God's ordinances, or enable the poor to attend upon them, hath the like intention, to obtain an intereſt in the ſacrifice of Chriſt, repreſented in the Euchariſt; which is the chief part of the ſervice rendered to God in the church. This is remarkably exemplified, in the account which Tertullian gives of Marcion the Heretic, lib. De Præſcriptionibus, cap. 30. who, when he firſt embraced the faith of Chriſt, and was received unto the church, *pecuniam catholicæ eccleſiæ contulit*, contributed a ſum of money to the church; which money, when he fell off from the Chriſtian truth to his own hereſy, was immediately thrown out, together with himſelf. This both demonſtrates that they continued, in thoſe days, to bring offerings into the treaſury of the church, and that the intention of them was, that they might have communion with the church in all its ſervices: For when men apoſtatiſed from Chriſtianity, the church caſt out their offerings, as an evidence that they no longer maintained any communication with them.

We ſhall cloſe all, with the words of Conradus Pellicanus, upon the 13th verſe of this chapter; which will ſhew the ſenſe of the firſt reformers in this matter. "All the "tithe is the Lord's, and remains ſo for ever, *&c.* And "therefore tithes are to be paid by divine and natural "right, and religiouſly expended, according to his appoint-"ment, *&c.* And if tithes ſhould not be ſufficient for "the maintenance of thoſe who ought to be ſuſtained in "the church, at the publick charge, the ninths, or the "eighths, ought of neceſſity to be raiſed, by the judg-"ment and conſent of the church; for the law of cha-"rity dictates this, and the excellent, irreprehenſible or-"dinance of God; which charity binds more ſtrongly in "the Evangelical law, than in the Moſaic: Inſomuch, as "the church ought to be more perfect than the ſynagogue, "and charity, than fear.

The End of the Third Book of MOSES, *called* LEVITICUS.

Critical and Explanatory ANNOTATIONS

ON THE

FOURTH BOOK of *MOSES*,

CALLED

NUMBERS.

The ARGUMENT.

The fourth Book of Moſes is called *Numbers* in our language, becauſe the ſacred Hiſtorian numbers the Iſraelites, and that too in the beginning of the book, which ſhews from whence it derived its name. Its Hebrew title is *Vaiedaber*, which ſignifies *and he ſpake*. Some Jews call it *Bemiddebar*, *in the deſert*, becauſe it includes the hiſtory of what paſt during the wandering of the Iſraelites in the wilderneſs, for the ſpace of about thirty-nine years.

In this Book is ſet down the charge and duty of the Prieſts and Levites; their maintenance, and miraculous confirmation in the prieſthood. Here are laws ceremonial, moral, civil, and mixt. Herein is repreſented to us the wonderful and ſingular conduct God was pleaſed to uſe towards them, in leading them through the wilderneſs, to the land of Promiſe. Here are alſo related ſeveral events, which happened in their journey, the occaſions, circumſtances, and ſucceſs whereof, afford us many excellent inſtructions, as well in eccleſiaſtical as civil affairs.

We ſee here, that after the erection and conſecration of the tabernacle, the heads or princes of the twelve tribes ſeverally brought their gifts and offerings; and how that ungrateful people were frequently engaged in murmurings and rebellions againſt the LORD their benefactor, and againſt Moſes, his miniſter for their welfare and preſervation; together with the examples of dreadful judgments that ſucceeded their crimes.

We read here alſo, how Moſes was eaſed of the burden of his ſolitary adminiſtration, by the aſſiſtance of ſeventy elders; notwithſtanding which, he meets with much trouble, both from Aaron his brother, and Miriam his ſiſter; as alſo, how he, having ſent ſome perſons to diſcover the land of Canaan, the ill report of the ſpies, and the murmurings thence occaſioned amongſt the people, cauſed ſeveral judgments to be inflicted on them, whereby ſome immediately periſhed, and the reſt were ſentenced to wander up and down the wilderneſs forty years, from their coming out of Egypt, and to die in it at laſt.

In this Book likewiſe are recorded ſeveral ſins, both particular and common, with their juſt puniſhments, as well as the virtues and heroic actions of good men, with their particular rewards. Moreover, the infinite mercy of God is excellently ſet forth here, in his favourable acceptance of the prayers of Moſes, his faithful ſervant; in his gracious forgiveneſs of ſo many crimes, and of ſuch rebellious and ſeditious perſons, and in the beneficent diſpenſation of his multiplied bleſſings upon that people; whereof ſome were ſpiritual, in preſerving the truth of his doctrine, and the purity of his ſervice

vice amongſt them; and others perſonal, in delivering them from the hands of their enemies, in giving them glorious victories over them, and in vouchſafing to them an unmerited variety of other temporal advantages.

Laſtly, we have here an account, how the children of Iſrael prepared themſelves to take poſſeſſion of the land of Canaan, whoſe borders and bounds are deſcribed; whereupon the tribe of Reuben, that of Gad, and the half tribe of Manaſſeh, having taken poſſeſſion of the country on that ſide Jordan, it is, by the command of God, aſſigned to them for an inheritance. Here are alſo rules and orders delivered, with reference to the partition of Canaan, with the exception of ſeveral places and cities, ſome of which were to be appropriated to the Levites, and others were to ſerve for cities of refuge.

This Book contains the hiſtory of the events and tranſactions of about thirty-nine years, or thirty-eight years and nine months, according to ſome, *viz.* from the ſecond month of the ſecond year, after the departure of the children of Iſrael out of Egypt, to the beginning of the eleventh month of the fortieth year.

CHAP. I.

1 God commandeth Moſes to number the people. 5 The princes of the tribes. 17 The number of every tribe. 47 The Levites are exempted for the ſervice of the Lord.

AND the LORD ſpake unto Moſes in the wilderneſs of Sinai, in the tabernacle of the congregation, on the firſt *day* of the ſecond month, in the ſecond year, after they were come out of the land of Egypt, ſaying,

2 Take ye the ſum of all the congregation of the children of Iſrael, after their families, by the houſe of their fathers, with the number of *their* names, every male by their poll:

3 From twenty years old and upward, all that are able to go forth to war in Iſrael; thou and Aaron ſhall number them by their armies.

4 And with you there ſhall be a man of every tribe; every one head of the houſe of his fathers.

5 ¶ And theſe *are* the names of the men that ſhall ſtand with you: of *the tribe of* Reuben; Elizur the ſon of Shedeur.

6 Of Simeon; Shelumiel the ſon of Zuriſhaddai.

7 Of Judah; Nahſhon the ſon of Amminadab.

8 Of Iſſachar; Nethaneel the ſon of Zuar.

9 Of Zebulun; Eliab the ſon of Helon.

10 Of the children of Joſeph: of Ephraim, Eliſhama the ſon of Ammihud; of Manaſſeh, Gamaliel the ſon of Pedahzur.

11 Of Benjamin; Abidan the ſon of Gideoni.

12 Of Dan; Ahiezer the ſon of Ammiſhaddai.

13 Of Aſher; Pagiel the ſon of Ocran.

14 Of Gad; Eliaſaph the ſon of Deuel.

15 Of Naphtali; Ahira the ſon of Enan.

16 Theſe *were* the renowned of the congregation, princes of the tribes of their fathers, heads of thouſands in Iſrael.

17 ¶ And Moſes and Aaron took theſe men, which are expreſſed by *their* names.

18 And they aſſembled all the congregation together on the firſt *day* of the ſecond month, and they declared their pedegrees after their families, by the houſe of their fathers, according to the number of the names, from twenty years old and upward, by their poll.

19 As the LORD commanded Moſes, ſo he numbred them in the wilderneſs of Sinai.

20 And the children of Reuben, Iſraels eldeſt ſon, by their generations, after their families, by the houſe of their fathers, according to the number of the names, by their poll, every male from twenty years old and upward, all that were able to go forth to war;

21 Thoſe that were numbred of them, *even* of the tribe of Reuben, *were* forty and ſix thouſand and five hundred.

22 ¶ Of the children of Simeon, by their generations, after their families, by the houſe of their fathers, thoſe that were numbred of them, according to the number of the names, by their polls, every male from twenty years old

old and upward, all that were able to go forth to war;

23 Thoſe that were numbred of them, *even* of the tribe of Simeon, *were* fifty and nine thouſand and three hundred.

24 ¶ Of the children of Gad, by their generations, after their families, by the houſe of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war;

25 Thoſe that were numbred of them, *even* of the tribe of Gad, *were* forty and five thouſand ſix hundred and fifty.

26 ¶ Of the children of Judah, by their generations, after their families, by the houſe of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war;

27 Thoſe that were numbred of them, *even* of the tribe of Judah, *were* threeſcore and fourteen thouſand and ſix hundred.

28 ¶ Of the children of Iſſachar, by their generations, after their families, by the houſe of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war;

29 Thoſe that were numbred of them, *even* of the tribe of Iſſachar, *were* fifty and four thouſand and four hundred.

30 ¶ Of the children of Zebulun, by their generations, after their families, by the houſe of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war;

31 Thoſe that were numbred of them, *even* of the tribe of Zebulun, *were* fifty and ſeven thouſand and four hundred.

32 ¶ Of the children of Joſeph, *namely* of the children of Ephraim, by their generations, after their families, by the houſe of their fathers, according to the number of the names from twenty years old and upward, all that were able to go forth to war;

33 Thoſe that were numbred of them, *even* of the tribe of Ephraim, *were* forty thouſand and five hundred.

34 ¶ Of the children of Manaſſeh, by their generations, after their families, by the houſe of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war;

35 Thoſe that were numbred of them, *even* of the tribe of Manaſſeh, *were* thirty and two thouſand and two hundred.

36 ¶ Of the children of Benjamin, by their generations, after their families, by the houſe of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war:

37 Thoſe that were numbred of them, *even* of the tribe of Benjamin, *were* thirty and five thouſand and four hundred.

38 ¶ Of the children of Dan, by their generations, after their families, by the houſe of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war;

39 Thoſe that were numbred of them, *even* of the tribe of Dan, *were* threeſcore and two thouſand and ſeven hundred.

40 ¶ Of the children of Aſher, by their generations, after their families, by the houſe of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war;

41 Thoſe that were numbred of them, *even* of the tribe of Aſher, *were* forty and one thouſand and five hundred.

42 ¶ Of the children of Naphtali, throughout their generations, after their families, by the houſe of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war;

43 Thoſe that were numbred of them, *even* of the tribe of Naphtali, *were* fifty and three thouſand and four hundred.

44 Theſe *are* thoſe that were numbred, which Moſes and Aaron numbred, and the princes of Iſrael, *being* twelve men: each one was for the houſe of his fathers.

45 So were all thoſe that were numbred of the children of Iſrael, by the houſe of their fathers, from twenty years old and upward, all that were able to go forth to war in Iſrael;

46 Even all they that were numbred, were ſix hundred thouſand and three thouſand and five hundred and fifty.

47 ¶ But the Levites, after the tribe of their fathers, were not numbred among them.

48 For the LORD had ſpoken unto Moſes, ſaying,

49 Only thou ſhalt not number the tribe of Levi, neither take the ſum of them among the children of Iſrael:

50 But

50 But thou ſhalt appoint the Levites over the tabernacle of teſtimony, and over all the veſſels thereof, and over all things that *belong* to it: they ſhall bear the tabernacle, and all the veſſels thereof, and they ſhall miniſter unto it, and ſhall encamp round about the tabernacle.

51 And when the tabernacle ſetteth forward, the Levites ſhall take it down: and when the tabernacle is to be pitched, the Levites ſhall ſet it up: and the ſtranger that cometh nigh, ſhall be put to death.

52 And the children of Iſrael ſhall pitch their tents every man by his own camp, and every man by his own ſtandard, throughout their hoſts.

53 But the Levites ſhall pitch round about the tabernacle of teſtimony; that there be no wrath upon the congregation of the children of Iſrael: and the Levites ſhall keep the charge of the tabernacle of teſtimony.

54 And the children of Iſrael did according to all that the LORD commanded Moſes, ſo did they.

Verſe 1. *And the Lord ſpake unto Moſes in the wilderneſs of Sinai, in the tabernacle of the congregation, on the firſt day of the ſecond month*, &c.] All that is related in the foregoing book, ſeems to have paſſed in the firſt month of the ſecond year after their coming out of Egypt, in the beginning of which the tabernacle was ſet up, Exod. xl. 2, 17, and in the middle of it the paſſover was kept; as appears by this book, chap. ix. 1, 2, *&c.*

Verſe 2. *Take ye the ſum.*] There had been a muſter, as we may call it, of the people, before the tabernacle was erected, Exod xxx. 12. and conſequently ſome months before this; for it was in order to a contribution, which every one was to make towards the holy work, Exod. xxxvii. 26. whereas this was for the better diſpoſing of their camps about the tabernacle now it was ſet up; and for their more regular march when they removed from mount Sinai; which they were to do ſhortly.

——— *Of all the congregation of the children of Iſrael,*] who alone were numbered; all except the Levites; but none of the mixed multitude, that came with them out of Egypt, Exod. xii. 38.

——— *After their families.*] It appears by Joſh. ch. vii. ver. 16, 17, *&c.* that the ſeveral Tribes of Iſrael were divided into families, and thoſe families into houſholds, and each of thoſe houſholds had an head or chief, who is called the *father* of it. There were ſeventy of theſe families in all; but ſome tribes had more, others fewer, according to the number of ſouls (as they are called) that is, perſons that were in each, when they went down into Egypt, Gen. xlvi. 27.

——— *By the houſe of their fathers.*] Every family being diſtributed into houſes (which we now call families) theſe houſes were denominated from their chief, whom they called their *father*; for no houſes were denominated from the mother, as the Jews ſay.

——— *With the number of their names.*] The names of every perſon, in the ſeveral houſes, were ſet down and regiſtered, that they might be the better known.

——— *Every male by their poll.*] But no women, for the reaſon which follows:

Verſe 3. *From twenty years old and upward.*] Which was ever after this, the age when men were thought fit for war.

——— *All that are able to go forth to war in Iſrael.*] One would think by this, they were not to number very aged and decrepid people, becauſe they were no more able to go to war, than women and children, and thoſe under twenty years of age. And if we may believe Joſephus, *l.* 2. *Antiq. cap.* 9. after fifty years old, men were not bound to pay the half ſhekel which was due in ſuch muſters; and therefore we may reaſonably think were excuſed from going to war, unleſs they had an inclination to it.

——— *Thou and Aaron,*] who had the higheſt authority in the nation.

——— *Shall number them by their armies.*] This ſeems to import, that in taking the account of them, they diſtributed them into certain troops or companies, out of which were formed regiments, as we now ſpeak, and greater regular bodies, which compoſed ſeveral armies. We do not find this was required in the former numbering, Exod. xxx. that being for another end, not for their more orderly march, in their remove from mount Sinai. And here we cannot but take notice, what a vaſt difference there was between this method and that rude way which Cecrops, the firſt king of Attica, after the Ogygian flood, which happened about the time of Moſes, took to know the numbers of his people, which the Greek writers ſay, was by requiring every one to bring a ſtone, κ᾽ βάλλειν εἰς τὸ μέσον, and throw it down before them; which he counting, found them twenty thouſand. So the Scholiaſt upon Pindar, *Ode* ix. and others in *Meurſius de Regibus Athenienſ.* l. 1. cap. 7.

Verſe 4. *And there ſhall be with you a man of every tribe.*] Whom they were to take for their aſſiſtants.

——— *Every one of the houſe of his fathers.*] The LXX. and the Vulgar underſtand this to ſignify the principal perſons in each tribe, who were beſt acquainted with every family and houſhold in that tribe. And ſo it is expounded, ver. 6. and many think theſe were the firſt-born in their tribe; but there is this objection againſt it, that Nahſhan, who is named for the tribe of Judah, ver. 7. was not deſcended from the firſt-born of that tribe; for Pharez was not Judah's eldeſt ſon, Selah being before him, who had children, as we find chapter xxvi. ver. 20. Beſide, when the princes of the tribes are reckoned again, chapter xxxiv. in the laſt year of their abode in the wilderneſs, none of them are derived from theſe men mentioned here, but from others; and therefore theſe were the moſt eminent men in the ſeveral tribes, upon a different account, either for wiſdom, or valour, or ſome other excellent quality.

Ver. 3. *And theſe are the names of the men that ſhall ſtand with you of the tribe of Reuben*, &c.] The e is little to be obſerved concerning theſe tribes, but that they are here placed, not in order of their birth, but of their mothers who bare them. Firſt the children of Leah, who are all reckoned in the ſame order wherein they were born of her, ver. 6, 7, 8, 9. Then the children of Rachel, ver. 10, 11. and after them, the children of the two hand-maids, in the four following verſes; where, ver. 12. Dan is mentioned firſt, he being the firſt-born of Bilhah, whom Rachel gave Jacob for his wife, Gen. xxx. 5. but then the next that follow are not reckoned according to the order of their birth; for Naphtali, who was born next, is placed laſt; and the youngeſt ſon of Zilpah placed before the eldeſt; for which we cannot now ſee the reaſon, though it is likely it was upon the account of ſome pre-eminence or other which they had gained; as, Ephraim, the youngeſt ſon of Joſeph, is mentioned before Manaſſeh the eldeſt, ver. 10. becauſe Jacob had given him the precedence, when he bleſſed them before his death, Gen. xlviii. 19.

Verſe 6. *Of Simeon, Shelumiel the ſon of Zuriſhaddai.*] There is leſs to be obſerved concerning the names of theſe great men of each tribe; for whatſoever the import of them may be in the Hebrew Language (which Chytræus and others have endeavoured to make out) it ſignifies nothing to us; only moſt of them ſhew, how much God was in the thoughts of thoſe, who impoſed theſe names on their children; for Elizur ſignifies, My God the rock; and Shelumiel is as much as, God my peace, or, God my rewarder; and Zuriſhaddai, My rock omnipotent, or, All-ſufficient, *&c.*

Ver. 14. *The ſon of Deuel.*] So he is called alſo, ch. vii. ver. 42. and yet in the ſecond chapter, ver. 14. he is called the ſon of Reuel; for theſe two letters, Daleth and Reſch, are very often changed, the one for the other; as Ripah, Gen. x. 3. is called Dipah, 1 Chron. i. 6. as, on

the other hand, *dodamin*, Gen. x. 4. is called *rodamin*, 1 Chron. i. 7.

Verſe 16. *Theſe were the renowned of the congregation.*] The Hebrew word *Keruim* ſignifies properly, men called or named; that is, who had the honour to be named by God to this employment; which made them more noble than they were before. But, without this reſpect to their nomination by God, this word ſignifies in general, Famous Men, as we tranſlate it chap. xvi. 2. xxvi. 9. or Renowned, Ezek. xxiii. 23. Accordingly the Vulgate tranſlates it, Moſt noble.

——— *Princes of the tribes of their Fathers,*] as appears more plainly from the noble offerings which each of them made, for the dedication of the altar, chap. vii.

——— *Heads of thouſands in Iſrael.*] Men not only of great authority; ſuch as Jethro adviſed Moſes to take to his aid in governing the people, Exod. xviii. 21. but the higheſt of that rank; being chief commanders over all the thouſands that were in their ſeveral tribes; under whom, no doubt, were many inferior officers of great account; for ſo all people have found it neceſſary to ſubmit themſelves to the government of ſome ſupreme power, with ſeveral ſubordinate rulers under it. In which Iſrael exceeded all other nations, being under the government of God himſelf, who appointed Moſes immediately under him, with ſeveral others, as we here find, to aſſiſt him; for it is truly obſerved by Xenophon, that nothing is either ſo profitable for men, or ſo becoming, as good order; and, on the contrary, nothing ſo miſchievous or unſeemly, as confuſion. Now order is nothing elſe, but the apt diſpoſition of every thing, in its proper place, for certain ends and uſes. Accordingly among men, nothing is more neceſſary, than that every one ſhould know and keep his place, in that degree and rank that belongs to him; as was here ordered by God, for the preſervation and good government of his people.

Ver. 20. *And the children of Reuben Iſraels eldeſt ſon, by their generations*, &c. The word *generations* ſeems to be larger than families, as that is than houſes, comprehending every family in that tribe; as families comprehend every houſhold; and houſhold comprehends every perſon therein. So the meaning is, all that were deſcended from Reuben, according to their ſeveral families, and houſes in thoſe families, and perſons in thoſe houſes.

Ver. 21. *Thoſe that were numbered of them*, &c. *were forty and ſix thouſand and five hundred.*] Some have obſerved, that this tribe was one of thoſe who had the ſmalleſt number of men in it; in which they think was fulfilled the prophecy of Jacob, who foretold that Reuben ſhould not excel, Gen xlix. 4. But we do not look upon this as ſolid; for there were ſeveral tribes who all this time had fewer perſons in it than this, particularly the children of Joſeph, whom Jacob compared to a fruitful bough, Gen. xlix, 22. were much fewer. See ver. 33. and 35. Gad alſo, Benjamin and Aſher, were fewer in number than Reuben; who, in this regard, excelled *five* tribes.

Ver. 23. *Of the tribe of Simeon were fifty and nine thouſand, and three hundred.*] He had ſix children when they went down into Egypt, and Reuben but four; which is a plain reaſon of the greater increaſe of this tribe than the former.

Ver. 24. *Of the children of Gad*, &c.] It is probable, that this tribe is therefore mentioned next, tho' deſcended from an handmaid, becauſe they were to encamp and march together with Simeon, under the ſtandard of Reuben, as is ordered in the next chapter, ver. 14.

Ver. 25. *Of the tribe of Gad were forty and five thouſand, ſix hundred and fifty.*] He had more ſons than Simeon, Gen. xlvi. ver. 10, and 16. when they came out of Egypt, and yet fewer deſcended from him, by many thouſands, than there did from Simeon; of which the reaſon doth not appear.

Ver. 27. *Of the tribe of Judah were threeſcore and fourteen thouſand, and ſix hundred.*] It may be juſtly thought, that Jacobs prophecy concerning the power and ſtrength of this tribe, Gen. xlix. 8, &c. began already to be fulfilled, they being far more numerous than any other.

Ver. 28. *Of the tribe of Iſſachar*, &c.] There is a plain account why this tribe and Zebulun are mentioned next to Judah, becauſe they two marched under his ſtandard, chap. xi. 4, 5, 7. It may be obſerved alſo, that theſe two tribes were more numerous than many other, who had more children when they came out of Egypt.

Ver. 32. *Of the children of Ephraim.*] He had the pre-eminence given him to Manaſſeh long ago, Gen. xlviii. 19. and therefore is here placed before him.

Ver. 33. *Of the tribe of Ephraim were forty thouſand and five hundred.*] Though they were hitherto but few in compariſon with ſome other tribes; yet, in this the prophecy of Jacob was fulfilled, Gen. xlviii. 19, 20. that they were more fruitful than Manaſſeh, there being above eight thouſand perſons more in this tribe than in the other. ver. 35.

Ver. 35. *Of Manaſſeh were thirty and two thouſand and two hundred.*] This was now the ſmalleſt tribe; but before they came to Canaan they grew very numerous, being increaſed above twenty thouſand, chap. xxvi. 34.

Ver. 37. *Of the tribe of Benjamin were thirty five thouſand and four hundred.*] Though Benjamin had more children than any of the reſt of his brethren, when they went down into Egypt, Gen. xlvi. 21. where it appears, he had ten ſons, yet his tribe had the feweſt men in it of all other, except Manaſſeh.

Ver. 39. *Of Dan were threeſcore and two thouſand and ſeven hundred.*] On the contrary, Dan, who had but one ſon, when they went down into Egypt, Gen. xlvi. 23. grew to a greater number then any other tribe, except Judah So variouſly did the Divine Providence work, in fulfilling the promiſe to Abraham of multiplying his ſeed.

Ver. 41. *Of Aſher were forty and one thouſand and five hundred.*] The growth of this tribe was not proportionable to that of ſome other, conſidering how many children Aſher had, at their going down into Egypt. But they increaſed near twelve thouſand more, before they got out of the wilderneſs, chap. xxvi. 47.

Ver. 43. *Of Naphtali were fifty and three thouſand and four hundred.*] The great increaſe of this tribe is alledged by Bochart, to juſtify his interpretation of, Gen. xlix 21. by altering the punctuation of the words. But it muſt be obſerved, that five other tribes were more numerous than Naphtali, when this account was taken of them.

Ver. 45. &c. *So were all thoſe that were numbered*, &c. *ſix hundred thouſand, and three thouſand and five hundred and fifty.*] By which it appears there was not one man dead ſince their laſt numeration, ſeven months before, when they were taxed for the tabernacle; for they were at that time juſt ſo many as are here mentioned, Exod. xxxviii. 26. As for Nadab and Abihu, they were of the tribe of Levi, who are not here reckon'd; and the man who was ſtoned for blaſphemy, Lev. xxiv. was not of Iſrael, by the ſide of his father.

Ver. 47. *But the Levites, after the tribe of their fathers, were numbred among them.* There was no account taken of them, among the other tribes; as it is likely they were not comprehended in the former number, Exod. xxxviii. 26. being the perſons who took the account, ver. 21. and had before this conſecrated themſelves to the Lord, chap. xxxii. 29.

——— *After the tribe of their fathers.*] This is an Hebraiſm, for *the fathers of their tribe* expreſſing, in ſhort, what is at large ſaid of all the reſt, *by their Generations, after their families, by the houſe of their fathers*, ver. 20. 22, 24, &c.

Ver. 49. *Only thou ſhalt number the tribe of Levi*, &c.] Becauſe they were intended for another ſervice, and therefore were to be numbered by themſelves. This tribe produced as brave men as any other, which appeared ſufficiently, when God's honour was to be vindicated, Exod. xxxii. but God did not deſign them for the wars of Canaan, they having employment enough in carrying and guarding the tabernacle.

And from this example, the Heathens learned to exempt all thoſe who miniſtred to their gods, from all other ſervices; particularly from the war. Strabo notes, (*lib.* 9. Geograph.) this cuſtom to be as old as Homer's time; for in all his catalogue there is no mention of any ſhip that went againſt Troy from Alalcomenon, becauſe that city was ſacred to Minerva, who is thence called by Homer Ἀλαλκομενηΐς Ἀθήνα. The ſame is obſerved by Cæſar, *lib.* 6. of the ancient Druids, that they were freed from the wars, and from tribute alſo: Which privilege Baſil challenges as belonging to the clergy κατὰ τὸν παλαιὸν νόμον, according to the ancient law, Epiſt. cclxix, and St. Greg.

Greg. Nazianzen doth the ſame in many places, particularly in his Letter to Julianus, Epiſt. clxvi.

Ver. 50. *But thou ſhalt appoint the Levites over the tabernacle.*] This was their work to attend continually upon the houſe of God.

——*Of teſtimony.*] So it is called, becauſe the ark of the teſtimony was there; for which it was principally made. See Exod. xxxviii. ver. 21.

——*They ſhall bear the tabernacle, and all the veſſels thereof.*] As is particularly directed in the fourth chapter.

——*And ſhall encamp round about the tabernacle.*] As a guard unto it; they being like to the legions about the palace of a great king, to ſecure and defend it from violence or rudeneſs, which was the reaſon that they did not march under any of the ſtandards of the other tribes; becauſe they were to form a camp by themſelves; the order of which is directed in the third chapter. And, for the ſame reaſon, they were not to go to the wars, becauſe their camp was to attend upon the tabernacle, the houſe of God.

Ver. 51. *And when the tabernacle ſetteth forward, the Levites ſhall take it down; and when it is to be pitched, the Levites ſhall ſet it up.*] When the Iſraelites removed to a new ſtation, the tabernacle was taken in pieces, that it might be the more eaſily carried from place to place; in which the Levites were to be employed; and likewiſe in putting it together again, when it was to be ſet up, where they reſted in their journies, as is more fully ordered in the fourth chapter.

——*And the ſtranger that comes nigh ſhall be put to death.*] As a preſumptuous perſon, in meddling with that which doth not belong to him. The author of Schebet Jehudah extends this to all ſtrangers, who worſhipped ſtrange gods; and declares there was a golden ſword hung up in the gate of the temple, with this inſcription; *The ſtranger that cometh nigh ſhall be put to death.*

Ver. 53. *But the Levites ſhall pitch round about the tabernacle of teſtimony, that there be no wrath upon the congregation of the children of Iſrael.*] To prevent the other camp of the Iſraelites from coming too nigh the tabernacle; whereby they might have incurred God's diſpleaſure.

——*And the Levites ſhall keep the charge of the tabernacle of teſtimony.*] That is, they were to be a conſtant guard about it; that no man might approach nearer than God allowed, and ſo bring heavy puniſhments upon himſelf and upon the congregation.

CHAP. II.

1 *The order of the tribes in their tents.*

AND the LORD ſpake unto Moſes, and unto Aaron, ſaying,

2 Every man of the children of Iſrael ſhall pitch by his own ſtandard, with the enſign of their fathers houſe: far off about the tabernacle of the congregation ſhall they pitch.

3 ¶ And on the eaſt-ſide toward the riſing of the ſun, ſhall they of the ſtandard of the camp of Judah pitch, throughout their armies: and Nahſhon the ſon of Amminadab *ſhall be* captain of the children of Judah.

4 And his hoſt, and thoſe that were numbred of them, *were* threeſcore and fourteen thouſand and ſix hundred.

5 And thoſe that do pitch next unto him, *ſhall be* the tribe of Iſſachar: and Nethaneel the ſon of Zuar *ſhall be* captain of the children of Iſſachar.

6 And his hoſt, and thoſe that were numbred thereof, *were* fifty and four thouſand and four hundred.

7 *Then* the tribe of Zebulun: and Eliab the ſon of Helon *ſhall be* captain of the children of Zebulun.

8 And his hoſt, and thoſe that were numbred thereof, *were* fifty and ſeven thouſand and four hundred.

9 All that were numbred in the camp of Judah, *were* an hundred thouſand and fourſcore thouſand and ſix thouſand and four hundred, throughout their armies: theſe ſhall firſt ſet forth.

10 ¶ On the ſouth-ſide *ſhall be* the ſtandard of the camp of Reuben, according to their armies: and the captain of the children of Reuben, *ſhall be* Elizur the ſon of Shedeur.

11 And his hoſt, and thoſe that were numbred thereof, *were* forty and ſix thouſand and five hundred.

12 And thoſe which pitch by him, *ſhall be* the tribe of Simeon: and the captain of the children of Simeon, *ſhall be* Shelumiel the ſon of Zuriſhaddai.

13 And his hoſt, and thoſe that were numbred of them, *were* fifty and nine thouſand and three hundred.

14 Then the tribe of Gad: and the captain of the ſons of Gad *ſhall be* Eliaſaph the ſon of Reuel.

15 And his hoſt, and thoſe that were numbred of them, *were* forty and five thouſand and ſix hundred and fifty.

16 All that were numbred in the camp of Reuben, *were* an hundred thouſand and fifty and one thouſand and four hundred and fifty, throughout their armies: and they ſhall ſet forth in the ſecond rank.

17 ¶ Then the tabernacle of the congregation ſhall ſet forward with the camp of the Levites, in the midſt of the camp: as they encamp, ſo ſhall they ſet forward, every man in his place by their ſtandards.

18 ¶ On the weſt-ſide *ſhall be* the ſtandard of the camp of Ephraim, according to their armies: and the captain of the ſons of Ephraim, *ſhall be* Eliſhama the ſon of Ammihud.

19 And his hoſt, and thoſe that were numbred of them, *were* forty thouſand and five hundred.

20 And by him *ſhall be* the tribe of Manaſſeh: and the captain of the children of Manaſſeh,

Manaſſeh, *ſhall be* Gamaliel the ſon of Pedahzur.

21 And his hoſt, and thoſe that were numbred of them, *were* thirty and two thouſand and two hundred.

22 Then the tribe of Benjamin: and the captain of the ſons of Benjamin, *ſhall be* Abidan the ſon of Gideoni.

23 And his hoſt, and thoſe that were numbred of them, *were* thirty and five thouſand and four hundred.

24 All that were numbred of the camp of Ephraim, *were* an hundred thouſand and eight thouſand and an hundred, throughout their armies: and they ſhall go forward in the third rank.

25 ¶ The ſtandard of the camp of Dan *ſhall be* on the north-ſide by their armies: and the captain of the children of Dan, *ſhall be* Ahiezer the ſon of Ammiſhaddai.

26 And his hoſt, and thoſe that were numbred of them, *were* threeſcore and two thouſand and ſeven hundred.

27 And thoſe that encamp by him, *ſhall be* the tribe of Aſher: and the captain of the children of Aſher, *ſhall be* Pagiel the ſon of Ocran.

28 And his hoſt, and thoſe that were numbred of them, *were* forty and one thouſand and five hundred.

29 Then the tribe of Naphtali: and the captain of the children of Naphtali, *ſhall be* Ahira the ſon of Enan.

30 And his hoſt, and thoſe that were numbered of them, *were* fifty and three thouſand and four hundred.

31 All they that were numbred in the camp of Dan, *were* an hundred thouſand and fifty and ſeven thouſand and ſix hundred: they ſhall go hindmoſt with their ſtandards.

32 ¶ Theſe *are* thoſe which were numbred of the children of Iſrael by the houſe of their fathers; all thoſe that were numbred of the camps throughout their hoſts, *were* ſix hundred thouſand and three thouſand and five hundred and fifty.

33 But the Levites were not numbred among the children of Iſrael; as the LORD commanded Moſes.

34 And the children of Iſrael did according to all that the LORD commanded Moſes: ſo they pitched by their ſtandards, and ſo they ſet forward, every one after their families, according to the houſe of their fathers.

Ver. 2. *Every man of the children of Iſrael ſhall pitch by his own ſtandard, with the enſign of his fathers houſe*, &c.] We ſhall now endeavour to give our readers the cleareſt account we are able to offer, of the order and manner of encamping and marching uſed by the Iſraelites in the wilderneſs, becauſe it is not only curious, but uſeful, in order to underſtand ſeveral paſſages in the ſacred writings that allude to it, both in the Old and New Teſtament, eſpecially in the prophetical books. It is plain, from the ſhort account Moſes has left us of it, that it was preſcribed by God himſelf. And indeed if we conſider their vaſt multitude, their untractable genius, the great mixture of other nations that joined them, and the quantity of baggage which they were obliged to carry with them, we can hardly ſuppoſe that any man, how wiſe and experienced ſoever, could be equal to ſuch a task without a ſupernatural aſſiſtance. 'Tis true indeed, that the word *wilderneſs*, by which the ſcene of their forty years wandering is called, ought not to be taken too literally, ſeeing they did generally encamp near inhabited towns and villages, whoſe territories could furniſh them with proviſions for themſelves, and paſture for their cattle, and when that failed, they were often miraculouſly ſupplied; but nevertheleſs, to provide for all other exigencies, which muſt needs be ſuppoſed to happen in ſuch a very numerous hoſt, to ſettle ſuch excellent order and diſcipline in it, as to prevent confuſion, diſturbances, and defection; to train up ſuch a number of excellent ſoldiers, and to teach them to incamp and decamp, to march and fight in ſo regular a manner as they did, whatever Moſes might have learned from the Egyptians, who underſtood doubtleſs as much of the art of war as any other nation then did, ſeems ſtill to have been above the power of meer man. And this conſideration ſhould, one would think, ſtop the mouths of thoſe who can find nothing of the military art worth admiring, except in the antient Greeks and Romans.

However, as the ſubject has been copiouſly handled by other pens, who have been forced to ſupply the ſuccinct account of Moſes, out of the writings of the Talmudiſts, and other ancient Jews, not to ſay, ſometimes out of their own imaginations; we hope our readers will eaſily excuſe us from launching farther into theſe particularities, than we have good grounds for, from the ſacred records. Tho' where we find any thing in the Talmud, Joſephus, or any other Rabbi, that carries a face of probability, or gives any light to the account we have in the text, we ſhall venture to tranſcribe it.

The ſacred hiſtorian informs us that, "they were to "pitch their tents every man by his own camp, tribe and "ſtandard, throughout the whole hoſt: that the tribe of "Levi was to encamp round the tabernacle, and have the "charge and cuſtody of it; and that the reſt of the tribes "ſhould pitch their ſtandards with the enſigns of their "fathers houſe round about it, at an equal and conve-"nient diſtance from it," chap. i. 5, 2, *&c.* ii. 1, 2, *&c.* The rabbies affirm this diſtance of the tents of the tribes, except that of Levi, to have been two thouſand cubits, which they therefore call a ſabbath day's journey, becauſe they were not allowed to go further on that day. This was the diſtance between Jeruſalem and the mount of olives.

This ſpace of two thouſand cubits ſeems well grounded, it being the diſtance which God commanded the people to keep from the ark, when they were on their march. They affirm moreover, that there was likewiſe a diſtance of three miles between every tribe, which, if true, muſt form a ſquare of near thirty-ſix miles about. Joſephus indeed doth not tell us what that diſtance was, but he repreſents it as very conſiderable, and adds, that there were as ſpacious ſtreets, lanes, markets, ſhops, *&c.* in the camp, and in as regular a diſpoſition, as could be ſeen in the moſt polite cities. However the moſt rational Jews extend not this diſtance between tribe and tribe, two thouſand paces, nor that which each tribe took up beyond four thouſand. To which they add, that in the center of the camp was an interval of eight thouſand paces ſquare, of which the inmoſt four thouſand was for the tabernacle, and the tribe of Levi; and the reſidue, which was between theſe and the other tribes, was for paſture ground for their cattle.

Whatever

Whatever this diſtance might have been, it would not compoſe a perfect ſquare, becauſe the tabernacle and its court were oblong, much leſs a circle, as ſome have fancied it, from the words *round about*, taken too literally; but it was an oblong ſquare, in the center of which was the tabernacle with its court, in length one hundred, and in breadth fifty cubits. Parallel to each of the four ſides of it, and at a proper diſtance between it and the other tribes, was that of Levi; along the eaſt end was Eleazer the high prieſt, with the reſt of the family of Aaron, at the head of the four claſſes of Levites. As for the pavilion of Moſes, all that he has recorded of it, is only, that it ſtood on the ſame ſide with thoſe of Aaron's children; though we may reaſonably ſuppoſe that it was in the moſt honourable tract in the whole camp, as he was their chief and law-giver; and neareſt the tabernacle, to which he was obliged to repair upon all emergencies: But whether we may conclude from his ſituation, that the tabernacle ſtood eaſt and weſt, that is, with the holy of holies toward the eaſt, and the entrance into it fronting the weſt, as Cunæus and others have obſerved, is not very material. On the weſt ſide were the Gerſhonites, under Eliazaph, the ſon of Levi, in number ſeven thouſand five hundred; the Kohathites under Elizaphan, the ſon of Uziel, in number 8600; and laſtly, the Merarites, under Zuriel, the ſon of Abihail, in number ſix thouſand two hundred; and theſe two laſt encamped along the ſouth and north ſides. All theſe together compoſed an army of twenty two thouſand three hundred perſons.

The tribe of Levi was not numbered at the firſt recenſion of the people, but ſome time after. However, if the reader compares the account of it, chap. iii. 39. with that of the three claſſes of which it conſiſted, he will find it come ſhort of the odd three hundred, which are therefore ſuppoſed to have been the firſt-born of that tribe, and conſequently out of the caſe; and as the Levites were choſen out inſtead of the firſt-born of all the tribes, when the number of the former came to be taken, and was found to fall ſhort of the firſt-born of the latter, by two hundred eighty three, this overplus was redeemed at the rate of five ſhekels of the ſanctuary, and the money given to the ſons of Aaron.

Each of the Levites had their particular functions and charges allotted to them, both as to the worſhip of God, and the cuſtody of the tabernacle, with all its *apparatus*, as may be ſeen, chap. vi. This is all that can be affirmed, with any certainty, concerning the camp of the Levites, which the rabbies affect to call *the little hoſt, or camp of the Lord*, probably becauſe we find that name given to them where mention is made of Hezekiah's reſtoring them, —— To ſing the praiſe of God within the gates of the Lord's camp, 2 Chron xxxi. 2. whereas the other tribes are called, The grand army, or, The great hoſt.

As the tribe of Levi made four ſmall bodies on each ſide the tabernacle, ſo the other twelve compoſed four large camps parallel to them, each body conſiſting of three tribes. That of Judah, whether becauſe it was the moſt conſiderable, it muſtering ſeventy-four thouſand ſix hundred fighting men, or in conſideration of the ſcepter, or the Meſſiah, being promiſed to it, had the poſt of honour, and encamped on the eaſt ſide, behind the prieſts, at the head of two other tribes; namely, that of Iſſachar, conſiſting of fifty-four thouſand four hundred, and that of Zebulun, of fifty-ſeven thouſand men; ſo that this body amounted to one hundred eighty-ſix thouſand four hundred fighting men; but whether he encamped on the right hand of the other two tribes, as the Jews think, or, which is more probable, ſeeing he was as it were the head and general, in the center betwixt them, is neither certain nor material: The ſame may be ſaid alſo of the heads of the other three bodies.

Reuben was at the head of the next body, and his camp on the ſouth ſide: his tribe conſiſted of forty-ſix thouſand five hundred men; and Simeon, with fifty-nine thouſand three hundred men; and Gad, with forty-five thouſand ſix hundred and fifty, marched under his banner: This body conſiſted of one hundred fifty one thouſand four hundred and fifty.

The next was Ephraim at the head of forty thouſand five hundred of his own tribe, under whom Manaſſeh led thirty-two thouſand two hundred, and Benjamin thirty five thouſand four hundred, in all, one hundred and eight thouſand one hundred: Theſe encamped on the weſt ſide.

The laſt was the tribe of Dan, with ſixty-two thouſand ſeven hundred; and that of Aſher, conſiſting of forty-one thouſand five hundred; and Naphtali, fifty-three thouſand four hundred, in all one hundred fifty-ſeven thouſand five hundred and fifty: And theſe were on the north ſide of the tabernacle. Thus the Hoſt of Iſrael amounted to ſix hundred and three thouſand five hundred and fifty fighting men, excluſive of the Levites. To which if we add the old men, above ſixty, and the young men, under twenty, together with their wives, daughters, ſervants, ſlaves, and ſtrangers, they muſt amount, in the whole, to little leſs than three millions; to which if we add, their vaſt number of cattle, waggons, and baggage, the leaſt ſpace that can be allowed for ſuch a prodigious camp, muſt be above twenty miles, tho' we ſuppoſed the ſpaces between each tribe to have been much leſs than the Jewiſh doctors affirm.

This ſtupendous camp is, by the ancient Jews, called three-fold, whereof the tabernacle with its precinct is ſtyled, the camp of the Divine Majeſty; the next, the camp of Levi; and the largeſt, the camp of Iſrael; and may well enough be compared to a cathedral in the heart of a city, round which are the biſhop, dean, canons, and inferior clergy, and round about them the laity. The Gemarrah affirms, it extended twelve miles in length and breadth. This they infer from Numbers xxxiii. 49. where it is ſaid, that they pitched by Jordan, from Beth-jeſimoth, even unto Abel-ſhittim, in the plain of Moab; which, they ſay, is the diſtance between thoſe two places. But here we think there is no need of making the Jewiſh miles ſhorter than our own; as a certain author has done, without any foundation, only to juſtify the Gemarriſts; conſidering what a vaſt quantity of empty ground they allow between every tribe, for paſture land, and the like.

Theſe four large bodies had each their general ſtandard, to which their own and the other tribes were to repair. Under theſe were twelve more, one to every tribe; and under theſe, again, were thoſe of all the heads of families, amounting to fifty-ſeven, according to the Moſaic account in this chapter; and, indeed, leſs than that number cannot be ſuppoſed. What the colours, emblems, and devices of thoſe enſigns were, neither Moſes, nor any inſpired writer, has told us. The Rabbi's, indeed, have plentifully ſupplied all thoſe defects; but tho' they are not always to be depended upon, yet they have given us ſome particulars relating to the four main bodies, and theſe of the twelve tribes, which ſeem not to be ill grounded. Of the firſt, they tell us, that Judah had the emblem of a lion, with this device, "Let God ariſe, and let his enemies be ſcat-"-tered," Pſal. lxviii. 1. but the latter ſeems more proper for the enſign of Levi, if any belonged to that tribe, which is not improbable; becauſe thoſe were the words uſed by the Levites when the ark was removing. As for the lion, it is the emblem by which Jacob repreſented the tribe of Judah in his laſt will, Gen. xlix. 9. But they add, that it was painted of three colours on the ſtandard. Reuben's enſign, they ſay, had the figure of a man, to which ſome add that of a mandrake, alluding to thoſe he found in the fields when a boy, Gen. xxx. 14. That of Ephraim was an ox, or calf, and ſeems to be taken from the words of the Moſaic bleſſing to that tribe; "His glory is like the "firſtling of his bullock," Deut. xxxiii. 17. To the tribe of Dan they give an eagle, which agrees neither with the benediction of Moſes, which compares him to a lion's whelp; nor to that of Jacob, which reſembles him to a ſerpent in the way. However, in order to make it agree with the latter, they pretend, that the eagle was painted with a ſerpent in his talons; but we have ſtill a better authority for theſe four emblems, namely, 1. The viſion of Ezekiel, chap. i. ver. 10. which is univerſally allowed to allude to it. 2. The Pſalmiſt, who repreſents the congregation of Iſrael under theſe emblems, Pſal. lxviii. 10. And laſtly, St. John, in his Apocalypſe; where he adumbrates the faithful by the four beaſts about the throne of God, crying night and day, "holy, holy," &c. Rev. iv. 6, 7. from which it is moſt probable, that the four Evangeliſts came afterwards to have the ſame emblems more particularly appropriated to them. The Pſalmiſt deſcribes the commonwealth of Iſrael, particularly whilſt in the wilderneſs, their marches, encampments, order, and many other circumſtances, in a moſt elegant and poetic manner, and,

among other alluſions uſed there, he repreſents it under that of *hajah*, Pſal. lxviii. 10. which our verſion rightly renders *congregation*; but in the original it ſtrictly ſignifies life, beaſt, or living creature; and being compared to that which is mentioned in Ezekiel, which had all theſe four figures, of a man, lion, ox, and eagle, is juſtly concluded to allude to theſe four general ſtandards, repreſenting the congregation of Iſrael, as it doth that of the faithful under Chriſt in the Revelations.

That every tribe had likewiſe their particular ſtandard, of a different colour, and with a different emblem, and motto, if they uſed any ſo early, can hardly be queſtioned, and that theſe two laſt might be taken from thoſe alluſions uſed by Jacob in his laſt bleſſing, is far from improbable: And thus, for inſtance, Naphtali might have a large tree, or a hind, in his enſign; Iſſachar an aſs, couching under his burden; Benjamin a wolf, and ſo on; beyond which, we dare not affirm any thing. The Rabbi's add, from what authority is more than we can gueſs, many other particulars relating to thoſe twelve ſtandards; as, firſt, that their colour anſwered to that of the twelve ſtones in the breaſt-plate of the high-prieſt, on which the name of each tribe was engraven: But the misfortune is, they are far from being unanimous in aſſigning the names and colour of thoſe ſtones; and there is likewiſe another great difficulty, which they have not thought fit to anſwer, namely, that Levi had its own name and ſtone, which they affirm to have been, ſome a beril, others a ſaphire, *&c.* on the breaſt-plate, tho' it be not here numbered with the other twelve, but, inſtead of it, that of Joſeph is divided into Ephraim and Manaſſeh. Concerning the four grand ſtandards, they add, that each of them had three letters taken from the names of their three firſt patriarchs, Abraham, Iſaac, and Jacob; Judah had A. I. I. Reuben B. TZ. H. Ephraim R. CH. K. and Dan M. K. B. But theſe, with the learned interpretations of them, as well as ſome other ſurpriſing particulars which they relate of this camp, ſuch as that wherever they pitched it, there ſprang up a fountain before the tabernacle, which divided it ſelf into ſtreams, that ſupplied every tribe with water; that the miraculous pillar, which went before them, did lower the mountains, raiſe the vallies, *&c.* to facilitate their march, with many more of the like nature; we willingly leave to thoſe who have either a Jewiſh faith to believe them, or a Jewiſh conſcience to retail them. Much leſs ſhall we cite the dreams of other authors concerning the enſigns of the principal families. It is certain, however, that they had a ſeparate camp for lepers, and thoſe who were afflicted with any impure diſtempers, or had defiled themſelves by touching a dead body, and the like; all which were excluded from this grand camp. Some other orders Moſes gave, to preſerve cleanlineſs and decency, which need not be dwelt upon.

With reſpect to the order of their decamping and marching, together with their manner of engaging their enemies in battle, and ſuch like particulars, as they are more largely preſcribed by Moſes, we ſhall content our ſelves with mentioning the principal heads relating to each of them, and removing ſome few difficulties which occur on that ſubject.

In their decamping, whilſt in the wilderneſs, the firſt thing they were to obſerve, was the ſignal from the miraculous pillar, which Moſes immediately took care to have communicated throughout the camp, by two ſilver trumpets, made by God's command, Numb. x. 1, *&c.* and becauſe theſe were uſed for other ſignals, ſuch as the calling the elders to the tabernacle, proclaiming of anniverſary feſtivals, and the like; they were differently blown, according to the ſignal they were to give; that is, for inſtance, ſingly, when to call the elders; jointly, when to call the whole congregation; with a conſtant and even ſound when they proclaimed a march; and with a tremulous, interrupted tone, when they ſounded to battle. To theſe the Apoſtle ſeems to allude, when he ſays, "If "the trumpet gives an uncertain ſound, who will prepare "to battle, 1 Cor. xiv. 8. As ſoon, therefore, as the firſt ſignal was given for marching, every tribe immediately prepared for it, and this took up ſome conſiderable time, eſpecially with reſpect to the prieſts and Levites, who had the tabernacle, with all its utenſils, to take down, cover, and pack up, and ſet apart, upon waggons for that purpoſe, and part to be carried upon men's ſhoulders.

There ariſes a difficulty between the command here given, with relation to taking down the tabernacle, with the veil and covering, *&c.* and the prohibition for any, but the high-prieſt, to go into the ſanctuary; ſince even he was not allowed to enter it above once a year, Exod. xxx. This ſeeming contradiction is generally ſolved by the common anſwer, That God can diſpenſe with his own laws. Others confine the entrance permitted here to the ſons of Aaron, only to the holy place, whilſt the high-prieſt alone went into the moſt holy one, to take down the veil, cover the ark, *&c.* And this ſeems probable enough, by comparing what is commanded in the fourth and tenth chapters of Numbers, if we can ſuppoſe one ſingle perſon, and he not very young, to have been ſufficient for all this. But the learned Baſnage has given us a better, and more ſatisfactory ſolution; which is, that this entrance was only forbidden whilſt the tabernacle was ſet up, and the cloud, which was the known ſymbol of the Divine preſence, continued to cover the holy place: but when that was removed, and the ark, or mercy-ſeat, had been covered, or, perhaps, ſhut up in ſome proper repoſitory, then it might be lawful for the prieſts to come in, and aſſiſt the high-prieſt and his ſons in the removal of the reſt.

Another ſeeming contradiction is, where it is ſaid, that aſſoon as the ark was covered, which was to be with a treble covering, they ſhould put in the ſtaves of it, chap. iv. 6. whereas it is ſaid, Exod. xxv. 15. that the ſtaves ſhould never be taken out; beſides, how was it poſſible to inſert them, after the ark had been packed up in ſo many coverings? Some, therefore, inſtead of *they ſhall put in*, read, *they ſhall lay or put on* the ſtaves, namely, upon mens ſhoulders; but ſince the original may as properly be rendered, *and they ſhall let the ſtaves abide therein*, that is, they ſhall cover it over without taking them out, probably, leſt the ark might be ſeen through the holes of the covering, through which the ſtaves muſt afterwards have been inſerted, there is no occaſion to ſeek for a better ſolution than this. All the other utenſils of the tabernacle had likewiſe their particular coverings, under which they were carried, as the moſt proper method to inſpire the people with awful impreſſions. And therefore the opinion of thoſe, who think that the ark was uncover'd, when carried in proceſſion round the walls of Jericho, and into the camp of Iſrael, by the two ſons of Eli, ſeems ſomewhat abſurd, eſpecially conſidering what terrible puniſhments were denounced, and actually inflicted on thoſe who ventured to look upon it. It is therefore more probable, that it had, in ſuch caſes at leaſt, a sky-blue covering thrown over it.

By that time the Levites had prepared every thing for the march, the ſecond ſignal was given; for it is not to be doubted, that the other tribes could be ſooner in a readineſs than they; and then all who bore arms repaired to their ſtandards, whilſt the invalids, together with the women, children, and carriages, marched towards the rear. Upon the next ſignal, the tribe of Judah, at the head of the other two that belonged to his camp, began to march; and theſe were followed, according to the moſt general opinion, by the Gerſhonites and Merarites, who guarded the waggons loaded with the boards, skins, and pillars, belonging to the tabernacle. Upon the next ſignal, Reuben and his two tribes began to move; after whom came the Kohathites, bearing the ark, altar, table, and other utenſils upon their ſhoulders; ſo that by the time they had compleated their journey, the Gerſhonites and Merarites had ſet up the tabernacle, and made all the neceſſary preparations for their reception. It is not eaſy to gueſs, how far ſuch a camp may be ſuppoſed to march in a day, in that regular manner: Baſnage has intended to prove, that they did not exceed two miles a day, from what is ſaid of one of their marches, chap. x. 33. that they took up three days in going from Sinai to Kibbroth-hattavah, which he ſaith is not reckoned above ſix miles, according to the calculation of ſeveral authors. But who knows, how far this ſmall progreſs might be owing to the ruggedneſs of the ways, the interpoſition of mountains, or to ſome other cauſe, not taken notice of by the ſacred hiſtorian? This therefore can by no means be an argument, that they never marched further in one day, ſince, in an open country, ſuch an army might eaſily march ſix times that ground, if not more.

The

The ark and its bearers were guarded by the tribes of Ephraim, Benjamin, and Manaſſeh, aſſoon as the third ſignal was ſounded. To this alludes that of the Pſalmiſt, (lxxx. 1, 2.) *Thou that ſitteſt between the Cherubims, ſhine forth before* Ephraim, Benjamin, and Manaſſeh. Laſt of all came the tribes of Dan, Aſher, and Naphtali, eſcorting the invalids, that none might be left behind; for which reaſon this body is called the rearward, or, as our margins more properly word it, the gathering hoſt, Joſh. vi. 9. However, it is plain, that this order was not always obſerved; for firſt, with reſpect to the ark, there are ſome places where it is ſaid it went before them, chap. x. 33. Joſh. iii. 6. upon ſome emergencies; and with reſpect to the whole body, tho' they kept this excellent order of marching in columns, as often as the lands through which they paſſed would permit it; yet when they were obliged to paſs whole ridges of mountains, they were then forced to make the beſt of their way, ſome over heights, others through the valleys, in the beſt order they could, for their own preſervation.

If it be objected here, that it was unſafe and impolitic to leave the women, children, invalids, and all their rear, where they had been once attacked by the Amalekites; all that can be anſwered to this, is, that when they had once croſſed the red ſea, and beheld an end of their enemies, they thought themſelves ſafe on that ſide, and conſequently appointed that order of marching, which was certainly the moſt convenient, where it could be practiſed with ſafety. But we need not doubt, that whenever they had any reaſon to apprehend being attacked in the rear, they placed them nearer to the vanguard. Neither do we meet with any other inſtance of ſuch an attack, for thoſe other nations with whom they had encounters, always came in front, and endeavoured to obſtruct their paſſage. However, though we have now expreſſed the ſentiments of all thoſe who have written upon the ſubject, yet we are far from thinking it improbable, that the wives, children, and moſt valuable baggage, might march, either with each body to which it belonged, or in the intermediate ſpaces, whenever the ground permitted it.

All that can be added upon this ſubject, is, that when the ark was taking up for the march, it was cuſtomary for Moſes to ſay, *Ariſe, O Lord, and let thy enemies be ſcattered, and let them that hate thee flee before thee*; and when the prieſt ſet it down, he ſaid, *Return, O Lord, unto the many thouſands of Iſrael*, chap. x. Theſe words are ſtill uſed to this day by the Jews, when they fetch the roll of the law out of its repoſitory, and when they carry it thither again.

Concerning their method of engaging their enemies, all we can ſay farther on this head with any certainty, is, that as ſoon as the trumpets had given the ſignal for the engagement, the combatants gave a great ſhout, and fell immediately upon their enemies; an inſtance of which we find ſometime after, when they went to engage the Philiſtines. This was no leſs practiſed by the Greeks, Romans, and other warlike nations, who often increaſed the horrid noiſe, with claſhing their weapons againſt their ſhields. With relation to their beſieging of towns, we are ſtill more in the dark: All therefore that can be added here, is what the Jews tell us from a paſſage in Joſhua, chap. xi. 19. that when he ſent to offer peace to the cities of Canaan before he entered it, he diſpatched three expreſſes to them; the firſt was to permit thoſe, who had an inclination to leave the country, to depart; the ſecond was to offer peace to thoſe who would make it with him, and the laſt to declare war againſt ſuch as refuſed the two laſt offers.

CHAP. III.

1 *The ſons of Aaron.* 5 *The Levites are given to the prieſts for the ſervice of the tabernacle,* 11 *Inſtead of the firſt-born.* 14 *The Levites are numbered by their families.* 21 *The families, number, and charge of the Gerſhonites.* 27 *Of the Kohathites,* 33 *Of the Merarites.* 38 *The place and charge of Moſes and Aaron.* 40 *The firſt-born are freed by the Levites.* 44 *The overplus are redeemed.*

THESE alſo *are* the generations of Aaron and Moſes, in the day *that* the LORD ſpake with Moſes in mount Sinai.

2 And theſe *are* the names of the ſons of Aaron; Nadab the firſt-born, and Abihu, Eleazar, and Ithamar.

3 Theſe *are* the names of the ſons of Aaron, the prieſts which *were* anointed, whom he conſecrated to miniſter in the prieſts office.

4 And Nadab and Abihu died before the LORD, when they offered ſtrange fire before the LORD, in the wilderneſs of Sinai, and they had no children: and Eleazar and Ithamar miniſtred in the prieſts office, in the ſight of Aaron their father.

5 ¶ And the LORD ſpake unto Moſes, ſaying,

6 Bring the tribe of Levi near, and preſent them before Aaron the prieſt, that they may miniſter unto him.

7 And they ſhall keep his charge, and the charge of the whole congregation, before the tabernacle of the congregation, to do the ſervice of the tabernacle.

8 And they ſhall keep all the inſtruments of the tabernacle of the congregation, and the charge of the children of Iſrael, to do the ſervice of the tabernacle.

9 And thou ſhalt give the Levites unto Aaron and to his ſons: they *are* wholly given unto him out of the children of Iſrael.

10 And thou ſhalt appoint Aaron and his ſons, and they ſhall wait on their prieſts office: and the ſtranger that cometh nigh, ſhall be put to death.

11 ¶ And the LORD ſpake unto Moſes, ſaying,

12 And I, behold, I have taken the Levites from among the children of Iſrael, inſtead of all the firſt-born that openeth the matrice among the children of Iſrael: therefore the Levites ſhall be mine,

13 Becauſe all the firſt-born *are* mine; *for* on the day that I ſmote all the firſt-born in the land of Egypt, I hallowed unto me all the firſt-born in Iſrael, both man and beaſt, mine they ſhall be: I *am* the LORD.

14 ¶ And the LORD ſpake unto Moſes in the wilderneſs of Sinai, ſaying,

15 Number the children of Levi, after the houſe of their fathers, by their families: every male from a month old and upward, ſhalt thou number them.

16 And Moſes numbred them according to the word of the LORD, as he was commanded.

17 And theſe were the ſons of Levi, by their names; Gerſhon, and Kohath, and Merari.

18 And

18 And these *are* the names of the sons of Gershon by their families; Libni and Shimei.

19 And the sons of Kohath by their families; Amram, and Izehar, Hebron, and Uzziel.

20 And the sons of Merari by their families; Mahli, and Mushi: these *are* the families of the Levites, according to the house of their fathers.

21 Of Gershon *was* the family of the Libnites, and the family of the Shimites: these *are* the families of the Gershonites.

22 Those that *were* numbred of them, according to the number of all the males, from a month old and upward, *even* those that were numbred of them, *were* seven thousand and five hundred.

23 The families of the Gershonites shall pitch behind the tabernacle westward.

24 And the chief of the house of the father of the Gershonites, *shall be* Eliasaph the son of Lael.

25 And the charge of the sons of Gershon, in the tabernacle of the congregation, *shall be* the tabernacle, and the tent, the covering thereof, and the hanging for the door of the tabernacle of the congregation:

26 And the hangings of the court, and the curtain for the door of the court, which *is* by the tabernacle, and by the altar round about, and the cords of it, for all the service thereof.

27 ¶ And of Kohath *was* the family of the Amramites, and the family of the Izeharites, and the family of the Hebronites, and the family of the Uzzielites: these *are* the families of the Kohathites.

28 In the number of all the males, from a month old and upward, *were* eight thousand and six hundred, keeping the charge of the sanctuary.

29 The families of the sons of Kohath shall pitch on the side of the tabernacle south-ward.

30 And the chief of the house of the father of the families of the Kohathites, *shall be* Elizaphan, the son of Uzziel.

31 And their charge *shall be* the ark, and the table, and the candlestick, and the altars, and the vessels of the sanctuary wherewith they minister, and the hanging, and all the service thereof.

32 And Eleazar the son of Aaron the priest, *shall be* chief over the chief of the Levites, *and have* the oversight of them that keep the charge of the sanctuary.

33 ¶ Of Merari *was* the family of the Mahlites, and the family of the Mushites: these are the families of Merari.

34 And those that were numbred of them, according to the number of the males from a month old and upward, *were* six thousand and two hundred.

35 And the chief of the house of the father of the families of Merari, *was* Zuriel the son of Abihail: *these* shall pitch on the side of the tabernacle north-ward.

36 And *under* the custody and charge of the sons of Merari *shall be* the boards of the tabernacle, and the bars thereof, and the pillars thereof, and the sockets thereof, and all the vessels thereof, and all that serveth thereto.

37 And the pillars of the court round about, and their sockets, and their pins, and their cords.

38 ¶ But those that encamp before the tabernacle toward the east, *even* before the tabernacle of the congregation eastward, *shall be* Moses and Aaron, and his sons, keeping the charge of the sanctuary, for the charge of the children of Israel; and the stranger that cometh nigh shall be put to death.

39 All that were numbred of the Levites, which Moses and Aaron numbred at the commandment of the LORD, throughout their families, all the males from a month old and upward, *were* twenty and two thousand.

40 ¶ And the LORD said unto Moses, Number all the first-born of the males of the children of Israel, from a month old and upward, and take the number of their names.

41 And thou shalt take the Levites for me (I *am* the LORD) instead of all the first-born among the children of Israel; and the cattle of the Levites, instead of all the firstlings among the cattle of the children of Israel.

42 And Moses numbred as the LORD commanded him, all the first-born among the children of Israel.

43 And all the first-born males, by the number of names from a month old and upward, of those that were numbred of them, were twenty and two thousand two hundred and threescore and thirteen.

44 ¶ And the LORD spake unto Moses, saying,

45 Take the Levites instead of all the first-born among the children of Israel, and the cattle of the Levites instead of their cattle,

cattle, and the Levites ſhall be mine: I *am* the LORD.

46 And for thoſe that are to be redeemed of the two hundred and threeſcore and thirteen, of the firſt-born of the children of Iſrael, which are more than the Levites;

47 Thou ſhalt even take five ſhekels apiece by the poll, after the ſhekel of the ſanctuary ſhalt thou take *them:* the ſhekel *is* twenty gerahs.

48 And thou ſhalt give the money wherewith the odd number of them is to be redeemed, unto Aaron and to his ſons.

49 And Moſes took the redemption-money of them that were over and above them that were redeemed by the Levites.

50 Of the firſt-born of the children of Iſrael took he the money; a thouſand three hundred and threeſcore and five ſhekels, after the ſhekel of the ſanctuary.

51 And Moſes gave the money of them that were redeemed, unto Aaron, and to his ſons, according to the word of the LORD, as the LORD commanded Moſes.

Verſe 1. *Theſe are the generations of Aaron and Moſes.*] Being now to give an account of the Levites, who had not been numbered with the reſt of the children of Iſrael, he ſets down the deſcendants of the principal perſons among them, viz. Aaron (whom he ranks in the firſt place, becauſe he was the eldeſt brother, and his poſterity were advanced to the dignity of prieſts) and Moſes, whoſe poſterity, were only miniſters to the prieſts, as all the common Levites were. It may ſeem, indeed, at firſt ſight, as if he gave an account only of Aaron's poſterity, ver. 2. but if we look further to ver. 27, 28, we ſhall find the poſterity of both enumerated in the family of the Amramites; from which both Aaron and Moſes were deſcended: Amram being their father; from whom the genealogy of Moſes is derived, 1 Chron. xxiii. ver. 13, 14, &c. through their generations; as here thoſe of Aaron.

——— *In the day that the Lord ſpake unto Moſes in mount Sinai.*] This circumſtance ſeems to be particularly ſpecified, becauſe, at that time, Nadab and Abihu (who are mentioned in the next verſe) were both alive, and very eminent perſons, Exod. xxiv. 1, 9, 10, though they were now dead, at this numbering of the Levites.

Verſe 2. *Theſe are the names of the ſons of Aaron, Nadab, the firſt-born,* &c.] There ſeems no neceſſity of ſetting down the names of Aaron's ſons, they not being here to be numbered, but it was of great importance to have the diſtinction preſerved between the prieſts and the Levites, their offices being very different; and therefore Moſes here ſets down who belonged to the one, and who to the other.

Verſe 4. —— *And Eleazer and Ithamar miniſtred in the prieſts office in the ſight of their father.*] The LXX rightly tranſlate it, *together with their father*; who was the high prieſt, and they lower prieſts under him: and ſo were all their ſons; which it is likely they had in good number: for they are appointed, ver. 38, for the guard of the tabernacle, towards the eaſt. And thus the *gemara Hieroſol.* in the title concerning faſting, ſaith, that Moſes appointed eight claſſes of prieſts; four of the family of Eleazer, and as many of Ithamar, which continued till the time of Samuel the prophet, and David, who admitted many more: See Selden de Succeſſ. in Pontif. cap. 1.

Verſe 5. *And the Lord ſpake unto Moſes, ſaying.*] The Deity now gives directions about the reſt of the tribe of Levi, who had been omitted in the late muſter.

No. XIX.

Verſe 6. *Bring the tribe of Levi near, and preſent them.*] They had conſecrated themſelves to God, by a noble act mentioned Exod. xxxii. 29, which procured them this bleſſing, to be preſented to God, and conſecrated to him in a ſolemn manner, for ſuch ſervices as he ſhould aſſign them. So this word, *bring near*, ſignifies to offer them unto God, as they were chap. viii. ver. 10, 11.

Verſe 10. *And thou ſhalt appoint Aaron and his ſons, and they ſhall wait on their prieſts office.*] Or thou ſhalt appoint them to wait on their prieſthood: which he had ſhewn before was very different from the Levitical office; but, to make them more mindful of their dignity, he repeats it again; that Aaron and his ſons alone ſhould officiate as prieſts, viz. in offering ſacrifice; in ſetting the bread upon the holy table; looking after the lights, and burning incenſe; which they were to perform in their own perſons, and not appoint any others, as their deputies, to do them: For none of theſe things could be performed by the Levites, whoſe buſineſs it was to look after the fine flour of which the bread was made; to prepare it, and the frankincenſe which was to be burnt, and abundance of ſuch miniſtrations, which are particularly mentioned 1 Chron. ix. 27, 28, &c. but they could not make the anointing oil, or the ſweet perfume, mentioned Exod. xxx. 23, 24, for they were moſt holy; and therefore the prieſts only could compound them.

——— *And the ſtranger that cometh nigh.*] By ſtranger is meant any one, though a Levite, who was not of the ſons of Aaron; who alone had the privilege to approach unto God.

——— *Shall be put to death.*] God himſelf ſent out a fire to conſume Korah and his company, who preſumed to offer incenſe, being but bare Levites, and not prieſts, chap. xvi.

Verſe 11. *And the Lord ſpake unto Moſes, ſaying.*] To make the matter more clear, he further tells Moſes the reaſon why he took the Levites, from among the children of Iſrael, to be his, after a peculiar manner.

Verſe 12. *And I, behold, I have taken the Levites from among the children of Iſrael.*] Obſerve the reaſon why I have taken the Levites from among the reſt of the Iſraelites, ver. 9. for it is by order and appointment.

——— *Inſtead of all the firſt-born that openeth the matrix,* &c.] To make an exchange with them for all their firſt-born, which I have heretofore challenged as my own; and now accept of the Levites in their ſtead.

——— *Therefore the Levites ſhall be mine.*] As all the firſt-born were; which now ſhall be theirs, and the Levites be mine.

Verſe 13. *Becauſe all the firſt-born are mine,*] by a ſpecial right, which is mentioned in the next words.

——— *For on the day that I ſmote all the firſt-born in the land of Egypt.*] The title whereby God claimed the firſt born to himſelf, was that great miracle (as R. Levi calls it) which he wrought, when he deſtroyed all the firſt-born of their neighbours in Egypt, and touched not one of theirs; by which ſparing mercy he acquired a juſt right to them; and by that ſolemn dedication which he then commanded to be made of them, unto his uſes, Exod. xiii. ver. 2, 12, 13.

—— *I hallowed unto me all the firſt-born in Iſrael,* &c.] He ſeparated them unto himſelf, by preſerving them when he deſtroyed all the firſt-born but theirs.

——— *Mine they ſhall be.*] Both by that act of his own, and by the act of the children of Iſrael, whom he commanded to ſanctify them to him, Exod. xiii. ver. 22, 29. they became conſecrated to God. By which it appears, that he did not claim a peculiar right to the firſt-born, more than to any other of their children, till their departure from Egypt. And therefore the taking the Levites to be his, inſtead of the eldeſt offspring, is no argument that theſe latter had hitherto been the prieſts who miniſtred unto God, till this exchange of them for the Levites. So our learned Dr. Lightfoot ſeems to infer, in his notes upon this paſſage: *The firſt-born*, ſaith he, *had been prieſts till the conſecration of the Levites; but now that function muſt be confined to that tribe.* In which words (with due reſpect to that excellent man's labours) there are ſeveral miſtakes. For as the ſacred office was not now confined to this tribe, but to one family in it, (that of Aaron) ſo it was not appropriated to it, upon

18 And theſe *are* the names of the ſons of Gerſhon by their families; Libni and Shimei.

19 And the ſons of Kohath by their families; Amram, and Izehar, Hebron, and Uzziel.

20 And the ſons of Merari by their families; Mahli, and Muſhi: theſe *are* the families of the Levites, according to the houſe of their fathers.

21 Of Gerſhon *was* the family of the Libnites, and the family of the Shimites: theſe *are* the families of the Gerſhonites.

22 Thoſe that *were* numbred of them, according to the number of all the males, from a month old and upward, *even* thoſe that were numbred of them, *were* ſeven thouſand and five hundred.

23 The families of the Gerſhonites ſhall pitch behind the tabernacle weſtward.

24 And the chief of the houſe of the father of the Gerſhonites, *ſhall be* Eliaſaph the ſon of Lael.

25 And the charge of the ſons of Gerſhon, in the tabernacle of the congregation, *ſhall be* the tabernacle, and the tent, the covering thereof, and the hanging for the door of the tabernacle of the congregation:

26 And the hangings of the court, and the curtain for the door of the court, which *is* by the tabernacle, and by the altar round about, and the cords of it, for all the ſervice thereof.

27 ¶ And of Kohath *was* the family of the Amramites, and the family of the Izeharites, and the family of the Hebronites, and the family of the Uzzielites: theſe *are* the families of the Kohathites.

28 In the number of all the males, from a month old and upward, *were* eight thouſand and ſix hundred, keeping the charge of the ſanctuary.

29 The families of the ſons of Kohath ſhall pitch on the ſide of the tabernacle ſouth-ward.

30 And the chief of the houſe of the father of the families of the Kohathites, *ſhall be* Elizaphan, the ſon of Uzziel.

31 And their charge *ſhall be* the ark, and the table, and the candleſtick, and the altars, and the veſſels of the ſanctuary wherewith they miniſter, and the hanging, and all the ſervice thereof.

32 And Eleazar the ſon of Aaron the prieſt, *ſhall be* chief over the chief of the Levites, *and have* the overſight of them that keep the charge of the ſanctuary.

33 ¶ Of Merari *was* the family of the Mahilites, and the family of the Muſhites: theſe are the families of Merari.

34 And thoſe that were numbred of them, according to the number of the males from a month old and upward, *were* ſix thouſand and two hundred.

35 And the chief of the houſe of the father of the families of Merari, *was* Zuriel the ſon of Abihail: *theſe* ſhall pitch on the ſide of the tabernacle north-ward.

36 And *under* the cuſtody and charge of the ſons of Merari *ſhall be* the boards of the tabernacle, and the bars thereof, and the pillars thereof, and the ſockets thereof, and all the veſſels thereof, and all that ſerveth thereto.

37 And the pillars of the court round about, and their ſockets, and their pins, and their cords.

38 ¶ But thoſe that encamp before the tabernacle toward the eaſt, *even* before the tabernacle of the congregation eaſtward, *ſhall be* Moſes and Aaron, and his ſons, keeping the charge of the ſanctuary, for the charge of the children of Iſrael; and the ſtranger that cometh nigh ſhall be put to death.

39 All that were numbred of the Levites, which Moſes and Aaron numbred at the commandment of the LORD, throughout their families, all the males from a month old and upward, *were* twenty and two thouſand.

40 ¶ And the LORD ſaid unto Moſes, Number all the firſt-born of the males of the children of Iſrael, from a month old and upward, and take the number of their names.

41 And thou ſhalt take the Levites for me (I *am* the LORD) inſtead of all the firſt-born among the children of Iſrael; and the cattle of the Levites, inſtead of all the firſtlings among the cattle of the children of Iſrael.

42 And Moſes numbred as the LORD commanded him, all the firſt-born among the children of Iſrael.

43 And all the firſt-born males, by the number of names from a month old and upward, of thoſe that were numbred of them, were twenty and two thouſand two hundred and threeſcore and thirteen.

44 ¶ And the LORD ſpake unto Moſes, ſaying,

45 Take the Levites inſtead of all the firſt-born among the children of Iſrael, and the cattle of the Levites inſtead of their cattle,

cattle, and the Levites ſhall be mine: I *am* the LORD.

46 And for thoſe that are to be redeemed of the two hundred and threeſcore and thirteen, of the firſt-born of the children of Iſrael, which are more than the Levites;

47 Thou ſhalt even take five ſhekels apiece by the poll, after the ſhekel of the ſanctuary ſhalt thou take *them:* the ſhekel *is* twenty gerahs.

48 And thou ſhalt give the money wherewith the odd number of them is to be redeemed, unto Aaron and to his ſons.

49 And Moſes took the redemption-money of them that were over and above them that were redeemed by the Levites.

50 Of the firſt-born of the children of Iſrael took he the money; a thouſand three hundred and threeſcore and five ſhekels, after the ſhekel of the ſanctuary.

51 And Moſes gave the money of them that were redeemed, unto Aaron, and to his ſons, according to the word of the LORD, as the LORD commanded Moſes.

Verſe 1. *Theſe are the generations of Aaron and Moſes.*] Being now to give an account of the Levites, who had not been numbered with the reſt of the children of Iſrael, he ſets down the deſcendants of the principal perſons among them, viz. Aaron (whom he ranks in the firſt place, becauſe he was the eldeſt brother, and his poſterity were advanced to the dignity of prieſts) and Moſes, whoſe poſterity, were only miniſters to the prieſts, as all the common Levites were. It may ſeem, indeed, at firſt ſight, as if he gave an account only of Aaron's poſterity, ver. 2. but if we look further to ver. 27, 28, we ſhall find the poſterity of both enumerated in the family of the Amramites; from which both Aaron and Moſes were deſcended: Amram being their father; from whom the genealogy of Moſes is derived, 1 Chron. xxiii. ver. 13, 14, &c. through their generations; as here thoſe of Aaron.

——— *In the day that the Lord ſpake unto Moſes in mount Sinai.*] This circumſtance ſeems to be particularly ſpecified, becauſe, at that time, Nadab and Abihu (who are mentioned in the next verſe) were both alive, and very eminent perſons, Exod. xxiv. 1, 9, 10, though they were now dead, at this numbering of the Levites.

Verſe 2. *Theſe are the names of the ſons of Aaron, Nadab, the firſt-born,* &c.] There ſeems no neceſſity of ſetting down the names of Aaron's ſons, they not being here to be numbered, but it was of great importance to have the diſtinction preſerved between the prieſts and the Levites, their offices being very different; and therefore Moſes here ſets down who belonged to the one, and who to the other.

Verſe 4. —— *And Eleazer and Ithamar miniſtred in the prieſt's office in the ſight of their father.*] The LXX rightly tranſlate it, *together with their father*; who was the high prieſt, and they lower prieſts under him: and ſo were all their ſons; which it is likely they had in good number: for they are appointed, ver. 38, for the guard of the tabernacle, towards the eaſt. And thus the *gemara Hieroſol.* in the title concerning faſting, ſaith, that Moſes appointed eight claſſes of prieſts; four of the family of Eleazer, and as many of Ithamar, which continued till the time of Samuel the prophet, and David, who admitted many more: See Selden de Succeſſ. in Pontif. cap. 1.

Verſe 5. *And the Lord ſpake unto Moſes, ſaying.*] The Deity now gives directions about the reſt of the tribe of Levi, who had been omitted in the late muſter.

No. XIX.

Verſe 6. *Bring the tribe of Levi near, and preſent them.*] They had conſecrated themſelves to God, by a noble act mentioned Exod. xxxii. 29, which procured them this bleſſing, to be preſented to God, and conſecrated to him in a ſolemn manner, for ſuch ſervices as he ſhould aſſign them. So this word, *bring near*, ſignifies to offer them unto God, as they were chap. viii. ver. 10, 11.

Verſe 10. *And thou ſhalt appoint Aaron and his ſons, and they ſhall wait on their prieſts office.*] Or thou ſhalt appoint them to wait on their prieſthood: which he had ſhewn before was very different from the Levitical office; but, to make them more mindful of their dignity, he repeats it again; that Aaron and his ſons alone ſhould officiate as prieſts, viz. in offering ſacrifice; in ſetting the bread upon the holy table; looking after the lights, and burning incenſe; which they were to perform in their own perſons, and not appoint any others, as their deputies, to do them: For none of theſe things could be performed by the Levites, whoſe buſineſs it was to look after the fine flour of which the bread was made; to prepare it, and the frankincenſe which was to be burnt, and abundance of ſuch miniſtrations, which are particularly mentioned 1 Chron. ix. 27, 28, &c. but they could not make the anointing oil, or the ſweet perfume, mentioned Exod. xxx. 23, 24, for they were moſt holy; and therefore the prieſts only could compound them.

——— *And the ſtranger that cometh nigh.*] By ſtranger is meant any one, though a Levite, who was not of the ſons of Aaron; who alone had the privilege to approach unto God.

——— *Shall be put to death.*] God himſelf ſent out a fire to conſume Korah and his company, who preſumed to offer incenſe, being but bare Levites, and not prieſts, chap. xvi.

Verſe 11. *And the Lord ſpake unto Moſes, ſaying.*] To make the matter more clear, he further tells Moſes the reaſon why he took the Levites, from among the children of Iſrael, to be his, after a peculiar manner.

Verſe 12. *And I, behold, I have taken the Levites from among the children of Iſrael.*] Obſerve the reaſon why I have taken the Levites from among the reſt of the Iſraelites, ver. 9. for it is by order and appointment.

——— *Inſtead of all the firſt-born that openeth the matrix,* &c.] To make an exchange with them for all their firſt-born, which I have heretofore challenged as my own; and now accept of the Levites in their ſtead.

——— *Therefore the Levites ſhall be mine.*] As all the firſt-born were; which now ſhall be theirs, and the Levites be mine.

Verſe 13. *Becauſe all the firſt-born are mine,*] by a ſpecial right, which is mentioned in the next words.

——— *For on the day that I ſmote all the firſt-born in the land of Egypt.*] The title whereby God claimed the firſt born to himſelf, was that great miracle (as R. Levi calls it) which he wrought, when he deſtroyed all the firſt-born of their neighbours in Egypt, and touched not one of theirs; by which ſparing mercy he acquired a juſt right to them; and by that ſolemn dedication which he then commanded to be made of them, unto his uſes, Exod. xiii. ver. 2, 12, 13.

—— *I hallowed unto me all the firſt-born in Iſrael,* &c.] He ſeparated them unto himſelf, by preſerving them when he deſtroyed all the firſt-born but theirs.

——— *Mine they ſhall be.*] Both by that act of his own, and by the act of the children of Iſrael, whom he commanded to ſanctify them to him, Exod. xiii. ver. 22, 29. they became conſecrated to God. By which it appears, that he did not claim a peculiar right to the firſt-born, more than to any other of their children, till their departure from Egypt. And therefore the taking the Levites to be his, inſtead of the eldeſt offspring, is no argument that theſe latter had hitherto been the prieſts who miniſtred unto God, till this exchange of them for the Levites. So our learned Dr. Lightfoot ſeems to infer, in his notes upon this paſſage: *The firſt-born*, ſaith he, *had been prieſts till the conſecration of the Levites; but now that function muſt be confined to that tribe.* In which words (with due reſpect to that excellent man's labours) there are ſeveral miſtakes. For as the ſacred office was not now confined to this tribe, but to one family in it, (that of Aaron) ſo it was not appropriated to it, upon

this occaſion; but he and his ſons were conſecrated before this exchange of the firſt-born for the Levites, who were now appointed to miniſter unto them, but had nothing to do with the prieſthood, no more than the firſt-born had, for whom they were exchanged; that peculiar right which God had in the firſt-born, being ſince their coming out of Egypt. Upon all which conſiderations, we may look upon this exchange, as an argument rather that the firſt-born were not prieſts in former times, than that they exerciſed this function as the Jews imagine, and as many have ſuggeſted from this ſelection of the Levites to be God's portion in their ſtead. For ſo Menochius himſelf (lib. ii. de repub. Jud. cap. 1.) aſſerts from this very place, *Jus ſacerdotum in Levitas tranſlatum, & eos loco primogenitorum acceptos, quibus jus hoc debebatur*; that the right of prieſts was transferred to the Levites, and they were accepted inſtead of the firſt-born, to whom that right belonged, in which there is not a word of truth, but only that the Levites were accepted inſtead of the firſt-born; who had the ſame right to the prieſthood, that the Levites had; that is none at all.

—— *I am the Lord.*] Who may take whom I pleaſe to be employed in my ſervice; and think it reaſonable that thoſe whom I ſpared, when I ſlew the Egyptian firſt-born, ſhould be mine.

Verſe 14. *And the Lord ſpake unto Moſes.*] There was ſome reaſon, no doubt, why Moſes alone is commanded to take the number of the Levites upon this occaſion, (as he alone did, ver. 16.) when Aaron is joined with him in numbering the Iſraelites, chap. i. 3. and in numbering the Levites themſelves who were fit for ſervice, chap. iv. ver. 2. 41, 45. nay, the chief of the Iſraelites aſſiſted therein, ver. 46. and it is moſt probable he alone was employed to take this account, becauſe Aaron was a party in it; the money that was to be paid for ſo many of the firſt-born, as exceeded the number of the Levites, being given to him, and to his ſons, ver. 48.

Verſe 15. *Number the children of Levi after the houſe of their fathers, by their families, every male from a month old and upwards,* &c.] The reaſon of this difference was, that this was the age at which they were to redeem their firſt-born, chap. xviii. 16. in whoſe ſtead the Levites were to be given unto God, ver. 40.

Verſe 32. *And Eleazer the ſon of Aaron ſhall be chief over the chief of the Levites.*] There was one officer in chief ſet over each of theſe great families of the Gerſhonites, ver. 24. of the Kohathites, ver. 30. and the Merarites, ver. 35. And over all theſe chiefs, there is now appointed a ſupreme head, who was to govern them, as they governed thoſe under them, and that was Eleazer, who was more than a Levite; being the eldeſt ſon of Aaron the high prieſt.

—— *And have the overſight of them that keep the charge of the ſanctuary.*] But more particularly, Eleazer was to ſuperviſe thoſe who had the ſanctuary under their care: That is, all the Kohathites, and Elizaphan their chief, ver. 20.

Verſe 38. *But thoſe that encamp before the tabernacle towards the eaſt, even before the tabernacle of the congregation eaſtward, ſhall be Moſes and Aaron and his ſons.*] There were but three bodies of the Levites deſcended from the three ſons of Levi, ver. 1. and therefore none left to guard this ſide of the tabernable, but Moſes and Aaron, and their families; who lay between the ſtandard of Judah, and the tabernacle, ſee chap. ii. ver. iii. which was the moſt honourable poſt: where the prieſts were with great reaſon placed, together with the chief governor of all, Moſes; becauſe they were to guard the holy place, that none might go into it but themſelves.

Verſe 39. *And all that were numbered of the Levites, which Moſes and Aaron numbered, at the commandment of the Lord.*] This looks like a contradiction to the obſervation we made ver. 14. but Aaron's numbering here, in all probability, is only his agreeing that this was a true account which Moſes took of the tribe of Levi; for Moſes ſtill continues to be alone concerned, in numbering the firſt-born of the children of Iſrael, for whom they were to be exchanged, ver. 40, 42.

—— *Were twenty and two thouſand.*] If the particular ſums mentioned, ver. 22, 28, 34. be added together, they amount to *three hundred* more than *twenty two thouſand*; therefore it is a reaſonable conjecture that the *three hundred* are omitted in this account, becauſe they were the firſt-born of the Levites themſelves; and for that reaſon belonging to God already, by the law in Exod. chap. xiii. 2. and chap. xxxiv. 20. could not be exchanged for the firſt-born of other tribes, and ſubſtituted in their ſtead, as other Levites were. It is very obſervable here alſo, that the Levites were the feweſt in number of any tribe; being but *twenty-two thouſand, three hundred*, from a month old and upward, when ſome tribes were twice, nay, thrice as many, chap. i. 27. not reckoning children, but only men from twenty years old and upward; in which the Divine Providence was very conſpicuous, and ſo ordered it, that this whole tribe might be dedicated to him; whereas, if it had grown proportionable to the reſt, there would have been more Levites by far, than the firſt-born of all the tribes.

Ver. 40. *And the Lord ſaid unto Moſes, number all the firſt-born of the males of the children of Iſrael, from a month old and upward.*] The eldeſt males were to be a month old, before their parents were obliged to redeem them: And if they died before, they were not to pay any thing for them, which depends upon another law, Lev. xii. 4, 6. where if a woman brought forth a male; beſide the *ſeven days* of her ſeparation, ſhe was to ſtay *thirty-three days* more before ſhe went into the ſanctuary: At which time, the child being to be preſented to God, it appears he acknowledged them for his when they were a month old. Yet they diſtinguiſh between the time when the redemption money was due, and when it was offered. This latter was defered till the mother was abroad again: But it was due, and the father obliged to pay it, aſſoon as the child was a month old. So Conſt. l' Empereur obſerves out of Maimonides, upon *Bava kama*, cap. vii. ſect. 6.

Ver. 41. *And the cattle of the Levites, inſtead of all the firſtlings among the cattle of the children of Iſrael.*] Not that they ſhould be ſacrificed, or taken from the Levites; but that they ſhould be accounted God's cattle; they being the cattle of the Levites, who were his entirely, and therefore were preſented unto him, as the Levites were; but ſtill continued in their poſſeſſion by his allowance, for their encouragement in his ſervice, ver. 45.

Ver. 43. *And all the firſt born males, by the number of names,* &c, *were twenty and two thouſand two hundred, and threeſcore and thirteen.*] It may appear ſomething ſtrange, that from above ſix hundred thouſand men, reckoning from twenty years old and upward, chap. i. ver. 46. there ſhould not be more than this number of the firſt born ſons; till it be conſidered that theſe latter were born ſince the ſlaughter of the Egyptian firſt-born, which was not much above a year before, after which time all the firſt-born of Iſrael became God's; but not thoſe who were born before; for ſo the Law is, Exod. xiii. 32. whatſoever openeth the womb. *i. e.* hereafter both of man and beaſt ſhall be mine.

Ver. 46. *And for thoſe that are to be redeemed of the two hundred threeſcore and thirteen,* &c.] There being two hundred threeſcore and thirteen firſt-born more than there were Levites, they are directed in the next verſe, what to do with relation to them; for there could be no exchange of Levites for them; becauſe there was not a ſufficient number to be taken in their ſtead.

Ver. 47. *Thou ſhalt even take five ſhekels a-piece by the poll.*] This was the price of redemption ever after, as appears from chap. xviii. ver. 6. for it had been lately conſtituted the value of a man child, from a month to five years of Age, Lev. xxvii. 6.

——*After the ſhekel of the ſanctuary,* &c. See Exod. xxx. ver. 13, &c.] The only difficulty in this matter, was to determine which of the firſt-born ſhould be redeemed, by paying this money; and which ſhould be exchanged for the Levites; for every one of the Iſraelites, no doubt, was deſirous rather to have his firſt born redeemed by a Levite, than by paying five ſhekels; and yet ſome of them muſt be put to this expence, there not being a ſufficient number of Levites to anſwer for them all. The Jews think (particularly R. Solomon) that there was no way to ſatisfy this doubt like that, by drawing of lots, which was performed in this manner. Moſes, ſaith the forenamed doctor, took two and twenty thouſand ſcrolls of parchment, and wrote in them theſe words, *a ſon of Levi*; and two hundred and ſeventy-three more, wherein he wrote *five ſhekels*:

ſhekels: And then mixing them together in an urn, he commanded every one of the firſt-born to come, and put in his hand, and draw out a ſchedule: And to him that drew one of the former ſort, he ſaid, *a Levite hath redeemed thee*; but to him that drew out one of the latter, he ſaid, *Pay thy price*. And thus they alſo relate the fact in the Gemara Babylon, Tit. Sanhedrin, which is probable enough; unleſs we ſuppoſe the congregation to have redeemed the two hundred ſeventy-three firſt-born, out of a common ſtock; which was a ſhorter method, but not ſo divine as the other.

Ver. 48. *And thou ſhalt give the money wherewith the odd number of them is to be redeemed, unto Aaron, and to his ſons.*] Which was but reaſonable; becauſe the Levites being given them by God, ver. 6, 7. the money that was paid to make up what was wanting in their proportion to the firſt-born, belonged to them likewiſe.

CHAP. IV.

1 *The age and time of the Levites ſervice.* 4 *The carriage of the Kohathites, when the prieſts have taken down the tabernacle.* 16 *The charge of Eleazar.* 17 *The office of the prieſts.* 21 *The carriage of the Gerſhonites.* 29 *The carriage of the Merarites.* 34 *The number of the Kohathites,* 38 *Of the Gerſhonites,* 42 *And of the Merarites.*

AND the LORD ſpake unto Moſes, and unto Aaron, ſaying,

2 Take the ſum of the ſons of Kohath from among the ſons of Levi, after their families, by the houſe of their fathers;

3 From thirty years old and upward, even until fifty years old, all that enter into the hoſt, to do the work in the tabernacle of the congregation.

4 This *ſhall be* the ſervice of the ſons of Kohath in the tabernacle of the congregation, *about* the moſt holy things.

5 ¶ And when the camp ſetteth forward, Aaron ſhall come and his ſons, and they ſhall take down the covering vail, and cover the ark of teſtimony with it:

6 And ſhall put thereon the covering of badgers ſkins, and ſhall ſpread over *it* a cloth wholly of blue, and ſhall put in the ſtaves thereof.

7 And upon the table of ſhew-bread they ſhall ſpread a cloth of blue, and put thereon the diſhes, and the ſpoons, and the bowls, and covers to cover withal: and the continual bread ſhall be thereon.

8 And they ſhall ſpread upon them a cloth of ſcarlet, and cover the ſame with a covering of badgers ſkins, and ſhall put in the ſtaves thereof.

9 And they ſhall take a cloth of blue, and cover the candleſtick of the light, and his lamps, and his tongs, and his ſnuff-diſhes, and all the oyl-veſſels thereof, wherewith they miniſter unto it.

10 And they ſhall put it, and all the veſſels thereof, within a covering of badgers ſkins, and ſhall put *it* upon a bar.

11 And upon the golden altar they ſhall ſpread a cloth of blue, and cover it with a covering of badgers ſkins, and ſhall put to the ſtaves thereof.

12 And they ſhall take all the inſtruments of miniſtry wherewith they miniſter in the ſanctuary, and put *them* in cloth of blue, and cover them with a covering of badgers ſkins, and ſhall put *them on* a bar.

13 And they ſhall take away the aſhes from the altar, and ſpread a purple cloth thereon:

14 And they ſhall put upon it all the veſſels thereof, wherewith they miniſter about it, *even* the cenſers, the fleſh-hooks, and the ſhovels, and the baſons, all the veſſels of the altar; and they ſhall ſpread upon it a covering of badgers ſkins, and put to the ſtaves of it.

15 And when Aaron and his ſons have made an end of covering the ſanctuary, and all the veſſels of the ſanctuary, as the camp is to ſet forward; after that, the ſons of Kohath ſhall come to bear *it*: but they ſhall not touch *any* holy thing, leſt they die. Theſe *things are* the burden of the ſons of Kohath, in the tabernacle of the congregation.

16 ¶ And to the office of Eleazar the ſon of Aaron the prieſt, *pertaineth* the oyl for the light, and the ſweet incenſe, and the daily meat-offering, and the anointing oyl, *and* the overſight of all the tabernacle, and of all that therein *is*, in the ſanctuary, and in the veſſels thereof.

17 ¶ And the LORD ſpake unto Moſes, and unto Aaron, ſaying,

18 Cut ye not off the tribe of the families of the Kohathites, from among the Levites.

19 But thus do unto them, that they may live, and not die, when they approach unto the moſt holy things; Aaron and his ſons ſhall go in, and appoint them every one to his ſervice, and to his burden.

20 But they ſhall not go in to ſee when the holy things are covered, leſt they die.

21 ¶ And the LORD ſpake unto Moſes, ſaying,

22 Take alſo the ſum of the ſons of Gerſhon, throughout the houſes of their fathers by their families;

23 From thirty years old and upward, until fifty years ſhalt thou number them; all that enter in to perform the ſervice, to do

do the work in the tabernacle of the congregation.

24 This *is* the ſervice of the families of the Gerſhonites, to ſerve, and for burdens.

25 And they ſhall bear the curtains of the tabernacle, and the tabernacle of the congregation, his covering, and the covering of the badgers skins that *is* above upon it, and the hanging for the door of the tabernacle of the congregation,

26 And the hangings of the court, and the hanging for the door of the gate of the court, which *is* by the tabernacle and by the altar round about, and their cords, and all the inſtruments of their ſervice, and all that is made for them: ſo ſhall they ſerve.

27 At the appointment of Aaron and his ſons, ſhall be all the ſervice of the ſons of the Gerſhonites, in all their burdens, and in all their ſervice: and ye ſhall appoint unto them in charge all their burdens.

28 This *is* the ſervice of the families of the ſons of Gerſhon, in the tabernacle of the congregation: and their charge *ſhall be* under the hand of Ithamar the ſon of Aaron the prieſt.

29 ¶ As for the ſons of Merari, thou ſhalt number them after their families, by the houſe of their fathers;

30 From thirty years old and upward, even unto fifty years old ſhalt thou number them, every one that entreth into the ſervice, to do the work of the tabernacle of the congregation.

31 And this *is* the charge of their burden, according to all their ſervice in the tabernacle of the congregation; the boards of the tabernacle, and the bars thereof, and the pillars thereof, and ſockets thereof,

32 And the pillars of the court round about, and their ſockets, and their pins, and their cords, with all their inſtruments, and with all their ſervice: and by name ye ſhall reckon the inſtruments of the charge of their burden.

33 This *is* the ſervice of the families of the ſons of Merari, according to all their ſervice in the tabernacle of the congregation, under the hand of Ithamar the ſon of Aaron the prieſt.

34 ¶ And Moſes and Aaron, and the chief of the congregation numbred the ſons of the Kohathites, after their families, and after the houſe of their fathers;

35 From thirty years old and upward, even unto fifty years old, every one that entreth into the ſervice, for the work in the tabernacle of the congregation:

36 And thoſe that were numbred of them by their families, were two thouſand ſeven hundred and fifty.

37 Theſe *were* they that were numbred of the families of the Kohathites, all that might do ſervice in the tabernacle of the congregation; which Moſes and Aaron did number, according to the commandment of the LORD by the hand of Moſes.

38 And thoſe that were numbred of the ſons of Gerſhon, throughout their families, and by the houſe of their fathers;

39 From thirty years old and upward, even unto fifty years old, every one that entreth in to the ſervice, for the work in the tabernacle of the congregation:

40 Even thoſe that were numbred of them, throughout their families, by the houſes of their fathers, were two thouſand and ſix hundred and thirty.

41 Theſe *are* they that were numbred of the families of the ſons of Gerſhon, of all that might do ſervice in the tabernacle of the congregation, whom Moſes and Aaron did number, according to the commandment of the LORD.

42 ¶ And thoſe that were numbred of the families of the ſons of Merari, throughout their families, by the houſe of their fathers;

43 From thirty years old and upward, even unto fifty years old, every one that entreth in to the ſervice, for the work in the tabernacle of the congregation:

44 Even thoſe that were numbred of them after their families, were three thouſand and two hundred.

45 Theſe *be* thoſe that were numbred of the families of the ſons of Merari, whom Moſes and Aaron numbred according to the word of the LORD by the hand of Moſes.

46 All thoſe that were numbred of the Levites, whom Moſes and Aaron and the chief of Iſrael numbred, after their families, and after the houſe of their fathers;

47 From thirty years old and upward, even unto fifty years old, every one that came to do the ſervice of the miniſtry, and the ſervice of the burden in the tabernacle of the congregation;

48 Even thoſe that were numbred of them were eight thouſand and five hundred and fourſcore.

49 Ac-

49 According to the commandment of the LORD, they were numbred by the hand of Moſes, every one according to his ſervice, and according to his burden: thus were they numbred of him, as the LORD commanded Moſes.

Ver. 2. *Take the ſum of the ſons of Kohath*, &c.] They are firſt mentioned, becauſe they were employed in the moſt honourable work.

Ver. 3. *From thirty years old and upward.*] In this work, to which they are appointed, they were not employed till they came to *thirty* years of age; but they were admitted to attend at the tabernacle, and do other ſervice at the age of *five and twenty*, as we read, chap. viii. 25. which place the Jews (in the Gemara Babylonica, under the title Cholin) reconcile with this, after the following manner: They were admitted to learn their duty, at *five and twenty*, and to miniſter at *thirty*. And ſo Aben Ezra, upon Numb. viii. *they were probationers, and might do ſome ſervice at five and twenty years of age, but not do all:* For they might wait upon the tabernacle, but not bear the ark. And that is the exact truth; they were admitted to miniſter to the prieſts at *five and twenty*, but were not put upon this laborious work here mentioned, till they had ſufficient ſtrength for it; which was at *thirty* years of age, when they were able to *carry burdens*; for by that word their work is deſcribed, ver. 15, 19, 24, 31, 47. for tho' ſome things, with which they were charged, might be put into waggons, yet the ark, and the moſt holy things, were to be carried upon their ſhoulders, tho' they marched never ſo far, ver. 15. and chap. vii. 9. When the ark, indeed, was ſettled in the temple, which was a fixed place, and therefore, was no longer to be carried up and down, then as D. Kimchi obſerves, 1 Chron. xxiii. king David appointed them to enter upon their office at twenty years of age; there being alſo other great works to be performed in his time, for which they were fit at that age. And ſo it continued even after their return from the captivity of Babylon, Ezra iii. 8. See Selden de Succeſſ. in Pontificat. lib. ii. cap. iv. and Lightfoot in his Temple Service, chap. vi. ſect. 1.

——— *Even until fifty years old.*] Beyond which age they were not bound to do any ſervice, but only to miniſter with their brethren at the tabernacle, cap. viii. ver. 25, 26.

——— *All that enter into the hoſt, or into the warfare.*] For their watching continually as a guard, about the tabernacle, chap. iii. 7, &c. made them a ſort of *militia*, who were encamped, as appears by the foregoing chapter, about the tabernacle, for its ſecurity. Beſide which, there was other work, which might make their ſervice as laborious as a ſoldier's life is, and give it the name of *entering into the hoſt*, which manner of ſpeaking St. Paul uſes to Timothy, 1 Tim. i. 18. where he exhorts him to war a good warfare.

——— *To do the work of the tabernacle of the congregation.*] They did not perform any work in it, but about it (ſuch as here follows) unleſs we underſtand by the tabernacle, the outward court, into which they went to miniſter unto the prieſts.

Ver. 4. *This ſhall be the ſervice of the ſons of Kohath, in the tabernacle of the congregation, about the moſt holy things.*] The next verſes explain what this ſervice was: Or if the word *about*, in the latter end of this verſe, were quite left out, the ſenſe would be more clear; *this ſhall be the ſervice of the ſons of Kohath*, &c. *the moſt holy things*; that is, the ark, as Aben Ezra expounds it. And his interpretation may be juſtified from ver. 19, 20. in the latter of which it is called *the holy*, and in the former, *the holy of holies*; as it is here in the Hebrew: For it was the *moſt holy of all other holy things* in the tabernacle, and gave the name to the place where it ſtood, *holy of holies*, or the moſt holy place. And this made the ſervice of the Kohathites the moſt honourable of all others, and is the reaſon they are mentioned firſt.

Ver. 5. *When the camp ſetteth forward, Aaron ſhall come, and his ſons.*] While the cloud reſted upon the tabernacle, and the glory of the Lord filled the houſe, none but Aaron might come in to the moſt holy place, where the ark was, and that but on one day in the year; and then, after he had filled it with incenſe, which made a cloud before the *mercy-ſeat*, (which was the covering of the ark) over which the SCHECHINAH was. But that being removed in the cloud, when it was taken up from the tabernacle, not only Aaron but his ſons alſo might come into the moſt holy place without any irreverence; that which made it ſo holy, *viz.* the glory of the Lord, being gone out of it, for the preſent; ſo that there was no danger in approaching to the ark where it was wont to reſt.

——— *And they ſhall take down the covering veil.*] Whereby the holy place was parted from the moſt holy; which is always meant by the word *parocheth*, which is here uſed. And tho' the word *maſach* be added to it, which conſtantly ſignifies the outward veil at the entrance of the ſanctuary; yet it is plain, that the inward veil, which was at the entrance of the moſt holy place, is here intended; for the other was committed to the care of the Gerſhonites, ver. 25.

——— *And cover the ark of the teſtimony with it.*] By this it is evident, they went into the holy place, unto the very ark, over which they threw this covering.

Ver. 6. *And ſhall put thereon the covering of badgers ſkins.*] Not any of thoſe which were thrown over the tabernacle, but a covering made on purpoſe for this uſe, to defend the ark from all injurious weather, when they carried it on their ſhoulders.

——— *And ſhall ſpread over it a cloth wholly of blue.*] Or, of perfect blue. This was the third covering of the ark, which, till it was laid upon it, the Levites might not approach. And ſince the tabernacle was the image of things in the heavens, as not only the Apoſtle, but the Jews themſelves ſay, the ark, in particular, being a figure of the celeſtial throne of God; it is not an unreaſonable conceit of R. Bechai, that this blue-coloured cloth was ſpread over it, as an emblem of the skies, which are expanded, like a curtain, between us and the Majeſty on high.

——— *And ſhall put the ſtaves thereof.*] It is not ſaid, they ſhall put them in the rings, for they never were to be taken out of them, Exod. xxv. 15. Nor do the Hebrew words ſignify, that they ſhould put them in; but it ſhould be tranſlated, "put the ſtaves thereof upon "their ſhoulders." So Aben Ezra interprets it, which ſeems to us the moſt natural expoſition: Or, fit and diſpoſe them under the covering, that they might be laid on their ſhoulders: Or, order them ſo in the rings, (which is Chaskuin's explication) that they might fall into the two notches, which were in the ſtaves, to keep the ark from ſliding up and down.

The other ſervices that were to be performed by the ſeveral perſons appointed for that purpoſe, as the taking down, and carriage of the tabernacle, are deſcribed by the ſacred hiſtorian in ſo intelligible a manner, to the 33d verſe of this chapter, that we think it unneceſſary to offer any comment upon that ſubject, our deſign being to confine our explications to ſuch particulars alone as may ſeem to require them.

Ver. 44. *Even thoſe that were numbered of them after their families, were three thouſand and two hundred.*] It is very remarkable, that the deſcendants from the youngeſt ſon of Levi, ch. iii. 17. which had the feweſt males in it of a month old and upward, had the moſt robuſt men fit for ſervice: For here are above half (compare this with chap. iii 34.) of the whole number of males grown up to thirty years of age; which was a ſingular providence, the heavieſt burden lying upon them, who were to carry the boards, &c. of the tabernacle; not, indeed, upon their ſhoulders, but in waggons, which they were to load, after they had taken them down, and unload, when they were to ſet them up again: And, for that reaſon, had more waggons allowed them than their brethren the Gerſhonites, chap. vii. 8.

Ver. 47. *Every one that came to do the ſervice of the miniſtry, and the ſervice of the burden in the tabernacle*, &c.] The firſt of theſe (the ſervice of the miniſtry) one would think related to their ſerving the prieſt, when the tabernacle was ſtanding; and the latter (the ſervice of the burden) to their carrying the tabernacle, when it was taken down, and removed. But mention being here made only of thoſe who were numbered, from thirty years old,

we think, therefore, that there is no regard in these expressions to the service they rendered to the priests in the tabernacle, into which they were admitted at the age of twenty-five years; see ver. 3. but only to the service mentioned here in this chapter, which relates altogether to the taking down and carrying the tabernacle. And therefore they must be looked upon as two phrases for the same thing; the former of which is not exactly translated: For there is nothing of ministry in the Hebrew: but the words are, *Every one that cometh to serve the service of the service, and the service of the burden or carriage.* For it is the same word, which, being joined with *work*, we translate *servile*, Lev. xxiii. 7. and other places.

Ver. 49. *According to the commandment of the Lord, they were numbered by the hand of Moses, every one according to his service, and according to his burden.*] We observed before, ver. 47. that service and burden are two expressions for the same thing; for tho' the sons of Kohath had the noblest part of the work, yet their employment is called both a service, and a burden, ver. 19. as that of the Gershonites is, ver. 24. for which service, all the tithes of the country of Canaan were given to them, and continued to be theirs, when this kind of service ceased; as it did when the temple was built: For then there were "no "burdens to be carried on their shoulders," as Josiah speaks, 2 Chron. xxxv. 3. but their duty was changed, even by David, before the building of the temple; who made them singers, and keepers of the treasury, as well as porters at the gate of God's house; and likewise judges and other officers in the country, as we read in 1 Chron. chap. xxvi. But the change of their service made no alteration in the wages allotted to them, for they still enjoyed all the tithes.

——*Thus were they numbered of him, as the Lord commanded Moses.*] This is so often repeated, that all posterity might reverence these ordinances, as divine institutions, and not merely of human appointment. And so we are to look upon these laws, as wise orders made by the sovereign of the world, for the better government of that people, whom he had taken for his own peculiar. And it argues a very profane spirit in those who can admire and praise Ovid de fastis, and have no regard at all (if they do not ridicule them) to these sacred writings, which are of such venerable antiquity.

CHAP. V.

1 *The unclean are removed out of the camp.* 5 *Restitution is to be made in trespasses.* 11 *The trial of jealousy.*

AND the LORD spake unto Moses, saying,

2 Command the children of Israel, that they put out of the camp every leper, and every one that hath an issue, and whosoever is defiled by the dead.

3 Both male and female shall ye put out, without the camp shall ye put them; that they defile not their camps in the midst whereof I dwell.

4 And the children of Israel did so, and put them out without the camp: as the LORD spake unto Moses, so did the children of Israel.

5 ¶ And the LORD spake unto Moses, saying,

6 Speak unto the children of Israel, When a man or woman shall commit any sin that men commit, to do a trespass against the LORD, and that person be guilty;

7 Then they shall confess their sin which they have done: and he shall recompence his trespass with the principal thereof, and add unto it the fifth *part* thereof, and give *it* unto *him* against whom he hath trespassed.

8 But if the man have no kinsman to recompence the trespass unto, let the trespass be recompensed unto the LORD, *even* to the priest: beside the ram of the atonement, whereby an atonement shall be made for him.

9 And every offering of all the holy things of the children of Israel, which they bring unto the priest, shall be his.

10 And every mans hallowed things shall be his: whatsoever any man giveth the priest, it shall be his.

11 ¶ And the LORD spake unto Moses, saying,

12 Speak unto the children of Israel, and say unto them, If any mans wife go aside, and commit a trespass against him,

13 And a man lie with her carnally, and it be hid from the eyes of her husband, and be kept close, and she be defiled, and *there be* no witness against her, neither she be taken *with the manner*;

14 And the spirit of jealousy come upon him, and he be jealous of his wife, and she be defiled; or if the spirit of jealousy come upon him, and he be jealous of his wife, and she be not defiled:

15 Then shall the man bring his wife unto the priest, and he shall bring her offering for her, the tenth *part* of an ephah of barley-meal; he shall pour no oyl upon it, nor put frankincense thereon, for it *is* an offering of jealousy, an offering of memorial, bringing iniquity to remembrance.

16 And the priest shall bring her near, and set her before the LORD.

17 And the priest shall take holy water in an earthen vessel, and of the dust that is in the floor of the tabernacle the priest shall take, and put *it* into the water.

18 And the priest shall set the woman before the LORD, and uncover the womans head, and put the offering of memorial in her hands, which *is* the jealousy-offering: and the priest shall have in his hand the bitter water that causeth the curse.

19 And the priest shall charge her by an oath, and say unto the woman, If no man have lien with thee, and if thou hast not gone aside to uncleanness *with another* instead of thy husband, be thou free from this bitter water that causeth the curse:

20 But if thou hast gone aside *to another* instead of thy husband, and if thou be defiled,

filed, and ſome man hath lien with thee beſide thine husband:

21 Then the prieſt ſhall charge the woman with an oath of curſing, and the prieſt ſhall ſay unto the woman, The LORD make thee a curſe and an oath among thy people, when the LORD doth make thy thigh to rot, and thy belly to ſwell;

22 And this water that cauſeth the curſe ſhall go into thy bowels, to make *thy* belly to ſwell, and *thy* thigh to rot: And the woman ſhall ſay, Amen, amen.

23 And the prieſt ſhall write theſe curſes in a book, and he ſhall blot *them* out with the bitter water:

24 And he ſhall cauſe the woman to drink the bitter water that cauſeth the curſe: and the water that cauſeth the curſe ſhall enter into her, *and become* bitter.

25 Then the prieſt ſhall take the jealouſy-offering out of the womans hand, and ſhall wave the offering before the LORD, and offer it upon the altar.

26 And the prieſt ſhall take an handful of the offering, *even* the memorial thereof, and burn *it* upon the altar, and afterward ſhall cauſe the woman to drink the water.

27 And when he hath made her to drink the water, then it ſhall come to paſs, *that* if ſhe be defiled, and have done treſpaſs againſt her husband; that the water that cauſeth the curſe ſhall enter into her, *and become* bitter, and her belly ſhall ſwell, and her thigh ſhall rot: and the woman ſhall be a curſe among her people.

28 And if the woman be not defiled, but be clean; then ſhe ſhall be free, and ſhall conceive ſeed.

29 This *is* the law of jealouſies, when a wife goeth aſide *to another* inſtead of her husband, and is defiled;

30 Or when the ſpirit of jealouſy cometh upon him, and he be jealous over his wife, and ſhall ſet the woman before the LORD, and the prieſt ſhall execute upon her all this law.

31 Then ſhall the man be guiltleſs from iniquity, and this woman ſhall bear her iniquity.

Ver. 1. *And the Lord ſpake unto Moſes, ſaying.*] It is not ſaid when this, which here follows, was ſpoken; but it is likely, immediately after the foregoing commandments, upon which it hath ſome dependance.

Ver. 2. *Command the children of Iſrael, that they put out of the camp every leper and every one that hath an iſſue, and whoſoever is defiled by the dead.*] There were three camps, as Maimonides, and many others, mentioned by Mr. Selden, obſerve, lib. 2. De Synedr. cap. 1. n. 5. the camp of the Schechinah, or of the Lord, *viz.* the ſanctuary, with its courts, which are called the tents of the Lord, 1 Chron. xxxi. 2. and next the camp of the Levites, who, with Aaron and his ſons, made a camp about the tabernacle, chap. iii. and then the camp of Iſrael, chap. ii. which encompaſſed them all. Anſwerable to theſe, when the temple was built, they reckoned the temple it ſelf, from the eaſt gate, to be the camp of the Lord; and the camp of the Levites, to be from the entrance of the mount of the houſe of the Lord, to that eaſt gate of the temple. And the camp of Iſrael they thought extended from the entrance of Jeruſalem to the mount of the houſe of the Lord. Now lepers were ſo unclean, that they were not admitted into any of theſe three camps, but ſhut out of them all; ſee Lev. xiii. 46. but he who had an iſſue, Lev. xv. 2. was only excluded from the two firſt camps, the camp of the Lord, and the camp of the Levites; but he might be in the camp of Iſrael. And he who was defi'ed by the dead, Lev. xxi. 1. was only excluded from the firſt, the ſanctuary, but not from the other two. See Druſius upon chap. iv. 25.

Ver. 3. *Both male and female ſhall ye put out, that they defile not their camps.*] The camp of Iſrael conſiſted of four camps, (and therefore he ſpeaks in the plural number) that of Judah, that of Reuben, that of Ephraim, and that of Dan, chap. ii. 3, &c. which would have been ſo defiled, if they had ſuffered theſe unclean perſons to continue among them, that none would have been fit to go to the ſanctuary.

——— *In the midſt of which I dwell.*] By his ſpecial preſence in the ſanctuary, which was encompaſſed by theſe camps; out of reverence to which, ſuch unclean perſons were to be kept at a greater diſtance than other people.

Ver. 6. *When a man or woman commit any ſin that men commit.*] In the Hebrew the words are plainly theſe, *ſhall commit any ſin of man*; that is, againſt his neighbour: As in Joel iii. 19. *violence of the children of Judah* is truly tranſlated violence *againſt* the children of Judah: For it is apparent, from the next verſes 7, and 8. that Moſes here ſpeaks of offences againſt their neighbours.

——— *To do a treſpaſs againſt the Lord.*] Such offences againſt their neighbours, as were alſo great offences againſt God: For the Chaldee underſtand theſe words of frauds and cheats put upon men, by a falſe oath. And there is a good warrant for this interpretation, from Lev. vi. 2, 3. where Moſes gives the ſame command; which ſeems here to be repeated, only becauſe he had ſomething to add unto it, ver. 8.

Ver. 7. *Then they ſhall confeſs the ſin which they have done.*] Or rather, *if they ſhall confeſs*, &c. for ſo the particle *vau* ſometimes ſignifies: Particularly, chap. xii. 14. where we, as well as the LXX, tranſlate it, *if her father had ſpit in her face.*

Ver. 8. *But if a man hath no kinſman to recompence the treſpaſs unto.*] By this it is apparent, that if a man, to whom an injury had been offered, was dead, he that committed it was bound to make ſatisfaction to his heir, whoſoever he was, by reſtoring the principal, and adding a fifth part to it. Now the Iſraelites never wanting ſome of their kindred to ſucceed to their inheritances, the Hebrew doctors expound this of the proſelytes of righteouſneſs; who might poſſibly die without an heir; becauſe they had no kindred, but ſuch as were born after their regeneration. In which caſe, the goods that had been illegally taken from ſuch a proſelyte by a Jew, did not become his own, unleſs he paid the price of them, with ſuch an addition as is here required, &c.

——— *Let the treſpaſs be recompenſed unto the Lord.*] By bringing to him the principal and the fifth part.

——— *Even unto the prieſt.*] Whom God deputed to receive it, as his miniſter: And it was (as the Jews rightly expound it) equally diſtributed among all the prieſts who were then waiting in their courſe. Which is a new addition to the law in Levit. vi. and the reaſon, it is likely, why that law is here repeated.

Ver. 9. ——— *And every offering of all the holy things of the children of Iſrael.*] Upon the occaſion of the foregoing law, concerning a recompence to be made to the prieſt, where a man who had been wronged was dead; and no heir to him could be found; ſome other laws are explained, wherein the prieſts were concerned, who were

to

to have all the heave-offerings, as the word *trumoth*, here uſed, ſignifies, chap. xviii. 8.

———*Which they bring unto the prieſt ſhall be his.*] Who offers it: For there being many prieſts who waited in their courſes at the tabernacle, all of whom could not officiate together, but ſome at one time, ſome at another, this law determines, that the particular prieſt, who performed the office of ſacrificing, ſhould have to himſelf that part of the holy things which fell to the prieſt's ſhare, and it ſhould not be divided between them all.

Ver. 10. *And every man's hallowed thing ſhall be his.*] As the former verſe ſpeaks of the holy things of the children of Iſrael in general, ſo this, of what any particular perſon offered: Which ſtill, with greater reaſon, was to belong to the prieſt who offered it; for the labourer is worthy of his hire: And therefore he that did the work of ſacrificing, had the reward of it. R. Solomon, applying this to tithes, hath a gloſs upon theſe words, which, tho' not pertinent, is very remarkable: "He that doth "not duly pay his tithe, in the end his land ſhall yield "him but a tithe of what it was wont to yield." And ſo R. Bechai, upon Deut. xiv. expounds theſe words, "When a "man divideth not as he ought, he ſhall have nothing but "the holy things," that is, the tithe of what he uſed to have, according to Iſa. v. 10.

Ver. 11. *And the Lord ſpake unto Moſes, ſaying.*] There is ſo little connection between this and the foregoing laws, that it is not eaſy to give a reaſon why it is here placed. All that we can ſay is, that Moſes having ſpoken concerning frauds, from the ſuſpicion of which men were to purge themſelves by an oath, ver. 6. he here takes occaſion to mention the greateſt caſe that could happen of this nature, which was, when a woman was ſuſpected of adultery. Whenever a man had entertained a ſuſpicion of his wife's incontinency, he was to bring an offering for her, peculiar to this caſe, namely, a cake made of barley meal, without oil, or incenſe; and to put it into the hand of the prieſt. At the ſame time, he brought his wife, alſo, and declared what grounds he had for ſuſpecting her. The prieſt then took the accuſed woman before the Lord, either to the tabernacle, or temple; uncovered her head, by which the Jews underſtand ſhaving her hair, or, at leaſt, cutting off the curls: They add, that they tore her clothes down to her breaſt; others ſay, that they were changed for a black ſuit, as an indication of mourning; and, in this manner, ſhe was expoſed to publick view. Theſe circumſtances, they tell us, had ſomething ſo dreadful to the Jewiſh women, eſpecially thoſe who had a regard to their chaſtity, that they ſtudied nothing more, than to keep themſelves free from any ſuſpicion, which might expoſe them to that, which they dreaded worſe than death. For this reaſon, they never ſuffered a woman to be brought to this trial upon any ſlight ſuſpicion; the husband was to produce ſome proofs that he had pre-admoniſhed her, more than once, not to be ſeen in the company of a man whom he ſuſpected: And if, after that, they were found together in private, or in ſome remote place, even as long as a man might boil an egg, and eat it, the woman was reputed guilty of the crime laid to her charge.

When the prieſt had uncovered her head, he gave the offering into her hand, and they took ſome holy water, made bitter with ſome ſuch herb as wormwood: Into this he threw ſome of the duſt of the floor or pavement; together with the words of the curſe written at full length, to this effect: That if ſhe had been guilty of defiling the marriage-bed, thoſe waters ſhould ſwell and burſt her belly, and rot her thigh; but if ſhe was innocent, they ſhould have no power to hurt her. Theſe words he firſt read to her aloud, and if ſhe perſiſted to go on with her trial, ſhe anſwered, Amen.

The Jews tell us, that great pains were taken to perſwade her to confeſs her crime, if ſhe was guilty, rather than expoſe her ſelf to the effects of the miraculous water; and that they would even force her to walk till ſhe was quite tired, in order to extort a confeſſion from her, either through wearineſs, or ſhame of thus being expoſed to publick view. If ſhe confeſſed the fact, ſhe was not obliged to drink the water, but was immediately divorced from her husband, loſt her dowry, and was ſentenced to live a ſingle live; but if ſhe ſtill perſiſted in aſſerting her Innocence, the prieſt was then to conduct her to the eaſtern porch of the temple, where he declared to her aloud, that if ſhe was really as irreproachable as ſhe repreſented her ſelf, ſhe had nothing to fear; but, if guilty, ſhe muſt expect the puniſhment, denounced by Moſes, would immediately be inflicted upon her.

When ſhe had anſwered, Amen, the prieſt was to blot out the words of the curſe in the bitter water, they being, according to the Jews, written with an ink made without vitriol, which would be eaſily waſhed away; after which, he gave her the water to drink, whilſt he took the offering or cake of jealouſy out of her hand, and waved it to the Lord, and burned part of it upon the altar. The conſequence was, that if ſhe was guilty, the water burſt her belly, and putrified her thigh, and ſhe died ſoon after drinking it; but if ſhe was innocent, ſhe not only remained uninjured; but, as a proof of her continence, became more healthy and fruitful, and the husband was to take her home, and conduct himſelf to her with the greater tenderneſs, for having given him ſuch an eminent proof of her chaſtity. This is all we find in the Moſaic law; but the Talmudiſts have added ſeveral other circumſtances relating to this ceremony, which we are unwilling to warrant, becauſe, by their own confeſſion, it had been diſuſed ſeveral centuries before their time, and neither the Canonical, Apocryphal Books, nor indeed any of their writings, afford us one ſingle inſtance of its ever having been uſed before that time. They likewiſe affirm, that if ſhe was guilty, ſhe began to look pale and ghaſtly, the moment ſhe had drank the water; that her eyes alſo ſtarted out of her head, and ſhe ſwelled in ſuch a manner, that they made all imaginable haſte to convey her away, leſt ſhe ſhould defile the place by her death. They add, what is ſtill more remarkable, that the man who had criminally converſed with her, died at that very inſtant, and with much the ſame ſymptoms, how diſtant ſoever from her, and ignorant of what was then tranſacting. The time when this miraculous ceremony was diſcontinued, is not aſcertained; ſome affirming, that it was diſuſed after the captivity, and others, that it continued till about an hundred years before the deſtruction of the ſecond temple. All own however, that the reaſon of its being ſet aſide was, that adulteries became not only more frequent, but likewiſe more publick; ſo that the trial of a clandeſtine unchaſtity became uſeleſs, when they were committed ſo publickly, that all the world was appriſed of them.

It is poſſible therefore, that this ceremony might be inſtituted only *in terrorem*, and yet prove very effectual, both to confine women within the bounds of conjugal fidelity, and the husband from too lightly charging them with a violation of it; eſpecially if another circumſtance, which the Jews tell us, be true, namely, that theſe waters could have no effect upon the wife, how guilty ſoever, if the husband had likewiſe been guilty of tranſgreſſing the laws of wedlock. Whether the Iſraelites had ſeen any ſuch cuſtom in Egypt, or in any other nation, which made it expedient to have ſomething among them in imitation of it, we will not affirm; but it is plain, that almoſt every country ſince, had a kind of trial or ordeal, not only for caſes of incontinency, but almoſt for every crime.

CHAP. VI.

1 *The law of the Nazarites.* 22 *The form of bleſſing the people.*

AND the LORD ſpake unto Moſes, ſaying,

2 Speak unto the children of Iſrael, and ſay unto them, When either man or woman ſhall ſeparate *themſelves* to vow a vow of a Nazarite, to ſeparate *themſelves* unto the LORD:

3 He ſhall ſeparate *himſelf* from wine, and ſtrong drink, and ſhall drink no vinegar of wine, or vinegar of ſtrong drink, neither ſhall he drink any liquor of grapes, nor eat moiſt grapes or dried.

4 All

4 All the days of his ſeparation ſhall he eat nothing that is made of the vine-tree, from the kernels even to the husk.

5 All the days of the vow of his ſeparation, there ſhall no raſor come upon his head: until the days be fulfilled in the which he ſeparateth *himſelf* unto the LORD, he ſhall be holy; *and* ſhall let the locks of the hair of his head grow.

6 All the days that he ſeparateth *himſelf* unto the LORD, he ſhall come at no dead body.

7 He ſhall not make himſelf unclean for his father, or for his mother, for his brother, or for his ſiſter, when they die: becauſe the conſecration of his God *is* upon his head.

8 All the days of his ſeparation he *is* holy unto the LORD.

9 And if any man die very ſuddenly by him, and he hath defiled the head of his conſecration; then he ſhall ſhave his head in the day of his cleanſing, on the ſeventh day ſhall he ſhave it.

10 And on the eighth day he ſhall bring two turtles, or two young pigeons to the prieſt, to the door of the tabernacle of the congregation.

11 And the prieſt ſhall offer the one for a ſin-offering, and the other for a burnt-offering, and make an atonement for him, for that he ſinned by the dead, and ſhall hallow his head that ſame day.

12 And he ſhall conſecrate unto the LORD the days of his ſeparation, and ſhall bring a lamb of the firſt year for a treſpaſs-offering: but the days that were before ſhall be loſt, becauſe his ſeparation was defiled.

13 ¶ And this *is* the law of the Nazarite: When the days of his ſeparation are fulfilled, he ſhall be brought unto the door of the tabernacle of the congregation.

14 And he ſhall offer his offering unto the LORD, one he-lamb of the firſt year without blemiſh, for a burnt-offering, and one ewe-lamb of the firſt year without blemiſh, for a ſin-offering, and one ram without blemiſh, for peace-offerings,

15 And a basket of unleavened bread, cakes of fine flour mingled with oyl, and wafers of unleavened bread anointed with oyl, and their meat-offering, and their drink-offerings.

16 And the prieſt ſhall bring *them* before the LORD, and ſhall offer his ſin-offering, and his burnt-offering.

17 And he ſhall offer the ram *for* a ſacrifice of peace-offerings unto the LORD, with the basket of unleavened bread: the prieſt ſhall offer alſo his meat-offering, and his drink-offering.

18 And the Nazarite ſhall ſhave the head of his ſeparation, at the door of the tabernacle of the congregation; and ſhall take the hair of the head of his ſeparation, and put *it* in the fire which *is* under the ſacrifice of the peace-offerings.

19 And the prieſt ſhall take the ſodden ſhoulder of the ram, and one unleavened cake out of the basket, and one unleavened wafer; and ſhall put *them* upon the hands of the Nazarite, after *the hair of* his ſeparation is ſhaven.

20 And the prieſt ſhall wave them *for* a wave-offering before the LORD; this *is* holy for the prieſt, with the wave-breaſt, and heave-ſhoulder: and after that, the Nazarite may drink wine.

21 This *is* the law of the Nazarite, who hath vowed, *and of* his offering unto the LORD for his ſeparation, beſides *that* that his hand ſhall get: according to the vow which he vowed, ſo he muſt do after the law of his ſeparation.

22 ¶ And the LORD ſpake unto Moſes, ſaying,

23 Speak unto Aaron, and unto his ſons, ſaying, On this wiſe ye ſhall bleſs the children of Iſrael, ſaying unto them,

24 The LORD bleſs thee, and keep thee:

25 The LORD make his face ſhine upon thee, and be gracious unto thee:

26 The LORD lift up his countenance upon thee, and give thee peace.

27 And they ſhall put my name upon the children of Iſrael, and I will bleſs them.

Verſe 2. *Speak unto the children of Iſrael, and ſay unto them, when either man or woman ſhall ſeparate themſelves to vow a vow of a Nazarite*, &c.] The Hebrew word *Nazar*, which ſignifies in general, to ſeparate, ſignifies, in the conjugation *Niphal*, to ſeparate from others, by a profeſſion of ſome ſpecial act of religion. Whence *Nazar* ſignifies one who, beyond the common preſcription of the law, dedicates not his goods, but himſelf, to God, in a peculiar kind of ſanctimony; ſo Philo, who calls this μεγάλη εὐχή, the great vow; becauſe he who makes it, devotes not his corn, or beaſts, &c. but his own ſelf unto God; κλημάτων γὰρ τὸ μέγιστον αὐτὸς τις ὢν αὑτῷ, *for every man is to himſelf the greateſt poſſeſſion he hath.*

The Nazarites were of two ſorts; namely, of ſuch who obliged themſelves to reſtrictions, mentioned in this chapter, only for ſome ſhort ſpace, as a week, or a month; and thoſe who were to obſerve it during their whole life. Theſe latter were moſt commonly dedicated by their parents: And of this claſs were Sampſon and Samuel: And all that we find peculiar in their way of life was, that they were to abſtain from wine, and all intoxicating liquors, that by

this abſtinence they might the better attend to the ſtudy of the law, or other exerciſes of religion. The word *Shecar*, which is rendered, by our tranſlators, ſtrong drink, was a liquor made of dates, which by ſome ancient authors is called wine, as well as the juice of grapes. Pliny expreſsly declares, that *præcipua vina*, the choiceſt wines, were made of thoſe dates, called *cariotæ*, which grew about Jericho; though they were *iniqua capiti*, hurtful to the head; from whence they had their name, *lib.* 13. *Nat. Hiſt. cap.* 4. With great reaſon therefore ſuch intoxicating liquors were forbidden to thoſe who ſet themſelves apart to attend upon God, during the time of their ſeparation, which juſtifies in ſome meaſure what Maimonides declares, namely, that Nazarites were advanced to the dignity of prieſts, who might not drink any wine, or ſtrong drink, in the time of their miniſtration to God in the ſanctuary.

Moſes likewiſe declares, that no raſor ſhould come upon the head of a Nazarite; to which we may add, that his hair was not to be cut with ſciſſers, or any other inſtrument; but he was to let the locks of his hair grow: this gave ſuch perſons a majeſtick and venerable air, without any expence. For, as Ageſilaus ſpeaks, in Stobæus, τὸ κομᾶν τῷ κόσμῳ τὸ ἀδάπανώτατον, *to let ones hair grow long, is the cheapeſt ornament.* Beſide, neglect of the hair was proper to thoſe who renounced, for the preſent, all manner of pleaſure (as the Nazarites did) and devoted themſelves to a ſeverer ſort of life. Such perſons not only let their beards, and their hair grow, but wore an hairy garment, which the Hebrews called *addareth*. Such a one John Baptiſt wore, as Elijah did before him; whoſe mantle is called by this name, 1 Kings chap. xix. 19. and who is ſaid himſelf to have been an *hairy man*, 2 Kings i. 8. from whence Grotius concludes, that either he was a Nazarite, or the habit of a prophet and a Nazarite was the ſame.

But Moſes himſelf ſeems to give the plaineſt reaſon of this matter, in the following words.

——— *Until the days be fulfilled, in the which he ſeparateth himſelf unto the Lord, he ſhall be holy.*] Which was an indication he had kept himſelf pure from all defilements: For if he had not, he muſt have ſhaved his head, ver. 9. as they did who were cleanſed from their leproſy, Levit. xiv. 8, 9.

——— *And ſhall let the locks of the hair of his head grow.*] This law, in which conſiſts the ſecond part of their Nazariteſhip, ſome fancy to have been tranſlated from the Egyptians, unto the religion of the Hebrews: Which was the opinion of St. Cyril of Alexandria, (lib. xvi. de Adorat.) Where he ſaith, that Moſes knowing how hard it would be to bring the Iſraelites from the ill cuſtoms they had contracted in Egypt, moſt wiſely inſtituted the like rites to thoſe that were practiſed there; to the intent, they might not perform ſuch worſhip any longer to dæmons, but to the Lord of all. Procopius Gazæus, upon this place, has the ſame notion, *Græcorum liberi, ſi in nymphas vel montanas vel aquatiles incidiſſent, comas nutriebant, lex itaque mala dæmonum conſuetudine dempta, ad Deum hoc ipſum transfert.* The ſenſe of which is, that the Greeks ſuffered their hair to grow, in honour of the nymphs; and therefore the law, to aboliſh that wicked cuſtom, transfer'd that to God, which was render'd to dæmons. To which we ſhould readily ſubſcribe, if there were any proof that this rite of conſecrating their hair to dæmons, was ſo old among the Egyptians and Greeks, at the time of Moſes; but it is far more probable, that the original of this cuſtom among the Gentiles, was from this law of the Nazarites. So Hen Lindenbrogius very well obſerves upon thoſe words of Cenſorinus (*de Dei natali, cap.* 1.) *crinem Deo ſacrum paſcebant*, that they let their hair grow in honour of their gods; particularly Apollo, who thence was called Κερσοτόφος; and likewiſe of Bacchus, Minerva, and others: It is certain, that this ſuperſtition prevailed to ſuch a degree, that they conſecrated their hair to rivers; in which they thought there was ſome divinity. But *hujus moris origo* (ſaith that learned annotator) *videtur fluxiſſe a Nazaræis Judæorum.* The original of this cuſtom ſeems to have flowed from the Jewiſh Nazarites.

Thoſe who confined themſelves to the reſtrictions of the Nazaritical vow, only for a certain period of time, were to avoid all defilement, even that of entring into an houſe where a dead perſon was; for if they chanced to be polluted by it, before the term was expired, they were obliged to begin a-freſh. Women, as well as men, might bind themſelves to this vow, and after it was accompliſhed, they preſented themſelves to the prieſt, who brought them to the door of the tabernacle or temple, where they offered the ſacrifices preſcribed by Moſes in ſuch caſes, after which he cauſed their heads to be ſhaved, and the hair to be thrown into the fire under the ſacrifice, and then pronounced them free from their vow.

Thoſe who lived at ſuch a diſtance from the temple, that they could not arrive at it by that time their vow was expired, might ſhave their heads at what place ſoever they then were, at which time they ſet aſide the price of their ſacrifice, in order to bring or ſend it to the temple, by the next opportunity. This is what we find St. Paul did, who made ſuch a vow at Corinth, ſhaved his head at Cenchrea, and went ſoon after to Jeruſalem, to accompliſh it by the uſual offering.

There are thoſe who think no account can be given of ſuch ordinances as theſe, but only this; that it was ſo general a cuſtom, and ſo very ancient among mankind, to let their hair grow on purpoſe, and to plait it in locks, that they might, at a certain time, cut it off, and devote it to ſome of their gods; that, in all likelihood, the Iſraelites would have followed their ſuperſtition, if God, to prevent it, had not inſtituted ceremonials, practiſed by the reſt of the world without their idolatry. For the directions which God here gives about it, are evidently oppoſite to the manner of the Gentiles. For the Nazarites are here directed to cut their hair (when the time of their ſeparations was compleated) at the door of the tabernacle, where it was alſo to be burnt; whereas the Gentiles hung their hair, when they had cut it, upon trees; or conſecrated it to rivers, or laid it upon their temples, there to be preſerved. The Hebrew Nazarites alſo are required to offer various ſorts of ſacrifices, when they cut off their hair; of which we rarely read any thing among the Gentiles: And all the time of their ſeparation they were to drink no wine, nor eat grapes, &c. which was not known among the Heathens. From whence it is, one may think, that they are ſo often put in mind of the Lord, in this law of the Nazarites, who are ſaid to be ſeparated unto the Lord, ver. 1, 5, 6. And the conſecration of his God is ſaid to be upon his head, ver. 7. and all the days of his ſeparation, he was *holy to the Lord*, ver. 8. unto whom he conſecrated the days of his ſeparation, ver. 12. to put them in mind, that tho' they uſed this rite, which was common to other nations, yet it was in honour to the Lord only, whom they acknowledged to be the author of health and ſtrength, and growth: For the devil alſo had his Nazarites, as appears from Hoſea, chap. ix. 10. All this, and much more is aſſerted, with a ſpecious appearance of truth, by a moſt ingenious and learned man, in his excellent book, *De Legibus Hebræorum Ritualibus*, &c. lib. iii. diſſert. i. cap. 6.

But there are two particulars wanting to render this opinion probable. Firſt, None can tell how the world came by ſuch a cuſtom of letting their hair grow for ſacred uſes, unleſs they had it from Moſes; who tells us whence he derived it, *viz.* from God; who appointed this rite for ſuch reaſons, as then were plain, but now, perhaps, are not ſo evident to us: And, Secondly, There is not the leaſt proof, that this cuſtom was ſo ancient as the time of Moſes; which to us ſeems not likely, but rather that it was derived among the Gentiles, from an imperfect knowledge of what is here ordained by the legiſlator of the Jews; for the chief part of this Nazariteſhip, conſiſting in letting their hair grow, and conſecrating it unto God, the Gentiles took it to be an inſtance of great devotion, Μὴ ἀποκείραν τῶν παίδων τὰς κορυφὰς, &c. as Theodoret declares, Queſt. 28. in Levit. not to cut off their childrens hair, but ſuffer it to grow, and after a certain time, dedicate it to their dæmons. Many authors have written much of this cuſtom: For which there was a certain day appointed at Athens, namely, the third day of the feaſt called Ἀπατούρια, which day was called Κουρεῶτις, becauſe then the hair of their grown children was ſhaved off, and ſacrificed to Diana. See Peter Caſtellanus, in his *Syntagma de Feſtis Græcorum*; where he quotes a paſſage out of Heſychius, p. 28. who ſays, that before they cut off their hair, they brought a meaſure of wine, which they

they offered to Hercules, and then all that were present drank of it: Which is some imitation of the *drink-offering* here mentioned by Moses, which was offered at the completion of their Nazariteship. And Grotius and Huetius have rendered it so plain, that the Attick laws were derived from Moses, that we think it natural to conclude, this custom flowed from the same fountain.

And, if we must give an account of the reason of this institution among the Hebrews, we think that of Maimonides is better than this, against which we have excepted; namely, that this law, relating to their hair, was made in opposition to the opinion of the ancient idolaters, called Zabii, who held all things separated from the body to be impure; as the hair, the nails, and the blood; from whence all barbers amongst them were accounted impure persons, because they cut men's hair, and let blood: And whosoever suffered a rasor to pass upon his flesh, was required to wash himself in pure fountain water; as he shews, More Nevoc'him, P. iii. cap. 47.

Ver. 21. *This is the law of the Nazarite, who hath vowed, and of his offering to the Lord for his separation, besides that that his hand shall get, according to the vow which he hath vowed,* &c.] It was necessary that he should be punctual to his vow, according to the law of Nazariteship; tho' he might offer voluntarily what he thought proper, over and above his oblation, now that he was executing his vow. His friends also might join with him, in the expence he was at for so many sacrifices as he was enjoined to offer; or in providing voluntary offerings, beyond his oblation. Thus we read in Acts xxi. 23, 24. that St. Paul, by the advice of St. James, and the elders at Jerusalem, was at charges with certain men who had this vow upon them, and *purified himself with them*: Which was agreeable to the custom among the Jews, as Petitus and others have observed out of Maimonides, who affirms, that others might assist the Nazarites in the accomplishment of their vow, and partake with them in it, by abstaining from wine, &c. for some time, as they did.

Ver. 22. *And the Lord spake unto Moses, saying.*] The tabernacle having been lately erected, to which the people were all to resort, they are invited to it by the directions here given, how they should be dismissed, when they came to worship; which was in such a manner, that they might believe (as R. Menachem glosses) the Divine Benediction would descend upon them from the celestial habitation of the Deity, when they devoutly frequented his house on earth.

Ver. 23. *Speak unto Aaron and his sons, saying.*] Whose proper office it was to bless the people; as it was to offer their sacrifices, and burn incense, Deut. xxi. 5.

——*On this wise ye shall bless the children of Israel,* &c.] Standing so that they might be seen, with their hands lifted up and spread; speaking with a loud voice, and with their faces toward the people, Lev. ix. 22.

Ver. 24. *The Lord bless thee,* &c. ver. 25, 26.] When this benediction was pronounced in the sanctuary, if we may believe the Jews, it was but one, and delivered without any pause, the people keeping a profound silence; but out of the sanctuary, in their synagogues, it was distributed into three parts; the priest pausing at the end of each verse, and the people saying, *Amen* to each of them. In the sanctuary also they pronounced the name Jehovah, which is here thrice repeated; but in their synagogues, they used some other name instead of it. So the Mischna Sotæ, cap. 7. sect. 6.

The repetition of this name thrice in these three verses, and with a different accent each time, as R. Menachem observes, induced the Jews themselves to suppose there was some mystery in it; which we may be thought to understand, tho' they at present do not. For it may be considered by us, as relative to the three Persons in the ever blessed and venerable Trinity; who are one God, from whom all blessings flow to the children of men, 2 Cor. chap. xiii. 14. This mystery, as Luther wisely expresses it, upon Psal. v. is here *occulte insinuatum*, secretly insinuated, tho' not plainly revealed. And it is not hard to shew, if this were a place for it, how properly *God the Father* may be said to *bless and keep us*; and *God the Son*, to be *gracious unto us*; and *God the Holy Ghost*, to *give us peace*.

Ver. 27. *And they shall put my name upon the children of Israel.*] To put God's *name upon them*, was to commend them to his almighty goodness; or, to bless them, by calling upon the Lord, and beseeching him to bestow all that they desired upon them.

——*And I will bless them.*] The Jews from hence observe, that God's blessing, in some sort, depends upon the blessing of the priest, which they thought so necessary, that such priests as were admitted to no other service, might perform this, lest the people should at any time want it. So Chaskuin, upon Deut. xxi. 5. and Jalkut, as Wagenseil observes, upon the Gemara Sotæ, cap. 7. sect. 26. whose words are these, *the blessing pronounced by a priest, who hath some blemish in his body, ought to be accounted legitimate.*

Jonathan here paraphrases these words in this manner, *I will bless them in my WORD, or by my WORD*; which is the apostolic doctrine, that *God the Father hath blessed us with all spiritual blessings, in*, or *by Christ*, Ephes. i. 3. who, with the Holy Ghost, is most high in the glory of the Father. And it is observable, that the Jews think it utterly unlawful to add a fourth benediction to these three; tho' they find one in Deut. i. 2. *The Lord God of your fathers, make you a thousand times so many more as you are, and bless you as he hath promised you.*

CHAP. VII.

1 *The offering of the princes at the dedication of the tabernacle.* 10 *Their several offerings at the dedication of the altar.* 89 *God speaketh to Moses from the mercy-seat.*

AND it came to pass on the day that Moses had fully set up the tabernacle, and had anointed it, and sanctified it, and all the instruments thereof, both the altar and all the vessels thereof, and had anointed them, and sanctified them;

2 That the princes of Israel, heads of the house of their fathers, (who *were* the princes of the tribes, and were over them that were numbred) offered:

3 And they brought their offering before the LORD, six covered waggons, and twelve oxen; a waggon for two of the princes, and for each one an ox: and they brought them before the tabernacle:

4 And the LORD spake unto Moses, saying,

5 Take *it* of them, that they may be to do the service of the tabernacle of the congregation; and thou shalt give them unto the Levites, to every man according to his service.

6 And Moses took the waggons and the oxen, and gave them unto the Levites.

7 Two waggons and four oxen he gave unto the sons of Gershon, according to their service.

8 And four waggons and eight oxen he gave unto the sons of Merari, according unto their service, under the hand of Ithamar the son of Aaron the priest.

9 But unto the sons of Kohath he gave none: because the service of the sanctuary belong-

belonging unto them, *was that* they ſhould bear upon their ſhoulders.

10 ¶ And the princes offered for dedicating of the altar, in the day that it was anointed, even the princes offered their offering before the altar.

11 And the LORD ſaid unto Moſes, They ſhall offer their offering each prince on his day, for the dedicating of the altar.

12 ¶ And he that offered his offering the firſt day, was Nahſhon the ſon of Amminadab, of the tribe of Judah.

13 And his offering *was* one ſilver charger, the weight thereof *was* an hundred and thirty *ſhekels*, one ſilver bowl of ſeventy ſhekels after the ſhekel of the ſanctuary, both of them *were* full of fine flour mingled with oyl, for a meat-offering:

14 One ſpoon of ten *ſhekels* of gold, full of incenſe:

15 One young bullock, one ram, one lamb of the firſt year, for a burnt-offering:

16 One kid of the goats for a ſin-offering:

17 And for a ſacrifice of peace-offerings, two oxen, five rams, five he-goats, five lambs of the firſt year. This *was* the offering of Nahſhon the ſon of Amminadab.

18 ¶ On the ſecond day Nethaneel the ſon of Zuar, prince of Iſſachar, did offer.

19 He offered *for* his offering one ſilver charger, the weight whereof *was* an hundred and thirty *ſhekels*, one ſilver bowl of ſeventy ſhekels after the ſhekel of the ſanctuary, both of them full of fine flour mingled with oyl, for a meat-offering:

20 One ſpoon of gold of ten *ſhekels*, full of incenſe:

21 One young bullock, one ram, one lamb of the firſt year, for a burnt-offering:

22 One kid of the goats for a ſin-offering:

23 And for a ſacrifice of peace-offerings, two oxen, five rams, five he-goats, five lambs of the firſt year. This *was* the offering of Nethaneel the ſon of Zuar.

24 ¶ On the third day Eliab the ſon of Helon, prince of the children of Zebulon, *did offer*.

25 His offering *was* one ſilver charger, the weight whereof *was* an hundred and thirty *ſhekels*, one ſilver bowl of ſeventy ſhekels after the ſhekel of the ſanctuary, both of them full of fine flour mingled with oyl, for a meat-offering:

26 One golden ſpoon of ten *ſhekels*, full of incenſe:

27 One young bullock, one ram, one lamb of the firſt year, for a burnt-offering:

28 One kid of the goats for a ſin-offering:

29 And for a ſacrifice of peace-offerings, two oxen, five rams, five he-goats, five lambs of the firſt year. This *was* the offering of Eliab the ſon of Helon.

30 ¶ On the fourth day Elizur the ſon of Shedeur, prince of the children of Reuben, *did offer*.

31 His offering *was* one ſilver charger, of an hundred and thirty *ſhekels*, one ſilver bowl of ſeventy ſhekels after the ſhekel of the ſanctuary, both of them full of fine flour mingled with oyl, for a meat-offering:

32 One golden ſpoon of ten *ſhekels*, full of incenſe:

33 One young bullock, one ram, one lamb of the firſt year, for a burnt-offering:

34 One kid of the goats for a ſin-offering:

35 And for a ſacrifice of peace-offerings, two oxen, five rams, five he-goats, five lambs of the firſt year. This *was* the offering of Elizur the ſon of Shedeur.

36 ¶ On the fifth day Shelumiel the ſon of Zuriſhaddai, prince of the children of Simeon, *did offer*.

37 His offering *was* one ſilver charger, the weight whereof *was* an hundred and thirty *ſhekels*, one ſilver bowl of ſeventy ſhekels after the ſhekel of the ſanctuary, both of them full of fine flour mingled with oyl, for a meat-offering:

38 One golden ſpoon of ten *ſhekels*, full of incenſe:

39 One young bullock, one ram, one lamb of the firſt year for a burnt-offering:

40 One kid of the goats for a ſin-offering:

41 And for a ſacrifice of peace-offerings, two oxen, five rams, five he-goats, five lambs of the firſt year. This *was* the offering of Shelumiel the ſon of Zuriſhaddai.

42 ¶ On the ſixth day Eliaſaph the ſon of Deuel, prince of the children of Gad, *offered*:

43 His offering *was* one ſilver charger, of the weight of an hundred and thirty *ſhekels*, a ſilver bowl of ſeventy ſhekels after the ſhekel of the ſanctuary, both of them full of fine flour mingled with oyl, for a meat-offering:

44 One golden ſpoon of ten *ſhekels*, full of incenſe:

45 One young bullock, one ram, one lamb of the firſt year for a burnt-offering:

46 One

46 One kid of the goats for a ſin-offering:

47 And for a ſacrifice of peace-offerings, two oxen, five rams, five he-goats, five lambs of the firſt year. This *was* the offering of Eliaſaph the ſon of Deuel.

48 ¶ On the ſeventh day Eliſhama the ſon of Ammihud, prince of the children of Ephraim, *offered*.

49 His offering *was* one ſilver charger, the weight whereof *was* an hundred and thirty *ſhekels*, one ſilver bowl of ſeventy ſhekels after the ſhekel of the ſanctuary, both of them full of fine flour mingled with oyl, for a meat-offering:

50 One golden ſpoon of ten *ſhekels*, full of incenſe:

51 One young bullock, one ram, one lamb of the firſt year, for a burnt-offering:

52 One kid of the goats for a ſin-offering:

53 And for a ſacrifice of peace-offerings, two oxen, five rams, five he-goats, five lambs of the firſt year. This *was* the offering of Eliſhama the ſon of Ammihud.

54 ¶ On the eighth day *offered* Gamaliel the ſon of Pedahzur, prince of the children of Manaſſeh.

55 His offering *was* one ſilver charger, of an hundred and thirty *ſhekels*, one ſilver bowl of ſeventy ſhekels after the ſhekel of the ſanctuary, both of them full of fine flour mingled with oyl, for a meat-offering:

56 One golden ſpoon of ten *ſhekels*, full of incenſe:

57 One young bullock, one ram, one lamb of the firſt year, for a burnt-offering:

58 One kid of the goats for a ſin-offering:

59 And for a ſacrifice of peace-offerings, two oxen, five rams, five he-goats, five lambs of the firſt year. This *was* the offering of Gamaliel the ſon of Pedahzur.

60 ¶ On the ninth day Abidan the ſon of Gideoni, prince of the children of Benjamin, *offered*.

61 His offering *was* one ſilver charger, the weight whereof *was* an hundred and thirty *ſhekels*, a ſilver bowl of ſeventy ſhekels after the ſhekel of the ſanctuary, both of them full of fine flour mingled with oyl, for a meat-offering:

62 One golden ſpoon of ten *ſhekels*, full of incenſe:

63 One young bullock, one ram, one lamb of the firſt year, for a burnt-offering:

64 One kid of the goats for a ſin-offering:

65 And for a ſacrifice of peace-offerings, two oxen, five rams, five he-goats, five lambs of the firſt year. This *was* the offering of Abidan the ſon of Gideoni.

66 ¶ On the tenth day Ahiezer the ſon of Ammiſhaddai, prince of the children of Dan, *offered*.

67 His offering *was* one ſilver charger, the weight whereof *was* an hundred and thirty *ſhekels*, one ſilver bowl of ſeventy ſhekels after the ſhekel of the ſanctuary, both of them full of fine flour mingled with oyl, for a meat-offering:

68 One golden ſpoon of ten *ſhekels*, full of incenſe:

69 One young bullock, one ram, one lamb of the firſt year, for a burnt-offering:

70 One kid of the goats for a ſin-offering:

71 And for a ſacrifice of peace-offerings, two oxen, five rams, five he-goats, five lambs of the firſt year. This *was* the offering of Ahiezer the ſon of Ammiſhaddai.

72 ¶ On the eleventh day Pagiel the ſon of Ocran, prince of the children of Aſher, *offered*.

73 His offering *was* one ſilver charger, the weight whereof *was* an hundred and thirty *ſhekels*, one ſilver bowl of ſeventy ſhekels after the ſhekel of the ſanctuary, both of them full of fine flour mingled with oyl, for a meat-offering:

74 One golden ſpoon of ten *ſhekels*, full of incenſe:

75 One young bullock, one ram, one lamb of the firſt year, for a burnt-offering:

76 One kid of the goats for a ſin-offering:

77 And for a ſacrifice of peace-offerings, two oxen, five rams, five he-goats, five lambs of the firſt year. This *was* the offering of Pagiel the ſon of Ocran.

78 ¶ On the twelfth day Ahira the ſon of Enan, prince of the children of Naphtali, *offered*.

79 His offering *was* one ſilver charger, the weight whereof *was* an hundred and thirty *ſhekels*, one ſilver bowl of ſeventy ſhekels after the ſhekel of the ſanctuary, both of them full of fine flour mingled with oyl for a meat-offering:

80 One golden ſpoon of ten *ſhekels*, full of incenſe:

81 One young bullock, one ram, one lamb of the firſt year, for a burnt-offering:

82 One kid of the goats for a ſin-offering:

83 And for a ſacrifice of peace-offerings, two oxen, five rams, five he-goats, five lambs of the firſt year. This *was* the offering of Ahira the ſon of Enan.

84 This *was* the dedication of the altar (in the day when it was anointed) by the princes of Iſrael: twelve chargers of ſilver, twelve ſilver bowls, twelve ſpoons of gold:

85 Each charger of ſilver *weighing* an hundred and thirty *ſhekels*, each bowl ſeventy: all the ſilver veſſels *weighed* two thouſand and four hundred *ſhekels* after the ſhekel of the ſanctuary.

86 The golden ſpoons *were* twelve, full of incenſe, *weighing* ten *ſhekels* apiece, after the ſhekel of the ſanctuary: all the gold of the ſpoons *was* an hundred and twenty *ſhekels*.

87 All the oxen for the burnt-offering *were* twelve bullocks, the rams twelve, the lambs of the firſt year twelve, with their meat-offering: and the kids of the goats for ſin-offering, twelve.

88 And all the oxen for the ſacrifice of the peace-offerings, *were* twenty and four bullocks, the rams ſixty, the he-goats ſixty, the lambs of the firſt year ſixty. This *was* the dedication of the altar, after that it was anointed.

89 And when Moſes was gone into the tabernacle of the congregation, to ſpeak with him; then he heard the voice of one ſpeaking unto him from off the mercy-ſeat, that *was* upon the ark of teſtimony, from between the two cherubims: and he ſpake unto him.

Ver. 1. *And it came to paſs on the day that Moſes had fully ſet up the tabernacle, and had anointed it, and ſanctified it,* &c.] See Lev. viii. 10, 11. where it is ſaid, he anointed (as it here likewiſe follows) all belonging to it; which being ſeven days in accompliſhing, as appears from ver. 35. of that chapter, it is evident that the word *day* doth not here preciſely denote the very day on which the tabernacle was erected; but more largely, at, or about, *that time*, as it muſt neceſſarily ſignify, ver. 84. of this chapter, after he had ſet up the tabernacle, and not only ſanctified and anointed it, but received orders about ſacrifices, and anointed the prieſts, with the reſt mentioned in the book of Leviticus; and alſo had numbered the people, ordered their encampment, and the encampment of the Levites, and given them their charge about the tabernacle. In ſhort, when Moſes had done all things mentioned hitherto in this book, then followed this dedication of the altar. And whoſoever will compare this chapter with the ſecond, may be eaſily convinced, that this offering of the princes was not made till the camp was formed, and the tribes ranged under their ſeveral ſtandards, for the princes offered in the ſame order and method, that they are diſpoſed there.

Ver. 3. *And they brought their offering.*] The LXX. tranſlate the Hebrew word *Korbanam*, τὸ δῶρον αὐτῶν, their gift, or their preſent, which they made to God, conſiſting of ſeveral articles for various uſes.

——— *Six covered waggons, and twelve oxen.*] They firſt made a donation for the ſervice of the tabernacle; that ſuch parts of it as were moſt cumberſome might be conveniently carried, and that they might be free from duſt, rain, or hail. The waggons were covered, being not ordinary carriages, but ſuch as were uſed by great perſons. So the LXX. underſtood it, who tranſlate the Hebrew word *Tzabbim* by λαμπήνη, in Iſai. lxvi. 20. and here ἁμάξας λαμπηνίκας. Now as Pollux reckons λαμπὶς among the waggons and chariots then uſed, ſo Heſychius tells us, as learned men have obſerved, that it ſignifies ſuch waggons as were uſed by illuſtrious perſons, and that they were covered above.

Ver. 4. *And the Lord ſpake unto Moſes, ſaying.*] It ſeems Moſes did not accept theſe preſents, till he had orders from the Deity, in the words that follow in the fifth verſe, &c.

Ver. 7. *Two waggons and four oxen to the ſons of Gerſhon, according to their ſervice.*] As they were feweſt in number who could be capable of ſervice, ſo they had leſs burdenſome things to carry than the ſons of Merari, chap. iv. 25, 40. and therefore had fewer carriages allowed them.

Ver. 8. *And four waggons and eight oxen he gave unto the ſons of Merari, according to their ſervice.*] They were the moſt numerous, but had the greateſt burden; and therefore were allowed more carriages and oxen, chap. iv 31, 32, 48.

Ver. 9. *But unto the ſons of Kohath he gave none, becauſe the ſervice of the ſanctuary belonging unto them, was that they ſhould bear upon their ſhoulders.*] The Seventy tranſlate it more exactly, *becauſe they had the ſervice of the holy thing*, (τῆ ἁγίᾳ, as the ark is called, chap. iv. ver. 4.) *they ſhall carry it on their ſhoulders*; which was for the greater honour and dignity of the ark, and of the law contained in it; as Maimonides, R. Levi ben Gerſom, and others, obſerve; and that the form and ſtructure of the ark might not be diſcompoſed, (as Maimonides adds, More Nevoch. P. iii. c. 14.) nor the ephod and the breaſtplate ruffled; as they might have been by the ſhaking of a waggon; yet they all obſerve, that this was not ſo peculiar to the ſons of Kohath, but that the prieſts, the ſons of Aaron, upon ſome ſpecial occaſion, carried the ark; particularly when they went over Jordan, Joſh. iii. 3. and at the ſiege of Jericho; at both which times a great miracle was to be wrought; and when Zadok and Abiathar carried it back to Jeruſalem, 2 Sam. xv. 29. tho' that may be otherwiſe interpreted, and there ſeems no reaſon why they ſhould carry it back, when the Levites brought it, ver. 23. and when Solomon's temple was built, 1 Kings, viii. 6. for the Levites might not go into the holy place, and therefore it was then carried by the prieſts.

Ver. 10. *And the princes offered for the dedicating of the altar.*] The Hebrew word *chanac*, which, in one place of the Pentateuch, ſignifies ſimply, to begin to uſe, or enjoy an houſe, Deut. xx. 6. here, and in ſeveral other places, ſignifies the firſt application and addiction to ſacred purpoſes, or to the divine ſervice; to which it had been deſigned and conſecrated. And this was done with ſome form of ſolemn words and actions; as Mr. Selden obſerves, Lib. 3. de Synedr. cap. 13. n. 1. and cap. 15. n. 3. And ſo among the Latins, the word *inchoare*, when applied to ſacred things, ſignifies, to perfect or conſummate; as Servius obſerves upon Æneid. 6. and both civil and ſacred initiations were accompanied with great feſtivity. But this is not to be underſtood, as if the dedication of the altar was the ſetting it apart, and ſanctifying it for the ſervice of God, which had been done before, and ſeven days ſpent therein, Exod. xxix. 27. Lev. viii. 4. but, as the word properly ſignifies, the beginning to uſe it, after it had been ſo ſanctified.

Ver. 11. *And the Lord ſaid unto Moſes, they ſhall offer their offering.*] Here Raſi obſerves, that Moſes would not receive their offering, till he knew the will of God, who directed in what manner and order their gifts ſhould be offered to him.

——— *Each prince on his day, for the dedication of the altar.*] This made the dedication a very long ſolemnity, which continued twelve days. When thoſe twelve days began, it is not eaſy to determine; but it ſeems to us a very reaſonable computation, which Fortunatus Scacchus hath made of this whole tranſaction, Myrothec. ſacr. Elæochriſm,

chriſm, lib. 2. cap. 74. where he ſuppoſes, that the tabernacle being erected the firſt day of the firſt month of the ſecond year, after they came out of Egypt, ſeven days were ſpent in the conſecration of it, and of the altar, &c. and on the eighth day Moſes began to conſecrate Aaron and his ſons, which laſted ſeven days longer. Then the fifteenth day of that month was the firſt day of unleavened bread; which God commanded (as we read in this book, chap. ix.) to be obſerved in the firſt month; and laſted till the two and twentieth. The reſt of the month we may well ſuppoſe was employed in giving, receiving, and delivering the laws mentioned in the book of Leviticus. After which, on the firſt day of the ſecond month, Moſes began to number the people, according to the command in the beginning of this book; which may be ſuppoſed to have laſted three days, and then, on the fourth, the Levites were numbered: On the next day we may ſuppoſe they were offered to God, and given to the prieſt; on the ſixth day they were expiated and conſecrated, as we read in the next verſe; and on the ſeventh day their ſeveral charges were divided among them; of which we read, ch. iv. after which the princes, he ſuppoſes, began to offer on the eighth day of the ſecond month, for the dedication of the altar; which laſted till the nineteenth day incluſively; and on the twentieth day of this month, they removed (as we read in chap. x. 11, 12.) from Sinai to the wilderneſs of Paran.

Ver. 12. *And he that offered his offering the firſt day, was Nahſhon the ſon of Amminadab, of the tribe of Judah.*] He held the principal place among the Iſraelites, being the Naſi, the prince or captain (as we tranſlate it, Numb. ii. 3.) of the children of Judah; who had the firſt ſtandard. And yet he alone, of all the twelve great men here mentioned, is not called Naſi, prince of Judah, as all the reſt are called princes of their tribe, ver. 18, 24, 30, &c. but ſimply, Nahſhon of the tribe of Judah. The Jews aſſign ſeveral reaſons for this circumſtance; but perhaps it was, becauſe he offered firſt, which was honour enough; and there needed no more to be ſaid of him.

Ver. 13. *And his offering was one ſilver charger, the weight thereof was one hundred and thirty ſhekels, and one ſilver bowl,* &c.] It appears, by the metal, of which this charger and bowl were made, that they were for the uſe of the altar of burnt-offerings, in the outward court; for all the veſſels of the ſanctuary were of gold. And we take this charger (or broad diſh, or platter) to have been preſented, for receiving the fleſh which was offered at the altar, or the fine flour for the meat-offerings. And the bowl received the blood; or was uſed for pouring out wine.

——— *Both of them were full of fine flour mingled with oil, for a meat-offering.*] Which was to attend upon the burnt-offering, and the peace-offerings, mentioned, ver. 15, 17.

Ver. 14. *One ſpoon of ten ſhekels of gold, full of incenſe.*] Both the metal of which it was made, and that which was in it, ſhews this ſpoon was for the uſe of the golden altar, in the ſanctuary; which may incline one to think, that both altars were now dedicated; that is, firſt began to be uſed, for the ſervice of the whole congregation. See ver. 88.

Ver. 15. *One young bullock, one ram, one lamb of the firſt year.*] There are ſo many ſacrifices mentioned here, and in the following verſes, (no leſs than twenty-one in all) that, together with the ſilver and gold plate, they look like too great a preſent to be made out of one man's private eſtate: and therefore ſome have thought, that the reſt of the great men of the tribe of Judah joined with Nahſhon in their contributions toward it; and that it was offered in his own and their names.

——— *For a burnt-offering.*] This is firſt named, as being the moſt ancient ſort of ſacrifice, long before we read of any other; and being an acknowledgment of God's ſovereign dominion over all.

Ver. 16. *One kid of the goats for a ſin-offering.*] This, in all likelihood, was firſt offered, tho' the other be firſt mentioned; for, in the next chapter, we find the burnt-offering enjoined in the firſt place, but the ſin-offering offered before it, chap. viii. 8, 12.

Ver. 17. *And for a ſacrifice of peace-offerings, two oxen, five rams, five he-goats, five lambs of the firſt year.*] The ſacrifices were more numerous than the burnt-offering, or the ſin-offering; becauſe the prieſts, and the princes, and as many of the people as they invited, had their ſhare of them, and feaſted before the Lord upon them, with great rejoicing: Which cuſtom, as Mr. Selden obſerves, flowed from hence to the Gentiles, who dedicated their altars, and temples, and ſtatues, &c. with much ceremony; and the ancient Greeks, with more ſumptuous ſacrifices. See lib. 3. De Synedr. cap. 14. n. 3. where he alſo ſhews, how they were dedicated among the Romans with plays, and feaſting, and publick largeſſes: And, at laſt, their feaſts became anniverſary, as the feaſt of dedication among the Jews was, after the time of Antiochus; in which feaſt were illuminations, as we now ſpeak, by ſetting up of candles, or lamps, in token of joy.

Ver. 18. *On the ſecond day.*] Their offerings were thus diſtributed, to be offered on ſeveral days, that confuſion might be avoided, and every tribe might diſtinctly expreſs their devotion to God, and be graciouſly accepted by him; and the ſolemnity rendered more remarkable, by continuing it ſo long as twelve days. For which reaſon, the feaſt of dedication, after Matthias had purged the temple and the altar, after the profanation of them by Antiochus, was kept eight days, by the Jews, in following times: And this *paraſcha* (as they call it) of the law, from chap. vi. ver. 22. to chap. viii. ver. 4. of this book, was read at that feaſt.

——— *Nethaneel the ſon of Zuar, prince of Iſſachar, did offer.*] This tribe, and Zebulon, being under the ſtandard of Judah, are the next that offer. And ſo they proceed in the ſame order; Reuben, and thoſe under his ſtandard, offering next; becauſe they encamped next to them, ver. 30, 36, 42, &c.

Ver. 19. *He offered for his offering, one ſilver charger, the weight whereof was an hundred and thirty ſhekels,* &c.] It may be obſerved, once for all, that there is no difference in the offerings of theſe princes, but all offered plate of equal weight, and an equal number of ſacrifices, without the leaſt variation, either by common agreement, or by Divine appointment; that the vanity of vying one with another might be prevented: And none might boaſt of more generoſity than their brethren; and all might be confident that they were equally intereſted in the altar, and accepted by the Divine Majeſty.

Ver. 24. *On the third day Eliab, the ſon of Helon,* &c.] Here it may be obſerved, that Moſes thought fit to ſet down diſtinctly, and at length, the offerings of the princes of every tribe, (as he doth here, and in the following part of this chapter) tho' they were the very ſame, without any difference; that an honourable mention being made of every one a-part, none might think themſelves in the leaſt neglected.

Ver. 84. *This was the dedication of the altar in the day when it was anointed.*] The dedication laſting twelve days, it is apparent, the word *day*, in this place, neceſſarily ſignifies the time, were it more or leſs, wherein a thing was done. See ver. 88.

——— *By the princes of Iſrael.*] From whoſe examples princes and great men ſhould learn, as Conradus Pellicanus well applies all this, to be devoutly religious, and to poſſeſs the fear and reverence of the Lord God in their breaſts: To be ſtrong in faith, far from covetouſneſs, unanimous in their endeavours to honour God, to give a good example of faith and good works to others; to ſeek the profit of their ſubjects; aſſiſt the ſervants of God; tend their helping hand to the proficiency of true piety; and provide the miniſters of the church with all things neceſſary, that religion be not neglected and contemned by their poverty.

——— *Twelve chargers of ſilver, twelve ſilver bowls,* &c.] In theſe, and the following words, the whole ſum of the oblations and ſacrifices is ſet down by Moſes, that every reader, in all future times, might ſee (without the trouble of caſting up the account) how devout and generous their anceſtors were.

Ver. 87. *All the oxen for the burnt-offering were twelve bullocks,* &c.] Whether there were any prayers made for a gracious acceptance of the ſacrifices, which ſhould be hereafter made on this altar, we are not told; but the ſacrifices themſelves were in the nature of ſupplications, and, it is likely, they who offered them, made their humble petitions with them. And ſo the Gentiles always did

at

at the dedication of their temples, or altars; an inſtance of which is obſerved out of Gruter, by Fort. Scacchus, and by Selden, in theſe words; HANC TIBI ARAM JUPITER OPT. MAX. DICO DEDICOQUE UTI SIS VOLENS PROPITIVS MIHI COLLEGISQUE MEIS, &c. which is a dedication of an altar to Jupiter, with a prayer that he would be gracious to him who dedicated it, and to his friends and neighbours. The like dedication there is of a temple to Priapus, near Padua, with this prayer, that he would conſtantly guard their fields, &c.

Ver. 89. *And when Moſes was gone into the tabernacle of the congregation, to ſpeak with him.*] That is, with God. This ſeems to be here mentioned, becauſe he had lately had a ſpecial occaſion to go and enquire particularly of God, about a matter of great importance; as will appear from chap. ix. ver. 8, 9. And it is likely he had gone in twice upon this occaſion, to conſult him about the offering of the princes, ver. 4, 5, 10, 11. And now, it is poſſible, went in again, to know if the Lord would give him any farther directions.

——*Then he heard the voice of one ſpeaking unto him from off the mercy-ſeat*, &c.] There God promiſed to meet him, and to commune with him, &c. Exod. xxv. 22. which ſuppoſes he would be always preſent there; and ſo he was; for the cloud of glory filled the houſe, after it was ſet up, Exod. xl. 33, 34. from whence God ſpake unto him, Lev. i. 1. and told him he would appear, *i. e.* reſide conſtantly, in the cloud upon the mercy-ſeat, Lev. xvi. 2. Now here he relates, how God appeared and communed with him from thence; which was by a voice that he heard of one ſpeaking to him, as he ſtood in the outward part of the ſanctuary. So the Jews underſtand it; particularly R. Solomon, who thinks that Moſes only entered into the ſanctuary, and ſtanding in the very entrance of it, heard the voice ſpeaking to him from between the two cherubims; which was very clear and ſtrong, but went no farther into the ſanctuary, where Moſes alone at that time was.

——*And he ſpake unto him.*] With an audible voice, and ſo diſtinctly, that he perceived and underſtood every word; which Abarbinel thinks God vouchſafed for this reaſon, that he viſibly repreſented to him in the mount, the pattern of the tabernacle, and of every thing belonging to it, whereby the form and figure of every particular was imprinted on his mind, and he was the better able to give directions how to make them exactly. So he being to write in his law all that God required them to do, he delivered every thing to him in an audible voice, that he might ſet down, in theſe books, the very words and phraſes which he heard with his ears from the mouth of God, as plainly as if he had tranſcribed them from ſome ancient volume.

To which we cannot but add, that this audible articulate voice from God, which was perceived by human ears, repreſented God as if he was incorporate; and may well be looked upon as an earneſt of that great myſtery of God manifeſted in the fleſh; who, in the fulneſs of time, became a man, and ſpake to all the Jews familiarly in their own language.

CHAP. VIII.

1 *How the lamps are to be lighted.* 5 *The conſecration of the Levites.* 23 *The age and time of their ſervice.*

AND the LORD ſpake unto Moſes, ſaying,

2 Speak unto Aaron, and ſay unto him, When thou lighteſt the lamps, the ſeven lamps ſhall give light over-againſt the candleſtick.

3 And Aaron did ſo; he lighted the lamps thereof over-againſt the candleſtick; as the LORD commanded Moſes.

4 And this work of the candleſtick *was of* beaten gold unto the ſhaft thereof, unto the flowers thereof *was* beaten work: according unto the pattern which the LORD had ſhewed Moſes, ſo he made the candleſtick.

5 ¶ And the LORD ſpake unto Moſes, ſaying,

6 Take the Levites from among the children of Iſrael, and cleanſe them.

7 And thus ſhalt thou do unto them, to cleanſe them: ſprinkle water of purifying upon them, and let them ſhave all their fleſh, and let them waſh their clothes, and *ſo* make themſelves clean.

8 Then let them take a young bullock with his meat-offering, *even* fine flour mingled with oyl, and another young bullock ſhalt thou take for a ſin-offering.

9 And thou ſhalt bring the Levites before the tabernacle of the congregation; and thou ſhalt gather the whole aſſembly of the children of Iſrael together:

10 And thou ſhalt bring the Levites before the LORD, and the children of Iſrael ſhall put their hands upon the Levites:

11 And Aaron ſhall offer the Levites before the LORD, *for* an offering of the children of Iſrael; that they may execute the ſervice of the LORD.

12 And the Levites ſhall lay their hands upon the heads of the bullocks: and thou ſhalt offer the one *for* a ſin-offering, and the other *for* a burnt-offering unto the LORD, to make an atonement for the Levites.

13 And thou ſhalt ſet the Levites before Aaron, and before his ſons, and offer them *for* an offering unto the LORD.

14 Thus ſhalt thou ſeparate the Levites from among the children of Iſrael: and the Levites ſhall be mine.

15 And after that, ſhall the Levites go in to do the ſervice of the tabernacle of the congregation: and thou ſhalt cleanſe them, and offer them *for* an offering.

16 For they *are* wholly given unto me, from among the children of Iſrael; inſtead of ſuch as open every womb, *even inſtead of* the firſt-born of all the children of Iſrael have I taken them unto me.

17 For all the firſt-born of the children of Iſrael *are* mine, *both* man and beaſt: on the day that I ſmote every firſt-born in the land of Egypt, I ſanctified them for myſelf.

18 And

18 And I have taken the Levites for all the firſt-born of the children of Iſrael.

19 And I have given the Levites *as* a gift to Aaron and to his ſons from among the children of Iſrael; to do the ſervice of the children of Iſrael in the tabernacle of the congregation, and to make an atonement for the children of Iſrael: that there be no plague among the children of Iſrael, when the children of Iſrael come nigh unto the ſanctuary.

20 And Moſes and Aaron, and all the congregation of the children of Iſrael did to the Levites according unto all that the LORD commanded Moſes concerning the Levites, ſo did the children of Iſrael unto them.

21 And the Levites were purified, and they waſhed their clothes: and Aaron offered them *as* an offering before the LORD, and Aaron made an atonement for them to cleanſe them.

22 And after that, went the Levites in, to do their ſervice in the tabernacle of the congregation before Aaron, and before his ſons: as the LORD had commanded Moſes concerning the Levites, ſo did they unto them.

23 ¶ And the LORD ſpake unto Moſes, ſaying.

24 This *is it* that *belongeth* unto the Levites: from twenty and five years old and upward, they ſhall go in to wait upon the ſervice of the tabernacle of the congregation:

25 And from the age of fifty years they ſhall ceaſe waiting upon the ſervice *thereof*, and ſhall ſerve no more:

26 But ſhall miniſter with their brethren in the tabernacle of the congregation, to keep the charge, and ſhall do no ſervice. Thus ſhalt thou do unto the Levites, touching their charge.

Ver. 1. *And the Lord ſpake unto Moſes, ſaying.*] When this was ſpoken, is not certain: If Moſes went into the tabernacle immediately after the princes had offered, ver. 89. of the foregoing chapter; it may be thought he then ſpake theſe things to him. But both this, and what follows, concerning the Levites, ſeem rather to have been delivered after the order for giving them to the prieſts, and ſettling their ſeveral charges, chap. iii. and iv. but ſome other things intervening, which depended upon what had been ordered concerning their camp, and that of the Iſraelites; ſee ver. 4. Moſes omits this, till he had ſet down them, and ſome other matters, which he had received from God. See chap. vii. 11.

Ver. 2. *Speak unto Aaron, and ſay unto him when thou lighteſt the lamps.*] The oil that was ſpent in the lamps of the candleſtick was part of the offerings which the Iſraelites made for the conſtruction, and for the maintenance of the tabernacle. In the ſecond temple there was an apartment at the corner of the court of the women, which they called the chamber for the oils, becauſe thoſe that were deſtined to Divine ſervice were kept there. God had ordered that the pureſt of all ſhould be choſen for that uſe; and commanded Moſes to direct the children of Iſrael to bring virgin oil. The Hebrew term ſignifies, oil of olives beaten with a peſtle. It is ſaid, that the oil thus prepared is better than that of mills, or preſſes. The Jews declare the ſame, and it is confirmed by Pliny and Columella.

It was the buſineſs of Aaron and his ſons, to cleanſe the candleſtick, and the utenſils belonging thereto, and to prepare the oil, and light the lamps. Maimonides deſcribes theſe kind of offices in the following manner: "The prieſt takes away the match from each of the "lamps, the oil whereof is almoſt conſumed, and, likewiſe, what remains of the oil it ſelf: He cleans the "lamp, puts in another match, and half a log (that is to "ſay, half a pint) of freſh oil, and throws into the place "where the aſhes are put, near the altar, that which he "takes out. When the lamp in the middle is extinguiſhed, "he kindles it again, with ſome fire taken from the altar "in the court; but the reſt are lighted by the neighbouring lamps. He firſt lights ſix lamps, and then ſtops, and "performs the reſt of the ſervice; after which, he returns, and lights the other two. The prieſt, whoſe office it is to light up the candleſtick, carries in his hand "a little golden veſſel, called Cuz, in which he collects "the uſeleſs fragments of the oil and matches. After "having lighted five lamps, he leaves the little veſſel before the candleſtick, and goes away. He then returns, "kindles the two other lamps, takes the veſſel again, "kneels to worſhip, and then retires."

The principal queſtion that is here agitated among the learned, is, whether the lamps burnt only by night, or in the day alſo? And which ſide ſoever one takes, there are probable reaſons to be produced, and eminent authors. On the one hand, the order of God, which required that the lamps ſhould always, as it is expreſſed in one text, (Exod. xxvii. 20.) and continually be burning; as in another, (Lev. xxiv. 2.) the diſpoſition of the holy place, which ſeems to have been very dark; the teſtimony of Joſephus, that of Levi of Barcelona, of Hecatæus, related in Euſebius, and of a great number of modern interpreters, ſeem to prove, that the lamps of the holy place burnt day and night. 'Tis true, theſe authors are not agreed among themſelves, whether all the lamps were conſtantly burning, or only ſome at a time: But they unanimouſly concur in this, that there were always ſome. Joſephus reckons three, that ſerved to illuminate the holy place, without which, the prieſts could not attend their miniſtry.

There are, likewiſe, reaſons in favour of the contrary opinion: 1. The holy place had its poſition to the eaſt, and it looks as if God would not have appointed this ſituation, but only that it might receive the rays of the riſing ſun. 2. The order for cauſing the lamps to burn continually, may ſignify every night, without including the day. 3. The Hebrew word which is tranſlated *to burn*, alſo ſignifies, to raiſe, or diſpoſe; and perhaps the command of God was, not that the lamps ſhould be perpetually burning, but always kept in good condition, as it is expreſly required in Lev. xxiv. 4. 4. It is ſaid, in the firſt book of Samuel, chap. iii. 3. "Ere the lamps went out;" and it ſeems that this text proves, at leaſt, that ſome of them were extinguiſhed, or that they were ſuffered to go out as ſoon as the night was paſt.

We ſhall make but one obſervation more, with relation to the lamps that were continually burning in the tabernacle; namely, that in this point, there was ſome conformity between the divine worſhip, and that which the Egyptians rendered to their gods. Clemens Alexandrinus ſays, the Egyptians were the firſt who introduced the uſe of lamps into religious worſhip; and we ſhall here tranſlate a memorable paſſage of Herodotus on this occaſion: "When they met in the city of Sais, to ſacrifice and celebrate the feſtival, they light up, at night, all around "the houſes, lamps filled with ſalt and oil, the cotton or "match whereof ſwims a-top, and burns all the night. "This is called the feaſt of lighted lamps. The Egyptians, who can't be preſent at this meeting, never fail "to keep the feaſt, and light lamps round their houſes; "in conſequence of which, they are not only lighted up "at Sais, but generally throughout the whole country."

But in order to determine, agreeably to the rules of true criticiſm, whether Moſes imitated the rites of the Egyptians, or they made theirs correſpond with thoſe of Moſes, the Epocha of the eſtabliſhment of this cuſtom in Egypt ought to be ſhewn: but this is what cannot be proved, neither by the paſſage of Clemens Alexandrinus, nor that of Herodotus, nor indeed by any other author.

Verſe 9. — *And thou ſhalt gather the whole aſſembly of the children of Iſrael together.*] The Hebrew words *col adath*, which we tranſlate *the whole aſſembly*, frequently ſignify, all the elders of Iſrael; as in chap. xv. ver. 4. and xxv. ver. 7. and xxxv. ver. 12. and it cannot well have any other ſenſe in this place, as appears from the next verſe.

Verſe 10. —— *And the children of Iſrael ſhall put their hands upon the Levites.*] As men uſed to do upon their ſacrifices; which ſignified the devoting of that beaſt to God, by him who laid his hand on it at the altar, for ſuch purpoſes as he brought it; and as this was done by private men, in their burnt-offerings, and peace-offerings, as well as in their ſin-offering, (ſee Lev. i. 4. chap. iii. 2. and viii. 13.) But the Jews obſerve, that the whole congregation laid their hands only upon the ſin-offering that was offered for them, Lev. iv. 15. Therefore the Levites are here to be conſidered under that notion; as is manifeſt, from ver. 19. where God is ſaid to have given them to Aaron, *&c.* To make an atonement for the children of Iſrael. For the Levites being given to God inſtead of the firſt-born, by the ſanctification of which firſt-born to God, (as it is called, Exod. xiii. 1.) the whole family was ſanctified, and their ſin expiated, the offering the Levites after this manner to God was to have the ſame effect that the offering the firſt-born had, *viz.* the ſanctification and atonement of the children of Iſrael.

Verſe 11. *And Aaron ſhall offer the Levites before the Lord, for an offering of the children of Iſrael.*] The Hebrew words are more ſignificant; *Aaron ſhall wave the Levites before the Lord, for a wave-offering*, &c. We have often obſerved before, that this waving, or agitation to and fro, before the altar, (of which ſee Exod. xxix. 24.) was a ſolemn conſecration of a thing to God, as a ſacrifice: and therefore the Levites were preſented unto him, under the ſame conſideration, as the firſt-born were. But it was impoſſible for Aaron to wave them, as he did ſome parts of a ſacrifice; and therefore it is probable that he lifting up his hands, and turning himſelf to all ſides, (as he did when he offered a wave-offering) they, at his command, imitated the ſame motion; and ſo were offered up to God, and became wholly his; ſee ver. 21.

—— *That they may execute the ſervice of the Lord.*] Or, as it is more ſignificantly expreſſed in the margin, *that they may be to execute*, which intimates the intention of this [waving them before the Lord] that being wholly devoted to him, they might be qualified for the performance of that ſervice, to which he appointed them at his houſe.

Verſe 12. *And the Levites ſhall lay their hands upon the heads of the bullocks.*] It being evident, from ver. 19. that the Levites were conſidered as an expiatory ſacrifice; and yet not being devoted to death, (no more than the firſt-born were) theſe two ſacrifices, one for ſin, the other a burnt-offering, were ſubſtituted in their ſtead. Upon which therefore they were to lay their hands, that the ſin, which the children of Iſrael laid upon them, ver. 10. might be transferred to theſe beaſts, by laying their hands upon them, to be actually ſacrificed unto God, by ſhedding their blood.

—— *The one for a ſin-offering, and the other for a burnt-offering unto the Lord.*] The burnt-offering was mentioned firſt, ver. 8. being the moſt ancient of all oblations; but the ſin-offering is offered firſt, to render the other acceptable. And ſo it was when Aaron was conſecrated, Lev. viii. 14, 18. and when he offered for himſelf, Lev. ix. 8, 12. and for the people, ver. 15, 16. and (to name no more) in the cleanſing of a leper, ch. xiv. 19.

—— *To make an atonement for the Levites.*] The ſin-offering properly made the atonement; and the burnt-offering declared its acceptance.

Verſe 13. *And thou ſhalt ſet the Levites before Aaron and his ſons.*] As they were brought before the Lord, becauſe they were to be given unto him, ver. 9. ſo now they were ſet before Aaron and his ſons, becauſe they were given by God to them, ver. 19.

—*And offer them for an offering unto the Lord.*] Or, as it is in the Hebrew, *and wave them for a wave-offering unto the Lord.* Some imagine, that as Aaron waved them before, ver. 11 ſo now they were, in like manner, waved by Moſes. But it ſeems to us more probable, that the meaning is; they being waved, *&c.* ſhould be ſet before Aaron and his ſons, and preſented to them as God's gift, according to his order, chap. iii. 9. And ſo theſe words ought to be tranſlated, "after thou haſt waved them for "a wave-offering;" that is, after Aaron, by his order, had waved them: and thus the like words muſt be underſtood.

Ver. 19. *And I have given the Levites as a gift to Aaron, and to his ſons*, &c.] In the Hebrew the words are more emphatical, [I have given the Levites, given *&c.*] that is, the Levites, which are given unto me, ver. 16. I have given unto Aaron and his ſons, chap. iii. 9.

—— *And to make an atonement for the children of Iſrael.*] Not by offering ſacrifice, for that was the work of the prieſt alone; but by being offered themſelves, in the nature of an expiatory ſacrifice unto God, as we obſerved before, ver. 10 and 12. For tho' they were not ſlain at the altar, as ſacrifices were, yet they might expiate, as the ſcape goat did; which was ſent away alive into the wilderneſs, after it had been preſented unto the Lord, as theſe Levites were, Lev. xvi. 7, 10.

—— *That there be no plague among the children of Iſrael.*] As there would have been, if any man had preſumed to officiate in the houſe of God, but ſuch as were in this manner taken by himſelf to miniſter there.

Ver. 23. *And the Lord ſpake unto Moſes, ſaying.*] After the foregoing commands, he gave him ſome further inſtructions.

Ver. 24. *This is it that belongeth unto the Levites.*] Add this to what hath been ſaid about them.

—— *From twenty and five years old and upward they ſhall go in.*] Then they might begin to take the cuſtody of the tabernacle upon them, and to be door-keepers, to refuſe admittance to ſtrangers, and ſuch as were unclean; but not to load the waggons, and do ſuch burthenſome work, till they were thirty years of age; ſee chap. iv. ver. 3.

—— *To wait upon the ſervice of the tabernacle*, &c.] In the Hebrew, the words are, *to war the warfare of the tabernacle:* Which is a phraſe often uſed before, chap. iv. 3, 23, *&c.* and there applied to thoſe who carried the tabernacle: Which they might not do till *thirty* years of age; but were permitted to go in to learn, at *five and twenty*, as ſome reconcile theſe two. But Abarbinel obſerves, that there is nothing ſaid of their learning, but of their ſervice, or miniſtry; and therefore at the age of *twenty-five* years, they began that part of the ſervice, which conſiſted in the cuſtody of the tabernacle.

Ver. 25. *And from the age of fifty years, they ſhall ceaſe waiting upon the ſervice thereof.*] The Hebrew expreſſion is, "ſhall return from the warfare of their ſervice;" that is, be diſcharged from their function, and no longer burdened with any laborious work, as that of carrying the tabernacle was.

Ver. 26. *But ſhall miniſter with their brethren.*] This miniſtry is explained in the following words, *to keep the charge*; That is, to take care of the tabernacle, unto which they were to be a guard.

——*And ſhall do no ſervice.*] In the Hebrew, *ſerve no ſervice*; that is, do no laborious work (as was ſaid before), their age beginning to require eaſe and reſt; therefore, no miniſtry was expected from them, but what they might well perform without pains and labour.

—— *Thus ſhalt thou do unto the Levites touching their charge.*] Appoint them their miniſtries, according to theſe rules; which was obſerved after the ark of God was ſettled, and there was no occaſion to remove it any more; when David therefore, inſtead of carrying the ark and the tabernacle, for which there was then no further occaſion, appointed them to be ſingers in the temple, and porters, *&c.* for which they were fit at *twenty* years of age; but continued their employment no longer than till *fifty*, (as the Jews tell us) when their voice began to decay. Whence that obſervation of Abarbinel upon this chapter:

chapter: *Age makes Levites unfit for ſervice, not blemiſhes in their bodies; but prieſts are unfit by blemiſhes in their bodies, not by age:* For prieſts continued their ſervice as long as they lived; and tho' they did not begin it till *twenty* years of age, yet no law of God prohibited them from commencing it ſooner.

CHAP. IX.

1 The paſſover is commanded again. 6 A ſecond paſſover allowed for them that were unclean or abſent. 15 The cloud guideth the movings and encampings of the Iſraelites.

AND the LORD ſpake unto Moſes in the wilderneſs of Sinai, in the firſt month of the ſecond year, after they were come out of the land of Egypt, ſaying,

2 Let the children of Iſrael alſo keep the paſſover at his appointed ſeaſon.

3 In the fourteenth day of this month, at even, ye ſhall keep it in his appointed ſeaſon: according to all the rites of it, and according to all the ceremonies thereof ſhall ye keep it.

4 And Moſes ſpake unto the children of Iſrael, that they ſhould keep the paſſover.

5 And they kept the paſſover on the fourteenth day of the firſt month at even, in the wilderneſs of Sinai: according to all that the LORD commanded Moſes, ſo did the children of Iſrael.

6 ¶ And there were certain men who were defiled by the dead body of a man, that they could not keep the paſſover on that day: and they came before Moſes, and before Aaron on that day.

7 And thoſe men ſaid unto him, We *are* defiled by the dead body of a man: wherefore are we kept back, that we may not offer an offering of the LORD in his appointed ſeaſon among the children of Iſrael?

8 And Moſes ſaid unto them, Stand ſtill, and I will hear what the LORD will command concerning you.

9 ¶ And the LORD ſpake unto Moſes, ſaying,

10 Speak unto the children of Iſrael, ſaying, If any man of you, or of your poſterity ſhall be unclean by reaſon of a dead body, or *be* in a journey afar off, yet he ſhall keep the paſſover unto the LORD.

11 The fourteenth day of the ſecond month at even they ſhall keep it, *and* eat it, with unleavened bread and bitter *herbs*.

12 They ſhall leave none of it unto the morning, nor break any bone of it: according to all the ordinances of the paſſover, they ſhall keep it.

13 But the man that *is* clean, and is not in a journey, and forbeareth to keep the paſſover, even the ſame ſoul ſhall be cut off from his people, becauſe he brought not the offering of the LORD in his appointed ſeaſon: that man ſhall bear his ſin.

14 And if a ſtranger ſhall ſojourn among you, and will keep the paſſover unto the LORD, according to the ordinance of the paſſover, and according to the manner thereof, ſo ſhall he do: ye ſhall have one ordinance, both for the ſtranger, and for him that was born in the land.

15 ¶ And on the day that the tabernacle was reared up, the cloud covered the tabernacle, *namely*, the tent of the teſtimony: and at even there was upon the tabernacle as it were the appearance of fire until the morning.

16 So it was alway: the cloud covered it *by day*, and the appearance of fire by night.

17 And when the cloud was taken up from the tabernacle; then after that the children of Iſrael journeyed; and in the place where the cloud abode, there the children of Iſrael pitched their tents.

18 At the commandment of the LORD the children of Iſrael journeyed: and at the commandment of the LORD they pitched: as long as the cloud abode upon the tabernacle, they reſted in the tents.

19 And when the cloud tarried long upon the tabernacle many days, then the children of Iſrael kept the charge of the LORD, and journeyed not.

20 And *ſo* it was when the cloud was a few days upon the tabernacle; according to the commandment of the LORD they abode in their tents, and according to the commandment of the LORD they journeyed.

21 And *ſo* it was when the cloud abode from even unto the morning, and *that* the cloud was taken up in the morning, then they journeyed: whether *it was* by day or by night that the cloud was taken up, they journeyed.

22 Or *whether it were* two days, or a month, or a year that the cloud tarried upon the tabernacle, remaining thereon, the children of Iſrael abode in their tents, and journeyed not: but when it was taken up, they journeyed.

23 At the commandment of the LORD they reſted in the tents, and at the commandment of the LORD they journeyed: they kept the charge of the LORD, at the commandment of the LORD by the hand of Moſes.

Ver.

Ver. 1. *And the Lord ſpake unto Moſes in the wilderneſs of Sinai.*] Or, *the Lord had ſpoken*; for he now relates what was done a month ago; but not recorded till now, for a ſpecial reaſon; which was, that God having commanded them, in the month before this, to keep the paſſover, ſome perſons were unprepared for it; and thereupon a queſtion aroſe, what courſe they ſhould take? for they were much troubled at their being incapable of acting as their brethren did; which produced a new command from God, that they ſhould keep the paſſover in this ſecond month of the firſt year, after they came out of Egypt. This, Moſes being to give an account of, as a matter of great importance, he introduces it in the proper place, when he was relating what things were tranſacted in this month, ch. i. 1. and defer'd the mention of keeping the paſſover in the firſt month, till he could ſpeak of them both together.

——*In the firſt month of the ſecond year, after they were come out of the land of Egypt.*] In which month they were commanded to keep the paſſover, in memory of their wonderful deliverance from the land of Egypt.

Ver. 2. *Let the children of Iſrael alſo keep the paſſover at his appointed ſeaſon.*] Aaron having been lately conſecrated, and having offered all ſorts of ſacrifices for himſelf and the people; and God, having declared his acceptance, by fire from heaven, Lev. viii. 9. commanded the people ſhould keep the paſſover; which he had lately admoniſhed them was one of the feaſts of the Lord, Lev. xxiii. 5. but the firſt order for the obſervation of it being, that they ſhould keep this ſervice, when they came to the promiſed land, Exod. xii. 25. they might thence conclude, there lay no obligation upon them, to obſerve it here in the wilderneſs; and therefore, by a ſpecial precept, they are required to keep it, when the year was come about to the time of its firſt obſervation, that the memory of ſo ſingular a benefit might not preſently be obliterated from their minds; ſee Exod. xiii. 5.

Ver. 3. *And according to all the ceremonies thereof.*] If there be any difference between ceremonies and rites, we ſhould think it relates to their eating the paſſover in haſte, with their loins girt, ſhoes on their feet, and ſtaves in their hands, Exod. xii. 11. unto which they were not bound, when they came into the land of Canaan, when they were no longer travellers; but, it is likely, they were obſerved here in the wilderneſs, when they were in an unſettled condition.

Ver. 5. *And they kept the paſſover on the fourteenth day of the firſt month at even.*] It was not hard to procure ſo much flour, as would ſerve to make unleavened bread for that even, from ſome of their neighbours about the wilderneſs.

——*In the wilderneſs of Sinai.*] Where they reſted almoſt a whole year; but after they removed from thence, they were ſo uncertain in their motions from place to place, that they did not circumciſe their children, who, conſequently, could not eat of the paſſover; and therefore we never read of its being kept after this, during their forty years ſtay in the wilderneſs; nor would they have been obliged, as we ſaid, to keep it now, without this ſpecial command. Yet their doctors ſay, that this is written by Moſes, as a reproach to the Iſraelites, "that "they obſerved no paſſover in the wilderneſs, but this one "alone;" and there are Chriſtian writers, who deliver it as the opinion of the Hebrews themſelves, that they kept another paſſover, a little before they ended their wanderings in the wilderneſs, *viz.* in the firſt month of the year wherein Mizraim died. See Selden, *de Synedr. lib.* 2. *cap.* 2. *n.* 1.

Ver. 6. *And there were certain men who were defiled by the dead body of a man.*] And by a late law, (for there is nothing about this in the original law of the paſſover, Exod. xx.) no unclean perſon might eat of holy things, Levit. vii. 20.

Ver 7. *And theſe men ſaid unto him.*] Tho' they came before Moſes and Aaron, whom they found ſitting together, yet they applied themſelves to Moſes only, as the ſupreme judge in ſuch ſingular caſes: For the judges, who were conſtituted by the advice of Jethro, could not reſolve this hard queſtion; and therefore they referred it to Moſes, by whoſe judgment all difficult cauſes were reſolved, xviii. 22, 26.

——*We are defiled by the dead body of a man.*] And therefore, ſome may think, ſhould have been excluded out of the camp, (according to what was ordained, chap. v. 2.) and conſequently, kept from coming with ſuch queſtions, or any other buſineſs, to Moſes: But it muſt be conſidered, that when this happened, the law, now mentioned, was not given: For this was in the firſt month of the ſecond year; and that law was not given till the ſecond month, when the camps were formed.

——*Wherefore are we kept back.*] It was againſt their will that they were defiled by the dead body of a man (which perhaps they were bound to bury) and therefore they expoſtulate with Moſes, about their being denied the liberty, which others had; pleading, in effect, it was not their fault that they were defiled by the dead, but rather their unhappineſs; and therefore why might they not challenge a right in this ſacrifice, as well as others, ſeeing they had not forfeited it by any other voluntary guilt?

——*That we may not offer an offering of the Lord.*] The paſſover is called the *korban* of the Lord; becauſe it was to be killed, and its blood ſprinkled (which ſhews it to be properly a ſacrifice) and then eaten by God's commandment, in a grateful remembrance of an exceeding great benefit; which ſhews it to be an Euchariſtical ſacrifice. For tho' the firſt ſacrifice in Egypt, was to procure deliverance to them, and to avert the evil which fell on the Egyptians, by the deſtroying angel; yet ever after, it was a thankſgiving for a deliverance then wrought, by God's ſpecial favour to them: Of which there was a compendious commemoration made in their paſchal rites, Exod. xii. 26, 27.

Ver. 8. *And Moſes ſaid unto them, ſtand ſtill.*] Or, wait here a while; in which words Moſes himſelf acknowledges the difficulty of the caſe, which he could not reſolve, till he had firſt conſulted the Divine Majeſty about it. This may teach judges not to be aſhamed to confeſs their ignorance, and take advice in matters of a dubious nature; as the Jeruſalem Targum here obſerves. But we ſee no ſuch good ground for the other part of the obſervation on this verſe; that there being four difficult cauſes brought before Moſes, he expeditiouſly decided two of them, but was ſlow in the other two. Thoſe of the firſt ſort were this, and that of the daughters of Zelophehad, chap. xx. theſe he judged preſently, becauſe they were pecuniary matters; but the other two, (*viz.* about him that blaſphemed, Lev. xxiv. and him that gathered ſticks on the ſabbath-day, Numb. xv.) being capital cauſes, he took longer time to judge; for *he put them in ward* till the mind of the Lord was known: to teach thoſe who ſucceeded him in the office of judges, to "make quick diſpatch in "cauſes relating to money, but to proceed ſlowly in capital "caſes." But as this was no pecuniary cauſe, ſo it doth not appear, but that he took as much time to underſtand the mind of God in it, as in the other two, with reference to blaſphemy and ſabbath-breaking: for he went in to conſult with God, as he did alſo in the caſe of Zelophehad's daughters, whoſe cauſe he brought before the Lord, chap. xxvii. 5.

——*I will hear what the Lord will command concerning you.*] Theſe words ſeem to ſignify, that Moſes might go into the holy place when he pleaſed, to enquire of God, who anſwered him, in an audible voice, chap. vii. 89. whenever he deſired ſatisfaction in any doubt. So Abarbinel, who in this, forſakes the Talmudiſts: for they fancy, that becauſe God called to Moſes, and then ſpake to him out of the tabernacle, Lev. i. 1. he could never go into the holy place, but when he was called; which was true only at that time, when the glory of the Lord had newly filled the tabernacle; ſo that he durſt not come into it, till he was invited; but was not a general rule to be obſerved in all his colloquies with the Divine Majeſty, that he ſhould wait till he had a ſingular call to come to him, for it is plain by this, that he went in to ſpeak with him whenſoever he had occaſion.

Ver. 9. *And the Lord ſpake unto Moſes, ſaying.*] He brought this cauſe before the Lord, as his manner was in ſuch doubts, and the Lord gave him the following anſwer; which was to be a rule, not only to theſe preſent enquirers, but to all poſterity,

Ver. 10. *If any man of you, or of your poſterity, ſhall be unclean.*] From hence the Jews obſerve, that this is a law

law concerning particular perſons only; and not concerning all the people, or the major part of them. For, as the Miſchna ſaith, in the title Peſachim, cap. 7. if all the people, or the greater part, or the prieſts, had contracted any defilement, they ought, notwithſtanding, to keep the paſſover, even in that ſtate of pollution. But if only the minority among them were defiled, then they who were exempted from that diſqualification ought to celebrate this feſtival in the firſt month, and they that were defiled, were to keep it in the ſecond. This they ground upon the very firſt words of this law, ver. 6. *There were certain men*, and upon theſe, *if any man of you*, &c. from whence ſaith Maimonides, this doctrine follows, out of ancient tradition, that "there were ſome private perſons, "who were adjourned to the ſecond paſſover; but if the "generality ſhould be defiled by the dead, they were not "to be ſo adjourned, but to ſacrifice in that uncleanneſs."

——— *By reaſon of a dead body.*] This caſe is mentioned inſtead of all others, of a ſimilar nature, for there was the ſame reaſon for thoſe who were unclean by a leproſy; for women in childbed, or thoſe who had a running iſſue, or had touched a dead carcaſe: And this ſome of them ground upon ver. 13. where, ſpeaking of thoſe who ſhould keep the paſſover, it is ſaid in general, *the man that is clean*, &c. therefore he that was any way unclean, might not keep it.

——— *Or be in a journey afar off.*] Out of his own country, (for it could not be kept any where but in Judea, Deut. xvi. 2.) or at ſuch a diſtance that he could not arrive at the tabernacle upon the day appointed. In the Miſchna, indeed, this *dereck rechokah*, as it is in the Hebrew, [a long way off] is defined to be *fifteen* miles from Jeruſalem, or the place where the tabernacle was. Whence Maimonides ſaith, "If any man, on the fourteenth day "of the month Niſan, at ſun-riſing, was fifteen miles or "more from Jeruſalem, this was *a remote way*; but if he "was at any leſſer diſtance from it, he was not compre"hended *in this remote way*; for he might be at Jeruſa"lem time enough in the afternoon, to keep the paſſover "that evening; tho' he went but a ſlow pace, and that on "foot." But we do not take this to be a reaſonable explication, and Philo hath determined the diſtance much better, according to the interpretation we mentioned at firſt, (lib. 3. de vita Moſes) where he ſaith, "The ſecond "paſſover was permitted to ſuch who were hindered, by "their travels into countries a great way off, from ſacri"ficing with the reſt of their nation. For it was not their "fault that they were deprived of this honour; eſpecially "conſidering that ſo ſmall a country as Judea could not "contain ſuch a populous nation, but ſent out colonies "into many places." As for thoſe who were only fifteen miles from Jeruſalem, they might eaſily have come to the feaſt, if not on the fourteenth day, yet the day before; and if this diſtance had been a good reaſon to excuſe their abſence, moſt of the nation might have ſtaid without any danger.

Verſe 15. *And on the day that the tabernacle was reared up.*] This is here mentioned again by Moſes, becauſe he is going to ſpeak of their removal from Sinai; which was by the direction and guidance of this cloud, which ſettled upon the tabernacle when it was firſt erected, Exodus xl. 34.

——— *The cloud covered the tabernacle, namely, the tent of the teſtimony.* The words may be exactly render'd out of the Hebrew, the cloud covered (the *miſchan*, or) dwelling place of God upon [or over] the tent of the teſtimony: that is, over that part of the tabernacle where the ark was, the cloud appeared viſibly to all, *viz.* over the moſt holy place, where the Lord appeared in a glorious cloud upon the mercy-ſeat, Lev. xvi. 2.

——— *And at even there was upon the tabernacle as it were the appearance of fire.*] The ſame cloud which was outwardly dark, was bright within, and turned that light ſide towards them in the night; when the cloudy part could not be ſeen, nor be uſeful to them.

——— *Till the morning,*] Till it was day, when the cloud was more ſerviceable to them than the light.

Verſe 16. *So it was alway,*] All the time of their continuing in the wilderneſs. See Exod. xiii. 21.

Verſe 18. *At the commandment of the Lord the children of Iſrael journied.*] The motion of the cloud was an indication of the divine pleaſure, that they ſhould move alſo, and go towards another ſtation: which they did, and went on as long as the cloud moved.

——— *And at the commandment of the Lord they pitched.*] For when the cloud ſtood ſtill, that was a Divine direction to them to diſcontinue their progreſs, and fix their ſtation where the cloud ſtood; which, as ſoon as the tabernacle was ſet up again, came down and ſettled upon it, in its uſual ſituation, [over the tent of the teſtimony,] ver. 15.

Ver. 19. *And when the cloud tarried long upon the tabernacle many days,*] As it ſometimes did: for Maimonides reckons that they ſtaid eighteen years in one place.

——— *Then the children of Iſrael kept the charge of the Lord.*] This phraſe is uſed here ſomething differently from the ſenſe it hath chap. iii. 25, 28. &c. ſignifying their obedience to God, in fixing their abode where the cloud reſted, till it moved again.

——— *And journied not.*] This is the explication of the foregoing words, [they kept the charge of the Lord] not daring to ſtir without the conduct of God, tho' ſometimes they ſtaid ſo long in a place, that, no doubt, it was very irkſome to thoſe who were very deſirous, if not impatient, to be in the land of promiſe. This is an inſtance of ſome regard they had to the Divine Majeſty; tho' they did not fear and reverence him ſo much as they ought to have done; which appeared by their frequent mutinies and diſobedience, recorded in their hiſtory.

Verſe 20. *And ſo it was, when the cloud was a few days upon the tabernacle, according to the commandment*, &c.] If they had a deſire to reſt a while longer in ſome ſtation, which was very convenient for them; yet, upon the motion of the cloud, they took down their tents and moved alſo.

Verſe 21. *And ſo it was when the cloud abode from even unto the morning, and the cloud was taken up in the morning, then they journied.*] That is, if it did not ſtay a whole day in a place, but ſettling in the even upon the tabernacle, it was taken up again the next morning; yet they followed its motion. This is a great inſtance of their obedience in this particular: for having reſted but one night, they might be weary, and very unwilling to take down their tents and the tabernacle, and travel again the next morning.

——— *Whether it was by day or by night that the cloud was taken up, they journied.*] This is a further inſtance of their being perfectly guided by God in this matter; that though they were at reſt in their beds, yet if notice was given of the motion of the cloud, they roſe up and went after it; for they were ſenſible their ſafety depended upon the protection and guidance of this glorious Phænomenon.

Ver. 22. *Or whether it were two days, or a month, or a year, that the cloud tarried upon the tabernacle*, &c.] Theſe words may ſeem ſuperfluous (ſaith Maimonides, *p.* 3. *More Nevochim, cap.* 50.) unto thoſe who do not conſider the intention of Moſes in this relation; which was to confute the conceit of profane people, who imagined the reaſon of the Iſraelites ſtaying ſo long in the wilderneſs, was becauſe they loſt their way. For the Arabians, he ſaith, in his days, ſtill called the wilderneſs, in which they travelled, *the wandering deſert*; fancying the Iſraelites were here bewildred, as we ſpeak, and could not find their way out; but wandered like men in the dark, backward and forward; not knowing which way to turn themſelves: Therefore the Scripture punctually ſhews, that all their removals, which were irregular, and the time they reſted in any place, (which was very unequal, being ſometimes for eighteen years, ſome only for one day or one night) were all ordered by a ſpecial direction of God. For which cauſe all the circumſtances of their motions are recited ſo particularly by Moſes, which ſhews alſo, that the way from Horeb to Cadeſh-barnea, on the borders of the land of Canaan, was a plain, known and beaten road, of about eleven days journey; which it was not eaſy for them to miſs; and therefore the cauſe of their going about, and of their ſtaying forty years in the wilderneſs, is that which Moſes relates.

It is obſervable, that in all theſe verſes, 18, 20, 23. where it is ſaid they journied or reſted *al pi* [at the mouth] which we well tranſlate *at the commandment of the Lord.* Onkelos renders it, *at the mouth* [or commandment] of the WORD of the Lord: which WORD he takes to have given to Moſes all the commandments he received: for ſo he

tranſlates thoſe words, Exod. xxv. 22. *And there will I meet thee*, by theſe; *and I will prepare* (or appoint) *my* WORD *to thee there:* to deliver the divine oracles and anſwers to him.

CHAP. X.

3 The uſe of the ſilver trumpets. 11 The Iſraelites remove from Sinai to Paran. 14 The order of their march. 29 Hobab is intreated by Moſes not to leave them. 33 The bleſſing of Moſes at the removing and reſting of the ark.

AND the LORD ſpake unto Moſes, ſaying,

2 Make thee two trumpets of ſilver; of an whole piece ſhalt thou make them; that thou mayeſt uſe them for the calling of the aſſembly, and for the journeying of the camps.

3 And when they ſhall blow with them, all the aſſembly ſhall aſſemble themſelves to thee at the door of the tabernacle of the congregation.

4 And if they blow *but* with one *trumpet*, then the princes *which are* heads of the thouſands of Iſrael, ſhall gather themſelves unto thee.

5 When ye blow an alarm, then the camps that lie on the eaſt-parts ſhall go forward.

6 When you blow an alarm the ſecond time, then the camps that lie on the ſouth-ſide, ſhall take their journey: they ſhall blow an alarm for their journeys.

7 But when the congregation is to be gathered together, you ſhall blow; but you ſhall not ſound an alarm.

8 And the ſons of Aaron the prieſts ſhall blow with the trumpets; and they ſhall be to you for an ordinance for ever throughout your generations.

9 And if ye go to war in your land againſt the enemy that oppreſſeth you, then ye ſhall blow an alarm with the trumpets; and ye ſhall be remembred before the LORD your God, and ye ſhall be ſaved from your enemies.

10 Alſo in the day of your gladneſs, and in your ſolemn days, and in the beginnings of your months, ye ſhall blow with the trumpets over your burnt-offerings, and over the ſacrifices of your peace-offerings, that they may be to you for a memorial before your God: I *am* the LORD your God.

11 ¶ And it came to paſs on the twentieth *day* of the ſecond month, in the ſecond year, that the cloud was taken up from off the tabernacle of the teſtimony.

12 And the children of Iſrael took their journeys out of the wilderneſs of Sinai; and the cloud reſted in the wilderneſs of Paran.

13 And they firſt took their journey, according to the commandment of the LORD by the hand of Moſes.

14 ¶ In the firſt *place* went the ſtandard of the camp of the children of Judah according to their armies: and over his hoſt *was* Naſhon the ſon of Amminadab.

15 And over the hoſt of the tribe of the children of Iſſachar, *was* Nethaneel the ſon of Zuar.

16 And over the hoſt of the tribe of the children of Zebulon, *was* Eliab the ſon of Helon.

17 And the tabernacle was taken down; and the ſons of Gerſhon, and the ſons of Merari ſet forward, bearing the tabernacle.

18 ¶ And the ſtandard of the camp of Reuben ſet forward according to their armies: and over his hoſt *was* Elizur the ſon of Shedeur.

19 And over the hoſt of the tribe of the children of Simeon, *was* Shelumiel the ſon of Zuriſhaddai.

20 And over the hoſt of the tribe of the children of Gad, *was* Eliaſaph the ſon of Deuel.

21 And the Kohathites ſet forward, bearing the ſanctuary; and *the other* did ſet up the tabernacle againſt they came.

22 ¶ And the ſtandard of the camp of the children of Ephraim ſet forward according to their armies: and over his hoſt *was* Eliſhama the ſon of Ammihud.

23 And over the hoſt of the tribe of the children of Manaſſeh, *was* Gamaliel the ſon of Pedahzur.

24 And over the hoſt of the tribe of the children of Benjamin, *was* Abidan the ſon of Gideoni.

25 ¶ And the ſtandard of the camp of the children of Dan ſet forward, *which was* the rere-ward of all the camps throughout their hoſts: and over his hoſt *was* Ahiezer the ſon of Ammiſhaddai.

26 And over the hoſt of the tribe of the children of Aſher, *was* Pagiel the ſon of Ocran.

27 And over the hoſt of the tribe of the children of Naphtali, *was* Ahira the ſon of Enan.

28 Thus *were* the journeyings of the children of Iſrael according to their armies, when they ſet forward.

29 ¶ And

29 ¶ And Moſes ſaid unto Hobab the ſon of Raguel the Midianite, Moſes father in law, We are journeying unto the place of which the LORD ſaid, I will give it you: come thou with us, and we will do thee good: for the LORD hath ſpoken good concerning Iſrael.

30 And he ſaid unto him, I will not go; but I will depart to mine own land, and to my kindred.

31 And he ſaid, Leave us not, I pray thee; foraſmuch as thou knoweſt how we are to encamp in the wilderneſs, and thou mayeſt be to us inſtead of eyes.

32 And it ſhall be, if thou go with us, yea, it ſhall be, that what goodneſs the LORD ſhall do unto us, the ſame will we do unto thee.

33 ¶ And they departed from the mount of the LORD three days journey: and the ark of the covenant of the LORD went before them in the three days journey, to ſearch out a reſting-place for them.

34 And the cloud of the LORD *was* upon them by day, when they went out of the camp.

35 And it came to paſs when the ark ſet forward, that Moſes ſaid, Riſe up, LORD, and let thine enemies be ſcattered; and let them that hate thee, flee before thee.

36 And when it reſted, he ſaid, Return, O LORD, unto the many thouſands of Iſrael.

Ver. 2. *Make thee two trumpets of ſilver*, &c.] The particular uſes of theſe trumpets have been fully explained already, in our annotations on the Second Chapter of this Book, where the order of the tribes of Iſrael in their encampments and marches has been largely diſcuſſed, for which reaſon we think any other particulars on that ſubject unneceſſary

Ver. 29. *And Moſes ſaid unto Hobab.*] His wife's brother, as Theodoret underſtands it.

——— *The ſon of Raguel the Midianite.*] The ſon of Jethro prieſt of Midian: for Raguel and he are thought by many to be the ſame perſon, Exod. ii. 18, iii. 1. or one was the father, and the other the ſon; and then Hobab was the grandſon of Raguel.

——— *Moſes his father in law.*] Theſe words may either refer to Raguel, who is ſuppoſed to be Jethro; and then it is rightly tranſlated father in law; or they may as well refer to Hobab, and be tranſlated brother in law; for ſo the Hebrew word *Choten* ſometimes ſignifies, or a very near kinſman I cannot, without great ſtraining, be otherwiſe expounded in Judges i. 16 and iv. 11. After Jethro therefore was gone back to his own country, Exod, xviii. 27. Hobab, his ſon, ſtayed ſtill with his ſiſter Zipporah, and accompanied Moſes all the time he continued near Sinai, which was not far from Midian, whither he thought to return, now the Iſraelites were marching away from that neighbourhood; but Moſes was deſirous to have his company further, even to the land of promiſe.

——— *We are journeying unto the place, of which the Lord ſaid I will give it you.*] i. e. to the land of Canaan, for hither God intended to have brought them, ſhortly after this removal, as appears from Deut. chap. i. ver. 6, 7.

——— *For the Lord hath ſpoken good concerning Iſrael.*] Promiſed to beſtow a noble country upon us for our inheritance.

Ver. 30. *And he ſaid I will not go.*] This was his preſent reſolution, till Moſes had further perſwaded him.

——— *But I will depart to my own land.*] Which he was loth to leave, merely in hope of what the Iſraelites had not yet in poſſeſſion.

Ver. 31. *And he ſaid.*] i. e. Moſes replied.

——— *Leave us not I pray thee.*] Do not perſiſt in that reſolution; but be perſwaded to go along with us.

——— *For as much as thou knoweſt, how we are to encamp in the wilderneſs.*] He being a borderer upon this wilderneſs, was well acquainted with every part of it, and the better able to adviſe them how to ſecure their camp, (for the cloud only ſhewed them where it ſhould be pitched) and defend themſelves from the people on all ſides, that might be injurious to them; which made Moſes ſo earneſt with him to ſtay with them, while they had ſuch need of his aſſiſtance.

——— *And thou mayſt be to us inſtead of eyes.*] To give them advice and council in any difficulty they might be expoſed to, in the places where they ſtayed; or to direct them how to provide themſelves with ſuch accommodations as they wanted; for he having lived long thereabouts, could not but be well acquainted with the adjacent countries. The LXX underſtand this paſſage, as if the Jewiſh legiſlator deſired his relation to continue to be what he had hitherto proved in the wilderneſs, namely, a good adviſer like his father Jethro, aſſuring him, they would look upon him as an elder; that is, treat him with diſtinguiſhed honour.

Ver. 32. *And it ſhall be, if thou go with us.*] Not only ſtay with us, while we are here in the wilderneſs, but go along with us into Canaan.

——— *Yea, it ſhall be.*] Depend upon the punctual performance of what I here promiſe.

——— *That what goodneſs the Lord ſhall do unto us, the ſame will we do unto thee.*] We will aſſign thee ſome part of the poſſeſſion which God ſhall beſtow upon us. Accordingly it appears, that as Moſes prevailed with him to accompany them, ſo he and his poſterity were ſettled among the Iſraelites, Judges i. 16, and iv. 11. where either he or his father is called the Kenite, who lived in tents, not in houſes, after the manner of their forefathers in Midian.

Ver. 33. *And they departed from the mount of the Lord three days journey,*] They travelled three days before the cloud ſettled again upon the tabernacle; though it ſtood ſtill ſometimes, but did not deſcend, to give time for neceſſary refreſhment and for ſleep. See chap. xi. 1.

Ver. 35. *And when the ark ſet forward.*] The letter *Nun* being turned the wrong way, in the Hebrew word, which is rendered *ſet forward*; as it is in the word tranſlated *complained*, in the firſt verſe of the next chapter: the Jewiſh Doctors fancy it denotes here God's graciously converting his face towards them, at the prayer of Moſes; and in the following ſtory, the peoples averſion to God, and ungrateful turning away their hearts from him.

——— *Moſes ſaid, riſe up Lord.*] It ſeems very ſtrange to us, that any ſhould alledge this place as a proof, that the ark is called Jehovah; when the prayer of Moſes is ſo plainly directed to the Lord himſelf, who was there in a glorious ſymbol of his preſence, and not to the ark; conſidering alſo, that, in other places where this very form of ſpeech is uſed, the Lord and the ark are moſt manifeſtly diſtinguiſhed the one from the other: See 2 Chron. vi. ver. 41. and Pſalm cxxxii, ver. 8. And yet an anonymous Anti-trinitarian writer, confuted by Joſeph de Voiſin many years ago, obſerving that the Chaldee here, inſtead of the Lord, hath the *word* of the Lord, is ſo abſurd as to ſay, that the ark is called the *word*; becauſe God, ſaith he, p. 234. *ante illam reſponſa vel oracula ſua dabat*, &c. gave his anſwers or oracles before the ark, when the prieſt, in dubious matters conſulted the mouth of the Lord, which expoſition carries its own confutation in it; for if the prieſt conſulted the mouth of the Lord, as he ſpeaks, then by the *word* which gave the anſwer, muſt be meant the Lord himſelf; to whom Moſes here directs his prayer, as the Jeruſalem Targum excellently paraphraſes this verſe; *And it came to paſs, when the ark was taken up, that Moſes liſted up his hands in prayer, and ſaid, Riſe now, O* WORD *of the* LORD, *in the ſtrength of thy power, and ſcatter the enemies of thy people*, &c.

Ver.

Ver. 36. *And when it reſted.*] As it did wherever the cloud diſcontinued its progreſs.

He ſaid.] He prayed again, ſo the Jeruſalem Targum underſtands both this and the former verſe, *Moſes lifted up his hands in prayer, and ſaid*, &c. and *Jonathan Uzielides, Moſes ſtood in prayer, and begged mercy of God, ſaying*, &c.

——— *Return, O Lord, unto the many thouſands of Iſrael.*] Which Onkelos thus paraphraſes, *come again, and dwell, with thy glory in the midſt of us.* And ſo he did; the cloud, wherein the Divine Majeſty reſided, ſettling upon the tabernacle, over the ark of the teſtimony, as ſoon as it was again pitched. Others tranſlate it, *give reſt O Lord*, (which the Hebrew words, will bear) Secure us, that is, in peace, againſt the incurſions of our enemies, and all other dangers. R. Levi. Ben. Gerſom expounds it, *bring back the Iſraelites* into the land of promiſe, where their fore-fathers dwelt, when they were few in number; whoſe poſterity was now increaſed to *ten thouſand thouſands*, as the laſt words are in the Hebrew. And there were thoſe, who will have this to be a prayer for their increaſe and multiplication into many more thouſands than they were already. And thus the Jeruſalem Targum, who ſtill by the Lord underſtands his WORD; *Return now O* WORD *of the* LORD, *from the vehemence of thy anger, and come back to us in thy merciful goodneſs; bleſs the myriads, and multiply the thouſands of Iſraelites.*

CHAP. XI.

1 *The burning at Taberah quenched by Moſes prayer.* 4 *The people luſt for fleſh, and loth Manna.* 10 *Moſes complaineth of his charge.* 16 *God divideth his burden unto ſeventy Elders.* 31 *Quailes are given in wrath at Kibroth-Hattaavah.*

AND *when* the people complained, it diſpleaſed the LORD: and the LORD heard *it*; and his anger was kindled; and the fire of the LORD burnt among them, and conſumed *them that were* in the uttermoſt parts of the camp.

2 And the people cried unto Moſes; and when Moſes prayed unto the LORD, the fire was quenched.

3 And he called the name of the place Taberah: becauſe the fire of the LORD burnt among them.

4 ¶ And the mixt multitude that *was* among them fell a luſting: and the children of Iſrael alſo wept again, and ſaid, Who ſhall give us fleſh to eat?

5 We remember the fiſh which we did eat in Egypt freely; the cucumbers, and the melons, and the leeks, and the onions, and the garlick:

6 But now our ſoul *is* dried away; *there is* nothing at all, beſides this manna, before our eyes.

7 And the manna *was* as coriander-ſeed, and the colour thereof as the colour of bdellium.

8 *And* the people went about, and gathered *it*, and ground *it* in mills, or beat *it* in a mortar, and baked *it* in pans, and made cakes of it: and the taſte of it was as the taſte of freſh oyl.

9 And when the dew fell upon the camp in the night, the manna fell upon it.

10 ¶ Then Moſes heard the people weep throughout their families, every man in the door of his tent: and the anger of the LORD was kindled greatly; Moſes alſo was diſpleaſed.

11 And Moſes ſaid unto the LORD, Wherefore haſt thou afflicted thy ſervant? and wherefore have I not found favour in thy ſight, that thou layeſt the burden of all this people upon me?

12 Have I conceived all this people? have I begotten them, that thou ſhouldſt ſay unto me, Carry them in thy boſom (as a nurſing-father beareth the ſucking child) unto the land which thou ſweareſt unto their fathers?

13 Whence ſhould I have fleſh to give unto all this people? for they weep unto me ſaying, Give us fleſh, that we may eat.

14 I am not able to bear all this people alone, becauſe *it is* too heavy for me.

15 And if thou deal thus with me, kill me, I pray thee, out of hand, if I have found favour in thy ſight; and let me not ſee my wretchedneſs.

16 ¶ And the LORD ſaid unto Moſes, Gather unto me ſeventy men of the elders of Iſrael, whom thou knoweſt to be the elders of the people, and officers over them; and bring them unto the tabernacle of the congregation, that they may ſtand there with thee.

17 And I will come down and talk with thee there: and I will take of the ſpirit which *is* upon thee, and will put it upon them; and they ſhall bear the burden of the people with thee, that thou bear *it* not thy ſelf alone.

18 And ſay thou unto the people, Sanctify your ſelves againſt to morrow, and ye ſhall eat fleſh (for you have wept in the ears of the LORD, ſaying, Who ſhall give us fleſh to eat? for *it was* well with us in Egypt) therefore the LORD will give you fleſh and ye ſhall eat.

19 Ye ſhall not eat one day, nor two days, nor five days, neither ten days, nor twenty days;

20 *But* even a whole month, until it come out at your noſtrils, and it be lothſom unto you: becauſe that ye have deſpiſed the LORD which *is* among you, and have wept before him, ſaying, Why came we forth out of Egypt?

21 And

J. Basire Sculp.

A Plague inflicted on Israel whilst eating the Quails.

21 And Moſes ſaid, The people amongſt whom I *am*, are ſix hundred thouſand footmen; and thou haſt ſaid, I will give them fleſh, that they may eat a whole month.

22 Shall the flocks and the herds be ſlain for them, to ſuffice them? or ſhall all the fiſh of the ſea be gathered together for them, to ſuffice them?

23 And the LORD ſaid unto Moſes, is the LORD's hand waxed ſhort? thou ſhalt ſee now whether my word ſhall come to paſs unto thee, or not.

24 ¶ And Moſes went out, and told the people the words of the LORD, and gathered the ſeventy men of the elders of the people, and ſet them round about the tabernacle.

25 And the LORD came down in a cloud, and ſpake unto him, and took of the ſpirit that *was* upon him, and gave *it* unto the ſeventy elders: and it came to paſs *that* when the ſpirit reſted upon them, they propheſied, and did not ceaſe.

26 But there remained two *of the* men in the camp, the name of the one *was* Eldad, and the name of the other Medad: and the ſpirit reſted upon them (and they *were* of them that were written, but went not out unto the tabernacle) and they propheſied in the camp.

27 And there ran a young man, and told Moſes, and ſaid, Eldad and Medad do propheſy in the camp.

28 And Joſhua the ſon of Nun, the ſervant of Moſes, *one* of his young men, anſwered, and ſaid, My lord Moſes, forbid them.

29 And Moſes ſaid unto him, Envieſt thou for my ſake? would God that all the LORDS people were prophets, *and* that the LORD would put his ſpirit upon them.

30 And Moſes gat him into the camp, he and the elders of Iſrael.

31 ¶ And there went forth a wind from the LORD, and brought quails from the ſea, and let *them* fall by the camp, as it were a days journey on this ſide, and as it were a days journey on the other ſide, round about the camp, and as it were two cubits *high* upon the face of the earth.

32 And the people ſtood up all that day, and all *that* night, and all the next day, and they gathered the quails: he that gathered leaſt, gathered ten homers: and they ſpread *them* all abroad for themſelves round about the camp.

33 And while the fleſh *was* yet between their teeth, ere it was chewed, the wrath of the LORD was kindled againſt the people, and the LORD ſmote the people with a very great plague.

34 And he called the name of that place, Kibroth-hattaavah; becauſe there they buried the people that luſted.

35 *And* the people journeyed from Kibroth-hattaavah, unto Hazeroth: and abode at Hazeroth.

Ver. 1. *And when the people complained, it diſpleaſed the Lord: And the Lord heard it, and his anger was kindled; and the fire of the Lord burnt among them, and conſumed them that were in the uttermoſt parts of the camp.*] The Iſraelites continued in the wilderneſs of Sinai almoſt a whole year, and every day they paſſed there, was ſignalized by ſome memorable event. Of all the encampments they made, this was the moſt fertile in wonders; here it was that the law was given them, by which they were to be diſtinguiſhed from all the nations of the earth; here it was that their prieſts and Levites were inſtalled; here it was that the tabernacle, and the myſterious utenſils belonging thereto, were made; here it was that they were inſtructed in the manner of encamping for the future; and, to ſay all in one word, here it was that the foundation was laid of that kingdom, of which God was to be the gracious ſovereign. They arrived there *on the firſt day of the third month, after their departure from Egypt.* And they quitted that country, *the twentieth day of the ſecond month of the ſecond year.* During which time, they had one of the four following ſymbols, to regulate their marches, and ſometimes all four together, *viz. the cloud which was taken off the tabernacle of the teſtimony*; the ſound of *the two trumpets*, made by the order of God; *the voice of God*; and *that of Moſes.*

The ſacred hiſtory declares, that after the decampment from Sinai, they arrived at the wilderneſs of Paran: But has not informed us, whether the word *Paran* be a general term, appropriated to all that country where the Iſraelites wandered, during the thirty-nine years which ſtill remained of their journey. It is probable, that Taberah and Kibroth-Hattaavah, and Hazeroth, were places in that wilderneſs; but we ſhall accommodate our obſervations only to ſuch particulars as the ſacred hiſtorian thought worthy to be related with more care and exactneſs.

The long continuance of the Iſraelites in the wilderneſs of Sinai, had accuſtomed them to eaſe and ſoftneſs; conſequently this march of *three days* did not agree with their indolent diſpoſitions; they were tired with the length of the way, and had the inſolence to murmur againſt the Almighty. 'Tis remarkable, that God bore with the crimes they committed before the promulgation of the law; and if that guilty race beheld the hand of the Deity lifted up againſt them, they feared its weight without feeling its effects; and except the ſingle inſtance of their idolatry, in making *a golden calf*, that arm remained ſuſpended over their criminal heads, without devoting them to deſtruction. But after the law was given them, God altered his conduct in this reſpect, and always puniſhed the crime, in proportion to the light he imparted to them. A fire, which Moſes calls, *the fire of the Lord*, either to denote *a great fire*, according to the ſtile of the ſacred language, or to ſhow that it proceeded directly from the Almighty Power, ſpread itſelf thro' the people, and conſumed thoſe who were in the remoteſt parts of the camp, which was therefore called Taberah, that is to ſay, *burning*.

Ver. 4. *And the mixt multitude that was among them fell a luſting: And the children of Iſrael alſo wept again, and ſaid, who ſhall give us fleſh to eat?*] The plague of Taberah was followed by a ſecond, which ſome confound with the firſt, tho' Moſes ſeems to diſtinguiſh them ſufficiently. It was the fatigue of the journey which occaſioned one, but concupiſcence produced the other. The ſin that cauſed it, took its birth from that *ſwarm* of people of all ſorts, who came out of Egypt, and it ſoon infected the ſoundeſt members among the Iſraelites. The manna which was their ordinary food, began to diſguſt them, and this miraculous bread, which the ſcripture

calls the bread of Heaven, appeared to them not ſufficiently nutrimental for men. Thoſe mean and ſordid ſouls thought Egypt had a much better fund of ſubſiſtence for its inhabitants, than that Divine providence which watched over the Iſraelites, after ſo tender and wonderful a manner. It is not ſtrange, that a people entirely ſenſual ſhould argue thus. Egypt is one of the moſt fruitful countries in the world: Thoſe who inhabit it have no other care, but that of gathering its rich productions, without giving themſelves the trouble of cultivating the ſoil. Their fiſhery was ſo exuberant, that the prophet, to repreſent the deſolation which God would bring upon them, ſays; "The fiſhers "ſhall mourn, and all they that caſt angle in the brooks "ſhall lament, and they that ſpread nets upon the wa-"ters, ſhall languiſh," Iſa. xix. 8. Herodotus ſays, that during the ſix months in which the waters of the lake of Mœris flowed into the Nile, the fiſhery produces a royal treaſury of a talent every day, and twenty *minæ*, when they return from this river to that lake. Diodorus Siculus gives us no leſs advantagious an idea thereof. In the ſame authors, we may find an account of the reſt of the productions of Egypt. Some interpreters, for want of having rightly underſtood a paſſage in the former of thoſe authors, have aſſerted, that the Egyptians were forbidden to eat fiſh, and this was one of the reaſons why the Iſraelites had ſuch plenty of it: But beſide, that it cannot be proved that Herodotus ſpeaks of the times of Moſes, one need but peruſe the expreſſions which are quoted, to be convinced that it was only the prieſts of Egypt, and not the whole people, who were forbidden this kind of food. Pliny and Juvenal, have been reproached with the ſike blunder, namely, with the belief that *onions* and *garlick*, were worſhipped by the Egyptians, becauſe the prieſts were debarred the liberty of eating them.

The remembrance of this great plenty was very bitter to the Iſraelites. The animals they brought out of Egypt did not thrive and multiply in the wilderneſs, as they would have done in fat paſtures, and they would have been ſoon conſumed if they had been applied to feed ſuch a number of people. There are even ſome interpreters who believe, that God had prohibited the Iſraelites to eat of thoſe creatures whilſt they were in the wilderneſs, and that they ſhould be kept for ſacrificing. And this is the meaning they aſſign to the following text; "What man ſoever "there be of the houſe of Iſrael, that killeth an ox, or a "lamb, or a goat in the camp, and bringeth it not unto "the door of the tabernacle of the congregation, to of-"fer an offering unto the Lord, before the tabernacle of "the Lord, Blood ſhall be imputed unto that man, he "hath ſhed blood; and that man ſhall be cut off from "among his people," Levit. xvii. 3, 4. They who thus explains this text, juſtify their notion by the following one out of Deut. chap. xii. 20, 21. "When the Lord "ſhall enlarge thy borders as he hath promiſed thee, and "thou ſhalt ſay, I will eat fleſh, (becauſe thy ſoul longeth "to eat fleſh) thou mayeſt eat fleſh, whatſoever thy ſoul "luſteth after. If the place which the Lord thy God hath "choſen to put his name there, be too far from thee; "then thou ſhalt kill of thy herd, and of thy flock, which "the Lord hath given thee, as I have commanded thee, "and thou ſhalt eat in thy gates whatſoever thy ſoul luſt-"eth after."

Be that as it will, with reſpect to theſe two paſſages, the Iſraelites murmured againſt God, and againſt Moſes, ſaying; "Who ſhall give us fleſh to eat? We remember "the fiſh which we did eat in Egypt freely; the cucum-"bers, and the melons, and the leeks, and the onions, "and the garlick: But now our ſoul is dried away; there "is nothing at all, beſides this manna, before our eyes." It is a matter of conſideration, that Moſes, to whom nothing appeared difficult, after he had accepted the commiſſion of law-giver to the people of God, loſt all courage as ſoon as ever thoſe unhappy creatures fell into any great crime. The ſins of a nation are more terrible than the moſt invincible armies. Virtue and piety are the beſt bulwark for covering and defending it. Moſes breathed out his grief in the following terms; "Wherefore haſt "thou afflicted thy ſervant? And wherefore have I not "found favour in thy ſight, that thou layeſt the burden "of all this people upon me? Have I conceived all this "people? Have I begotten them, that thou ſhouldeſt ſay "unto me, carry them in thy boſom (as a nurſing father "beareth the ſucking child) unto the land which thou "ſweareſt unto their fathers? Whence ſhould I have fleſh "to give unto all this people? For they weep unto me, "give us fleſh that we may eat. I am not able to bear all "this people alone, becauſe it is too heavy for me. And "if thou deal thus with me, kill me, I pray thee, out of "hand, if I have found favour in thy ſight; and let me "not ſee my wretchedneſs." There was, perhaps, ſomething too bitter in this complaint; nevertheleſs, God took pity of his weakneſs, which had for its motive the zeal and love of his ſervant; and accordingly, he granted him two articles of his requeſt.

In the firſt place, he ordered him to chuſe ſeventy men of the elders of Iſrael, and to bring them unto the tabernacle of the congregation. He promiſed to pour down upon them ſome part of the ſame gifts he had communicated to Moſes, when he gave him the government of the whole people. It is the moſt natural meaning of the expreſſions in this text, which cannot be judged of according to the genius of our weſtern languages; "I will come "down and talk with thee there: and I will take of the "ſpirit which is upon thee, and will put it upon them; "and they ſhall bear the burden of the people with thee, "that thou bear it not thyſelf alone." The famous Selden has made a collection of all the rabbinical viſions, to which theſe words have given occaſion. Some Jewiſh doctors have likewiſe advanced, but without proof, that thoſe whom Moſes ſet over the people, by the advice of Jethro, his father-in-law, were devoured by the flames, for not having ſuppreſſed the ſedition which we mentioned at the beginning of this diſſertation; and that it was what rendered this new eſtabliſhment neceſſary. But it appears, by that place in Exodus, where this advice is related, that Moſes had not entruſted thoſe men with any matters of great importance; ſo that the people appealed ſtill to him in affairs of conſequence, to which they were not equal. It may alſo be preſumed, that the appointment of theſe ſeventy elders was only temporary.

It was ſoon perceived, that thoſe who were choſen by the order of God were filled with his Spirit. Scarce had they received that Spirit, but they *prophеſied*; an indefinite term, which ſometimes ſignifies to foretel future events, and at other times, to treat about profound and abſtracted things; but it always denotes actions or operations above meer human power. It is hard to ſay, whether the effects of thoſe gifts which theſe ſeventy men received were perpetual. The ambiguity of the Sacred Language, is the cauſe that theſe expreſſions of Moſes may be rendered almoſt indifferently, *they did ceaſe*, or, *they did not ceaſe*, ver. 25. And nothing can be leſs agreeing, than the ancient verſions, and the commentators upon this text. Two of theſe extraordinary men, Eldad and Medad, remained in the camp, for which Moſes does not aſſign the reaſon, and came not with the reſt before the tabernacle; they, however, received the ſame gifts, and propheſied as well as their brethren. Joſhua, the faithful ſervant of Moſes, ſhewed an indiſcreet zeal upon this occaſion: He thought that the credit of theſe two new prophets would eclipſe that of his maſter, and prayed him to ſilence them: but Moſes returned this noble anſwer; "Envieſt thou for my "ſake? would God that all the Lord's people were pro-"phets, and that the Lord would put his Spirit upon "them!" From theſe words St. Jerom, and others after him, have thought them to be two of the ſeventy, who had forbore going to the tabernacle out of modeſty: but had that been the caſe, there would have been no cauſe to wonder at their propheſying, nor for Joſhua to have forbad them; ſo that it is more likely that theſe were the two who were ſet aſide by the lots, to whom nevertheleſs God imparted the Spirit of prophecy, tho' they were not to have a ſeat in the great court of the ſeventy.

Some Jews affirm, theſe two to have been brothers to Moſes, by the mother's ſide; others, that Amram, Moſes's father, having repudiated his wife, eſpouſed another, by whom he had theſe two ſons. There is a fragment of a ſpurious book quoted in Hermas, entitled, The propheſies of Eldad and Medad, or Eldam and Medal. As for the Rabbies, they are divided about the purport of their prophecies, ſome thinking that they foretold the deſtruction of Gog and Magog; others, the prodigious flight of the quails; and laſtly, others the death of Moſes in the wilderneſs, and Joſhua's ſucceeding him.

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As to this aſſembly of the ſeventy elders, the Jews, and after them, Grotius, and ſome other Chriſtians, have affirmed, that it was the ſame that beeame afterward ſo famous, under the name of Sanhedrin, to which even their kings and high prieſts were ſubject. The rabbies have been indefatigable to prove, that this Sanhedrin conſtantly ſubſiſted ever ſince its firſt inſtitution by Moſes; and that the members of it always aſſembled themſelves before the tabernacle, wherever that was ſet up, either in the wilderneſs, or in the promiſed land, till the building of the temple by Solomon; who, they ſay, built a ſtately room or hall, in the form of an amphitheatre, one half of which being within the temple, they were not permitted to ſit down in it, but only in the other, which was without it: They add further, that this ſupreme court was continued in Babylon, during their captivity there, and that at their return, an apartment of the ſame nature was rebuilt in the ſecond temple, and ſo continued till its total deſtruction by the Romans. But as they produce no authority for all theſe and many other particularities, relating to that aſſembly, beſide their traditions, they are juſtly rejected by the generality of Chriſtians. Certain it is, that we do not find one of ſuch an high court, either in the times of Joſhua, nor in thoſe of the Judges, or their Kings; nor indeed even after the Babyloniſh captivity, till the time of the Maccabees. And therefore we ſhall forbear giving any further account of this Sanhedrin, till we come to the time in which it is generally ſuppoſed to have been ſet up. As for theſe ſeventy elders, it is likely that they aſſiſted Moſes, during their abode in the wilderneſs, and that there was an end of their aſſembly, as ſoon as they enter'd into the land of Canaan. Their other courts of judicature ſhall be mentioned in their proper place.

The learned Divine Witſius is of opinion, that St. James had the above cited anſwer of Moſes to Joſhua in view, when he made uſe of thoſe difficult expreſſions in his Epiſtle; "Do ye think that the Scripture ſaith in vain, the "Spirit that dwelleth in us luſteth to envy? but he gi-"veth more grace," James iv. 5. The author we quote, cannot find in any part of the Scripture theſe words, which the Apoſtle fetches from thence, unleſs in the caſe we are now upon; and he thus paraphraſes the text above-mentioned; "Do you imagine that the Spirit which regenerates "us, does ſtir up to envy, or other paſſions of the like "nature? On the contrary, it affords us freſh occaſion of "thankfulneſs, and inſpires us with new pleaſure, when "our neighbours receive its gifts as well as we. Of this, "Moſes was an inſtance, when he ſaid, Art thou jealous "on my account? I wiſh that all the Lord's people were "prophets!

The Jews have no other foundation, but in their own fancies, or ſome tradition as weak as thoſe, for what they advance, namely, that it was Gerſhon the ſon of Moſes, who reported that Eldad and Medad propheſied the death of that law-giver, and that this was the occaſion of Joſhua's indignation.

It was thus God gave Moſes ſatisfaction upon the firſt head of his complaint, when he ſaid; "Wherefore have "I not found favour in thy ſight, that thou layeſt the bur-"den of all this people upon me?" The Deity likewiſe gave him ſatisfaction, as to his ſecond complaint, "Whence ſhould I have fleſh to give unto all this people?" God order'd him to prepare the people to eat the fleſh they had ſo greedily deſired, and for which they had ſhed ſo many tears. He promiſed to provide it for them "not "one day, nor two days, nor five days, neither ten days, "nor twenty days; but even a whole month, ver. 19, 20." in which the alluſion is obvious, for God intended to compare the miracle he was about to perform, with that whereby he gave the Iſraelites fleſh only for one day.

The inquietude of mind with which Moſes was affected, prevented him from recollecting that particular; and he even forgot, for a moment, that it was God the Almighty Lord, who ſpoke to him, and therefore he made this anſwer; "the people amongſt whom I am, are ſix hundred "thouſand footmen; and thou haſt ſaid, I will give them "fleſh, that they may eat a whole month. Shall the "flocks and the herds be ſlain for them, to ſuffice them; "or ſhall all the fiſh of the ſea be gathered for them, to "ſuffice them?" But God made him ſenſible, that nothing was impoſſible to the great ſovereign of the univerſe; and he reproached Moſes for his forgetfulneſs of the firſt miracle, by asking him, "Is the Lord's hand waxed "ſhort?"

But whilſt the Deity promiſed to work this new wonder, he made Moſes ſenſible that the appetite of that murmuring people ſhould be ſeverely puniſhed, inſtead of being gratified. "Nothing is more prejudicial to us in "certain caſes, than to obtain the object of our wiſhes." God ſaid he would give the people fleſh, not only till their appetites were ſatiated, but even till the fleſh, which they ſo greedily craved, "ſhould come out of their noſ-"trils, and be loathſome unto them, ver. 20." And the event proved a terrible explanation of thoſe words. A prodigious number of birds deſcended upon the camp; Moſes ſays, "there went forth a wind from the Lord, "and brought quails from the ſea." From which expreſſion, ſome interpreters have concluded, that theſe creatures were produced in the ſea: But there is nothing in the original, which can induce us to adopt this notion; the difficulty conſiſts in reconciling the account of the ſacred hiſtorian, with that of the Pſalmiſt, who determines, that it was an Eaſt and a South-wind, which brought in thoſe birds. As for the South-wind, that may eaſily be conceived: The Red-ſea was on the South of the deſerts of Arabia, where the Iſraelites were encamped; a South-wind therefore was neceſſary to bring the quails from the ſea to the camp. But what can be meant by the Eaſt-wind? Some think, that theſe birds were ſent from all quarters, and waſted to the camp by different kinds of winds. The Vulgate and the Septuagint render it, that God cauſed the Eaſt-wind to ceaſe, and the South to ſucceed it; but the learned Bochart offers a ſolution of a different kind, and which may ſerve as a key, not only to this, but a great number of other paſſages in ſcripture. According to this great man, the ſame word which in the ſacred tongue, commonly ſignifies the South-wind, is ſometimes ſtiled the Eaſt.

This wind brought ſuch a vaſt quantity of theſe creatures, that Moſes ſays, "it let them fall by the camp, "as it were a days journey on this ſide, and as it were a "days journey on the other ſide, round about the camp, "and as it were two cubits high. He that gathered leaſt, "gathered ten homers," ver. 31, 32.

Homer, or rather Chomer, is a meaſure which contains ten baths, or five buſhels. The Jews think Chomer to be the ſame with Chamer, an aſs, becauſe the letters are the ſame, and conſequently, that a Chomer is an aſs load. This prodigious quantity of quails has appeared ſo incredible to ſome learned interpreters, that they have choſen to render the word Chomer, *an heap*; but even this verſion of ten heaps to each perſon, or even to each family, in a camp that conſiſted of near three millions of ſouls, will appear ſtill too extraordinary, unleſs it be looked upon as altogether miraculous. However, becauſe we would not inlarge the miracle more than was needful, we ventured to depart a little from our own, and moſt other verſions, which render the words of Moſes, as if the quails had lain two cubits, that is, above a yard thick, upon the ground, which would be ſtill more prodigious: whereas the original may properly enough be rendered, that they flew no higher than two cubits from it; and this quantity was more than ſufficient to ſerve them a month, conſidering, that not only the camp, but all the ground, for a days journey round it, was covered with theſe birds.

The ſame immoderate deſires which induced the Iſraelites to long for fleſh, made them obſerve no kind of temper in the uſe of it, after they had obtained it. "To be "wiſe in the midſt of affluence, is the utmoſt effort of "virtue;" but of which, wiſer men than the Iſraelites, are not always capable. The intemperance of this people, was the cauſe of their misfortune. Stomachs, which, for a whole year, had not been accuſtomed to the digeſtion of any food, beſide the light nouriſhment of manna, could not bear ſuch as was more ſolid and heavy; and perhaps this was the only puniſhment God inflicted on them. Moſes expreſſes himſelf after a manner equally proper to underſtand it either one way or the other. He ſays, "that "while the fleſh was between their teeth, ere it was "chewed, the wrath of the Lord was kindled againſt "the people, and the Lord ſmote the people with a very "great plague, ver. 33." This may denote, either the death that was cauſed by eating this food to exceſs, or elſe, ſome particular diſeaſe with which God thought fit to puniſh

puniſh them. Some of the Rabbins have believed, that the plague which God ſent amongſt them miraculouſly, was the chaſtiſement of that people. And others hold, that there was a certain poiſon proceeding from the birds themſelves, which occaſioned the death of the Iſraelites. This plague, what ever it was, gave the name of *Kibroth-Hattaavah*, or *the tomb of luſting*, to the camp in which they then were ſtationed.

We have not even made it a doubt, whether the hiſtory we are now relating be different from that in Exod, xvi. ſince the ſmalleſt attention may ſuffice to diſcover, that theſe two events ought to be diſtinguiſhed. The which is mentioned Exod. xvi. 1. happened "the fifteenth day of "the ſecond month" after the children of Iſrael went out of Egypt; but this we have been now treating of was after the twentieth day of the "ſecond month of the ſe-"cond year." The miracle related in Exodus was at the camp of Sin, between Elim and Sinai; but this happened in that part of the Wilderneſs of Paran, which was called *the tomb of luſtings*. The people ate but one day of the birds mentioned in the book of Exodus, but they fed a whole month upon thoſe that are ſpoken of here. Theſe differences are plain, and 'tis ſufficient to point them out, without naming the interpreters who have confounded ſuch diſagreeing relations.

A famous queſtion is moved here among the learned, with reſpect to the nature of theſe birds; and the debates it has occaſioned are too conſiderable to be paſſed over in ſilence.

Some think, theſe animals were *quails*, others, that they were *locuſts*, or *graſshoppers*.

The great Bochart has carried the proofs for the firſt opinion, to a point that ſeems to be a demonſtration; for he ſhews by authentic quotations, that quails come in vaſt flights to ſeveral parts of the world, and particularly to thoſe where the Iſraelites then ſojourneyed; and he even proves, that they are taken, for the ſpace of "a whole "month, which is exactly the time appointed for the "Iſraelites." Athenæus furniſhes him with arguments for Greece; and numberleſs authors ſupply him for Italy. Geſner relates, that when, in the beginning of the ſpring, theſe birds croſs the ſea towards Italy, they catch a hundred thouſand of them within the compaſs of five miles; and take them for a month together. Pliny ſays, that the quails are ſo tired ſometimes in their paſſage, that they fall upon ſhips in ſuch abundance, as to entangle the ſails and rigging, and ſink whole boats with their weight. The famous critic abovementioned, has a number of other quotations, to prove what Joſephus has advanced, namely, that the gulf of Arabia is one of thoſe places where the greateſt numbers of theſe birds are found.

But if all theſe evidences be not ſufficient to come up to the idea Moſes gives us of the quantity of quails that fell about the camp of the Iſraelites, our author ſupports his aſſertion, by reſtraining the expreſſions of the ſacred hiſtory. He pretends, that the Hebrew word which is tranſlated an *omer*, and of which it is ſaid, that he who gathered the leaſt of theſe birds had however ten homers, does not always import a meaſure, but is ſometimes taken for a heap. Thus it is he underſtands what is ſaid in Exodus, viii. 14. that they gathered the frogs together upon heaps. The ſame word is likewiſe uſed in that text of Judges, xv. 16. where Sampſon ſays, with the jaw-bone of an aſs, heaps upon heaps, &c. and if this explanation had failed him, he was ready with another, and would have ſolved the difficulty, by underſtanding the heads of families only, in lieu of every individual Iſraelite; and he endeavours to prove, that the words of Moſes ought to be reſtrained; for if they were to be taken literally, every ſingle perſon among the people would have gathered thirty times more quails than were neceſſary for one month, which was the time that God had preſcribed.

As for that other expreſſion, that they were as it were two cubits high upon the ground, and a days journey on this ſide, and a days journey on the other ſide of the camp, this author reduces it, without ſcruple, to a leſs hyperbolical idea, by ſuppoſing either that there was the ſpace of two cubits between the heaps of quails, or that there were heaps of ſuch a height in ſeveral places; or laſtly, that they flew at ſuch a diſtance from the ground. This laſt opinion, which we have hinted at before, is likewiſe entertained by Philo, and many other learned Jews, and it agrees likewiſe with the flight of thoſe birds.

This ſyſtem of the famous Bochart began to be favourably received, when his learned contemporary Ludolphus oppoſed it with ſuch a number of weighty arguments, as could hardly be reſiſted, Com. ad Hiſt. Æthiop. lib. 1. cap. 4. p. 171, &c.

For, 1. He obſerves, that the original word *Selaw*, which occurs but three times in the whole Bible, namely, in Exodus xvi. 13. Numbers xi. 31. and Pſal. cv. 40. may be derived, according to the opinion even of Bochart himſelf, from a word importing *plenty*, and which agrees better with locuſts than with quails: He adds, that all the Oriental Verſions, and the Arabian Authors, have kept the Hebrew word without underſtanding it. That Joſephus is the firſt who explained it by the word *quails*, but without giving any reaſon for his opinion.

2. He relates a paſſage out of Porphyry, De Abſtinent. lib i. p. 55. which determined him to underſtand the equivocal word of the original, by that of *locuſts*. This philoſopher tells us that an army, almoſt ſtarved to death in the deſarts of Africa, was relieved by a cloud of locuſts, which contributed to their ſupport; and he conjectures, that the deſires and wants of the Iſraelites were ſupplied by a like event, in the wilderneſs of Arabia.

3. He multiplies evidences upon one another, to convince us of the unconceivable numbers of locuſts in the eaſt. Strabo, [lib. xvi. p. 1118.] mentions a people in Arabia, who lived upon the locuſts which the winds brought to them, and Diodorus Siculus, [lib. iii. p. 162.] ſays, that theſe creatures lie on heaps on the ground, and that they are preſerved for uſe, by ſalt.

Pliny tells us, Hiſt. lib. x. cap. 23. what a noiſe they make in their flight; that they darken the very ſun; that the people over whoſe lands they fly, tremble leſt their lands ſhould be as it were ſwallowed up by them; that they are a very bad omen to the reapers, to whom they approach; and that they eat, ſcorch, and deſtroy every thing. Francis Helvarez, in his voyage to Ethiopia ſays, that through the whole dominions of Presbyter-John, the locuſts do unſpeakable damage; that they cover the ground, fill the skies, and obſcure the ſun; that the fields through which they paſs, look as if they were burnt; that theſe creatures have forced whole nations to abandon their habitations; and that large companies of men, women, and children; have been found in the roads dying with fear, at the ſight of theſe formidable inſects. To theſe teſtimonies he adds thoſe of Clenard, Peter Kirſtenius, St. Angelo, and ſome others.

4. He gives us an exact account of the manner of preparing theſe creatures for food; ſhews they are a very ſalutary and palatable food, allowed of by the laws of Moſes, and that they were even ſerved up at the table of kings.

5. After theſe preliminaries, he proceeds to examine the text of Moſes, and labours to prove, that there are none of the expreſſions in it, but what are conformable to his ſyſtem: For, 1. Moſes declares, that the wind brought theſe birds; which agrees leſs with *quails* than with *locuſts*. 2. It is ſaid, *That they fell by the camp, as it were a days journey on this ſide, and as it were a days journey on the other ſide, round about the camp, and as it were two cubits high; and that he who gathered leaſt, gathered ten homers.* The pains which the learned Bochart has taken to limit theſe expreſſions, are proofs, as our authors think, that they do not ſignify *quails*, and it is a difficulty that does not occur in the ſyſtem which affirms them to be *locuſts*. 3. Moſes ſays, that *the people gathered them*, which they could not well have done, if they were *quails*; ſince there would have been need of a miracle to make thoſe birds to ſuffer themſelves to be ſo eaſily taken; the killing, and drawing their blood, would have required a great deal of time; whereas the locuſts might be eaſily gathered. But, 4. A triumphant reaſon given by our author, is borrowed from what the text ſays, namely, *the people ſpread them all abroad, round about the camp.* *Let the reader,* Says our author very judiciouſly, *make ſuch an experiment in relation to quails; let him lay them abroad, and expoſe them to the heat of the ſun, after having killed them, and he will ſoon find them ſwarm with vermin.*

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We think it ſufficient to hint the reaſons aſſigned by Ludolphus, in order to invalidate theſe of the learned man whom he oppoſes.

If it ſhould be objected, that the Iſraelites deſired *fleſh*, which at firſt ſight ſeems to agree better with quails than locuſts; we anſwer, the word *fleſh* is not always taken in a limited ſenſe: Hence it comes, that Moſes ſaid to God, on occaſion of the peoples asking for *fleſh*; *ſhall the flocks and the herds be ſlain for them, to ſuffice them? Or ſhall the fiſh of the ſea be gathered together to ſuffice them?*

The multitude and bigneſs of theſe locuſts, as deſcribed by Ludolphus, and eſpecially the paſſages he relates, both from ancient and modern authors, concerning the fatal devaſtations they made in certain places, may ſerve for a comment to one of the texts in ſcripture which ſeems the moſt hyperbolical, and which, perhaps, is one of thoſe that may nevertheleſs be underſtood in a litteral ſenſe; 'tis that of Joel, where the prophet threatens a famine, of which it would be hard to determine the epocha, but which was to be occaſioned by locuſts. He ſeems to abandon himſelf to the fire of an oriental imagination, in the notion he gives us of theſe creatures; and yet he has not varied from the truth, nor mis-repreſented the nature of them. "A great people and a ſtrong, ſays he, Joel "ii. 2, 3, *&c.* there hath not been ever the like, neither "ſhall be any more after it, even to the years of many "generations. A fire devoureth before them, and behind "them a flame burneth: The land is as the garden of "Eden before them, and behind them a deſolate wilder-"neſs, yea, and nothing ſhall eſcape them. The appear-"ance of them, is as the appearance of horſes, and as "horſemen, ſo ſhall they run. Like the noiſe of cha-"riots on the tops of mountains ſhall they leap; like the "noiſe of a flame of fire that devoureth the ſtubble, as a "ſtrong people ſet in battle array. Before their face "the people ſhall be much pained, all faces ſhall gather "blackneſs. They ſhall run like mighty men, they ſhall "climb the wall, like men of war, and they ſhall march "every one his ways: And they ſhall not break their "ranks, neither ſhall one thruſt another, they ſhall walk "every one in his path; and when they ſhall fall upon the "ſword, they ſhall not be wounded. They ſhall run to "and fro in the city; they ſhall run upon the wall: They "ſhall climb up upon the houſes: They ſhall enter in at "the windows like a thief. The earth ſhall quake before "them, the heavens ſhall tremble, the ſun and the "moon ſhall be dark, and the ſtars ſhall withdraw their "ſhining."

CHAP. XII.

1 *God rebuketh the ſedition of Miriam and Aaron.* 10 *Miriams leproſy is healed at the prayer of Moſes.* 14 *God commandeth her to be ſhut out of the hoſt.*

AND Miriam and Aaron ſpake againſt Moſes, becauſe of the Ethiopian woman, whom he had married: for he had married an Ethiopian woman.

2 And they ſaid, Hath the LORD indeed ſpoken only by Moſes? hath he not ſpoken alſo by us? And the LORD heard *it*.

3 (Now the man Moſes *was* very meek, above all the men which *were* upon the face of the earth)

4 And the LORD ſpake ſuddenly unto Moſes, and unto Aaron, and unto Miriam, Come out ye three unto the tabernacle of the congregation. And they three came out.

5 And the LORD came down in the pillar of the cloud, and ſtood *in* the door of the tabernacle, and called Aaron and Miriam: and they both came forth.

6 And he ſaid, Hear now my words: If there be a prophet among you, I the LORD will make my ſelf known unto him in a viſion, *and* will ſpeak unto him in a dream.

7 My ſervant Moſes *is* not ſo, who *is* faithful in all mine houſe.

8 With him will I ſpeak mouth to mouth, even apparently, and not in dark ſpeeches; and the ſimilitude of the LORD ſhall he behold: wherefore then were ye not afraid to ſpeak againſt my ſervant Moſes?

9 And the anger of the LORD was kindled againſt them, and he departed.

10 And the cloud departed from off the tabernacle, and behold, Miriam *became* leprous, *white* as ſnow: and Aaron looked upon Miriam, and behold, *ſhe was* leprous.

11 And Aaron ſaid unto Moſes, Alas, my lord, I beſeech thee, lay not the ſin upon us, wherein we have done fooliſhly, and wherein we have ſinned.

12 Let her not be as one dead; of whom the fleſh is half conſumed, when he cometh out of his mothers womb.

13 And Moſes cried unto the LORD, ſaying, Heal her now, O God, I beſeech thee.

14 ¶ And the LORD ſaid unto Moſes, if her father had but ſpit in her face, ſhould ſhe not be aſhamed ſeven days? let her be ſhut out from the camp ſeven days, and after that, let her be received in *again*.

15 And Miriam was ſhut out from the camp ſeven days: and the people journeyed not till Miriam was brought in *again*.

16 And afterward the people removed from Hazeroth, and pitched in the wilderneſs of Paran.

Ver. 1. *And Miriam and Aaron ſpake againſt Moſes becauſe of the Ethiopian woman, whom he had married.*] We can ſee no good reaſon why Miriam ſhould be named before Aaron, unleſs, as it is very probable, ſhe began the ſedition recorded in this chapter, and drew her brother Aaron into it.

Zipporah, the wife of Moſes, being engaged in a diſagreement with Miriam her ſiſter-in-law, in which Aaron eſpouſed the part of the latter, is by them called a *Cuſhite* or Ethiopian; tho' it is plain ſhe was a Midianite, being one of Jethro's daughters. To reconcile which, ſome have affirmed, that Midian was in the land of Cuſh, or at leaſt, very near it, from the words of the prophet, Habak. iii. 7. "I ſaw the tents of Cuſhan in affliction, "and the curtains of the land of Midian did tremble." Others think that it was not Zipporah, but Tharbis the Ethiopian princeſs, whom Moſes is affirmed by Joſephus to have married, and whom he would now have forſaken; but it ſeems more probable, that *Cuſhite* was a term of reproach or contempt, as Gipſy is with us; and that they

called her by that name with no other view. The words therefore might be properly rendered thus; and Miriam and Aaron reflected upon Moſes, upon the account of his Cuſhite, becauſe he had taken a Cuſhite to wife: There being nothing more frequent than ſuch repetitions in the Old Teſtament. As for the reaſon of this quarrel, 'tis likely that Zipporah had ſpoken, as they thought, too much in praiſe of her husband, upon the account of his converſing ſo frequently with God, which made them reply, *Has God ſpoken to him alone, has he not ſpoke to us alſo?* Upon this, God called them to the tabernacle, ſharply reproved Miriam and Aaron, and highly extolled the merit of his ſervant Moſes, but not a word is mentioned about his wife.

Ver. 9. *And the anger of the Lord was kindled againſt them, and he departed.*] He withdrew his preſence from the door of the tabernacle, immediately before they could make an anſwer: Which was a token of exceeding great diſpleaſure; as it is in us, when we will not ſo much as hear what men ſay for themſelves, when they have highly and notoriouſly offended us, and we reprove them for it, but turn away from them.

Ver. 10. *And the cloud departed from off the tabernacle.*] It was not merely taken up from it, (as it always was, when they were to remove their camp) but quite diſappeared for a time; or ſtood at a great diſtance from them, till Miriam was removed from the tabernacle, and carried out of the camp: For that was one reaſon of its departure; the Divine majeſty not deſigning to ſtay where ſo impure a creature was. This was alſo a manifeſt token of God's diſpleaſure againſt them.

——— *And behold Miriam became leprous.*] Or, was become leprous; a proper puniſhment for pride, and detraction: But it was not inflicted upon Aaron, becauſe he was to judge of leproſy, and was not the firſt in the tranſgreſſion. And beſide, it is likely, God would not have one, who was ſo lately conſtituted his high-prieſt, become vile and contemptible.

——— *White as ſnow.*] Which is a mark of an incurable leproſy, when all the body was over-ſpread with it, Exod. iv. 6. 2 Kings v. 27.

——— *And Aaron looked upon Miriam.*] As the prieſt was bound to do; whoſe office it was to inſpect the diſtemper with which ſhe was then afflicted, and judge whether it was a leproſy or not, chap. xiii. 2, &c.

——— *And behold ſhe was leprous.*] He could not but judge her to have a leproſy, and conſequently pronounce her unclean.

Ver. 11. *And Aaron ſaid unto Moſes*] He was made ſenſible that Moſes had greater intereſt in God than himſelf, and therefore deſires his interceſſion for them.

——— *I beſeech thee lay not the ſin upon us.*] He ſupplicates him as his ſuperior, and humbly begs his pardon; and that he would obtain remiſſion of the puniſhment which they had juſtly deſerved by their ſin: For he was afraid he himſelf might ſuffer, as he ſaw ſhe did.

——— *Wherein we have done fooliſhly, and wherein we have ſinned.*] He prays him to look upon their offence, as proceeding from folly and weakneſs, tho', in itſelf, a great ſin.

Ver. 12. *Let her not be as one dead.*] For ſo ſhe was, not only legally, being to be ſeparated from the living, but naturally alſo; this being the worſe kind of leproſy, which ate into the very fleſh, and made her look like an abortive (as it here follows) or ſtill-born child, which had lain long dead, and was half waſted away in its mothers womb.

Ver. 13. *And Moſes cried unto the Lord.*] Moſt earneſtly petitioned the Lord for her; ſuch was his meekneſs and piety. And his crying, perhaps, ſuppoſes the Divine majeſty to be gone afar off, if not out of ſight.

——— *Heal her now, O God, I beſeech thee.*] For it was beyond any other power but his, to recover her.

Ver. 14 *And the Lord ſpake unto Moſes, if her father had but ſpit in her face.*] An expreſſion of extreme anger, abhorrence, and contempt, Job xxx. 10. Iſa. lii. 6.

——— *Should ſhe not be aſhamed ſeven days.*] She could not have the confidence to come immediately into his preſence; but be aſhamed for a conſiderable time, to look him in the face.

——— *Let her be ſhut out of the camp.*] Much more is it fit, that Miriam ſhould avoid my preſence, and not preſume to come before me; who have ſet a greater mark of my diſpleaſure and deteſtation upon her. For the leproſy ſtruck to her, and made her unfit for all converſation with God or man.

——— *Seven days, and after that, let her be received in again.*] She might be preſently freed from the leproſy; but kept out of the camp ſo long, to declare God's reſentment againſt her; and to humble her, by expoſing her to ſhame.

Ver. 15. *And Miriam was ſhut out of the camp ſeven days; and the people journeyed not till Miriam was brought in again.*] For the cloud was gone which ſhould have directed them in their motions. And beſide, this reſpect, perhaps, was ſhown unto her, becauſe ſhe was a propheteſs; and whereby ſhe was allowed ſufficient time to humble herſelf before God, and implore his pardon for her tranſgreſſion.

Ver. 16. *And afterward the people removed.*] Which ſhews that the cloud, which departed from the tabernacle, ver. 10. returned again to it, together with Miriam, that it might guide them in their removal to another ſtation; for, till it was taken up from the tabernacle, they ſtirred not from the place where they were, chap. ix. 17, 18.

——— *From Hazaroth, and pitched in the wilderneſs of Paran.*] Where they were before; ſee chap. x. 12. but now were brought into another part of it, called Rithmah, chap. xxxiii. 18. which was called alſo by the name of Kadeſh-barnea, chap. xiii. 26. Deut. i. 20. or elſe we muſt ſuppoſe theſe two places to have been ſo very near together, that they might be ſaid to have pitched either in the one or the other. This ſtation was at the foot of the mountain, on the South part of Canaan, Deut. i. 20. ſo that their next march might have been into the promiſed land, if they themſelves had not prevented it by their repeated rebellion. This removal was in the fourth month of the ſecond year after they came out of the land of Egypt; ſee chap. xi. 20, 25.

CHAP. XIII.

1 *The names of the men who were ſent to ſearch the land.* 17 *Their inſtructions.* 21 *Their acts.* 26 *Their relation.*

AND the LORD ſpake unto Moſes, ſaying,

2 Send thou men, that they may ſearch the land of Canaan, which I give unto the children of Iſrael: of every tribe of their fathers ſhall ye ſend a man, every one a ruler among them.

3 And Moſes by the commandment of the LORD, ſent them from the wilderneſs of Paran: all thoſe men *were* heads of the children of Iſrael.

4 And theſe *were* their names: of the tribe of Reuben, Shammua the ſon of Zaccur.

5 Of the tribe of Simeon, Shaphat the ſon of Hori.

6 Of the tribe of Judah, Caleb the ſon of Jephunneh.

7 Of the tribe of Iſſachar, Igal the ſon of Joſeph.

8 Of the tribe of Ephraim, Oſhea the ſon of Nun.

9 Of the tribe of Benjamin, Palti the ſon of Raphu.

10 Of

10 Of the tribe of Zebulon, Gaddiel the ſon of Sodi.

11 Of the tribe of Joſeph, *namely*, of the tribe of Manaſſeh, Gaddi the ſon of Suſi.

12 Of the tribe of Dan, Ammiel the ſon of Gemalli.

13 Of the tribe of Aſher, Sethur the ſon of Michael.

14 Of the tribe of Naphtali, Nahbi the ſon of Vophſi.

15 Of the tribe of Gad, Geuel the ſon of Machi.

16 Theſe *are* the names of the men which Moſes ſent to ſpie out the land. And Moſes called Oſhea the ſon of Nun, Jehoſhua.

17 ¶ And Moſes ſent them to ſpie out the land of Canaan, and ſaid unto them, Get you up this *way* ſouth-ward, and go up into the mountain:

18 And ſee the land what it *is*, and the people that dwelleth therein, whether they *be* ſtrong or weak, few or many;

19 And what the land *is* that they dwell in, whether it *be* good or bad; and what cities *they be* that they dwell in, whether in tents, or in ſtrong holds;

20 And what the land *is*, whether it *be* fat or lean, whether there be wood therein or not. And be ye of good courage, and bring of the fruit of the land (now the time *was* the time of the firſt-ripe grapes.)

21 ¶ So they went up and ſearched the land, from the wilderneſs of Zin, unto Rehob, as men come to Hamath.

22 And they aſcended by the ſouth, and came unto Hebron; where Ahiman, Sheſhai, and Talmai, the children of Anak, *were* (now Hebron was built ſeven years before Zoan in Egypt.)

23 And they came unto the brook of Eſhcol, and cut down from thence a branch with one cluſter of grapes, and they bare it between two upon a ſtaff; and *they brought* of the pomegranates, and of the figs.

24 The place was called the brook Eſhcol, becauſe of the cluſter of grapes which the children of Iſrael cut down from thence.

25 And they returned from ſearching of the land after forty days.

26 ¶ And they went and came to Moſes and to Aaron, and to all the congregation of the children of Iſrael unto the wilderneſs of Paran, to Kadeſh; and brought back word unto them, and unto all the congregation, and ſhewed them the fruit of the land.

27 And they told him, and ſaid, We came unto the land whither thou ſenteſt us, and ſurely it floweth with milk and honey; and this *is* the fruit of it.

28 Nevertheleſs, the people *be* ſtrong that dwell in the land, and the cities *are* walled, *and* very great: and moreover, we ſaw the children of Anak there.

29 The Amalekites dwell in the land of the ſouth: and the Hittites, and the Jebuſites, and the Amorites dwell in the mountains: and the Canaanites dwell by the ſea, and by the coaſt of Jordan.

30 And Caleb ſtilled the people before Moſes, and ſaid, Let us go up at once, and poſſeſs it; for we are well able to overcome it.

31 But the men that went up with him, ſaid, We be not able to go up againſt the people, for they *are* ſtronger than we.

32 And they brought up an evil report of the land which they had ſearched, unto the children of Iſrael, ſaying, The land thro' which we have gone to ſearch it, *is* a land that eateth up the inhabitants thereof; and all the people that we ſaw in it, *are* men of a great ſtature.

33 And there we ſaw the giants, the ſons of Anak, *which come* of the giants: and we were in our own ſight as graſhoppers, and ſo we were in their ſight.

Ver. 1. *And the Lord ſpake unto Moſes, ſaying.*] The Iſraelites being now come to the borders of Canaan, the Lord ordered Moſes to exhort them to go up, and take poſſeſſion of it, and not to fear nor be diſcouraged; as we read in Deut. i. 21. But the people (out of a diſtruſt of God's power, as Moſes ſeems to intimate, Deut. ix. 23.) deſired they might firſt ſend ſome to ſearch out the land, before they attempted its conqueſt, Deut. i. 22. About which it is likely Moſes conſulted the Divine Majeſty, who gave them leave ſo to do.

That faith which is the ſubſtance of things hoped for, and the evidence of things not ſeen, Heb. xi. 1. is a noble virtue. To believe upon the ſingle teſtimony of an infallible God, to hope, becauſe it is he who promiſes, and to travel *without knowing whither one goeth*, like the father of the faithful, how dark ſoever theſe ways are, by which he is pleaſed to guide us, is the moſt noble diſpoſition of a regenerate ſoul. But, on the other hand, nothing is more uſual among weak men, than to ſhew an unſtable and fluctuating temper, when God covers, under a veil of futurity, thoſe good things which he preſerves for a reward of their perſeverance: And nothing is more worthy of the condeſcention of God, than to give them ſome earneſt, of the felicity he intends them.

The children of Iſrael ſhew'd ſuch a weakneſs of ſpirit, with regard to the land of Canaan, as had already coſt them much pains, and the conqueſt of that country was to coſt them a great deal more. They were come to Paran, and encamped at a place in that wilderneſs called Kadeſh-barnea, which reached as far as Petra, a town on the ſouth-ſide of Paleſtine; thus it is deſcribed by Euſebeus, and St. Jerome. There it was that a number of people came to Moſes, ſaying, Deut. i. 22. "We will

"ſend

" ſend men before us, and they ſhall ſearch us out the " land, and bring us word again by what way we muſt go " up, and unto what cities we ſhall come."

Ver. 2. *Send thou men that may ſearch the land of Canaan*, &c.] The Divine oracle commanded Moſes, on this occaſion, to make choice of ſome of the chief perſons among the Iſraelites to go and view Paleſtine; and to the end it might be done without partiality, he was directed to ſingle them out of every tribe. Caleb and Hoſhea, the ſon of Nun, are the beſt known of theſe named in the Sacred Hiſtory. Moſes tells us, that God changed the name of the latter, for that of Joſhua; but does not intimate the time of changing it, nor whether this name was given to that brave man, after the valour he had ſhewn in the engagement he had with the Amalekites, as ſome interpreters think, or whether it was in the circumſtance we are now treating of, as others maintain.

Ver. 4. *And theſe were their names: Of the tribe of Reuben, Shammua the ſon of Zaccur.*] There is little to be obſerved concerning this verſe, and thoſe which follow to the 16th; but that it is evident theſe were not the ſame men, who, in the firſt chapter of this book, are called the heads and princes of the tribes; being inferior perſons, who ruled over ſome part, not over a whole tribe. The three firſt tribes alſo that are here mentioned, ſprang from the three eldeſt ſons of Jacob (for Levi did not make a tribe in Iſrael): But in the enumeration of the reſt, there is not any order obſerved, of which we find it difficult to aſſign the true reaſon. Perhaps, they being to diſperſe themſelves, when they entered the country they were to ſearch, (ſee ver. 22.) and thinking it not prudent to go above two, at the moſt, in company, caſt lots who ſhould be aſſociated: and the firſt lot fell to thoſe of the tribe of Reuben and Simeon; the next to thoſe of Judah and Iſſachar, and ſo to the reſt.

The Names of theſe twelve Explorators or Spies, and their Tribes, are as follow:

Of the tribe of	
REUBEN	Shammua, the ſon of Zaccur.
SIMEON	Shaphat, the ſon of Hori.
JUDAH	Caleb, the ſon of Jephunneh.
ISSACHAR	Igal, the ſon of Joſeph.
EPHRAIM	Oſhea, (afterward called Joſhua) the ſon of Nun.
BENJAMIN	Palti, the ſon of Raphu.
ZEBULUN	Gaddiel, the ſon of Sodi.
MANASSEH	Gaddi, the ſon of Suſi.
DAN	Ammiel, the ſon of Gemalli.
ASHER	Sethur, the ſon of Michael.
NAPHTALI	Nahbi, the ſon of Vophſi.
GAD	Geuel, the ſon of Machi.

Moſes gave theſe twelve Iſraelites the difficult commiſſion of running through and ſurveying the land of Canaan, ordering them to begin at the ſouth part, which was the neareſt to the camp of Kadiſh-barnea, and to continue their march towards the mountain of the Amorites, which, in the book of Deuteronomy, chap. i. 24. is ſimply called the mountain, probably becauſe it was directly in their view, and to deſcend afterwards into the plain or valley. He directed them to examine the ſtrength and weakneſs of the people of the land; to obſerve whether they were numerous or not; whether they encamped in tents, as did moſt of the Arabians; or whether they dwelt in fenced cities, like other nations. Above all, he recommended to them to obſerve the nature of the ſoil, and bring ſome of its productions with them. This was the more practicable, becauſe the time of their vintage drew near. Moſes did not give theſe directions for his own inſtruction, ſince the education he had received, could not ſuffer him to be ignorant of the ſtate of a country ſo nearly ſituate to Egypt, where he was born and bred; and the wonders which God wrought to bring his people to it, were ſufficient to create in his mind a high idea of it. He himſelf tells us his deſign, in the book of Deuteronomy, chap. i. 21. it was to ſtrengthen the exhortation he had been giving to the children of Iſrael; " Behold the Lord " thy God hath ſet the land before thee: go up and " poſſeſs it, as the Lord God of thy fathers hath ſaid unto " thee; fear not, neither be diſcouraged.

The ſpies executed their commiſſion, and went from the wilderneſs of Sin, which was on the ſouth of Paleſtine, to the town of Rehob, which was on the oppoſite extremity, near Hamath, a city, or perhaps a province, that bordered on the Holy Land; but concerning which we hardly find two commentators of the ſame ſentiments.

Hebron was one of the firſt towns they arrived at: it was formerly called Kirjath-arba, that is to ſay, the city of Arba. Arba was the father of Anak, and his poſterity were ſtill in that city when the ſpies arrived there. Euſebius places it at twenty-two miles diſtance from Jeruſalem, and on the ſouth ſide of that metropolis of Judea. There is in the famous work of the late Reland, an exact criticiſm on the different ſentiments of interpreters on this ſubject. Moſes obſerves, that Hebron was built ſeven years before Zoan, a city in Egypt, called Tanais by the Greeks, probably from the word Zoan. Hebron was built, if we may believe ſome of the Rabbins, by Ham, one of Noah's ſons, the father of Mizraim, from whom the Egyptians deſcended. 'Tis probable, that Moſes gave the preference to Hebron above Zoan, to blot out of the minds of the Iſraelites thoſe falſe notions they had learned in Egypt, of the antiquity of that country: at leaſt it is certain, that in the following ages, the Egyptians aſcribed to their nation and people an origin which went up much higher than that of the creation. They even affirmed, that their country was older than the gods, and that theſe were born there.

From Hebron the ſpies proceeded to a certain brook, ver. 24. of which Moſes ſays nothing more, ſave only, that it was called ſince Nahal-Eſchol, that is, A cluſter of grapes. There they cut down a bunch of grapes of a prodigious ſize, and carried it to the camp, where they arrived forty days after they had ſet out from thence. It was ſo heavy, that it was a burden for two men, who hung it on a pole, which they bore upon their ſhoulders. It is ſomething extraordinary, that, when the holy Scriptures open ſuch a field for our meditations, the commentators ſhould have ſtarted queſtions of the ſmalleſt importance, and the leaſt capable of being illuſtrated. What could be leſs neceſſary, than to know who thoſe two men were, by whom this luxuriant cluſter was carried; and what could be more uncertain than the opinion of thoſe who, for we know not what reaſons of convenience, pretend it was Joſhua and Caleb? It is likewiſe a weak proceeding in thoſe, who attempt to diſcover the myſtery of our religion in types which have not the leaſt analogy to that Sacred Inſtitution. Of this caſt is that which ſome of the ancients pretend to find in this circumſtance of the ſacred Story. St. Auſtin is not the only Doctor of the primitive church who has entertained this notion, but it is he who has carried it to the higheſt exceſs: " The ſon of God " (ſaith he) is called *the cluſter of grapes:* He it was that " was typified by that which the ſpies carried hanging " upon a pole, to repreſent the Saviour of the World " faſtened and hanging on the croſs. The two men who " bore it, may denote the two people — He who went " firſt, may repreſent the Jews, that preceded the coming " of the Son of God, and who bore him in the law, and " the prophets, who all bare witneſs of Jeſus Chriſt, as " St. Paul ſays, and who have turned their backs, and " not their faces, to God, as God himſelf complains " by the miniſtry of Jeremiah." St. Auguſt. Enarrat. in Pſal. Tom. viii. in Pſal. viii. pag. 33.

The relation which Moſes gives us of the greatneſs of the cluſter of grapes, brought to the camp by the ſpies, is not one of thoſe facts that are not to be believed, without ſubmitting ones reaſon to the determination of God's Word: For we may find, among ſeveral interpreters, a long liſt of paſſages from profane hiſtory, which are much more incredible in all appearance. What the Sacred Hiſtorian declares has nothing hyperbolical in it ſelf, and we may rationally receive it as he has recorded it, and not render it incredible by fabulous additions, ſuch as thoſe of ſome Rabbins who affirm, that this cluſter of grapes, required the ſtrength of eight men to carry it. Philo, like them, has attempted to give the hiſtory of Moſes an air of incredibility, by endeavouring to render it miraculous.

The ſpies produced the excellent fruits they brought from the land of Canaan, before all the people, to whom they ſhewed this redundant cluſter, together with the figs and

and pomgranates of an exquiſite taſte. But inſtead of improving the deſires which the ſight of ſuch noble productions was capable of raiſing in the peoples minds, and inſtead of animating them to overcome the difficulties which retarded the conqueſt of that land whoſe fruits were ſo delicious, they made a report capable of entirely diſcouraging their auditors.

Ver. 27. — *We came unto the land whither thou ſenteſt us.*] We ſuppoſe they choſe ſome of their number, to ſpeak in the name of the reſt: and firſt they give an account of the land, as was required, ver. 19, 20.

——— *And ſurely it floweth with milk and hony.*] Their firſt report of the condition of the land, was as honeſt as could be deſired; for they teſtify it to be ſuch as God promiſed to beſtow upon them, Exod. xxxiii. 3.

——— *And this is the fruit of it.*] They prove what they ſay, by a ſample of the product of it; but they even derived from this a criminal opportunity of intimidating their brethren. *You ſee this goodly fruit, how vaſt it is:* but believe it, the inhabitants of the country exceed us, and all other men, in ſtature, as much as this fruit exceeds all other of the ſame kind, throughout the world. So Wagenſeil explains the ſenſe of their diſcourſe in that place, Sect. 4.

——— *And moreover, we ſaw the children of the Anakims there.*] Theſe were the grand children of Arba (from whom Hebron had the name of Kirjath-arba, *i. e.* the city of Arba) who was the father of Anak, whoſe family was more eminent than any other in Canaan; theſe three ſons of his being men not only of great ſtature, but likewiſe as eminent for their valour. Bochart thinks (lib. 1. Canaan, cap. 1.) that Anak ſignifies as much as the Roman name Torquatus; being like to that Gaul whom Manlius vanquiſh'd: And that Ahiman ſignifies as much as, *who is my brother?* importing, there was none to be compared with him: Seſai he takes to be as much as Sixtius, *viz.* ſix cubits high, as Goliah was. And Talmi he derives from Talam, a *furrow:* as if he ſeemed in length to equal a furrow in the field. Theſe were the people who ſtruck the Iſraelites with terror; for it is probable their whole family were of a very large ſtature, tho' inferior to theſe. And indeed, they were ſo very formidable to all their neighbours, that it became a proverbial ſaying in thoſe countries, *Who can ſtand before the children of Anak?* Deut. ix. 2.

As true as the account which the ſpies gave of this people, might be in ſome particulars, it was related in ſuch a manner, as to repreſent the conqueſt of the country exceeding difficult, if not impoſſible. So they explain their meaning in expreſs words, ver. 31. and ſo the Iſraelites underſtood them, Deut. i. 28. where theſe terrifying people are called the ſons of the Anakims: for they ſaw not only thoſe three mentioned before, ver. 22. but others alſo who deſcended from them, and were gigantick perſons. So the LXX tranſlate theſe words, υἱοὶ γιγάντων, as likewiſe the Chaldee; and the Jews uſe the word Anakim to ſignify giants; particularly Benjamin Tudelenſis, pag. 3. of his Itinerary: where l'Empereur thinks it probable they were called Anakims, *a torque quo colla ſuperbe cingebant*, from a collar or chain which they proudly wore about their necks: for the word Anak properly ſignifies *collum torque cingere*, pag. 136. to wreath a chain about the neck. But it is evident they had their name from their progenitor, Anak, the ſon of Arba: but from whence he derived his name, we are unable to declare.

Ver. 29. *The Amalekites dwell in the land of the ſouth.*] They do not repreſent the Amalekites as inhabitants of the land of Canaan; but obſerve that they lay on the ſouth border of it: where, if they went about to enter, in all probability, that nation (which were their early enemies when they came out of Egypt) would help to oppoſe them in their attempt, as much as the people of Canaan. For their intention, in the following report, was to ſhew what a ſtout people they muſt encounter, which way ſoever they endeavoured to enter into Canaan.

——— *And the Hittites, and the Jebuſites, and the Amorites dwell in the mountains.*] Which were in the entrance of the land of Canaan on the ſouth eaſt part of it. Particularly the Amorites, it is evident were planted there, upon the mountains of the borders of Canaan, Deut. i. 27. and xliv. And many of them had made an expedition into the country beyond Jordan, where they had poſſeſſed themſelves of Baſhon and Heſhbon, and all the land berween the rivers Jabbok and Arnon. For they were a very martial people, and of great ſtature, Amos ii. 9. which made theſe ſearchers of their land afraid of them; and bid their brethren conſider whether they thought they ſhould be able to diſpute their paſſage with them: Which they plainly ſuggeſt, in their opinion, they could not. For the Jebuſites were another mighty people, whom, after the conqueſt of Canaan, they could not of a long time diſpoſſeſs of mount Sion. We need not ſay how terrible the Hittites were; for it is probable from thence came the word *Hittha*, which ſignifies *a fright* and *ſudden conſternation*; as Bochart hath obſerved in his Phaleg lib. iv. cap. 36.

——— *And the Canaanites dwelt by the ſea.*] It is certain, the Canaanites dwelt by the Mediterranean, and they ſeem to have had their names from merchandizing; for which that ſituation was moſt proper, and for that reaſon, others of them were ſeated near Jordan.

This we think is plain from Deut. i. 7. and beſide, the word *ſea* alone, commonly ſignifies the Mediterranean, called likewiſe the Inland Sea. But it being plain, that they were alſo ſeated, as it here follows, upon the river Jordan, it is poſſible, that by *ſea*, may be meant in this place, The Dead Sea, or the lake of Geneſareth, or both of them; becauſe they were near Jordan, which flowed into them.

— *And by the coaſt of Jordan.*] Where the Canaanites were ſeated, as is evident from Deut. xi. 30. for there were both weſtern and eaſtern Canaanites, as appears from Joſh. xi. 3. and they frequently joyned with the Perizzites (particularly Judg. i. 4.) who were a fierce, rough people, dwelling in the woody part of the mountains. So that the intention of the men, who made this report, was, to repreſent to the people, that whether they invaded the land by the Southern parts, or the Eaſtern, they would find both ſtrongly guarded by a mighty nation, much ſuperior to them in force: Which account, as the following verſe ſhows, created a tumult among the people.

Ver. 30. *And Caleb ſtilled the people.*] It is plain by this, that the people underſtood by their way of ſpeaking, countenances and geſtures, that the meaning of thoſe men who made this report (which was not altogether falſe in it ſelf) was, that the country indeed was very rich and deſirable, yet it was impoſſible for them to drive the inhabitants out of it: Which inflamed them into a mutinous diſpoſition, as Caleb perceived by their looks and confuſed murmurs; and therefore kept forth, before it brake out, to quiet their ſpirits with his account of the country and inhabitants, in which Joſhua, no queſtion joyned with him. It is not indeed here mentioned, becauſe Caleb, perhaps, ſtood next to them who began the commotion, and therefore ſpoke firſt: But he was ſeconded by Joſhua, we may be ſure: becauſe we find him mentioned in the next chapter, and in the firſt place, together with Caleb, as endeavouring to appeaſe the tumult. And he is not only exempted from the puniſhment inflicted on the people for their rebellion, chap. xiv. 30, 38. but is expreſsly ſaid to have *followed the Lord fully*, as well as Caleb, chap. xxxii. 12.

——— *Before Moſes.*] The Hebrew phraſe *El Moſcheh*, may ſignify that he ſtilled them, as they were coming towards Moſes in a ſeditious manner; or, quieted them ſo far, as to make them hearken to Moſes; when they were ready to fly in his face. One of the doctors in the Gemara ſaith, that Joſhua being about to ſpeak, they bitterly reproached him, and would not ſuffer him to proceed: And therefore, Caleb thought good to give them many blandiſhing words, and to call Moſes, this ſon of Amram, which looked like contempt of him; whereby he ſtilled them, and diſpoſed them to liſten to him. And then he ſaid, *Is not he the perſon that brought us out of Egypt, who divided the Red-ſea, for us to paſs thro' it; that gave us manna from Heaven? What if he ſhould bid us make ladders and climb up into the ſkies, ſhould we not obey him?*

——— *And ſaid, Let us go up at once, and poſſeſs it.*] He ſpeaks as if it were already their own, (as indeed it was, by God's gift) and they had nothing more to do but enter and take poſſeſſion of it.

——— *For we are able to overcome it.*] There will be no ſuch difficulty, as theſe men repreſent, in the conqueſt of it.

Ver. 31. *But the men that went up with him.*] Who, if they had not perſiſted in their unbelief, the people, perhaps, might have been perfectly appeaſed, by Caleb and Joſhua.

——— *Said, we be not able.*] Now they diſcloſed their minds more plainly, in their reply to Caleb, whom they oppoſe directly; and declare their opinion without reſerve, that they were not an equal match for their enemies.

——— *To go up againſt the people, for they are ſtronger than we.*] Theſe men had no confidence in the promiſe and power of God, on which Caleb and Joſhua relied; but meaſured all things by human ſtrength.

Ver. 32. *And they brought up an evil report of the land which they had ſearched, unto the children of Iſrael.*] In the heat of their oppoſition, they now diſparage the country which they had before praiſed, (ver. 27.) and alſo ſtretched their report of the inhabitants beyond the truth.

— *Saying, the land thro' which we have gone to ſearch, is a land that eateth up the inhabitants thereof.*] Unleſs we ſuppoſe there was a great plague at this time in the country, as the Hebrews do, (who love to excuſe their forefathers ſins) this was a groſs falſhood. But take it as they ſuppoſe, it will even then be a very malignant report. For if they ſaw the people of the country every where, as they paſſed along, carrying their neighbours to their graves (as the Jews tell the tale) this mortality which they ſhould have aſcribed to the providence of God, by whom it was inflicted, that they might have fewer enemies to oppoſe them, and that theſe ſpies might paſs more freely, and leſs obſervable; they moſt wickedly aſcribe to the badneſs of the air: Which being very unhealthy to the natives, would, as might reaſonably be thought, prove much more unſalutary to ſtrangers. Thus bad minds, (as the aforeſaid Gemara gloſſes well enough upon this ſtory) turn that which God intends for their benefit, into their hurt. And if we had any better authority for this ſtory, the word *achal* (which we tranſlate eat up) would well enough agree with it. For as Maimonides obſerves, in the firſt part of More Nevoch. cap. 30. it is uſed in the holy ſcriptures, concerning any kind of conſumption, deſtruction, or deſolation: As here in this book, chap. xi. 1. Lev. xxvi. 38. 2 Sam. ii. 26, *&c.*

——— *And all the people that we ſaw in it were men of great ſtature.*] The Hebrew phraſe is, men of meaſures, ἄνδρες ὑπερμήκεις, as the LXX. tranſlate it, men of larger ſize than the reſt of mankind, which we have no reaſon to think was true: But having ſeen the ſons of Anak in one part of the country, they imagined all the reſt of the people to reſemble them in ſtature. For this is the deſcription of that giant of Gath, mentioned 1 Chron. xx. 6. where he is called a man of meaſure, and 2 Sam. xxi. 20 where he is called, in the plural number, (as they are here) a man of meaſures; ἀνὴρ ὑπερμέγεθης, a man above the common bigneſs. And thus very great houſes are called houſes of meaſure, Jer. xxii. 24.

Ver. 33. *And there we ſaw the giants, the ſons of Anak, which came of the giants.*] Who were deſcended from a gigantick race of men; particularly from Arba, who was their grandfather, as Joſhua tells us, chap. xiv. 15. and chap. xv. 13, 14, *&c.* where he ſhows how Caleb drove theſe Anakims out of their cities, and made them fly to the Philiſtines; where there were ſome remainders of them, till the days of David. And others of them, fled into Greece; for there was a race of men among the Greeks called Ἀναχες, who, Voſſius thinks it probable, might deſcend from theſe children of Anak, lib. de orig. & Progreſſu Idol. cap. xiii.

——— *And we were in our own ſight as graſhoppers.*] Their fear magnified the inhabitants of Canaan above meaſure; tho' no doubt they were men of an extraordinary height; and there are ſtill ſuch, in ſome parts of the world, as Job Ludolphus obſerves in his commentary upon his hiſtory, Ethiopica, lib. i. cap. 2. n. 22.

——— *And ſo we were in their ſight.*] One of the Jewiſh doctors calls theſe men lyars: For tho' their fear might make them ſeem in their own ſight as graſhoppers, yet how could they tell, ſaith he, that they themſelves were ſo contemptible in the ſight of the children of Anak? Here the Gemariſts endeavour to help them out, by continuing the tale of the great mortality, which was then in thoſe countries. Where a funeral feaſt (as the manner was) being one day celebrated under certain cedar-trees, which are very ſhady; the ſpies got up to the top of them, to hide themſelves among the thick boughs. But the people below happening to look up, the ſpies heard them ſay, there are men got up into the trees, who look like graſhoppers. But there needs no ſuch inventions to defend them, when an hyperbole will do it: Their plain meaning being this, that the Anakims looked down upon them with the utmoſt contempt.

CHAP. XIV.

1 *The people murmur at the news.* 6 *Joſhua and Caleb labour to ſtill them.* 11 *God threatneth them.* 13 *Moſes perſwadeth God and obtaineth pardon.* 26 *The murmurers are deprived of entring into the land.* 36 *The men who raiſed the evil report, die by a plague.* 40 *The people that would invade the land againſt the will of God, are ſmitten.*

AND all the congregation lifted up their voice, and cried; and the people wept that night.

2 And all the children of Iſrael murmured againſt Moſes, and againſt Aaron: and the whole congregation ſaid unto them, Would God that we had died in the land of Egypt, or would God we had died in this wilderneſs,

3 And wherefore hath the LORD brought us unto this land, to fall by the ſword, that our wives, and our children ſhould be a prey? were it not better for us to return into Egypt?

4 And they ſaid one to another, Let us make a captain, and let us return into Egypt.

5 Then Moſes and Aaron fell on their faces before all the aſſembly of the congregation of the children of Iſrael.

6 ¶ And Joſhua the ſon of Nun, and Caleb the ſon of Jephunneh *which were* of them that ſearched the land, rent their clothes.

7 And they ſpake unto all the company of the children of Iſrael, ſaying, The land which we paſſed through to ſearch it, *is* an exceeding good land.

8 If the LORD delight in us, then he will bring us into this land, and give it us; a land which floweth with milk and honey.

9 Only rebel not ye againſt the LORD, neither fear ye the people of the land; for they *are* bread for us: their defence is departed from them, and the LORD *is* with us: fear them not.

10 But all the congregation bade ſtone them with ſtones: and the glory of the LORD appeared in the tabernacle of the con-

congregation, before all the children of Iſrael.

11 ¶ And the LORD ſaid unto Moſes, How long will this people provoke me? and how long will it be ere they believe me, for all the ſigns which I have ſhewed among them?

12 I will ſmite them with the peſtilence, and diſinherit them, and will make of thee a greater nation, and mightier than they.

13 ¶ And Moſes ſaid unto the LORD, Then the Egyptians ſhall hear *it* (for thou broughteſt up this people in thy might from among them.)

14 And they will tell *it* to the inhabitants of this land: *for* they have heard that thou LORD *art* among this people, that thou LORD art ſeen face to face, and *that* thy cloud ſtandeth over them, and *that* thou goeſt before them, by day time in a pillar of a cloud, and in a pillar of fire by night.

15 Now *if* thou ſhalt kill *all* this people, as one man; then the nations which have heard the fame of thee, will ſpeak, ſaying,

16 Becauſe the LORD was not able to bring this people into the land which he ſware unto them, therefore he hath ſlain them in the wilderneſs.

17 And now, I beſeech thee, let the power of my Lord be great, according as thou haſt ſpoken, ſaying,

18 The LORD *is* long ſuffering, and of great mercy, forgiving iniquity and tranſgreſſion, and by no means clearing *the guilty*, viſiting the iniquity of the fathers upon the children, unto the third and fourth *generation*.

19 Pardon, I beſeech thee, the iniquity of this people, according unto the greatneſs of thy mercy, and as thou haſt forgiven this people, from Egypt, even until now.

20 And the LORD ſaid, I have pardoned according to thy word:

21 But *as* truly *as* I live, all the earth ſhall be filled with the glory of the LORD.

22 Becauſe all thoſe men which have ſeen my glory, and my miracles which I did in Egypt and in the wilderneſs, and have tempted me now theſe ten times, and have not hearkned to my voice;

23 Surely they ſhall not ſee the land which I ſware unto their fathers, neither ſhall any of them that provoked me, ſee it:

24 But my ſervant Caleb, becauſe he had another ſpirit with him, and hath followed me fully; him will I bring into the land, whereinto he went; and his ſeed ſhall poſſeſs it.

25 (Now the Amalekites, and the Canaanites dwelt in the valley) To morrow turn you, and get you into the wilderneſs by the way of the Red ſea.

26 ¶ And the LORD ſpake unto Moſes, and unto Aaron, ſaying,

27 How long *ſhall I bear with* this evil congregation which murmur againſt me? I have heard the murmurings of the children of Iſrael, which they murmur againſt me.

28 Say unto them, *As truly as* I live, ſaith the LORD, as ye have ſpoken in mine ears, ſo will I do to you:

29 Your carcaſes ſhall fall in this wilderneſs; and all that were numbred of you, according to your whole number, from twenty years old and upward, which have murmured againſt me.

30 Doubtleſs ye ſhall not come into the land *concerning* which I ſware to make you dwell therein, ſave Caleb the ſon of Jephunneh, and Joſhua the ſon of Nun.

31 But your little ones, which ye ſaid ſhould be a prey, them will I bring in, and they ſhall know the land which ye have deſpiſed.

32 But *as for* you, your carcaſes they ſhall fall in this wilderneſs.

33 And your children ſhall wander in the wilderneſs forty years, and bear your whoredoms, until your carcaſes be waſted in the wilderneſs.

34 After the number of the days in which ye ſearched the land, *even* forty days (each day for a year) ſhall ye bear your iniquities, *even* forty years, and ye ſhall know my breach of promiſe.

35 I the LORD have ſaid, I will ſurely do it unto all this evil congregation, that are gathered together againſt me: in this wilderneſs they ſhall be conſumed, and there they ſhall die.

36 And the men which Moſes ſent to ſearch the land, who returned and made all the congregation to murmur againſt him, by bringing up a ſlander upon the land;

37 Even thoſe men that did bring up the evil report upon the land, died by the plague before the LORD.

38 But

38 But Joſhua the ſon of Nun, and Caleb the ſon of Jephunneh, *which were* of the men that went to ſearch the land, lived *ſtill*.

39 And Moſes told theſe ſayings unto all the children of Iſrael: and the people mourned greatly.

40 ¶ And they roſe up early in the morning, and gat them up into the top of the mountain, ſaying, Lo, *we be here*, and will go up unto the place which the LORD hath promiſed: for we have ſinned.

41 And Moſes ſaid, Wherefore now do you tranſgreſs the commandment of the LORD? but it ſhall not proſper.

42 Go not up, for the LORD *is* not among you; that ye be not ſmitten before your enemies.

43 For the Amalekites, and the Canaanites *are* there before you, and ye ſhall fall by the ſword: becauſe ye are turned away from the LORD; therefore the LORD will not be with you.

44 But they preſumed to go up unto the hill-top: nevertheleſs, the ark of the covenant of the LORD, and Moſes departed not out of the camp.

45 Then the Amalekites came down, and the Canaanites which dwelt in that hill, and ſmote them, and diſcomfited them, *even* unto Hormah.

Ver. 1. *And all the congregation lifted up their voice, and cryed; and the people wept that night.*] Nothing can be conceived more deplorable than the condition in which Moſes found himſelf at that juncture. One would have been tempted to believe, that God, and the people too, had concurred to put the patience and conſtancy of that meek man to the utmoſt tryal. On one hand, the Iſraelites were for making him reſponſible for all the hardſhips they met, in the ways by which God had been pleaſed to guide them. On the other hand, it ſeemed as if God intended alſo to make him anſwerable for the complicated rebellion of the Iſraelites. God told him, that this new crime which thoſe wretches had committed, involved in it a character of contempt of his wonders, which rendered them unworthy of pardon. He would again have had Moſes to agree to the deſtruction of a nation that did not deſerve to exiſt. He made him a yet better offer than that which he propoſed, on account of the idolatry of the golden calf, and promiſed not only, as before, to multiply his deſcendants, but likewiſe to render them more numerous and powerful than all that multitude of rebels.

Moſes oppoſed to this anger of the Almighty, that buckler he had already uſed with ſuch ſucceſs, namely, prayer, That which he poured out on this occaſion, was one of the moſt ardent; but there are ſome circumſtances in which the zeal and favour of the moſt powerful interceſſors is unavailing. And there may be certain times, in which, *tho' Moſes and Samuel ſtood before me, ſays the Lord, yet my mind cannot be towards this people; Caſt them out of my ſight, and let them go forth*, Jer. xv. 1.

God was not however, intirely inflexible to the voice of his ſervant; but granted him ſome reſpite of his vengeance, and conſented not to bring ſuch a plague upon the people as ſhould exterminate them in an inſtant. But he pronounced a ſentence againſt them which contained two fatal clauſes in it: One of them was, that none of thoſe perſons who came out of Egypt, and had been ſo ungrateful, and inſenſible of his favours, ſhould ever enter into the land of promiſe. The other was, that their children ſhould wander *forty years*, before they took poſſeſſion of that country; thus ſharing in the puniſhment of their fathers ſins: The event plainly juſtified this laſt clauſe: Two years were already elapſed ſince their departure from Egypt, and there remained ſtill thirty eight before the conqueſt of Canaan. But there is ſome difficulty in the meaning and accompliſhment of the firſt clauſe. It is asked, whether it literally involved every individual Iſraelite that came out of Egypt, excepting two? or whether it was not limitted? Here follows the text of Moſes, verſe 21, *&c.* "But as truly as I live, all "the earth ſhall be filled with the glory of the Lord. "Becauſe all thoſe men which have ſeen my glory, and "my miracles which I did in Egypt, and in the wilder- "neſs, and have tempted me now theſe ten times, and "have not hearkened to my voice; ſurely they ſhall not "ſee the land which I ſware unto their fathers, neither "ſhall any of them that provoked me, ſee it: But my "ſervant Caleb, becauſe he had another ſpirit with him, "and hath followed me fully: Him will I bring into the "land whereunto he went; and his ſeed ſhall poſſeſs it, "and Joſhua likewiſe. —— But your little ones, which you "ſaid ſhould be a prey, them will I bring in, and they "ſhall know the land you have deſpiſed. But as for "you, your carcaſes ſhall fall in this wilderneſs. And "your children ſhall wander in the wilderneſs forty years "and bear your whoredoms, until your carcaſes be waſted "in the wilderneſs. After the number of the days in "which ye ſearched the land, even forty days (each day "for a year) ſhall ye bear your iniquities, even forty "years, and ye ſhall know my breach of promiſe. I "the Lord have ſaid, I will ſurely do it unto all this evil "congregation, that are gathered together againſt me."

This paſſage, wrong underſtood, has given a handle to a miſtake that has met with a general reception; namely, that of all thoſe who came out of Egypt, none but Joſhua and Caleb arrived at the land of promiſe. The words therefore which we have quoted, will admit of four reſtrictions.

Firſt, Joſhua and Caleb were excepted out of the general rule; this is not diſputed.

Secondly, This ſentence involved none but the tribes that had been numbered. This is no leſs evident from the text; *your carcaſes ſhall fall in this wilderneſs*, &c.—*After the number of the days in which ye ſearched the land*, &c. 'Tis plain, that there is an alluſion to the enumeration, or muſter made in the firſt chapter of this book. Now there was a poſitive law, which is related, verſe 49, of the ſame chapter, which forbids the compriſing of the Levites in the ordinary muſters: *Only thou ſhalt not number the tribe of Levi, neither take the ſum of them among the children of Iſrael.* 'Tis added in the next chapter, that this order was obſerved: *The Levites were not numbered among the children of Iſrael, as the Lord commanded Moſes.* Hence it is that Eleazer, who was above twenty years old when he came out of Egypt, was found in the land of Canaan, as appears Joſh. xiv. 1. The Levites, according to what Moſes ſays of them, Numb. iii. verſe 43, and who were counted ſeparately, amounted to *twenty two thouſand two hundred threeſcore and thirteen.* It is to be obſerved, that whereas the reſt of the Iſraelites were not numbred but from twenty years of age, the Levites were reckoned *from a month old* and upwards, Numb. iii. 39. The reaſon of the law which prohibited the numbering of the Levites is obvious; it was, that ſuch numberings, or muſters, were for thoſe who were obliged to go to the wars. Now the Levites were excuſed from that ſervice, as being ſufficiently employed in that of the tabernacle; and this diſpenſation of theirs was likewiſe imitated by the Gentiles. Strabo obſerves, that it was already the practice in the days of Homer, for in all the enumerations which that poet makes of thoſe that went againſt the city of Troy, we find none that came from the town of Alalcomenium, becauſe it was dedicated to the goddeſs Minerva. Cæſar obſerves the ſame of the Druids, and it is upon this ancient law, that ſome of the fathers endeavour to build certain eccleſiaſtical immunities.

Thirdly, The conſtant cuſtom of not numbering the Iſraelites till after the age of twenty years, furniſhes us with another reſtriction, as well as it exempts a great number

number of people from the ſentence pronounced againſt thoſe who rebelled. The women alone, if we only ſuppoſed them equal to the men, would already give us the number of ſix hundred thouſand ſouls. But how many do we not find excepted from this rigour in the number of thoſe that were under twenty years? Now if we were to ſuppoſe that there is in every ſociety, or body of men, two perſons under twenty, to one above, that would give us one million and two hundred thouſand children, which being joined to ſix hundred women, brings them up to one million eight hundred thouſand ſouls. And yet is next to a demonſtration, that there is uſually in all ſocieties four, or it may be five heads, under twenty years, to one above it.

Fourthly, Theſe three reſtrictions render the fourth unneceſſary to our calculation. It is however received by a great number of interpreters, who cannot digeſt that we ſhould explain literally what Moſes ſays in this chapter, to wit, that *all the congregation lifted up their voice and cryed; and the people wept that night, and all the children of Iſrael murmured*, &c. Now it is certain, that theſe expreſſions, all the congregation of Iſrael, do often import no more than the heads, or a conſiderable part of the people. Perhaps they ought to be conſtrued ſo here; and as the ſentence which God denounced did not relate to any but thoſe who had *tempted him ten times*, who *had not obeyed his voice*, but *provoked him to wrath*, there were, perhaps, ſeveral among the Iſraelites that did not embark in that crime, and conſequently were not involved in that puniſhment.

Ver. 36. *And the men which Moſes ſent to ſearch the land.*] That is, ten of them.

Ver. 37. *Even thoſe men*, &c. *died by the plague.*] Either by the peſtilence, threatned, verſe 12. or by lightning, or ſome other ſudden death; about which there is a diſpute among the Hebrew doctors, in the Gemara on Sota, cap. 7. ſect. 11. where ſome of them ſay, they died of a quinſey, which choaked them; or, as others, their tongues ſwelled, and hung out of their mouths and were full of worms, &c. So that their puniſhment was ſuitable to their ſin, (as they conclude) *with their tongues they offended, and in their tongues they ſuffered.*

——— *Before the Lord.*] Whoſe glory appeared upon the tabernacle, before them all, verſe 10. unto which we take theſe words to relate; ſignifying that they died in his preſence (and perhaps by a flaſh of fire from thence) on that very day, upon which this murmuring was raiſed by their falſe report.

Ver. 38. *But Joſhua the ſon of Nun, and Caleb the ſon of Jephunneh, which were of the men that went to ſearch the land.*] Here Joſhua is mentioned with Caleb, and placed firſt, as in verſe 6, as Caleb was in verſe 30. which ſhews there was no difference made between them.

——— *Lived ſtill.*] This is ſet down to ſhew God's faithfulneſs in his promiſe to them; who, we ſuppoſe, were now in the company of the reſt of the ſearchers of the land, before the Lord, and had no hurt, when all the other ten fell down dead on a ſudden; which made their preſervation the more remarkable.

Ver. 39. *And Moſes told all theſe ſayings unto all the children of Iſrael.*] Acquainted them with the doom which God had paſſed upon them.

——— *And the people mourned greatly.*] Were extreamly afflicted at the news; but did not beſeech him to pray for them, as at other times, chap. xi. 2. becauſe he had told them the doom was irreverſible.

Ver. 40. *And they roſe up early in the morning and gat them up unto the top of the mountain.*] They reſolved they would go up: or they prepared themſelves for it; for they did not actually go up; as appears by the following words.

——— *Saying, Lo, we be here.*] We are ready to do as Joſhua and Caleb exhorted us, chap. xiii. 30, and xiv. 9. They ſeem now to be as forward, as before they were backward to go to poſſeſs the land; which their riſing early ſignified;

Ver. 41. *And Moſes ſaid, wherefore now do you tranſgreſs the commandment of the Lord?*] Why do you ſtill continue in your diſobedience to God; who commands you to return, and not to go forward? ver. 25.

Ver. 42. ——— *For the Lord is not among you;*] The cloud did not ſtir to conduct them; by which they might have underſtood, that their attempt was preſumptuous.

——— *That ye be not ſmitten before your Enemies.*] Who, without God's help, would be too ſtrong for them.

Ver. 43. *For the Amalekites and Canaanites, are there before you.*] Either they were removed out of the valley where they were before, ver. 25. Or, their main body being there below, they ſent a ſtrong party to poſſeſs themſelves of the top of the mountain, and to make good the paſs againſt the Iſraelites.

Ver 44. *But they preſumed to go up to the hill top.*] They audaciouſly endeavoured to aſcend the mountain, againſt the divine command; which is a ſtrong inſtance of a hardned infidelity.

——— *Nevertheleſs the ark of the covenant of the Lord, and Moſes departed not out of the camp.*] The cloud ſtood ſtill over the tabernacle; and therefore Moſes and the Levites and the ark (which went before them, when they firſt removed from Sinai, chap. x. 33.) did not ſtir out of the place where they were encamped, to conduct them. But this ſeems to ſignify that all the other camps, except that of the Levites, *i. e.* the whole body of armed men, moved without the guidance of God, who could not favour them, becauſe they moved againſt his expreſs command.

Ver. 45. *Then the Amalekites came down and the Canaanites.*] With whom the Amorites alſo joined, Deut. chap. i. ver. 44.

——— *Which dwelt in that hill.*] Who had poſted themſelves there, and poſſeſſed themſelves of the top of the mountain, ver. 43. and ſee ver. 25.

——— *And ſmote them.*] Having a great advantage of them that were climbing up the hill: from whence they came pouring down upon them.

——— *And diſcomfitted them.*] It is not ſaid how great a ſlaughter they made of them; but it is likely it was not ſmall, becauſe they chaſed them a good way. Thus began God's threatning to be immediately fulfilled, that their carcaſes ſhould fall in the wilderneſs, ver. 29. by their own wilfulneſs.

——— *Even unto Hormah.*] A place in the confines of Canaan, near the dead ſea: ſo called from the deſtruction that was here made of the Iſraelites, and afterward of the Canaanites, chap. xxi. 3. Judges i. 17. and upon the occaſion of this calamity which befel the Iſraelites, and the great mortality which followed, while they ſtayed in the wilderneſs, Moſes is thought to have penned the XCth Pſalm; in which he ſignifies the life of man was now ſhortened, and reduced to ſeventy or eighty years, that is, made but half as long as the lives of their forefathers.

CHAP. XV.

1 *The law of the meat-offering and the drink-offering.* 13 29 *The ſtranger is under the ſame law.* 17 *The law of the firſt of the dough for a heave-offering.* 22 *The ſacrifice for ſins of ignorance.* 30 *The puniſhment of preſumption.* 32 *He that violated the ſabbath is ſtoned.* 37 *The law of fringes.*

AND the LORD ſpake unto Moſes, ſaying,

2 Speak unto the children of Iſrael, and ſay unto them, When ye be come into the land of your habitations, which I give unto you,

3 And will make an offering by fire unto the LORD, a burnt-offering or a ſacrifice, in performing a vow, or in a free-will-offering, or in your ſolemn feaſts, to make a ſweet ſavour unto the LORD, of the herd, or of the flock:

4 Then ſhall he that offereth his offering unto the LORD, bring a meat-offering of a tenth deal of flour min-

gled with the fourth *part* of an hin of oyl.

5 And the fourth *part* of an hin of wine for a drink-offering ſhalt thou prepare, with the burnt-offering or ſacrifice, for one lamb.

6 Or for a ram, thou ſhalt prepare *for* a meat-offering, two tenth deals of flour mingled with the third *part* of an hin of oyl.

7 And for a drink-offering, thou ſhalt offer the third *part* of an hin of wine, *for* a ſweet ſavour unto the LORD.

8 And when thou prepareſt a bullock *for* a burnt-offering, or *for* a ſacrifice in performing a vow, or peace-offerings unto the LORD:

9 Then ſhall he bring with a bullock a meat-offering of three tenth-deals of flour mingled with half an hin of oyl.

10 And thou ſhalt bring for a drink-offering, half an hin of wine, *for* an offering made by fire of a ſweet ſavour unto the LORD.

11 Thus ſhall it be done for one bullock, or for one ram, or for a lamb, or a kid.

12 According to the number that ye ſhall prepare, ſo ſhall ye do to every one, according to their number.

13 All that are born of the country, ſhall do theſe things after this manner, in offering an offering made by fire of a ſweet ſavour unto the LORD.

14 And if a ſtranger ſojourn with you, or whoſoever *be* among you in your generations, and will offer an offering made by fire of a ſweet ſavour unto the LORD: as ye do, ſo ſhall he do.

15 One ordinance *ſhall be both* for you of the congregation, and alſo for the ſtranger that ſojourneth *with you*, an ordinance for ever in your generations: as ye *are*, ſo ſhall the ſtranger be before the LORD.

16 One law, and one manner ſhall be for you, and for the ſtranger that ſojourned with you.

17 ¶ And the LORD ſpake unto Moſes, ſaying,

18 Speak unto the children of Iſrael, and ſay unto them, When ye come into the land whither I bring you,

19 Then it ſhall be, that when ye eat of the bread of the land, ye ſhall offer up an heave-offering unto the LORD.

20 Ye ſhall offer up a cake of the firſt of your dough, *for* an heave-offering: as *ye do* the heave-offering of the threſhing-floor, ſo ſhall ye heave it.

21 Of the firſt of your dough ye ſhall give unto the LORD, an heave-offering in your generations.

22 ¶ And if ye have erred, and not obſerved all theſe commandments which the LORD hath ſpoken unto Moſes,

23 *Even* all that the LORD hath commanded you by the hand of Moſes, from the day that the LORD commanded *Moſes*, and henceforward among your generations:

24 Then it ſhall be, if *ought* be committed by ignorance without the knowledge of the congregation; that all the congregation ſhall offer one young bullock for a burnt-offering, for a ſweet ſavour unto the LORD, with his meat-offering, and his drink-offering, according to the manner, and one kid of the goats for a ſin-offering.

25 And the prieſt ſhall make an atonement for all the congregation of the children of Iſrael, and it ſhall be forgiven them, for it *is* ignorance: and they ſhall bring their offering, a ſacrifice made by fire unto the LORD, and their ſin-offering before the LORD, for their ignorance.

26 And it ſhall be forgiven all the congregation of the children of Iſrael, and the ſtranger that ſojourneth among them; ſeeing all the people *were* in ignorance.

27 ¶ And if any ſoul ſin through ignorance, then he ſhall bring a ſhe-goat of the firſt year for a ſin-offering.

28 And the prieſt ſhall make an atonement for the ſoul that ſinneth ignorantly, when he ſinneth by ignorance before the LORD, to make an atonement for him; and it ſhall be forgiven him.

29 You ſhall have one law for him that ſinneth through ignorance, *both for* him that is born amongſt the children of Iſrael, and for the ſtranger that ſojourneth among them.

30 ¶ But the ſoul that doth *ought* preſumptuouſly (*whether he be* born in the land, or a ſtranger) the ſame reproacheth the LORD; and that ſoul ſhall be cut off from among his people.

31 Becauſe he hath deſpiſed the word of the LORD, and hath broken his command-

ment:

ment; that ſoul ſhall utterly be cut off: his iniquity *ſhall be* upon him.

32 ¶ And while the children of Iſrael were in the wilderneſs, they found a man that gathered ſticks upon the ſabbath-day.

33 And they that found him gathering ſticks, brought him unto Moſes and Aaron, and unto all the congregation.

34 And they put him inward, becauſe it was not declared what ſhould be done to him.

35 And the LORD ſaid unto Moſes, The man ſhall be ſurely put to death: all the congregation ſhall ſtone him with ſtones without the camp.

36 And all the congregation brought him without the camp, and ſtoned him with ſtones, and he died; as the LORD commanded Moſes.

37 ¶ And the LORD ſpake unto Moſes, ſaying,

38 Speak unto the children of Iſrael, and bid them that they make them fringes in the borders of their garments, throughout their generations, and that they put upon the fringe of the borders a ribband of blue.

39 And it ſhall be unto you for a fringe, that ye may look upon it and remember all the commandments of the LORD, and do them: and that ye ſeek not after your own heart, and your own eyes, after which ye uſe to go a whoring:

40 That ye may remember, and do all my commandments, and be holy unto your God.

41 I *am* the LORD your God, which brought you out of the land of Egypt, to be your God: I *am* the LORD your God.

Ver. 1. *And the Lord ſpake unto Moſes, ſaying.*] We read in Deut. i. 46. that *they abode in Kadeſh*, where the foregoing murmuring was, many days: during which time, and in the latter part of this ſecond year, after they came out of Egypt, it is very probable all that we read in this chapter, and in the four following, was tranſacted.

Ver. 2. *Speak unto the children of Iſrael, and ſay unto them.*] Theſe words were not directed to the whole congregation, but to the younger ſort, who had not forfeited the favour of God; as their fathers had done; ſeveral of whom, it is likely, were already dead, according to the doom God had paſſed upon them; and the reſt looked upon themſelves as diſinherited, chap. xiv. ver. 12. and therefore theſe precepts were not delivered to them.

——— *When ye come into the land of your habitations which I give unto you.*] This ſhews he ſpeaks to the children of the murmurers, whom he promiſed to bring into the land of Canaan, chap. xiv. 31. and would therefore have well inſtructed in the manner of ſacrificing, wherein God's worſhip and ſervice very much conſiſted; which is the reaſon why he further explains what he had heretofore ſaid about this matter. But hence it appears that they were not bound to obſerve theſe laws till they came to Canaan.

Ver. 3. *And will make an offering by fire unto the Lord.*] This comprehends all the ſacrifices which were burnt upon the altar, either in whole or in part.

——— *A burnt-offering.*] This was the principal, and moſt ancient ſacrifice of all other; which was wholly burnt upon the altar, every morning and every evening, Exod. xxix. 40. of which he treats in the firſt of Leviticus.

——— *Or a ſacrifice.*] This undoubtedly ſignifies peace-offerings, as appears from ver. 8. and from the words here following; and likewiſe from the uſe of the word ſacrifice in other places, Exod. xviii. 12. Lev. xiv. 10.

——— *In performing a vow, or in a free-will offering.*] Theſe words explain what he means by a ſacrifice, *viz.* peace-offerings; which were offered in performance of ſome vow, or freely of their own accord, Lev. vii. 16. and xxii. 21. or by God's command upon their ſolemn feaſts; as it here follows.

——— *And at your ſolemn feaſts.*] Mentioned Levit. xxiii. 37. and Numb. xxix. 39.

——— *To make a ſweet ſavour unto the Lord.*] Leviticus i. 9.

——— *Of the herd of the flock.*] Under the word flock is comprehended both kids and lambs: for the Hebrew words *tſon* and *ſeh* ſignify both; as many have obſerved, particularly Bochart in his Hierozoicon, p. 1. lib. 2. cap. 42.

Ver. 4. *Then ſhall he that offereth his offering unto the Lord.*] Of any of the forenamed ſorts.

——— *Bring a meat-offering.*] As a neceſſary appurtenance to ſuch ſacrifices.

——— *Of a tenth deal of flour.*] That is the tenth part of an ephah, as is expreſsly declared, chap. xxviii. 5. which was an omer. See Exod. xvi. 36.

——— *Mingled with the fourth part of an hin of oyl.*] See Exod. xxix. 40. In this, ſuch meat-offerings, as were acceſſories to other offerings, and a part of the ſacrifice, which went before, differed from thoſe meat-offerings which were not dependent upon a foregoing ſacrifice; but offered alone by themſelves: for in theſe latter the oyl was only poured upon the meat-offering, Lev. ii. 1, &c. and not mingled or macerated with the flour; as it is here ordered: and there was this further difference between them, that thoſe meat offerings which were acceſſory to other ſacrifices, were all burnt on the altar, in honour to God, as Joſephus obſerves, lib. 3. cap. 10. but when a meat-offering was ſolitary, as we may call it, as the principal offering which a man then made, a little part of it only was burnt upon the altar, and the prieſt had the reſt; as appears from the ſecond chapter of Leviticus.

Ver. 5. *And a fourth of a hin of wine for a drink-offering ſhalt thou prepare.*] See Exod. xxix. 40.

——— *With the burnt-offering or ſacrifice.*] Whether it were a whole burnt-offering or a peace-offering, ver. 3. this wine was wholly poured upon the altar; and the prieſt had none of it.

——— *For one lamb.*] It was the ſame for one kid. If there were more than one, the drink-offering, as well as the meat-offering, was increaſed; particularly upon the ſabbath, chap. xxviii. 9. And the true reaſon why meat-offerings, and drink-offerings, are required to attend upon the burnt-offerings and peace-offerings, was, becauſe theſe ſacrifices were a feaſt, and are called the bread or food of God, chap. xxviii. 2. And therefore as bread and wine, as well as fleſh, are our refection; ſo God required them at his table. And ſalt, though not here named, was alſo added, becauſe it was not to be omitted in any ſacrifice, Lev. ii. 13. as alſo frankincenſe; becauſe it is ſaid both ver. 7. and ver. 10. this drink-offering was for a ſweet ſavour unto the Lord; which ſeems to allude to the fragrancy of frankincenſe.

This was a thing ſo well known, that the heathens imitated the ſame practice, in all their ſacrifices, which were ever accompanied with a meat-offering: Inſomuch that Pliny ſaith, without this *molſa ſalſa*, no ſacrifice was thought to be good: *Nullum ſacrificium ratum fieri exiſtimant*, lib. 30. cap. 5. And long before him we met with it in Homer, in thoſe known words of his;

——— Οὐλοχύτας πρῶβάλλοντο.

And as for wine, Brentius, in his paraphraſe on Leviticus, takes notice of that phraſe in him, no leſs obvious,

——— Ἐπὶ δ' ὤιθοπον οἶνον
Λείβες ——— ———

which they not only poured upon the ſacrifice, as it ſtood at the altar ready to be offered, but upon its fleſh, when it was burning there; as we find in Virgil, Georg. 4.

Ter liquido ardentem perfudit nectare flammam.

And in many other places.

Ver. 6. *Or for a ram, thou ſhalt prepare for a meat-offering, two tenth deals,* &c.] This being a nobler ſacrifice than a lamb, a larger meat-offering, and drink offering alſo, as appears by the next verſe, is required to attend it.

Ver. 7. *And for a drink-offering, thou ſhalt offer a third part of a hin of wine,* &c.] Whereas for a lamb a fourth part was ſufficient, ver. 5;

Ver. 8. *And when thou prepareſt a bullock.*] This is a ſacrifice of the herd, as the former of the flock, mentioned ver. 3.

——— *For a burnt-offering, or for a ſacrifice in performing a vow, or peace offering unto the Lord.*] That is, free-will offerings; which were one ſort of peace-offerings, as thoſe for performance of a vow were the other; ſee ver. 3. But free-will offerings, are peculiarly called by the name of peace-offerings, becauſe they were the moſt acceptable of this ſort; being offered purely out of love and affection to God, and not as a payment which was due upon a vow.

Ver. 9. *Then ſhall he bring with the bullock, a meat-offering of three tenth deals of flour,* &c.] The meat-offerings increaſed proportionably to the ſacrifices upon which they attended: one tenth deal, with a fourth part of a hin of oyl, being ſufficient for a lamb, ver. 4. and two tenth deals, with a third part of a hin of oyl, for a Ram, ver. 6. but three tenth deals of flour, and half a hin of oyl, is here required to accompany the ſacrifice of a bullock.

Ver. 10. *And thou ſhalt bring for a drink-offering half a hin of wine,* &c.] The ſame was to be obſerved in the drink offering; which is larger, in this ſacrifice, than in the two former, ver. 5, 7.

Ver. 14. *And if a ſtranger ſojourn with you.*] There were two ſort of ſtrangers among the Iſraelites; ſome that intirely embraced and profeſſed the jewiſh religion, into which they were admitted by circumciſion, &c. others that were permitted to live among them, having renounced all idolatry, but did not ſubmit to their whole religion. The Talmudiſts expound this place of the former ſort.

——— *Or whoſoever be among you in your generations.*] One would think this ſhould ſignify the other ſort of ſtrangers; but they make it only an explication of the former: whether he was a proſelyte that ſojourned for a time, or were ſettled among them.

——— *And will offer an offering made by fire, of a ſweet ſavour unto the Lord.*] Any of the fore-mentioned offerings, which could be offered, as is here directed, by none but one that was ſubject to their law. For though another proſelyte, who worſhipped the true God, but was not circumciſed, might bring a burnt-offering; yet they ſay it was without a meat and drink offering; and no peace-offerings were accepted from him.

Ver. 17. *And the Lord ſpake unto Moſes, ſaying,*] Theſe commands were given, in all likelihood, at the ſame time with the foregoing.

Ver. 18. *Speak unto the children of Iſrael, and ſay unto them, when ye come into the land, whither I bring you.*] The Jews acknowledge ſuch kind of offerings, as here follow: And firſt fruits, were due by the law, only from the corn, &c. that grew in the land of Canaan; but by the decree of their wiſe men, they were to bring them out of Syria, and out of the land of Og and Sihon; as Maimonides ſaith, in his treatiſe called Biccurim, cap. 2.

Ver. 19. *When ye eat.*] *i. e.* When it is ready to be eaten; for they offered it before they ate of it.

——— *Of the bread of the land.*] So corn is called, Pſalm civ. 14. and the meaning ſeems to be, that when they made bread of the new corn of the land, they ſhould, out of the dough, firſt make a cake, and offer it to the Lord, before they baked bread for their own uſe.

——— *Ye ſhall offer up an heave-offering unto the Lord.*] This is explained in the next verſe, of offering a cake out of the firſt dough, whether it were of wheat, or barley, or rye, or oats, or that which they call *cuſemim* (which they deſcribe to be a kind of wheat, or barley, different from that which is commonly known by thoſe names) for of theſe five kinds of grain, the Talmudiſts ſay, this cake was to be offered; and that out of the gleanings, and the ſheaf left in the field, and out of the corners of the field.

Ver. 20. *Ye ſhall offer up a cake of the firſt of your dough for an heave-offering.*] Not upon the altar; but it was given to the prieſts, on whom God beſtowed all their heave-offerings, chap. xviii. 8. yet they are ſaid to be offered to the Lord, becauſe they were heaved or lifted up to him, as the creator of heaven and of earth; and then given to his miniſters, who had it in his right.

——— *As ye do the heave-offering of the threſhing-floor, ſo ſhall ye heave it.*] That is, as the firſt fruits of the harveſt were given to the prieſts, and not offered upon the altar, ſo ſhould this be given them, Lev. xxiii. 16, 17. and ſo was the firſt fruits of their oyl and their wine, &c. Numb. xviii. 12, 13. all which the Jews call the great *Terumah*, or heave-offering.

Ver. 21. *Of the firſt of your dough ſhall ye give unto the Lord, an heave-offering in your generations.*] This being a new law, not given before, he repeats it, that they might be the more obſervant of it: As we may ſee they were by this; that it was one of the things that rendered a woman infamous (tho' not ſo as to give her the bitter water) if ſhe did not ſeparate this cake from the firſt dough of the new corn, to be preſented to God; but either made her husband believe ſhe had done it, when ſhe had not, or ate it herſelf; as Mr. Selden obſerves, lib. iii. Uxor. Hebr. cap. 17. And therefore, at this very day, the Jews are ſo nice in this point, that they take enough to make a cake, aſſoon as the meat is mingled with water. The proportion is not mentioned in the law; but their wiſe men ſay, it was to be the *forty-fourth part* of the whole dough: See Buxtorf. Synagog. Jud. cap. 34. The Cabbaliſts obſerving that this verſe begins with the letter *mem*, and ends with *mem*, conclude (after their way) that therefore they were to give a *fortieth part*, becauſe *mem* is the numeral letter for forty.

Ver. 24. *Then it ſhall be, that if ought be committed by ignorance, without the knowledge of the congregation;*] It is commonly ſaid, that Moſes here ſpeaks concerning ſins of omiſſion (as we call them) as in Lev. iv. 13. concerning thoſe committed by the whole congregation, here of ſuch as were committed by ſome leſſer number of them, called, the congregation; ſuppoſe the LXX elders, or the rulers of thouſands, and hundreds, &c. who are ſometimes called by this name, chap. xxv. 7. chap. xxxii. 12. Joſh. xxiv. 4. But the Jews generally think Moſes here ſpeaks of ſtrange worſhip, which was to be expiated by this ſacrifice of a goat for a ſin-offering. And therefore an excellent perſon of our own, after long conſideration of this matter, comes to this concluſion, that in Leviticus, God requires a young bullock to be ſlain for a ſin-offering, when the whole congregation, tho' adhering to the true worſhip of God in every thing, were led ignorantly to do ſomething againſt ſome negative precept (as they call it) to practice, that is, what God hath forbidden (ſo thoſe words ſeem to import, Lev. iv. 13, 14.) but this kid of the goats here mentioned for a ſin-offering, together with a young bullock for a burnt-offering, was to be ſacrificed, when all the people, forgetting the holy rites preſcribed by Moſes (which often happened under bad kings) fell by a common error, into idolatrous worſhip, which agrees very well with what is ſaid in the two preceding verſes; where he ſpeaks of not obſerving thoſe holy rites about ſacrifices. See Dr. Owtram, lib. 1, de ſacrificiis, cap. 14. ſect. 2.

——— *Then all the congregation ſhall offer one young bullock for a burnt-offering.*] Having neglected theſe laws ordained by Moſes, and worſhipped God in a wrong manner, according to the rites uſed in other countries (or at leaſt miſtaking the proper ſacrifices and rites belonging to them, which they ought to have offered) this burnt-offering, we ſuppoſe, is commanded to be offered, when they ſaw their error, in token that they returned to God's true

true religion, and that way of worſhip which he had preſcribed.

——— *With his meat-offering, and his drink-offering.*] Preſcribed above, ver. 8, 9, 10. and which they had neglected to offer formerly with a burnt-offering.

It is well obſerved by Mr. Thorndike out of Maimonides, that all the congregation (if we underſtand thereby the whole body of the people) could not poſſibly offer theſe ſacrifices; but the great conſiſtory offered them, as often as they occaſioned the breach of the law, by interpreting it erroneouſly.

——— *And one kid of the goats for a ſin-offering.*] To expiate for what had been done after the manner of the Heathen, contrary to the laws of God's worſhip here delivered by Moſes, or otherwiſe than he directed: from whence it was (which adds much probability to this) that when Hezekiah reſtored the true worſhip of God, after the temple had been ſhut up, and the daily ſacrifice omitted, and many idolatrous rites there uſed, by the ignorance of the people, in the days of his father (2 Chron. xxviii. 24. chap. xxix. 3.) he cauſed ſeven bullocks to be offered for a burnt-offering: and as many goats for a ſin-offering; and ſo Ezra did at the reſtoration of the divine ſervice, after they came out of Babylon, Ezra viii. 35. And it makes no difference, that Moſes here requires only one of a ſort to be offered, whereas Hezekiah offered ſeven, and Ezra twelve; for this only proves, that one was abſolutely neceſſary, but more than one was acceptable; eſpecially when exceeding great errors had been committed in God's worſhip.

Ver. 25. *And the prieſt ſhall make an atonement for all the congregation.*] Who had thus committed an error in the worſhip of God out of ignorance: Being miſled by the great interpreters of the law; who therefore were to bring this ſacrifice in the name of them all. For it is apparent, by this as well as the former verſe, that all the congregation were concerned in this ſacrifice, as much as in that, Lev. iv. 13. and the ſame appears from the next verſe, where he ſaith, all the people were in ignorance.

Ver. 30. *But the ſoul that doth ought preſumptuouſly.*] Not meerly knowingly, but wilfully and audaciouſly; in contempt of the Divine Majeſty and his authority: For ſo the Hebrew phraſe, *with an high hand*, ſignifies, as Maimonides obſerves in More Nevoch. P. 3. cap. 41. where he ſaith, it imports a ſin, not only publickly and openly committed, but with pride and inſolence; it proceeding not meerly from an ill cuſtom a man hath contracted of doing amiſs, but from an expreſs intention to contradict the law of God, and ſet himſelf in defiance of it: Which is the reaſon of what follows.

——— *The ſame reproacheth the Lord.*] "No man ſinned thus" (ſaith Maimonides in the place before-named) "but he who had a ſettled opinion in his mind, contrary "to the law of God; in which he diſſented from it. "And the common received expoſition of this place is, "that it ſpeaks of an idolator; becauſe he oppoſed the "chief and principal foundation of the law, for no man "worſhipped a ſtar, or a planet, but he who believed its "eternity: Which is moſt repugnant, of all other things, "to the law of God; which, in the very firſt word of it, "declares, that all the world had a beginning, and was "made by him whom the Jews worſhipped." Thus he. But doing any thing with an high hand doth not ſignify any one certain kind of ſin, as the Jews generally fancy (who think he ſpeaks here only of an idolator or blaſphemer: See Selden, lib. i. de Synedr. cap. 6. p. 101.) but a certain manner of ſinning, with deſpite to the commands of God, and contempt of his authority, in any kind of ſin whatſoever. And this Maimonides himſelf afterward acknowledges, in the words following: "There ſeems to "me to be the ſame reaſon in all other tranſgreſſions, which "are committed contemptuouſly againſt any law of God; "as, if an Iſraelite ſeethed a kid in his mothers milk; or "wore heterogeneous garments, or rounded the corners "of his head, or his beard, in contempt of the law. "For the conſequence of this is, that he believes this law "not to be true; which in my judgment, ſaith he, is the "meaning of theſe words, *he reproacheth the Lord.*

——— *And that ſoul ſhall be cut off from among his people.*] No ſacrifice would make an atonement for ſuch a man; but he was to die, either by the hand of heaven, or of the judges. Sometimes God ſaith, he will cut off idolators, and ſuch as conſulted familiar ſpirits, Lev. xx. 5, 6. Sometimes he only ſaith, certain offenders ſhall be cut off; as here in this, and many other places, of which phraſe, Maimonides hath judiciouſly reſolved, that in this place it ſignifies cutting off by the hand of the magiſtrates, as in the caſe of apoſtacy to idolatry, Deut. xii. 13, &c. not that all their goods were to be deſtroyed, and nothing left to their heirs, (as when they ſerved other gods) but, tho' a whole tribe had, with an high hand, tranſgreſſed any precept of the law, that is, denied it to be God's law, he thinks they were only to be all killed. Juſt as all the people thought in the caſe of the Reubenites, Gadites, and half tribe of Manaſſeh, who only building an altar on the other ſide of Jordan, contrary to God's law, as was imagined, all the reſt of the tribes of Iſrael gathered together, to go up to war againſt them, and cut them off, Joſh. xxii. 11, 12, &c. 22, 23. where they acknowledged they deſerved to periſh, if they had built an altar for worſhip, as their brethren thought they had done.

Ver. 32. *And while the children of Iſrael were in the wilderneſs they found a man.*] The Jews, who would not be thought ignorant of any thing, ſay, this man was one of theſe who preſumed to go up to the mountain, when Moſes forbad them, chap. xiv. 44. And ſome of them ſay expreſsly, his name was Zelophehad; about the dividing of whose eſtate, a queſtion afterwards aroſe, chap. xxvii. 1, &c. So the Chaldee paraphraſe aſcribed to Jonathan and others.

——— *That gathered ſticks on the ſabbath day.*] This the Jewiſh doctors would have to be the very next ſabbath, after its inſtitution in the wilderneſs; which is to make this hiſtory miſplaced, and the foregoing alſo, without any neceſſity.

Ver. 33. *And they found him gathering ſticks.*] Admoniſhed him (as the Jews ſay) of the unlawfulneſs of it, and deſired him to deſiſt. But he would not hearken unto them, and therefore (as it here follows) they brought him unto Moſes, &c. as one that contemptuouſly, and with an high hand, offended God. For they make this an inſtance of ſuch a preſumptuous ſin as is mentioned before, ver. 30, 31. which is not improbable. And it appears from hence, that they obſerved the Sabbath, while they were in the wilderneſs; and therefore did not bring him before Moſes on that day, but the next after; or at leaſt he was not judged till the next day.

——— *Brought him unto Moſes and Aaron, and unto all the congregation.*] Moſes was the chief judge, who was to determine ſuch caſes: though we may conceive the LXX elders (who were conſtituted before this happened, chap. xi. 24, &c.) to have been now ſitting, and Moſes at the head of them. But he being not deprived of any authority, by their creation, who were added only to give him eaſe, it is more likely this man was ſet before Moſes, as the ſole judge in this caſe. For God ſpeaks to him alone, ver. 35. when he directs what ſhould be done with him. Yet Aaron and the elders, as appears by theſe words, were preſent, and called here all the congregation, when this offender was brought before him.

Ver. 34. *And they put him in ward.*] By the order of Moſes, as they did the man that blaſphemed, Lev. xxiv. 12. to ſecure him, till the mind of God was known how he ſhould be puniſhed.

——— *Becauſe it was not declared what ſhould be done to him.*] They knew very well, that he was to die; for it had been declared, Exod. xxxi. 14. and chap. xxxv. 2. but they queſtioned what kind of death he ſhould ſuffer, as the Jews interpret it For they obſerve this difference between that caſe of the blaſphemer in Leviticus, and this here of the ſabbath-breaker, that there they doubted whether he ſhould be puniſhed by them, or by the hand of Heaven; but here, what kind of death they ſhould inflict upon him. Though there are ſome who imagine, the queſtion here alſo was, Whether the ſenſe of the law was, that they ſhould expect his puniſhment from God, or he be put to death by the court of judgment?

Ver. 35. *And the Lord ſaid unto Moſes, the man ſhall ſurely be put to death.*] By this anſwer, it ſeems to us, the queſtion was not at firſt, What death he ſhould die? but whether he ſhould be put to death or no? That is, whether the gathering and binding up ſticks into a faggot, was ſuch a work as is forbidden in the law, Exodus xx,

unto which death was afterwards threatened in the places before-mentioned. And the reſolution was, that he ſhould be put to death, as a man that denied God, the Creator of the world; tho' not in words, yet in fact. For he who did any work on the ſabbath, as Aben Ezra notes upon Exod. xx. denied the work of Creation; tho' he did not in downright terms deny God himſelf. For the ſabbath being a ſign, as God calls it, that they were the worſhippers of him, who made all things; the contempt of that was a renouncing of their religion, and therefore deſerved to be puniſhed with death; the belief of the creation of the world being the very foundation of the jewiſh religion; as the belief of its eternity was the foundation of the Pagan. This made the breach of this precept, of keeping the Sabbath ſtrictly, which is more frequently repeated than any other, for the reaſon before-mentioned, ſo heinous a crime, and ſo ſeverely puniſhed; for by this a true worſhipper of God was diſtinguiſhed from a profane perſon and an idolater.

——— *All the congregation ſhall ſtone him with ſtones, without the camp.*] This was a puniſhment inflicted for very enormous crimes, ſee Lev. xx. 2. ch. xxiv. 12. And this man was condemned to ſuffer it, becauſe he was the firſt breaker of this ſacred law. And he doing it preſumptuouſly, as is ſuppoſed from the connection of this ſtory, ver. 30, 31. in contempt of the law; and not deſiſting from his impiety, when he was admoniſhed to forbear, as we ſaid ver. 33. it highly aggravated his guilt; being no leſs than a reproaching of the Lord, and a deſpiſing of his Word. Whence the Vulgar ſaying of the Talmudiſts, "He that denies the Sabbath, is like to him "that denies the whole law."

Ver. 37. *And the Lord ſpake unto Moſes, ſaying.*] This was ſpoken, it is moſt likely, about the ſame time that the foregoing paſſage happened, and the commands mentioned in the beginning of this chapter were delivered. For this that follows, is a direction for the better obſervation of all the reſt of God's commandments.

Ver. 38 *Speak unto the children of Iſrael, and bid them that they make them fringes.*] This is the beſt word we have in our language, to expreſs the Hebrew word *Tzitzith*, which imports ſomething of an ornament reſembling a flower, as the word *tzitz* ſignifies. Of how many threads they conſiſt, and after what faſhion they are made by the Jews at this day, ſee Buxtorf's Synagoga Judaica, cap. 9.

——— *In the borders of their garments.*] Or, as it is in the Hebrew, *In the wings of their garments*, which had four skirts, as appears by Deut. xxii. 12. at the bottom of each of which they were to have a fringe: which ſeem to have been only threads left at the end of the web unwoven; at the top whereof they put a lace, as it here follows.

——— *Throughout their generations.*] To be a perpetual mark of their religion, and put them in mind of their duty.

——— *And that they put upon the fringe of the borders a ribband.*] Or a lace; which both bound the fringe faſt at the top, and alſo made it more conſpicuous and obſervable; which was the intention of it. For by this they were diſtinguiſhed from all other people who were not Jews; as well as put in mind of the precepts of God, as it follows in the next verſe.

——— *Of blue.*] Or, as ſome would have it tranſlated, of purple. But the Hebrew writers ſay *Thecheleth* ſignifies that colour which we now call *Ultramarine*; as Braunius hath obſerved, Lib. 1. de Veſtitu Sacerd. Hebr. cap. 13. and Bochart Hierozon. P. 1. Lib. 4. cap. 10. 11. There is another very learned perſon alſo, who hath more lately ſhewn, out of an excellent MS. in his poſſeſſion, what the Jews deliver concerning the way and manner of dying this colour: which being not eaſy to compaſs, the Jews at this day, inſtead of this colour, are contented to uſe white. See J. Wagenſeil upon the Gemara Sotæ, cap. 2. annot. 8.

Ver. 29. *And it ſhall be to you for a fringe.*] Or rather it (that is, the ribband) ſhall be unto you upon the fringe; or, to the fringe; added to it, to make it the more noted; being of a diſtinct colour from the fringe, which was all of the ſame colour. And the garment, the Jews ſay, in the ſelvedge of which theſe fringes were, was their upper garment, called *Talith*, being a kind of cloak.

——— *That ye may look upon it, and remember all the commandments of the Lord.*] i. e. when they looked down, this fringe and lace which they ſaw there, might put them in mind of the duty they owed to God; who commanded this, not for it ſelf, but to remember them they were a holy people, bound to God by peculiar laws, which they ſhould be as careful to obſerve, as to wear thoſe fringes. Hence it was that they, who pretended to greater ſanctity than others, enlarged theſe fringes, as our Saviour obſerves, Matt. xxiii. 5. *i. e.* extended them to a greater length, ſo that they ſwept the ground, which made them more obſervable, as Braunius notes out of the Gemara of Gittim. lib. 1. de veſt. ſacerd. Hebr. cap. 3. n. 16. where he alſo obſerves, that their ſuperſtition increaſed to ſuch a degree that they contrived theſe fringes might be ſo wrought, as to denote the ſix hundred and thirteen precepts contained in the law of Moſes; that ſo they might be put in mind of all the commandments of the Lord.

CHAP. XVI.

1 *The rebellion of Korah, Dathan and Abiram.* 23 *Moſes ſeparateth the people from the rebels tents.* 31 *The earth ſwalloweth up Korah, and a fire conſumeth others.* 36 *The cenſers are reſerved to holy uſe.* 41 *Fourteen thouſand and ſeven hundred are ſlain by a plague for murmuring againſt Moſes and Aaron.* 46 *Aaron by incenſe ſtayeth the plague.*

NOW Korah the ſon of Izhar, the ſon of Kohath, the ſon of Levi; and Dathan and Abiram the ſons of Eliab, and On the ſon of Peleth, ſons of Reuben, took *men.*

2 And they roſe up before Moſes, with certain of the children of Iſrael, two hundred and fifty princes of the aſſembly, famous in the congregation, men of renown.

3 And they gathered themſelves together againſt Moſes and againſt Aaron, and ſaid unto them, *Ye take* too much upon you, ſeeing all the congregation *are* holy every one of them, and the LORD *is* among them: wherefore then lift you up your ſelves above the congregation of the LORD?

4 And when Moſes heard *it*, he fell upon his face:

5 And he ſpake unto Korah, and unto all his company, ſaying, Even to morrow the LORD will ſhew who *are* his, and *who is* holy; and will cauſe *him* to come near unto him: even *him* whom he hath choſen, will he cauſe to come near unto him.

6 This do; Take you cenſers, Korah, and all his company;

7 And put fire therein, and put incenſe in them before the LORD to morrow: and it ſhall be *that* the man whom the LORD doth chooſe, he *ſhall be* holy: *ye take* too much upon you, ye ſons of Levi.

8 And Moſes ſaid unto Korah, Hear, I pray you, ye ſons of Levi:

9 *Seemeth*

9 *Seemeth it but* a ſmall thing unto you, that the God of Iſrael hath ſeparated you from the congregation of Iſrael, to bring you near to himſelf, to do the ſervice of the tabernacle of the LORD, and to ſtand before the congregation, to miniſter unto them?

10 And he hath brought thee near *to him*, and all thy brethren the ſons of Levi with thee: and ſeek ye the prieſthood alſo?

11 For which cauſe *both* thou, and all thy company *are* gathered together againſt the LORD: and what *is* Aaron, that ye murmur againſt him?

12 ¶ And Moſes ſent to call Dathan and Abiram the ſons of Eliab: which ſaid, We will not come up.

13 *Is it* a ſmall thing that thou haſt brought us up out of a land that floweth with milk and honey, to kill us in the wilderneſs, except thou make thy ſelf altogether a prince over us?

14 Moreover, thou haſt not brought us into a land that floweth with milk and honey, or given us inheritance of fields and vineyards: wilt thou put out the eyes of theſe men? we will not come up.

15 And Moſes was very wrath, and ſaid unto the LORD, Reſpect not thou their offerings: I have not taken one aſs from them, neither have I hurt one of them.

16 And Moſes ſaid unto Korah, Be thou and all thy company before the LORD, thou, and they, and Aaron to morrow:

17 And take every man his cenſer, and put incenſe in them, and bring ye before the LORD every man his cenſer, two hundred and fifty cenſers; thou alſo and Aaron each *of you* his cenſer.

18 And they took every man his cenſer, and put fire in them, and laid incenſe thereon, and ſtood in the door of the tabernacle of the congregation with Moſes and Aaron.

19 And Korah gathered all the congregation againſt them, unto the door of the tabernacle of the congregation: and the glory of the LORD appeared unto all the congregation.

20 And the LORD ſpake unto Moſes, and unto Aaron, ſaying,

21 Separate your ſelves from among this congregation, that I may conſume them in a moment.

22 And they fell upon their faces, and ſaid, O God, the God of the ſpirits of all fleſh, ſhall one man ſin, and wilt thou be wroth with all the congregation?

23 ¶ And the LORD ſpake unto Moſes, ſaying,

24 Speak unto the congregation, ſaying, Get you up from about the tabernacle of Korah, Dathan, and Abiram.

25 And Moſes roſe up, and went unto Dathan and Abiram; and the elders of Iſrael followed him.

26 And he ſpake unto the congregation, ſaying, Depart, I pray you, from the tents of theſe wicked men, and touch nothing of theirs, leſt ye be conſumed in all their ſins.

27 So they gat up from the tabernacle of Korah, Dathan, and Abiram, on every ſide: and Dathan and Abiram came out, and ſtood in the door of their tents, and their wives, and their ſons, and their little children.

28 And Moſes ſaid, Hereby ye ſhall know that the LORD hath ſent me to do all theſe works: for *I have* not *done them* of my own mind.

29 If theſe men die the common death of all men, or if they be viſited after the viſitation of all men; *then* the LORD hath not ſent me.

30 But if the LORD make a new thing, and the earth open her mouth, and ſwallow them up, with all that *appertain* unto them, and they go down quick into the pit; then ye ſhall underſtand that theſe men have provoked the LORD.

31 ¶ And it came to paſs as he had made an end of ſpeaking all theſe words, that the ground clave aſunder that *was* under them:

32 And the earth opened her mouth, and ſwallowed them up, and their houſes, and all the men that *appertained* unto Korah, and all *their* goods.

33 They, and all that *appertained* to them, went down alive into the pit, and the earth cloſed upon them: and they periſhed from among the congregation.

34 And all Iſrael that *were* round about them, fled at the cry of them: for they ſaid, Leſt the earth ſwallow us up *alſo*.

35 And there came out a fire from the LORD, and conſumed the two hundred and fifty men that offered incenſe.

36 ¶ And the LORD ſpake unto Moſes, ſaying,

37 Speak unto Eleazar the ſon of Aaron the prieſt, that he take up the cenſers out of

of the burning, and ſcatter thou the fire yonder; for they are hallowed.

38 The cenſers of theſe ſinners againſt their own ſouls, let them make them broad plates *for* a covering of the altar: for they offered them before the LORD, therefore they are hallowed: and they ſhall be a ſign unto the children of Iſrael.

39 And Eleazar the prieſt took the braſen cenſers, wherewith they that were burnt had offered; and they were made broad *plates for* a covering of the altar:

40 *To be* a memorial unto the children of Iſrael, that no ſtranger which *is* not of the ſeed of Aaron, come near to offer incenſe before the LORD; that he be not as Korah, and as his company: as the LORD ſaid to him by the hand of Moſes.

41 ¶ But on the morrow all the congregation of the children of Iſrael murmured againſt Moſes and againſt Aaron, ſaying, Ye have killed the people of the LORD.

42 And it came to paſs when the congregation was gathered againſt Moſes and againſt Aaron, that they looked toward the tabernacle of the congregation: and behold the cloud covered it, and the glory of the LORD appeared.

43 And Moſes and Aaron came before the tabernacle of the congregation.

44 ¶ And the LORD ſpake unto Moſes, ſaying,

45 Get you up from among this congregation, that I may conſume them as in a moment: and they fell upon their faces.

46 ¶ And Moſes ſaid unto Aaron, Take a cenſer, and put fire therein from off the altar, and put on incenſe, and go quickly unto the congregation, and make an atonement for them: for there is wrath gone out from the LORD; the plague is begun.

47 And Aaron took as Moſes commanded, and ran into the midſt of the congregation: and behold, the plague was begun among the people: and he put on incenſe, and made an atonement for the people.

48 And he ſtood between the dead and the living, and the plague was ſtayed.

49 Now they that died in the plague, were fourteen thouſand and ſeven hundred, beſide them that died about the matter of Korah.

50 And Aaron returned unto Moſes, unto the door of the tabernacle of the congregation: and the plague was ſtayed.

Ver. 1. *Now Korah the ſon of Izhar, the ſon of Kohath, the ſon of Levi*, &c.] The honour and glory which God had heaped upon the families of Moſes and Aaron occaſioned an inſurrection among the people, the certain time of which we cannot learn in the Sacred Hiſtory; but it is very probable that it was in ſome part of the latter half of the ſecond year after they came out of Egypt, before they removed from Kadeſh-barnea.

It is evident from the words of Moſes, if rightly tranſlated, that Korah was the chief promoter of this conſpiracy. The words of the original run thus: And Korah took Dathan and Abiram, and On, and they roſe up with two hundred and fifty of the children of Iſrael, &c. ver. 1, 2, &c. What has miſled moſt tranſlators, is the conjunction *vau, and*, before Dathan, from whence they have derived the verb *vajikach, took*, though in the ſingular, to relate to all the four, though they have been forced to make up the ſenſe by the addition of an accuſative. Thus ſome read it: and Korah, Dathan, &c. took men, others, took cenſers, others, took two hundred and fifty men: Whereas the verb being in the ſingular, can only relate to the firſt, namely, Korah; and he it was who took, or as the word may bear it, ſtirred up both Dathan, and Abiram, and On, &c. As for the *vau, and*, it is plain, that it is often joined to the firſt as well as the other words that follow in order, in the ſame manner as the Greeks do their καὶ, or the Lattins their *et* and *que*, as in *hominesque, deosque & cœlum, & Maria, & tellus*, and the like.

This critical obſervation was thought neceſſary, becauſe ſome authors have ſuppoſed this rebellion to have been at firſt excited by the Reubenites, in order to preſerve the prieſthood in the old chanel of the firſt-born, which they ſaw Moſes was now going to tranſfer to the tribe of Levi; but this ſuppoſition is quite contrary to the whole tenor of the Moſaic account.

The perſons concerned in this conſpiracy pretended, that Moſes unjuſtly arrogated to himſelf all the civil authority. And Korah in particular ſaid, that Aaron had uſurped, and fixed in his own family, the honour of the prieſthood, and complained that the Levites were conſtrained to wait upon the prieſts. The chiefs of the ſedition drew in a great part of the people to rebel. Among the conſpirators, there were two hundred and fifty of the princes of Iſrael, who alledged to Moſes and Aaron, what God had ſaid, without diſtinction to Iſrael, namely, "If "ye will obey my voice indeed, and keep my covenant, "then ye ſhall be a peculiar treaſure unto me above all "people; for all the earth is mine, and ye ſhall be unto "me a kingdom of prieſts, and a holy nation," Exodus xix. 5, 6.

Moſes was apprehenſive that ſuch an attempt againſt God, would bring down a ſudden puniſhment on thoſe who were guilty; wherefore, before he returned them any anſwer, he prayed to God for them. Then he propoſed to them, that God himſelf ſhould be the umpire of this diſpute, and that the deciſion of it ſhould be left entirely to him; adding, that God would ſhew the next day, after a manner that ſhould leave no room for doubting, who they were that he had choſen to exerciſe the moſt auguſt functions of his worſhip. He directed each of them to bring their cenſers, in order to make this trial. After having thus endeavoured, by prayer, to avert the ſtrokes with which theſe mutineers were threatened, and after having done his endeavour to calm the ſpirit of rebellion which threatened him, he ſeverely rebuked Korah, the ring-leader, repreſenting to him, that he oppoſed God himſelf, in oppoſing the miniſters he had ſet over the people, and who had not arrived at the eminent ſtations which were the object of his jealouſy, but by God's own choice. He reproached him with his ingratitude, which hindered him from acknowledging the honour that God had done to his tribe, in appointing it for the ſervice of the tabernacle; and that he was ſenſible his own family had been diſtinguiſhed among thoſe of his tribe, and had received the moſt ſacred things directly from the hands of the prieſts. He alſo called for Dathan and Abiram, to lay before them the horridneſs of their crime, to induce them to prevent the fatal conſequences thereof. But they refuſed to go to him; and replied, that thoſe commands of his were an effect of that dominion which he had tyrannically uſurped over

over them, and that it crowned all the reſt. They exclaimed againſt the miſchiefs he had done the people, in bringing them out of Egypt, from a country which, ſaid they, much better deſerved to be called *a land flowing with milk and honey*, than that of Canaan, which he vainly endeavoured to carry them to.

Moſes appealed to God for his innocence, upon the reproach of tyrannizing over them, and proteſted, that he was ſo far from affecting a deſpotic power over them, as they unjuſtly affirmed, and ſo far from violently diſpoiling them of their goods, as was the manner of arbitrary governors, that he had never taken an ox or an aſs from any of them.

The day appointed for the determination of the diſpute, arrived. Korah called his two hundred and fifty accomplices, who came each of them with a cenſer to the door of the tabernacle of the congregation; that is, to that of the court, but not of the *holy place*, the entrance into which was allowed to none but the prieſts. It appears, by our former deſcription of the tabernacle, that the *holy place* could not hold a hundred and fifty men, as ſome interpreters have thought; beſide, it was requiſite that the people ſhould be eye-witneſſes of the tryal that was about to be made, which would have been impracticable, if it had been tranſacted within the *holy place*.

It is asked by the commentators, where could theſe conſpirators get ſuch a number of cenſers? In anſwer to which, ſome of them produce, upon this occaſion, ſeveral paſſages out of profane hiſtory, to prove that theſe kind of ſacred veſſels were antiently very common in private families. Cicero ſays, there was ſo great a number of them in Sicily, that one could not find a houſe without them. Demoſthenes ſays the ſame of Greece; and Athenæus, of Egypt. We, however, leave it to the antiquaries to examine, whether the interpreters have not confounded the cenſers with the *Pateræ*, or cups that were deſtined to *libations*. But be that as it will, it is conjectured, that theſe plotters brought cenſers with them out of Egypt, and that there were abundance of them among the precious utenſils which they borrowed of the Egyptians.

Scarce were Korah and his accomplices aſſembled before the tabernacle of the congregation, when God ſhewed by a miraculous token, that he preſided over the action for which the people were called together. He cauſed that ſupernatural ſymbol of his preſence, of which we have often ſpoken, to appear, and which Moſes calls *the glory of the Lord*. Out of the midſt of this extraordinary phænomenon proceeded a voice, which addreſſed it ſelf to Aaron and Moſes, and exhorted them to ſeparate themſelves from that ſeditious company, whom God was determined to conſume in an inſtant; but the prayers of theſe holy men ſuſpended the execution of this fatal decree.

Hereupon they received a new order, namely, that they ſhould go into the camp, where Dathan and Abiram remained, and urge the people, who were near the tents of thoſe three heads of the ſedition, to remove from them. This order was obeyed, "But Dathan and Abiram came "out, and ſtood in the door of their tents, and their "wives, and their ſons, and their children," ver. 27. together with their accomplices, the number of whom is not ſpecified. Then Moſes ſpoke to the people to the following purpoſe; "You will know immediately, whether I "have intruded my ſelf into the functions of head and "lawgiver of Iſrael, without the expreſs orders of God, "and whether it is of my own meer motion, or by that "wherewith God hath inſpired me, that I have done all "theſe things that are unjuſtly laid to my charge. If "any of theſe men, whom you now ſee, die a common "death, I am content to bear for ever the title of an im"poſtor, with which they blacken me. But if God "works a miracle, and cauſes the earth to open her "mouth and ſwallow them, and all belonging to them, "you will, I hope, be then convinced that it is leſs againſt "me, than againſt God himſelf, the only author of ſuch a "wonder, that they have rebelled."

The earth anſwered, by trembling, to the voice of Moſes, and immediately ſwallowed the perſons he had mentioned, together with their children, and all that belonged to them. Moſes ſays of thoſe wretches, that they went down alive into the pit; ſome think it may be rendered *hell*; and ſeveral of the commentators have underſtood by this expreſſion, the place of the damned. But beſide, that it is not probable that all thoſe who are mentioned in this place ſhould be condemned to everlaſting torments; it is ſaid, that all the goods of theſe conſpirators were ſwallowed, as well as their perſons, in the pit. This is more than neceſſary to prove, that the place in queſtion was not hell, ſtrictly ſo called, and it is even worthy of conſideration, that there is not one ſingle text throughout all the Old Teſtament, to which we are obliged to annex the ſame notion we have at preſent, of the word *hell*. Perhaps alſo, there is none in the New Teſtament neither, where that word may not bear a different conſtruction; if we except that in which it is ſaid of the rich man, that *being in torments in hell*, &c. Luke xvi. 23.

This firſt ſtroke of vengeance was ſoon followed by a ſecond: A miraculous fire conſumed the two hundred and fifty men, who waited, with their cenſers, at the door of the tabernacle, for the determination of heaven. Moſes does not tell us whence this fire proceeded; but only declares, that it came out from the Lord; an indefinite expreſſion, of which it is no great matter if we do not know the exact meaning.

It is remarkable, that after Moſes had ſaid, in the beginning of this Relation, that On the ſon of Peleth, was engaged among the leaders of the ſedition, he ſhould not ſay one word more of him in this tragical account. And above all it is to be obſerved, that although this hiſtorian has ſpoken very prolixly of Korah, as well as of his crime, and of the fate in which he involved his accomplices, yet has he not told us the nature of the puniſhment that was inflicted on him. The vulgar prejudice makes him deſcend into the pit with Dathan, and Abiram; and ſome of the learned are of the ſame ſentiment. But others think he was conſumed with the two hundred and fifty conſpirators. Each of theſe notions may perhaps be thought probable, but neither of them is certain. When the Sacred Hiſtory relates the firſt ſtrokes of God's judgment, it declares indeed, that Moſes exhorted the people to fly from the tents of Korah, Dathan and Abiram; but doth not add that Korah was there, nor that he had left the door of the tabernacle, whither he went a little before. It affirms, indeed, that Dathan and Abiram, remained at the entrance of their tents, with their families, and that they were ſwallowed up, with all the men that appertained unto Korah, and all their goods; but doth not ſay that Korah was ſwallowed up with them. So that this narration has nothing poſitive enough to determine us upon the queſtion, Whether Korah was ſwallowed up by the earth, with Dathan and Abiram? When Moſes relates the ſecond puniſhment, he ſays, indeed, that the two hundred and fifty accomplices, who were at the door of the tabernacle, were all conſumed, but he ſtill makes no mention of Korah. The Pſalmiſt alſo ſays, "The earth "opened and ſwallowed up Dathan, and covered the "company of Abiram," without taking the leaſt notice of the other.

The manner in which the verſions received by the proteſtants tranſlate a paſſage in this book, chap. xxvi. 10, 11. does indeed determine the queſtion. It runs thus; "The earth opened her mouth and ſwallowed "them up, together with Korah, when that company died, "what time the fire devoured two hundred and fifty men, and "they became a ſign. Notwithſtanding the children of Ko"rah died not." But this verſion is both conteſted, and conteſtable. The Vulgate gives a quite different ſenſe to the words of the original; and renders it, the earth opened and devoured Korah. And the more we weigh the expreſſions of the text, the more they appear to us equivocal, and improper to decide the queſtion relating to the death of Korah. And if we were to count the votes among the ancient and modern verſions, we ſhould find them much divided. Joſephus is one of thoſe who thinks that Korah was conſumed by fire.

That which is demonſtrable is, that all his children ought not to be enumerated among thoſe of whom it is ſaid, that *they appertained to him*, and were ſwallowed up. It is likely, that having embarked in the conſpiracy of their father, they became ſenſible of the heinouſneſs of it, and ſubmitted to the exhortations of Moſes. We find their pedigree in the Chronicles, 1 Chron. vi. 22, 37. ix. 19. 2 Chron. xx. 19. There they are reckoned among thoſe who preſided over the muſic in the temple, and

even ſeveral of the Pſalms are aſcribed to them; ſee the titles of Pſalm, xlii, xlv, xlvi, xlvii, xlviii, xlix, lxxxiii, lxxxv, lxvxvii, and lxxxviii. Whether it were, that they compoſed them, or that they were appointed to ſing them.

God commanded that the cenſers of thoſe perſons whom the fire had conſumed, ſhould be beaten into plates, and applied to cover the altar of burnt-offerings, and remain a memorial of their crime and puniſhment, to deter thoſe who ſhould be inclined to imitate the example of their ſedition. But this ſtroke of Divine juſtice did not even ſuſpend that biaſs which the people always had towards murmuring and rebellion. The very next day to that fatal one, in which they had ſeen ſuch dreadful inſtances of the wrath of God, *the whole congregation*, that is to ſay, the greateſt part of the Iſraelites, required an account from Aaron and Moſes, of thoſe whom the Lord had cauſed to die miraculouſly, and charged them with being the authors of their death. The ſame ſymbol of God's preſence, which appeared upon the occaſion of the firſt murmuring, and which preſaged the puniſhment thereof, appeared again, and was yet a more fatal one to thoſe who were guilty of this ſecond crime. God exhorted Moſes, and Aaron again, to depart from among thoſe mutineers. They obeyed; but made new inſtances to God, to avert the ſcourge, which was like to be as general as fatal. God ſtruck this blow of vengeance, notwithſtanding their interpoſition, and ſent among the Iſraelites a kind of mortality, of which we are not told the nature. But at the ſame time, that his juſtice thus purſued the rebels, his goodneſs imparted to Aaron the means of putting a ſtop to the evil. Moſes, by the order of God, bid him do a thing, of which we have only this ſingle inſtance in all the Sacred Hiſtory: It was, to take his cenſer, and put incenſe into it, which was to be kindled at the fire that burnt perpetually on the altar of burnt-offerings, and to paſs through the whole camp, making an atonement for the people. Aaron obeyed this order, and went into the midſt of an unſpeakable number of people dead or dying. Fourteen thouſand ſeven hundred of them had been already ſacrificed to the wrath of heaven. But the incenſe offered by this prieſt, aſcended in a ſweet ſavour of reconciliation, even up to God, and put a ſtop to the mortality.

A certain Jewiſh doctor applies to Aaron, upon this occaſion, the following words of the prophet; "He hath "poured out his ſoul unto death: And he was numbered "with the tranſgreſſors, and he bore the ſin of many, "and made interceſſion for the tranſgreſſors," Iſa. liii. 12. But if this Rabbin had been educated in a better ſchool, and if he had penetrated farther into the meaning of the prophets, he would not have conſidered Aaron in this circumſtance, but as a figure of him, of whom Iſaiah ſpeaks in that myſterious chapter, and who repreſents himſelf to us in a book, rejected indeed by the Jews, but dictated by the ſame unerring ſpirit, as holding "a "golden cenſer, in which he offered to God incenſe, the "ſmoak whereof aſcended up before God, being mixed "with the prayers of the ſaints," Revel. viii. 3. and which rendered them the more efficacious by this myſtical union.

CHAP. XVII.

1 *Aarons rod among all the rods of the Tribes, only flouriſheth.* 10 *It is left for a monument againſt the rebels.*

AND the LORD ſpake unto Moſes, ſaying,

2 Speak unto the children of Iſrael, and take of every one of them a rod, according to the houſe of *their* fathers, of all their princes, according to the houſe of their fathers, twelve rods: write thou every mans name upon his rod.

3 And thou ſhalt write Aaron's name upon the rod of Levi: for one rod *ſhall be* for the head of the houſe of their fathers.

4 And thou ſhalt lay them up in the tabernacle of the congregation, before the teſtimony, where I will meet with you.

5 And it ſhall come to paſs, *that* the mans rod whom I ſhall chooſe, ſhall bloſſom: and I will make to ceaſe from me the murmurings of the children of Iſrael, whereby they murmur againſt you.

6 ¶ And Moſes ſpake unto the children of Iſrael, and every one of their princes gave him a rod apiece, for each prince one, according to their fathers houſes, *even* twelve rods: and the rod of Aaron *was* among their rods.

7 And Moſes laid up the rods before the LORD, in the tabernacle of witneſs.

8 And it came to paſs that on the morrow Moſes went into the tabernacle of witneſs; and behold the rod of Aaron for the houſe of Levi was budded, and brought forth buds, and bloomed bloſſoms, and yielded almonds.

9 And Moſes brought out all the rods from before the LORD unto all the children of Iſrael: and they looked, and took every man his rod.

10 ¶ And the LORD ſaid unto Moſes, Bring Aarons rod again, before the teſtimony, to be kept for a token againſt the rebels: and thou ſhalt quite take away their murmurings from me, that they die not.

11 And Moſes did *ſo:* as the LORD commanded him, ſo did he.

12 And the children of Iſrael ſpake unto Moſes, ſaying, Behold, we die, we periſh, we all periſh.

11 Whoſoever cometh any thing near unto the tabernacle of the LORD, ſhall die: Shall we be conſumed with dying?

Ver. 1. *And the Lord ſpake unto Moſes*, &c.] The tragical end of Korah, Dathan, and Abiram, with their accomplices, having corroborated the authority of Aaron and Moſes, it pleaſed God that there ſhould remain a monument which might ſecure the prerogatives of the tribe of Levi, and make them be owned as long as the commonwealth of Iſrael endured. He therefore ordered Moſes to receive, from the hands of each chief or head of his reſpective tribe, a rod or ſtick, and to write upon all of them the name of each head, and then to put them into that part of the tabernacle where God gave thoſe tokens of his preſence, which occaſioned that whole ſacred tent to be called *the tabernacle of meeting*, or *of the preſence*. This order was performed: The twelve tribes (that of Joſeph being counted for two, one of which bore the name of Ephraim, and the other of Manaſſeh, the ſons of that patriarch,) preſented each of them their rod, and Moſes depoſited them in the place which God had appointed.

Aaron's Rod budding.

T. Basire sculp.

pointed. He likewiſe placed in the midſt of them, the rod of the tribe of Levi, writing upon it the name of Aaron, as God commanded.

The commentators enquire, why God choſe a rod to be the inſtrument of the miracle he was preparing to work? The opinion which has the moſt probability in it is, that the heads of the tribes were wont to carry rods, as badges of their authority; but the examples borrowed from Scripture, by thoſe who advance that opinion, have ſo little analogy therewith, that it would be in vain to relate them.

The Jews have here given a flight to their fancy, always fertile in fabulous ſtories; and tell us ſeveral chimerical circumſtances, concerning that rod which was marked with Aaron's name. Some of them have advanced, that it was taken from the tree of life; that an Angel had given it to Seth; that he had planted it in the wilderneſs, where Moſes found it, and that it was the very ſame with which he wrought thoſe miracles in Egypt, and at the Red Sea. Others pretend, that it was tranſmitted from Adam to Enoch; from Enoch to Joſeph; from Joſeph to the houſe of Pharaoh, from whence Jethro ſtole it, to give it to Moſes: Fables, that only ſerve to ſhew the falſe biaſs of thoſe minds that entertain them.

The day after Moſes had placed the rods of all the tribes in the tabernacle, that upon which Aaron's name was written, was found covered with flowers, and buds, and the fruit of an almond tree. So miraculous a product has no need of being magnified; but the Jews diſcover ten wonders therein: The almonds that this favourite rod bore, have cauſed ſome interpreters to conjecture, that all the reſt were of the ſame wood; which is indeed likely enough, becauſe it rendered the trial which God thought fit to make, the leſs obnoxious to ſuſpicion.

The end which God propoſed, in cauſing the rod of the tribe of Levi, to flouriſh and bud, is ſhewn ver. 5. "It "ſhall come to paſs that the mans rod whom I ſhall chuſe, "ſhall bloſſom: and I will make to ceaſe from me the "murmurings of the children of Iſrael, whereby they "murmur againſt you." The miracle had the intended effect. Moſes produced, before all the Iſraelites, the rod which God had been pleaſed to diſtinguiſh in ſo eminent a manner. At the ſight of it, the people were ſenſible of the aggravations of their crime, in rebelling againſt Moſes and Aaron, and of the greatneſs of the puniſhment which ought to have attended it. They were afraid, leſt this new miracle ſhould be the harbinger of a new plague, and as people who are terrified, frequently magnify the objects of their conſternation, the Iſraelites ſaid, without grounds, that not only all ſuch as ſhould diſpute with the tribe of Levi about their privileges, and ſhould incroach upon the ſacerdotal function without a call, would be conſumed; but likewiſe, that all who came near to the tabernacle would be puniſhed, for their preſumption, with a violent death.

But ſome doctors of the primitive church, among the Chriſtians, and others who adhere to them, have thought, that God had greater views in this miracle than what are related by Moſes. There are but few of the doctrines in the religion of Jeſus Chriſt, and few of the precepts in his morality, of which they have not found out emblems or types, in the rod which has been the ſubject of this Diſſertation.

After Moſes had communicated to the Iſraelites, the miracle which God had wrought in favour of Aaron and his tribe, he thought fit to perpetuate the remembrance of it to future ages, and placed this rod, by the order of the Deity, in the tabernacle, before the teſtimony. That is to ſay, the ark; ſo it is in the original. St. Paul tells us, it was in the ark *with the golden pot that had manna, and the tables of the covenant*, Heb. ix. 4.

CHAP. XVIII.

1 *The charge of the prieſts and Levites.* 9. *The prieſts portion.* 21. *The Levites portion.* 25 *The heave-offering to the prieſts out of the Levites portion.*

AND the LORD ſaid unto Aaron, Thou and thy ſons, and thy fathers houſe with thee, ſhall bear the iniquity of the ſanctuary: and thou and thy ſons with thee, ſhall bear the iniquity of your prieſthood.

2 And thy brethren alſo of the tribe of Levi, the tribe of thy father, bring thou with thee, that they may be joined unto thee, and miniſter unto thee: but thou and thy ſons with thee, *ſhall miniſter* before the tabernacle of witneſs.

3 And they ſhall keep thy charge, and the charge of all the tabernacle: only they ſhall not come nigh the veſſels of the ſanctuary and the altar, that neither they, nor you alſo die.

4 And they ſhall be joined unto thee, and keep the charge of the tabernacle of the congregation, for all the ſervice of the tabernacle: and a ſtranger ſhall not come nigh unto you.

5 And ye ſhall keep the charge of the ſanctuary, and the charge of the altar; that there be no wrath any more upon the children of Iſrael.

6 And I, behold, I have taken your brethren the Levites from among the children of Iſrael: to you *they are* given *as* a gift for the LORD, to do the ſervice of the tabernacle of the congregation.

7 Therefore thou and thy ſons with thee, ſhall keep your prieſts office for every thing of the altar, and within the vail, and ye ſhall ſerve: I have given your prieſts office *unto you*, *as* a ſervice of gift: and the ſtranger that cometh nigh, ſhall be put to death.

8 ¶ And the LORD ſpake unto Aaron, Behold, I alſo have given thee the charge of mine heave-offerings, of all the hallowed things of the children of Iſrael; unto thee have I given them, by reaſon of the anointing, and to thy ſons by an ordinance for ever.

9 This ſhall be thine of the moſt holy things *reſerved* from the fire: every oblation of theirs, every meat-offering of theirs, and every ſin-offering of theirs, and every treſpaſs-offering of theirs, which they ſhall render unto me, *ſhall be* moſt holy for thee and for thy ſons.

10 In the moſt holy *place* ſhalt thou eat it; every male ſhall eat it: it ſhall be holy unto thee.

11 And this *is* thine; the heave-offering of their gift, with all the wave-offerings of the children of Iſrael: I have given them unto thee, and to thy ſons, and to thy daughters with thee, by a ſtatute for ever

ever: every one that is clean in thy houſe, ſhall eat of it.

12 All the beſt of the oyl, and all the beſt of the wine, and of the wheat, the firſt-fruits of them which they ſhall offer unto the LORD, them have I given thee.

13 *And* whatſoever is firſt ripe in the land, which they ſhall bring unto the LORD, ſhall be thine; every one that is clean in thine houſe, ſhall eat *of* it.

14 Every thing devoted in Iſrael ſhall be thine.

15 Every thing that openeth the matrix in all fleſh, which they bring unto the LORD, *whether it be* of men or beaſts, ſhall be thine: nevertheleſs, the firſt-born of man ſhalt thou ſurely redeem, and the firſtling of unclean beaſts ſhalt thou redeem.

16 And thoſe that are to be redeemed, from a month old ſhalt thou redeem according to thine eſtimation, for the money of five ſhekels, after the ſhekel of the ſanctuary, which *is* twenty Gerahs.

17 But the firſtling of a cow, or the firſtling of a ſheep, or the firſtling of a goat, thou ſhalt not redeem, they *are* holy: thou ſhalt ſprinkle their blood upon the altar, and ſhalt burn their fat *for* an offering made by fire, for a ſweet ſavour unto the LORD.

18 And the fleſh of them ſhall be thine, as the wave-breaſt, and as the right ſhoulder are thine.

19 All the heave-offerings of the holy things, which the children of Iſrael offer unto the LORD, have I given thee, and thy ſons, and thy daughters with thee, by a ſtatute for ever; it *is* a covenant of ſalt for ever, before LORD, unto thee and to thy ſeed with thee.

20 ¶ And the LORD ſpake unto Aaron, Thou ſhalt have no inheritance in their land, neither ſhalt thou have any part among them: I *am* thy part, and thine inheritance among the children of Iſrael.

21 And behold, I have given the children of Levi all the tenth in Iſrael, for an inheritance, for their ſervice which they ſerve, *even* the ſervice of the tabernacle of the congregation.

22 Neither muſt the children of Iſrael henceforth come nigh the tabernacle of the congregation, leſt they bear ſin, and die.

23 But the Levites ſhall do the ſervice of the tabernacle of the congregation, and hey ſhall bear their iniquity: *It ſhall be* a ſtatute for ever throughout your generations, that among the children of Iſrael they have no inheritance.

24 But the tithes of the children of Iſrael, which they offer *as* an heave-offering unto the LORD, I have given to the Levites to inherit: therefore I have ſaid unto them, Among the children of Iſrael they ſhall have no inheritance.

25 ¶ And the LORD ſpake unto Moſes, ſaying,

26 Thus ſpeak unto the Levites, and ſay unto them, When ye take of the children of Iſrael the tithes which I have given you from them for your inheritance, then ye ſhall offer up an heave-offering of it for the LORD, *even* a tenth *part* of the tithe.

27 And *this* your heave-offering ſhall be reckoned unto you, as though *it were* the corn of the threſhing-floor, and as the fulneſs of the wine-preſs,

28 Thus you alſo ſhall offer an heave-offering unto the LORD, of all your tithes which ye receive of the children of Iſrael: and ye ſhall give thereof the LORDs heave-offering to Aaron the prieſt.

29 Out of all your gifts ye ſhall offer every heave-offering of the LORD, of all the beſt thereof, *even* the hallowed part thereof out of it.

30 Therefore thou ſhalt ſay unto them, When ye have heaved the beſt thereof from it, then it ſhall be counted unto the Levites, as the increaſe of the threſhing-floor, and as the increaſe of the wine-preſs.

31 And ye ſhall eat it in every place, ye and your houſholds: for it *is* your reward for your ſervice, in the tabernacle of the congregation.

32 And ye ſhall bear no ſin, by reaſon of it, when ye have heaved from it the beſt of it: neither ſhall ye pollute the holy things of the children of Iſrael, leſt ye die.

Ver. 1. *And the Lord ſaid unto Aaron.*] Intermediately by Moſes, it is moſt likely, unto whom God was wont to communicate all that he would have delivered, either to Aaron, or to the people, chap. xvii. 4. And having wrought more miracles than one, to eſtabliſh Aaron in the prieſthood; he now lets him know that the honour he had granted him, was an office of extraordinary importance and burden; and wherein he was to conduct himſelf with the utmoſt care and circumſpection: and he again declares what the duty of the Levites was, together with that of the prieſts; from ver. 1. to ver. 8. And from thence he proceeds to tell them, what maintenance he had ſettled upon both, for their encouragement in the performance of their duty.

——— *Thou and thy ſons, and thy fathers houſe with thee,*] You and the Levites (whom he calls his fathers houſe) who had the charge of the ſanctuary.

——— *Shall bear the iniquity of the ſanctuary.*] If the ſanctuary were profaned, thro' the negligence of the Levites

Levites who were to keep ſtrangers, and unclean people, from entering in it; and if the prieſts were remiſs, and did not take care to ſee the Levites diſcharge their duty; the puniſhment of ſuch profanation, he tells them ſhould fall upon them.

——— *And thou and thy ſons with thee, ſhall bear the iniquity of the prieſthood.*] Suffer the puniſhment of it; if they permitted any perſon, who was not of the line of Aaron to offer incenſe, or perform any part of the ſacerdotal functions; or if they themſelves ſhould miniſter in any ſtate of impurity, or under the diſqualification of a blemiſh, or did any thing contrary to the rules of their office.

Ver. 2. *And thy brethren alſo of the tribe of Levi, the tribe of thy father.*] This was intended as a comfort to the Levites, and to render them more contented than they had been, in their inferior offices, that the *prieſts* were to conſider them as their brethren.

——— *Bring thou with thee,*] Into the tabernacle.

——— *That they may be joined with thee,*] as aſſiſtants to thee there.

——— *And miniſter unto thee,*] In ſuch things as we mentioned upon chap. iii.

——— *But thou and thy ſons with thee ſhall miniſter before the tabernacle of witneſs.*] The words *ſhall miniſter*, not being in the Hebrew, ſome think the Deity ſtill ſpeaks of the Levites, and tranſlate the words thus, *both to thee, and to thy ſons with thee*, (they ſhall miniſter as was ſaid before) *before the tabernacle of witneſs.* But they who advance this opinion, do not conſider what is meant by the tabernacle of witneſs, which ſignifies the moſt holy place, ſee chap. ix. 15. and chap. x. ver. 11. before which the Levites did not miniſter; but before the tabernacle of the congregation, as Moſes expreſsly declares, chap. iii. 7. where they attended upon the prieſts in the court of the ſanctuary; in which the prieſts only could miniſter; as Aaron alone did, upon one certain day only, in the moſt holy place.

Ver. 8. *And the Lord ſpake unto Aaron, ſaying.*] Having acquainted him, in the foregoing part of the chapter, particularly in the preceding verſe, what ſhould be the work of him and his ſons, God proceeds to tell him what recompence he ſhould have for his ſervice at the altar of *burnt-offerings*, and in the ſanctuary. Of which he gives him a large account (from this verſe to the 20th) that he might want no encouragement to be vigilant and ſedulous in his employment.

——— *Behold, I alſo have given thee the charge.*] Aaron is here called upon to obſerve the large grant which God now makes him, as well as the work he had enjoined him to perform: for by giving him the charge of what follows, he means beſtowing them upon him for his own uſe; with an injunction, to admit no perſon whatever into any participation of them.

—— *Unto thee have I given them, by reaſon of the anointing.*] Becauſe thou art conſecrated, by being anointed with the holy oyl to the office of a prieſt, Lev. viii. 12.

Ver. 9. *This ſhall be thine of the moſt holy things, reſerved from the fire.*] From the altar of burnt-offerings; for there were ſome things called moſt holy, which were their portion, that came not from thence, but out of the ſanctuary, *viz.* the twelve cakes, which were taken off the table, and given to Aaron and his ſons every ſabbath-day, Lev. xxiv. 5, 6, 7, 8, 9.

—— *Every oblation of theirs.*] In the Hebrew, *all their Korbans*; which is a larger word than *Zebach*, comprehending not only ſuch ſacrifices as were killed at the altar (which are properly called *Zebachim*) but all the *Minchas*, or meat-offerings (as we tranſlate it) which were of things inanimate; and the ſacrifices of birds alſo, whoſe blood was never poured out at the altar. And therefore *Korban* ſeems here to be a general word, comprehending all the particulars which follow, eſpecially if all be tranſlated exactly, as the words are in the Hebrew.

——— *Every meat-offering of theirs,* &c.] In the Hebrew the words are, *for all their meat-offerings*; which makes the ſenſe plainer, if the whole be thus tranſlated, "All their *Korbans* (or oblations) for all their meat-offerings, and for all their ſin-offerings, and for all their treſpaſs offerings;" of all which the prieſt had a part. Concerning the meat-offerings, or rather, the bread-offerings (for ſo *Mincha* may moſt fitly be tranſlated, the ſacrifices being fleſh, which were not eaten without their concomitants of bread and drink) ſee Lev. ii. ver. 3, 10. chap. vi. ver. 15, 16. where the fleſh of the ſin-offerings, except thoſe whoſe blood was brought into the moſt holy place, is given alſo unto them, ver. 26. and ſo are likewiſe the treſpaſs-offerings, in the next chapter, Lev. vii. 6, 7. As for burnt-offerings, they were entirely the Lord's; and peace-offerings were not accounted things moſt holy, but reckoned among the leſs holy; as appears from ver. 11. of this preſent chapter.

——— *Which they ſhall render unto me.*] Theſe words relate only to the treſpaſs-offerings, immediately before named; which were attended with a recompence of the wrongs done, either unto the Lord, Lev. v. 15, 16. or unto their neighbours, Lev. vi. 5. Numb. v. 8, 9.

——— *Shall be moſt holy for thee, and for thy ſons*] To be uſed by none elſe; as it follows in the next verſe.

Ver. 10. *In the moſt holy place ſhalt thou eat it.*] That is, in the place where they performed their ſacred office, in that part of the tabernacle next the ſanctuary, which is called moſt holy, in compariſon with the reſt, which were more remote; becauſe none were permitted to enter into it but the prieſts; ſee Lev. vi. 16. where it is ſaid expreſly, It ſhall be eaten in the holy place, in the court of the tabernacle of the congregation.

Ver. 11. *And this is thine.*] The Deity now mentions the leſs holy things, as before the moſt holy; which he beſtowed upon Aaron and his whole family.

——— *The heave-offerings of their gifts, with all the wave-offerings of the children of Iſrael.*] That is, the breaſt of their peace-offerings, which are here called their gift, which was waved before the Lord, and the right ſhoulder heaved; and then given to the prieſt for his portion, Lev. vii. ver. 30, &c. and ſo was the right ſhoulder of the ram, which was offered for the Nazarite, Numb. vi. 19, 20.

——— *Every one that is clean in thy houſe, ſhall eat of it.*] Not only their wives, and their daughters, who were not married, but thoſe who were divorced, or widows, and returned to their father's houſe, without children; or had children begotten by a prieſt; ſee Lev. xxii. 13. together with their ſervants alſo, whether bought with their money, or born in their houſe; tho' not hired ſervants, or mere ſojourners, Lev. xxii. 10, 11. But thoſe things were to be eaten in a clean place, Lev. x. 14. ſomewhere within the camp, as afterwards in Jeruſalem, Deut. xii. ver. 6, 7, 17, 18. and no unclean perſon was permitted to eat of them, Lev. vii. 20, 21. and chap. xxii. 4. And beſide, when any Iſraelite killed an ox, a ſheep, or a goat, for his own uſe, he was bound to give the prieſt the ſhoulder, the two cheeks, and the maw; as the Jews underſtand, Deut. xviii. 3.

Ver. 12. *All the beſt of the oyl, and all the beſt of the wine,* &c.] The Greek tranſlates the Hebrew word *Cheleb* [fat] by μυελὸς, marrow, Gen. xlv. 18. but here ἀπαρχὴ, the firſt fruits of the oyl, &c. ſignifying theſe firſt fruits were to be of the very beſt of all the things here mentioned; which were to be brought in the beginning of the vintage, and of the harveſt: the preciſe quantity of which is no where determined; but, the Jews ſay it was at leaſt the ſixtieth part of the whole, ſee Exod. xxii. 29. ch. xxiii. 19. Deut. xviii. 4. where mention is made of the firſt fruits, which every private man was to offer; beſide which, there were firſt fruits offered, in the name of the whole congregation, Lev. xxiii. 10, 17. all which were appropriated to the prieſts as a compenſation for their ſervice.

——— *The firſt fruits of them, which they ſhall offer unto the Lord, them have I given thee.*] Mr. Thorndike thus diſtinguiſhes the two ſorts of firſt fruits, mentioned here, and in other places; the one was to be taken by the prieſts at the barn and wine-preſs, as he thinks that here ſpoken of was: the other was to be brought to the ſanctuary; namely, thoſe mentioned Exod. xxii. and xxviii. and Deut. xxvi. 1, 2. The quantity of either of them being in the moderate account, a fiftieth part, as St. Jerom determines upon Ezek. xlv. which is agreeable to the Jewiſh Conſtitutions in Maimonides, of firſt fruits, cap. 2. and of ſeparations, cap. 3. But the Scripture, Ezekiel xlv. 13. requires only the ſixtieth part. See rites of the Church in a Chriſtian State, pag. 210.

Ver. 13. *And whatſoever is firſt ripe in the land, which they ſhall bring unto the Lord, ſhall be thine.*] Some take this to ſignify the firſt fruits of all other things, beſide corn, wine, and oyl, mentioned in the foregoing verſe. But it being a different word from that which we tranſlate *firſt fruits, (viz. Biccurim*, not *Reſhith)* it is moſt probable that God here intends, either the *firſt ripe*, (as we tranſlate it) before the reſt of the harveſt and vintage, or thoſe voluntary offerings of this ſort, which any one pleaſed to make; and which ſeem to be intended in theſe words, *which they ſhall bring unto the Lord*; that is, ſpontaneouſly, over and above the ordinary *firſt fruits*.

The Jews generally underſtand by *Biccurim*, ſuch things as are ripe before the reſt, either in the field or elſewhere; whether they were wheat, barley, or any other ſort of grain; or figs, grapes, pomgranates, olives or dates; which they bound about with a ruſh, and ſaid, *let this be for the firſt fruits*; which every man might bring, in what meaſure he pleaſed, none being appointed by the law.

Ver. 14. *Every thing devoted in Iſrael, ſhall be thine.*] Of thoſe things which the Hebrews call *Cherem* (a thing devoted) Moſes ſpeaks in Lev. xxvii. 21, 28. And they were either ſimply devoted, in ſuch words as theſe, *Let this thing be a Cherem.* Or, with an addition, ſpecifying ſome particular purpoſe, *Let this be a Cherem offered by me for holy uſes.* The firſt ſort were the entire property of the prieſts; but the latter were employed about the temple, or its veſſels, or the ſacerdotal veſtments. And theſe devoted things, which became the portion of the prieſts, differed, in this particular, from free-will offerings, that every thing which was offered as a *Cherem*, might be eaten only by the prieſts in the holy place; but other free-will offerings, by the whole family in any clean place.

Ver. 16. *And thoſe that are to be redeemed.*] Namely, of the firſt-born of men (not of unclean creatures which were to be redeemed by a lamb, Exod. xiii. 13.) and that after they were eight days old, Exod. xxii. 30.

——— *From a month old ſhalt thou redeem.*] Then the money was due, but they commonly ſtaid till the fortieth day, when the woman was purified.

——— *According to thy eſtimation.*] Some think this relates not to what follows, that the prieſt ſhould ſet a value upon them, for that was a ſtated rate, five ſhekels for every one, but to what goes before, that after a child was a month old, the prieſt ſhould appoint a day for the payment of the redemption-money; either immediately after the woman had lain in a month, or on the fortieth day, that ſhe might be purified, and the child redeemed at the ſame time. But it rather refers to what follows; for though the price be determined, yet ſo it is in another caſe, Lev. xxvii. 3, 4. and notwithſtanding is ſaid to be by the eſtimation of the prieſt; becauſe he was to take this money, not according to the quality of the perſon, but as much of a poor man as of a rich, and not more of a rich man than of a poor perſon.

——— *For the money of five ſhekels*, &c.] Which was the price ſet upon the firſt-born, when they were exchanged for the Levites, chap. iii. 46, 47. This redemption of every firſt-born was a circumſtance of great moment, and therefore ſo often mentioned, as the very learned Dr. Alix obſerves, *In his reflections on the four laſt books of Moſes*, chap. iii. For as the ſeparation of the tribe of Levi to God's ſervice, inſtead of the firſt-born, whom God ſpared and preſerved in Egypt, (of whom we read in the third chapter of this book) made every Levite a living memorial of that great miracle wrought at the departure of the Iſraelites from the Land of Egypt; ſo this law, concerning the redemption of the firſt-born, made a further impreſſion upon their minds, of that mighty hand of God which compelled Pharaoh to let the Iſraelites depart out of his country.

Ver. 17. *But the firſtling of a cow, or of a ſheep or a goat, thou ſhalt not redeem.*] For they were clean creatures; and only unclean beaſts were to be redeemed, ver. 15.

——— *They are holy.*] That is, they are ſeparated, by my appointment, for an holy uſe; namely, to be offered in ſacrifice; not redeemed, or applied to any other purpoſe.

Ver. 19. ——— *It is a covenant of ſalt for ever before the Lord, even unto thee*, &c.] This covenant is called *a covenant of ſalt*, with reſpect to its intended duration; For as ſalt is the greateſt preſervative againſt putrefaction, by its intermixture with the fleſh of animals, ſo the durableneſs of this covenant was properly repreſented by that idea, which is moſt expreſſive of perpetuity.

Ver. 20. *And the Lord ſpake unto Aaron, ſaying, thou ſhalt have no inheritance in their land.*] That is, in the land of the Children of Iſrael, who are mentioned in the preceding verſe: where having told him what reward he and his family ſhould have for his ſervice, he bids them be ſatisfied therewith, and not expect any more. And indeed it was ſo very liberal a proviſion, that their deſires could not reaſonably extend any further. For as they had two ſorts of firſt fruits, ſo after a tithe of that which was given to the Levites, there was another tithe of what remained to be employed in ſacrificing at Jeruſalem; that is, it was beſtowed, for the moſt part, upon the prieſts and Levites, to whom, in conjunction with the poor, it wholly belonged every third year, Deut. xv. 22, 28. Exod. xxiii. 19. xxxiv. 20. Add hereunto the firſt-born, all the ſin-offerings, and their ſhare in the peace-offerings, and the skins of the ſacrifices (which alone conſtituted a great revenue as Philo obſerves) and it will appear, it could not be ſo little as a fifth part of the fruit of the country that came to the prieſts for their maintenance, as Mr. Thorndike obſerves *In the Rights of the Church in a Chriſtian State*, page 211.

——— *Neither ſhalt thou have any part among them.*] When the land was divided, no fields, or vineyards, &c. were to be given to the prieſts, or to any of the tribe of Levi. And as the Jewiſh Doctors ſay, they were to have no part among their brethren in the ſpoil: So Jarchi upon this place, and Maimonides, and others, who endeavour to anſwer the objection which may be raiſed againſt this from the 31ſt chapter of this very book, ver. 28, 29. where a tribute was taken of the prey they obtained from the Midianites, and given to Eleazer and the Levites. This tribute, ſay they, was offered, becauſe the ſpoil came by executing God's vengeance upon a land that was not theirs, chap. xxv. 17. But of the land of Sihon and Og, (which God beſtowed upon the Iſraelites, as he did the land of Canaan) nothing was given to the prieſts and Levites; for they were admoniſhed to the contrary by theſe words: *Neither ſhalt thou have any part among them; no not of the ſpoil.*

Certain it is, that of the land of the country they were to have no part, God having otherwiſe provided for them, that they might attend altogether on his ſervice, and not employ their time in tilling the ground, or feeding cattle; which would have engroſſed their thoughts very much from their ſacred employments. Yet the Levites had certain cities, and their ſuburbs aſſigned to them, ch. xxxv. 2, &c. which was executed by Joſhua as God commanded, Joſh. xxi. 2, 3. whereby they were diſperſed among the tribes of Iſrael, that they might the better inſtruct the people in the Divine Law, Deut. xxxiii. 10. 2 Chron. xxx. 22. Malachi ii. 4, 5, &c. By accident alſo the prieſts came to have ſome land. See Lev. xxvii. 20, &c.

——— *I am thy part, and thine inheritance among the children of Iſrael.*] For they were maintained in the houſe of God, and lived upon his altar, and were fed from his table; as it is explained in Joſh. xiii. 14. *The ſacrifices of the Lord God of Iſrael made by fire, are their inheritance, as he ſaid unto them:* Which is given as the reaſon why Joſhua gave them no inheritance. And ſee ver. 33. of that chapter, where the Lord God of Iſrael is ſaid to be their inheritance: who, it appears by the foregoing part of this chapter, and other places, made ſuch an ample proviſion for them, that if he had likewiſe given them any part of the land of Canaan, there would have been too great an inequality between them and the reſt of the tribes of Iſrael. For without any ſhare in the land, their portion was far richer than that of any other perſons whatever. We have ſaid enough to prove this already; but it may not be amiſs to ſet it before the reader again, a little more diſtinctly. They had yearly the firſt fruits of the whole country, which were, at leaſt, the ſixtieth part of the fruits it produced; and as the tenth part of the tithes was given to the Levites, as it follows below, verſe 26. and all free-will offerings: together with the money which aroſe from perſons and things devoted to God; and all the firſtlings of cows, ſheep and goats; and the redemption-money for the firſtlings of ſuch creatures as were unclean;

unclean; ſo they had all the meat-offerings, offerings for ſin, and treſpaſs-offerings; together with the breaſt and ſhoulder of all peace offerings, and the skins of all burnt-offerings; and the loaves made of the firſt dough, and the ſhew-bred, and, (as Joſephus and others expound, Deut. xviii. 3.) a conſiderable part of every beaſt that was killed for private uſe; beſide the cities and lands about them, which were aſſigned to the Levites. If theſe particulars therefore be well conſidered, there will appear a vaſt difference between the prieſts and the reſt of the people. For the firſt fruits alone, if they were not leſs than the ſixtieth part of the product of the country, might ſeem ſufficient, eſpecially if the firſtlings be added; the prieſts not being the ſixtieth part of the people; no, nor the hundredth part, as learned men have computed.

Ver. 21. *And behold.*] Now the Deity gives the Levites notice of the recompence he would make them for their ſervice, as he had told the prieſts what they ſhould have for theirs. And Aaron had the delivery of this grant made to them from God, that they might ſee he did not regard himſelf, and the intereſt of his family only.

——— *I have given the children of Levi all the tenth in Iſrael*] See Lev. xxvii. 30. and 2 Chron. xxxi. 5, 6. where they are diſtinctly mentioned. Aben Ezra thinks the tenth, rather than any other part, was aſſigned, becauſe it was a perfect number; ten being in ſimple numbers the higheſt to which we can riſe, without repeating the number under it. For it is, as he ſpeaks, the beginning of the ſecond combination, and the end of the firſt, whereupon all numbers depend: which Mr. Mede hath expreſſed, in our judgment, far better; who looks upon it as God's favourable dealing with men, in requiring but the tenth; which is, in truth, the leaſt part of their goods, according to the firſt diviſion. For when we proceed beyond ten, we begin to make a new diviſion, as eleven is ten and one, &c. But we need not have recourſe to ſuch niceties.

——— *For an inheritance,*] Inſtead of a ſhare in the land of Canaan, which other tribes had divided among them. And a larger inheritance this was than any other tribe poſſeſſed; for this was the ſmalleſt tribe of all, as appears by comparing the account which is given of them in the beginning of this book. For all the males of this tribe, from a month old and upward, were but two and twenty thouſand, chap. iii. 29. whereas, in the tribe of Judah alone, there were above threeſcore and fourteen thouſand men of war, chap. i. 26, 27. And yet the Levites had a tenth part of the product of the whole country; and the twelve tribes had only the other nine parts among them. Such a care had God of thoſe who were peculiarly devoted to his ſervice.

Ver. 22. *Neither muſt the children of Iſrael henceforth come nigh the tabernacle of the congregation,*] Or rather, *Therefore the children of Iſrael muſt not come nigh,* ſo as to perform any of the offices belonging to the prieſts and Levites; who were appointed to do every thing belonging to the ſervice of God there; and had their reward for it alſo appointed.

Ver. 23. *But the Levites ſhall do the ſervice of the tabernacle of the congregation.*] It was their work in a peculiar manner, and therefore no other perſons were to intermeddle with it: that is, they alone guarded the tabernacle, and afterwards the temple; opened the gates of it; kept out all ſtrangers, carried the tabernacle, and its veſſels, when they were to be removed, &c.

——— *And they ſhall bear their iniquity.*] They ſhall die for it, if they permit any one elſe to come there and do their work.

——— *It ſhall be a ſtatute for ever throughout their generations, that among the children of Iſrael they have no inheritance.*] As all other perſons were excluded from ſerving in the tabernacle; ſo they who officiated there were excluded from any inheritance among their brethren. This was made an unalterable law, which provided another ſeparate maintenance for them, by the tithes of all the land; as here it again follows.

Ver. 24. *But the tithes of the children of Iſrael, which they offer as an heave-offering unto the Lord,*] That the people might not grudge to pay them the tithes for their ſervice, they are repreſented as an heave-offering, which they offered to God, in gratitude to him, of whom, as the Lord Paramount, they held their land. Not that they were heaved up or waved before the Lord; but they were of the ſame nature with thoſe things that were ſo offered to him, namely, holy things, ſeparate to his uſes, all which are called by this name of *Terumah,* ver. 8. and particularly all the offerings which God required to be freely brought, for the building him a ſanctuary, are called by this name *Terumah,* or heave-offering, Exod. xxv. 2.

——— *I have given to the Levites to inherit.*] The Iſraelites gave them to God, and he gave them to the Levites for their inheritance, who had as much right to them, as the other tribes had to their land; which was the reaſon he ordered they ſhould have no portion in the land of Canaan with the other tribes, as it here follows; *therefore have I ſaid unto them, among the children of Iſrael ſhall they have no inheritance*: for he had given them the tithes to inherit. But R. Solomon Jarchi obſerves alſo, that the Levites themſelves had no right to them, till they had taken out the tenth part from their tenth, and given it to the prieſts, as is here immediately directed.

Ver. 25. *And the Lord ſpake unto Moſes, ſaying,*] In all the foregoing part of the chapter, ver. 1, 8, 20. the Lord ſpake unto Aaron (tho' by Moſes) but here his order is particularly directed to Moſes; becauſe that which follows would better come from him, than from Aaron, who was employed in acquainting the Levites with the donation God had made of the tithes to them, ver. 21. but it would not have been ſo proper for him to tell them, what was to be given out of the tithes to himſelf, and to the prieſts.

Ver. 26. *Thus ſpeak unto the Levites, and ſay unto them, when ye take of the children of Iſrael the tithes, which I have given you from them for your inheritance,*] In theſe words Moſes confirms the report which Aaron had made to them, that the tithes of the land ſhould be theirs, and their brethren the children of Iſrael have no right to them.

——— *Then ſhall ye offer an heave-offering for the Lord,*] As the Iſraelites made their grateful acknowledgments to God, by offering their tithes to him, for the uſe of his ſervants, the Levites, ver. 24. So it was but fit that the Levites ſhould be ſo grateful as to offer to him the tithe of their tithes (as it here follows) for ſuch uſes as he ſhould appoint.

——— *Even a tenth part of the tithe.*] For the tenth part which God reſerved to himſelf out of the land which he give the children of Iſrael, was a kind of rent paid to him their ſupream Lord: and he aſſigning this rent over to the Levites for their maintenance, thought good notwithſtanding to reſerve a tithe of this tenth part to himſelf; that thereby he might, as it were, hold his poſſeſſion, and keep Seiſen (as the lawyers ſpeak) of his own inheritance.

Ver. 27. *And this your heave-offering ſhall be reckoned unto you.*] Be accepted by God, as the offerings heaved up to him in the ſanctuary are, ver. 24. tho' it be but the hundreth part of the whole fruit of the land.

——— *As though it were the corn of the threſhing floor, and as the fulneſs of the wine preſs.*] As if you paid ſuch a tithe, as you receive from the Iſraelites, out of all their own fields and vineyards: that is, they were to believe their offering of this ſmall part, to be as acceptable to God, as that of all the tribes of Iſrael; and that they ſhould have the ſame right to what remained, when they had performed this, as the people had to all the reſt of the fruits of the earth, when they had paid the tenth part to the Levites.

Ver. 28. *Thus you alſo ſhall offer an heave-offering unto the Lord, of all your tithes which ye receive of the children of Iſrael:*] God would have them know, that he ordered this, becauſe he would not have the Levites alone offer nothing to him, from whom they received ſo much; but they alſo ſhould make him a grateful acknowledgment as well as others.

——— *And ye ſhall give thereof the Lords heave-offering.*] It is called ſo often the Lords heave-offering, that they might the more willingly pay it, out of a thankful ſenſe of what they owed to him, the donor of all.

——— *To Aaron the prieſt.*] This tithe is thought by ſome to have been deſigned for *the high prieſt alone.* Two great men in their time were of this opinion, namely, Nicholaus Lyra, and the famous Alphonſus Teſtatus.

ſtatus. And another very learned perſon of our nation, biſhop Montague, thinks it not altogether improbable, that ſuch a proviſion as this might be made for the high prieſt and his family, and in order to ſupport their ſtate and dignity: he being a man of great power, and only leſs than the kings of Iſrael; and the inferior prieſts having a noble maintenance, without this, from the firſt fruits and offerings of the people.

But there is nothing to ſupport this conjecture, except the mere letter of the text: for Joſephus expreſly ſays the contrary, lib. 6. Archæolog. cap. 4. and his opinion is juſtified by the generality of the Jewiſh Writers, together with St. Jerom, who declare that all the prieſts had their ſhare in this tenth paid by the Levites; which till it was paid the Levites might not appropriate to their own uſe, any part of their tithes, and to ſecure this, the prieſt was to be with the Levites, when they took tithes, as we read, Nehem. x. ver. 37, 38. to take care that they ſet out a tenth part of them for the prieſts: Where by *the prieſt the ſon of Aaron*, we cannot think is meant the high prieſt himſelf (for that had been below his dignity) but ſome prieſt, we ſuppoſe, delegated by him to take care of the concerns of the whole order of prieſthood, and particularly of the high prieſt's intereſt; who, it is probable, had a principal ſhare, among the reſt, in this revenue, perhaps, a tenth part out of their tenth; but for this we have no authority; tho' we take it for certain, that when he ſaith this tenth ſhould be given to Aaron the prieſt, the meaning is, that, as it was not for himſelf alone, but all his ſons had a ſhare in it, ſo he himſelf was not excluded from an honourable portion of it.

It may ſeem ſtrange, perhaps, that there is no particular portion ſet out for the high prieſt by himſelf, if this be not it. But it is to be conſidered, that all the forenamed proviſion from ver. 8. to ver. 20. was made for him in the firſt place, and for the prieſts together with him. For ſo the words run, *unto thee have I given them, and to thy ſons*, ver. 8, 9, &c. and he had this privilege alſo, that he did not miniſter by lot, as the other prieſts did in their ſeveral courſes, but when he pleaſed, and might take to himſelf what ſacrifices he thought good to offer, ver. 9, 10. as Maimonides tells us in *Cele Mikdaſch*, cap. 5. where he ſpeaks concerning the prerogatives of the high prieſt.

Ver. 22. *Out of all your gifts.*] Not only out of their tithes, but out of all their other poſſeſſions, which God gave them; their fields, for inſtance, which were in the ſuburbs of their cities.

——— *Ye ſhall offer every heave-offering of the Lord.*] As a grateful acknowledgment of the divine bounty to you, upon whom he hath beſtowed ſo many good things. See ver. 28.

——— *Of all the beſt thereof,*] And that not of the refuſe, but of the beſt of the tithe, and other things that were given them: By which is not to be underſtood, that they were bound to ſelect the very beſt, (which would have been to have given them more than a tenth part) but they were to give the prieſts as good as they left for themſelves; for that was the rule, Lev. xxvii, ver. 32, 33. And it was but reaſon the prieſts ſhould have this honourable proviſion made for them above the Levites, their vocation being more honourable, and their ſervice more noble, in the very ſanctuary it ſelf; for which cauſe this tenth of the tithe of the land was aſſigned them; which, they being but few in compariſon with the Levites, made the allowance to every one of them much greater than to any of the Levites. And yet, as an augmentation to it, they had the firſt fruits, and their fees, as we ſaid before, out of the ſacrifices, and other things, wholly to their own uſe.

——— *Even the hallowed part thereof, out of it.*] The ſacred part was the tenth part, which they might not uſe; it being taken by God for his part, Lev. xxvii. 30. By which all the reſt was ſanctified to the uſe of the owner, when this part was taken out of it, which may poſſibly be here alſo intended.

Ver. 30. *Therefore thou ſhalt ſay unto them,*] Tell them the reaſon why this tenth part muſt be ſeparated from the reſt.

——— *When ye have heaved the beſt thereof from it,*] That is, when ye have taken out the tenth part, as an offering to the Lord.

——— *Then it ſhall be counted to the Levites, as the increaſe of the threſhing floor, and as the increaſe of the wine preſs.*] Then the remainder may be as freely uſed by them, as the corn or the wine of any mans land in Iſrael, when he hath paid his tithe. But till then, it was unlawful for him to enjoy it, becauſe God was firſt to be ſerved. This is made more plain in the next verſe.

Ver. 31. *And ye ſhall eat it.*] After the hallowed part was taken out, ver 29. all the reſt was theirs, to be enjoyed as men do that which is their own.

——— *In every place.*] This ſeems to be ſaid, to diſtinguiſh theſe from the holy things given by God to the prieſts; which being offered at the altar, were to be eaten only in the holy place; but the tithes, tho' they were a kind of offering to the Lord, yet not being preſented at the altar, might be eaten any where, after the tenth part was given to the prieſt.

——— *And your houſholds.*] All their family, ſervants as well as others, might eat of them, whether they were clean or not; and more than this, they might ſell them to ſtrangers, to buy other neceſſaries with the money they yielded, or exchange them for other commodities.

Ver 32. —— *When ye have heaved from it the beſt of it:*] When they had taken out the tenth part as ſacred to God's ſervice, ver. 28. they might ſafely uſe the reſt themſelves, as they pleaſed; for God had given it to them for their ſupport, and therefore would not puniſh them for eating it, as he did thoſe who ate holy things which did not belong to them.

——— *Neither ſhall ye pollute the holy things of the children of Iſrael,*] Nor would there be any danger of polluting the holy things, which God had reſerved to himſelf, by turning them to a common uſe; as there would have been, if they had eaten the tithes, or other gifts, before the tenth part, which was Gods, was taken out of them.

——— *Leſt ye die*] In the Hebrew it is, *nor ſhall ye die*; as thoſe did, who intermedled with the holy things which God reſerved for his miniſters alone.

CHAP. XIX.

1 *The water of ſeparation made of the aſhes of a red heifer.*
11 *The law for the uſe of it in purification of the unclean.*

AND the LORD ſpake unto Moſes, and unto Aaron, ſaying,

2 This *is* the ordinance of the law which the LORD hath commanded, ſaying, Speak unto the children of Iſrael, that they bring thee a red heifer without ſpot, wherein *is* no blemiſh, *and* upon which never came yoke.

3 And ye ſhall give her unto Eleazar the prieſt, that he may bring her forth without the camp, and *one* ſhall ſlay her before his face.

4 And Eleazar the prieſt ſhall take of her blood with his finger, and ſprinkle of her blood directly before the tabernacle of the congregation ſeven times.

5 And *one* ſhall burn the heifer in his ſight; her skin, and her fleſh, and her blood, with her dung ſhall he burn.

6 And the prieſt ſhall take cedarwood, and hyſſop, and ſcarlet, and caſt *it* into the midſt of the burning of the heifer.

7 Then the prieſt ſhall waſh his clothes, and he ſhall bathe his fleſh in water, and after-

afterward he ſhall come into the camp, and the prieſt ſhall be unclean until the even.

8 And he that burneth her ſhall waſh his clothes in water, and bathe his fleſh in water, and ſhall be unclean until the even.

9 And a man *that is* clean ſhall gather up the aſhes of the heifer, and lay *them* up without the camp in a clean place, and it ſhall be kept for the congregation of the children of Iſrael, for a water of ſeparation: it *is* a purification for ſin.

10 And he that gathereth the aſhes of the heifer, ſhall waſh his clothes, and be unclean until the even: and it ſhall be unto the children of Iſrael, and unto the ſtranger that ſojourneth among them, for a ſtatute for ever.

11 ¶ He that toucheth the dead body of any man, ſhall be unclean ſeven days.

12 He ſhall purify himſelf with it on the third day, and on the ſeventh day he ſhall be clean: but if he purify not himſelf the third day, then the ſeventh day he ſhall not be clean.

13 Whoſoever toucheth the dead body of any man that is dead, and purifieth not himſelf, defileth the tabernacle of the LORD; and that ſoul ſhall be cut off from Iſrael: becauſe the water of ſeparation was not ſprinkled upon him, he ſhall be unclean; his uncleaneſs *is* yet upon him.

14 This *is* the law, when a man dieth in a tent; all that come into the tent, and all that *is* in the tent, ſhall be unclean ſeven days.

15 And every open veſſel which hath no covering bound upon it, *is* unclean.

16 And whoſoever toucheth one that is ſlain with a ſword in the open fields, or a dead body, or a bone of a man, or a grave, ſhall be unclean ſeven days.

17 And for an unclean *perſon* they ſhall take of the aſhes of the burnt heifer of purification for ſin, and running water ſhall be put thereto in a veſſel:

18 And a clean perſon ſhall take hyſſop, and dip *it* in the water, and ſprinkle *it* upon the tent, and upon all the veſſels, and upon the perſons that were there, and upon him that toucheth a bone, or one ſlain, or one dead, or a grave:

19 And the clean *perſon* ſhall ſprinkle upon the unclean on the third day, and on the ſeventh day: and on the ſeventh day he ſhall purify himſelf, and waſh his clothes, and bathe himſelf in water, and ſhall be clean at even.

20 But the man that ſhall be unclean, and ſhall not purify himſelf, that ſoul ſhall be cut off from among the congregation: becauſe he hath defiled the ſanctuary of the LORD, the water of ſeparation hath not been ſprinkled upon him, he *is* unclean.

21 And it ſhall be a perpetual ſtatute unto them, that he that ſprinkleth the water of ſeparation, ſhall waſh his clothes, and he that toucheth the water of ſeparation, ſhall be unclean until even.

22 And whatſoever the unclean *perſon* toucheth, ſhall be unclean: and the ſoul that toucheth *it*, ſhall be unclean until even.

Ver. 2. *This is the ordinance of the law which the Lord hath commanded, ſaying, Speak unto the children of Iſrael, that they bring thee a red heifer without ſpot*, &c.] The ceremony of killing and burning a red heifer, for the purification of the Iſraelites from the pollutions mentioned in this chapter, was performed in the following manner. The high-prieſt was to be careful that the animal had not any ſpot or blemiſh; and that it had never been yoaked. It was likewiſe to be carried out of the camp, where he killed it, and made a ſeven-fold aſperſion of the blood with his fingers; towards the ſanctuary, after which, a large fire being kindled, it was flung into it, with its skin, intrails, and other appurtenances, and a bundle of cedar-wood, hyſſop and ſcarlet, and burnt to aſhes before his face, himſelf helping to caſt her into the fire; and this was to be done in the preſence of all the people. The aſhes were then gathered and laid up for uſe, and all who aſſiſted in the performance of this ceremony were to be unclean till evening. Whenever afterwards any perſon had contracted a pollution, ſuch as made him unclean ſeven days, he was to be ſprinkled with water (in which ſome of theſe aſhes had been thrown) on the third and ſeventh day, on which laſt he was to be clean; but if he neglected being ſprinkled on the third, he was not to be clean till the tenth day. This law was ſo ſevere againſt thoſe who were polluted by touching a dead body, or by coming into the tent or room where it lay, that if they preſumed to go into the tabernacle, before they had been thus purified, they were to be cut off, as having polluted the ſanctuary. The very veſſels that were in the place uncovered, as well as the place it ſelf where the corps lay, were likewiſe defiled, till ſprinkled with this water of ſeparation, as it is called in the text. How often this grand ceremony was repeated from Moſes to the captivity, is not agreed. Some affirm, that the heifer, which was burnt by Eleazar, Aaron's ſon, had its efficacy continued to them all that time; others, that there was one burnt every year, and that ſome of the aſhes of it were ſent to every city and town in Iſrael.

It is juſtly wondered, that this water, thus mixed with the aſhes of the red heifer, ſhould purify the unclean, and at the ſame time, pollute not only thoſe who aſſiſted at the ſlaying, burning, and gathering the aſhes of it, but even thoſe who ſprinkled the unclean perſon with it, ver. 7, 8. The Jews have a very ancient tradition, that Solomon, who was maſter of all other myſteries and knowledge, and could account for every precept in the law, even thoſe which prohibited the eating ſwine's fleſh, or wearing mixtures of linnen and wool, yet confeſſed himſelf ignorant of this ceremonial, with reſpect to the *red heifer*. The learned Spencer has ventured, however, to dive deeper than that wiſe monarch, by the aid of his infallible rule, either of conformity, or oppoſition to the Egyptian rites: He ranks, therefore, the *red heifer* under this laſt claſs, becauſe that nation offered nothing but male animals, and had an averſion to all red-hair'd creatures, and even to the colour it ſelf; whereas the Moſaic law makes no diſtinction of colours in any caſe but this.

But we beg leave to obſerve here, that the Jews were as little fond of the red, as the Egyptians, and that Moſes commanded the uſe of ſcarlet in ſacrifices for ſin, only to expreſs the guilt of it. Accordingly, all the inſpired writers compared ſins of the deepeſt guilt, to crimſon and ſcarlet, as they did innocence to white, Iſa. i. 18. and this we think ſufficiently accounts for the colour of the heifer.

And here we beg leave to ſubjoin a remark to the ſame effect, which is, that in the 22d Pſalm, which abounds with many particularities relating to the paſſion of the bleſſed Jeſus, there is one expreſſion, not hitherto obſerved, nor rightly rendered by any tranſlation we have yet ſeen. It is where he is called *a worm, and no man*, ver. 6. for it is plain, the Hebrew, *tholahath*, is no where uſed in ſcripture, but to expreſs, either the crimſon or ſcarlet colour it ſelf (in which caſe it is commonly joined to the word *ſhani*, and ſignifies *double dyed*;) or, at moſt, the inſect from which that dye is made, unleſs it be taken figuratively to imply a deep degree of guilt, as in the place above quoted out of Iſaiah. The moſt litteral tranſlation therefore, of the expreſſion uſed by the Pſalmiſt, is this; *As for me, I am a ſcarlet inſect or worm, and not a man*; but the figurative ſenſe will be plainly this; *I bear the ſcandal and reproach of the deepeſt guilt, and am wholly free from it; I am reputed a ſinner, and yet am free from ſin.* We ſhall only add, that the Jews, Maimonides excepted, whom Spencer affects to follow, allow, that there is a deeper myſtery in the ordinances of the red heifer, than in any of the whole ſcripture, and highly condemn the preſumption of thoſe who pretend to dive into that deep abyſs. However, what was a myſtery to the Jews, is ſufficiently explained to the Chriſtians, by the Apoſtle to the Hebrews, chap. xiii. 11, 12. and to which we think Spencer has given but a jejune and trifling anſwer.

Whether or no this ſacrifice was to be numbered among the burnt-offerings which were made for the whole nation, is a diſpute among the learned, both Jews and Chriſtians, which we ſhall not enter into; but it is certain, that the author of the epiſtle to the Hebrews, conſidered it as typical of the great Meſſiah, who therefo e ſuffered without the gates of the city (even as the heifer was burned without the camp) and whoſe blood is of much greater efficacy, in imparting purity and ſanctification to men, than that of bulls and goats, the aſhes of an heifer, or any other legal ſacrifices.

CHAP. XX.

1 *The children of Iſrael come to Zin, where Miriam dieth.* 2 *They murmur for want of water.* 7 *Moſes ſmiting the rock, bringeth forth water at Meribah.* 14 *Moſes at Kadeſh deſireth paſſage through Edom, which is denied him.* 22 *At Mount Hor Aaron reſigneth his place to Eleazar, and dieth.*

THEN came the children of Iſrael, *even* the whole congregation, into the deſert of Zin, in the firſt month: and the people abode in Kadeſh; and Miriam died there, and was buried there.

2 And there was no water for the congregation: and they gathered themſelves together againſt Moſes, and againſt Aaron.

3 And the people chode with Moſes, and ſpake, ſaying, Would God that we had died when our brethren died before the LORD.

4 And why have ye brought up the congregation of the LORD into this wilderneſs, that we and our cattle ſhould die there?

5 And wherefore have ye made us to come up out of Egypt, to bring us in unto this evil place? it is no place of ſeed, or of figs, or vines, or of pomegranates, neither *is* there any water to drink.

6 And Moſes and Aaron went from the preſence of the aſſembly, unto the door of the tabernacle of the congregation, and they fell upon their faces: and the glory of the LORD appeared unto them.

7 ¶ And the LORD ſpake unto Moſes, ſaying,

8 Take the rod, and gather thou the aſſembly together, thou and Aaron thy brother, and ſpeak ye unto the rock before their eyes, and it ſhall give forth his water, and thou ſhalt bring forth to them water out of the rock: ſo thou ſhalt give the congregation and their beaſts drink.

9 And Moſes took the rod from before the LORD, as he commanded him.

10 And Moſes and Aaron gathered the congregation together before the rock, and he ſaid unto them, Hear now, ye rebels; muſt we fetch you water out of this rock?

11 And Moſes lift up his hand, and with his rod he ſmote the rock twice: and the water came out abundantly, and the congregation drank, and their beaſts *alſo*.

12 ¶ And the LORD ſpake unto Moſes, and Aaron, Becauſe *ye* believed me not, to ſanctify me in the eyes of the children of Iſrael: therefore ye ſhall not bring this congregation into the land which I have given them.

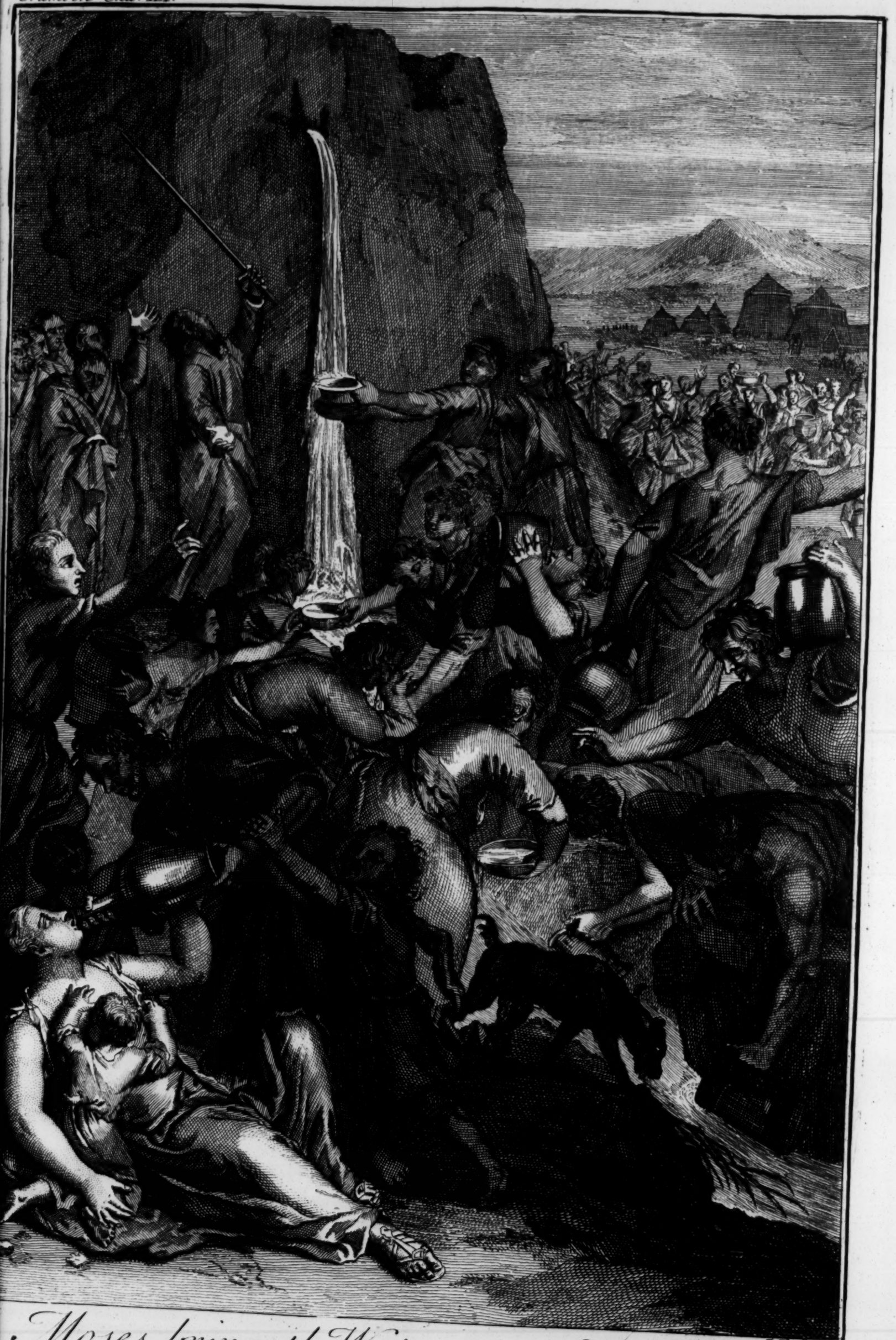
13 This *is* the water of Meribah, becauſe the children of Iſrael ſtrove with the LORD: and he was ſanctified in them.

14 ¶ And Moſes ſent meſſengers from Kadeſh, unto the king of Edom, Thus ſaith thy brother Iſrael, Thou knoweſt all the travel that hath befallen us:

15 How our fathers went down into Egypt, and we have dwelt in Egypt a long time: and the Egyptians vexed us and our fathers.

16 And when we cried unto the LORD, he heard our voice, and ſent an angel, and hath brought us forth out of Egypt: and behold, we *are* in Kadeſh, a city in the uttermoſt of thy border.

17 Let us paſs, I pray thee, through thy country: we will not paſs through the fields, or through the vineyards, neither will we drink *of* the water of the wells: we



Moses bringeth Water out of the Rock.

J. Basire Sculp.

we will go by the kings *high* way, we will not turn to the right hand, nor to the left, until we have paſſed thy borders.

18 And Edom ſaid unto him, Thou ſhalt not paſs by me, leſt I come out againſt thee with the ſword.

19 And the children of Iſrael ſaid unto him, We will go by the high-way: and if I and my cattle drink of thy water, then I will pay for it: I will only (without *doing* any thing *elſe*) go through on my feet.

20 And he ſaid, Thou ſhalt not go through. And Edom came out againſt him with much people, and with a ſtrong hand.

21 Thus Edom refuſed to give Iſrael paſſage through his border: wherefore Iſrael turned away from him.

22 ¶ And the children of Iſrael, *even* the whole congregation, journeyed from Kadeſh, and came unto mount Hor.

23 And the LORD ſpake unto Moſes and Aaron in mount Hor, by the coaſt of the land of Edom, ſaying,

24 Aaron ſhall be gathered unto his people: for he ſhall not enter into the land which I have given unto the children of Iſrael, becauſe ye rebelled againſt my word at the water of Meribah.

25 Take Aaron and Eleazar his ſon, and bring them up unto mount Hor.

26 And ſtrip Aaron of his garments, and put them upon Eleazar his ſon: and Aaron ſhall be gathered *unto his people*, and ſhall die there.

27 And Moſes did as the LORD commanded: and they went up into mount Hor, in the ſight of all the congregation.

28 And Moſes ſtripped Aaron of his garments, and put them upon Eleazar his ſon; and Aaron died there in the top of the mount: and Moſes and Eleazar came down from the mount.

29 And when all the congregation ſaw that Aaron was dead, they mourned for Aaron thirty days, *even* all the houſe of Iſrael.

Ver. 1. *Then came the children of Iſrael, even the whole congregation, into the deſert of Zin.*] From Rithmah, or Kadeſh-barnea, they came into this wilderneſs, after many removals to other ſtations, of which Moſes gives an account in chap. xxxiii. from ver. 19. to ver. 36. For God led them by the cloud, quite back again to the Red-ſea, (chap. xiv. 25.) and from thence brought them into this wilderneſs of Zin; which is quite different from that mentioned in Exod. xvi. called Sin: For this lay on the confines of Idumea, as appears from ver. 14, 15.

——— *In the firſt month.*] Of the fortieth year after they came out of the land of Egypt. For Moſes gives an account of the tranſactions only of the two firſt years after they came out from thence, and the laſt: The reſt he paſſes over in ſilence, as being ſpent in tireſome journies; whereby all above twenty years old were conſumed, by one diſeaſe or other. In theſe travels he ſhews how, at ſeveral removals (mentioned, chap. xxxiii.) they were led back from Kadeſh-barnea to Ezion-Geber, that is, from the north to the ſouth of the ſhore of the Red-ſea, in which journey they compaſſed the land of Edom many days, Deut. ii. 1. that is, many years. For from the time they left Kadeſh-barnea, till they returned back again, was thirty-eight years, Deut. ii. 14.

——— *And the people abode in Kadeſh.*] Not in Kadeſh-barnea, which was the *fifteenth* ſtation, and in the confines of the ſouth part of Canaan, chap. xxxiv. 4. Joſh. xv. 3. but another Kadeſh on the confines of the land of Edom, towards the Red-ſea, chap. xxxiii. 36. Deut. ii. 3. Judges xi. 17.

——— *And Miriam died there.*] Four months before her brother Aaron, chap. xxxiii. 38. and eleven months before Moſes; being older than either of them. For ſhe was near one hundred and thirty years old, as may be collected from Exod. ii. 4, 7. where it appears, ſhe was not a child when Moſes was born.

——— *And was buried there.*] In Kadeſh, where ſhe died. But we read of no mourning for her, as there was for Aaron a little after, ver 29.

Ver. 2. *And there was no water for the congregation: and they gathered themſelves together, againſt Moſes, and againſt Aaron.*] Thirty-nine years of wonders, which the Iſraelites had paſſed in the wilderneſs, were enough to have convinced them, that God watched for their preſervation after a moſt extraordinary manner. The puniſhments he had inflicted upon that generation which was conſumed in the deſert, ought certainly to have prevented that which ſtill ſubſiſted from being ever guilty of murmurings and rebellions. And yet, when they were upon the very borders of Paleſtine, and had almoſt arrived at the end of their travels, finding themſelves expoſed to the ſame trials as their fathers had ſuſtained, they ingratefully committed the ſame crimes. If ſuch a behaviour were capable of any excuſe, it would reſult from the diſtreſs to which they were reduced: They were in the wilderneſs of Zin, near the city of Kadeſh, at the extreme parts of Idumea. The waters which Moſes had cauſed to guſh out of the rock of Horeb, formed ſtreams which always flowed after them; and ſo St. Paul means, when he ſays, *they did all drink the ſame ſpiritual drink: For they drank of that ſpiritual rock that followed them, and that rock was Chriſt*, 1 Cor. x. 4. That is, it repreſented him. When they arrived at the wilderneſs of Zin, theſe waters ceaſed entirely. Perhaps, it was becauſe God had a deſign to try them, or poſſibly, becauſe he was preparing to aſwage their thirſt without a miracle; the place in which they encamp'd being ſurrounded with many fountains, which they did not yet perceive.

The remembrance of the wonders which God had wrought, in delivering their fathers from a danger like that to which they found themſelves expoſed, could neither prevent, nor calm their fears: *They forgat God their Saviour, which had done great things in Egypt: Wonderous works in the land of Ham, and terrible things by the Red-ſea*; Pſalm cvi. 21. They believed their Divine Benefactor was about to extirpate their whole race by a violent death, and even when they were juſt ready to enter into the promiſed land. They made the fatal confeſſion of their jealouſy to Moſes, and did it in ſuch a manner, as would have been a ſufficient provocation for God to have abandoned them to the peril, of which they complained ſo ungratefully, had he treated them with the ſeverity due to their tranſgreſſion, "Would God, ſaid they, that we had "died when our brethren died before the Lord. And "why have ye brought up the congregation of the Lord "into this wilderneſs, that we and our cattle ſhould die "there? And wherefore have ye made us to come up out "of Egypt, to bring us unto this evil place? It is no "place of ſeed, or of figs, or vines, or of pomegranates; "neither is there any water to drink," ver. 3, *&c.*

Aaron and Moſes returned no anſwer to a people who were generally as ready to take up ſtones againſt their leaders,

leaders, as to find fault with their management. They ſought for refuge in the tabernacle, and placed themſelves *under the ſhadow of the Almighty*, Pſalm xci. 2. as a fortreſs inacceſſible to all dangers. There they poured out the anguiſh of their ſouls unto the boſom of a gracious God, who was moved with their diſtreſs, and commanded Moſes to take the rod which was depoſited in the tabernacle; after which, he was to aſſemble the congregation, and ſpeak to the rock, that the water might flow from it. Whether God meant that rod which had flouriſhed in the tabernacle, as the words, *before the Lord*, ſeem to intimate, or that which had already been the inſtrument of ſo many wonders in the hands of Moſes, as other circumſtances ſeem to determine, is a particular that cannot be eaſily demonſtrated.

Exceſſive grief is frequently as oppoſite to the ſpirit of religion, as worldly tranſports and pleaſures. Moſes was, probably, in the firſt condition; for his ſiſter Miriam was juſt dead; and, perhaps, the ſedition of the Iſraelites falling out at that juncture, might have diveſted his ſoul of that faith and reſignation which was ſo natural to him. He even ſuſpected the veracity of God's promiſes; and the Sacred Hiſtory ſeems to hint, that he was chargeable with this crime. It has not, indeed, declared it in expreſs terms, for it only ſays, that Moſes and Aaron gathered the *congregation before the rock, and he ſaid unto them, Hear now ye rebels, muſt we fetch you water out of this rock?* ver. 10, &c. It is added, that *Moſes lifted up his hand, and with his hand ſmote the rock twice: And the water came out abundantly.* ——And again, that God immediately pronounced this ſurpriſing decree againſt theſe two brothers; *Becauſe ye believed me not, to ſanctify me in the eyes of the children of Iſrael; therefore ye ſhall not bring this congregation into the land which I have given them*, ver. 12.

There would be ſome difficulty in the events we have been relating, if we were obliged to determine our ſelves between the opinions which ſome interpreters have advanced, upon the nature of the ſin of Aaron and Moſes. A certain Rabbin reckons up twenty ſeveral opinions among the Jews upon this matter, and chuſes the leaſt probable among them. He thinks, that God commanded Moſes to aſſemble the *Gnedah*, that is to ſay, the congregation of the people, inſtead of calling together the *Kahal*, that is, according to the ſame Rabbin, *the congregation of the princes*, or chief men. [Sepher Jechaia, or Shelſcheleth Haekabalath, pag. 12.] The Talmudiſts ſay, that the crime of Moſes conſiſted in the manner of his addreſſing himſelf to the people, and they hold the following maxim: "He "that treats the church with contempt, is guilty of as "great a ſin as if he had blaſphemed againſt God." The great Lightfoot, who was much more judicious than theſe Rabbins, conjectures, that Moſes having ſeen that God cauſed water to iſſue out of the rock a ſecond time, believed that the Iſraelites were not yet to enter into the land of Promiſe; and that as the former waters had not diſcontinued their flow, but becauſe the Iſraelites were arrived at the borders of that land; ſo they would not have returned, but becauſe God thought fit to make that people ſtill wander a long while in the wilderneſs.

But it ſeems to us, that theſe ſeveral comments are more likely to obſcure than illuſtrate the text. The Pſalmiſt ſays expreſsly, that they "angered him at the waters "of ſtriſe, ſo that it went ill with Moſes for their ſakes: "becauſe they provoked his ſpirit, ſo that he ſpake un-"adviſedly with his lips," Pſal. cvi. 32. The ſentence that God pronounced againſt him and Aaron declares, in ſo many words, "that they had not ſanctified him in the "Eyes of the children of Iſrael." Theſe words, therefore, which *Moſes ſpake unadviſedly with his lips*, were, in all probability, the ſame we have already cited, namely, *Ye rebels, muſt we fetch you water out of this rock?* and the reproach which the ſearcher of all hearts made him hereupon, ought to convince us, that this queſtion proceeded from a principle of unbelief. The ſecond blow that Moſes gave the rock, was owing, in all appearance, to the ſame diſpoſition of mind; for we cannot come into the notion of thoſe, who judge that his offence conſiſted in ſtriking it at all, becauſe the only direction given him was to ſpeak to it; for he was juſtifiable in believing that God would not have commanded him to take the rod, if it had not been to ſtrike the rock. The blow he had formerly given to that in Horeb, made him judge that God would make uſe of ſomething more than a bare voice upon this ſecond occaſion.

It ſeems as if the divine vengeance, which had only been reſtrained by the piety of Moſes and Aaron, during the ſeveral murmurings of the Iſraelites, was going to ſhower down upon them, as ſoon as ever that barrier was removed. But God drew out of the very boſom, as we may ſay, of his own mercy, a forbearance that was no longer owing to the leaders of this people. The rock opened, and the ſtreams guſhed forth. But leſt incredibility, authorized by thoſe who ought to have prevented it, or at leaſt to have checked it, ſhould go on, and ſpread triumphantly, God thought fit to inflict a temporal chaſtiſement on Aaron and Moſes. The latter did indeed pour out moſt fervent prayers to him for the revocation of this ſentence; he ſubmitted himſelf, and asked pardon of the Lord, ſaying, "Lord, thou haſt already ſhewn thy "ſervant the wonderful effects of thy power, and great-"neſs; thou waſt pleaſed to chuſe even me to be the mi-"niſter of this ſeries of miracles, which ought to convince "this people of the eaſineſs of their acceſs to a country "into which thou haſt ſo ſolemnly promiſed to conduct "them. I ſtand in need of no new proofs of thy perfec-"tions, in order to convince me that there is no being in "the whole world equal to thee, or that will not be for-"ced to ſubmit to thy ſupreme commands. But wilt "thou leave thy own work unfiniſhed? Shall this people "enter into the promiſed land, and ſhall he who has had "the glory of bringing them thus far, be alone excluded? "Doſt thou only ſhew me the very borders of it, to ren-"der me the more ſenſible of the rigour of thy juſtice, "which has condemned me not to ſee the whole of it? "Suffer me, I pray thee, to paſs theſe waters of Jordan; "let me enter into a country that has been the object of "ſo many wiſhes and deſires, and enjoy the fruits of thoſe "labours we have undergone to reach it." See Deut. iii. 23, &c.

All theſe prayers were rejected. The holy perſon, who had ſo often averted the wrath of God, which was ready to conſume ſuch a rebellious nation, could not appeaſe that Divine vengeance with which he himſelf was now purſued; and whilſt a crowd of Iſraelites, if we may ſo ſay, abounding in diſtruſts, murmurings, rebellions, and luſts, were permitted to ſee that river open it ſelf, in order to make a paſſage for them into the land of Promiſe with ſongs of triumph; Moſes found himſelf ſhut out for one ſingle act of unbelief. "The Lord (ſays he) was "wrath with me for your ſakes, and would not hear me: "and the Lord ſaid unto me, Let it ſuffice thee, ſpeak "no more unto me of this matter. Get thee up into the "top of Piſgah, and lift up thine eyes weſtward, and "northward, and ſouthward, and eaſtward, and behold "it with thine eyes, for thou ſhalt not go over this Jor-"dan." A dreadful example to all thoſe whoſe calling requires them to deliver the commands of God to the reſt of mankind! A puniſhment well adapted to awaken the miniſters of the living God! St. Paul alludes thereto, perhaps, in theſe remarkable words; *I keep under my body, and bring it into ſubjection; leſt that by any means when I have preached to others, I my ſelf ſhould be a caſt away*, 1 Cor. ix. 27.

In a word, if interpreters are ever worthy of excuſe for having confounded two events ſo far diſtant from each other, it is for thinking that the hiſtory related in the 17th chapter of Exodus is the ſame with that we have now mentioned. There is a great analogy between them: In the firſt caſe we hear of the people murmuring againſt Aaron and Moſes for bringing them out of Egypt: we find the ſame murmuring in this latter caſe. In the firſt inſtance, Moſes prays ardently to God: he does the ſame in this. In the firſt, God promiſes to cauſe water to guſh out of the rock: he makes the ſame promiſe here. In the firſt, Moſes is ordered to take a rod; the ſame order is given here. In the firſt, Moſes ſtrikes the rock: he does the ſame here. In the firſt, the camp of the Iſraelites takes the name of Meribah, that is to ſay, *ſtrife*, or *contention*; ſo it is likewiſe called here. And yet all theſe reſemblances do not hinder theſe two hiſtories from differing ſenſibly. The firſt of thoſe events happen'd the firſt year that the people came out of Egypt; the ſecond, at the end of their travels, thirty nine years compleatly after their

their departure. The firſt gave Moſes an opportunity to obey punctually the commands of God; the ſecond is related as a fatal period, in which that law-giver forgot the great motives which ought to have made him believe what God had pronounced. The firſt happen'd in the wilderneſs of Zin, upon mount Horeb; the ſecond in that of Tſin, on the borders of Idumea.

The Gentiles were not, perhaps, entirely ignorant of theſe hiſtories, but they have ſtrangely diſguiſed them. Tacitus relates, that Moſes being ready to periſh with thirſt, and all the multitude of people under his conduct, ſaw a herd of wild aſſes climbing up a rock, followed their track, and diſcovered ſeveral fountains of water.

Gerard Voſſius thinks he diſcovers the footſteps of the ſame hiſtories in the Bacchantes of Euripides, where it is ſaid, that one of the prieſteſſes of Bacchus ſmote with her rod, or Thyrſus, one of the rocks of mount Cytheron, and that a ſtream of water guſhed out; the ſentiments of that learned man are approved by Bochart.

Monſieur Huet aſcribes to the ſame origin, what the heathens have advanced of Priapus and Janus, to the former of which falſe divinities they attribute the faculty of diſcerning fountains; and of the latter they ſay, that he made water come out of a rock.

Ver. 13. *This is the water of Meribah,*] called *Meribah-kadeſh*, Deut. xxxii. 51. to diſtinguiſh it from that Meribah mentioned Exod. xvii. 7. where the Iſraelites were guilty of the ſame crime.

——— *Becauſe the children of Iſrael ſtrove with the Lord;*] Expoſtulated with him moſt undutifully; and accuſed him of unkindneſs to them, ver. 3, 4.

——— *And he was ſanctified in them.*] The Hebrew doctors differ very much in their opinions about this alſo, whether he was ſanctified in the waters, or in the people of Iſrael, or in Moſes and Aaron. Some fancy it is meant of the waters, namely, that God did himſelf great honour in bringing waters again out of a rock; and therefore the name of the place was called Kadeſh, for his being ſanctified there. Thus Chaskuni. But it ſeems to have been called ſo before this time; being a place well known to the Edomites, ver. 16. The common opinion is, that Moſes and Aaron are the perſons ſpoken of: for God's name, ſaith R. Solomon, is much revered, when he doth not ſpare even his holy ones, Lev. x. 3. But Nachmanides expounds it of the Iſraelites, before whoſe face (as he explains the words, *ſanctified in them*) God's power, and faithfulneſs, and goodneſs appeared: and who alone are mentioned in this verſe; not Moſes and Aaron. But all three opinions in the iſſue, concur in this one; that God made his power, &c. appear in the eyes of all the Iſraelites, by bringing water out of a rock; and at the ſame time demonſtrated his holineſs and impartial juſtice, in puniſhing his deareſt ſervants for their unbelief.

Ver. 14. *And Moſes ſent meſſengers.*] By God's order, as his words ſeem to import, Deut. ii. 2, 3, 4.

——— *From Kadeſh.*] On the confines of the king of Edom's country.

——— *Unto the king of Edom.*] When the Iſraelites came out of Egypt, Moſes ſpeaks of Edom as governed by dukes, Exod. xv. 17. For the ſucceſſors of Eſau at firſt had no higher title, Gen. xxxvi. 15, &c. Not long after, ſays biſhop Patrick, it ſeems, their poſterity became kings; and he adds, that thirty nine years after the Iſraelites came out of Egypt, the Edomites were ſtill under kingly government. This king, to whom Moſes now ſends meſſengers, the great Archbiſhop Uſher takes to have been Hadar, the laſt of thoſe whom Moſes mentions, Gen. xxxvi. 39. and who for his inhumanity to the children of Iſrael, was ſhortly after puniſhed with death; and the kingdom turned again into the government by dukes. For Moſes (as that prelate thinks) writing the book of Geneſis in the latter end of his life, (or then adding ſome neceſſary particulars to what he had written before) reckons immediately after Hadar, ſeveral dukes reigning all at one time, in various parts of the country, which they had ſhared among them. See Uſſer. Chronolog. Sacra cap. ii.

We have ventured to depart from this great authority, in our Annotations on the thirty ſixth chapter of Geneſis, where the ſovereignty of the dukes and kings of Edom has been largely diſcuſſed, and we hope with that modeſty that always ought to be obſerved, when our ſentiments happen to differ from thoſe of very excellent and learned men.

——— *Thus ſaith thy brother Iſrael,*] In the language of thoſe times, all that were nearly related called one another brethren: and theſe two nations deſcended from two twin-brothers.

——— *Thou knoweſt.*] For they could not but have received intelligence before this time of ſuch publick things.

——— *All the travel that hath befallen us.*] How we, and our fathers before us, have travelled from place to place, without any certain habitation. See Pſalm cv. 13.

Ver. 15. *How our fathers went down into Egypt,*] Which was ſuch a known event, (they being invited by Pharaoh, who ſent carriages for them) that the Edomites could not be ignorant of it.

Ver 16. *And when we cried unto the Lord, he heard our voice, and ſent an angel.*] See Exod. iii. 2, &c. Maimonides here by angel, underſtands Moſes himſelf; for the prophets are ſometimes called angels, *i. e.* meſſengers ſent from God, Judg. ii. 1. This he aſſerts in the firſt part, and more than once in the ſecond, of More Nevochim. But it is very unreaſonable to think, that Moſes would thus magnify himſelf to the king of Edom, who underſtood no ſuch language, and could not but be the more induced to hearken to his embaſſy, if he believed the Iſraelites were under the conduct of a heavenly miniſter, who, as other Jews think, was Michael the prince of the heavenly hoſt; whom they commonly underſtand by the angel here mentioned. But many great men, particularly Maſicus, thinks this is ſhort of the truth, unleſs we underſtand by Michael, the eternal ſon of God; who was, as he ſpeaks, *the perpetual prince and director of the people of God.* For tho' he was then properly made the meſſenger of the Father, when he took on him our fleſh, and dwelt here among us; yet, from the beginning, it was his conſtant care to reconcile men to God, and preſerve religion among them. So that he might be called the angel of God, before he became man, becauſe God the father, by him, communicated with men about all things neceſſary for their welfare. And the Jews ſeem to have ſome obſcure notion of this: For what elſe could Moſes Gerundenſis mean, when he affirms, that the Angel whom Moſes ſaw in the buſh, was the ſame whom Jacob calls the God of Bethel, and whom he calls the Angel-redeemer: Of whom Moſes, ſays he, ſpeaks in this place, and in Deut. vi. 12. The Lord brought us out of Egypt. Certain it is, that thus the ancient Chriſtians underſtood ſuch places, taking the Angel here ſpoken of to be the eternal *logos*, or word, as St. John calls the eternal ſon of God: Whoſe ſenſe, no man, we think, hath better explained than the learned Mr. Thorndike; who, tho' he confeſſes it to be plain by the Scriptures, that it was always an Angel that appeared under the Old Teſtament, who is ſometimes called by the proper name of God, (Jehovah) yet this is no prejudice to what the fathers of the church teach, concerning the appearing of the eternal word; who was that Lord who then aſſumed ſome angelical nature, wherein he might appear, to deal with men for a ſhort time; after which, he diſmiſſed it, when he had accompliſhed thoſe purpoſes for which he aſſumed it.

——— *And behold we are in Kadeſh.*] Near to Kadeſh; for it is not likely they were admitted into the city itſelf, which gave its name to the adjacent country.

Ver. 17. *Let us paſs, I pray thee, through thy country.*] In our way to the land of Canaan: which God hath promiſed to give us.

——— *We will not paſs through the fields, or through the vineyards.*] They engaged not to turn aſide, as they went along, into any private mens grounds; ſee chap. xxi. 22.

——— *Neither will we drink of the water of the wells.*] Which any private perſon had digged for his own uſe; but only of the rivers, which are common to all creatures.

Ver. 18. *And Edom ſaid unto him, thou ſhalt not paſs by me, leſt I come out againſt thee with the ſword.*] The king orders them to deſiſt from their attempt; for he would oppoſe their paſſage with all his forces. He was afraid, leſt they ſhould ſeize his country, or ſpoil it: and

therefore, would not truſt their declarations which they made to the contrary.

Ver. 19. *And the children of Iſrael.*] Who were ſent upon this meſſage, ver. 14. or elſe ſome new ambaſſadors, whom Moſes diſpatched with new intreaties, after he had been informed of his denial.

——— *Said unto him.*] Gave him new aſſurances of their honeſt intentions.

——— *We will go by the highway.*] Believe us we will not ſtep out of the common road.

——— *And if I and my cattle drink thy water.*] Out of the wells before-mentioned, ver. 17. which private men had digged; and therefore had a propriety in them.

——— *Then will I pay for it.*] For water was commonly ſold in thoſe dry countries; where it was very ſcarce.

——— *I will only without doing any thing elſe.*] The Hebrew words *ein dabar* (which we tranſlate, *without doing any thing elſe*) literally ſignifies in our language, *it is no word*, that is, not mere fair promiſes; but we will perform what we ſay.

——— *Go through on my feet.*] Go through as faſt as we can travel on foot.

Ver. 20. *And he ſaid thou ſhalt not go through.*] He perſiſted in his reſolution; and would not rely on their moſt ſolemn aſſeverations. Yet he conſented (as appears by Deut. ii. 28, 29.) to furniſh them with neceſſary proviſions for their money.

Ver. 21. *Thus Edom refuſed to give Iſrael paſſage through his border.*] Which Grotius cenſures in his book *de jure Belli & Pacis, cap.* 2. *ſect.* 13. as contrary to the law of nations; by which the high ways, as well as the ſea, and the rivers of all countries, ought to be free for all that have an inclination to paſs through them, upon juſt occaſions. And he gives many examples of ſuch permiſſion, out of Heathen authors; and therefore looks upon the denial of this, as a juſt ground of war with Sihon, and Og, (mentioned in the next chapter) as it might have been with Edom and Moab, had not God prohibited it. Nor can he think that the apprehenſions the Edomites might be under of ſuffering ſuch a vaſt number of people to paſs through their country, can alter the caſe; *for no man's fear is to take away another man's right:* And there might have been means contrived to remove this fear, by letting them paſs through in ſmall companies at a time, or unarmed. He had better have ſaid, in our opinion, by giving hoſtages on both ſides, for the performance of conditions: For the Iſraelites might have been equally terrified at paſſing through that country in ſmall parties, or, at being obliged to diſarm themſelves in their paſſage. But when all is ſaid, it ſeems not clear, that all men have ſuch a right, as that great man thinks they may claim. For no man can challenge a paſſage through a private mans ground, without his permiſſion; and every prince hath the ſame dominion in all his territories, that a private man exerciſes in his own land. There are many examples alſo, as Gronovius hath obſerved, of countries which have ſuffered extremely by granting this liberty (which ſhows that princes have reaſon to deny it, for their peoples ſecurity) and the examples of thoſe who have granted it, are examples of fact, rather than of right; and of ſuch as were not in a condition to refuſe what was demanded. See Selden's Mare Clauſum, lib. i. cap. 20.

——— *Wherefore Iſrael turned away from him.*] By God's command; who ordered them alſo to buy what they wanted of the Edomites, Deut. ii. 5, 6. for they ſtayed ſome time at Kadeſh by their conſent, before they removed; that they might furniſh themſelves, as they offered, with neceſſaries, Judg. ii. 17.

Ver. 22. *And the children of Iſrael, even the whole congregation,*] For they might not divide into ſeveral bodies, lying in ſeveral places; but were to march together when the cloud moved, in the order God appointed, chap, x. 13, 14, &c.

——— *Journeyed from Kadeſh, and came to mount Hor.*] Another place upon the edge of the Edomites country, chap. xxxiii. 37. where they pitched in a part of that mountain which was called Moſera, Deut. x. 6. Whether mount Hor gave the name of Hori to him, who was the anceſtor of Seir, and the firſt planter of the country, which was afterwards conquered by Eſau, Gen. xxxvi. 20, 30. Deut. ii. 12. or had its name from him, cannot be determined. But Hori we are ſure was the firſt poſſeſſor (of whom there is any memory) of this mountain Hor; which was afterward called Seir (from one deſcended from him) and after that, Edom.

Ver. 24. *Aaron ſhall be gathered unto his people: For he ſhall not enter into the land which I have given unto the children of Iſrael,* &c.] The ſentence denounced by the Deity againſt Moſes and Aaron, began now to be ſtrictly executed with reſpect to the latter. That Pontif aſcended the mount of Hor, which the learned Ainſworth ſuſpects to be an eminence of the mountain of Libanus, to the North of Paleſtine. There he appeared clothed in his ſacerdotal garments, after the ſame manner as when he entered into the moſt holy place, and to ſhow that he was about to appear in the preſence of that God who inhabited the tabernacle only ſymbolically. He then ſtripped himſelf of his ſacred veſtments, as did in future times the prieſts or prophets of the Heathens; witneſs Caſſander and Amphiaraus, when they were about to expire. Aaron put his pontifical habit on his ſon Eleazar, as a token of reſigning his office to him; and ſhewed, by this action, the imperfection of a prieſthood, in which thoſe who exerciſe it ſtand in need of a ſucceſſor; and the neceſſity of an everlaſting prieſthood, and of a prieſt who ſhould *live for ever, to make interceſſion for myſtical Iſrael,* Hebr. vii 25. Finally, he was gathered to his fathers, and buried on the mount. Bochart thinks, this was a mark of diſtinction, and that the moſt eminent perſons were anciently interred on hills or mountains; this he proves, by the example of Eleazar and Joſhua, and produces ſome other inſtances, with which profane hiſtory furniſhed him.

CHAP. XXI.

1 *Iſrael with ſome loſs deſtroy the Canaanites at Hormah.*
4 *The people murmuring are plagued with fiery ſerpents.*
7 *They repenting are healed by a braſen ſerpent.* 10 *Sundry journeys of the Iſraelites.* 21 *Sihon is overcome.*
33 *And Og.*

AND *when* king Arad the Canaanite, which dwelt in the ſouth, heard tell that Iſrael came by the way of the ſpies; then he fought againſt Iſrael, and took *ſome* of them priſoners.

2 And Iſrael vowed a vow unto the LORD, and ſaid, If thou wilt indeed deliver this people into my hand, then I will utterly deſtroy their cities.

3 And the LORD hearkned to the voice of Iſrael, and delivered up the Canaanites: and they utterly deſtroyed them and their cities: and he called the name of the place Hormah.

4 ¶ And they journeyed from mount Hor, by the way of the Red ſea, to compaſs the land of Edom; and the ſoul of the people was much diſcouraged becauſe of the way.

5 And the people ſpake againſt God, and againſt Moſes, Wherefore have ye brought us up out of Egypt to die in the wilderneſs? for *there is* no bread, neither *is there any* water, and our ſoul loatheth this light bread.

6 And

6 And the LORD ſent fiery ſerpents among the people; and they bit the people, and much people of Iſrael died.

7 ¶ Therefore the people came to Moſes, and ſaid, We have ſinned, for we have ſpoken againſt the LORD, and againſt thee; pray unto the LORD, that he take away the ſerpents from us: and Moſes prayed for the people.

8 And the LORD ſaid unto Moſes, Make thee a fiery ſerpent, and ſet it upon a pole: and it ſhall come to paſs, that every one that is bitten, when he looketh upon it, ſhall live.

9 And Moſes made a ſerpent of braſs, and put it upon a pole, and it came to paſs, that if a ſerpent had bitten any man, when he beheld the ſerpent of braſs, he lived.

10 ¶ And the children of Iſrael ſet forward, and pitched in Oboth.

11 And they journeyed from Oboth, and pitched at Ije-abarim, in the wilderneſs which *is* before Moab, toward the ſun-riſing.

12 ¶ From thence they removed, and pitched in the valley of Zared.

13 From thence they removed, and pitched on the other ſide of Arnon, which *is* in the wilderneſs that cometh out of the coaſts of the Amorites: for Arnon *is* the border of Moab, between Moab and the Amorites.

14 Wherefore it is ſaid in the book of the wars of the LORD, What he did in the Red ſea, and in the brooks of Arnon.

15 And at the ſtream of the brooks that goeth down to the dwelling of Ar, and lieth upon the border of Moab.

16 And from thence *they went* to Beer: that *is* the well whereof the LORD ſpake unto Moſes, Gather the people together, and I will give them water.

17 ¶ Then Iſrael ſang this ſong, Spring up, O well, ſing ye unto it:

18 The princes digged the well, the nobles of the people digged it, by *the direction of* the law-giver, with their ſtaves. And from the wilderneſs they went to Mattanah.

19 And from Mattanah to Nahaliel: and from Nahaliel to Bamoth:

20 And from Bamoth *in* the valley that *is* in the country of Moab, to the top of Piſgah, which looketh toward Jeſhimon.

21 ¶ And Iſrael ſent meſſengers unto Sihon king of the Amorites, ſaying,

22 Let me paſs through thy land; we will not turn into the fields, or into the vineyards, we will not drink *of* the waters of the well; *but* we will go along by the kings *high*-way, until we be paſt thy borders.

23 And Sihon would not ſuffer Iſrael to paſs through his border: but Sihon gathered all his people together, and went out againſt Iſrael into the wilderneſs: and he came to Jahaz, and fought againſt Iſrael.

24 And Iſrael ſmote him with the edge of the ſword, and poſſeſſed his land from Arnon unto Jabbok, even unto the children of Ammon: for the border of the children of Ammon *was* ſtrong.

25 And Iſrael took all theſe cities: and Iſrael dwelt in all the cities of the Amorites in Heſhbon, and in all the villages thereof.

26 For Heſhbon was the city of Sihon the king of the Amorites, who had fought againſt the former king of Moab, and taken all his land out of his hand even unto Arnon.

27 Wherefore they that ſpeak in proverbs, ſay, Come into Heſhbon, let the city of Sihon be built and prepared.

28 For there is a fire gone out of Heſhbon, a flame from the city of Sihon: it hath conſumed Ar of Moab, *and* the lords of the high places of Arnon.

29 Wo to thee, Moab; thou art undone, O people of Chemoſh: he hath given his ſons that eſcaped, and his daughters, into captivity unto Sihon, king of the Amorites.

30 We have ſhot at them; Heſhbon is periſhed even unto Dibon, and we have laid them waſte, even unto Nophah, which *reacheth* unto Modeba.

31 ¶ Thus Iſrael dwelt in the land of the Amorites.

32 And Moſes ſent to ſpy out Jaazer, and they took the villages thereof, and drove out the Amorites that *were* there.

33 ¶ And they turned, and went up by the way of Baſhan: and Og the king of Baſhan went out againſt them, he, and all his people, to the battle at Edrei.

34 And the LORD ſaid unto Moſes, Fear him not: for I have delivered him into thy hand, and all his people, and his land; and thou ſhalt do to him as thou didſt unto Sihon king of the Amorites, which dwelt at Heſhbon.

35 So they ſmote him and his ſons, and all his people until there was none left him alive: and they poſſeſſed his land.

Ver-

Ver. 1. *And when king Arad the Canaanite.*] In the Hebrew the words are thus placed, *When the Canaanite king Arad*: And ſo they are in the LXX. and the Vulgate: And *Arad* may as well ſignify a place, as a perſon: Nay, there ſeems more reaſon to tranſlate the words thus, the Canaanitiſh king of Arad: Becauſe there was ſuch a city of Canaan, mentioned Joſh. xii. 14. and Judg. i. 16. One of the ſons of Canaan, being called Arad, (as both the LXX. and the Vulgate tranſlate the Hebrew word *Arad*, Gen. x. 18.) who it is likely gave his name to this part of the country; the chief city of which was called after him.

——— *Which dwelt in the South.*] In the South part of the land of Canaan, toward the eaſtern angle of it, near the Dead Sea; ſee chap. xxxiii. 40.

——— *Heard that Iſrael came by the way of the ſpies.*] Which were ſent by the king Arad, as many ſuppoſe, to bring them intelligence which way the Iſraelites marched. For it being thirty-eight years ſince the ſpies ſent by Moſes went that way; or rather, they going ſo ſecretly, that it was not known which way they went, it is thought not probable that Moſes ſpeaks of them in this place. But there is no neceſſity of taking the Hebrew word *Atharim* to ſignify *ſpies*; but it may as well be the name of a place, as the LXX. underſtood it, by whom it is tranſlated Αθαρείμ. And, if the ſituation would agree to it, one might probably conjecture, the place was ſo called, from the ſpies who went from thence by the order of Moſes, to ſurvey the country. For that was a fact ſo memorable, that as it could not ſlip out of the minds of the people of Canaan, ſo they found, we make no queſtion, after they were gone, which way they came into their country, (tho' for the preſent they paſſed unobſerved) and ever after called it, *the way of the ſpies.*

——— *Then he fought againſt Iſrael.*] He marched out of his country with an army; and fell upon the Iſraelites as they paſſed that way.

——— *And took ſome of them priſoners.*] He attacked, it's likely, at firſt, only the skirts of their camp, where he ſurpriſed ſome of them, and carried them away captive, as the words are in the Hebrew.

Ver. 2. *And Iſrael vowed a vow unto the Lord.*] It was reſolved, it ſeems, that they ſhould engage them; but the Iſraelites being afraid of them, becauſe they were unexperienced in war, implore the Divine aid by this ſolemn vow.

——— *If thou wilt indeed deliver this people into my hand.*] Give us the victory over them.

——— *Then will I utterly deſtroy their cities.*] They vow to reſerve none of the ſpoil for their own uſe; but devote it all to deſtruction. For ſuch was the nature of this vow called *Cherem*; ſee Lev. xxvii. 29.

Ver. 3. *And the Lord hearkened to the voice of Iſrael.*] He approved their vow.

——— *And delivered up the Canaanites.*] The Iſraelites vanquiſhed their army.

——— *And they utterly deſtroyed them and their cities.*] Utterly devoted them to deſtruction, according to their vow. For they did not now actually deſtroy them, they remaining when Joſhua came to Canaan, who executed this *Cherem*, or curſe upon them, chap. xii. 14. which, if it had been executed now, they muſt have entered into the land of Canaan at this time; from whence we cannot imagine they would have returned, to march further about, before they got into it; but have gone on to proſecute their victory, by ſubduing the country, as they had begun.

——— *And he called the name of the place Hormah.*] From the Cherem (or Herem as ſome write it) which was pronounced againſt it: And when it was put in execution, this name became more proper to it, Judg. i. 17.

Ver. 4. *And they journeyed from mount Hor.*] Where their camp was pitched, when the king of Arad aſſaulted them; and whither they returned, after they had overthrown him.

——— *By the way of the Red-ſea.*] Towards Ezion Geber, as we read Deut. ii. 18.

——— *To compaſs the land of Edom.*] Which extended itſelf unto the Red-ſea.

——— *And the ſouls of the people were much diſcouraged becauſe of the way.*] The word we tranſlate *diſcouraged*, ſignifies two things; to *faint*, and to *breath ſhort*, thro' the anguiſh and bitterneſs of one's ſpirit, Exod. vi. 9. And ſecondly, To be angry at, or, at leaſt impatient, by reaſon of ſome trouble. And ſo it may be beſt taken in this place, (as Buxtorf obſerves in Hittor. ſerp. Ænei, cap. i.) not ſimply for their being tired, with a tedious, long, and troubleſome march; but that accompanied with no ſmall indignation and wrath: Which did not only burn within, but broke out into words of great impatience; as appears by what follows. Whence the Hebrew words *Ketzar-Ruach* (ſhort of ſpirit) ſignifies angry, or haſty, Prov. xiv. 29. and in Job. xxi. 4. we tranſlate it, *troubled*, and Zach. xi. 8. *loathed*; where it had better been tranſlated, *I was angry with them.* Now that which made the people thus fret, or faint, if we will have it ſo interpreted, was the way wherein they were now led; which was about the land of Edom. For when they were come towards Canaan, in the middle of the fortieth year, at the end of which they were promiſed to enter in and poſſeſs it, they are carried back again toward the Red ſea, whither God had ſent their fathers, after they had brought a falſe report upon the land, chap. xiv. 25. This made them think, perhaps, that they ſhould never come to Canaan; or, at leaſt, it was tedious to march ſuch a great way about, after they had been kept ſo long from their inheritance, and were lately in ſuch hopes of it, when Moſes demanded a paſſage into it through the country of Edom.

——— *And the people ſpake againſt God, and againſt Moſes,*] This ſhews they were in a very great rage; which made them ſo forgetful of their duty, as to charge God himſelf with ill conduct: whereas their fathers were wont only to murmur againſt Moſes and Aaron.

——— *Wherefore have you brought us out of Egypt,*] The Hebrew word *Heelithunu* (made us to go up) is a ſtrange word, as Dr. Lightfoot calls it, in this language; declaring the great indignation they were in when they uttered it.

——— *To die in the wilderneſs?*] As if they had ſaid (ſo Abarbinel explains it) what can we expect or hope for but death, from this long continuance in the wilderneſs?

——— *For there is no bread, neither is there any water?* For we want the moſt neceſſary things for the ſupport of life, (as he alſo well explains it.) This they inconſiderately uttered in a rage, for they had both, by a miraculous providence over them. They themſelves immediately confeſs they had manna; and that they lately received water out of the rock: But nothing would ſatisfy them, unleſs they were brought to a country, where bread and water was to be obtained without a miracle. For the meaning of their complaint was, that God did not deal with them as he did with other people, who (to ſpeak in our common phraſe) did not live from hand to mouth, as the Iſraelites did, who had bread given them only to ſuffice for one day and no more; and that ſuch bread as they deſpiſed. It is likely alſo that they now began to want water again, which did not follow them, as formerly, out of the rock; and what they had in their veſſels, perhaps, was almoſt exhauſted.

——— *And our ſoul loatheth this light bread.*] As for the bread God beſtowed upon them, they were ſo far from being ſatisfied with it, that they loathed it, and called it by the ſcornful name of *light bread*; ſo we tranſlate the Hebrew word *Hakkilkel*: which, being the doubling of a word, which ſignifies *light* or vile in that language, imports as much as very deſpicable, exceeding vile: or as the LXX tranſlate it, very empty; having no ſubſtance in it to fill their ſtomachs. So Abarbinel expounds this paſſage, *we are tired with long journies, which require more ſolid bread than this to ſupport us.*

Ver. 6. *And the Lord ſent fiery ſerpents among the people,*] God put a ſtop, by the ſtrokes of his avenging hand, to thoſe murmurings, which reaſon and religion were not ſtrong enough to prevent. He ſent ſerpents among this rebellious people, whoſe venemous bites produced ſuch inflammations in their bodies, as occaſioned the death of ſome of the guilty perſons, and violent pains to all of them. The Iſraelites had not been preſerved till now from this plague, but by a continual ſeries of miracles; for the wilderneſs through which they travelled, was full of ſerpents of all ſorts. Moſes repreſents it as one of the greateſt mercies and miracles done in favour of

of this people, that they had been ſecured from them; *leſt thou forget the Lord thy God — who led thee through that great and terrible wilderneſs, wherein were fiery ſerpents, and ſcorpions, and drought; where there was no water*, &c.

The ſacred Hiſtorian is not particular enough in the accounts he gives us of the ſerpents which God rendered ſubſervient to his vengeance: but the epithet *fiery*, which is beſtowed upon them juſtifies our account of their malignant nature, in the fatal effects they produced: But there are many ſpecies of ſerpents that are known to be equally noxious.

The learned Bochart has made the ſame reflection in the hiſtory of animals mentioned in ſcripture, and one would imagine he intended to conclude from thence, that it was impoſſible to determine the kind of *fiery ſerpents* which are ſpoken of here: But he afterwards affirms, that it was the ſame ſort which the Greeks call Hydras, or Aquaticks, becauſe of their living chiefly in water. 'Tis true, he raiſes an objection againſt himſelf, which ſeems at firſt to overturn his own foundation, namely, that the wilderneſs in which the Iſraelites were, ſeemed to be a very improper place for the ſhelter of thoſe creatures. But he maintains, that the Hydras change their nature when the water fails them, and that they then become Cherſydras, or terraqueous animals, or Hydras living in dry places. Gerard Voſſius advances another conjecture; and pretends that the fiery ſerpents mentioned by Moſes, were of the ſame kind with thoſe which the Greeks call *Preſter*, or *Kauſon*, from a word in their language, ſignifying to *burn*. Fortunatus Licetus, quoted by Voſſius himſelf, had maintained before him, that the fiery ſerpents ſent againſt the Iſraelites were produced in the peoples bodies, and adds, that in Ethiopia, Egypt, and the Indies, there is a certain diſtemper called *Dracunculi*, which ſignifies *little ſerpents*; becauſe it produces great quantities of them. It would not be ſo difficult to tranſcribe all the arguments by which each of thoſe learned men ſupport their notions; and the vaſt quotations they uſe to illuſtrate them, as to prevail upon our readers to have the patience of examining them.

The children of Iſrael had recourſe to the charity of that ſame Moſes, whom they had juſt before conſidered as their greateſt enemy. They beſought him to mediate between God and them, that they might be delivered from this plague, which had already conſumed one part of the people, and was on the point of deſtroying the reſt. Moſes prayed, and God heard his ſupplications; in conſequence of which, he ordered him to make a ſerpent of braſs, and to ſet it upon the *pole of a banner*; for that is the moſt natural ſignification of the original. This was accordingly performed, but it is not intimated whence Moſes was ſupplied with the braſs he uſed for this purpoſe. Bochart pretends, that the place where the Iſraelites encamped, was full of copper mines, but does not prove that they worked thoſe mines, nor prepared the metals which they digged out of them. The braſen ſerpent was ſet up however, as God had commanded; and all who looked upon it were cured, as God had promiſed.

There are few compariſons more odious than that which ſome interpreters have made, between this ſerpent and the *Taliſmans* of the pagans. They call *Taliſmans* certain pieces of metal melted and ſtamped under particular aſpects of the planets, or conſtellations, to which they aſcribe extraordinary qualities or virtues, ſuch as *victory over enemies*; *driving away noxious animals*; and *curing certain diſeaſes*. Theſe effects, according to ſome, were produced by the immediate agency of the devil: but others aſcribe them to natural cauſes. Some learned men have juſtly oppoſed Sir John Marſham, who in the ninth ſection of his chronicle ſeems to have diſcovered ſome analogy between the magical arts of thoſe who made uſe of *Taliſmans*, and that which was accompliſhed by Moſes in the tranſaction before us; but he is not the firſt who has entertained this notion; ſince it had been ſtarted as long ago as in the time of the Rabbin *Aben Ezra*, but rejected by him with indignation. The virtue of the brazen ſerpent was altogether miraculous, and the author of the book of Wiſdom expreſſes himſelf nobly upon this ſubject, and imputes the efficacy to its true cauſe, in the following paſſage. *When the horrible fierceneſs of beaſts came upon theſe*, (ſays he, addreſſing himſelf to God, and ſpeaking of the Iſraelites) *and they periſhed with the ſtings of crooked ſerpents, thy wrath endured not for ever. But they were troubled for a ſmall ſeaſon, that they might be admoniſhed, having a ſign of ſalvation, to put them in remembrance of the commandment of thy law. For he that turned himſelf towards it, was not ſaved by the thing that he ſaw; but by thee that art the Saviour of all.* Wiſd. xvi. 5. But if ſome authors have either explained away, or weakened the efficacy of this miracle, by aſcribing a magical virtue to the brazen ſerpent, or a phyſical one of healing venemous bitings, others have increaſed it without reaſon, by ſuppoſing that the braſs would have been naturally productive of a different effect from that which it really produced; and that there came out from it, they know not what malignity, which would have augmented the inflammation of the peoples plagues, if God had not acted after a wonderful manner in healing them.

The people preſerved this ſymbol of Gods aſſiſtance, and carried it into the land of Canaan with them, where, in proceſs of time, they made it an object of their idolatry, 2 Kings xviii. 4; for which cauſe, Hezekiah broke it in pieces, and called it by way of contempt *Nehuſhtan*, that is, a lump of braſs. It is ſurprizing, that after ſuch peremptory circumſtances, related in the ſacred hiſtory, there ſhould be ſtill ſhewn, in the church of St. Ambroſe at Milan, a brazen ſerpent, which the Papiſts pretend to be the ſame with that of Moſes.

Lodovicus Capellus has been very induſtrious to prove, that the caballiſts diſcovered, by the myſteries of their art, the Meſſiah in the brazen ſerpent. But he is ſolidly refuted, by young Buxtorf. The Jews (if we may believe Cornelius a Lapide, in his commentary on this paſſage, page 871) have a remarkable ſaying upon this occaſion; *That as the bitings of the fiery ſerpents were cured by the Iſraelites looking up to the brazen ſerpent; ſo will the bitings of the old ſerpent, inflicted on Adam and his poſterity, be healed at the time of the Meſſiah.* If this ſaying was known in the days of our Saviour, 'tis probable he alluded to it, when he ſaid to *Nicodemus*; *as Moſes lifted up the ſerpent in the wilderneſs, even ſo muſt the ſon of man be lifted up: that whoſoever believeth in him, ſhould not periſh, but have eternal life*, John iii. 14. It is plain that our Lord compares faith to the looks which the Iſraelites who were wounded by the bitings of the fiery ſerpents, caſt upon that of braſs. He alſo compares the healings which attended their looks, to the fruits of faith, and the lifting up of the ſerpent, to his exaltation upon the croſs.

This alluſion is ſo much the more happy, as according to the obſervation of ſome criticks, the *Syriac* word which our Lord uſed, ſignifies both to *lift up*, and to *crucify*, and he expreſſed it in that ſenſe, when he ſaid; *and I, if I be lifted up from the earth, will draw all men unto me*, John xii. 32. The prophet, perhaps, made the ſame alluſion too, when ſpeaking of the evangelical ages, he ſaid; *at that day ſhall a man look to his maker, and his eyes ſhall have reſpect to the holy one of Iſrael.* Iſa. xvii, 7. and in another place he introduces the Saviour of the world, uttering theſe expreſſions; *look unto me, and be ye ſaved, all the ends of the earth; for I am God, and there is none elſe.* Iſa. xlv. 22,

But it is remarkable, that the incarnate Son of God, in repreſenting ſome particular ſimilitudes that occur between the cure of Iſraelites, and the deliverance which his own meritorious paſſion procures to all true chriſtians, gives us an inſtance of that circumſpection which ought to be obſerved in the doctrine of tyes. The great Meſſiah has not multiplied thoſe reſemblances; nor even aſſerted that the deſign of God, in cauſing the brazen ſerpent to be lifted upon a pole, was to delineate the myſteries of the goſpel, nor that the Iſraelites, by caſting their eyes on the ſerpent of braſs, had any thoughts concerning the divine redeemer, who was promiſed to the church: For he only declares in ſimple terms, that, *As Moſes lifted up the ſerpent in the wilderneſs, even ſo muſt the ſon of man be lifted up.*

It were to be wiſhed, that the doctors of the ancient church had been as ſtrictly careful, to follow the pattern of our bleſſed Lord; becauſe they would not then have propoſed for ſaving truths the productions of a luxuriant imagination; nor have taken the liberty to add fabulous

ſancies to thoſe realities which are couched in the ſacred hiſtory: They would not have affirmed, that the pole upon which the brazen ſerpent was elevated, bore the figure of a croſs; nor would St. Auſtin then, have indulged the following flights of unaccountable enthuſiaſm. "What was this brazen ſerpent, which was liſted up "on high, ſays that father, but Jeſus Chriſt? This ſerpent was made of braſs, and had the form of a ſerpent "indeed, but not the poiſon. This was to ſhew that "Jeſus Chriſt did not take upon himſelf ſin, which is "the poiſon of the ſerpent, but only death, which was "occaſioned by the ſerpent. This ſerpent was made of "braſs, to denote the divinity and eternity of Jeſus "Chriſt; for braſs is hard, incorruptible, and will laſt "as it were, for ever, Again it was made of braſs, to "ſhew the ſplendor and glory of the croſs of Chriſt, "which has been manifeſted to all people; for ſo brazen "veſſels yield the loudeſt ſound, and ſuch as are moſt "capable of being propagated to the greateſt diſtances." How then? ſhall the ſerpent, the emblem of a diabolical ſpirit, be employed as an emblem of the ſpotleſs Lamb of God, the end of whoſe miniſtry was to deſtroy the empire of the devil! How could braſs, which, as ſome have ſuppoſed, was a repreſentation of the lowly form, that the gracious mediator between God and man, aſſumed, when he came into the world, ſerve according to others, for a type of his divinity? This is only part of the rocks upon which the ancient interpreters have ſplit, and we need not have gone back ten centuries, to look for examples of the blunders made by the learned in the doctrine of types.

The hiſtory of the brazen ſerpent carries ones thoughts naturally enough to that of the ſerpent of Eſculapus. 'Tis remarkable that the ſame creature, the aſpect of which ſerved to cure the Iſraelites, ſhould have become the ſymbol of the god of phyſick among the heathens. This pretended deity wrought many famous cures in that ſcience, as recorded in profane hiſtory. He cured Hercules, and Hyppolitus Pauſan. Corinth. p. 70. The roman emperor Caracalla made a voyage to Aſia, in order to conſult him, and Greece abounded with temples that were dedicated to his name: The moſt celebrated, is that mentioned by Pauſanias in his Corinthiacs, and which was built by the Epidaurians in Peloponeſus. It was a vaſt edifice in the middle of a wood, and there were ſeveral large columns in it, upon which they inſcribed the names of ſuch as had been cured of their reſpective diſeaſes. There were likewiſe ſeveral apartments in it for ſick people, who were obliged to lie in the temple; and during their ſleep, this pretended god is ſaid to have communicated to them the remedies for their diſtempers. The reader may find other inſtances of this ſuperſtition in Ariſtophanes, Plautus, Jamblicus, Cicero, and ſome other ancient writers.

The emblem of Eſculapius was a ſerpent wreathed, ſometimes about a ſtaff; and he is thus repreſented upon ſeveral medals. There is one of Caracalla, in Mr. Spon's enquiries into antiquity (Spon. Recherches Curienſes d'Antiquit. Diſſ. 31. p. 533) and another of Gordian, in the famous work of baron Spanheim. The reverſe of it is a man on horſeback; one of his feet reſembles a hand, in which he holds a ſtaff ſurrounded with a ſerpent. Baron Spanheim is of opinion, that this man repreſents the emperor riding through Bithinia, whither he carries health and joy, like another Eſculapius. Spanheim de Præſt. Num. Diſſ. 5. Art. 14. Tom. 1.

The ſerpent of this god appears ſometimes with the head of a man; on ſeveral medals, and particularly one in low relief, as copied by Mr. Bagarris, from a manuſcript of Ligarius, to be met with in the diſſertations of Mr. Spon.

The inſcription on that medal imports, that Cneus Gavius Philoximus, *had dedicated it to the ſaviour* Eſculapius, and *to health*. Health is called in Greek, *Hygeia*; and the heathens ſaid ſhe was the daughter of *Eſculapius*. She is repreſented on the ſame medal, as offering him ſomething to eat with her right hand, and holding a torch with her left; and both theſe figures have a buſhel on their head, after the manner of ſome Egyptian deities.

The worſhip of Eſculapius paſſed from Greece to Italy upon the following occaſion, which we ſhall relate from Aurelius Victor; de Hom. Illus. cap. 22. pag. 107. "The "Romans, ſays he, having conſulted the Oracle, at a "time when the plague made great havock in Rome, "and the adjacent country, were anſwered, that the only "method to be delivered from it, was to bring the god "Eſculapius from Epidaurus. They accordingly ſent "deputies thither, the chief of whom was Quintus Ogul-"nius; and when they arrived at the city of Epidaurus, "they immediately went to pay their adorations to the "ſtatue of Eſculapius: at which time there iſſued out "of a cavern near the idol, a ſerpent of a ſurprizing "ſize, which however, excited more reverence than fear "in the minds of all the ſpectators; and paſſing "through the middle of the town, and the whole crowd, "who were wondering at the prodigy, advanced to the "roman ſhip, and went directly to the cabin of Ogul-"nius. The deputies, charmed with this ſpeedy and "fortunate event, hoiſted ſail to carry away the god, "and landed firſt at the haven of Antium, where they "continued for ſome days, and in the mean time, the "ſerpent left the ſhip, and ſlid to ſhore, where he entered "a neighbouring temple dedicated to the God Eſcula-"pius; but returned to the veſſel ſome days after, and "the deputies continued their voyage up the river Tiber. "Upon their caſting anchor before the city of Rome, the "venerable ſerpent left the ſhip, and retired into an "iſland at a little diſtance, where the Romans took care "to build a temple for him, and immediately the plague "ceaſed."

This event is repreſented upon a medalion of Antoninus, which exhibits the appearance of a veſſel ſtopping at the iſle of the Tiber; Eſculapius is adumbrated by the figure of a ſerpent coming out of the veſſel, and is received by the river God; and ſo it is likewiſe deſcribed by Ovid. Metam. lib. 15. v. 643.

It is a queſtion worthy the curioſity of the learned, whether that which we find recorded by Moſes concerning the braſen ſerpent, be the origin of what the heathens tell us of Eſculapius.

Firſt, it is an ancient opinion, that the ſerpent caſts its skin after a certain time, and takes a new one, and ſo appears to be born, or at leaſt to become young again. This is a proper type enough of the efficacy of phyſick. Secondly, they make mention of certain ſerpents that love men, and eſpecially thoſe that are ſick, and ſeveral inſtances to that effect are given by Ælian, Lucian, Pliny, Scaliger, and Gerard Voſſius. Thirdly, phyſicians extract medicines from the moſt poiſonous ſerpents. Fourthly, Writers make mention of a certain ſpecies of ſerpents, the glances of whoſe eyes are irriſiſtable. Some of the Etymologiſts derive the word *Draco*, a dragon or ſerpent, from the Greek Δερκὰν, which ſignifies to have a piercing ſight. 'Tis for the ſame reaſon, that the Heathens have made the ſerpent an emblem of vigilance, and feigned that a dragon was appointed to watch the garden of the Heſperides, as is repreſented on the aforementioned medalion of Antoninus. There one ſees an apple-tree, and by it, a dragon: On one ſide, three nymphs defend the approach to it: On the other Hercules endeavours to deceive the guards.

Perhaps alſo the ſerpent is conſecrated to Eſculapius, to ſhew that the practice of phyſick requires great care and circumſpection. Fifthly and laſtly, whether it be fancy, or reality, the ſerpent has always paſſed for the moſt ſubtil of all beaſts.

But tho' reaſons of this nature may have determined the Heathens to make the ſerpent a ſymbol of their god of phyſick, ſome famous authors have ſuſpected, that this part of the Pagan theology took its origin from the writings of Moſes, and their opinion is built upon ſeveral ſimilitudes that occur between the circumſtances of the life of this great legiſlator, and what the fable relates of the life of Eſculapius. Pauſanius informs us, that Phlegyas came into Peloponeſus to view the country, under the pretence of viſiting it. He was a great warrior, famous for his rapines and incurſions. His daughter, who accompanyed him in his journey, had been impregnated by Apollo, and was delivered of Eſculapius, in the country of the Epidaurians. She expoſed the child upon a neighbouring mountain, where he was miraculouſly nurſed by a ſhe-goat, and watched by a dog, Arithenes, a ſhepherd, perceived that one of his flock was miſſing; and he at laſt finds her, ſuckling a child, which he would have taken up,

up, but was dazzled with the rays that proceeded from this dawning deity, &c.

It is eaſy to trace ſeveral circumſtances of Moſes in this fable. Firſt, Eſculapius was an Egyptian, as Pauſanius acquaints us: Damaſcus ſays he was a Phœnician. Bochart believes the name to be of Phœnician original, derived from *Iſch-caleb*, the *Dogman*, becauſe Eſculapius was guarded by that animal. Secondly, Sanchoniathon ſays, he was the brother of Taautus, and it is pretended, that Taautus was Moſes. Thirdly, Eſculapius was born on the banks of a river in Theſſaly, according to Appollonius; and we might add ſeveral other reſemblances of his hiſtory to that of Moſes, which may be conſidered as ſo many probabilities for the opinion of thoſe who think the ſtory of Eſculapius is owing to that of the brazen ſerpent.

As ſoon as the Iſraelites were delivered from the dreadful plague of ſerpents, they marched towards Phunon, ſince known by the name of Mettallo Phunon, by reaſon of the copper mines with which it abounded, and might, perhaps, have its firſt name from Phinon, one of the dukes or princes of Edom, Gen. xxxvi. 41. From thence they removed to Oboth, called by Pliny, Eboda. This was their thirty ſeventh encampment; their next was at Jie-abarim, upon the borders of Moab, that is, in that part of the deſart which is oppoſite to the land of Moab, eaſtward, and is therefore called the deſart of Moab. Soon after this, as they were removing to paſs the brook, or valley of Zared: God commanded them not to commit any hoſtilities againſt the Moabites and Ammonites, becauſe he had given them the land they dwelt in, and obliged them to take a large turn round their country, to come at that of Canaan.

Ver. 13. *And from thence they removed, and pitched on the other ſide of Arnon.*] The Hebrew word *Meheber* may be tranſlated *on this ſide*, or *on the other ſide*. And ſome think they were now on this ſide of the river, and not yet gone over it: Nor did they immediately come hither from their former ſtation; but firſt to Almon Diblathaim, chap xxxiii. 46. which is alſo called Beth-diblathaim, in the wilderneſs of Moab, Jerem. xlviiii. 22. and Diblah, Ezek. vi. 13. and then paſſing by Ar, in the confines of Moab, and approaching the country of the children of Ammon, God commanded them not to invade the Ammonites, who were deſcended from Lot, as well as the Moabites, Deut. ii. 18, 19, 37. but to paſs over the river Arnon, Deut. ii. 24. to that ſide of it which belong'd to the Amorites. For this river at that time, divided the Moabites from the Amorites.

The book of the wars of the Lord, mentioned by Moſes, in the 14th verſe of this chapter, ſeems to intimate ſome ſuch miraculous tranſaction at this brook, as had been performed at the red ſea; and we find ſome paſſages in the Pſalms, and the prophet Habakkuk, which the Chaldee paraphraſt underſtands, as if the brook Arnon had been dried up; or miraculouſly divided, to make a paſſage for God's people. However, it muſt be owned, that the words of Moſes are ſomewhat obſcure, and variouſly underſtood both by Jews and Chriſtians; and that the words *Vaheb Suphah*, may be the proper names of places, as we find it in the margin of our bibles, and as Dav. Kimchi, and ſome chriſtians underſtand them; but ſome chuſe the expoſition of R. Solomon, who thinks the *Vau* to be put for the *Jod*, which often happens, and that it ought to be read *Jaheb*, and then the ſenſe will be, *what the Lord brought upon* Suphah, or the red ſea, and on the brook Arnon.

Ver. 14. *Wherefore it is ſaid in the book of the wars of the Lord*, &c.] As to the book of the wars of the Lord, the generality of chriſtians think, that it is one of thoſe that were loſt, either at the captivity, or the burning of the temple, if not during Manaſſeh's wicked reign. The generality of the Jews, unwilling to admit that one jot, much leſs a whole book, of holy writ ſhould be loſt, have fancied that the book of *Judges* is prophetically meant by it, and underſtand the verb *Jeamer*, in the future tenſe, *it ſhall be ſaid* or recorded in time, in the book of, &c. becauſe in *Judges* there are ſeveral wars mentioned between the Jews and their neighbours, in which God did viſibly appear in favour of the former.

It ſeems to us, that this book *of the wars of the Lord*, was ſome authentic record in thoſe countries, containing an hiſtorical account of all the wars that had been waged in thoſe parts, and which are here called, *the wars of the Lord*; becauſe as Abarbinel well obſerves, *He is the great governor of the world, from whom, and by whom, are all things, who putteth down one, and ſetteth up another, at his good pleaſure.* The ſame Abarbinel thinks, this book was written by ſome of the wiſe men of thoſe nations, who looking upon this conqueſt made by Sihon, as a very memorable tranſaction, recorded it in, which agreeably to the cuſtom of thoſe countries, were written, as he conjectures, in a poetical manner. There are thoſe, who are of opinion, that this book was written by Moſes himſelf; who left in it direction to Joſhua, how to proceed in the wars of the Lord, when he conquered Canaan. So Dr. Lightfoot conjectures, and Bonfrerius doth not much differ from him. But we take the former account to be the more probable, that Moſes juſtifies what he writes concerning this conqueſt, out of their own books, which he quotes, juſt as St. Paul, in the New Teſtament, doth one of the Greek poets.

——— *What he did in the Red-ſea.*] Theſe are the words of the book, out of which he quotes a ſmall fragment; and the marginal tranſlation of them is moſt proper, *Vaheb in Supheh*, only the word *eth* is omitted; which makes the ſenſe to be this, againſt *Vaheb in Supheh*; that is, he came (ſome ſuch word muſt be underſtood) againſt *Vaheb*, a king of the Moabites, and overthrew him in *Supheh*, a place in the frontiers of Moab. See Deut. i. 1. others underſtand by *Vaheb*, the place where Sihon gave the Moabites this blow; which he did by falling upon them on a ſudden, with a terrible fury. So Nachmanides underſtands theſe words *beſuphah*; he ſtormed the city, and made a furious aſſault, when they thought not of it; for *Supheh* ſignifies a *whirl-wind*, or ſtormy tempeſt. Iſai. v. 28.

——— *And in the brooks of Arnon.*] The ſame Nachmanides takes the word *Veeth*, which we tranſlate *and in*, to ſignify rather *and with*; and, theſe being ſtill the words of the book before mentioned, the ſenſe is this: In the ſame manner he ſmote the brooks, or torrents of Arnon; upon which he fell like a tempeſt, and carried all before him.

Ver. 15. *And at the ſtreams of the brook,*] None we think, hath given a better account of theſe words, than the ſame Nachmanides, who by *Eſched Hannechalim* (which we tranſlate *the ſtreams of the brooks*) underſtands either a cliff from whence the torrents flowed, as *Aſchdod* and *Happiſgah*, Deut. iii. ver. 17. are the hills from whence the ſprings guſhed, or the valley through which the torrents ran; where they made a great broad water, which is here called, an *effuſion of torrents*, as R. Levi, Ben. Gerſom interprets the Hebrew words, *Eſched Hannechalim.*

——— *That goeth down to the dwelling of Ar,*] which extends itſelf as far as Ar, a city of Moab. ver. 28. R. Levi, Ben. Gerſom takes the word *Schebet* (which we tranſlate *dwelling*) to ſingify a place as well as Ar, towards which, theſe torrents bent their courſe.

——— *And lieth upon the borders of Moab.*] Which leaneth, or belongeth unto Moab, being in the border of that country.

Thus far are the words of the *Book of the wars of the Lord*, and the meaning of them is, that the king of the Amorites took all theſe places by a ſudden, furious invaſion; which Moſes therefore punctually recites, to ſhew that the country of the Moabites now reached no farther than Arnon: All the brooks or torrents, and all the effuſions of water as far as Arnon, *i. e.* all the country about them, being taken from them by the Amorites, in whoſe poſſeſſion it now was, and perhaps, had been a long time. And therefore the Iſraelites took nothing from the Moabites when they conquered this country, nor from the Amonites neither; part of whoſe country the Amorites alſo had got from them, Deut. iii. ver. 11. and the Iſraelites took from the Amorites, when they conquered Sihon and Og; and it fell to the ſhare of the Gadites, Joſh. xiii. 25.

Ver. 16. *And from thence they went to Beer.*] A place which took its name from the pit or well, which was here digged by God's Orders as the next words tell us.

——— *That*

——— *That is the well whereof the Lord ſpake unto Moſes,*] That is, ſaith Abarbinel, that place was remarkable for the well that God gave us, of his own accord, without our petition, which he prevented by bidding Moſes dig it for us.

——— *Gather the people together, and I will give them water,*] Which they now again wanted, being removed from the river Arnon; but did not murmur about it, as they had done formerly; and therefore God moſt graciouſly, when he ſaw their diſtreſs, provided it for them.

——— *Then Iſrael ſang this ſong,*] This extraordinary kindneſs of God, which prevented their prayers, and gave them water out of his own good pleaſure alone, (as Abarbinel ſpeaks) tranſported them with ſuch joy, that it made them expreſs their thankfulneſs in this ſong.

——— *Spring up, O well,*] As ſoon as they ſaw Moſes, and the princes, thruſt their ſtaves into the earth, and the water began to bubble up, they ſaid with a loud voice, *Come up, O well*; that is, let waters flow abundantly to ſatisfy us all.

——— *Sing ye unto it.*] Or, as it is in the margin, *anſwer unto it.* The manner of the Hebrews was anciently to ſing their ſongs of praiſe alternately, as appears from Exod. xv. ver. 20. And ſo one company having ſaid, ſpring up, O well, (which is likely they repeated often) they called to the reſt to anſwer to them; which they did, we ſuppoſe, in the following words.

Ver. 11. *The princes digged the well, the nobles of the people digged it,*] The other ſide of the choir, perhaps, took up the ſong again, repeating the ſenſe of what the former company had ſaid,

——— *By the direction of the law-giver,*] Or, together with the law-giver, who began the work, and whoſe example they followed.

——— *With their ſtaves.*] With no more labour, but only thruſting their ſtaves into the ground, and turning up the earth. For as R. Levi Ben. Gerſom takes it, the ground here being ſandy and very ſoft, was eaſily penetrated, tho' they were not likely to find water in it. But they believing Moſes, and following his direction, God ſent it copiouſly to them; and with no more pains, than a ſcribe takes when he writes with his pen. For ſo he tranſlates the Hebrew word *Mechokek* (which we render law-giver) a ſcribe, or doctor of the law.

——— *And from the wilderneſs they went to Mattanah:*] This, and the place following, are otherwiſe named in chap. xxxiii. as the forenamed Ben. Gerſom underſtands it. But others, think theſe were no ſtations (which alone Moſes gives an account of in chap. xxxiii.) where the Iſraelites pitched their tents, but places through which they paſſed, till they came to the ſtation, from whence they ſent to Sihon, for leave to paſs through his country.

Ver. 19. *And from Mattanah to Nahael,* &c.] This, as well as the place next mentioned in this verſe, ſeem to have been in the borders of Moab.

Ver. 20. *And from Bamoth in the valley.*] Rather from Bamoth (which ſignifies a very high place) to the valley. Or, as it may be tranſlated, from Bamoth a valley, that is, there is a valley, in the field of Moab, *&c.* unto which they came next; for ſome ſuch thing muſt be underſtood.

——— *That is in the country of Moab, to the top of Piſgah,*] Or, to the beginning (as the Hebrew word *Roſch* may be interpreted) of the high mount Piſgah. That is, they pitched at the foot of it, where the mountain began; which mountain was a part of the mountains of Abarim, as appears from Deut. xxxii. ver. 49. and chap. xxxiv. ver. 1.

——— *Which looks towards Jeſhimon.*] Or, *towards the wilderneſs.* For ſo R. Levi Ben. Gerſom interprets it, to a land that was *Shemmah*, untiled and deſolate, *viz.* to the wilderneſs of Kedemoth; where they pitched and ſettled their camp; and from thence ſent meſſengers to Sihon.

Ver. 21. *And Iſrael ſent meſſengers to Sihon king of the Amorites,*] Theſe meſſengers were ſent from the wilderneſs of Kedemoth, which was in the skirts of his country, Deut. ii. ver. 26. or lay juſt upon it; for there was a city of this name in that country, which was given to Reuben in the diviſion of the land, Joſh, xiii. ver. 18.

Ver. 22. *Let me paſs through thy land,*] They do not ſeem to deſire a paſſage through the midſt of his country, but only the extream parts of it, which would have much ſhortned their journey to the fords of Jordan.

——— *We will not turn into the fields, or into the vineyards, we will not drink of the waters of the well,* &c.] This is the very ſame civil meſſage which they ſent to Edom, chap. xx. 17. By whoſe example they preſſed Sihon to grant them, at leaſt, as much as the Edomites and Moabites had done. See Deut. ii. 28, 29.

Ver. 23. *And Sihon would not ſuffer Iſrael to paſs through his border.*] This ſhews they asked only to paſs through the skirts of his country. See Deut. ii. 20.

——— *But Sihon gathered all his people together.*] He not only refuſed to grant their requeſt; but came in a hoſtile manner, with all the forces he could raiſe, to oppoſe their paſſage over Arnon.

——— *And went out againſt Iſrael into the wilderneſs:*] From whence they ſent their friendly meſſage to him, ver. 21. which Moſes in Deut. ii. 26. calls, *words of peace.*

——— *And he came to Jahaz.*] A city, it is probable, belonging to the Moabites; whither the Iſraelites perhaps, retreated when Sihon denied them a paſſage through his country. For Iſaiah plainly mentions Jahaz, as a place either in the country of Moab, or near it, chap. xv. 4. and Jeremiah alſo, calling it Jahazah, chap. xlviii. 21.

——— *And fought againſt Iſrael.*] Who had orders from God, not to decline the battle (as they did with the Edomites and the Moabites) and were aſſured of victory, Deut. ii. 31. for they were Amorites, whoſe country God promiſed to Abraham, Gen. xv. 21. being part of the Canaanites, whom they were commanded to deſtroy; for they were deſcended from one of the ſons of Canaan, Gen. x. 16. which made this war with them to have a juſt ground; not becauſe they denied the Iſraelites a paſſage through their country againſt the right of nations, as Grotius thinks, which was but the occaſion, not the ground of the war, but becauſe they were one of the ſeven nations condemned by God to deſtruction, (whoſe land he beſtowed upon the Iſraelites, Joſh. iii. 20. and becauſe Sihon came out armed againſt them, beyond the bounds of his own dominions; and fell upon them, when they had given no provocation.

Ver. 24. *And Iſrael ſmote him with the edge of the ſword,*] Utterly overthrew his army, and putting them all to the ſword, made themſelves maſters of his country.

——— *And poſſeſſed his land.*] For they deſtroyed all the inhabitants, men, women, and children, Deut. ii. 33, 34.

——— *From Arnon unto Jabbok, even unto the children of Ammon;*] This is a brief deſcription of the extent of Sihon's country; which reached from the river Arnon, the bound of the Moabites country on the ſouth, chap. xxii. 36. unto Jabbok, which was the bound of the Ammonites; but invaded no place belonging to the Ammonites, for that God had forbidden, Deut. ii. 37. by which Jepthah, two hundred and ſixty years after this, juſtified the title of the Iſraelites to all the country here mentioned; which they took not from the Ammonites, or Moabites, but from the Amorites, who were the owners of it, when they conquer'd it, Judges chap. xi. ver. 13, 15, 22, 23. For Sihon had got half their country, as well as part of the country of Moab, as appears from Deut. iii. 11. and from Joſh. xiii. 25. where it is plain, Joſhua gave the Gadites half the country of the children of Ammon, which was now taken from the Amorites, who had diſpoſſeſſed them. Joſephus deſcribes it as lying between three rivers, like an iſland; for the banks of Arnon were the bounds of this region on the ſouth-ſide, and Jabbok on the north, which running into Jordan, and the weſtern tract of it was waſhed by Jordan itſelf; and on the eaſt-part it was ſurrounded with the mountains of Arabia.

——— *For the border of the children of Ammon was ſtrong.*] This not mentioned here as a reaſon why the Iſraelites did not ſet upon their country, (for they were expreſly forbidden to do it, Deut. ii. 19.) but why Sihon conquered none of the Ammonites country beyond Jabbok, as he did all from Arnon thither, becauſe their frontiers on that ſide of their country were very ſtrong, by the fortifications, which it is likely they had made upon the river.

Ver.

Ver. 25. *And Iſrael took all theſe cities,*] All the cities of that country which lay between Arnon and Jabbok: ſome of which are named ver. 30.

——— *And Iſrael dwelt in all the cities of the Amorites,*] Having deſtroyed all the former inhabitants, Deut. ii. 34.

——— *In Heſhbon,*] Even in their Royal City.

——— *And in all the villages thereof.*] In Hebrew, the *daughters*; as villages and caſtles are called, which depend upon the metropolis, as daughters on their mother.

Ver. 26. *For Heſhbon was the city of Sihon the king of the Amorites.*] He had made this the ſeat of his kingdom, after his conqueſt of this country; which Moſes obſerves (together with what follows) that it might appear to poſterity they invaded no part of the Moabites territories, or of the Ammonites, but what was in the quiet poſſeſſion of the Amorites, who had taken this country from them, and perhaps in a juſt war, and long enjoyed it.

——— *Who had fought againſt the former king of Moab,* &c.] It is not certain that this Sihon, whom the Iſraelites now vanquiſhed, had diſpoſſeſſed the Moabites of this country; but more likely ſome of his anceſtors, who were all called by the name of Sihon, (as the kings of Paleſtine were all called Abimelech, Gen. xx. 2. and chap. xxvi. 1. and the kings of Egypt called Pharaoh) who had fought, not with the preſent king of Moab, but with one of his predeceſſors, and conquered him and his country.

——— *The former king of Moab.*] Theſe words are not to be underſtood, as if he fought with the king of Moab, who immediately reigned before Balak; but, as we ſaid, with ſome of his predeceſſors. So the LXX τὸ πρότερον, that heretofore was King of Moab: and in the Hebrew the words are literally, *The king of Moab,* the firſt, perhaps, of the preſent race.

Ver. 27. *Wherefore they that ſpake in proverbs.*] In the Hebrew the words are, Wherefore the proverbaliſts; that is, the poets, whoſe compoſures, in thoſe days, were very ſententious.

Say.] Have this ſong in their mouths: which ſeems to have been compoſed by ſome of the Amorites, upon the victory which Sihon got over the Moabites; particularly upon the taking of Heſhbon; which, we ſuppoſe, he beſieged immediately upon the routing of their army. This Moſes thought good to inſert in his hiſtory, as an evidence that this country belonged to the Amorites, when the Iſraelites ſubdued it. Thus he quotes a common ſaying about Nimrod, to juſtify what he writes of his greatneſs. See Gen. x. 9.

——— *Come into Heſhbon.*] The words either of Sihon's calling to his people; or of the Amorites exhorting one another, to go to Heſhbon, and help to repair the ruins that had been in it by the war, that it might become the royal city of their country; for that's the meaning of the following words.

——— *Let the city of Sihon be built and prepared.*] Let that place which Sihon hath choſen for his ſeat, be built up again, and made fit for his reception.

Ver. 28. *For there is a fire gone out of Heſhbon.*] Now the poet riſes into a rapture, and propheſies the conqueſt of the whole country, by the army of Sihon marching out of Heſhbon: For in the prophetical language, the deſolations made by war are compared to fire, and to the flames, which conſume all they come near, Amos i. 7, 10, 12, 14, chap. ii. 2, 5.

——— *A flame from the city of Sihon.*] This is but a repetition (as the manner is) of what was now ſaid in other words; expreſſing the certainty of this preſage.

——— *It hath conſumed Ar, of Moab.*] He ſpeaks as though he had already ſaw the thing done which he foretold; though it never came to paſs. For they did not conquer Ar, which remained in the poſſeſſion of Moab in Moſes's time, as appears from Deutronomy, chap. ii. 9, 18, 29. But in his poetical heat, (or fury, as they ſpeak) he inſults, as if they had actually taken the capital city of Moab. For ſo Ar was; and afterwards called Rabbath, and Rabbath-moba, *i. e.* the great city of Moab; to diſtinguiſh it from Rabbah-ammon, *i. e.* the city of the Ammonites. For ſo we find in Stephanus (de urbibus) ῥαββάθμωμα (it ſhould be ῥαββάθμωβα, as Bochart hath truly corrected it, in his Preface to his Phaleg) which he calls πόλις τρίτης Παλαιστίνης ἡ νῦν Ἀρεόπολις. For Ar, as we ſaid, was the old name of it, Deut. ii. 29. Iſa. xvi. 1. from whence came the name of Ἀρεόπολις, which it retained in latter ages.

——— *And the lords of the high places of Arnon.*] The maſters, or owners (as the word *Baale* may be tranſlated) of the high places, &c. *i. e.* thoſe that dwell in the ſtrongeſt forts of the country: Or, as ſome fancy, the prieſts of the places are here meant; or, rather their temple where Baal was worſhipped. For we find a place in this country called Bamoth-baal, Joſh. xiii. 17. *The high places of Baal.* And it is evident, this poet triumphs in this ὁμνίκιον, over their gods and their religion, as well as over them.

Ver. 29. *Wo unto thee, Moab.*] The impending calamities of that people are now predicted in the poetical ſtrains of this and the following verſe.

——— *Thou art undone, O people of Chemoſh:*] The idols of the Moabites, taken notice of in Scripture, are Chemoſh and Baal-peor, ſometimes ſimply Peor, or as the Septuagint write the name, Phegor. But what Gods theſe were, learned men are not agreed. St. Jerom ſuppoſes they were both names of one and the ſame idol. And from the debaucheries into which thoſe fell who defiled themſelves with their worſhip, ſeveral writers, both ancient and modern, have repreſented them as obſcene deities, not much different from Priapus. This opinion they endeavour to ſupport from the etymologies of the names, and fancy ſome impurity is implied therein.

Peor they derive from Paar, to open or ſtretch; becauſe they uſed an indecent poſture before the idol, and offered him dung; which the Jews pretend was the worſhip proper to this idol. If this derivation be true, it was moſt probably a name of contempt impoſed by the Jews; and the obſcene ceremonies they mention may have been invented to give ſome reaſon for the name.

Others however imagine, that though the Iſraelites and Solomon were drawn in to worſhip thoſe idols by debauching themſelves with Moabitiſh women; yet it does not thence follow that any immodeſt ceremonies were uſed in their worſhip; nor are any ſuch mentioned in the moſt ancient authors; and the etymologies, we think, are not much to be built on. Peor was the name of a mountain, where the high places of Baal, which word ſignifies no more than Lord, and was a title of the Sun, were ſituate; and probably was added to that name by way of diſtinction, to denote the deity they adored in that place, tho' he had probably alſo a temple in Beth-peor, which ſtood in the plain. Voſſius ſuppoſes Baal-peor to be Bacchus; and Dr. Cumberland ſays he was properly called Meon, and will have him to be the ſame Menes, Mizarim, and Oſiris, who, according to his hypotheſis, were all one and the ſame man.

This learned prelate ſuppoſes Peor was not his true name; and finding Baal-meon and Beth-meon, mentioned in Scripture, as a place lying within the old territories of Moab, concludes Meon was the proper or honourable title of this deity, whom he will have to be the ſame with Oſiris, becauſe of the obſcene proceſſions uſed in honour of the latter, agreeing very well with the immodeſt ceremonies uſed in the worſhip of the former, and from the affinity between the names of Meon and Menes. The chief reaſons he gives why Meon was the name of an idol, and the ſame with Peor, are, 1. The Septuagint and Arabic Verſions have Meon for a proper name or title of a deity. 2. The Targum of Jonathan calls Baal-meon, "a city of Balak, in which Iſrael deſtroyed the idol of "Peor in the houſe of altars." 3. Meon was ſo great a title of honour, that it is given to God himſelf in Scripture, Pſal. xc. 1. and xci. 9. though it is tranſlated *dwelling-place.* But we think nothing can be concluded from paſſages where the word is plainly an appellative. 4. Beth-meon ſignifies the houſe or temple of Meon; and no other than a ſuppoſed deity can be ſaid to have a temple dedicated to it. Yet there are ſeveral names of places compounded with the word Beth, which have no relation at all to idols. 5. The Iſraelites changed the name of the city Baal-meon, when they had rebuilt it, as they did that of Nebo, becauſe they were ſo named from falſe gods. But this is no neceſſary conſequence. Chemoſh ſeems to have been a different idol. Nebo is thought by ſome to have been another deity of the Moabites. It was without

diſpute an idol of the Babylonians, and poſſibly the ſame with Mercury: but whether the Moabites worſhipped it is not ſo certain. There was a town of this name in that part of the ancient dominions of Moab, conquered by Sihon, which the Iſraelites rebuilt, and changed its name; Iſaiah xlvi. 1. Pſal. cvi. 28. and a part of mount Abarim, in the ſame tract, was alſo called Nebo.

Of their religious rites and ceremonies we can ſay very little. The obſcenity attributed to them by ſome authors we have already mentioned; of which, however, the Pſalmiſt takes notice in ſpeaking of thoſe who were joined to Baal-peor; but ſays only that they ate the offerings of the dead: by which words he may either mean, that the idol to which they impiouſly gave divine honour, was no more than a dead man; or elſe that their oblations were made to the infernal gods. They ſacrificed both in the open air, on mountains dedicated to that ſervice, and alſo in temples built to their idols in their cities; and beſide oxen and rams, on extraordinary occaſions, offered human victims, according to the Phœnician cuſtom.

——— *He hath given his ſons that eſcaped, and his daughters into captivity, unto Sihon king of the Amorites.*] This is a manifeſt triumph over their God Chemoſh, who was not able to ſave his worſhippers (whom he calls his ſons and daughters, *i. e.* his children) who were under his protection. No, he could not ſo much as preſerve thoſe that eſcaped the fury of the ſword, but they were afterward taken captive, to make up part of the triumph of Sihon, king of the Amorites.

Ver. 30. *We have ſhot at them, Heſhbon is periſhed even unto Dibon.*] The Hebrew words, *vanniram abad Heſhbon ath Dibon*, may as well, if not better, be tranſlated *their light is periſhed* (or taken away) *from Heſhbon unto Dibon.* So Forſterus in his Lexicon, and the Tigurin Verſion, and others. That is, their glory is gone, from one end of the country to the other: For Heſhbon and Dibon were two famous places in this territory, Joſh. xiii. 17. and ſome think this is the place called *Dibon gad*, chap. xxxiii. 45. which was the more noted, becauſe there Nebo, one of their gods, was worſhipped: for in Iſaiah xv. 2. Dibon is mentioned as one of their high places; and there Nebo is lamented, *i. e.* their god which was there worſhipped; whence Heſychus ſaith, Δηβὼν (which no doubt is this Dibon) τόπος ἔνθα ἱδρυ῀ ἱερὸν Μοαβήτων, a place where the Moabites had a temple. See Selden de diis Syris, Syntagm. 2. cap. 12.

——— *We have laid them waſte even to Nophah.*] Another place in that country, as appears by the words following.

——— *Which reacheth unto Medeba.*] That is, the territories of Nophah extended as far as Medeba, which was certainly a place in the country of Moab, Iſa. xv. 2. But the word *reacheth* is not in the Hebrew; and the words without it may be thus truly tranſlated, *and as far as Madeba:* for ſo the Hebrew particle *aſcher* is ſometimes uſed to ſignify ſimply. *And*, as Eccleſ. vi. 12. *aſcher mi*, *and who*, can tell, &c. So here *aſcher ad*, *and unto*, &c.

And here we think fit to note, that it is likely theſe verſes were ſome part of the hiſtory of thoſe countries; for a poetical way of writing was in uſe before proſe, as Strabo tells us, lib. 1. Geograph. p. 18. where he ſaith, ὁ πέζος λόγος ὁ δὲ καλιεσκευάσαμενος μίμημα τ῀ ποιητικ῀ Πρωτίσα γὰρ ἡ ποιητικὴ, &c. all ſet or artificial ſpeech, (whether hiſtorical or rhetorical) was but an imitation of poetical compoſitions; the ancients knowing no other: Cadmus and Pherecydes, and Hecatæus, being the firſt who brought in this form of writing now in uſe. See Salmaſius in Solinum, p. 841. and Cuperus in his Apotheoſis Homeri, p. 55. However, this is certain, that they who would inſtruct the people, put their leſſons into verſe, as Strabo there ſhews; where he ſays, p. 15. Οἱ Παλαιοὶ φιλοσοφίαν τὴν ἀλέγεσι πρώτην τ῀ ποιητικὴν ἀσ᾽λέγεσαν, &c. The ancients calls poetry the firſt philoſophy, forming our lives from tender years, teaching good manners, governing the paſſions and actions with pleaſure; for which cauſe the Greeks inſtituted their children in their cities by poetry, Οὐ ψυχαγωγίας χαρὶν ὑπ᾽ὸ᾽εν ψιλ῀ς ἀλλὰ σωφρονισμ῀, not merely for the ſake of bare delectation, but to form them to ſobriety.

Ver. 31. *Thus Iſrael dwelt in the land of the Amorites.*] This he mentions again, to make it the more obſerved, that this was the country of the Amorites into which the children of Iſrael entered, not of the Moabites; who had been expelled out of it, as was notoriouſly known; there being a ſong in every body's mouth, which continued the memory of it.

Ver. 32. *And Moſes ſent to ſpy out Jaaſar,*] Another city formerly belonging to Moab, but now in the poſſeſſion of the Amorites; which the Iſraelites did not take at the firſt; but after they had conquered all the country before mentioned, they ſent ſome men to bring them intelligence, which way it was beſt to attack that city alſo, and the country about it; it was not far from mount Gilead, 2 Sam. xxiv. 5, 6. 1 Chron. xxvi. 31. and both of them were famous for good paſture, and therefore given to the tribe of Reuben and Gad, who had much cattle, chap. xxxii. of this book, ver. 1, 3, 4, 35, 36. After the ten tribes were carried captive from their own land, it fell into the hands of the Moabites again; as may be gathered from Jeremiah, xlviii. 32.

——— *And they took the villages thereof,*] as well as the city it ſelf.

——— *And drove out the Amorites that dwelt there.*] If it had not been poſſeſſed by them, they would not have meddled with it.

Ver. 33. *And they turned and went up by the way of Baſhan:*] a famous mountain, (Pſalm lxviii. 15.) lying more northerly than the country of Sihon, and belonging alſo to the Amorites; where was very rich paſture, and an excellent breed of cattle, Deut. xxxii. 14. Pſalm xxii. 12. and ſtately oaks, Ezek. xxvii. 6.

——— *And Og the king of Baſhan.*] The whole country, of which he was king, had its name from that mountain, and was called *the kingdom of Og in Baſhan*, Deut. iii. 10. where he is ſaid, as well as *Sihon, to be a king of the Amorites*, ver. 8, 11. *that he was of the remnant of the giants*, or of the *Rephaim*; who were a mighty people in that country of Baſhan, (ſee Gen. xiv. 5.) which in after ages was called Batanæa.

——— *Went out againſt them, he and all his people,*] with all the men of war in his country.

——— *To the battle at Edrei,*] A city near that country, afterwards called Adara, as St. Jerom tells us in his book de locis Hebraicis. He offered the Iſraelites battle; which by God's order they accepted.

Ver. 34. *And the Lord ſaid unto Moſes, fear him not.*] They had reaſon to be courageous, (and not affrighted, becauſe he was a Giant) having lately overcome a mightier king than he; of which God puts them in mind in the end of this verſe.

——— *For I have delivered him into thy hand, and all his people,* &c.] For their greater encouragement, he adds his promiſe, on which he bids them rely, as if they ſaw it already done, that he would give them the victory over Og, and all his forces, and beſtow upon them his country. This hiſtory Moſes reports more at large, Deut. iii. 1, 2, 3, &c.

Ver. 35. *So they ſmote him, and his ſons, and all his people, until there was none left him alive:*] After they had overthrown him and his army, they purſued the victory, till they had deſtroyed all the people of the country; ſome part of which held out longer than the reſt, (as appears from chap. xxxii. 39.) but at length was wholly ſubdued by Jair, the ſon of Manaſſeh, who had all the region of Argob given him for his pains, chap. xxxii. 41. Deut. iii. 14.

——— *And they poſſeſſed his land.*] Wherein were ſixty walled cities, beſide a great many ſmall towns, Deut. iii. 4, 5. Joſh. xiii. 30. all which were given to the half tribe of Manaſſeh, Deut. iii. 13. Joſh. xiii. 29, 30. 1 Kings iv. 13.

CHAP. XXII.

1 *Balaks firſt meſſage for Balaam is refuſed.* 15 *His ſecond meſſage obtaineth him.* 22 *An Angel would have ſlain him, if his aſs had not ſaved him.* 36 *Balak entertaineth him.*

AND the children of Iſrael ſet forward, and pitched in the plains of Moab, on this ſide Jordan by Jericho.

2 ¶ And

2 ¶ And Balak the ſon of Zippor ſaw all that Iſrael had done to the Amorites.

3 And Moab was ſore afraid of the people, becauſe they *were* many: and Moab was diſtreſſed, becauſe of the children of Iſrael.

4 And Moab ſaid unto the elders of Midian, Now ſhall this company lick up all *that are* round about us, as the ox licketh up the graſs of the field. And Balak the ſon of Zippor *was* king of the Moabites at that time.

5 He ſent meſſengers therefore unto Balaam the ſon of Beor, to Pethor, which *is* by the river of the land of the children of his people, to call him, ſaying, Behold, there is a people come out from Egypt: behold, they cover the face of the earth, and they abide over-againſt me.

6 Come now therefore, I pray thee, curſe me this people, for they *are* too mighty for me: peradventure I ſhall prevail, *that* we may ſmite them, and *that* I may drive them out of the land: for I wot that he whom thou bleſſeſt, *is* bleſſed, and he whom thou curſeſt, is curſed.

7 And the elders of Moab, and the elders of Midian departed, with the rewards of divination in their hand; and they came unto Balaam, and ſpake unto him the words of Balak.

8 And he ſaid unto them, Lodge here this night, and I will bring you word again, as the Lord ſhall ſpeak unto me: And the princes of Moab abode with Balaam.

9 And God came unto Balaam, and ſaid, What men *are* theſe with thee?

10 And Balaam ſaid unto God, Balak the ſon of Zippor, king of Moab, hath ſent unto me, *ſaying*,

11 Behold, *there is* a people come out of Egypt, which covereth the face of the earth: Come now, curſe me them; peradventure I ſhall be able to overcome them, and drive them out.

12 And God ſaid unto Balaam, Thou ſhalt not go with them, thou ſhalt not curſe the people: for they *are* bleſſed.

13 And Balaam roſe up in the morning, and ſaid unto the princes of Balak, Get you into your land: for the LORD refuſeth to give me leave to go with you.

14 And the princes of Moab roſe up, and they went unto Balak, and ſaid, Balaam refuſeth to come with us.

15 ¶ And Balak ſent yet again princes, more, and more honourable than they.

16 And they came to Balaam, and ſaid to him, Thus ſaith Balak the ſon of Zippor, Let nothing, I pray thee, hinder thee from coming unto me:

17 For I will promote thee unto very great honour, and I will do whatſoever thou ſayſt unto me: Come therefore, I pray thee, curſe me this people:

18 And Balaam anſwered and ſaid unto the ſervants of Balak, If Balak would give me his houſe-full of ſilver and gold, I cannot go beyond the word of the LORD my God, to do leſs or more.

19 Now therefore, I pray you, tarry ye alſo here this night, that I may know what the LORD will ſay unto me more.

20 And God came unto Balaam at night, and ſaid unto him, If the men come to call thee, riſe up, *and* go with them; but yet the word which I ſhall ſay unto thee, that ſhalt thou do.

21 And Balaam roſe up in the morning, and ſaddled his aſs, and went with the princes of Moab.

22 ¶ And Gods anger was kindled, becauſe he went: and the angel of the LORD ſtood in the way for an adverſary againſt him: Now he was riding upon his aſs, and his two ſervants *were* with him.

23 And the aſs ſaw the angel of the LORD ſtanding in the way, and his ſword drawn in his hand: and the aſs turned aſide out of the way, and went into the field: and Balaam ſmote the aſs to turn her into the way.

24 But the angel of the LORD ſtood in a path of the vineyards, a wall *being* on this ſide, and a wall on that ſide.

25 And when the aſs ſaw the angel of the LORD, ſhe thruſt her ſelf unto the wall, and cruſht Balaams foot againſt the wall: and he ſmote her again.

26 And the angel of the LORD went further, and ſtood in a narrow place, where *was* no way to turn either to the right hand, or to the left.

27 And when the aſs ſaw the angel of the LORD, ſhe fell down under Balaam: and Balaams anger was kindled, and he ſmote the aſs with a ſtaff.

28 And the LORD opened the mouth of the aſs, and ſhe ſaid unto Balaam, What have I done unto thee, that thou haſt ſmitten me theſe three times?

29 And Balaam ſaid unto the aſs, Becauſe thou haſt mocked me: I would there were

were a ſword in mine hand, for now would I kill thee.

30 And the aſs ſaid unto Balaam, *Am* not I thine aſs, upon which thou haſt ridden ever ſince I *was* thine, unto this day? was I ever wont to do ſo unto thee? And he ſaid, Nay.

31 Then the LORD opened the eyes of Balaam, and he ſaw the angel of the LORD ſtanding in the way, and his ſword drawn in his hand: and he bowed down his head, and fell flat on his face.

32 And the angel of the LORD ſaid unto him, Wherefore haſt thou ſmitten thine aſs theſe three times? behold, I went out to withſtand thee, becauſe *thy* way is perverſe before me.

33 And the aſs ſaw me, and turned from me theſe three times: unleſs ſhe had turned from me, ſurely now alſo I had ſlain thee, and ſaved her alive.

34 And Balaam ſaid unto the angel of the LORD, I have ſinned; for I knew not that thou ſtoodeſt in the way againſt me: now therefore if it diſpleaſe thee, I will get me back again.

35 And the angel of the LORD ſaid unto Balaam, Go with the men: but only the word that I ſhall ſpeak unto thee, that thou ſhalt ſpeak: So Balaam went with the princes of Balak.

36 ¶ And when Balak heard that Balaam was come, he went out to meet him, unto a city of Moab, which *is* in the border of Arnon, which *is* in the utmoſt coaſt.

37 And Balak ſaid unto Balaam, Did I not earneſtly ſend unto thee to call thee? Wherefore cameſt thou not unto me? Am I not able indeed to promote thee to honour?

38 And Balaam ſaid unto Balak, Lo, I am come unto thee: have I now any power at all to ſay any thing? the word that God putteth in my mouth, that ſhall I ſpeak.

39 And Balaam went with Balak, and they came unto Kirjah-huzoth.

40 And Balak offered oxen and ſheep, and ſent to Balaam, and to the princes that *were* with him.

41 And it came to paſs on the morrow, that Balak took Balaam, and brought him up into the high places of Baal, that thence he might ſee the utmoſt *part* of the people.

Ver. 1. *And the children of Iſrael ſet forward, and pitched in the plains of Moab*, &c.] Moab was the ſon of Lot, by his eldeſt daughter, and thence received his name, which ſignifies (though not in pure Hebrew, yet perhaps in ſome dialect of that tongue) *of a father*; and he was the progenitor of that people into whoſe territories the Iſraelites were now entered.

The poſterity of this perſon ſettled in the country bordering on the mountain where he was born, which ſome authors make part of Cœle-Syria, others of Arabia; and, having driven out the old inhabitants, poſſeſſed a large tract, thence called Moabitis, or the land of Moab, bounded on the weſt by the mountains on the eaſt of the lake Aſphaltitis, or the Dead-ſea, and by the river Jordan; on the north by the country poſſeſſed by the Ammonites, the deſcendants of Lot by his youngeſt daughters; on the ſouth by the brook, or little river Zered, which runs into the Dead Sea, and by the countries of Midian and Edom; and on the eaſt by the deſarts of Arabia; which tract might be about forty miles long, and as many broad. This country, which is chiefly mountainous, but intermixed with vallies, proper for paſturing their cattle, was given by God to the children of Moab; and the Iſraelites, notwithſtanding the great provocations they received from them, were expreſsly forbidden to diſturb them, Deut. ii. 9. However, by the time of Moſes, the Amorites, who had poſſeſſed themſelves of great part of the land of Ammon, took alſo the adjoyning part of the land of Moab, reducing their limits on that ſide to the brook Arnon, called alſo the river of Gad, 2 Sam. xxiv. 5, which empties itſelf into the lake Aſphaltitis, and before paſſed through the midſt of their territories. This the Iſraelites, ſeizing on as part of Sihon's kingdom, which was theirs by right of conqueſt, kept it for ſeveral centuries, till recovered by the Moabites, when they brake into the borders of Reuben and Gad, on the declenſion of the kingdom of Iſrael.

The chief city of Moab was Ar, Deut. ii. 9, 18, 29. ſituate on the river Arnon, called alſo Rabbah, Joſh. xiii. 25. *or the great*; and to diſtinguiſh it from a city of the ſame name in the land of Ammon, Rabbah-moab. In after times it was called Areopolis, by the addition of a Greek Word, ſignifying *a city*. The other cities of Moab were, Mizpeh, Luhith, Horonaim, and ſome others, whoſe ſituations are not certainly known.

The cuſtoms and manner of life of theſe people we know very little of. They were governed by kings, uſed circumciſion, Jerem. ix. 25, 26. and ſeem to have employed themſelves moſtly in paſturage, and breeding of cattle, wherein their riches chiefly conſiſted. They were one of the nations whoſe good the Jews were forbidden to ſeek, Deut. xxiii. nor were they permitted to intermarry with the Iſraelites, even to their tenth generations, Deut. xxiii. 3. However, they appear to have cultivated a good underſtanding with that people after their ſettlement in Canaan, as appears from the ſojourning of Elimelech there, Ruth i. 1, 2. and the reception David met with, in his troubles, at Mizpeh, 1 Sam. xxii. ver. 3. &c. What language they uſed, we cannot ſay; but ſuppoſe they ſpoke a dialect of the Canaanitiſh or Hebrew.

That this people had once the knowledge of the true God, we may not only conclude from the piety of their great anceſtor, who, without doubt, inſtructed his offſpring in their duty; but it appears from Scripture; for they retained this knowledge till the time of Moſes, even after they had monſtrouſly corrupted their religion by introducing the worſhip of falſe gods, Numb. xxiv. 11. which they ſeem to have done very early, though the time cannot be fixed. The particulars of their idolatry hath been ſufficiently diſcuſs'd in our annotations on the preceding chapter.

The firſt inhabitants of the land, afterwards poſſeſſed by the poſterity of Moab, were Emims, a great and powerful people, and of extraordinary ſtrength and ſtature, Deut. ii. 10. They were, moſt probably, deſcendants of Ham, and of the ſame gigantic race with the Anakims, and Rephaims, though the Moabites called them by the name of Emims, (Deut. ii. 10, 11.) which in Hebrew ſignifies *terrible*. Theſe having been much weakened by the invaſion of Chedorlaomer, king of Elam, and his allies, Gen. xiv. 5. became the eaſier conqueſt to the Moabites; who drove them out, and took poſſeſſion of their country; but about what time is uncertain. However, they kept not their new dominions long entire; for in the days of Moſes, Sihon king of the Amorites, who bordered on them eaſtward,

eaſtward, fought againſt the king of Moab, the predeceſſor of Balak, and took from that nation all their land, to the north of the river Arnon.

Balak, the ſon of Zippor, was on the throne of Moab, when the Iſraelites, having ſubdued Sihon, were incamped in part of their new acquiſitions, called the plains of Moab, becauſe they had lately belonged to that nation. This prince being exceedingly diſmayed at the approach of the victorious people, whom he was not in a condition to reſiſt, and not knowing that God had forbidden them to attempt the conqueſt of his remaining territories, aſſembled the nobles, and alſo the princes of the Midianites (a branch of which nation dwelt within the borders of Moab) and acquainted them with his apprehenſions, that the Iſraelites would, as he expreſſed it, *lick up all that were round about them, as the ox licketh up the graſs of the field.* Having conſulted together, and not daring to truſt to their arms alone, the aſſembly agreed to ſend for Balaam, the ſon of Beor, a famous prophet or diviner of that time, in the prevalency of whoſe prayers and imprecations they had great confidence, that he might come and curſe the people, who gave them ſo much uneaſineſs.

Some Jews imagine this Balaam was an aſtrologer, who obſerving when men were under a bad aſpect of the ſtars, pronounced a curſe upon them; which ſometimes coming to paſs in neighbouring nations, gained him a great reputation. Several of the ancient fathers ſuppoſe him to be no more than a common ſoothſayer, who pretended to foretel future events, but by no juſtifiable arts. Origen will have it, that he was no prophet, but only a ſorcerer, who went to enquire of the devil; but that God was pleaſed to prevent him, and to put what anſwer he thought fit into his mouth. It cannot be denied, however, but that the Scripture expreſsly calls him a prophet; and therefore ſome late writers are of opinion, that he had been once a good man, and a true prophet, till, loving the wages of unrighteouſneſs, 2 Pet. ii. 15. and proſtituting the honour of God to his covetouſneſs, he apoſtatized from God, and betaking himſelf to idolatrous practices, fell under the deluſion of the devil, of whom he learned all his magical enchantments; though at this juncture, when the preſervation of his people were concerned, it might conſiſt with God's wiſdom to appear to him, and vouchſafe him revelations. Balaam, indeed, ſeems to have been a man of no great probity, and might by profeſſion be a diviner; but by the free acceſs he had to God, it ſeems apparent, that he was no common ſorcerer or magician.

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Fifthly, Supernatural gifts in general, and thoſe of prophecy in particular, did indeed enlighten the minds of the prophets, but not always ſanctify their hearts. *The heads of God's people judge for reward, and the prieſts thereof teach for hire, and the prophets thereof divine for money*, Mic. iii. 11. And our Lord will ſay at the great day, to many of thoſe who ſhall have propheſied in his name, and caſt out devils in his name likewiſe, and that ſhall have done many miracles in his name, *I never knew you.* Matth. vii. 22.

Sixthly, The greateſt wickedneſſes, and human weakneſſes of the prophets, never went ſo far as to make them pronounce oracles contrary to what was dictated by the Holy Spirit. They were obliged, by an irreſiſtable power, to ſpeak when God would have them, and to ſay what he put into their mouths. Sometimes they uttered what they would have concealed, if they could, or had underſtood the meaning of it. Caiaphas was an enemy to Jeſus Chriſt, and yet he pronounced a noble prophecy concerning him, but without knowing it himſelf, John xi. 49. Sometimes they were made to ſpeak by involuntary motions, and in ſpite of themſelves. Jeremiah had reſolved not to preach any longer, and yet he was forced to do it by ſupernatural motions, which the Spirit produced in him; *Then I ſaid, I will not make mention of him, nor ſpeak any more in his name. But his words were in mine heart, as a burning fire ſhut up in my bones, and I was weary of forbearing, and I could not ſtay*, Jer. xx. ver. 9. Sometimes they fell into extaſies and trances, during which they uttered involuntary ſounds. There is a remarkable paſſage in Joſephus to this purpoſe, where he introduces Balaam, ſpeaking to Balak in the following manner; *Can you then imagine, that in the buſineſs of propheſying, it depends upon us to ſay, or not to ſay, what we think fit? It is God who makes us ſpeak as he pleaſes, without any voluntary concurrence on our part. I have not forgot the requeſt which the Midianites made me, and I came with the deſign of contenting them; and I thought of nothing leſs than of proclaiming the praiſes of the Hebrews, or to mention thoſe favours which God had reſolved to heap upon them. But he has been more powerful than me, who was determined to pleaſe men againſt his will. For when he enters into our hearts, he renders himſelf maſter thereof; and thus, becauſe he hath decreed to make this people happy, and to crown them with immortal glory, he has put into my mouth the words I have pronounced*, Joſeph. Antiq. lib. 4. cap. 4. pag. 113. We find the like paſſage in Philo too. De Vita Moſis, lib. 1. p. 646. Sometimes the repreſentation of ſome terrible puniſhment ſtrongly affecting their fancy, has ſerved as a curb to the deſign they might have formed, of changing the oracles which God had dictated to them. We ſhall preſently ſee an inſtance of both ſorts of inſpiration, in the perſon of

were a ſword in mine hand, for now would I kill thee.

30 And the aſs ſaid unto Balaam, *Am* not I thine aſs, upon which thou haſt ridden ever ſince I *was* thine, unto this day? was I ever wont to do ſo unto thee? And he ſaid, Nay.

31 Then the LORD opened the eyes of Balaam, and he ſaw the angel of the LORD ſtanding in the way, and his ſword drawn in his hand: and he bowed down his head, and fell flat on his face.

32 And the angel of the LORD ſaid unto him, Wherefore haſt thou ſmitten thine aſs theſe three times? behold, I went out to withſtand thee, becauſe *thy* way is perverſe before me.

33 And the aſs ſaw me, and turned from me theſe three times: unleſs ſhe had turned from me, ſurely now alſo I had ſlain thee, and ſaved her alive.

34 And Balaam ſaid unto the angel of the LORD, I have ſinned; for I knew not that thou ſtoodeſt in the way againſt me: now therefore if it diſpleaſe thee, I will get me back again.

35 And the angel of the LORD ſaid unto Balaam, Go with the men: but only the word that I ſhall ſpeak unto thee, that thou ſhalt ſpeak: So Balaam went with the princes of Balak.

36 ¶ And when Balak heard that Balaam was come, he went out to meet him, unto a city of Moab, which *is* in the border of Arnon, which *is* in the utmoſt coaſt.

37 And Balak ſaid unto Balaam, Did I not earneſtly ſend unto thee to call thee? Wherefore cameſt thou not unto me? Am I not able indeed to promote thee to honour?

38 And Balaam ſaid unto Balak, Lo, I am come unto thee: have I now any power at all to ſay any thing? the word that God putteth in my mouth, that ſhall I ſpeak.

39 And Balaam went with Balak, and they came unto Kirjah-huzoth.

40 And Balak offered oxen and ſheep, and ſent to Balaam, and to the princes that *were* with him.

41 And it came to paſs on the morrow, that Balak took Balaam, and brought him up into the high places of Baal, that thence he might ſee the utmoſt *part* of the people.

Ver. 1. *And the children of Iſrael ſet forward, and pitched in the plains of Moab*, &c.] Moab was the ſon of Lot, by his eldeſt daughter, and thence received his name, which ſignifies (though not in pure Hebrew, yet perhaps in ſome dialect of that tongue) *of a father*; and he was the progenitor of that people into whoſe territories the Iſraelites were now entered.

The poſterity of this perſon ſettled in the country bordering on the mountain where he was born, which ſome authors make part of Cœle-Syria, others of Arabia; and, having driven out the old inhabitants, poſſeſſed a large tract, thence called Moabitis, or the land of Moab, bounded on the weſt by the mountains on the eaſt of the lake Aſphaltitis, or the Dead-ſea, and by the river Jordan; on the north by the country poſſeſſed by the Ammonites, the deſcendants of Lot by his youngeſt daughters; on the ſouth by the brook, or little river Zered, which runs into the Dead Sea, and by the countries of Midian and Edom; and on the eaſt by the deſarts of Arabia; which tract might be about forty miles long, and as many broad. This country, which is chiefly mountainous, but intermixed with vallies, proper for paſturing their cattle, was given by God to the children of Moab; and the Iſraelites, notwithſtanding the great provocations they received from them, were expreſsly forbidden to diſturb them, Deut. ii. 9. However, by the time of Moſes, the Amorites, who had poſſeſſed themſelves of great part of the land of Ammon, took alſo the adjoyning part of the land of Moab, reducing their limits on that ſide to the brook Arnon, called alſo the river of Gad, 2 Sam. xxiv. 5, which empties itſelf into the lake Aſphaltitis, and before paſſed through the midſt of their territories. This the Iſraelites, ſeizing on as part of Sihon's kingdom, which was theirs by right of conqueſt, kept it for ſeveral centuries, till recovered by the Moabites, when they brake into the borders of Reuben and Gad, on the declenſion of the kingdom of Iſrael.

The chief city of Moab was Ar, Deut. ii. 9, 18, 29. ſituate on the river Arnon, called alſo Rabbah, Joſh. xiii. 25. *or the great*; and to diſtinguiſh it from a city of the ſame name in the land of Ammon, Rabbah-moab. In after times it was called Areopolis, by the addition of a Greek Word, ſignifying *a city*. The other cities of Moab were, Mizpeh, Luhith, Horonaim, and ſome others, whoſe ſituations are not certainly known.

The cuſtoms and manner of life of theſe people we know very little of. They were governed by kings, uſed circumciſion, Jerem. ix. 25, 26. and ſeem to have employed themſelves moſtly in paſturage, and breeding of cattle, wherein their riches chiefly conſiſted. They were one of the nations whoſe good the Jews were forbidden to ſeek, Deut. xxiii. nor were they permitted to intermarry with the Iſraelites, even to their tenth generations, Deut. xxiii. 3. However, they appear to have cultivated a good underſtanding with that people after their ſettlement in Canaan, as appears from the ſojourning of Elimelech there, Ruth i. 1, 2. and the reception David met with, in his troubles, at Mizpeh, 1 Sam. xxii. ver. 3. &c. What language they uſed, we cannot ſay; but ſuppoſe they ſpoke a dialect of the Canaanitiſh or Hebrew.

That this people had once the knowledge of the true God, we may not only conclude from the piety of their great anceſtor, who, without doubt, inſtructed his offſpring in their duty; but it appears from Scripture; for they retained this knowledge till the time of Moſes, even after they had monſtrouſly corrupted their religion by introducing the worſhip of falſe gods, Numb. xxiv. 11. which they ſeem to have done very early, though the time cannot be fixed. The particulars of their idolatry hath been ſufficiently diſcuſs'd in our annotations on the preceding chapter.

The firſt inhabitants of the land, afterwards poſſeſſed by the poſterity of Moab, were Emims, a great and powerful people, and of extraordinary ſtrength and ſtature, Deut. ii. 10. They were, moſt probably, deſcendants of Ham, and of the ſame gigantic race with the Anakims, and Rephaims, though the Moabites called them by the name of Emims, (Deut. ii. 10, 11.) which in Hebrew ſignifies *terrible*. Theſe having been much weakened by the invaſion of Chedorlaomer, king of Elam, and his allies, Gen. xiv. 5. became the eaſier conqueſt to the Moabites; who drove them out, and took poſſeſſion of their country; but about what time is uncertain. However, they kept not their new dominions long entire; for in the days of Moſes, Sihon king of the Amorites, who bordered on them eaſtward,

eaſtward, fought againſt the king of Moab, the predeceſſor of Balak, and took from that nation all their land, to the north of the river Arnon.

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Balaam. We ſhall find him terrified with a viſion, the bare remembrance whereof was, perhaps, powerful enough to awe him; and we ſhall likewiſe ſee him in an extaſy, or trance.

Theſe principles being laid down, we think we have a ſufficient key to penetrate into the meaning of what Moſes tells us concerning Balaam. This man was one of thoſe, who although inhabiting an idolatrous country, had been enlightened with the knowledge of God, was attached to his worſhip, and honoured with the gift of prophecy. He dwelt in Meſopotamia, famous for the abode of Abraham and his family. His reputation made Balak call him to his aſſiſtance, in order to prevail upon him to curſe the children of Iſrael! To invite him in a manner ſuitable to his character, which was greatly reſpected in the firſt ages, he deputed ſome of the principal lords of his court to him, and ſome of thoſe of the king of Midian, whoſe country was threatned with the ſame dangers as that of the Moabites. Thoſe deputies offered Balaam preſents, which they imagined would prove the moſt effectual method to win his mercenary ſoul. It was the cuſtom among the orientals, not to apply to any perſon of note without a preſent; and the ſame prevails to this very day.

The deputies of Balak, and thoſe of the king of Midian, imparted to Balaam the commiſſion they had received from their maſters. Balaam believed he could equally ſatisfy, both the deſire he had to make his court to thoſe two princes, and that of preſerving the majeſty of his own character. He accordingly invited the deputies to paſs a night in his houſe, and promiſed them to conſult the oracle in the mean while: But God commanded him neither to go along with thoſe ſtrangers, nor curſe a people whom he had bleſſed. Hereupon Balaam ſent them away.

Balak was apprehenſive that his firſt deputation to Balaam was not honourable enough; he therefore diſpatched a ſecond, and ſent perſons more eminent than the former. He renewed his inſtances by them, and promiſed to reward him royally, if he would comply with the requeſt he made him. This propoſal was at firſt diſpleaſing to the prophet, at leaſt he returned this noble anſwer; *If Balak would give me his houſe full of ſilver and gold, I cannot go beyond the word of my Lord my God.* But this motion proceeded leſs from a fund of ſincere and ſolid piety, than from a ſolid fear, or a virtue which was only tranſient and ſuperficial. Not daring to violate the commands of God, he invited theſe laſt deputies, as he had done the former, to ſpend a night with him, and he then conſulted the divine oracle a ſecond time.

God knew the motions of his heart were influenced by avarice; and in order to puniſh him for asking a ſecond time to go into the land of Moab, he granted his requeſt. But ſcarce had Balaam begun to make uſe of it, before he had reaſon to be ſenſible, that one of the greateſt misfortunes with which God puniſhes indiſcreet prayers, is to hear them. Balaam was upon the way, riding upon an aſs, which, in ancient times, was the moſt uſual manner of travelling, even for perſons of the firſt rank; an angel, in a human ſhape, holding a drawn ſword in his hand, appeared to him; Balaam did not, at firſt, perceive this meſſenger of the divine will, but the aſs was ſo frightened with the ſpectacle, that he quitted the road, and hurried away the prophet far from the deputies, who probably accompanied him. Balaam ſtruck the aſs, to make her go on; but the angel prevented her, by ſtanding at the end of a track through a vineyard, which was incloſed by a wall on each ſide. There the aſs ſtopped, and cruſhed the prophet's foot againſt one of the walls. Monſieur Huet pretends, that a law of Pythagoras, forbidding men to ſtop in a place where a ſhe-aſs had lain, derived its origin from this hiſtorical circumſtance. Huet Demonſt. propoſ. 4. p. 45. Balaam redoubled his blows, and the aſs ſunk down under him; and whilſt he continued to ſtrike her, God wrought a miracle to confound him, and made that animal pronounce articulate ſounds.

The Jews have not been able to perſwade themſelves that ſo extraordinary an event did really happen. Philo accordingly ſuppreſſes it, in his Life of Moſes; and Maimonides pretends, that it only came to paſs in a viſion. And yet how often have the Rabbins themſelves fancied more ſurpriſing tranſactions, without the leaſt neceſſity? What right have they, who give myſtical interpretations to the moſt ſimple events, to refuſe acknowledging this miracle? The moſt ſevere philoſophy cannot deny, that God is able to make beings deſtitute of underſtanding and reflection, pronounce ſounds full of ſenſe, reaſon, and truth; and above all, the Heathens have no right to reproach us with this hiſtory; ſince they relate ſo many of the like nature, but not ſo well ſupported. Witneſs their account of the aſs, upon which Bacchus rode; of the ram of Phryxus; the bull of Europa; the horſes of Achilles and Adraſtus; the elephant of Porus in India; and the lamb in Egypt, when Boccharis reigned there: All which are reported to have ſpoken. And a great variety of other inſtances are enumerated by Bochart, in his Hierozoicon, p. 1. lib. 2. cap. 14. and likewiſe by Huetius, in his Alnetanæ Quæſtiones, lib. 2. cap. 12. n. 26. Which paſſages are alledged out of their books, not to prove all ſuch ſtories to be true, but that the Pagans believed them to be authentic relations, and thought it did not exceed the power of their gods to effect ſuch things. Nor could they except againſt the Bible, becauſe of the ſtrange events there recorded, the like wonders being commonly believed among themſelves; which were deviſed by the Gentile writers, and, in all likelihood, out of this ſacred hiſtory; that they might not ſeem to come behind the Jews in any thing, which might give credit to their own religion.

It is ſtrange, that Balaam ſhould not ſhew any kind of ſurpriſe, when he heard an aſs ſpeaking like a human creature. Some criticks have thought they ſolved the difficulty, by ſuppoſing that this prophet had imbibed the doctrine of tranſmigration of ſouls, which they prove to be very common in the eaſt. But could Pythagoras or Plato themſelves, who were ſuch great promoters of that doctrine; could they, we ſay, have heard ſuch an animal ſpeaking like a man, without aſtoniſhment? The conciſeneſs of the Moſaic narration does, we think, ſupply us with a better and more ſolid anſwer to this objection; and he has, undoubtedly, omitted ſome circumſtances, which would effectually ſolve it, if they were known. However, it may not be improper to obſerve, that Balaam might have been ſo tranſported with fury, by the pain he ſuffered by the cruſh of his foot, that for the preſent he did not conſider any thing, but the reſtive diſpoſition (as he then thought it) of the animal on which he rode. And St. Peter obſerves ſo much, when he declares, the dumb aſs rebuked *the madneſs of the prophet*: Where the word παραφρονία ſignifies, that he was *beſide himſelf*, not knowing what he ſaid or did, partly out of anger, and partly becauſe he was poſſeſſed with an eager deſire and hope to ſerve Balak, and obtain the riches and honour that prince had promiſed him, now he had received the divine permiſſion to go to him.

The aſs reproached Balaam with his hard-heartedneſs, and Balaam accuſed her of obſtinacy; when he at laſt perceived the angel, to whom he confeſſed the ſin he had committed, in asking leave a ſecond time to go to the king of Moab. The angel renewed that permiſſion, but charged him by the naked ſword, which he brandiſhed over his head, to ſay nothing but what ſhould be inſpired into him. This object made a very ſtrong impreſſion on the mind of Balaam, and preſented itſelf to his imagination, every time that his avarice tempted him to obey the will of Balak, and to curſe the camp of the Iſraelites.

He arrived at the borders of Moab; and as ſoon as the king heard of it, he went to meet him, to do honour to the character of this prophet, and to conciliate his favour to himſelf. He brought him to one of his towns, called Kirjath-Huzoth, that is to ſay, a city of ſtreets: Balak offered ſacrifice there; whether it was to the god Chemoſh, who was the tutelar deity of that kingdom, or to the true God, which is moſt likely, and in honour to Balaam's maſter. He ſent afterwards to the prophet, and to the lords of his court, the fleſh of the victims he had offered; as was cuſtomary in thoſe times.

The day following this ceremony, Balak led Balaam to one of the high places, which were anciently conſecrated to the falſe gods. The Gentiles uſually choſe the very higheſt places for performing their religious ceremonies;

monies; and profane hiſtory affords us a thouſand inſtances to this effect. Tacitus aſſigns for a reaſon of this choice, that people were nearer to the gods in thoſe places, and could be more readily heard by them. Lucian argues much after the ſame manner, but, without doubt, rather to expoſe and ridicule this cuſtom, than defend it.

Balak took Balaam into his chariot, and brought him up into the high places of Baal, ver. 41. All nations worſhipped their gods in high places; and Baal was the god of this country; who was worſhipped in more high places than one; unto all which he brought Balaam, that he might ſee where he could take the fulleſt view of the Iſraelites, and which of them would be fitteſt for his purpoſe. Theſe high places were full of trees and very ſhady, which made them the fitter both for the ſolemn thoughts and prayers of ſuch as were devout, and likewiſe for the impure inclinations of the wicked. Baal was the name of ſeveral gods, both male and female, as our Selden ſhews in his Syntagma 2. de Diis Syris, cap 1. And we ſuppoſe Chemoſh, the god of Moab, is here called by this name, (ſignifying a lord) though that great man ſeems to take it for Baal-peor, cap. 2. of that book.

CHAP. XXIII.

1, 13, 28 *Balaks ſacrifice.* 7, 18 *Balaams parable.*

AND Balaam ſaid unto Balak, Build me here ſeven altars, and prepare me here ſeven oxen, and ſeven rams.

2 And Balak did as Balaam had ſpoken; and Balak and Balaam offered on *every* altar a bullock and a ram.

3 And Balaam ſaid unto Balak, Stand by thy burnt-offering, and I will go: peradventure the LORD will come to meet me: and whatſoever he ſheweth me, I will tell thee. And he went to an high place.

4 And God met Balaam; and he ſaid unto him, I have prepared ſeven altars, and I have offered upon *every* altar a bullock and a ram.

5 And the LORD put a word in Balaams mouth, and ſaid, Return unto Balak, and thus thou ſhalt ſpeak.

6 And he returned unto him, and lo, he ſtood by his burnt-ſacrifice, he, and all the princes of Moab.

7 And he took up his parable, and ſaid, Balak the king of Moab hath brought me from Aram out of the mountains of the eaſt, *ſaying*, Come, curſe me Jacob, and come, defy Iſrael.

8 How ſhall I curſe, whom God hath not curſed? or how ſhall I defy, *whom* the LORD hath not defied?

9 For from the top of the rocks I ſee him, and from the hills I behold him: lo, the people ſhall dwell alone, and ſhall not be reckoned among the nations.

10 Who can count the duſt of Jacob, and the number of the fourth *part* of Iſrael? Let me die the death of the righteous, and let my laſt end be like his.

11 And Balak ſaid unto Balaam, What haſt thou done unto me? I took thee to curſe mine enemies, and behold, thou haſt bleſſed *them* altogether.

12 And he anſwered and ſaid, Muſt I not take heed to ſpeak that which the LORD hath put in my mouth?

13 And Balak ſaid unto him, Come, I pray thee, with me unto another place, from whence thou mayſt ſee them: thou ſhalt ſee but the utmoſt part of them, and ſhalt not ſee them all: and curſe me them from thence.

14 ¶ And he brought him into the field of Zophim, to the top of Piſgah, and built ſeven altars, and offered a bullock and a ram on *every* altar.

15 And he ſaid unto Balak, Stand here by thy burnt-offering, while I meet *the LORD* yonder.

16 And the LORD met Balaam, and put a word in his mouth, and ſaid, Go again unto Balak, and ſay thus.

17 And when he came to him, behold, he ſtood by his burnt-offering, and the princes of Moab with him. And Balak ſaid unto him, What hath the LORD ſpoken?

18 And he took up his parable, and ſaid, Riſe up, Balak, and hear; hearken unto me, thou ſon of Zippor:

19 God *is* not a man, that he ſhould lie, neither the ſon of man, that he ſhould repent: hath he ſaid, and ſhall he not do *it*? or hath he ſpoken, and ſhall he not make it good?

20 Behold, I have received *commandment* to bleſs; and he hath bleſſed, and I cannot reverſe it.

21 He hath not beheld iniquity in Jacob, neither hath he ſeen perverſeneſs in Iſrael: the LORD his God *is* with him, and the ſhout of a king *is* among them.

22 God brought them out of Egypt; he hath as it were the ſtrength of an unicorn.

23 Surely *there is* no enchantment againſt Jacob, neither *is there* any divination againſt Iſrael: according to this time it ſhall be ſaid of Jacob, and of Iſrael, What hath God wrought!

24 Behold, the people ſhall riſe up as a great lion, and lift up himſelf as a young lion: he ſhall not lie down until he eat *of* the prey, and drink the blood of the ſlain.

25 ¶ And Balak ſaid unto Balaam, Neither curſe them at all, nor bleſs them at all.

26 But

26 But Balaam answered and said unto Balak, Told not I thee, saying, All that the LORD speaketh, that I must do?

27 ¶ And Balak said unto Balaam, Come, I pray thee, I will bring thee unto another place; peradventure it will please God that thou mayst curse me them from thence.

28 And Balak brought Balaam unto the top of Peor, that looketh toward Jeshimon.

29 And Balaam said unto Balak, Build me here seven altars, and prepare me here seven bullocks, and seven rams.

30 And Balak did as Balaam had said, and offered a bullock and a ram on *every* altar.

Ver. 1. *And Balaam said unto Balak, build me here seven altars.*] Upon one of the high places; which Balaam, it is likely, pitched upon as fit for his purpose.

The number Seven was much observed, we find, among the Hebrews, by God's order, (see Lev. iv. 6.) but we never read of more than one altar built by the patriarchs, when they offered their sacrifices; nor was more than one allowed by Moses. Therefore in this there was something of the heathen superstition, who worshipped the sun, which is principally meant by Baal, and offered also to all the seven planets; unless we allow the conjecture of Fortunatus Scacchus, who imagines, that as Moses erected twelve pillars, according to the number of the children of Israel, when he enter'd them into the covenant of God, Exod. xxiv. 4. so Balaam order'd seven altars to be erected, according to the number of the principal houses of Moab, Myrothec. Sacr. Elæochrism. P. ii. cap. 59. But there is no ground for the conceit of Abarbinel, who, in his preface to Leviticus, sec. 4. saith, Balaam order'd this in emulation of the seven acceptable altars to God, built by seven men famous for piety, *viz.* Adam, Abel, Noah, Abraham, Isaac, Jacob, and Moses. There is more certainty in this, that these altars were erected in honour of the most High, or of the greatest of their gods: for according to the account, which both Festus and Servius have given us of the ancient times, they sacrificed to the celestial gods only upon altars (which were so called, because they were *aræ altæ*, built high and lofty) whereas to the terrestrial they sacrificed upon the earth; and to the infernal gods, in holes digged in the earth.

——— *And prepare me here seven oxen, and seven rams.*] To offer one of each upon the several altars, as it follows, ver. 2. This number was used by pious persons, both in those days, Job xlii. 8. and in after-times, 1 Chron. xv. 26.

Balaam desired Balak to offer sacrifices to the true God, which he accordingly did; and there is nothing strange in that, for idolatry does not consist in not worshipping the true God, but in joining to him other objects of religion. There were many of the ancient idolaters, who did not question the power of the God of Israel, but readily sacrificed to him. Balak stood by his burnt-offering, and Balaam said he would go aside, ver. 3. as some versions render the original word, which is hardly capable of being translated, and which may signify a deep place, and perhaps a cave. And he added, *Peradventure the Lord will come and meet me*; this is an indefinite and vague expression, and may signify all kinds of revelation wherewith God might have favoured this prophet. Mr. Le Clerc conjectures from this passage, that the angels appeared sometimes to those who offered sacrifices; and that such apparitions gave occasion to the famous doctrine of the Heathens, of the evocation of the deities, which Jamblicus has throughly treated of in his book of *The Mysteries of the Egyptians.*

Ver. 5. *And the Lord put a word in Balaam's mouth, and said, Return unto Balak, and thus thou shalt speak.*] God communicated himself to Balaam, after a manner which Moses does not describe, and then commanded him to return to Balak. Balaam obeyed; and in the presence of that prince pronounced oracles contrary to his own intentions, and favourable to the Israelites: "Balak, the "king of Moab (said he) has brought me from Aram, "that is to say, from Mesopotamia, out of the moun- "tains of the east, saying, Come, curse me Jacob, and "come, defy Israel; how shall I curse, whom God hath "not cursed? or how shall I defy, whom the Lord hath "not defied? From the top of the rocks I see him, and "from the hills I behold him: Lo, the people shall dwell "alone, and shall be reckoned among the nations," ver. 7, *&c.* The prophet foretold this kind of private life, which the Jews were to lead in Palestine, and which has occasioned the Gentiles to say of them, that they were an unsociable people: "Who can count the dust of Ja- "cob, (continued Balaam) and the number of the fourth "part of Israel? Let me die the death of the righteous, "and let my last end (or it may be translated, *my posterity*) "be like his," ver. 10. It was thus the prophet ratified the promises which God made to Abraham, and extended them yet much further. God had promised to that patriarch, that he who could tell the stars should likewise be able to number his posterity. Balaam said as much of the fourth part of the children of Israel, alluding perhaps to the manner in which the army of the Israelites encamped, which was divided into four bands.

Ver. 11 *And Balak said unto Balaam, What hast thou done? I took thee to curse mine enemies, and behold, thou hast blessed them altogether.*] Balak complained, that Balaam blessed the Israelites, instead of denouncing curses against them. The prophet justified himself by the declaration he had made before-hand, namely, that he could say nothing but what should be inspired into him. Balak fancied, that in changing the aspect of the camp of the Israelites, he could change that spirit wherewith Balaam was animated, and therefore brought the prophet to another place, from whence he might discover the army of the enemy; whereas he had not seen before any more than the extreme, or one fourth part only. This place was upon the mount of Pisgah, and it was called by a name which may import, the place of centinels; probably, because from thence they had a better view of the enemy. There Balak and Balaam repeated the same ceremonies, which they had already performed in the high place of Baal; and there were ratified those benedictions, which had before been bestowed upon the Israelites; "Rise up, Balak (cried Balaam, in a prophetical tran- "port) and hear; hearken unto me, thou son of Zipper: "God is not a man, that he should lie; neither the son "of man, that he should repent: Hath he said, and "shall he not do it? or, hath he spoken, and shall he "not make it good? Behold, I have received command- "ment to bless; and he hath blessed, and I cannot "reverse it. He hath not beheld iniquity in Jacob, nei- "ther hath he seen perverseness in Israel: The Lord his "God is with him, and the shout of a king is among "them. God brought them out of Egypt; he hath as "it were the strength of an unicorn. Surely there is no "enchantment against Jacob, neither is there any divina- "tion against Israel: according to this time it shall be "said of Jacob, and of Israel, What hath God wrought!" ver. 18, 19, *&c.*

It is pretty hard to comprehend, how it could be said with truth, of a people immersed in all kinds of wickedness, that God had not beheld iniquity nor perverseness in them. Some interpreters understand it of idolatry, and pretend to justify their criticism, by several instances from scripture, and particularly by the advice which Balaam gave afterwards, concerning the Israelites. But could it even be said, that God had not seen any idolatry in Israel? Had not their fathers been guilty of it, both in Egypt and the wilderness? Were there not strange gods among them, even in the time of Joshua? And was not this one of those crimes, toward which they had the greatest propensity?

These difficulties have induced other interpreters to affix another idea to this expression, *he hath not beheld iniquity in Jacob, neither hath he seen perverseness in Israel*; and to take it in a sense which it bears in other places in scripture, that is to say, not for the exemption, but pardon of sin. Thus it is that the version of the Septuagint renders it; and this notion is well enough connected with that which follows, *the Lord his God is with him.*

him. The preſence of God is ſometimes repreſented in ſcripture as a mark or token of pardon.

As for that other expreſſion, *there is no enchantment againſt Jacob*, it ſeems to be well enough rendered. However, the terms of the original are capable of a different interpretation; and might be equally tranſlated, Iſrael does not uſe any kind of inchantment or divination. The firſt of theſe verſions puts us in mind of a noble ſaying of Epictetus, which we ſhall repeat juſt as it is quoted in the excellent treatiſe of father Morgues: "There were always (ſays this father) birds of an evil "omen. The ravens are never heard to croak in vain; "'tis upon this occaſion, adds our learned author, that "Epictetus ſaid the fineſt thing that could ever be ſpoken "by any philoſopher; This croaking does not concern "me. Suppoſe it forebodes, that I ſhall loſe ſomething, "one of the members of my body, if you pleaſe; that "don't concern me. 'Tis always in my own power to be "an honeſt man; for the ravens have no influence over "my virtue."

Balaam promiſed moreover, in metaphorical terms, numberleſs ſucceſſes and triumphs to the children of Iſrael. Balak was terrified at thoſe ſpeeches, and condeſcended at length ſo far, as to deſire he would not bleſs the people, if he could not reſolve to curſe them. But Balaam made the ſame excuſes as before. Then Balak propoſed removing to another place; to which the prophet conſented. They went to mount Peor, famous for the image of Baal, to whom it was conſecrated, and upon which account this idol was called Baal-peor. Thus the Heathens ſaid Jupiter of Olympus, Mercury of Cyllene, and the like, becauſe theſe falſe gods were particularly worſhipped on thoſe mountains. The ſame religious rites were performed on mount Peor, as had been done in other high places. In the following ages, the Heathens perſwaded themſelves, that thoſe things which could not be obtained by them at the firſt immolation, would be granted at a ſecond; or if then refuſed, at a third, and ſo on: But as it was Balaam who ordered this whole ſervice, we can't allow that he practiſed this rite of the idolaters.

CHAP. XXIV.

1 Balaam leaving divinations, propheſieth the happineſs of Iſrael. 10 Balak in anger diſmiſſeth him. 15 He propheſieth of the ſtar of Jacob, and the deſtruction of ſome nations.

AND when Balaam ſaw that it pleaſed the LORD to bleſs Iſrael, he went not as at other times, to ſeek for enchantments, but he ſet his face toward the wilderneſs.

2 And Balaam lift up his eyes, and he ſaw Iſrael abiding *in his tents*, according to their tribes, and the ſpirit of God came upon him.

3 And he took up his parable, and ſaid, Balaam the ſon of Beor hath ſaid, and the man whoſe eyes are open, hath ſaid:

4 He hath ſaid, which heard the words of God, which ſaw the viſion of the Almighty, falling *into a trance*, but having his eyes open:

5 How goodly are thy tents, O Jacob, *and* thy tabernacles, O Iſrael!

6 As the valleys are they ſpread forth, as gardens by the rivers ſide, as the trees of lign-aloes which the LORD hath planted, *and* as cedar-trees beſide the waters.

7 He ſhall pour the water out of his buckets, and his ſeed *ſhall be* in many waters, and his king ſhall be higher than Agag, and his kingdom ſhall be exalted.

8 God brought him forth out of Egypt, he hath as it were the ſtrength of an unicorn: he ſhall eat up the nations his enemies, and ſhall break their bones, and pierce *them* through with his arrows.

9 He couched, he lay down as a lion, and as a great lion: who ſhall ſtir him up? Bleſſed *is* he that bleſſeth thee, and curſed *is* he that curſeth thee.

10 ¶ And Balaks anger was kindled againſt Balaam, and he ſmote his hands together: and Balak ſaid unto Balaam, I called thee to curſe mine enemies, and behold, thou haſt altogether bleſſed *them* theſe three times.

11 Therefore now flee thou to thy place: I thought to promote thee unto great honour, but lo, the LORD hath kept thee back from honour.

12 And Balaam ſaid unto Balak, Spake I not alſo to thy meſſengers which thou ſenteſt unto me, ſaying,

13 If Balak would give me his houſefull of ſilver and gold, I cannot go beyond the commandment of the LORD, to do *either* good or bad of mine own mind; *but* what the LORD ſaith, that will I ſpeak?

14 And now behold, I go unto my people: come *therefore*, *and* I will advertiſe thee, what this people ſhall do to thy people in the latter days.

15 ¶ And he took up his parable, and ſaid, Balaam the ſon of Beor hath ſaid, and the man whoſe eyes are open hath ſaid:

16 He hath ſaid, which heard the words of God, and knew the knowledge of the moſt High, *which* ſaw the viſion of the Almighty, falling *into a trance*, but having his eyes open:

17 I ſhall ſee him, but not now: I ſhall behold him, but not nigh: there ſhall come a Star out of Jacob, and a Sceptre ſhall riſe out of Iſrael, and ſhall ſmite the corners of Moab, and deſtroy all the children of Sheth.

18 And Edom ſhall be a poſſeſſion, Seir alſo ſhall be a poſſeſſion for his enemies, and Iſrael ſhall do valiantly.

19 Out of Jacob ſhall come he that ſhall have dominion, and ſhall deſtroy him that remaineth of the city.

20 And when he looked on Amalek, he took up his parable, and ſaid, Amalek *was* the firſt of the nations, but his latter end *ſhall be* that he periſh for ever.

21 And he looked on the Kenites; and took up his parable, and ſaid, Strong is thy dwelling-place, and thou putteſt thy neſt in a rock.

22 Nevertheleſs, the Kenite ſhall be waſted until Aſſher ſhall carry thee away captive.

23 And he took up his parable, and ſaid, Alas, Who ſhall live when God doth this!

24 And ſhips *ſhall come* from the coaſt of Chittim, and ſhall afflict Aſhur, and ſhall afflict Eber, and he alſo ſhall periſh for ever.

25 And Balaam roſe up, and went and returned to his place: and Balak alſo went his way.

Ver. 1. *And when Bâlaam ſaw that it pleaſed the Lord to bleſs Iſrael, &c.*] It is to be preſumed, that if Balaam had not had ſome hopes that God would have changed the bleſſing wherewith he inſpired him in favour of the Iſraelites, he would never have made this new trial: And yet it is ſaid, that "when he ſaw that it pleaſed the Lord "to bleſs Iſrael, he went not as at other times to ſeek for "enchantments, but ſet his face towards the wilderneſs. "And that he lift up his eyes, and ſaw Iſrael abiding in "his tents according to their tribes, and the ſpirit of "God came upon him," ver. 1, &c. upon which, this prophet pronounced new oracles in favour of the people. There is ſome difficulty in this account of Moſes, and it is not eaſy even to underſtand the meaning of theſe words, "he went not as at other times to ſeek for enchantments." It may be asked, Did he go to ſeek for enchantments before, when he went to meet God? Interpreters think they have found ſome paſſages in Scripture (Gen. xxx. 17. and xliv. 5.) where the verb from which the word enchantments is derived, is taken in a good ſenſe, and denotes nothing more than the knowledge of futurity. From whence they conclude, that the word enchantment ſignifies no more here, than the revelations which Balaam deſired of God, concerning the deſtiny of the Iſraelites. But they have not produced one ſingle inſtance, where the word in the original, which we render here by enchantments, has not an odious ſignification. Nevertheleſs, as we have hinted before, the ſacred hiſtorian ſays nothing throughout his whole narrative, capable of convincing us that Balaam uſed enchantments on the firſt of the two high places; and we are inclineable to think that this man, abandoned to avarice, not being able to find any thing for his purpoſe in the Divine inſpirations, would have at length betaken himſelf to magical arts; but that the ſpirit of God reſtrained him. The words we have quoted are obſcure and ambiguous; for which reaſon one can't eaſily tranſlate them, without a paraphraſe: And this is the ſenſe we would give them; "Now Balaam having ſeen "that the Lord was reſolved to bleſs Iſrael, did not go "this time to meet God." It is ſaid before, "that he "went to meet God;" but now he went to ſeek enchantments: He then "lift up his eyes, and ſaw Iſrael abiding "in his tents, according to their tribes." He went now, probably, to pronounce infernal curſes againſt that people; but the ſpirit of God exerciſing that power which it has over the minds of the prophets, cauſed him to fall into a trance, during which time he pronounced the bleſſings afore mentioned, in ſpite of himſelf.

We are ſenſible of the ſeeming ſingularity of this ſuppoſition, and it is difficult to comprehend, how a perſon animated by the ſpirit of God, ſhould, at the ſame time, have recourſe to evil ſpirits. But if the criminal deſire which he had to curſe the people of God, were compatible with a prophetical ſpirit, can it be proved that his recourſe to magical arts were not ſo too? This would not have been the ſole inſtance which the Scripture affords of a man, who, after his being enlightened with a ſpirit of propheſy, had made uſe of enchantments. Saul had been among the prophets, and yet he had recourſe to the devil for that knowledge which God refuſed him; and not being able to move heaven, he laboured to prevail upon hell. We confeſs, what we here meet with about Balaam, does not prove ſufficiently that he did extend his crime to ſuch a degree as we judge him capable of; but another paſſage in Joſhua, where this man is called a ſoothſayer, being joined to this, ſeems to add ſome weight to our conjecture: And there is no inſtance where the word ſoothſayer has any other meaning, than that of a perſon addicted to, and exerciſing, magical arts.

Balaam, raviſhed by the tranſports of the ſpirit of God, pronounced the moſt magnificent oracles in favour of thoſe people whom Balak ſo much longed to ſee laden with maledictions. "Balaam, the ſon of Beor, hath ſaid, and the "man whoſe eyes are open, hath ſaid, he hath ſaid which "heard the words of God, which ſaw the viſion of the Al"mighty, falling into a trance, but having his eyes open:" Thus does Balaam deſcribe himſelf. Theſe words, "having his eyes open," are equivocal in this text, and may refer to the word ſeer, which was formerly appropriated to the prophets; and yet the words in the original rather import, He who had his eyes ſhut: In which ſenſe, Balaam might allude to the condition he had been in on the way, when he did not ſee the angel of the Lord. Some Jews have thought this prophet was blind, which cannot be maintained, ſince it is ſaid of him expreſly, that "he "beheld Iſrael." Perhaps in the extaſy he was in, when he pronounced his oracle, and which is rendered by theſe words, "he that fell into a trance;" he, at the ſame time, loſt his ſight. One might therefore paraphraſe thoſe expreſſions thus; "He who during his extaſy loſt indeed his "bodily ſight, but who ſaw nevertheleſs with the eyes of "his mind, the viſion of the Almighty." He added afterwards, "How goodly are thy tents, O Jacob, and thy "tabernacles, O Iſrael!" He continued to trace, in pompous terms, the exaltation of that nation.

Balak ſet no longer any bounds to his wrath. It is ſaid, that "he ſmote his hands together," in token of his indignation, and drove away the prophet without any reward, "becauſe (as he told him) the Lord had kept him back "from honour." But before Balaam returned into Meſopotamia, he foretold the fate of Moab, and the countries round about it. Then it was he pronounced that famous oracle which has ſo divided the commentators, in all ages, to find out the meaning of it: "I ſhall ſee him, but not "now: I ſhall behold him, but not nigh. There ſhall "come a ſtar out of Jacob, and a ſcepter ſhall riſe out of "Iſrael, and ſhall ſmite the corners of Moab, and de"ſtroy all the children of Sheth," ver. 17. All opinions unite in one circumſtance, namely, that Balaam ſpoke of a conqueror; perhaps, alſo, in calling him a ſtar, he accommodated himſelf to that ancient notion, that the appearance of comets denoted either the exaltation or deſtruction of kingdoms. Some interpreters have thought, that this was the belief alſo of the wiſe men mentioned in the Goſpel, who asked, "Where is the king of the Jews? "For we have ſeen his ſtar in the eaſt." But tho' it may be unanimouſly owned, that Balaam foretold a king, they are again divided about who the king is, whom he here meant. Some think it was David who ſubdued the Moabites, and who might thus be ſaid to verify that part of the prediction, "He ſhall ſmite the corners;" or, as ſome ancient verſions of the Septuagint render it, "the princes "of Moab." But a great many commentators, both Jewiſh and Chriſtian, explain it of the Meſſiah. A Jewiſh impoſtor deceived ſeveral of his own nation, in the reign of the emperor Adrian; he aſſumed the name of Barchocheba, that is to ſay, ſon of a ſtar, and gave out that he was the Meſſiah meant by Balaam. The Jews, after having diſcovered the cheat, called him Bar-coziba, or, the ſon of a lie. There is alſo ſome obſcurity in that other expreſſion, of "deſtroying all the children of Sheth." If it be taken in the ſenſe to which it may be reſtrained, it ſignifies the church; if we affix to it the idea it naturally offers to the mind, it implies all mankind. But in which ſoever

ſoever of theſe two meanings it be taken, we muſt offer it great violence to find the accompliſhment of it in David, or even in the Meſſiah. The conjecture of ſome learned men, and which hath been adopted by Monſieur Le Clerc in his commentary on this paſſage, deſerves to be related. They ſuppoſe, that there was a people who bore the name of Sheth, and that they were neighbours to thoſe of Moab. Grotius thinks it was a king of that age. Accordingly, Balaam, after having foretold the deſtruction of Moab, and of thoſe whom he cal's the children of Sheth; and, perhaps, under this emblem, of the enemies of the church, goes on to foretel that of the Idumeans, Amalekites, and the Kenites, not the deſcendants of Jethro, the father-in-law of Moſes, but of thoſe mentioned in the xvth chapter of Geneſis. All theſe nations were neighbours to that of the Moabites. At the foreſight of theſe evils that were to fall on ſo many people, "Alas! ſaid he, "who ſhall live when God doth this!" ver. 23. He extended his view even to the conqueſts of Alexander the great, over the Aſſyrians, if we may believe ſome interpreters; and likewiſe propheſied the total deſtruction of the Jews under the name of Heber, one of their patriarchs; but this comment of theirs has its difficulties.

The ſacred hiſtorian finiſhes the whole relation concerning Balaam, by this expreſſion; "And Balaam roſe up, "and went and returned to his place," ver. 25. This paſſage wants no explanation, and it is not neceſſary to refute the notion of thoſe Jews who underſtand it of his damnation; for he did not die till long after the period now in queſtion; and it was Phineas that ſlew him, chap. xxxi. 8 Some Rabbins advance, but without any proof, that he died at the age of 130 years.

Balaam was no ordinary perſon; the reputation he had acquired, and which was ſpread through the countries of Moab and Midian, cauſed him to be conſidered by the inhabitants as a marvelleſs perſon. It was not founded chiefly upon his predictions, like that of his cotemporary magicians, but upon ſupernatural revelations, wherewith God was pleaſed to honour him.

But if Balaam was a prophet, and a true one, he was alſo a bad man, and ſhewed himſelf infected with the moſt dangerous of all vices, that which an apoſtle calls the root of all evil, 1 Tim. vi. 10. and as another ſays of him, he loved the wages of iniquity, 2 Pet. ii. 15. 'Tis to this criminal inclination that all the movements he gave himſelf to obtain a reward from Balak, ought to be aſcribed. In vain did God command him to bleſs Iſrael; if his tongue obeyed, his heart rebelled. He asks, he conſults, he returns to the charge, in order to make God retract, if poſſible, what he himſelf had ſaid of God: "God is not a man that he ſhould lie, neither the ſon of "man, that he ſhould repent: Hath he ſaid it, and ſhall "he not do it! Or hath he ſpoken, and ſhall he not make "it good?" And finding that he could not change the faithfulneſs of God towards his people, he endeavoured to change the faithfulneſs of the people towards God. It may likewiſe even be preſumed, that Balaam would at length have pronounced thoſe curſes that were expected from him, if the ſpirit of God had not cauſed him to fall into a trance, and had not made uſe of him againſt his own will, to declare thoſe oracles which we have heard; or, at leaſt, if his imagination, ſtruck with the viſion he had in the way, had not continually repreſented to him the angel with a drawn ſword, ready to tranſpierce him the moment he attempted to make any alteration in what God had commanded him to ſay. Perhaps, alſo, being vexed at God's perſiſting to inſpire him with oracles favourable to the Iſraelites, he would have had recourſe to magic arts, if the ſpirit which ſeized him, had not prevented him. We can't otherwiſe underſtand what is ſaid of Balaam, that he "ſought enchantments," nor reconcile the title of prophet, which St. Peter gave him, in any other manner with that of ſoothſayer, as he is called in the book of Joſhua.

Such was the character of Balaam: Happy is he whoſe mind is enlightened by God, but more happy is the perſon whoſe heart he purifies, and whom he inſpires with ſentiments of piety, without which the moſt ſublime knowledge will only aggravate the miſeries of thoſe who have been ſo enlightned! "Incline my heart (O Lord) "unto thy teſtimonies, and not to covetouſneſs," Pſalm cxix. 36.

CHAP. XXV.

1 Iſrael at Shittim commit whoredom and idolatry. 6 Phinehas killeth Zimri and Cozbi. 10 God therefore giveth him an everlaſting prieſthood, 16 The Midianites are to be vexed.

AND Iſrael abode in Shittim, and the people begun to commit whoredom with the daughters of Moab.

2 And they called the people unto the ſacrifices of their gods: and the people did eat, and bowed down to their gods.

3 And Iſrael joined himſelf unto Baal-peor: and the anger of the LORD was kindled againſt Iſrael.

4 And the LORD ſaid unto Moſes, Take all the heads of the people, and hang them up before the LORD againſt the ſun, that the fierce anger of the LORD may be turned away from Iſrael.

5 And Moſes ſaid unto the judges of Iſrael, Slay ye every one his men, that were joined unto Baal-peor.

6 ¶ And behold, one of the children of Iſrael came and brought unto his brethren a Midianitiſh woman, in the ſight of Moſes, and in the ſight of all the congregation of the children of Iſrael, who *were* weeping before the door of the tabernacle of the congregation.

7 And when Phinehas, the ſon of Eleazar, the ſon of Aaron the prieſt, ſaw *it*, he roſe up from amongſt the congregation, and took a javelin in his hand;

8 And he went after the man of Iſrael into the tent, and thruſt both of them through, the man of Iſrael, and the woman through her belly: So the plague was ſtayed from the children of Iſrael.

9 And thoſe that died in the plague, were twenty and four thouſand.

10 ¶ And the LORD ſpake unto Moſes, ſaying,

11 Phinehas the ſon of Eleazar the ſon of Aaron the prieſt, hath turned my wrath away from the children of Iſrael (while he was zealous for my ſake among them) that I conſumed not the children of Iſrael in my jealouſy.

12 Wherefore ſay, Behold, I give unto him my covenant of peace.

13 And he ſhall have it, and his ſeed after him, *even* the covenant of an everlaſting prieſthood; becauſe he was zealous for his God, and made an atonement for the children of Iſrael.

14 Now

14 Now the name of the Iſraelite that was ſlain, *even* that was ſlain with the Midianitiſh woman, *was* Zimri the ſon of Salu, a prince of a chief houſe among the Simeonites.

15 And the name of the Midianitiſh woman that was ſlain *was* Cozbi the daughter of Zur; he *was* head over a people, *and* of a chief houſe in Midian.

16 ¶ And the LORD ſpake unto Moſes, ſaying,

17 Vex the Midianites, and ſmite them:

18 For they vex you with their wiles, wherewith they have beguiled you, in the matter of Peor, and in the matter of Cozbi, the daughter of a prince of Midian their ſiſter, which was ſlain in the day of the plague for Peors ſake.

Ver. 1. *And Iſrael abode in Shittim, and the people began to commit whoredom with the daughters of Moab.*] "Surely there is no inchantment againſt Jacob, neither is "there any divination againſt Iſrael," chap. xxiii. ver. 23. But what all the inchanters, and all the diviners joyned together, were unable to accompliſh, was effected by the rebellions of the Iſraelites. They were at the camp of Shittim, which was the laſt of all thoſe they ſtopped at, before their entrance into the land of Canaan. There it was that the kings of Moab and Midian put in practice the advice which Balaam gave them. His counſel to them was, that they ſhould endeavour to provoke that God againſt the Iſraelites, whoſe aſſiſtance had rendered them ſo formidable. In order to which he put them upon a deſign of ſacrificing the honour of their daughters to the ſucceſs of this enterprize, and ſo to cauſe that people to fall from impurity to idolatry, and from idolatry into the diſpleaſure of him who had fought ſo powerfully for their ſakes.

This project ſucceeded. The daughters of Moab, and thoſe of Midian, enter'd into a correſpondence with the Iſraelites, and ſoon convinced them, that there were more dangerous charms than thoſe of magic. They poſſeſſed themſelves of their hearts and ſouls, and invited them to the ſacrifices of their gods, making this the price of their infamous compliance. The Iſraelites fell into the ſnare, and offered their homage, without ſcruple, to the gods of thoſe women, whom they themſelves idolized. The ſacred hiſtorian ſays of them; "The people did eat, and "bow down to their gods. And Iſrael joyned himſelf to "Baal-peor," ver. 2, 3.

Baal, as has been formerly obſerved, is a general word, which ſignifies, *Lord*, and which cuſtom has appropriated to the falſe gods. 'Tis a Phœnician word, and the ſame with *Bel* in the Chaldaic language. Peor was the name of one of the mountains in Moab, as has likewiſe been intimated already.

Not only the laws of brevity, which we have here preſcribed to our ſelves, but likewiſe thoſe of decency, forbid us to quote thoſe authors, who have collected the various accounts of this idol, ſince it is impoſſible to read, without bluſhing, the details into which they have thought fit to enter; whether it be to refute the poſition, that the Baal-peor of the Moabites was the Priapus of the heathens, or whether it be to maintain it. Thoſe who are for the firſt of theſe ſyſtems are of opinion, that the worſhip that was paid to him was compoſed of the moſt infamous ceremonies. The Talmudiſts have carefully deſcribed the ſame, and St. Jerom pretends, that the name of Priapus is derived from that of Peor; he likewiſe adds, that Moſes would not enlarge any more on this ſubject, for reaſons of modeſty. And ſome of the commentators would have acted wiſely, if they had governed themſelves by that pattern. Monſ. Jurieu has given a ſtrange flight to his imagination, when he aſſerted, that the hiſtory of Noah has ſerved for a foundation to that of Priapus and his worſhip, Hiſt. des cultes, part 4. p. 550. Voſſius thinks, that all the ceremonies which were obſerved in honour of this pretended deity were ſymbolical, and deſtined to ſignify the influence of the ſun upon the productions of the earth. Selden maintains, that Baal-peor was the God of hell. By this poſition he explains the words of the Pſalmiſt, where it is ſaid, that the Iſraelites ate the ſacrifices of the dead, Pſalm cvi. 28. Father Calmet has extracted theſe different opinions in his Diſſertations upon Baal-peor and Chemoſh: to which he ſubjoins his own conjectures, and concludes, that the worſhip of Baal-peor is the ſame with that of Adonis, who was called Peor by the Moabites. He thinks it was the ſame god to whom the Egyptians gave the name of Oſiris; the Phœnicians that of Adonis; the Phrygians that of Athynes; the Syrians that of Atys, and the Hebrews that of Thammus.

Upon this occaſion we might ask a queſtion of more importance, namely, whether it was a crime to eat the fleſh of victims offered to idols? This matter is throughly diſcuſſed in the firſt epiſtle of St. Paul to the Corinthians, chap. viii. & x. and a digreſſion upon what that apoſtle ſays about it, will explain the queſtion propoſed, and ſerve to illuſtrate ſome paſſages of Scripture. The Apoſtle diſtinguiſhes three caſes there, in which men might be invited to eat of that ſort of food: 1. In the temples of the falſe gods. 2. In the houſes of the heathens. And thirdly, In a man's own habitation.

I. In the the temples of the falſe gods. The Gentiles, after having offered their ſacrifices, did eat in the very temple of the idols, the fleſh of the victims that had been offered to them. After having ſacrificed their hecatombs, ſays Joſephus againſt Appion, *they make uſe of their temples for feaſting and revelling-places.*

II. Men might be invited to eat fleſh offered to idols, *in the houſes of the heathens themſelves*, 1 Cor. x. 27. For after that the victims were ſacrificed, the heathen carried ſome of the remaining fleſh home with them, and made a feaſt therewith, inviting to it whom they thought fit.

III. They ate it in their own houſes: Becauſe they bought it in the ſhambles, where this kind of food was ſometimes expoſed to ſale. We read in the eccleſiaſtical hiſtory, that Julian the apoſtate had ordered that no fleſh ſhould be ſold publickly for a time, but ſuch as had been offered to the falſe gods, that the chriſtians being obliged to purchaſe it, might thence be ſaid to have, in ſome manner, partaken of the worſhip of idols.

Theſe are the three caſes to which the primitive Chriſtians were expoſed, and concerning which, in all probability, they conſulted St. Paul, for they were divided among themſelves upon this ſubject. Thoſe Chriſtians who were converted from Judaiſm, were too ſcrupulous, and we know in general, how great an averſion all thoſe Jews, who lived after the captivity, had to any thing relating to idols. It was one of their canons, that *if a Gentile made a ſacrifice for his ſon or daughter, it was not lawful for a Jew to eat of the fleſh of the thing ſacrificed*, [Maimon. de Idol. cap. 9: Sect. 12. pag. 52.] We find in Juſtin Martyr, that Trypho reproached the Chriſtians for eating this kind of food. And there were indeed ſome of that communion who were not ſtrict enough upon this head: but then they were ſome of thoſe who had been Gentiles, and maintained the lawfulneſs of eating at all times, and in all places, of the victims offer'd to idols. St. Irenæus give us this account of the Nicolaitans and Valentinians.

St. Paul decides the affair, by declaring, that in the ſecond caſe, Chriſtians were not forbidden to eat of thoſe meats, unleſs the weak were ſcandalized thereby: "If "any of them that believe not, bid you to a feaſt, and "ye be diſpoſed to go; whatſoever is ſet before you, eat, "asking no queſtions for conſcience ſake," 1 Cor. x. 27. Thus much for the ſecond caſe; and the third is decided by this text of the ſame Apoſtle, *Whatſoever is ſold in the ſhambles, that eat*, ver. 25.

But the anſwer he returns to the firſt, namely, *Whether it was lawful to eat the fleſh of victims in the very temple where it was offered?* is more ambiguous. For in chap. xxi. 4. &c. of this Epiſtle, he ſeems to affirm, that the matter is indifferent in it ſelf, and that it can't be evil but when it gives offence: "We know (ſays he) that an idol "is nothing in the world, and that there is none other "God

" God but one. For though there be that are called " gods, whether in heaven or in earth, (as there be gods " many, and lords many) but to us there is but one God, " the Father, of whom are all things, and we in him; and " one Lord Jeſus Chriſt, by whom are all things, and we " by him. Howbeit there is not in every man that know- " ledge: for ſome with conſcience of the idol unto this " hour, eat it as a thing offered to an idol; and their " conſcience being weak, is defiled. But meat commend- " eth us not to God; for neither if we eat, are we the " better; neither if we eat not, are we the worſe. But " take heed leſt by any means this liberty of yours become " a ſtumbling-block to them that are weak. For if any " man ſee thee which hath knowledge ſet at meat in the " idols temple, ſhall not the conſcience of him that is " weak be emboldened to eat thoſe things which are of- " fered to idols; and through thy knowledge ſhall thy " weak brother periſh, for whom Chriſt died?

In theſe words, St. Paul ſeems to lay down for a principle, that *an idol is nothing*. Whether it be, that he alludes to the term which the Jews made uſe of to deſcribe idols, which they called *nothings*, or whether the Greek word it ſelf imported ſo much, for it was appropriated to thoſe *imaginary ſhades*, which, as the Heathens aid, were wont to hover about ſepulchres. From the notion of the idols being nothing, the Apoſtle ſeems to conclude, that it is no crime to eat in their temples, no, not even the fleſh of thoſe victims that have been ſacrificed to them, unleſs ſuch a conduct does offend the weak. But in the 10th chapter, ver 20, *&c.* of the ſame Epiſtle, it ſeems, on the contrary, that it was an act of idolatry. For he there affirms, that *the things which the Gentiles ſacrifice, they ſacrifice to devils:* And as the Jews, in eating the fleſh of the victims which they offered to the true God, did communicate with him; and as the Chriſtians, who ate the bread of the Euchariſt, did communicate with that Jeſus, the ſacrifice of whoſe body was repreſented by that bread; ſo thoſe, who in the temple of the falſe gods ate of the victims offered them, did conſequently communicate with thoſe falſe gods, that is to ſay, with devils. " Flee from " idolatry (ſays the above mentioned Apoſtle) I ſpeak as " to wiſe men; judge ye what I ſay. The cup of bleſ- " ſing which we bleſs, is it not the communion of the " blood of Chriſt? The bread which we break, is it not " the communion of the body of Chriſt? for we being " many are one bread, and one body; for we are all " partakers of that one bread. Behold Iſrael after the " fleſh; are not they which eat of the ſacrifices partakers " of the altar? what ſay I then? that the idol is any " thing, or that which is offered in ſacrifice to idols, is " any thing? But I ſay, that the things which the Gen- " tiles ſacrifice, they ſacrifice to devils, and not to God; " and I would not that ye ſhould have fellowſhip with " devils," ver. 14, *&c.*

One of the chief cauſes of the obſcurity of St. Paul's epiſtles is, that they are filled with certain abrupt dialogues, in which the interlocutors are not ſufficiently diſtinguiſhed. What looſe Chriſtians objected to St. Paul, has been taken here for the very anſwer of that apoſtle; and people don't obſerve, that what he himſelf ſeems to ſay, was only the pretext with which the Corinthians had an inclination to cloak their idolatry. This pretext was, that an idol was nothing; that eating, or not eating, did not render perſons more or leſs acceptable to God. St. Paul grants them their poſition in the above-cited chapter, for a moment, and tells them, that if what they advanced was founded on reaſon, that altho' an idol were nothing in the world, that altho' eating, or not eating, did not make men more or leſs acceptable to God, yet the ſcandal it gave to weak ſouls, ought to be ſufficient to hinder men from going into the temples of the falſe gods. Theſe words may then be paraphraſed in this manner: You Nicolaitans, or you Gnoſticks, pride your ſelves in your *Gnoſis*, or knowledge. To which I anſwer, that knowledge puffeth up, and that it is only charity which edifies. You Gnoſticks, or you Nicolaitans, ſay, that we know an idol is nothing in the world, and that eating, or not eating, does not render us more or leſs agreeable to God. Allowing that your poſition be right, yet the conſequence you draw from it is wrong; and you ought to take care that the power you pretend to have, prove not an offence to the weak: *For if a man ſee thee which haſt knowledge*, that is to ſay, who pretendeſt to have it, *ſit at meat in the idols temple, ſhall not the conſcience of him that is weak, be emboldened to eat thoſe things which are offered to idols?* All this is therefore no more than a ſimple confeſſion; whereas in the tenth chapter of the ſame Epiſtle, the Apoſtle attacks the very poſition or principle, which he had before only granted for argument ſake; and there he ſhews, that a man cannot aſſiſt at thoſe feaſts, in the temples of the idols, without ſharing in the idolatry thereof.

We ſhall now finiſh this digreſſion, and conclude, that the Iſraelites were guilty of a heinous crime in reſorting to the temples of falſe gods, to eat the fleſh of the victims that were offered to thoſe idols, and thereby paying a direct worſhip to Baal-peor.

Such an irregular behaviour kindled the wrath of God againſt them; and he commanded Moſes either to cauſe the guilty perſons to be extirpated by the *heads* of the people, and *to hang* them up publickly; or elſe, as our verſion expreſſes it, *to take all the heads of the people, and to hang them up before the Lord, againſt the ſun*; for the original may be underſtood both ways, but the firſt tranſlation is the moſt natural. This command was complied with; and we ſuppoſe, for a reaſon we ſhall ſuggeſt by and by, that a thouſand of the Iſraelites underwent this puniſhment.

But one of the chiefs of the tribe of Simeon, whoſe name was Zimri, fancying perhaps, that the eminence of his character would ſecure him from puniſhment, even though he ſhould carry his crime to the higheſt degree, had the boldneſs to bring into the camp a Midianitiſh woman, and to conduct her into his tent in the ſight of Moſes himſelf, and in the preſence of all the people, who had been ſtruck with the utmoſt conſternation at the execution of thoſe thouſand criminals. This complication of guilt occaſioned a redoublement of the puniſhment; and God ſent a plague upon the tribe of Simeon, which conſumed *twenty and three thouſand* perſons. 'Tis St. Paul who determines it to this number, though Moſes makes them to amount to *twenty and four thouſand*; and it was to reconcile the evidence of this legiſlator to that of the Apoſtle, which induced us to ſuppoſe, that there had been one thouſand of the Iſraelites already ſacrificed to the order which God had given to Moſes. The greatneſs of this plague appears by the extream difference which was found between the enumeration of the tribe of Simeon, as related in the 26th chapter of this book, and that in the ſecond. In the latter this tribe conſiſted of fifty-nine thouſand three hundred men; in the former they were no more than twenty two thouſand and two hundred.

This plague was on the point of making a yet greater deſolation: But the zeal of Phineas, the ſon of Eleazar, and grandſon of Aaron, put a ſtop to it. This holy man, armed with a javelin, enter'd into the tent of the above-named Simeonite, and puniſhed the crime, by tranſfixing both the guilty perſons, in the very commiſſion of their guilt.

This blow of vengeance, ſtruck at ſuch a preſſing juncture, and by a man whom we ſuppoſe to have been led to it after a miraculous manner by the ſpirit of God, cannot be made a precedent to any other perſons; and nothing can be more abſurdly advanced, than the judgment which the Jews build upon this circumſtance, and which they call a judgment of zeal. The examples they quote do even eſtabliſh what we maintain, namely, that theſe extraordinary ſtrokes of vengeance are only allowed to extraordinary men. Matathias, 1 Mac. xi. 14. may have been ranked among the number of ſuch, and his action may have been commended: He obſerved a Jew ſacrificing to the falſe gods in the city of Modin; and was penetrated with grief, as well as inflamed with anger, at ſuch a ſight: Upon which he made the offerer ſuſtain the penalty which the law inflicted upon idolaters, namely, that of death, ſlaying him even upon the altar, together with him who had ſolicited him to the commiſſion of that crime.

The Jews abuſed this judgment of zeal, as they call it, upon ſeveral occaſions; and put it in practice very often, not only againſt innocent perſons, but even againſt ſuch as were endowed with the moſt eminent virtues. St. Stephen, whom they inhumanely ſtoned, and St. Paul, whom they

vowed to aſſaſſinate without any form of juſtice, are glaring inſtances of their zeal without knowledge.

The zeal of Phineas was juſtly rewarded; and God confirmed to him the right he had of ſucceeding Eleazar, as his ſon, in the office of the prieſthood; and promiſed him, that this auguſt privilege ſhould be perpetuated in his family.

Ver. 12. *Behold, I give unto him my covenant of peace. And he ſhall have it, and his ſeed after him, even the covenant of an everlaſting prieſthood.*] It looks here as if the prieſthood were a thing different from the covenant of peace; and ſome of the Jewiſh interpreters conclude from this text, that God promiſed to Phineas a privilege of procuring pardon thenceforwards for guilty perſons. But there is nothing more indefinite in the ſacred language than the word *peace*: 'Tis made uſe of to denote all kinds of proſperity, and in particular that of long life. Phineas did actually enjoy it in this laſt ſenſe, as appears, Judges xx. 28. St. Jerom, and ſome other writers after him, maintain, tho' without any ground, that he is meant in the ixth chapter of the ſecond book of Chronicles, ver. 20. And even ſome of the Rabbins have advanced the notion of his living to the end of the world. The promiſe of an everlaſting prieſthood was likewiſe accompliſhed. The Jews reckon twelve high-prieſts of the race of Phineas, from his time down to Solomon; they reckon nine more from this period to the captivity; and fifteen from their re-eſtabliſhment in Judæa to the time of Antiochus Eupator, the laſt of whom was Onias, ſlain by Lyſias.

'Tis true, the high-prieſthood was for a while in the family of Ithamar, the ſecond ſon of Aaron; but it ſoon returned to that of Phineas. The ſcripture does not tell us the reaſon, why it went out of it during that ſpace of time; and it has been raſhly affirmed, that it was becauſe Phineas attempted to abſolve the daughter of Jeptha from a ſubmiſſion to her father's vow. Eli was the firſt of the family of Ithamar that enjoyed the office of the high-prieſthood. Ahitub ſucceeded him, and was ſucceeded by his own ſon Ahiaz. After him came Abimelek his brother; and he was followed by Abiathar his ſon. After him this office returned to the houſe of Phineas, in the perſon of Zadok, where it continued even to the Maccabees. This is ſufficient to make good the promiſe of an everlaſting prieſthood. The words *everlaſting*, *perpetual*, and the like terms, uſually denote a long duration, but in an indefinite and very general ſenſe.

Ver. 16. *And the Lord ſpake unto Moſes, ſaying.*] Some time after this, tho' not long (as appears from chap. xxxi. ver. 1, 2.) but a little before the death of Moſes.

Ver. 17. *Vex the Midianites.*] Among whom the pernicious commerce of the Iſraelites with the Midianitiſh women was hatched: For Balak being ſo incenſed againſt Balaam, that he bid him be gone in all haſte out of his country, (chap. xxiv. ver. 11.) Balaam would not ſtay to propound unto him the miſchievous advice which he had projected, but went to the Midianites, and there diſcover'd it; which he knew was the ſame thing, as if he had acquainted Balak with it, there being a great friendſhip between the two nations, ch. xxxii. ver. 4. It is likely alſo, that the Midianites were the firſt who adviſed, that Balaam ſhould be ſent for; which render'd their guilt the greater: But the Moabites did not eſcape, tho' (for Lot's ſake perhaps, Deut. ii. ver. 9.) their puniſhment was defer'd till future times, as Balaam propheſied, ch. xxiv. ver. 17. and they were alſo excluded, by a law made immediately after this, from the ſociety of the Iſraelites, for this very fact, ch. xxiii. 3, 4.

——— *And ſmite them.*] With the ſword; as we find they did, ch. xxxi.

Ver. 18. *For they vex you with their wiles.*] Have greatly diſtreſſed you with their ſubtle devices.

——— *Wherewith they have beguiled you, in the matter of Peor.*] Drawn you in to commit ſoul idolatry. Here *Peor*, which was a mountain in Moab, where Baal had a temple, is uſed for the idol itſelf, which was there worſhipped, being a contraction of Baal-peor; and ſo it is in ch. xxxi. ver. 18. and Joſh. xxii. ver. 17.

——— *The daughter of a prince of Midian.*] By whoſe conſent, no doubt, ſhe engaged in her wicked deſign; that by her noble garb and retinue, ſhe might the more powerfully entice the great men of Iſrael to idolatry.

——— *Their ſiſter.*] Whom the whole family were content to proſtitute, that they might compaſs the deſtruction of the Iſraelites: But by *ſiſter* might be meant one of the ſame country or nation, the ſame kind of language being uſed among them that was among the Jews, who called one another brethren and ſiſters, being deſcended from the ſame ſtock; as Chriſtians did all thoſe who profeſſed their religion.

——— *Which was ſlain in the day of the plague.*] When ſo many thouſands fell by the peſtilence.

——— *For Peor's ſake.*] For worſhipping Baal-peor; into which they were inveigled by the women, who invited them to a feaſt, and there by their charms excited inordinate deſires in them; which they would not ſuffer them to gratify, unleſs they would both eat of their ſacrifices, and worſhip their idol: And perhaps they told them, it was not lawful for them to comply with their inclinations, unleſs they would conform to their religion.

CHAP. XXVI.

1 *The ſum of all Iſrael is taken in the plains of Moab.* 52 *The law of dividing among them the inheritance of the land.* 57 *The families and number of the Levites.* 63 *None were left of them which were numbred at Sinai, but Caleb and Joſhua.*

AND it came to paſs after the plague, that the LORD ſpake unto Moſes, and unto Eleazar the ſon of Aaron the prieſt, ſaying,

2 Take the ſum of all the congregation of the children of Iſrael, from twenty years old and upward, throughout their fathers houſe, all that are able to go to war in Iſrael.

3 And Moſes and Eleazar the prieſt ſpake with them in the plains of Moab by Jordan *near* Jericho, ſaying,

4 *Take the ſum of the people* from twenty years old and upward; as the LORD commanded Moſes and the children of Iſrael, which went forth out of the land of Egypt.

5 ¶ Reuben the eldeſt ſon of Iſrael: the children of Reuben; Hanoch, *of whom cometh* the family of the Hanochites: of Pallu, the family of the Palluites:

6 Of Heſron, the family of the Heſronites: of Carmi, the family of the Carmites.

7 Theſe *are* the families of the Reubenites: and they that were numbred of them, were forty and three thouſand and ſeven hundred and thirty.

8 And the ſons of Pallu; Eliab.

9 And the ſons of Eliab; Nemuel, and Dathan, and Abiram. This *is that* Dathan and Abiram *which were* famous in the congregation, who ſtrove againſt Moſes and againſt Aaron in the company of Korah, when they ſtrove againſt the LORD:

10 And the earth opened her mouth, and ſwallowed them up together with Korah,

rah, when that company died, what time the fire devoured two hundred and fifty men: and they became a ſign.

11 Notwithſtanding the children of Korah died not.

12 ¶ The ſons of Simeon after their families: of Nemuel, the family of the Nemuelites: of Jamin, the family of the Jaminites: of Jachin, the family of the Jachinites:

13 Of Zerah, the family of the Zarhites: of Shaul, the family of the Shaulites.

14 Theſe *are* the families of the Simeonites, twenty and two thouſand and two hundred.

15 ¶ The children of Gad after their families: of Zephon, the family of the Zephonites: of Haggi, the family of the Haggites: of Shuni, the family of the Shunites:

16 Of Ozni, the family of the Oznites: of Eri, the family of the Erites:

17 Of Arod, the family of the Arodites: of Areli, the family of the Arelites.

18 Theſe *are* the families of the children of Gad according to thoſe that were numbred of them, forty thouſand and five hundred.

19 ¶ The ſons of Judah *were* Er and Onan: and Er and Onan died in the land of Canaan.

20 And the ſons of Judah after their families were; of Shelah, the family of the Shelanites: of Pharez, the family of the Pharzites: of Zerah, the family of the Zarhites:

21 And the ſons of Pharez were; of Heſron, the family of the Heſronites; of Hamul, the family of the Hamulites.

22 Theſe *are* the families of Judah according to thoſe that were numbred of them, threeſcore and ſixteen thouſand and five hundred.

23 ¶ Of the ſons of Iſſachar after their families: of Tola, the family of the Tolaites: of Pua, the family of the Punites:

24 Of Jaſhub, the family of the Jaſhubites: of Shimron, the family of the Shimronites.

25 Theſe *are* the families of Iſſachar according to thoſe that were numbred of them, threeſcore and four thouſand and three hundred.

26 ¶ Of the ſons of Zebulun after their families: of Sered, the family of the Sardites: of Elon, the family of the Elonites: of Jahleel, the family of the Jahleelites.

27 Theſe *are* the families of the Zebulunites according to thoſe that were numbred of them, threeſcore thouſand and five hundred.

28 ¶ The ſons of Joſeph after their families, *were* Manaſſeh and Ephraim.

29 Of the ſons of Manaſſeh: of Machir, the family of the Machirites: and Machir begat Gilead: of Gilead *come* the family of the Gileadites.

30 Theſe *are* the ſons of Gilead: of Jeezer, the family of the Jezerites: of Helek, the family of the Helekites:

31 And of Aſriel, the family of the Aſrielites: and of Shechem, the family of the Shechemites:

32 And of Shemida, the family of the Shemidaites: and of Hepher, the family of the Hepherites.

33 ¶ And Zelophehad the ſon of Hepher had no ſons, but daughters: and the names of the daughters of Zelophehad, *were* Mahlah, and Noah, Hoglah, Milcah, and Tirzah.

34 Theſe *are* the families of Manaſſeh, and thoſe that were numbred of them, fifty and two thouſand and ſeven hundred.

35 ¶ Theſe *are* the ſons of Ephraim after their families: of Shuthelah, the family of the Shuthalites: of Becher, the family of the Bachrites: of Tahan, the family of the Tahanites.

36 And theſe *are* the ſons of Shuthelah: of Eran, the family of the Eranites.

37 Theſe *are* the families of the ſons of Ephraim according to thoſe that were numbred of them, thirty and two thouſand and five hundred. Theſe *are* the ſons of Joſeph after their families.

38 ¶ The ſons of Benjamin after their families: of Bela, the family of the Belaites: of Aſhbel, the family of the Aſhbelites: of Ahiram, the family of the Ahiramites:

39 Of Shupham, the family of the Shuphamites: of Hupham, the family of the Huphamites.

40 And the ſons of Bela were Ard and Naaman: *of Ard*, the family of the Ardites: *and* of Naaman, the family of the Naamites.

41 Theſe *are* the ſons of Benjamin after their families: and they that were numbred of them, *were* forty and five thouſand and ſix hundred.

42 ¶ Theſe *are* the ſons of Dan after their families: of Shuham, the family of the

the Shuhamites. Theſe *are* the families of Dan after their families.

43 All the families of the Shuhamites according to thoſe that were numbred of them, *were* threeſcore and four thouſand and four hundred.

44 ¶ Of the children of Aſher after their families: of Jimna, the family of the Jimnites: of Jeſui, the family of the Jeſuites: of Beriah, the family of the Beriites.

45 Of the ſons of Beriah: of Heber, the family of the Heberites: of Malchiel, the family of the Malchielites.

46 And the name of the daughter of Aſher, *was* Sarah.

47 Theſe *are* the families of the ſons of Aſher, according to thoſe that were numbred of them; *who were* fifty and three thouſand and four hundred.

48 Of the ſons of Naphtali after their families: of Jahzeel, the family of the Jahzeelites: of Guni, the family of the Gunites:

49 Of Jezer, the family of the Jezerites: of Shillem, the family of the Shillemites.

50 Theſe *are* the families of Naphtali according to their families: and they that were numbred of them, *were* forty and five thouſand and four hundred.

51 Theſe *were* the numbred of the children of Iſrael, ſix hundred thouſand and a thouſand ſeven hundred and thirty.

52 ¶ And the LORD ſpake unto Moſes, ſaying,

53 Unto theſe the land ſhall be divided for an inheritance, according to the number of names.

54 To many thou ſhalt give the more inheritance, and to few thou ſhalt give the leſs inheritance: to every one ſhall his inheritance be given, according to thoſe that were numbred of him.

55 Notwithſtanding, the land ſhall be divided by lot: according to the names of the tribes of their fathers they ſhall inherit.

56 According to the lot ſhall the poſſeſſion thereof be divided, between many and few.

57 ¶ And theſe *are* they that were numbred of the Levites, after their families: of Gerſhon, the family of the Gerſhonites: of Kohath, the family of the Kohathites: of Merari, the family of the Merarites.

58 Theſe *are* the families of the Levites: the family of the Libnites, the family of the Hebronites, the family of the Mahlites, the family of the Muſhites, the family of the Korathites: And Kohath begat Amram.

59 And the name of Amrams wife *was* Jochebed the daughter of Levi, whom *her mother* bare to Levi in Egypt: and ſhe bare unto Amram, Aaron and Moſes, and Miriam their ſiſter.

60 And unto Aaron was born Nadab and Abihu, Eleazar and Ithamar.

61 And Nadab and Abihu died, when they offered ſtrange fire before the LORD.

62 And thoſe that were numbred of them, were twenty and three thouſand, all males from a month old and upward: for they were not numbred among the children of Iſrael, becauſe there was no inheritance given them among the children of Iſrael.

63 ¶ Theſe *are* they that were numbred by Moſes and Eleazar the prieſt, who numbred the children of Iſrael in the plains of Moab, by Jordan *near* Jericho.

64 But among theſe there was not a man of them whom Moſes and Aaron the prieſt numbred, when they numbred the children of Iſrael in the wilderneſs of Sinai.

65 For the LORD hath ſaid of them, They ſhall ſurely die in the wilderneſs. And there was not a man left of them, ſave Caleb the ſon of Jephunneh, and Joſhua the ſon of Nun.

Ver. 1. *And it came to paſs after the plague.*] Mentioned in the foregoing chapter, ver. 8, 9, 17. tho' ſome fancy it refers to all the plagues that had ſwept away the former generations except two perſons.

——*The Lord ſpake unto Moſes, and unto Eleazar the ſon of Aaron the prieſt, ſaying,*] As God had formerly joined Aaron with Moſes, Numb. i. ver. 1, 17, chap. xi. ver. 10. chap. iv. ver. 1. *&c.* ſo now Aaron being dead, he joins his ſon Eleazar with him, to ſhew that he ſucceeded not only in his place and office, but alſo in his authority.

Ver. 2. *Take the ſum of all the congregation of the children of Iſrael.*] They had been twice numbered before this: Once before the building of the tabernacle, in the firſt year after they came out of Egypt, when they paid every man half a ſhekel towards it, Exod. xxx. ver. 11. and 13. chap. xxxviii. ver. 25. And again, when they were to be encamped, in the ſecond month of the ſecond year, Numb. i. ver. 1, 2, *&c.* And now, all thoſe men who had been then numbered thirty eight years ago, being dead, (as appears from verſe 64. of this chapter) God commands them to be numbered a third time; partly that he might demonſtrate his faithfulneſs to his word, in multiplying them vaſtly, notwithſtanding all their provocations, (for their number was within eighteen hundred and twenty as many as they were at their laſt muſter) and partly, that the land they were now going to poſſeſs, might be the more eaſily divided among the tribes in juſt and equal proportions.

Ver. 4. *Take the ſum of the people.*] Theſe words are not in the Hebrew; but ſome expreſſion of this kind is to be underſtood, that they ſpake with them about numbering the people, from twenty years old and upward, as it here follows.

——*As the Lord commanded Moſes and the children of Iſrael, which went forth out of the land of Egypt.*] He ordered them to proceed according to the directions God had formerly given, in the ſecond month of the ſecond year, after they came out of Egypt, Numb. i. ver. 1.

Ver. 5, 6. *Reuben the eldeſt ſon of Jacob.*] This numbering being performed as the former was, Moſes uſes more conciſe language in the account he gives of it; as he doth in the foregoing verſe, and in this, and thoſe that follow, where he ſets down the number of every tribe, and the families from whence they ſprung, without ſaying, *Thoſe that were numbered of the tribe of Reuben were*, &c. as he doth, Numb. i. 21, *&c.*

——— *The children of Hanoch, of whom came the family of the Hanochites*, &c.] The four ſons of Reuben, whoſe families here follow, are mentioned in Gen. xlvi. ver. 9. and in Exod. vi. ver. 14. and are here mentioned again, becauſe he intends to ſet down the names, both of the children and grand-children of one of his ſons, which he did not before.

Ver. 7. *Theſe are the families of the Reubenites.*] The word we tranſlate *families*, rather ſignifies nations (*Gentes*) or kindreds, as we tranſlate it, Pſalm xxii. ver. 27. for all that ſprung from thoſe ſeventy perſons, who came with Jacob into Egypt, are called by the name of Miſpecoth, which the LXX here tranſlates δῆμοι people, which were divided into houſes, as the Hebrews call them; and thoſe houſes into particular perſons: This is plain from Joſhua vii. ver. 14. where, for the diſcovery of him who had ſinned in the accurſed thing, God commanded the Iſraelites to be brought by their tribes, and then that tribe by the families belonging to it; and that family which the Lord took, by houſholds, and that houſhold man by man.

——— *And they that were numbered of them were forty and three thouſand, and ſeven hundred and thirty.*] This being compared with Numb. chap. i. ver. 21. it appears, this tribe was leſs than it was thirty eight years ago, by near three thouſand men; for ſome whole houſholds had been deſtroyed, as it follows, ver. 9.

Ver. 8. *And the ſons of Pallu, Eliab.*] He ſpeaks in the plural number, when there was but one ſon of Pallu, which is very uſual in ſcripture language. See Gen. xix. ver. 29. chap. xxi. ver. 7. chap. xlvi, ver. 7. and in this chapter ver. 42.

——— *Eliab.*] He doth not ſay from him came the family of the Eliabites; for he made only an houſhold in the family, as we call it, of the Palluites.

Ver. 9. *And the ſons of Eliab, Nemuel, and Dathan, and Abiram.*] The ſame muſt be obſerved of theſe, that families did not ſpring from them, but they were houſholds belonging to the family of the Palluites.

——— *This is that Dathan and Abiram famous in the congregation.*] They are here again mentioned, partly to ſet a new brand upon them, for their inſolent rebellion againſt Moſes, and partly to ſhew how the Reubenites came to be ſo diminiſhed.

Ver. 10. *And the earth opened her mouth, and ſwallowed them up together with Korah.*] Theſe words ſeem to import, that Korah was ſwallowed up with Dathan and Abiram: But it muſt be acknowledged, that the expreſſion may receive another interpretation, and that very natural in this manner; the earth opened her mouth and ſwallowed them up (*viz.* Dathan and Abiram, and the reſt mentioned chap. xvi. ver. 32.) and then the next words, *veeth Korah*, may be thus tranſlated, and as for Korah, who was the great incendiary, when that company died, *i. e.* he died, when the company which offered incenſe died: for there is in many places a defect of a word, to be ſupplied from the word that follows. This is a very eaſy conſtruction, and agrees with the Pſalmiſt, Pſalm cvi, ver. 17. where he mentions only Dathan and Abiram's company as ſwallowed up, and then adds, ver. 18. *A fire was kindly in their company, i. e.* in the other company of rebels, and the flame burnt up the wicked, *viz.* Korah, and thoſe that were with him.

——— *What time the fire devoured two hundred and fifty men.*] If the interpretation now mentioned of the foregoing words be admitted, then Korah muſt be added to the number of the two hundred and fifty men; which Moſes takes occaſion to explain in this place.

——— *And they became a ſign.*] A monument of God's diſpleaſure againſt thoſe that affront his miniſters; to give warning to all poſterity not to follow their pernicious courſes.

Ver. 11. *Notwithſtanding the children of Korah died not.*] As thoſe of Dathan and Abiram did; but their family continued famous in David's time, for perhap they left their father, and departed from the tents of thoſe wicked men, as Moſes, by God's command, exhorted the congregation, chap. xvi. ver. 24 and 26. and they obeyed, ver. 27.

Ver. 12, 13. *The ſons of Simeon after their families*, &c.] His ſons are reckoned up here juſt as they are, Gen. xlvi. 10. and Exod. vi. 15. only one of them, *viz.* Ohad is here omitted; becauſe, either he had no children, or his family was extinct before this time. The firſt of them alſo, *viz.* Nemuel, is there called Jemuel; and Jachin, in 1 Chron. chap. iv. ver. 24. is called Jarib; there being ſome reaſon, in proceſs of time, for ſuch alterations.

Ver. 14. *Theſe are the families of the Simeonites twenty and two thouſand, and two hundred.*] There was a wonderful decreaſe of this tribe in the ſpace of thirty and eight years; for they were fewer by above thirty ſeven thouſand, than they were at the laſt numbering. See chap. i. ver. 23. Many of them, it is probable, being in the ſame crime with Zimri, and the plague falling moſt heavily upon this tribe, whom Moſes in Deuteronomy xxxiii. doth not bleſs.

Ver. 18. *Theſe are the families of the children of Gad, according to thoſe that were numbered of them, forty thouſand and five hundred.*] This tribe alſo was leſs by above five thouſand than before, chap. i. ver. 25.

Ver. 22. *Theſe are the families of Judah, according to thoſe that were numbered of them, threeſcore and ſixteen thouſand and five hundred.*] This tribe was very numerous before, above all the reſt; and now this new generation, which ſprung up inſtead of the old (who were all deſtroyed except Caleb) exceeded them two thouſand. So faithful was God to his promiſe, that this ſhould be a moſt powerful tribe. Numb. i. ver. 27.

Ver. 23. *The ſons of Iſſachar after their families.*] He and Zebulon are mentioned next, becauſe they lay encamped together, under the ſtandard of Judah. See Numb. ii. ver. 5, 6, 7,

——— *Of Tola, the family of the Tolaites.*] An exceeding fruitful family, and very valliant; there being of this one family, twenty two thouſand and ſix hundred men in the days of David, 1 Chron. vii. 2.

Ver. 25. *Threeſcore and four thouſand and three hundred.*] This tribe alſo was exceedingly increaſed, being near ten thouſand more now than they were at their firſt numbering, chap. i. ver. 29. and chap xi. ver. 6.

Ver. 26. *Of the ſons of Zebulun after their families.*] There is no change of their names, which are the ſame, without any alteration, as when they went into Egypt, Gen. xlvi. ver. 14.

Ver. 27. *Thoſe that were numbered of them, threeſcore thouſand and five hundred.*] This tribe likewiſe was increaſed above three thouſand ſince the former numbering. See chap. i. 31. And ſo the whole camp of Judah was mightily augmented, as that of Reuben was diminiſhed.

Ver. 29. *Of the ſons of Manaſſeh, of Machir*, &c.] This was his only ſon; but thoſe deſcended from him, by a uſual manner of ſpeaking, are called Manaſſeh's ſons alſo, being his grandſons. Some think indeed that Manaſſeh had other ſons, which they gather from Gen. i. 22. but, if he had, their families were extinct; for none but Machir and his poſterity had any inheritance in the land of Canaan, Joſh. xvii. 1, 2. where the grand-children are called the children.

——— *Machir begat Gilead, and of Gilead came the family of the Gileadites.*] They were not a diſtinct family from the Machirites, but the very ſame; Machir having no ſon but Gilead. Therefore that family, which at firſt were called Machirites, were afterwards called Gileadites; or they were indifferently called, either by one or the other.

Ver. 30. *Theſe are the ſons of Gilead, of Jeezer,*] Called Abiezer, Joſh. xvii. 2.

——— *The family of the Jeezerites*, &c.] The poſterity of Gilead grew ſo numerous, that his ſons made families, and not only houſholds: ſo that the name of Gileadites being too general to diſtinguiſh them all, they were called, at length, by the name of his ſons.

Ver. 31, 32. *Of Aſriel, the family of the Aſrielites*, &c.] This, and all the reſt that follow, are mentioned as the

ſons of Gilead; for each of whoſe children there was a lot in the land of Canaan, Joſh. xvii. 2.

Ver. 33. *And Zelophehad the ſon of Hepher, had no ſons, but daughters*, &c.] Whoſe caſe is conſidered in the next, and the laſt chapter of this book; where they are ordered to have an inheritance among their fathers brethren, but to marry into their own tribe. And their poſterity, we ſuppoſe, were called after their grand-fathers name, Hepherites: for ſuch a family there was, as Moſes tells us in the foregoing verſe.

Ver. 34. *Numbered of them fifty two thouſand and ſeven hundred.*] If this be compared with chap. i. ver. 35. it will appear that this tribe was increaſed above twenty thouſand; which is the greateſt increaſe of any other; and made good the prophecy of Jacob concerning the children of Joſeph. Gen. xlix. 22.

Ver. 35. *Theſe are the ſons of Ephraim after their families.*] He is mentioned after Manaſſeh, becauſe he was his younger brother, yet in their encampment this tribe had the ſtandard under which Manaſſeh marched, Numb. ii. 18, &c.

——— *Of Shuthelah, the family of the Shuthelites*, &c.] He is mentioned firſt alſo in 1 Chron. vii. ver. 20. where the next ſon Becher is called Bered; and Tahan called Tabath; for time is wont to make great alterations in the name of perſons and places.

Ver. 36. *Theſe are the ſons of Shuthelah, of Eran, the family of the Eranites.*] He had, it ſeems, but one ſon; whoſe children (after the uſual manner of ſpeaking before mentioned) were called the ſons of Shuthelah; tho' they made a diſtinct family, under the name of Eranites.

Ver. 37. *Thoſe that were numbred of them, thirty two thouſand and five hundred.*] Though this proved a very numerous tribe in future times, yet for the preſent they were fewer by eight thouſand than they were in the former muſter, chap. i. 33. which renders the propheſy of Moſes, a little after this, the more remarkable, Deut. xxxiii. 17. where he makes the Ephramites ten to one, in compariſon with the Manaſſites.

Ver. 38. *The ſons of Benjamin after their families.*] This tribe alſo was under the ſtandard of Ephraim, and therefore mentioned here, together with him and Manaſſeh. When they went into Egypt, the ſons of Benjamin were no leſs than ten, Gen. xlvi. 21. half of whom either had no children, or they were all extinct before this time; for here are only five named.

——— *Of Bela, the family of the Belaites*, &c.] The two firſt, Bela and Aſhhel, are there named as they are here: but the next, Ahiram, is there called Ehi; and in 1 Chron. chap. viii. Ahara: ſuch an alteration doth time make in names.

Ver. 39. *Of Shupham*, &c.] He is called Muppim in Gen. xlvi. 21. and Hupham is there called Huppim.

Ver. 40. *The ſons of Bela were Ard and Naaman.*] Tho' five of his ſons were dead without Iſſue; yet two of his grandſons deſcended from his eldeſt ſon, made diſtinct families in Iſrael. And the ſon of one of them was called after the name of his uncle, the youngeſt ſon of Benjamin, Gen. xlvi. 21. whoſe name was Ard; and in 1 Chronicles viii. 3. (by a ſmall tranſpoſition of letters) is called Adar.

Ver. 41. *There were numbred of them forty five thouſand and ſix hundred.*] This tribe was grown to be ten thouſand more than they were at the laſt numbering, chap. i. ver. 37.

Ver. 42. *Theſe are the ſons of Dan.*] Thus he ſpeaks, though he had but one. See ver. 8.

——— *Of Shuham.*] Called Huſhim, by a tranſpoſition of letters, Gen. xlvi. 23. juſt as the ſame tree is called Almugim, 1 Kings x. 8. and Algumim, 2 Chron. ii. 8. and the ſame city in which Joſhua was buried, is called Timnath-Serach, Joſhua xxiv. 30. and Timnah-Cheres, Judges ii. 9. And to come ſtill nearer, the ſame man is called Rechum, Nehem. xii. 3. and Cherim, ver. 15. of the ſame chapter.

——— *Theſe are the families of Dan after their families.*] That is, from theſe Shuhamites came all the reſt of the families of this tribe, which are not here mentioned; but into which this family was ſubdivided, when it grew very great, as it appears from the next words.

Ver. 43. *All the families of the Shuhamites.*] This ſhews there were more than one of them, who had names from ſome of the children of Shuham.

——— *Were threeſcore and four thouſand and four hundred.*] A vaſt number to ſpring from one man; when Benjamin who had ten ſons, wanted almoſt ten thouſand of this number; which is ſeventeen hundred more than were in this tribe at the laſt numbering, chap. i. 39.

Ver. 44. *Of the children of Aſher after their families*, &c.] They all retain the ſame names which they had when they went into Egypt, Gen. xlvi. 17. Only he who is here called Jeſhui, is there called Iſhui; and another ſon there mentioned is here omitted; his family we ſuppoſe being quite extinct.

Ver. 45. *Of the ſons of Beriah*, &c.] Inſtead of him, whoſe family was quite loſt, the youngeſt ſon of Aſher (Beriah) had two families ſprung from him.

Ver. 46. *And the name of the daughter of Aſher was Sarah.*] Or Serah, as ſhe is called Gen. xlvi. 17. He doth not ſay that a family ſprang from her, which Corn. Bertramus (cap. 6. de Republ. Jud.) ſeems to think probable, inſtead of ſome that were loſt; but ſhe was a woman, it is likely, as eminent in this tribe, as any of her brethren, for ſome virtue or other: inſomuch that the Cabbaliſts, in the ancient book Zohar, parting the heavenly region where the ſouls of holy women are, into four palaces, make four great women to be a kind of preſidents over them, *viz.* Pharaoh's daughter, who educated Moſes; and this Serah, the daughter of Aſher; with Jochabed, the mother of Moſes; and Deborah, the famous propheteſs. See Selden, lib. 2. de Jure Nat. & Gent. cap. 4.

Ver. 47. *Were fifty and three thouſand and four hundred.*] This tribe alſo fructified exceedingly, wanting but one hundred of twelve thouſand more than they were at the laſt numbering, chap. i. 41.

Ver. 48, 49. *Of the ſons of Naphtali after their families*, &c.] There are four of them, whoſe names were not at all changed ſince they went into Egypt. See Gen. xlvi. 24.

Ver. 50. *Were forty five thouſand and four hundred.*] They wanted eight thouſand of their number, Numbers i. 43. Theſe two tribes, Aſher and Naphtali, are mentioned together with Dan, becauſe they were encamped under his ſtandard, Numb. ii. 25, 26, &c.

Ver. 51. *Theſe were the numbered of the children of Iſrael, ſix hundred thouſand, and a thouſand ſeven hundred and fifty.*] That is, the whole number amounted to this ſum; which was but eighteen hundred and twenty leſs than they were, when they were laſt numbered, thirty eight years ago, chap. i. 46. So great was the goodneſs of God, and ſuch his faithfulneſs to his word, that when he deſtroyed all the former generation, (who were above twenty years old) he multiplied their poſterity ſo faſt, in that ſpace of time, as to make them equal, in a manner, to thoſe who went before them.

Ver. 52. *And the Lord ſpake unto Moſes, ſaying.*] After the people were thus numbered, and every family, and the perſons contained exactly known, then the Lord ordered as follows.

Ver. 53. *Unto theſe the land ſhall be divided for an inheritance*] Not to be alienated from thoſe families.

——— *According to the number of names.*] Of the perſons in the ſeveral families, from twenty years old and upwards, ver. 2. So that minors, who had not attained the age of twenty years when this account was taken, the Jews ſay, were not to have any ſhare in the land, though they were come to that age at the time of the diſtribution of it among them. But thoſe minors had poſſeſſions, as heirs of their fathers, according to the families.

Ver. 54. *To many thou ſhalt give the more inheritance, and to few thou ſhalt give the leſs inheritance.*] That is, order Joſhua to aſſign them a ſhare in the land, proportionable to the number of perſons in every tribe: ſome of which were far greater than others, and therefore to have more land, proportionable to the largeneſs of their families. But this was not meaſured merely by the number of acres, as we ſpeak, but by the goodneſs of the ſoil; for a little ground, in a rich country, would maintain more perſons than twice as much in barren. So Joſephus, lib. 5. Antiq. cap. 1. where after he had ſaid that Joſhua made a diſtribution of the land, κατὰ μεγέθος ἑκάστης τῶν φυλῶν, according to the bigneſs of each tribe; he adds, that in doing this, τιμητὸς μᾶλλον ἢ μετρητὸς τοὺς κλήρους εἶναι δεῖν, it was neceſſary to conſider the value rather than the meaſure of every portion; and gives this reaſon why the tribe

of Benjamin had ſo narrow a portion allotted them, becauſe the ground was ſo very fertile about Jeruſalem, Στένοτατος ὁ κλῆρος ὅτος διὰ τὴν τῆς ἀρετῆς. This lot was very ſtrait becauſe of the goodneſs of the ſoil.

——— *To every man ſhall his inheritance be given according to thoſe that were numbred of him.*] That is, to every family, according to the account that had been now taken; not conſidering who might be born after this, (and thereby increaſe a family) or die, (and thereby diminiſh it) before the diviſion of the land was made. For ſeveral died, we may well think, in the wars with the Canaanites, and others were born before the country was conquered.

Ver. 55. *Notwithſtanding the land ſhall be divided by lot.*] When it was divided into ſo many equal ſhares as there were tribes, (a due reſpect being had to their number) they were not to chuſe which ſhare they would have; but that was to be determined by lot. The manner of which they ſay was this: Two urns being placed before him who drew the lots, and in one of which were ſcrolls of parchment, containing the names of the twelve tribes of Iſrael; and in the other, the ſeveral portions of land to be divided among them: He firſt put in his hand into the urn wherein the names were depoſited, and drew out one, ſuppoſe that of Judah; and then he put his hand into the other urn, and drew out the portion which fell to his ſhare. Or perhaps there was but one urn, wherein were the ſeveral portions of land; and they began, ſuppoſe with the eldeſt ſon of Iſrael, *viz.* Reuben; and taking out a ſcroll, ſaid, *This is the portion of Reuben*; and ſo with the reſt. But in what manner ſoever they proceeded, there were two diſtributions made, one of the whole country into twelve parts; and another of each of thoſe parts, among the ſeveral families that were in each tribe.

——— *According to the names of the tribes of their families they ſhall inherit.*] This ſeems to juſtify what we now advanced, that they firſt named the tribe, whoſe lot they would draw out, and which contained his inheritance. But after all this, it might happen that ſome of their lots were too ſcanty for their number, and others too large: in which caſe Eleazar and Joſhua, together with the reſt appointed for this office, chap. xxxiv. 17, &c. ordered ſome portion to be taken from thoſe who had too much, and conſigned to thoſe who had too little for their families. This appears from Joſhua xix. 9. where a portion out of the lot of Judah is ordered for Simeon, becauſe the one was too large, and the other too inconſiderable; and the ſame may be ſaid of Dan, ver. 47.

Ver. 56. *According to the lot ſhall the poſſeſſion be divided.*] The firſt words, which we tranſlate *according to the lot*, (being in the Hebrew, *al pi hagoral*, which literally ſignifies, *according to the mouth of the lot*, and is no more than, *as the lot ſhall declare*) the Jews have a conceit that the land was divided, not merely by lot, but by *Urim* and *Thummim*; which Eleazar then put on, as the Talmud deſcribes it in *Bava Bathra*, and two urns ſtandingbefore him, in one of which were the names of the twelve tribes, and in the other the names of the portions of land, he looked, by divine inſpiration, upon the *Urim* and *Thummim*, and ſaid, *Let ſuch a tribe come up*; which being done, he ſaid again, *Let ſuch a portion of land come up for this tribe*: by which means all the people before whom this was tranſacted, were ſatisfied, that their portion was allotted to them by God, and all cauſe of murmuring and contention taken away. Thus R. Solomon, and others mentioned by Buxtorf in his Hiſt. *Urim* and *Thummim*, cap. 3. and Murtinius Mauritius, in his Treatiſe de Sortione Veter. Hebr. cap. 29. ſect. 4, 5. where he obſerves, how ancient the method of dividing goods and lands by lot was in other countries. But there was no need of this ſolemnity, the diviſion of the land by the order of God, after the manner of lots, ſufficiently ſhewing, it was not by man's directions, but by God's alone, that ſuch a ſhare fell to them.

——— *Between many and few.*] Every tribe having its land aſſigned them by the lot, it was then divided among the ſeveral families, in the ſame manner (as theſe words ſeem to ſignify) and then every houſhold had their ſhare allotted them, according to the number of perſons that were in them; who if they were many, had a greater ſhare; if few, a leſs. By which means every man had reaſon to reſt ſatisfied, becauſe ſuch was his lot; that is, ſuch was the good pleaſure of God, who directed the lots; as we learn from Joſhua, chap. xviii. ver. 6, 8, 10. where we read expreſsly, that in the diviſion of the land, *he caſt lots for them before the Lord* in Shiloh, that he might order every one his portion.

Ver. 57. *And theſe are they that were numbered of the Levites, after their families.*] It was fit an account ſhould be taken of this tribe alſo, that it might appear how God had bleſſed them, as well as the other tribes of Iſrael, with a numerous iſſue; tho' he had cut off, in the ſpace of thirty eight years, all the former generation, from the age of twenty years and upward.

——— *Of Gerſhon, the family of the Gerſhonites*, &c.] The principal families in this tribe were three, deſcended from the three ſons of Levi, Gerſhon, Kohath, and Merari; whoſe names were not changed ſince their departure from Egypt till this time, Gen. xlvi. 11. Exod. vi. 16.

Ver. 58. *Theſe are the families of the Levites.*] The three which were named before, were the principal families, divided into thoſe leſſer branches which follow.

——— *The family of the Libnites.*] Deſcended from Libni, the eldeſt ſon of Gerſhon; who had another ſon, whoſe family is here omitted, (*viz.* Shimi) tho' mentioned Exod. vi. 17. But in this place Moſes has not given a full account of all the families of the Levites, nor is it placed in exact order; becauſe they were to have no inheritance in the land; which was the reaſon that all the families of the other tribes are ſet down ſo punctually.

——— *The family of the Hebronites.*] From Hebron, one of the ſons of Kohath, Exod. vi. 18. Numb. iii. 19.

——— *The family of the Mahlites, the family of the Muſhites.*] From the two ſons of Merari, who were called Mahli, and Muſhi, Exod. vi. 19. Numb. iii. 20.

——— *The family of the Korathites.*] From the great grandchild of Levi, Exod. vi. 21. Numb. xvi. 1.

——— *And Kohath begat Amram.*] Who was grand child to Levi, and brother to the father of Korah, Exod. vi. 18.

Ver. 59. *And the name of Amrams wife was Jochabed, the daughter of Levi.*] See Exod. vi. 20.

——— *Whom her mother (viz. Levi's wife) bare to Levi in Egypt.*] See Exod. vi. ver. 20.

——— *And ſhe bare unto Amram, Aaron, and Moſes, and Miriam their ſiſter.*] Who was born before Moſes, if not before Aaron. Exod. ii. ver. 4.

Ver. 60. *And unto Aaron was born Nadab, and Abihu, Eleazar and Ithamar.*] Exod. chap. vi. ver. 13. where Moſes records the name of their mother.

Ver. 61. *And Nadab and Abihu died, when they offered ſtrange fire before the Lord.*] See Lev. x. 2. And the third chapter of this book, ver. 4. But Eleazar, who was the eldeſt next to them, was now alive, and veſted with the high prieſthood; and it is likely Ithamar alſo, being under twenty years of age, when the people murmured upon the report of the ſpies; and ſo not cut off with that wicked generation, chap. xvi. 29.

All this is here recounted, to ſhew that the tribe of Levi was preſerved, by the bleſſing of God, as well as the reſt of the Iſraelites; tho' they were to have no inheritance in the land of Canaan.

Ver. 62. *And thoſe that were numbered of them, were twenty and three thouſand*, &c.] Conſequently, they were a thouſand more in number than they were at the laſt muſter, chap. iii. ver. 39.

——— *For they were not numbered among the children of Iſrael.*] But by themſelves, for the reaſon which immediately follows.

——— *Becauſe there was no inheritance given them among the children of Iſrael.*] For God was their inheritance, as he declared to them, chap. xviii. ver. 20. &c. And therefore they were ordered not to be numbered thirty eight years ago, no more than now, Numb. chap. i. ver. 49, &c. The Jews are ſomething curious in their obſervations upon theſe words, *among, or in the midſt of the children of Iſrael*: From whence they conclude, that the Levites might have lands out of the bounds of Canaan, tho' not within it, among their brethren.

Ver. 63. *Theſe are they that were numbered by Moſes and Eleazar the prieſt, who numbered the children of Iſrael in the plains of Moab.*] By a ſpecial command of God, ver. 1, 2, &c.

Ver.

Ver. 64. *But among theſe there was not a man of them whom Moſes and Aaron the prieſt numbered, when they numbered the children of Iſrael in the wilderneſs of Sinai,*] See the firſt chapter of this book, ver. 1, 2. *&c.* So exactly were God's threatnings fulfilled, as well as his promiſes.

Ver. 65. *For the Lord had ſaid of them, they ſhall ſurely die in the wilderneſs.*] God had pronounced this irreverſible doom upon the whole congregation, chap. xiv. ver. 23, 28, 29. where he ſolemnly ſwears they ſhould not enter into the land of Canaan, becauſe they had brought, or entertained an evil report of it. See Deut. ii. ver. 14, 15.

——— *And there was not left a man of them, ſave Caleb, the ſon of Jephunneh, and Joſhua the ſon of Nun.*] Whom God had promiſed to ſpare, becauſe they had manifeſted another ſpirit, chap. xv. ver. 24, 30, 38. And their ſurvival was as remarkable an inſtance of the veracity of God's word, as the death of all the reſt.

CHAP. XXVII.

1 *The daughters of Zelophehad ſue for an inheritance* 6 *The law of inheritances.* 12 *Moſes being told of his death, ſueth for a ſucceſſor.* 18 *Joſhua is appointed to ſucceed him.*

THEN came the daughters of Zelophehad the ſon of Hepher, the ſon of Gilead, the ſon of Machir, the ſon of Manaſſeh, of the families of Manaſſeh the ſon of Joſeph: and theſe *are* the names of his daughters; Mahlah, Noah, and Hoglah, and Milcah, and Tirzah.

2 And they ſtood before Moſes, and before Eleazar the prieſt, and before the princes, and all the congregation, by the door of the tabernacle of the congregation, ſaying,

3 Our father died in the wilderneſs, and he was not in the company of them that gathered themſelves together againſt the LORD in the company of Korah; but died in his own ſin, and had no ſons.

4 Why ſhould the name of our father be done away from among his family, becauſe he hath no ſon? Give unto us *therefore* a poſſeſſion among the brethren of our father.

5 And Moſes brought their cauſe before the LORD.

6 ¶ And the LORD ſpake unto Moſes, ſaying,

7 The daughters of Zelophehad ſpeak right: thou ſhalt ſurely give them a poſſeſſion of an inheritance among their fathers brethren; and thou ſhalt cauſe the inheritance of their father to paſs unto them.

8 And thou ſhalt ſpeak unto the children of Iſrael, ſaying, If a man die, and have no ſon, then ye ſhall cauſe his inheritance to paſs unto his daughter.

9 And if he have no daughter, then ye ſhall give his inheritance unto his brethren.

10 And if he have no brethren, then ye ſhall give his inheritance unto his fathers brethren.

11 And if his father have no brethren, then ye ſhall give his inheritance unto his kinſman that is next to him of his family, and he ſhall poſſeſs it: and it ſhall be unto the children of Iſrael a ſtatute of judgment, as the LORD commanded Moſes.

12 ¶ And the LORD ſaid unto Moſes, Get thee up unto this mount Abarim, and ſee the land which I have given unto the children of Iſrael.

13 And when thou haſt ſeen it, thou alſo ſhalt be gathered unto thy people, as Aaron thy brother was gathered.

14 For ye rebelled againſt my commandment (in the deſert of Zin, in the ſtrife of the congregation) to ſanctify me at the water, before their eyes: that *is* the water of Meribah, in Kadeſh in the wilderneſs of Zin.

15 ¶ And Moſes ſpake unto the LORD, ſaying,

16 Let the LORD, the God of the ſpirits of all fleſh, ſet a man over the congregation.

17 Which may go out before them, and which may go in before them, and which may lead them out, and which may bring them in; that the congregation of the LORD be not as ſheep which have no ſhepherd.

18 ¶ And the LORD ſaid unto Moſes, Take thee Joſhua the ſon of Nun, a man in whom *is* the ſpirit, and lay thine hand upon him.

19 And ſet him before Eleazar the prieſt, and before all the congregation: and give him a charge in their ſight.

20 And thou ſhalt put *ſome* of thine honour upon him, that all the congregation of the children of Iſrael may be obedient.

21 And he ſhall ſtand before Eleazar the prieſt, who ſhall ask *counſel* for him after the judgment of Urim before the LORD: at his word ſhall they go out, and at his word they ſhall come in, *both* he, and all the children of Iſrael with him, even all the congregation.

22 And Moſes did as the LORD commanded him: and he took Joſhua and ſet him

him before Eleazar the prieſt, and before all the congregation.

23 And he laid his hands upon him, and gave him a charge, as the LORD commanded by the hand of Moſes.

Ver. 1. *Then came the daughters of Zelophehad, the ſon of Hepher*, &c.] Who are mentioned before, chap. xxvi. ver. 33. juſt as they are here, only their genealogy is here more fully ſet out, that their father was the grandſon of Manaſſeh, the ſon of Joſeph, from whom he was lineally deſcended, but left no ſons behind him. Now theſe young women hearing Moſes ſay, (as he did in the foregoing chapter) that the Lord commanded the land of Canaan ſhould be divided among thoſe who were now numbered; and obſerving, that only males from twenty years old were enumerated, ver. 2. immediately apprehended, that they, as being females, were excluded from having any inheritance among the Iſraelites, and conſequently the family would be extinguiſhed in them. This was the foundation of what follows, whereby it appears, that every individual was immediately acquainted with the laws which Moſes received from God; and there was a faithful regiſter kept of every one who was born in each family and tribe, to prevent all diſputes about the true heirs to mens eſtates.

Theſe daughters of Zelophehad, therefore, came to petition Moſes and Eleazar for an inheritance with their fathers brethren, that his name might not be loſt in Iſrael, ſince he had left no ſons, but was dead in the wilderneſs, not for any ſedition, but had ſhared in the common fate with the reſt. Their requeſt was approved by God, and readily granted by Moſes, who allotted them a portion in their kindreds inheritance accordingly. After which, God was pleaſed to make a law, that for the future, the eſtates of thoſe who died without iſſue male, ſhould be inherited by their daughters, and if they had no daughters, that then it ſhould go to the next of the male, and in defect of that offspring, to the next of the female line, chap. xxvii. ver. 1, 2. *&c.* But there being ſome doubt remaining, namely, whether the latter might marry out of their tribe; that of Manaſſeh came ſoon after to Moſes, and repreſented to him the inconveniency of ſuch marriages, ſeeing thoſe heireſſes would carry the inheritance into other tribes, which might, in proceſs of time, cauſe much confuſion, and probably impoveriſh one tribe, and enrich another. This remonſtrance was likewiſe approved by God, who immediately declared, that neither theſe daughters of Zelophehad, nor any heireſſes for the future, ſhould marry out of their tribes, nor even out of their own family; as for the other females, who had no inheritance, they were permitted to marry into what tribe they pleaſed.

Ver. 12. *And the Lord ſaid unto Moſes, get thee up into this mount Abarim*, &c.] Moſes immediately after the deciſion, with reference to the daughters of Zelophehad, was commanded by God, to aſcend mount Nebo, one of the mountains that form the long ridge called Abarim, which ſtretched from the tribe of Reuben into the land of Moab, on each ſide the river Arnon; but the true extent of which it is not eaſy to fix. Euſebius and St. Jerom mention them more than once; the former places it about ſix miles weſtward of Heſhbon. The mounts Piſgah, Peor, and Nebo, where Moſes died, were part of the ridge Abarim, or, as the original has it, *Habarim*, which ſignifies, either *paſſes*, or *paſſengers*.

From the ſummit of this mount Moſes was to take a view of the promiſed land, ſince his rebellion in the deſert of Zin had debarred him from entering into it, and he was ſhortly to die in that very mountain, from whence he beheld it. Moſes was nothing ſurprized at the news of his approaching death, which he only looked upon as a haven of repoſe, after a life of the greateſt trouble and fatigue: Neither was he ſollicitous to have his commiſſion tranſmitted to his children, or in the leaſt diſpleaſed to ſee his own ſervant appointed his ſucceſſor before them; but finding his end ſo near, he made it his chief care, during thoſe few remaining days, to ſettle things in the beſt order he could. The firſt care he took, was to have Joſhua confirmed his ſucceſſor in the moſt publick and authentic manner, to prevent any oppoſition from his own family after he was dead. To this end he brought him forth in the ſight of all Iſrael, layed his hands upon him, and having preſented him to Eleazar the high prieſt, and given him all the neceſſary directions, and, in particular, that of conſulting God upon all emergencies, by the *Urim* and *Thummim*, he cauſed him to be proclaimed head, and general of all Iſrael.

What the faſhion of the *Urim* and *Thummim* was, has been already conſidered at large in our deſcription of the ſacerdotal veſtments of Aaron and the other prieſts. Exod. 28. but we beg leave to obſerve, that Joſhua could not be that prophet like Moſes, whom God promiſed to raiſe, and commanded the people under ſevere penalties to obey, Deut. xviii. 15. as our modern Jews affirm, and ſome Chriſtians, have too eaſily granted, Joſhua was, in many particulars, inferior not only to Moſes, but likewiſe to the generality of the prophets, ſince he was to have recourſe to the *Urim* and *Thummim* upon all emergencies, whereas the former converſed with God face to face, and the latter were always ready to declare the mind of God to thoſe who came to conſult them. How could he therefore be the chief prophet and director of ſuch a numerous nation, who wanted a director himſelf? Or, How could the people be charged to hear and obey him, who was himſelf to receive his orders from the high prieſt?

CHAP. XXVIII.

1 *Offerings are to be obſerved.* 3 *The continual burnt-offering.* 9 *The offering on the ſabbath.* 11 *On the new moons.* 16 *At the paſſover.* 26 *In the day of firſt fruits.*

AND the LORD ſpake unto Moſes, ſaying,

2 Command the children of Iſrael, and ſay unto them, My offering, *and* my bread for my ſacrifices made by fire, *for* a ſweet ſavour unto me, ſhall ye obſerve to offer unto me in their due ſeaſon.

3 And thou ſhalt ſay unto them, This *is* the offering made by fire which ye ſhall offer unto the LORD: two lambs of the firſt year without ſpot day by day, *for* a continual burnt-offering.

4 The one lamb ſhalt thou offer in the morning, and the other lamb ſhalt thou offer at even;

5 And a tenth *part* of an ephah of flour, for a meat-offering, mingled with the fourth *part* of an hin of beaten oyl.

6 *It is* a continual burnt-offering which was ordained in mount Sinai for a ſweet ſavour, a ſacrifice made by fire unto the LORD,

7 And the drink-offering thereof *ſhall be* the fourth *part* of an hin for the one lamb: in the holy *place* ſhalt thou cauſe the ſtrong wine to be poured nnto the LORD *for* a drink-offering.

8 And the other lamb ſhalt thou offer at even: as the meat-offering of the morning, and as the drink-offering thereof thou ſhalt offer *it*, a ſacrifice made by fire of a ſweet ſavour unto the LORD.

9 ¶ And on the ſabbath day, two lambs of the firſt year without ſpot, and two tenth deals of flour *for* a meat-offering mingled with oyl, and the drink-offering thereof.

10 *This is* the burnt-offering of every ſabbath, beſide the continual burnt-offering, and his drink-offering.

11 ¶ And in the beginnings of your months ye ſhall offer a burnt-offering unto the LORD; two young bullocks, and one ram, ſeven lambs of the firſt year without ſpot,

12 And three tenth-deals of flour *for* a meat-offering mingled with oyl, for one bullock, and two tenth-deals of flour *for* a meat-offering mingled with oyl, for one ram,

13 And a ſeveral tenth-deal of flour mingled with oyl *for* a meat-offering, unto one lamb, *for* a burnt-offering of a ſweet ſavour, a ſacrifice made by fire unto the LORD.

14 And their drink-offerings ſhall be half an hin of wine unto a bullock, and the third *part* of an hin unto a ram, and a fourth *part* of an hin unto a lamb: this *is* the burnt-offering of every month throughout the months of the year.

15 And one kid of the goats for a ſin-offering unto the LORD ſhall be offered, beſide the continual burnt-offering, and his drink-offering.

16 And in the fourteenth day of the firſt month *is* the paſſover of the LORD.

17 And in the fifteenth day of this month *is* the feaſt: ſeven days ſhall unleavened bread be eaten.

18 In the firſt day *ſhall be* an holy convocation; ye ſhall do no manner of ſervile work *therein*.

19 But ye ſhall offer a ſacrifice made by fire *for* a burnt-offering unto the LORD; two young bullocks, and one ram, and ſeven lambs of the firſt year: they ſhall be unto you without blemiſh.

20 And their meat-offering *ſhall be of* flour mingled with oyl: three tenth-deals ſhall ye offer for a bullock, and two tenth-deals for a ram,

21 A ſeveral tenth-deal ſhalt thou offer for every lamb, throughout the ſeven lambs:

22 And one goat *for* a ſin-offering, to make an atonement for you.

23 Ye ſhall offer theſe beſide the burnt-offering in the morning, which *is* for a continual burnt-offering.

24 After this manner ye ſhall offer daily throughout the ſeven days, the meat of the ſacrifice made by fire, of a ſweet ſavour unto the LORD: it ſhall be offered beſide the continual burnt-offering, and his drink-offering.

25 And on the ſeventh day ye ſhall have an holy convocation; ye ſhall do no ſervile work.

26 ¶ Alſo in the day of the firſt-fruits, when ye bring a new meat-offering unto the LORD, after your weeks *be out*, ye ſhall have an holy convocation; ye ſhall do no ſervile work.

27 But ye ſhall offer the burnt-offering for a ſweet ſavour unto the LORD; two young bullocks, one ram, ſeven lambs of the firſt year:

28 And their meat-offering of flour mingled with oyl, three tenth-deals unto one bullock, two tenth-deals unto one ram,

29 A ſeveral tenth-deal unto one lamb, throughout the ſeven lambs:

30 *And* one kid of the goats, to make an atonement for you.

31 Ye ſhall offer *them* beſide the continual burnt-offering, and his meat-offering (they ſhall be unto you without blemiſh) and their drink-offerings.

Ver. 1. *And the Lord ſpake unto Moſes, ſaying,*] Moſes having numbered the people, and appointed his ſucceſſor to conduct them to their inheritance (which he had ordered to be divided among them, proportionable to the number of each tribe) nothing was more neceſſary than to perſwade them to be truly religious, as the only means to preſerve them in the enjoyment of it. This Moſes is commanded to recommend to them, in the preſent as well as in the following chapters; the circumſtances of which may be thought to have been coincident with the eighth month of the laſt year of their travels in the wilderneſs.

Ver. 2. *Command the children of Iſrael, and ſay unto them.*] Theſe commands had been given before, but are here repeated, becauſe this was a new generation, who either had not heard them, when they were firſt delivered, thirty eight years ago; or at leaſt, had need to have their memories refreſhed. Some things alſo are now more particularly explained, and theſe alone ſhall be the ſubject of our preſent annotations.

——— *My offering, and my bread.*] The word *and* is not in the Hebrew; but the words are, *my offering, my bread*; which Iſaac Abarbinel thus excellently explains: "Concerning offerings for ſin, and treſpaſs offerings, and "the reſt, I ſhall not need to admoniſh you: but concern- "ing my daily ſacrifices, which are properly my *own ob-* "*lation*, my *daily bread*, or *my food*." And ſo others, by the word *bread*, underſtand *meat* or *food* in general, as we tranſlate ver. 24. tho' it may have a particular relation to the *meat-offering* which was made of meal, and always accompanied the *burnt-offerings*, which ſeem here to be peculiarly ſignified; tho' ſome think theſe words relate to all the ſacrifices, ſome part of which were God's portion.

——— *For my ſacrifices made by fire for a ſweet ſavour unto me, ſhall ye obſerve to offer unto me in due ſeaſon.*] For that reaſon this ſacrifice was to be conſtantly offered, ſays Abarbinel, that the divine fire, which came down from heaven to conſume the ſacrifices, might not be fruſtrated and burn there in vain.

From

From this place the Jews endeavour to make out their cuſtom of having ſtationary men, as they call them, to attend the daily ſacrifice: taking Moatho (*in its ſeaſon*) as if it had been Omatho (*in its ſtations*) but chiefly relying upon the firſt words of this verſe, *command the children of Iſrael*, who could not be all preſent at the daily ſacrifice, and therefore ſome particular perſons were choſen to repreſent all the reſt. For they thought it very undecent to have a ſacrifice offered for a man, and he not ſtand by it; and therefore the firſt prophets ordained twenty four courſes of men, choſen out of the prieſts, Levites and people, to ſtand in the temple, when the daily ſacrifice was offered in the name of all Iſrael; and pray that God would accept it from them, as if they were all preſent. This account the Miſchna gives of them in Taanith, and other places; where they ſay theſe men were reputed to be ſo neceſſary, that it was a cuſtomary expreſſion among them, *without ſtations the world could not ſtand*. For without ſacrifices, that is, the worſhip of God, the world would be undone; and ſacrifices could not be maintained without ſtations.

Ver. 7. *And the drink-offering thereof ſhall be the fourth part part of a hin for the one lamb: In the holy place ſhalt thou cauſe the ſtrong wine to be poured out unto the Lord for a drink-offering.*] The Hebrew word *Schecar*, commonly ſignifies any ſort of ſtrong drink, but here the nobleſt and moſt generous wine; for it was not lawful to uſe any other liquor in their ſacrifices. The Pagans had this reverence for their Gods, that they always offered to them the moſt excellent wine they had; which appears by thoſe words that occur ſo often in Homer, of mens pouring out upon their ſacrifices, ——— αἴθοπα οἶνον, *black wine*, or of the deepeſt colour, which was the richeſt of all growths. And Herodian, ſpeaking of the vaſt profuſeneſs of Heliogabalus, who offered hecatombs of oxen every morning, with great multitudes of ſheep, upon which he heaped all manner of ſpices, adds this alſo, (lib. 5.) οἶνόν τε τῷ παλαιοτάτῳ καὶ καλλίστῳ πολλὰς ἀμφορέας τῶν προχέων, &c. *pouring out many flaggons of the oldeſt and moſt excellent wine on the altars*; ſo that rivers of wine and blood were blended in one ſtream.

Ver. 9. *And on the ſabbath day, two lambs of the firſt year without ſpot.*] The meaning is not that whereas every morning and evening they offered one lamb, they ſhould therefore on the Sabbath-day offer two, but that there ſhould be two lambs offered on the Sabbath, over and above the daily offering, as appears from ver. 10. Whether one of them was to be offered in the morning, and the other added at the evening ſacrifice, is not ſaid; but it is moſt probable the ſacrifices on the Sabbath were ſo ordered. For the Jews ſay, that at the time of this additional ſacrifice in the morning of the Sabbath, they ſang at the temple the ſong Moſes, Deut. xxxii. dividing it into ſix parts, and ſinging one part every Sabbath; ſo that in ſix weeks they had finiſhed it, and then began again. And at the evening ſacrifice they ſang that ſong of his, Exod. xv. at which times the prieſts ſounded the trumpets three times more than they did at the ordinary ſongs.

——— *And two tenth deals of flour for a meat-offering mingled with oyl, and the drink-offering thereof.*] As the burnt-offerings were double on this day, ſo a double quantity of flour is ordered for the meat-offering which attended them (for only a tenth part of an ephah, ver. 5. was offered on other days) and conſequently there was as much more oyl and wine than was daily uſed. And here it may be proper to obſerve, that as ſoon as the drink-offering was poured out, the ſong before-mentioned began, with the trumpets and other inſtruments of muſick; but not till then; for the burnt-offering was not perfect, till the drink-offering, which was to accompany it, was offered; and whereby it was compleated.

Ver. 10. *This is the burnt-offering of every Sabbath, beſide the continual burnt-offering and his drink-offering.*] The daily ſacrifice was not to be omitted on the Sabbath, but this was to be added to it; and thence, by the Jews, called Muſaph. Of which ſort there were ſeven more; which were to be added to the ſacrifice of the day; *viz.* that in the new moon, ver. 11. at the paſſover, ver. 19. and the feaſt of Pentecoſt, ver. 26, in the beginning of the year, chap. xxix. ver. 1. on the day of expiation, ver. 7. On the feaſt of tabernacles there were peculiar ſacrifices for ſeven days together, Lev. xxiii. 35. and on the laſt day of the feaſt another, Numb. xxix. 35, 36, 37. All theſe were called Muſaphim, or additional ſacrifices to the daily ſacrifice.

Ver. 11. *And in the beginning of your months ye ſhall offer a burnt-offering unto the Lord.*] This ſolemn ſacrifice ſeems to have been ordained by God, to prevent the idolatry which was uſual among the Gentiles; who worſhipped the new moon with great rejoicings when it firſt appeared. Otherwiſe the firſt day of every month was no feſtival; but only a day on which extraordinary ſacrifices were offered, with the ſound of trumpets, as ſeems to be directed, chap. x. ver. 10. which was uſual at all ſolemn ſacrifices, otherwiſe the feaſt with blowing of trumpets was only on the new moon of the ſeventh month, and no other. And therefore it is obſervable, that there is no mention made of the firſt day of the month among the feſtivals appointed in Lev. xxiii. and conſequently ſervile work was lawful on this day; and nothing more required but only the following ſacrifices. The Jews at this day ſay, this ſolemnity was appointed rather for the women than the men, (for which they give a fabulous reaſon) who are bound to abſtain from all works; but the men only from the moſt laborious, ſuch as plowing the ground, &c.

———*Two young bullocks, and one ram, ſeven lambs of the firſt year without ſpot.*] All theſe were burnt-offerings, which were offered beſide the daily ſacrifice, and beſide the two lambs, if the firſt day of the month happened to be a ſabbath. In which caſe, and all others, a complication of ſolemnities became neceſſary on the ſame day; the daily ſacrifice was offered firſt, and then the reſt of the ſacrifices peculiar for that day, were to be performed, every one in their order. If the ſabbath, and new moon, for inſtance, and the feaſt of trumpets, fell out on the ſame day, they began with the daily morning ſacrifice; after which, followed the ſacrifices proper to the ſabbath; and, after that, the ſacrifice appointed on the new moon; and then, thoſe that belonged to the feaſt of trumpets: And all was concluded with the evening ſacrifice, as Abarbinel obſerves, in his Preface to the book of Leviticus.

Ver. 15. *And one kid of the goats for a ſin-offering unto the Lord.*] It is well obſerved, by Grotius, that theſe words, "unto the Lord," were added, to put them in mind, at this time, of the right object of worſhip, when they were in danger to offer ſacrifice to the moon, after the manner of the Heathens. This is the more to be regarded, becauſe a goat being appointed to be offered at two other ſolemnities, and to be offered for a ſin-offering, ver. 22, 30. it is not ſaid, "unto the Lord," tho certainly ſo intended; becauſe there was no danger, at thoſe times, to direct their ſacrifices to a wrong object, as there was upon the new moon, when the Heathens offered a goat to that planet, it being an animal whoſe horns reſemble thoſe of a new moon. R. Bechai long ago obſerved this: "A goat, ſaith he, was offered to extirpate "the religion of thoſe who worſhipped the moon; which "makes the Scripture ſay expreſly, unto the Lord.' And Maimonides more largely, in his More Nevoch. p. 3. cap. 46. where, after he had taken notice of the difference between ſin-offerings and burnt-offerings, the latter of which, being wholly burnt, might be properly ſaid to be unto the Lord; whereas ſin-offerings were commonly eaten by the prieſts: He adds, That this ſin-offering is peculiarly ſaid to be "unto the Lord," leſt any one ſhould think this goat to be a ſacrifice to the moon, after the manner of the Egyptians: Which was not neceſſary to be ſaid of the goats offered at other ſolemn times, becauſe they were not in the beginning of the month, nor diſtinguiſhed from other days by any natural ſign, but only by the appointment of the law; which uſes theſe words concerning this goat peculiarly, to eraſe out of mens thoughts thoſe inveterate and pernicious opinions of the Gentiles, who had long ſacrificed to the moon at this time, as they did to the ſun at his riſing, and when he entered into the ſeveral ſigns.

Ver. 24. *After this manner ye ſhall offer daily throughout the ſeven days.*] Upon every one of the days of unleavened bread, ver. 17. which, tho' it proved very expenſive, was yet a juſt acknowledgment of God's wonderful goodneſs to them, in bringing them out of the land

of

of Egypt, with all their flocks and herds; which was the foundation of all their happineſs afterward, by making them a free people.

———*The meat of my ſacrifice made by fire.*] Here is the very ſame word with that ver. 2. where this ſacrifice is called his *lechem*, which we there tranſlate *his bread*, but here, very properly, his *meat*, or *food*; which was ſet upon his table (the altar) every day, and by his fire from heaven conſumed; which, according to the language of men, was called "his eating of it:" As the Heathen gods alſo, are ſaid "to eat the fat of their ſacrifices," Deut xxxii. 38.

Ver. 26. *Alſo the day of the firſt-fruits.*] Called "the "feaſt of harveſt, the firſt-fruits of their labours," Exod. xxiii. 16. and "the feaſt of weeks," when they brought the firſt-fruits of wheat-harveſt, Exod. xxxiv. 22. Deut. xvi. 10. The Jews, in their writings, commonly call this feaſt by the name of Atzereth, which is the appellation given it by the Chaldee paraphraſe upon this place; tho' Abarbinel obſerves, that this alone, of all the three great feaſts, is never called ſo in the holy Scripture. It is hard, therefore, to tell, why the Jews call it ſo in a ſingular manner; but our learned Dr. Lightfoot has made ſeveral probable conjectures about it; one of which (and moſt pertinent to this place) is, becauſe there was a reſtraint, as the word ſignifies, upon the people, from bringing their firſt-fruits, till this feaſt. If any did, they were laid by till this day came, chap. xiv. ſect. 4.

———*When ye bring a new meat-offering unto the Lord after your weeks be out.*] That is, the ſeven weeks, which they were to number from the morrow after the ſabbath, Lev. xxiii. 15. *i. e.* after the firſt day of unleavened bread: When they offered another ſort of firſt-fruits, (which muſt be carefully diſtinguiſhed from thoſe here mentioned) namely, of the barley-harveſt, which began at the Paſſover; when they were to bring "a ſheaf of their firſt-fruits unto the prieſt," Lev. xxiii. 10. the preſenting of which ſheaf was an introduction to the harveſt, and procured them liberty to begin to put the ſickle into the corn; which now, after ſeven weeks, they reaped, and carried in at this feaſt, when they brought theſe new firſt-fruits unto the Lord. All which is a deſcription of that which, in the New Teſtament, is called the feaſt of Pentecoſt; being fifty days, as we read in Leviticus, after the other great feaſt.

It is obſervable, that there is not ſo much as one peace offering ordered in all this chapter, which was a ſort of ſacrifice that was moſt for the benefit of thoſe who brought them to the altar; but all burnt-offerings (except a few ſin-offerings) which were wholly for the honour of God, and acknowledgment of his ſovereign dominion over them, and of the duty they owed him. And as the ſin-offerings were ſhadows of that great ſacrifice of God's own ſon, which was one day to be offered for the ſins of men, out of his infinite love to them; ſo the whole burnt-offerings (which were always of the moſt perfect creatures, the fineſt flour, the choiceſt fruits of the earth, and the beſt liquor) were ſhadows of that excellent degree of piety which the ſon of God intended to bring into the world; and which would prompt mankind, out of a meer motive of love to God, to devote themſelves entirely to him, and conſecrate all they had, even their own lives, to his ſervice.

CHAP. XXIX.

1 *The offering at the feaſt of trumpets,* 7 *at the day of afflicting their ſouls,* 13 *and on the eight days of the feaſt of tabernacles.*

AND in the ſeventh month, on the firſt *day* of the month, ye ſhall have an holy convocation; ye ſhall do no ſervile work: it is a day of blowing the trumpets unto you.

2 And ye ſhall offer a burnt-offering for a ſweet ſavour unto the LORD, one young bullock, one ram, *and* ſeven lambs of the firſt year without blemiſh:

3 And their meat-offering *ſhall be of* flour mingled with oyl, three tenth-deals for a bullock, *and* two tenth-deals for a ram,

4 And one tenth-deal for one lamb, throughout the ſeven lambs:

5 And one kid of the goats *for* a ſin-offering, to make an atonement for you:

6 Beſide the burnt-offering of the month, and his meat-offering, and the daily burnt-offering, and his meat-offering, and their drink-offerings, according unto their manner, for a ſweet ſavour, a ſacrifice made by fire unto the LORD.

7 ¶ And ye ſhall have on the tenth *day* of this ſeventh month an holy convocation: and ye ſhall afflict your ſouls: ye ſhall not do any work *therein.*

8 But ye ſhall offer a burnt-offering unto the LORD *for* a ſweet ſavour, one young bullock, one ram, *and* ſeven lambs of the firſt year, they ſhall be unto you without blemiſh:

9 And their meat-offering *ſhall be of* flour mingled with oyl, three tenth-deals to a bullock, *and* two tenth-deals to one ram,

10 A ſeveral tenth-deal for one lamb, throughout the ſeven lambs:

11 One kid of the goats *for* a ſin-offering, beſide the ſin-offering of atonement, and the continual burnt-offering, and the meat-offering of it, and their drink-offerings.

12 ¶ And on the fifteenth day of the ſeventh month, ye ſhall have an holy convocation; ye ſhall do no ſervile work, and ye ſhall keep a feaſt unto the LORD ſeven days.

13 And ye ſhall offer a burnt-offering, a ſacrifice made by fire, of a ſweet ſavour unto the LORD; thirteen young bullocks, two rams, *and* fourteen lambs of the firſt year, they ſhall be without blemiſh:

14 And their meat-offering *ſhall be of* flour mingled with oyl, three tenth-deals unto every bullock of the thirteen bullocks, two tenth-deals to each ram of the two rams,

15 And a ſeveral tenth-deal to each lamb of the fourteen lambs:

16 And one kid of the goats *for* a ſin-offering, beſide the continual burnt-offering, his meat-offering, and his drink-offering.

17 ¶ And

17 ¶ And on the ſecond day *ye ſhall offer* twelve young bullocks, two rams, fourteen lambs of the firſt year without ſpot:

18 And their meat-offering, and their drink-offerings, for the bullocks, for the rams, and for the lambs, *ſhall be* according to their number, after the manner:

19 And one kid of the goats *for* a ſin-offering, beſide the continual burnt-offering, and the meat-offering thereof, and their drink-offerings.

20 ¶ And on the third day eleven bullocks, two rams, fourteen lambs of the firſt year without blemiſh:

21 And their meat-offering, and their drink-offerings, for the bullocks, for the rams, and for the lambs, *ſhall be* according to their number, after the manner:

22 And one goat *for* a ſin-offering, beſide the continual burnt-offering, and his meat-offering, and his drink-offering.

23 ¶ And on the fourth day ten bullocks, two rams, *and* fourteen lambs of the firſt year without blemiſh;

24 Their meat-offering, and their drink-offerings, for the bullocks, for the rams, and for the lambs, *ſhall be* according to their number after the manner:

25 And one kid of the goats *for* a ſin-offering, beſide the continual burnt-offering, his meat-offering, and his drink-offering.

26 ¶ And on the fifth day nine bullocks, two rams, *and* fourteen lambs of the firſt year without ſpot:

27 And their meat-offering, and their drink-offerings, for the bullocks, for the rams, and for the lambs, *ſhall be* according to their number, after the manner:

28 And one goat *for* a ſin-offering, beſide the continual burnt-offering, and his meat-offering, and his drink-offering.

29 ¶ And on the ſixth day eight bullocks, two rams, *and* fourteen lambs of the firſt year without blemiſh:

30 And their meat-offering, and their drink-offerings, for the bullocks, for the rams, and for the lambs, *ſhall be* according to their number, after the manner:

31 And one goat *for* a ſin-offering, beſide the continual burnt-offering, his meat-offering, and his drink-offering.

32 ¶ And on the ſeventh day ſeven bullocks, two rams, *and* fourteen lambs of the firſt year without blemiſh:

33 And their meat-offering, and their drink-offerings, for the bullocks, for the rams, and for the lambs, *ſhall be* according to their number, after the manner:

34 And one goat *for* a ſin-offering, beſide the continual burnt-offering, his meat-offering, and his drink-offering.

35 ¶ On the eighth day ye ſhall have a ſolemn aſſembly: ye ſhall do no ſervile work *therein*.

36 But ye ſhall offer a burnt-offering, a ſacrifice made by fire, of a ſweet ſavour unto the LORD; one bullock, one ram, ſeven lambs of the firſt year without blemiſh:

37 Their meat-offering, and their drink-offerings, for the bullock, for the ram, and for the lambs, *ſhall be* according to their number, after the manner:

38 And one goat *for* a ſin-offering, beſide the continual burnt-offering, and his meat-offering, and his drink-offering.

39 Theſe *things* ye ſhall do unto the LORD in your ſet feaſts, beſides your vows, and your free-will-offerings, for your burnt-offerings, and for your meat-offerings, and for your drink-offerings, and for your peace-offerings.

40 And Moſes told the children of Iſrael according to all that the LORD commanded Moſes.

Ver. 1. *And in the ſeventh month.*] Which was anciently the firſt month of the year; but now the ſeventh, computing from that wherein the Paſſover was kept; which, for a ſpecial reaſon, was made the firſt. See Exod. x. 2.

——— *On the firſt day of the month ye ſhall have an holy convocation, ye ſhall do no ſervile work.*] So it was ordained before, in Lev. xxiii. 24, 25.

——— *It is a day of blowing of trumpets unto you.*] In that place of Leviticus, it is called a memorial of blowing of trumpets from morning till evening; which the Jews fancy was to awaken them to repentance, upon the great day of expiation, which followed on the tenth of this month. But it was manifeſtly intended, quite contrary, to excite them to joy and gladneſs: For *zichron teruah* is a memorial of jubilation, triumph, and ſhouting for joy; the word *teruah* being never uſed in Scripture, but for a ſound, or ſhout of gladneſs; as the Chaldee word *jabbaba*, which is here uſed by the paraphraſt, always ſignifies. And this agrees with their notion, who think it was a ſpecial remembrance of the creation of the world, at which the angels rejoiced. Or, it might be ordained to excite the people to a grateful remembrance of all God's benefits the year paſt. Whatſoever was the cauſe, certain it is, this ſeventh month was very famous on this account, that more ſolemn days were to be kept in it, than in all the year beſide; and, on that account, the people might be awakened, by this blowing of trumpets, to obſerve them a-right.

Ver. 7. *And ye ſhall have on the tenth day of this month an holy convocation.*] This ſolemn aſſembly is ordered twice before, in the book of Leviticus, chap. xvi. ver. 29, and chap. xxiii. ver. 27. and here repeated, perhaps, for the ſake of Eleazar and Joſhua, who were newly advanc'd to their ſeveral offices, that they might take ſpecial notice of it, and cauſe it to be obſerved.

Ver. 11. *One kid of the goats for a ſin-offering, and the continual burnt-offering, and the meat-offerings of it, and their drink-offerings.*] Theſe were no more to be omitted on the great day of atonement, than on any other day;

but the ſervice of the day was to commence with the continual burnt-offering; and then followed the burnt-offerings, with the meat and drink-offerings belonging to them, and the ſin-offering here preſcribed; and then the ſacrifice of atonement, and all that is ordered in the xvith chapter of Leviticus, for the expiation of the ſins of all the people of Iſrael: Which ſacrifice the preſent Jews now wanting, and yet being ſenſible of the neceſſity of ſome ſatisfaction, but not believing in our bleſſed Saviour, who hath fully made it for all mankind, they are in a miſerable perplexity, and are reduced to the moſt wretched ſhifts to deviſe ſomething to ſupply the place of the ſacrifice of atonement, which was wont to be made for them. One is their own death; it being the continual prayer of every one of them, upon their death-bed, Let my death be the expiation for my ſins. Another (which is ſo abſurd, that Leo Modina declares they do not uſe it now in Italy, nor in the eaſtern countries) is the killing of a white cock (if one can be procured) by the men, and a white hen by the women, on the eve of this day, ſaying, Let this cock be an exchange for me; let it come in my ſtead; let it be my expiation; let it die, but I and Iſrael live happily: as Buxtorf ſhews, in his Synagog. Judaica, cap. 25. which we ſhould not here mention, were it not to ſhew, that they have the very ſame notion ſtill of a ſacrifice for ſin (even now that they can only make an imitation of it) which we have of the ſacrifice of Chriſt, who was ſubſtituted in our place, and offered himſelf to God in our ſtead; and that the oblation offered up inſtead of a ſinner, ought to be pure and innocent.

Ver. 12. *And on the fifteenth day of the ſeventh month, ye ſhall have an holy convocation; ye ſhall do no ſervile work, and ye ſhall keep a feaſt unto the Lord ſeven days.*] Namely, the feaſt of tabernacles, Lev. xxiii. 34. which was after the harveſt and vintage, Deut. xvi. 13. and kept ſeven days with joy and gladneſs of heart; but they were not obliged to abſtain from ſervile work all this time, but only on the firſt day, and on the ſeventh.

Ver. 13. *And ye ſhall offer a burnt-offering, a ſacrifice made by fire, of a ſweet ſavour unto the Lord.*] The ſame kind of ſacrifice which was preſcribed on the other feſtivals, to be offered up wholly in honour to God: But here is a far larger proportion than in any other ſolemnity.

———*Thirteen young bullocks, two rams, and fourteen lambs of the firſt year*, &c.] On the other feſtivals two bullocks ſufficed, chap. xxviii. 11, 19, 27. and on the feſtival in the beginning of this month, only one was appointed, but here are thirteen; and ſo they continued to be offered ſeven days ſucceſſively, with the decreaſe only of one bullock every day, till on the ſeventh day, only ſeven bullocks were offered, which, in all, made ſeventy. The rams, alſo, and the lambs, were in a double proportion to what was uſual, throughout the whole feſtival; which occaſioned a vaſt expence, but which was rendered more eaſy at this time of the year, than at any other, becauſe now their barns were full, and their wine-preſſes overflowed; and their hearts might well be ſuppoſed to be more enlarged than at other ſeaſons, in gratitude to God for his great benefits. Yet this very groſs, troubleſome, and expenſive way of ſerving God, made the beſt men among them groan, and long for the coming of Chriſt, in whoſe days, their own doctors ſay, "no ſacrifices ſhall "remain, but thoſe of thankſgiving, and praiſe, and "prayer." With which they have been forced to be content for above ſixteen hundred years; and inſtead of theſe additional ſacrifices unto the daily, have added peculiar prayers (which they alſo call Muſaphim) unto the common prayers they uſed every day.

Ver. 40. *And Moſes told the children of Iſrael according to all that the Lord commanded Moſes.*] He acquainted all the people (by the heads of their tribes, perhaps, of whom we read in the beginning of the next chapter) with all theſe commands of God, which concerned his worſhip and ſervice.

CHAP. XXX.

1 *Vows are not to be broken.* 3 *The exception of a maids vow,* 6 *of a wives,* 9 *of a widows, or her that is divorced.*

AND Moſes ſpake unto the heads of the tribes concerning the children of Iſrael, ſaying, This *is* the thing which the LORD hath commanded.

2 If a man vow a vow unto the LORD, or ſwear an oath to bind his ſoul with a bond; he ſhall not break his word, he ſhall do according to all that proceedeth out of his mouth.

3 If a woman alſo vow a vow unto the LORD, and bind *herſelf* by a bond, *being* in her fathers houſe in her youth;

4 And her father hear her vow, and her bond wherewith ſhe hath bound her ſoul, and her father ſhall hold his peace at her: then all her vows ſhall ſtand, and every bond wherewith ſhe hath bound her ſoul, ſhall ſtand.

5 But if her father diſallow her in the day that he heareth; not any of her vows or of her bonds wherewith ſhe hath bound her ſoul, ſhall ſtand: and the LORD ſhall forgive her, becauſe her father diſallowed her.

6 And if ſhe had at all an husband when ſhe vowed, or uttered ought out of her lips, wherewith ſhe bound her ſoul;

7 And her husband heard *it*, and held his peace at her in the day that he heard *it*: then her vows ſhall ſtand, and her bonds wherewith ſhe hath bound her ſoul, ſhall ſtand.

8 But if her husband diſallow her on the day that he heard *it*; then he ſhall make her vow which ſhe vowed, and that which ſhe uttered with her lips, wherewith ſhe bound her ſoul, of none effect: and the LORD ſhall forgive her.

9 But every vow of a widow, and of her that is divorced, wherewith they have bound their ſouls, ſhall ſtand againſt her.

10 And if ſhe vowed in her husbands houſe, or bound her ſoul by a bond with an oath;

11 And her husband heard *it*, and held his peace at her, *and* diſallowed her not: then all her vows ſhall ſtand, and every bond wherewith ſhe bound her ſoul, ſhall ſtand.

12 But if her husband hath utterly made them void on the day he heard *them*; *then* whatſoever proceeded out of her lips con-

concerning her vows, or concerning the bond of her ſoul, ſhall not ſtand: her husband hath made them void, and the LORD ſhall forgive her.

13 Every vow, and every binding oath to afflict the ſoul, her husband may eſtabliſh it, or her husband may make it void.

14 But if her husband altogether hold his peace at her from day to day; thenhe eſtabliſheth all her vows, or all her bonds which *are* upon her: he confirmeth them, becauſe he held his peace at her, in the day that he heard *them*.

15 But if he ſhall any ways make them void after that he hath heard *them*; then he ſhall bear her iniquity.

16 Theſe *are* the ſtatutes which the LORD commanded Moſes between a man and his wife, between the father and his daughter *being yet* in her youth in her fathers houſe.

Ver. 1. *And Moſes ſpake unto the heads of the tribes.*] It was uſual for extraordinary aſſemblies of theſe, or other great men, to be convened upon ſpecial occaſions, as Mr. Selden obſerves, lib. ii. De Synedr. cap. xiv. n. 4. who are ſometimes called, as they are here, "the heads "of all the tribes, and the elders," Deut. v. 23. and in other places, "the heads of the people," Deut. xxx. 5. and it is commonly ſaid, by the Hebrew doctors, concerning ſuch aſſemblies, that "whereſoever the children "of Iſrael were met together, or the greater part of them, "there the SCHECHINAH (that is, the Divine Majeſty, "or the Holy Ghoſt, as they ſometimes ſpeak) was wont "to reſt."

Ver. 2. *If a man.*] It is reaſonable to think, that this includes the other ſex alſo, provided they be in their own power, and not ſubject to another, and enjoy a ſanity of mind.

——*Vow a vow unto the Lord.*] Make a promiſe to God of ſomething intended for his honour and ſervice; for that ſeems to be meant by the words, "unto the "Lord:" As, that he, for inſtance, will offer ſome ſacrifice at the feaſt above-mentioned, more than is preſcribed; or afflict his ſoul on ſome other day, beſide the day of atonement. See ver. 13.

——*Or ſwear an oath to bind his ſoul with a bond.*] Whether it be a ſimple vow, or bound, alſo, with a ſolemn oath; which created a double obligation, by calling God to witneſs the ſincerity of his intentions.

——*He ſhall not break his word.*] In the Hebrew it is, "he ſhall not profane his word;" for it being ſolemnly paſſed to God, it rendered the perſon vile and contemptible, if he did not keep it. The Jewiſh doctors very prudently adviſe their ſcholars not to accuſtom themſelves to make vows, but to reſt contented with performing what the law expreſly commands, and to abſtain from what it forbids; but if they had entered into ſuch vows, they were then to look upon it as a high affront to God not to perform them.

——*He ſhall do according to all that proceedeth out of his mouth.*] If the thing be lawful, and practicable. And if he appointed no time for the performance of it, he was to think himſelf obliged to ſet about it without the leaſt delay, Deut. xxii. 21.

Ver. 3. *If a woman alſo vow a vow unto the Lord.*] As moſt interpreters think the word *man*, in the foregoing verſe, comprehends women, who were in as perfect liberty as the man he ſpeaks of; ſo the word *woman* here, comprehends all men, who are in the ſame circumſtances with thoſe women, whom he here directs in their vows; and conſiders them in a threefold ſtate; namely, their ſtate of virginity, their ſtate of marriage, and their ſtate of widowhood.

——*And bind herſelf by a bond, being in her fathers houſe, in her youth.*] That is, being a part of his family, and ſtill under his government, and not married; for the fathers power laſts no longer, as Grotius obſerves, lib. 2. de Jure Belli & Pacis, cap. v. n. 7. In which condition likewiſe are all ſons, who remain in their fathers family, undiſpoſed of in marriage; and all ſervants, who are manifeſtly in ſubjection to their maſters: and therefore could no more reſolve to do what they pleaſed, than the women here mentioned.

Ver. 4. *And her father heareth her vow, and her bond wherewith ſhe hath bound herſelf.*] The firſt of theſe may relate to her ſimple vows; and the next to an oath wherewith ſhe binds it, to make it firmer; which her father is ſuppoſed to hear, either when ſhe ſpake the words, or when ſhe acquainted him with her vow, as in duty ſhe was obliged to do.

——*And her father ſhall hold his peace at her.*] If he did not declare that he diſallowed what ſhe had promiſed, it was ſuppoſed he conſented to it; unleſs he ſaid he would take time to conſider, and neither allow or diſallow it for the preſent; in which caſe, in all reaſon, ſhe was to wait for his reſolution.

——*Then all her vows ſhall ſtand*, &c.] It was not in his power afterwards to diſannul any of them, if he did not contradict them when he was told of them, or after the time he had taken for deliberation.

Ver. 5. *But if her father diſallow her in the day that he heareth; not any of her vows, or her bonds, wherewith ſhe hath bound her ſoul, ſhall ſtand.*] Though ſhe had bound her vows with an oath, they were not to be performed, when her father had declared his will to the contrary.

——*And the Lord ſhall forgive her.*] The non-performance of her vow ſhall not be imputed to her as a ſin.

——*Becauſe her father diſallowed her.*] Whoſe conſent was ſuppoſed to be neceſſary, before the vow could be binding; ſhe being, while a part of his family, under his power, and not her own. Some have fancied, that when her father was dead, the vow revived, becauſe then ſhe was at her own diſpoſal: But it is plain, her father wholly vacated the vow, when he did not approve it; ſo that it could not recover a force it never had, being made without his conſent. The ſame is to be ſaid of a guardian, who was ſuppoſed to be in the place of a father, when he died and left his children to his care. And this power was fit to be reſerved to parents (as the learned Puffendorf obſerves) not only leſt women, in their imprudent years, ſhould undo themſelves, by vowing more than their fortunes could bear, but alſo leſt the paternal eſtate ſhould be burdened by ſuch vows, or the neceſſary affairs of the family hindered. So that this power did not flow from poſitive laws, but from natural reaſon; no perſon, who is ſubject to another, having any right to diſpoſe of thoſe things which are under that power to which that perſon is ſubject.

Ver. 6. *And if ſhe had at all an husband when ſhe vowed*, &c.] If ſhe was married, tho' ſtill in her father's houſe, when ſhe made this vow, then it was to be conſidered, not what her father, but her husband (under whoſe power ſhe was) ſhould determine concerning it.

Ver. 7. *And her husband heard it.*] Either was preſent when ſhe ſpake it, or ſhe told it to him.

——*And he held his peace in the day that he heard it.*] Said nothing to ſignify his diſallowance of it; then her vows ſhall ſtand as before, ver. 4.

Ver. 8. *But if her husband diſallow her*, &c.] See ver. 5. where there is the ſame caſe of a daughter under the power of her father, as here a wife under the power of her husband.

Ver. 9. *But every vow of a widow, or of her that is divorced, wherewith ſhe hath bound her ſoul, ſhall ſtand againſt her.*] The reaſon of this is ſo plain, that one would think it needed not have been mentioned, becauſe ſuch women were wholly in their own power, being free from their husbands. Therefore, it is very probable, Moſes ſpeaks here of a widow, or divorced woman, returned to her father's houſe (as the manner frequently was, Lev. xxii. 13.)

who might be ſuppoſed to recover his ancient power over her, to diſannul her vows, as he might before ſhe was married: which is here abſolutely condemned; for though ſhe lived with him, ſhe was miſtreſs of her own conduct (as we now ſpeak) and might diſpoſe of herſelf and her goods as ſhe pleaſed, without his conſent.

Ver. 10. *And if ſhe vowed in her husbands houſe, or bound her ſelf by a bond with an oath.*] That is, if ſhe engaged herſelf in a vow, and perhaps confirmed it with an oath, while ſhe and her husband lived together, or before ſhe was divorced from him.

Ver. 11. *And her husband heard it and held his peace at her, and diſallowed her not, then all her vows ſhall ſtand,* &c.] She was bound in this caſe to make them good after he was dead, or ſhe was divorced from him.

Ver. 12. *But if her husband hath utterly made them void on the day he heard them,* &c.] In that caſe, when ſhe was in her own power, by his death, or by a divorce, ſhe was not bound to make them good; becauſe when ſhe made them, her husband, under whoſe power ſhe then was, had utterly made them void.

Ver. 13. *Every vow, and every binding oath to afflict the ſoul.*] This ſhews what the matter of theſe vows frequently was; namely, to abſtain from ſuch or ſuch meats, tho' in themſelves lawful; or to faſt, and eat nothing at all on other days, as well as on the great day of expiation; which was the only faſt ordained by the law of Moſes.

—— *Her husband may eſtabliſh it, or her husband may make it void.*] There is an excellent diſcourſe of Maimonides, in his More Nevochim, p. iii. cap. 48. to ſhew this is moſt reaſonable; where he obſerves, that as the law prohibited ſome meats, ſo pious people ſometimes vowed to forbear ſuch as were not prohibited; that by theſe means they might learn contentment with a little, or habituate themſelves to continence, and learn to reſtrain an immoderate appetite. From whence the ſaying among the doctors, that *vows are the hedge of ſeparation*; that is, they are a great guard to a holy life. But ſince, through the vehemence of their affections and paſſions, many women would have a tendency to act with inconſideration, if vows were in their power; great inconveniencies, diſſentions and confuſions might ariſe in families; whilſt this ſort of meat is lawful to the husband, but not to the wife; it is permitted to the daughter, but prohibited to the mother. For which reaſon, ſaith he, this authority was given to the governors of families; in all things to order them, as they ſaw would be for their profit.

Ver. 14. *But if her husband altogether held his peace at her, from day to day, then he eſtabliſheth all her vows,* &c.] His ſilence was to be interpreted a conſent to allow what ſhe vowed. There was no need to add the contrary; which is here to be underſtood: That if he ſaid he did not allow them, then they ſhould not bind her.

Ver. 15. *But if he ſhall any ways make them void, after that he hath heard them.*] If he ſhall hinder her from performing her vow, after he had given his conſent, by ſaying nothing againſt it, when he heard her make the vow.

—— *Then he ſhall bear her iniquity.*] God will puniſh him, not her, for not performing the vow. Paulus Fagius thinks the meaning is, that if the firſt day he heard of her vow he did not diſannul it, but attempted to do it the next day, or the third day after, he ſhould bear the blame, if the vow was not made good.

Ver. 16. *Theſe are the ſtatutes which the Lord commanded Moſes between a man and his wife, between the father and his daughter, being yet in her youth, in her fathers houſe.*] It is likely ſome differences aroſe in ſome families about theſe particulars; and therefore the preſent laws were made for ſettling the power of husbands over their wives, and that of parents over their children, while they were young, and continued to be part of their family.

CHAP. XXXI.

1 *The Midianites are ſpoiled, and Balaam ſlain.* 13 *Moſes is wrath with the officers, for ſaving the women alive.* 19 *How the ſoldiers, with their captives and ſpoil, are to be purified.* 25 *The proportion whereby the prey is to be divided.* 48 *The voluntary oblation unto the treaſury of the Lord.*

AND the LORD ſpake unto Moſes, ſaying,

2 Avenge the children of Iſrael of the Midianites: afterward ſhalt thou be gathered unto thy people.

3 And Moſes ſpake unto the people, ſaying, Arm ſome of your ſelves unto the war, and let them go againſt the Midianites, and avenge the LORD of Midian.

4 Of every tribe a thouſand, throughout all the tribes of Iſrael, ſhall ye ſend to the war.

5 So there were delivered out of the thouſands of Iſrael, a thouſand of *every* tribe, twelve thouſand armed for war.

6 And Moſes ſent them to the war, a thouſand of *every* tribe, them and Phinehas the ſon of Eleazar the prieſt, to the war, with the holy inſtruments, and the trumpets to blow, in his hand.

7 And they warred againſt the Midianites, as the LORD commanded Moſes; and they ſlew all the males.

8 And they ſlew the kings of Midian, beſide the reſt of them that were ſlain; *namely*, Evi, and Rekem, and Zur, and Hur, and Reba, five kings of Midian: Balaam alſo the ſon of Beor they ſlew with the ſword.

9 And the children of Iſrael took *all* the women of Midian captives, and their little ones, and took the ſpoil of all their cattle, and all their flocks, and all their goods.

10 And they burnt all their cities wherein they dwelt, and all their goodly caſtles with fire.

11 And they took all the ſpoil, and all the prey, *both* of men and of beaſts.

12 And they brought the captives, and the prey, and the ſpoil unto Moſes and Eleazar the prieſt, and unto the congregation of the children of Iſrael, unto the camp at the plains of Moab, which *are* by Jordan *near* Jericho.

13 ¶ And Moſes and Eleazar the prieſt, and all the princes of the congregation, went forth to meet them without the camp.

14 And Moſes was wroth with the officers of the hoſt, *with* the captains over thouſands,

ſands, and captains over hundreds, which came from the battle.

15 And Moſes ſaid unto them, Have ye ſaved all the women alive?

16 Behold, theſe cauſed the children of Iſrael, through the counſel of Balaam, to commit treſpaſs againſt the LORD in the matter of Peor, and there was a plague among the congregation of the LORD.

17 Now therefore kill every male among the little ones, and kill every woman that hath known man by lying with him.

18 But all the women children that have not known a man by lying with him, keep alive for your ſelves.

19 And do ye abide without the camp ſeven days: whoſoever hath killed any perſon, and whoſoever hath touched any ſlain, purify *both* your ſelves, and your captives, on the third day, and on the ſeventh day:

20 And purify all *your* raiment, and all that is made of ſkins, and all work of goats *hair*, and all things made of wood.

21 ¶ And Eleazar the prieſt ſaid unto the men of war which went to the battle, This *is* the ordinance of the law which the LORD commanded Moſes;

22 Only the gold and the ſilver, the braſs, the iron, the tin, and the lead,

23 Every thing that may abide the fire, ye ſhall make it go through the fire, and it ſhall be clean: nevertheleſs it ſhall be purified with the water of ſeparation: and all that abideth not the fire, ye ſhall make go through the water.

24 And ye ſhall waſh your clothes on the ſeventh day, and ye ſhall be clean, and afterward ye ſhall come into the camp.

25 ¶ And the LORD ſpake unto Moſes, ſaying,

26 Take the ſum of the prey that was taken, *both* of man and of beaſt, thou, and Eleazar the prieſt, and the chief fathers of the congregation:

27 And divide the prey into two parts; between them that took the war upon them, who went out to battle, and between all the congregation.

28 And levy a tribute unto the LORD of the men of war, which went out to battle: one ſoul of five hundred, *both* of the perſons, and of the beeves, and of the aſſes, and of the ſheep.

29 Take *it* of their half, and give *it* unto Eleazar the prieſt, *for* an heave-offering of the LORD.

30 And of the children of Iſraels half, thou ſhalt take one portion of fifty, of the perſons, of the beeves, of the aſſes, and of the flocks, of all manner of beaſts, and give them unto the Levites, which keep the charge of the tabernacle of the LORD.

31 And Moſes and Eleazar the prieſt did as the LORD commanded Moſes.

32 And the booty, *being* the reſt of the prey which the men of war had caught, was ſix hundred thouſand and ſeventy thouſand and five thouſand ſheep,

33 And threeſcore and twelve thouſand beeves,

34 And threeſcore and one thouſand aſſes,

35 And thirty and two thouſand perſons in all, of women that had not known man by lying with him.

36 And the half *which was* the portion of them that went out to war, was in number three hundred thouſand and ſeven and thirty thouſand and five hundred ſheep;

37 And the LORDS tribute of the ſheep was ſix hundred and threeſcore and fifteen.

38 And the beeves *were* thirty and ſix thouſand, of which the LORDS tribute *was* threeſcore and twelve.

39 And the aſſes *were* thirty thouſand and five hundred, of which the LORDS tribute *was* threeſcore and one.

40 And the perſons *were* ſixteen thouſand, of which the LORDS tribute *was* thirty and two perſons.

41 And Moſes gave the tribute *which was* the LORDS heave-offering, unto Eleazar the prieſt, as the LORD commanded Moſes.

42 And of the children of Iſraels half which Moſes divided from the men that warred,

43 (Now the half *that pertained unto* the congregation, was three hundred thouſand and thirty thouſand *and* ſeven thouſand and five hundred ſheep,

44 And thirty and ſix thouſand beeves,

45 And thirty thouſand aſſes and five hundred,

46 And ſixteen thouſand perſons)

47 Even of the children of Iſraels half, Moſes took one portion of fifty, *both* of man

man and of beaſt, and gave them unto the Levites, which kept the charge of the tabernacle of the LORD, as the LORD commanded Moſes.

48 ¶ And the officers which *were* over thouſands of the hoſt, the captains of thouſands and captains of hundreds, came near unto Moſes:

49 And they ſaid unto Moſes, Thy ſervants have taken the ſum of the men of war which *are* under our charge, and there lacketh not one man of us.

50 We have therefore brought an oblation for the LORD, what every man hath gotten, of jewels of gold, chains, and bracelets, rings, ear-rings, and tablets, to make an atonement for our ſouls before the LORD.

51 And Moſes and Eleazar the prieſt took the gold of them, *even* all wrought jewels.

52 And all the gold of the offering that they offered up to the LORD, of the captains of thouſands, and of the captains of hundreds, was ſixteen thouſand ſeven hundred and fifty ſhekels.

53 (*For* the men of war had taken ſpoil every man for himſelf)

54 And Moſes and Eleazar the prieſt took the gold of the captains of thouſands, and of hundreds, and brought it into the tabernacle of the congregation, *for* a memorial for the children of Iſrael before the LORD.

Ver. 1. *And the Lord ſpake unto Moſes, ſaying,*] Not long before his death, as appears from the next verſe.

Ver. 2. *Avenge the children of Iſrael of the Midianites.*] After God had begun to execute Judgment at his own houſe, he likewiſe inflicted it upon thoſe idolatrous people who had been ſo preſumptuous as to rob him of the men he had conſecrated to himſelf. He therefore commanded the children of Iſrael to proceed with the utmoſt rigour againſt thoſe Midianites, who had ſpread ſuch odious ſnares in their way, and was pleaſed to make Moſes avenge the diſgrace of his people before he died.

The ſame reaſons which rendered the Moabites the object of the Iſraelites forbearance, ſeemed to plead in favour of the Midianites. Both of them deſcended from Abraham; the latter by Midian the ſon of Keturah, the wife of that patriarch; the former by Lot, his nephew. And the ſame reaſons that render'd the Midianites unworthy of any favour, ſeemed to ſpeak as ſeverely againſt the Moabites. The daughters of both theſe people had ſeduced the Iſraelites to the worſhip of Baal-peor, and yet God puniſhed the Midianites without recalling the indulgence he had granted to the Moabites. Some circumſtance, which the ſacred hiſtory has ſuppreſſed, has without doubt occaſioned this diſtinction; and it is probable, that the Midianites contributed, more than the Moabites, to the diſobedience of the children of Iſrael.

Sixteen thouſand of the Midianites taken priſoners in the war which we are preparing to relate, afford us a ſufficient proof of the ſtrength of that nation, and that the laws of prudence made it neceſſary they ſhould not be attack'd but by numerous armies. But a nation favoured by Heaven, and which ſaw the God of battle at their head, had a method of fighting ſuperior to all human prudence. It pleaſed God that Moſes ſhould command but a ſmall army in this expedition, in order to make it evident that the victory was owing to the Lord of hoſts alone. A body of twelve thouſand men was ſent againſt Midian, being a detachment of one thouſand out of every tribe. Phineas was probably their general; at leaſt the words of Moſes ſeem to intimate as much. Beſide, the commiſſion to revenge the injury offered to the Iſraelites, could not be intruſted in a more proper hand than his, who had begun to execute it with ſo much zeal. However, the text in the original is dubious: and accordingly, the interpreters are divided about it. The verſion from the Hebrew runs thus: "Moſes ſent them to war, a "thouſand of every tribe, them and Phineas the ſon of "Eleazar the prieſt, to the war, with the holy inſtruments, "and the trumpets to blow in his hand," numb. ver. 6.

This ambiguity has made it a queſtion, whether Phineas was ſent to command thoſe troops, or whether he was only to inſpire them with courage at the ſight of the ſacred veſſels, and with the ſound of the trumpets?

Thoſe who maintain that he exerciſed the province of a commander, found their ſuppoſition upon the ſilence of the ſcripture, in relation to any other general than Phineas, who was to head the army againſt the foe. For where is the hiſtorian, ſay they, who in giving an account of any army, could forget to make mention of the general?

Thoſe who are of the other opinion, offer to our conſideration, if not ſuperior or better reaſons, at leaſt many more in number. They affirm, for inſtance, that there is no example of a prieſt being ever placed at the head of an army. There were indeed always ſome of that function who attended the troops; but it was only for performing their religious offices, and for ſummoning the enemy to implore the mercy of the Iſraelites. To this objection the other ſide reply, that the miniſtry of Phineas was altogether extraordinary; that we are not to judge of this holy perſon by the ordinary cuſtom; and that as the zeal he teſtified in piercing Zimri and the Midianitiſh woman with his own hand, was not the leſs meritorious of praiſe for having exceeded the ordinary laws; ſo this prieſt might have been appointed commander of an army upon ſo extraordinary an occaſion, contrary to the uſual cuſtom.

It is likewiſe alledged in oppoſition to the firſt of theſe opinions, that the commiſſion of Phineas ſeems to have been reſtrained to the bearing of the ſacred veſſels, and to the ſounding of the trumpet. But as on the one hand, it can't be denied that this commiſſion was given to him; ſo neither can it be proved, that it was oppoſite to the other.

Nor is it any more determined, what were thoſe ſacred veſſels that are mentioned here: Perhaps the hiſtorian meant nothing more than the ſacred trumpets, which, he ſays, were in the hands of Phineas, or perhaps he alſo meant the ark; and in this caſe, Phineas would have been attended with ſeveral of the Levites. The Chaldee paraphraſe gives this explanation of the ſacred text; "Moſes "ſent Phineas the ſon of Eleazar to the war, and the "*Urim* and *Thummim*, in order to conſult the Lord with "them." Spencer adopts the ſame opinion, and declares that Eleazar ſinking under a weight of years and infirmities, was no longer in a condition to diſcharge the function annexed to his miniſtry, namely, to carry the *Urim* and *Thummim*; and that Phineas was ordered to go inſtead of his father. But if this ſhould be only a bare conjecture, it is yet certain, that the pontiffs had their vicars, or deputies, to ſupply their inability. And Maimonides, upon this head, furniſhes us with a remarkable paſſage: "In "caſe (ſays he) that the high prieſt ſhould happen to be "defiled, the practice was, to ſubſtitute a vicar, who offi-"ciated in his ſtead. This vicar was called his SECOND, "and uſed to ſucceed him. And he likewiſe had his ſub-"ordinate vicars, who acted with reſpect to him, as he "did with regard to the high prieſt.

The twelve thouſand men choſen out by Moſes, marched againſt the Midianites; and the battle they gave them may be rather conſidered as an execution of juſtice upon criminals, than any ordinary encounter. All the males of Midian, together with five kings, or governors of the Midianites, were ſlain with the edge of the ſword; and Balaam himſelf ſuſtained the ſame fate. We are unable to declare how this prophet, who was of Meſopotamia, and of whom the hiſtorian aſſerts, *that he went his way*, or returned to his

his own country, happened to come into this of Midian. The Jews are of opinion, that he thought the defeat of the Iſraelites would be the puniſhment of that idolatry, into which he himſelf had been the occaſion of their being betrayed, and that he was deſirous of ſharing in their ſpoils.

The wives of the enemy, together with their little children, and all their cattle, fell into the hands of the Iſraelites; their cities, and fenced towns, were delivered up to the flames, and a general plunder was the conſequence of a general ſlaughter. All this is particularized in the chapter before us, but we think there are two obſervations neceſſary for the better explanation of it.

Firſt, The word *all*, upon this occaſion, as well as upon ſeveral others, ought not to be taken in the ſtricteſt ſenſe, and as if it admitted of no exception; here it only means the much greateſt number, and, without this obſervation, it would be impoſſible to reconcile what Moſes here relates; namely, that they ſlew all the males, ver. 7. with what we find in the book of Judges, which declares, "that the children of Iſrael did evil in the ſight of the "Lord: And the Lord delivered them into the hand of "Midian ſeven years," chap. vi. 1.

Secondly, There was ſomething very ſingular, with reſpect to the conduct which the people of God obſerved towards thoſe of Midian; nor can it be accounted for, either by thoſe directions which God had given, in relation to the wars which the Iſraelites were to wage againſt the ſeven nations, nor to thoſe rules that concerned their wars with other nations, and which were called, by the Hebrews, wars for the good of the commonwealth. The orders, in reſpect to theſe wars, were different: In relation to the firſt ſort, God commanded as follows, Deut. xx. 16, *&c.* "Of the cities of theſe people which "the Lord thy God doth give thee for an inheritance, "thou ſhalt ſave alive nothing that breatheth. But thou "ſhalt utterly deſtroy them —— that they teach you not "to do after all their abominations, which they have done "unto their gods, ſo ſhould you ſin againſt the Lord your "God." As for what related to other nations, this is the behaviour which the children of Iſrael were to obſerve toward them; "when thou comeſt nigh unto a city to "fight againſt it, then proclaim peace unto it. And it "ſhall be, if it make thee an anſwer of peace, and open to "thee, then it ſhall be, that all the people that is found "therein, ſhall be tributaries unto thee, and they ſhall "ſerve thee. And if it will make no peace with thee, but "will make war againſt thee, then thou ſhalt beſiege it. "And when the Lord thy God hath delivered it into thy "hands, thou ſhalt ſmite every male thereof with the edge "of the ſword. But the women, and the little ones, and "the cattle, and all that is in the city, even all the ſpoil "thereof, ſhalt thou take unto thy ſelf," Deut. xx. 10, 11, 12, *&c.*

It is not neceſſary to enquire, at preſent, into the meaning of theſe laws; and therefore we ſhall not determine whether the Iſraelites were obliged to perform theſe bloody executions in their utmoſt rigour, as the command of God ſeems poſitively to require; or whether the Divinity only gave them a right to this proceeding, after their conqueſts, but left them at liberty to ſpare whom they ſhould think fit, and, particularly, all thoſe who were willing to renounce their idolatry. The author of the book of Siphri is of this laſt opinion, and founds it upon that very reaſon which God himſelf alledges, when he commands them utterly to deſtroy the ſeven nations; namely, "leſt they "ſhould teach them to do after all their abominations." This ſeems to imply, that thoſe who repented of their idolatry, and would be converted, ſhould be exempted from ſuch rigorous treatment. The queſtion, however, at preſent, is, only to remove the difficulty already offered, and which conſiſts, in that the Midianites being none of the ſeven nations who were to undergo the ſeverity of theſe laws, did not yet appear to have partaken of the mildneſs of the other. We don't find that Moſes offered them peace, and that they refuſed it.

Might we not ſuppoſe that this law of mercy, which God gave, was to regulate the conduct of the Iſraelites, when the Divine Being himſelf did not ſubjoin an exception; but that, in this caſe, he expreſly ordered, that the Midianites ſhould be put to the ſword, and their cities reduced to aſhes?

The Iſraelites obeyed this law; for there was nothing in it contrary to their own inclinations: But they took pity of the Midianitiſh women, and carefully ſaved their lives; not looking upon them with that horror they ought to have had for ſuch ſeducers, but with a complaiſance that was owing to the remembrance of thoſe criminal pleaſures they had taſted with them.

This behaviour provok'd Moſes, and he made the heads of the people feel the effects of his indignation. "He "was wroth with the officers of the hoſt, with the cap-"tains over thouſands, and captains over hundreds, which "came from the battle. And he ſaid unto them, Have "ye ſaved the women alive? Behold, theſe cauſed the "children of Iſrael, through the counſel of Balaam, to "commit treſpaſs againſt the Lord in the matter of Peor," ver. 14, *&c.* Accordingly, this law-giver commanded them peremptorily to put to death all thoſe women who had ſeduced the Iſraelites by their beauty, and all the children that proceeded from the infamous commerce between them.

Perhaps Moſes followed ſome particular order which God had given him in this matter; but ſome commentators have thought that he would have merited praiſe for what he did, tho' God had not given any directions about that proceeding. There are, indeed, ſome caſes, in which the Deity does not think fit to give any poſitive directions, but expects that we our ſelves ſhould draw from the general rules, he has laid down, ſuch neceſſary conſequences for our behaviour, as are agreeable to our particular circumſtances, and this might be the caſe of the Iſraelites, who, undoubtedly, ought to have believed, that no objects could be more odious in the ſight of God, through the whole country of Midian, than thoſe impure and idolatrous women, who had ſeduced them into ſuch fatal offences.

After the ſeparation of what was prohibited to be kept of the plunder obtained in the war with the Midianites, God commanded that an account ſhould be taken, and a diviſion made of all that could be lawfully preſerved. The people obſerved the orders which he had made in this particular caſe: Neither can we infer from what was then practiſed, either that the like directions were given before, or ever obſerved afterwards. The firſt thing done here, was to divide the ſpoil into two equal parts, one of which was for the twelve thouſand men who had obtained the victory, and the other for the reſt of the people. Upon the firſt half, that is to ſay, the ſhare of the army, Moſes commanded them to levy "a tribute unto the Lord of the men of war which went "out to battle, one ſoul of five hundred, both of the "perſons, and of the beeves, and of the aſſes, and of "the ſheep—and to give it to Eleazar the prieſt, for an "heave-offering of the Lord, ver. 28, 29, &c." that is, to give it to the prieſts, who had no inheritance in Iſrael, becauſe God had ſaid, that he himſelf would be their lot and their inheritance, The like tribute was levied upon the peoples ſhare, and given to the Levites, who were alſo in the ſervice of God, and counted the officers of him that was the ſole king and general of the armies of Iſrael.

It was an ancient cuſtom in making war, to lay the plunder before the perſon who commanded the army; and when he had ſelected what pleaſed him beſt for his own ſhare, he diſtributed the remainder among the officers and ſoldiers.

We ſhall take it for granted therefore, that offering the tribute to the Lord, and giving it to the prieſts and Levites, was one and the ſame tranſaction, and it is not to be doubted, if we weigh theſe words of the hiſtory; "Moſes gave the tribute which was the Lord's heave-"offering, unto Eleazar the prieſt, as the Lord com-"manded Moſes. And of the children of Iſrael's half, "which Moſes divided from the men that warred—even "of the children of Iſrael's half, Moſes took one portion "of fifty, both of man, and of beaſt, and gave them unto "the Levites, who kept the charge of the tabernacle of "the Lord, ver. 41, *&c.*" Thus there is no difficulty in the 40th verſe of this chapter, where it is ſaid, that "the Lord's tribute was thirty and two perſons." Theſe words at firſt ſeem to offer to the mind a notion of ſome ſacrifice, in which thoſe perſons were to have been offered up, or of ſome conſecration to have been made

made thereof, for the ſervice of the temple. But theſe thirty two perſons were given for ſlaves to the prieſts.

There was alſo another kind of offering; for Moſes acquaints us, that after thoſe we have already mentioned, were preſented to the Lord in the perſon of the prieſts and Levites, the heads of the army came to him, and ſpake in the following manner; "Thy ſervants have taken "the ſum of the men of war, which are under our charge, "and there lacketh not one man of us, ver. 49, *&c.* that is to ſay, there did not periſh one ſingle Iſraelite in the engagement with thoſe of Midian. And in order to teſtify their gratitude for ſo ſignal and wonderful a mercy, they ſubjoined, "We have therefore brought an oblation "for the Lord, what every man hath gotten, of jewels, "of gold, chains and bracelets, rings, ear-rings, and "tablets, to make an attonement for our ſouls before the "Lord, ver. 50.

When this laſt offering was preſented to God, according to the intention of thoſe who tendered it, it was not diſtributed among the prieſts and Levites, but was devoted to the uſe of the tabernacle. We ought not, however, to conclude from this circumſtance, that the firſt contribution that was raiſed from the ſpoils was not appropriated to thoſe who miniſtred in holy things; for it is manifeſt, that thoſe firſt offerings, of which we have ſpoken before, and theſe latter were of a different kind. The former were taken from that part of the ſpoil which the twelve thouſand combatants had acquired in common, after the victory. The latter was ſeparated from that general maſs which was brought before Eleazar and Moſes, that the value and diviſion thereof might be made with exactneſs. The ſecond conſiſted of thoſe jewels of which the ſoldiers were not obliged to give any account, and of which it was ſaid, *The men of war had taken ſpoil, every man for himſelf.* The former was a tribute laid upon them by the command of God. The latter was a free gift; the ſame name was aſſigned to each; and both one and the other might be juſtly ſtiled, *offerings made to the Lord.*

The paraphraſe of the Targum of Jeruſalem upon theſe words, *we have brought an oblation for the Lord,* is ſomewhat ſingular. Moſes had ſhewn the reaſon of this latter offering to the Lord; namely, that by the muſter of the tribes which was made after the battle, it appeared that there lacked not one man: Which is thus explained by the paraphraſt. "We penetrated into the "chambers and cloſets of the kings of Midian; we found "there young damſels, abounding with charms; we took "away their ornaments from off their hands, their pen-"dants out of their ears, their bracelets from their arms, "their crochets from their breaſts, and their rings from their "fingers. But we did not caſt the leaſt laſcivious look "at them. Wherefore we hope, the oblation we now "make, will aſcend to heaven, againſt the day of the "great judgment, as an atonement made for our ſouls be-"fore the Lord."

It is not eaſy to miſtake more the ſenſe of an author, than Jonathan has done that of Moſes in this place. The army by offering theſe ſpoils to God, in conſequence of their devolving it to the tabernacle, did no more than what was performed at all times; namely, to depoſite monuments of gratitude in the temples of the gods, from whom the people thought they had received any ſignal favours. Thus, the ſword with which David ſlew Goliah, was depoſited in the ſame place where the ſacred veſtments were kept. The prodigal emperor Caracalla devoted to the god Serapis, that which he had made uſe of to kill Geta; and it was the cuſtom of the Heathens, to ſet aſide part of the plunder for the gods, before they diſtributed the reſt among the generals, the officers, and the ſoldiers. This portion was called Acrothinia, and is derived, as ſome critics think, from a word which ſignifies the top of a heap, becauſe they choſe what was deſtined for the gods from the plunder erected unto an heap or pile. The part of the ſpoils which they valued moſt, was what they took from the general of the enemies army: It was termed Eponumia; and according to the inſtitution of Romulus, they were devoted to Jupiter Feretrius. There were ſeveral methods of conſecrating to the gods, that ſhare of the booty which was deſtined for them. Sometimes it was burnt in honour of them; or, as we have ſaid already, depoſited in the temple. Hector vowed, that if he triumphed over his enemies, he would offer a like ſacrifice to Apollow. Virgil, in deſcribing the temple wherein Latinus gave audience to the ambaſſadors of Æneas, ſays, that one might ſee hanging up, chariots, whole ſets of armour, axes, plumes of feathers, lances, bucklers, maſts, and other parts of ſhips, and the like.

We have already obſerved, that the order which the Iſraelites followed in the diviſion of the ſpoils upon this occaſion, was ſomething ſingular, and that it had neither been practiſed before nor after in the like circumſtances. Abraham laid upon himſelf a much greater tribute, after the defeat of Chedorlaomer and his confederates; for he offered to God, in the perſon of his miniſter (Melchizedeck king of Salem) the tithes of all the ſpoils; whereas here, God only appropriates to himſelf one part in five hundred.

In other victories which God granted to his people, and which are mentioned in the ſacred hiſtory, we may ſee that the law of dividing the ſpoil, and of devoting ſome of it to the Lord was religiouſly obſerved. Judges ch. v. 30. 1 Sam. xxx. 20, *&c.*

When the children of Iſrael, grew weary of God for their king, and were deſirous of ſuch ſort of Kings ſet over them as their neighbouring nations had, they were ſoon made ſenſible, that the yokes of earthly monarchs were not ſo light and eaſy as that of their heavenly ſovereign. If we may believe what the Jews tell us, their kings had a vaſt ſhare of the ſpoils which were obtained in war. In the firſt place, they arrogated to themſelves, all that was called the treaſure of the conquered prince; and under this claſs was reckoned every thing that could contribute to the pomp and grandeur of a prince. After which, they divided the reſt into two equal parts, one of which belonged intirely to the ſovereign; and the other was divided equally among the ſoldiers. It was remarkable, that all thoſe who engaged in the expedition againſt the Midianites were obliged to abide without the camp ſeven days, if they had killed any perſon; and likewiſe whoever touched any ſlain; and that they were to purify both themſelves and their captives on the third and ſeventh days. They were alſo commanded to waſh their cloaths, and all the veſſels they had taken from the enemy. Thus Eleazar directed the people of the army; the gold, and the ſilver, the braſs, the iron, the tin, and the lead, every thing that may abide the fire, ye ſhall make it go through the fire, and it ſhall be clean: Nevertheleſs, it ſhall be purified with the water of ſeparation; and all that abideth not the fire, ye ſhall make go through the water, ver. 22. *&c.* The nature of which water, is deſcribed in Lev. xxi.

Spencer finds no law concerning theſe kinds of purifications in any of the books of Moſes, and offers this as a proof of his grand principle, namely, that moſt of the Moſaical rites were borrowed from thoſe of the Heathens. He makes mention of ſeveral of theſe purifications obſerved by them after a battle, notwithſtanding which, it is demonſtrable, that if Moſes did not here preſcribe particular rules to thoſe who returned from any military expedition, he had already given general directions, of which he now makes the application.

CHAP. XXXII.

1 *The Reubenites and Gadites ſue for their inheritance on that ſide Jordan.* 6 *Moſes reproveth them.* 16 *They offer him conditions to his content.* 33 *Moſes aſſigneth them the land.* 39 *They conquer it.*

NOW the children of Reuben and the children of Gad had a very great multitude of cattle: and when they ſaw the land of Jazer, and the land of Gilead, that, behold, the place *was* a place for cattle;

2 The children of Gad, and the children of Reuben came and ſpake unto Moſes, and

and to Eleazar the prieſt, and unto the princes of the congregation, ſaying,

3 Ataroth, and Dibon, and Jazer, and Nimrah, and Heſhbon, and Elealeh, and Shebam, and Nebo, and Beon;

4 *Even* the country which the LORD ſmote before the congregation of Iſrael, *is* a land for cattle, and thy ſervants have cattle.

5 Wherefore, ſaid they, If we have found grace in thy ſight, let this land be given unto thy ſervants for a poſſeſſion, *and* bring us not over Jordan.

6 ¶ And Moſes ſaid unto the children of Gad, and to the children of Reuben, Shall your brethren go to war, and ſhall ye ſit here?

7 And wherefore diſcourage ye the heart of the children of Iſrael from going over into the land which the LORD hath given them?

8 Thus did your fathers, when I ſent them from Kadeſh-barnea to ſee the land.

9 For when they went up unto the valley of Eſchol, and ſaw the land, they diſcouraged the heart of the children of Iſrael, that they ſhould not go into the land which the LORD had given them.

10 And the LORDs anger was kindled the ſame time, and he ſware, ſaying,

11 Surely none of the men that came up out of Egypt, from twenty years old and upward, ſhall ſee the land which I ſware unto Abraham, unto Iſaac, and unto Jacob; becauſe they have not wholly followed me:

12 Save Caleb the ſon of Jephunneh the Kenezite, and Joſhua the ſon of Nun: for they have wholly followed the LORD.

13 And the LORDs anger was kindled againſt Iſrael, and he made them wander in the wilderneſs forty years, until all the generation that had done evil in the ſight of the LORD was conſumed.

14 And behold, ye are riſen up in your fathers ſtead, an increaſe of ſinful men, to augment yet the fierce anger of the LORD toward Iſrael.

15 For if ye turn away from after him, he will yet again leave them in the wilderneſs, and ye ſhall deſtroy all this people.

16 ¶ And they came near unto him, and ſaid, We will build ſheep-folds here for our cattle, and cities for our little ones.

17 But we our ſelves will go ready armed before the children of Iſrael, until we have brought them unto their place: and our little ones ſhall dwell in the fenced cities, becauſe of the inhabitants of the land.

18 We will not return unto our houſes, until the children of Iſrael have inherited every man his inheritance:

19 For we will not inherit with them on yonder ſide Jordan, or forward; becauſe our inheritance is fallen to us on this ſide Jordan eaſt-ward.

20 ¶ And Moſes ſaid unto them, If ye will do this thing, if ye will go armed before the LORD to war,

21 And will go all of you armed over Jordan before the LORD, until he hath driven out his enemies from before him,

22 And the land be ſubdued before the LORD: then afterward ye ſhall return, and be guiltleſs before the LORD, and before Iſrael; and this land ſhall be your poſſeſſion before the LORD.

23 But if ye will not do ſo, behold, ye have ſinned againſt the LORD: and be ſure your ſin will find you out.

24 Build ye cities for your little ones, and folds for your ſheep; and do that which hath proceeded out of your mouth.

25 And the children of Gad, and the children of Reuben, ſpake unto Moſes, ſaying, Thy ſervants will do as my lord commandeth.

26 Our little ones, our wives, our flocks, and all our cattle, ſhall be there in the cities of Gilead.

27 But thy ſervants will paſs over, every man armed for war, before the LORD to battle, as my lord ſaith.

28 So concerning them Moſes commanded Eleazar the prieſt, and Joſhua the ſon of Nun, and the chief fathers of the tribes of the children of Iſrael:

29 And Moſes ſaid unto them, If the children of Gad, and the children of Reuben will paſs with you over Jordan, every man armed to battle before the LORD, and the land ſhall be ſubdued before you; then ye ſhall give them the land of Gilead for a poſſeſſion:

30 But if they will not paſs over with you armed, they ſhall have poſſeſſions among you in the land of Canaan.

31 And the children of Gad, and the children of Reuben anſwered, ſaying, As the LORD hath ſaid unto thy ſervants, ſo will we do.

32 We will paſs over armed before the LORD into the land of Canaan, that the poſſeſſion of our inheritance on this ſide Jordan *may be* ours.

33 And Moſes gave unto them, *even* to the children of Gad, and to the children of Reuben, and unto half the tribe of Manaſſeh the ſon of Joſeph, the kingdom of Sihon king of the Amorites, and the kingdom of Og king of Baſhan, the land with the cities thereof, in the coaſts, *even* the cities of the country round about.

34 ¶ And the children of Gad built Dibon, and Ataroth, and Aroer,

35 And Atroth, Shophan, and Jaazer, and Jogbehah,

36 And Beth-nimrah, and Beth-haran, fenced cities: and folds for ſheep,

37 And the children of Reuben built Heſhbon, and Elealeh, and Kirjathaim,

38 And Nebo, and Baal-meon (their names being changed) and Shibmah: and gave other names unto the cities which they builded.

39 And the children of Machir the ſon of Manaſſeh went to Gilead, and took it, and diſpoſſeſſed the Amorite which *was* in it.

40 And Moſes gave Gilead unto Machir the ſon of Manaſſeh; and he dwelt therein.

41 And Jair the ſon of Manaſſeh went and took the ſmall towns thereof, and called them Havoth-jair.

42 And Nobah went and took Kenath, and the villages thereof, and called it Nobah, after his own name.

Ver. 1. *Now the children of Reuben, and the children of Gad.*] Here the children of Reuben, who was Jacob's firſt-born, are mentioned in the firſt place: but in the reſt of the chapter (ver. 2, 6, 25, 29, 32.) the children of Gad are conſtantly firſt mentioned, becauſe they were the firſt movers of that which follows, as the Hebrews conjecture.

—— *Had a very great multitude of cattle.*] More than any other tribe.

—— *And when they ſaw the land of Jazer.*] Which was lately taken from the Amorites, after they had ſlain Sihon their king, chap. xxi. 32. This city, and country belonging to it, were near the ſpring of the river Arnon; and there is frequent mention of it in the book of Joſhua, and in Iſaiah xvi. 8, 9. and Jer. xlviii. 34.

— *And the land of Gilead.*] A noble country, ſo call'd from the mountain Gilead, which bounded it on the eaſt, as Jordan did on the weſt, the river Jabbok on the ſouth, and mount Libanus on the north.

—*That behold, the place was a place of cattle.*] Which, in the fourth verſe, is called a land of cattle, γῆν κτηνοτρόφον, as the Seventy tranſlate it, fit for feeding of cattle; being famous for paſture and other grazing ground. For Baſhan was in this country, Deut. iii. 12, 13. where, every one knows, the largeſt and fatteſt oxen were bred, Pſalm xxii. 12. and ſheep alſo, Deut. xxxii. 14. and therefore is joined with Gilead, Micah vi. 14. which, being woody and mountainous in ſome part of it, was no leſs famous for breeding goats, (ſee Cantic. iv. 1.) which delight to brouſe on ſuch trees as ſhaded mount Gilead.

Ver. 2. *And the children of Gad, and the children of Reuben.*] Neither here, nor in the foregoing verſe, is there any mention of the children of Manaſſeh, half of which tribe had their portion in this country; becauſe they were neither the contrivers nor movers of this; but it is moſt probable had a lot aſſigned them here, becauſe theſe countries were too much for the other two tribes alone; and they of Manaſſeh had much cattle likewiſe.

—*Came and ſpake unto Moſes and to Eleazer the prieſt, and unto the princes of the congregation.*] For whom it was cuſtomary to aſſemble frequently, in order to diſpatch publick affairs, chap. xxvii. 2. and xxx. 1.

Ver. 3. *Ataroth.*] Which was part of the portion of Gad, as appears by ver. 34.

—— *And Dibon.*] This is mentioned as a place in the kingdom of Sihon, chap. xxi. 30. and was given to Gad alſo, as we read ver. 34.

—— *And Jazer.*] See ver. 1. and 35. where we find this alſo belonged to Gad.

— *And Nimrah.*] Called Beth-nimrah, ver. 36. and given to the ſame tribe. It is uſual, we obſerved before, for the Hebrews to cut off the firſt part of the names of places, for brevity ſake, chap. xxv. 1. but this place is elſewhere called in length Beth-nimrah, Joſh. xiii. 27. where it is mentioned as a part of Sihon's kingdom, and ſignifies as much as *domus pardorum*, an habitation of leopards. Bochart obſerves, that when both Iſaiah, xv. 6. and Jeremiah, xlviii. 34. mention the waters of Nimrim, they mean this very place, which was given to Gad; but in the days of thoſe prophets, it is mentioned as in the country of the Moabites; who had uſurped upon their neighbours the Gadites, and taken this place from them, as they had deprived them of Jazer; as appears from the place above-mentioned, Iſa. xvi. 8, 9. Jer. xlviii. 34.

— *And Heſhbon.*] The principal city of Sihon king of the Amorites, chap. xxi. 26, 27, 28. and it was given to the Reubenites, ver. 37.

—*And Elealeh.*] This is frequently mentioned with Heſhbon, as a place adjoining to it, ver. 37. Iſa. xvi. 9.

— *And Shebam.*] Called alſo Shibmah, ver. 37. and Iſa. xvi. 8, 9. Jer. xlviii. 31. where it appears to have been a place famous for vines; and in the days of that prophet was fallen into the hands of the Moabites, as were Heſhbon and Elealah alſo.

——*And Nebo.*] Which was given to the Reubenites, ver. 38.

— *And Beon.*] There is no mention of this place any where elſe, but it probably was part of the Reubenites portion, being mentioned together with other places that were given them; and may poſſibly be the place called Baal Meon, ver. 38 which they changed into Beon, becauſe of the name of Baal; but the Moabites, when it fell into their hands, reſtored part of its old name, calling it Beth Meon, Jer. xlviii. 23.

Ver. 4. *Even the country which the Lord ſmote before the congregation of Iſrael.*] And aſſigned it to them for a poſſeſſion, in the ſame manner as he intended to give them the land of Canaan, chap. xxi. 24, 25.

——— *Is a land for cattle, and thy ſervants have cattle.*] Is very fit for us, ver. 2.

Ver. 5. *Wherefore, ſaid they, if we have found grace in thy ſight.*] A phraſe often uſed by humble petitioners, particularly by Moſes, when he addreſſes himſelf to the Divine Majeſty, chap. xi. 15.

— *Let this land be given unto thy ſervants for a poſſeſſion.*] The Iſraelites poſſeſſed it hitherto in common, as belonging to them all, chap. xxi. but the children of Gad and Reuben deſire to have it aſſigned to them, as their particular portion.

— *And bring us not over Jordan.*] We deſire nothing in the land of Canaan.

Ver. 6. *And Moſes ſaid unto the children of Gad, and to the children of Reuben, Shall your bretkren go to war.*] Can you think it reaſonable, that the reſt of the tribes ſhould fight ſtill for what they are to poſſeſs?

——*And ſhall ye ſit here?*] And will you take up your reſt here, and ſettle in their conqueſt, which they have already made?

Ver. 7. *And wherefore diſcourage ye the heart, &c.*] Moſes ſeems to have ſuſpected, that mere timidity, and a deſpi-

deſpicable fondneſs for eaſe and inactivity, made them deſirous of continuing where they were: which ill example might diſhearten all the reſt of their brethren, and cauſe them to entertain the ſame inclination to ſettle in the land they had conquered; and not engage in a war with the Canaanites.

Ver. 8. *Thus did your fathers.*] They diſcouraged all their brethren, in the ſame manner as you are now attempting.

Ver. 9. *For when they went up unto the valley of Eſhcol*] Men do not go up into a valley; therefore the meaning is, they went up to ſearch the country (as it is ſaid they did, chap. xiii. 21, 22.) and went on in their ſearch, till they came to the valley or brook of Eſhcol, chap. xiii. 23. where they cut down a branch with a cluſter of grapes, to ſhew what fruit the country afforded.

— *They diſcouraged the heart of the children of Iſrael.*] Repreſented the people and the cities to be ſo ſtrong, that they ſhould not be able to contend with them, chap. xiii. 28, 29.

Ver. 10. *And the Lords anger was kindled at the ſame time, and he ſware, ſaying.*] Chap. xiv. 21, 28.

Ver. 11. *Surely none of the men that came up out of Egypt, from twenty years old and upward.*] Chap. xiv. 22, 29, 35.

——— *Shall ſee the land which I ſware unto Abraham, unto Iſaac, and unto Jacob.*] Chap. xiv. 23.

— *Becauſe they have not wholly followed me.*] See there, ver. 22.

Ver. 12. *Save Caleb the ſon of Jephunneh the Kenezite.*] Many arguments have been advanced by ſome expoſitors, to prove, that Caleb is called a Kenezite, becauſe his father's name was Kenaz. And this they endeavour to prove, becauſe Othniel's father's name was Kenaz, and he was Caleb's brother, Joſh. xv. 17. his younger brother, Judges i. 13. iii. 9. ſo that their father muſt have had two names, Kenaz, and Jephunneh. But it is very ſtrange, if this be true, that Caleb is no where called the ſon of Kenaz, but conſtantly the ſon of Jephunneh; even there, where Othniel is juſt before called the ſon of Kenaz, 1 Chron. iv 13, 15. nor is Othniel any where called the ſon of Jephunneh, but always of Kenaz. And indeed there is a demonſtration againſt this opinion; for Othniel married Caleb's daughter, which by the law of Moſes was utterly unlawful, whatſoever the practice might have been before the promulgation of the law. Others therefore think it more probable, that Othniel was one of his brother's younger ſons, (for uncles and nephews are often called brethren, as Abraham and Lot were) and that from this brother, whoſe name was Kenaz, Caleb is alſo called a Kenezite: But this is likewiſe very abſurd; for the name of Kenezzi, in the Hebrew, denotes the deſcendants from one, who gave this denomination to the family; which one brother could not do to another. It is moſt probable therefore, that Kenaz was ſome common anceſtor of Othniel and Caleb, from whom Othniel's father derived his name. Accordingly we find Jephunneh called a Kenezite in Joſh. xiv. 14. where it is ſaid that "Hebron became the inheritance of Caleb the ſon of Jephunneh "the Kenezite."

—*And Joſhua the ſon of Nun: for they have wholly followed the Lord.*] They have obeyed him in every particular, chap. xiv. 24, 30, 38.

Ver. 13. *And the Lords anger was kindled againſt Iſrael.*] Moſes had declared this before, ver. 10. but repeats it again, to make them the more ſenſible of an affair that was tranſacted thirty eight years ago; and to deter them from offering the like provocation.

Ver. 14. *And behold, ye are riſen up in your fathers ſtead, an increaſe of ſinful men, to augment yet the fierce anger of the Lord toward Iſrael.*] That is, ye are multiplied to as great a number as your fathers, only to ſucceed them in their ſins, and thereby bring down ſtill more heavy puniſhments upon the nation.

Ver. 15. *For if ye turn away from after him.*] As your fathers did; who refuſed to go and poſſeſs the good land which God had beſtowed upon them.

——— *He will yet again leave them in the wilderneſs.*] Lead them back again into the deſart, where your fathers periſhed; and there forſake you.

——— *And ye ſhall deſtroy all this people.*] Who, following your own example, will refuſe to go over Jordan, ver. 5. to take poſſeſſion of the land of Canaan.

Ver. 16. *And they drew near unto him.*] As was cuſtomary for petitioners, when they are aſſured of their integrity, and hope to obtain their requeſt, Gen. xliv. 19.

——— *And ſaid, we will build ſheepfolds here for our cattle.*] There are five words in the Hebrew language for folds, for ſheep and cattle; all ſignifying a place fenced in, that they might lie ſafely, and be defended from wild beaſts. And ſo this word *gedera* plainly imports.

——— *And cities for our little ones.*] Which ſtood in need only of repairing and fortifying, (ver. 17.) for they already dwelt in thoſe cities of the Amorites, chap. xxi 25.

Ver. 17. *But we our ſelves will go ready armed before the children of Iſrael, until we have brought them unto their place:*] That is, a conſiderable number of them, as many as ſhould be thought neceſſary, Deut. iii. 18. in all forty thouſand, Joſh. iv. 12.

—— *And our little ones ſhall dwell in the fenced cities.*] Where it was neceſſary to leave ſome men to guard them from their bad neighbours, and to take care of their cattle.

—— *Becauſe of the people of the land.*] Who were the Moabites, the ancient proprietors of this country, chap. xxi. 26. and the Edomites, who had ſhewed no good will to the Iſraelites, as they paſſed thro' the wilderneſs.

Ver. 18. *We will not return unto our houſes, until the children of Iſrael have inherited every man his inheritance.*] We will not propoſe any ſettlement for our ſelves, till the reſt of our brethren be eſtabliſhed in the poſſeſſion of the land of Canaan, as we deſire to be in this country.

Ver. 19. *For we will not inherit with them on yonder ſide Jordan, or forward.*] We will not deſire any ſhare in the country beyond Jordan, though it be near to us; nor in that country which lies ſtill further weſtward.

—*Becauſe our inheritance is fallen to us on this ſide Jordan eaſtward.*] We look upon this as our inheritance (with which we ſhall be fully ſatisfied) here in the land of Gilead, which lay eaſtward of Jordan, and of the land of Canaan.

Ver. 20. *And Moſes ſaid unto them, if ye will do this thing, if ye will go armed before the Lord to war.*] To go before the Lord, was to go before the Ark; which was the ſymbol of God's preſence, over which his glory reſided. And it is to be obſerved, that theſe two tribes, Reuben and Gad (together with Simeon) always lay encamped before the ſanctuary; as appears from the ſecond chapter of this book, ver. 10, 14, 15, 16, 17. And accordingly, when the camp removed, they marched immediately before it; ſee chap. x. 18, 19, 20, 21. So that here he requires them only to hold their uſual place, when they went to the war againſt the Canaanites; and accordingly 'tis expreſsly ſaid, they did (together with the half tribe of Manaſſeh, who were joined with them) paſs over before the Lord unto battle, Joſh. iv. 12, 13.

Ver. 21. *And will go all of you.*] As many as ſhall be required, and can be ſpared, ver. 17.

——— *Armed over Jordan before the Lord, until he hath driven out his enemies from before him.*] Not only bring us into Canaan, but continue with us, till we have expelled the inhabitants of that country: which he encourages them to undertake, by repreſenting the Canaanites as the enemies of the Lord, who would therefore fight for the Iſraelites.

Ver. 22. *And the land be ſubdued before the Lord.*] By this expreſſion, and that in the foregoing paſſage, it appears that the ark was carried along with them to the war every where, till all hoſtilities were ended; as it was when the war begun, at the taking of Jericho, Joſhua vi. 6, 7, &c.

——— *Then afterward ye ſhall return, and be guiltleſs before the Lord, and before Iſrael; and this land ſhall be your poſſeſſion.*] You ſhall not only be free from all blame in this deſire, but ſhall likewiſe be gratified in it.

Ver. 23. *But if you will not do ſo.*] If this be not your intention; or if recede from your word.

——— *Behold, ye have ſinned againſt the Lord; and be ſure your ſin will find you out.*] Your guilt will then be exceeding great, and ſhall be moſt certainly puniſhed as it deſerves.

Ver. 24. *Build ye cities for your little ones, and folds for your ſheep, &c.*] As for the reſt of their propoſals, about their children and cattle, he conſented to them without any exception.

Ver.

Ver. 25. *And the children of Gad, and the children of Reuben, ſpake unto Moſes, ſaying,*] The word for *ſpake*, in the Hebrew, being *Jomer*, in the ſingular number, inſtead of *Jomru*, in the plural, the Jewiſh doctors take it for an indication, that ſome one principal perſon ſpake in the name of all the reſt. But there is no need of this explication; for the ſingular number, in this language, is often uſed for the plural; and they never ſpake all of them together, but ſome one in the name of their brethren. And it had been better, if they had obſerved, that this ſignifies *one and all* (as we now ſpeak) were of the ſame mind.

——— *Thy ſervants will do as my Lord commandeth.*] And as they themſelves had propoſed, ver. 17.

Ver. 26. *Our little ones, our wives, our flocks, and all our cattle, ſhall be there in the cities of Gilead.*] Here they promiſe to leave all that was dear to them, in this country, and go to ſerve their brethren.

Ver. 27. *But thy ſervants will paſs over every man armed for war,* &c.] We our ſelves will go, and fight for our brethren. It hath been often ſaid (ver. 17, 21.) that this doth not ſignify all the men of war among them ſhould go, but as many as could be ſpared, and as were thought ſufficient. For it is manifeſt, the far greater part of them was left in this country to defend their wives and children, and look after their flocks and herds; as will appear, by computing all their men of war that were found in the tribes of Gad and Reuben, which were above fourſcore and four thouſand, (chap. xxvi. 7, 18.) to which, if we add the half tribe of Manaſſeh, (who were, in all, above fifty-two thouſand) there were much above an hundred thouſand men, able to bear arms; and not above forty thouſand of them marched into Canaan, as was before obſerved.

Ver. 28. *So concerning them, Moſes commanded Eleazar the prieſt, and Joſhua the ſon of Nun, and the chief fathers of the tribes of Iſrael.*] He left this in charge with the principal perſons, who had the government of affairs under him; particularly with Joſhua, who was not unmindful of it, but re-minded theſe tribes of what Moſes had ſaid, when he was about to attempt the conqueſt of Canaan, Joſh. i. 13, 14, &c.

Ver. 29. *And Moſes ſaid unto them, if the children of Gad, and the children of Reuben, will paſs with you over Jordan,* &c.] He repeats to theſe great men, who were to ſee it executed, what he had ſaid to the Gadites and Reubenites themſelves, ver. 21, 22.

——— *Then ye ſhall give them the land of Gilead for a poſſeſſion.*] They had not a right to it, till they had performed the condition upon which it was granted; namely, till their brethren were in poſſeſſion of their inheritance in the land of Canaan.

Ver. 30. *But if they will not paſs over with you armed, they ſhall have poſſeſſions among you in the land of Canaan.*] They ſhall then take what falls to their ſhare there; and this country ſhall be diſpoſed of as God ſhall determine.

Ver. 31. *And the children of Gad, and the children of Reuben ſaid, As the Lord hath ſaid unto thy ſervants, ſo will we do.*] They confirm what they had promiſed to Moſes, ver. 25. and here take all that he had ſaid, as ſpoken by the order of God, who beſtowed this land upon them, on the condition often mentioned.

Ver. 32. *We will paſs over armed before the Lord into the land of Canaan.*] This they offered at firſt of themſelves, ver. 17. and ſolemnly promiſed, when Moſes accepted their propoſal, ver. 27. and they now ratify and confirm it before Eleazar and Joſhua, and all the princes, ver. 28.

———*That the poſſeſſion of our inheritance.*] Which we have deſired to have for our inheritance.

———*On this ſide Jordan.*] They were now in the land of Gilead, and ſo might properly call it on this ſide Jordan; but when they were in the land of Canaan, it was ſaid to be *on that ſide Jordan.*

———*May be ours.*] Settled upon us and our poſterity.

Ver. 33. *And Moſes gave unto them, even to the children of Gad, and to the children of Reuben, and unto half the tribe of Manaſſeh, the ſon of Joſeph.*] This half tribe is not mentioned before, becauſe they did not put in any claim, till they ſaw how thoſe of Gad and Reuben would ſucceed in their petition: Which being granted, it is likely that thereupon they repreſented, alſo, what ſtore of cattle they had; and that the country would be more than enough for thoſe who had deſired it. This being found to be true, Moſes thought fit to give them a portion in it, rather than any other; becauſe the children of Machir, the ſon of Manaſſeh, had, by their valour, ſubdued part of this country, ver. 39. Joſh. xvii. 1.

——— *The kingdom of Sihon king of the Amorites, and the kingdom of Og king of Baſhan.*] Chap. xxi. 24, 29. which were the firſt countries that the Iſraelites poſſeſſed; and they who ſettled here were the firſt that were carried captive out of their land, 2 Kings xv. 29.

——— *The land with the cities thereof, in the coaſts, even the cities of the country round about*] The land with the cities, within ſuch a compaſs or limit; and all the towns within that circuit.

Ver. 34. *And the children of Gad built Dibon and Ataroth.*] They repaired and fortified theſe towns, which are mentioned before, ver. 3. for they were not deſtroyed, but only their inhabitants, Deut. ii. 34, 35. for if they had been laid in ruins, there would not have been time to rebuild them at this conjuncture. Thus Jeroboam is ſaid to have built Shechem, 1 Kings xii. 25. which was a city before, but gone to decay; and Azariah to have built Elah, 2 Kings xiv. 22. which he reſtored to Judah, as a city formerly belonging to them.

——— *And Aroer.*] A city of the Amorites, upon the bank of the river Arnon; as Moſes declares, Deut. ii. 36. iii. 11. iv. 48. It formerly belonged to the Moabites; but was taken from them by Sihon.

Ver. 35. *And Atroth, and Shophan, and Jaazer, and Jogbehah.*] We do not read of any of theſe towns elſewhere, but only of Jaazer; which ſeems to be that called Jazer, ver. 3.

Ver. 36. *And Beth-nimrah.*] Called ver. 3. Nimrah, for ſhortneſs, as (it may be further obſerved) Jemini is put for Benjemini, Eſther ii. 5. Sheba for Beer-ſheba, Joſh. xix. 2. where we find theſe two mentioned; but they do not ſignify two ſeveral cities, but are two names for one and the ſame city; as if he had ſaid, Beer-ſheba, which is alſo called Sheba. This is clear to a demonſtration; for otherwiſe there would be more than thirteen cities in the tribe of Simeon, contrary to ver. 6. of that chapter.

——— *And Beth-haran.*] A place, ſome ſay, between Dibon and Jordan.

Ver. 37. *And the children of Reuben built Heſhbon and Elealeh and Kirjathaim.*] This laſt was a place where a gigantic ſort of people formerly dwelt, called Emims, Gen. xiv. 5. who were expelled by the Moabites, as theſe were by the Amorites.

Ver. 38. *And Nebo.*] This city is mentioned in Jerem. xlviii. 2. when it was fallen again into the poſſeſſion of the Moabites, as was alſo Kirjathaim. It ſeems to have been near Dibon, being mentioned together with it, Iſaiah xv. 1. at leaſt there were in theſe places two famous temples; for the deſtruction of which, the prophet repreſents the people making lamentation. So the LXX. ἀπολεῖται ὁ Ναβαῦ, καὶ ὁ Βαμὼθ ὑμῶν, *Nebo is deſtroyed where your altar is.* And Heſychius ſaith of Δαιβὼν, (that is, *Dibon*) that it was τόπος ἔνθα ἱδρύθη ἱερὸν Μοαβιτῶν, *a place where a temple of the Moabites was built.* And St. Jerom ſuſpects that there was an oracle at that place; the word *Nebo* importing propheſy, or divination, as he obſerves.

——— *And Baal-meon.*] Another place, where it is likely Baal was worſhipped; which made them change the names of places, as it here follows.

——— *Their names being changed.*] For Nebo, as well as Baal, was the name of a god; as we learn from Iſaiah xlvi. 1. and ſeems to have been an Aſſyrian deity; there being footſteps of it in the names of ſeveral great men there; ſuch as Nebuchadnezzar, Nebuzaradan, and many others. And it is not unlikely, that they therefore changed the names of theſe cities into ſome other, becauſe they would aboliſh all remainders of idolatry in this country, according to the precept, Exod. xxiii. 23. that they ſhould not take the name of their gods into their mouth: but notwithſtanding this, they ſtill retained their ancient names; as appears from Joſhua xiii. 17. Ezek. xxv 9. So hard it is to alter any thing for the better.

——— *And gave other names unto the cities which they builded.*] If this may be thought to refer to all the cities here mentioned, it is manifeſt they either retained, or recovered their former names: for we read of them all in future times; particularly in the xvth and xviiith chapters,

ters of Iſaiah; and Kirjathaim is mentioned in the place we now quoted out of Ezekiel.

Ver. 39. *And the children of Machir, the ſon of Manaſſeh, went to Gilead and took it.*] Here Gilead is uſed in a ſtrict ſenſe, and not ſo largely as before, ver. 1, 26, 29. where it is taken for all the country, on that ſide Jordan, where Gilead was; but here, for a part of it about mount Gilead. This is plain from the next verſe; and Gilead the ſon of Machir, one would think, was the perſon who took it, Joſh. xvii. 1.

Ver. 40. *And Moſes gave Gilead unto Machir the ſon of Manaſſeh.*] That is, to the children of Machir, (for he was dead long ago) who had a conſiderable portion of that half of the land of Gilead, which was given to the half tribe of Manaſſeh. For one half was given to the Reubenites and Gadites, and the other half to them, Deut. iii. 12, 13. where Gilead ſignifies all that country properly ſo called; neither ſo much as the whole territory, which theſe tribes demanded, ver. 1. nor ſo little as was given to Machir, ver. 15. where Moſes ſays, *And I gave Gilead unto Machir*, that is, to that family of Manaſſeh, which were properly called Machirites, Numb. xxvi. 29. And to that family deſcended from his ſon, which from him were called Gileadites. For as Manaſſeh had only this ſon Machir, ſo Machir had only Gilead; but he had many, chap. xxvi. 30, 31, 32. who all raiſed families. And as a portion was given to the Machirites (and we ſuppoſe to the Gileadites) in this country, Joſh. xiii. 29, 30, &c. ſo Joſhua gave to the reſt an inheritance in the land of Canaan, chap. xvii. 2. And he aſſigns a reaſon in the foregoing verſe, why he gave Gilead and Baſhan to the poſterity of Machir, namely, becauſe they were a warlike people, inheriting their fathers valour, who was a martial man, and therefore fit to be placed in the frontiers of that country.

Ver. 41. *And Jair the ſon of Manaſſeh.*] One of the poſterity of Manaſſeh, by his mother's ſide: for he was the grandſon of Gilead, the ſon of Machir, by his daughter, 1 Chron. ii. 21, 22. but his father was of the tribe of Judah. It ſeems he joyned with the children of Machir in their expedition againſt Gilead, (mentioned ver. 39.) and was ſo ſucceſsful, that he took ſeveral ſmall towns in that country, and ſo had his inheritance among the children of Manaſſeh, on this ſide Jordan, where they now were. There were threeſcore of them in the whole, which were afterward called cities, Joſh. xiii. 13. 1 Kings iv. 23. but he had only twenty three for his poſſeſſion, 1 Chron. ii. 22, 23.

—— *And called them Havoth-jair.*] That is, the habitation of Jair. For Havah is *a dwelling*, as Bochart obſerves in his Phaleg. lib. 4. cap. 29. And among the Arabians the word *Havoth* properly ſignifies many tents orderly diſpoſed in a ring or circle; which in thoſe countries made that which we call a village For *Hava*, in the Arabic language, ſignifies *to compaſs*. The ſame he obſerves in his Hierozoicon, p. 1. lib. 2. cap. 44. p. 466.

Ver. 42. *And Nobah.*] Who he was, we find in no other place; but an eminent perſon, no doubt, in ſome of the families of the Manaſſites; either of the Machirites, or the Gileadites. For they only, as we ſuppoſe, inherited on this ſide Jordan.

—— *Went and took Kenah, and the villages thereof.*] Probably at the ſame time, that Jair took the towns above mentioned; of which this was one, 1 Chron. ii. 23. But though Jair was the chief conductor in that expedition, yet he kept, as we ſaid, only twenty three towns to himſelf: the reſt were given to them who accompanied him, of whom, Nobah may be ſuppoſed to have been one.

—— *And called it Nobah after his own name.*] But it retained its old name alſo: for St. Jerom ſays, there was a city in his time, called Canatha, in the region of Trachonitis, not far from Boſra.

Thus this country being ſettled upon theſe two tribes and a half, the land of Canaan was divided, by God's command, for an inheritance to the remaining nine tribes, and the other half of the tribe of Manaſſeh, Joſh. xiii. 7.

CHAP. XXXIII.

1 *Two and forty journies of the Iſraelites.* 50 *The Canaanites are to be deſtroyed.*

THeſe *are* the journeys of the children of Iſrael, which went forth out of the land of Egypt, with their armies, under the hand of Moſes and Aaron.

2 And Moſes wrote their goings out according to their journeys, by the commandment of the LORD: and theſe *are* their journies according to their goings out.

3 And they departed from Rameſes in the firſt month, on the fifteenth day of the firſt month: on the morrow after the paſſover, the children of Iſrael went out with an high hand, in the ſight of all the Egyptians.

4 (For the Egyptians buried all *their* firſtborn, which the LORD had ſmitten among them: upon their gods alſo the LORD executed judgments)

5 And the children of Iſrael removed from Rameſes, and pitched in Succoth.

6 And they departed from Succoth, and pitched in Etham, which *is* in the edge of the wilderneſs.

7 And they removed from Etham, and turned again unto Pi-hahiroth, which *is* before Baal-zephon: and they pitched before Migdol.

8 And they departed from before Pi-hahiroth, and paſſed through the midſt of the ſea, into the wilderneſs, and went three days journey in the wilderneſs of Etham, and pitched in Marah.

9 And they removed from Marah, and came unto Elim: and in Elim *were* twelve fountains of water, and threeſcore and ten palm-trees; and they pitched there.

10 And they removed from Elim, and encamped by the Red-ſea.

11 And they removed from the Red-ſea, and encamped in the wilderneſs of Sin.

12 And they took their journey out of the wilderneſs of Sin, and encamped in Dophkah.

13 And they departed from Dophkah, and encamped in Aluſh.

14 And they removed from Aluſh, and encamped at Rephidim, where was no water for the people to drink.

15 And they departed from Rephidim, and pitched in the wilderneſs of Sinai.

16 And they removed from the deſert of Sinai, and pitched at Kibroth-hattaavah.

17 And they departed from Kibroth-hattaavah, and encamped at Hazeroth.

18 And they departed from Hazeroth, and pitched in Rithmah.

19 And they departed from Rithmah, and pitched at Rimmon-parez.

20 And they departed from Rimmon-parez, and pitched in Libnah.

21 And they removed from Libnah, and pitched at Riſſah.

22 And they journeyed from Riſſah, and pitched in Kehelathah.

23 And they went from Kehelathah, and pitched in mount Shapher.

24 And they removed from mount Shapher, and encamped in Haradah.

25 And they removed from Haradah, and pitched in Mackheloth.

26 And they removed from Mackheloth, and encamped at Tahath.

27 And they departed from Tahath, and pitched at Tarah.

28 And they removed from Tarah, and pitched in Mithcah.

29 And they went from Mithcah, and pitched in Haſhmonah.

30 And they departed from Haſhmonah, and encamped at Moſeroth.

31 And they departed from Moſeroth, and pitched in Bene-jaakan.

32 And they removed from Bene-jaakan, and encamped at Hor-hagidgad.

33 And they went from Hor-hagidgad, and pitched in Jotbathah.

34 And they removed from Jotbathah, and encamped at Ebronah.

35 And they departed from Ebronah, and encamped at Ezion-gaber.

36 And they removed from Ezion-gaber, and pitched in the wilderneſs of Zin, which *is* Kadeſh.

37 And they removed from Kadeſh, and pitched in mount Hor, in the edge of the land of Edom.

38 And Aaron the prieſt went up into mount Hor, at the commandment of the LORD, and died there in the fortieth year, after the children of Iſrael were come out of the land of Egypt, in the firſt *day* of the fifth month.

39 And Aaron *was* an hundred and twenty and three years old, when he died in mount Hor.

40 And king Arad the Canaanite (which dwelt in the ſouth, in the land of Canaan) heard of the coming of the children of Iſrael.

41 And they departed from mount Hor, and pitched in Zalmonah.

42 And they departed from Zalmonah, and pitched in Punon.

43 And they departed from Punon, and pitched in Oboth.

44 And they departed from Oboth, and pitched in Ije-abarim in the border of Moab.

45 And they departed from Iim, and pitched in Dibon-gad.

46 And they removed from Dibon-gad, and encamped in Almon-diblathaim.

47 And they removed from Almon-diblathaim, and pitched in the mountains of Abarim before Nebo.

48 And they departed from the mountains of Abarim, and pitched in the plains of Moab, by Jordan, *near* Jericho.

49 And they pitched by Jordan from Beth-jeſimoth, *even* unto Abel-ſhittim, in the plains of Moab.

50 ¶ And the LORD ſpake unto Moſes, in the plains of Moab, by Jordan *near* Jericho, ſaying,

51 Speak unto the children of Iſrael, and ſay unto them, When ye are paſſed over Jordan into the land of Canaan;

52 Then ye ſhall drive out all the inhabitants of the land from before you, and deſtroy all their pictures, and deſtroy all their molten images, and quite pluck down all their high places.

53 And ye ſhall diſpoſſeſs *the inhabitants of* the land, and dwell therein: for I have given you the land to poſſeſs it.

54 And ye ſhall divide the land by lot, for an inheritance among your families, *and* to the more ye ſhall give the more inheritance, and to the fewer ye ſhall give the leſs inheritance: every mans *inheritance* ſhall be in the place where his lot falleth; according to the tribes of your fathers, ye ſhall inherit.

55 But if ye will not drive out the inhabitants of the land from before you; then it ſhall come to paſs, that thoſe which ye let remain of them, *ſhall be* pricks in your eyes, and thorns in your ſides, and ſhall vex you in the land wherein ye dwell.

56 Moreover, it ſhall come to paſs, *that* I ſhall do unto you, as I thought to do unto them.

Ver.

Ver. 1. *These are the journies of the children of Iſrael, which went forth out of the land of Egypt.*] The ſacred hiſtorian now enters upon a brief recapitulation of the travels of the children of Iſrael through the wilderneſs; whereby the wonderful providence of God over them appears, in their protection and preſervation, from the time they departed out of Egypt, till their arrival at the borders of the land of Canaan.

——— *With their armies*] For they marched in the orderly manner uſual with armies. See Exod. xii. 41, 51, xiii. 18.

——— *Under the hand of Moſes and Aaron.*] By whom they were conducted as the miniſters of God, Exod. xii. 1, 28, 50.

Ver. 2. *And Moſes wrote their goings out according to their journies.*] He recorded every removal which they made from the place where they were unto another whither they journied.

——— *By the commandment of the Lord.*] This may refer either to their journies (which were by God's commandment, chap. x. 13.) or rather to Moſes's writing this Epitome of their travels; of which God ordered him to give a diſtinct account: Which was no unneceſſary work, but moſt uſeful to poſterity; there being no hiſtory extant in the world, as David Chytræus well obſerves, (except that of the birth, life, death, and reſurrection of Chriſt) which contains ſo many wonderful inſtances of divine providence, as this of bringing the children of Iſrael out of Egypt, and leading them through the Red Sea, and thro' the wilderneſs; concerning which Maimonides hath an excellent diſcourſe in his third part of More Nevochim, cap. 50. the ſubſtance of which is this: That it being impoſſible any miracles ſhould continue throughout all generations, due care ſhould be taken that the memory of them be not loſt, but faithfully preſerved by the hiſtory and narration of them in future times. Now there being no greater miracle than the ſubſiſtence of the children of Iſrael in the deſert for forty years; a deſert full of ſcorpions and ſerpents, deſtitute of water, uninhabited, thro' which no man had been wont to paſs (as Jeremiah ſpeaks, chap. ii. 6.) where they ate no bread, nor drank wine, or ſtrong drink, Deut. xxix. 6. God would have the particular places ſet down diſtinctly where they pitched in that howling wilderneſs; that all men might be ſatisfied (who would take the pains to examine particulars) by what an aſtoniſhing providence ſuch a multitude of people were fed every day, for forty years together; and none might be able to cavil, and ſay, that they had travelled through a country good enough, and pitched in habitable places, where they might plough and ſow, and reap; or where they might have herbs and roots for their ſuſtenance; or where manna ordinarily came down from the clouds for mens ſupport.

Ver. 3. *And they departed from Rameſes.*] See Exod. xii. 37. Here, in all likelihood, they ſacrificed the paſchal Lamb, and were preſerved from the deſtroying angel, which made this place very remarkable: for they ſeem to have been all ſummoned to aſſemble here as in a common rendezvous, to be ready to march away, when God ſhould give the word of command.

Ver. 5. *And the children of Iſrael removed from Rameſes, and pitched in Succoth.*] Exod. xii. 37. Here they received the command to ſet apart all the firſt-born unto the Lord, in memory of God's ſparing them when he ſlew all the firſt-born of the Egyptians, Exod. xiii. 1, 12, 13, &c.

Ver. 6. *And they departed from Succoth, and pitched in Etham,* &c.] See Exod. xiii. 20. where it immediately follows, that they were conducted hither by a miraculous cloud, which ever after led them in all their journies.

Ver. 7. *And they removed from Etham, and turned again unto Pi-hahiroth.*] So it is expreſsly ſaid Exod. vi. 2. Hither they were led on purpoſe, that they might ſee the wonderful power and goodneſs of God, in a place where they were fenced in by high mountains on each ſide, with the army of Pharaoh behind them, and in their front the Red Sea, through which God opened them a ſecure paſſage, rather than he would ſuffer them to fall again under the Egyptian tyranny. Here is alſo the ſingular number for the plural, in the word *turned again*, as was obſerved before in another word, chap. xxxii. 25. But the obſervation of the Hebrew doctors upon it, ſeems to be frivolous, namely, that *with one heart they did what Moſes commanded.*

Ver. 8. *And they departed from before Pi-hahiroth, and paſſed through the midſt of the ſea.*] Exod. xiv. 23. where Pharaoh and his hoſt were drowned; as the Iſraelites could not but recollect when they read this brief hiſtory: which, it might be expected, would alſo call to remembrance their own diſtruſt of God, notwithſtanding which he moſt graciouſly delivered them, Exod. xiv. 11, 12, &c.

Ver. 10. *And they removed from Elim, and encamped by the Red Sea.*] Not by that part of it, where they lately came out of it; but in a more ſoutherly ſituation, where that ſea bends towards Arabia. For the Red Sea, which Ptolomy calls the Arabian Gulph, runs a long way, like the Adriatic, now called the *Gulph of Venice*, or the *Baltic Sea*, as David Chytræus obſerves; who compares theſe three together, as much of a length; and all in ſome places broader, and ſome narrower. This ſtation is not mentioned in the Book of Exodus.

Ver. 11. *And they removed from the Red Sea, and encamped in the wilderneſs of Sin.*] Exodus xvi. 1. where manna firſt began to rain upon them, with which God fed them forty years.

Ver. 12. *And they took their journey out of the wilderneſs of Sin, and encamped in Dophkah.*] This and the next ſtation [Aluſh] are not mentioned in Exodus; becauſe nothing remarkable (it is ſuppoſed) fell out in theſe two places, as there did in the next, and they made no long ſtay there.

Ver. 13. *And they departed from Dophkah, and encamped in Aluſh.*] The Jewiſh Doctors find ſomething remarkable here, though Moſes is ſilent as to any particulars of that nature. For as the Sabbath was firſt commanded at Marah, which was their fifth ſtation, ſo it was firſt obſerved here at Aluſh, as they fancy, which was their tenth. And more than that, this was the only Sabbath, which, in their opinion, was exactly obſerved by the Iſraelites, the very next being profaned. The author of Sepher Coſri ſays, that according to an ancient tradition, the manna firſt deſcended at this place, P. 2. ſect. 20.

Ver. 14. *And they removed from Aluſh, and encamped at Rephidim, where was no water for the people to drink.*] The Almighty manifeſted, on this occaſion, his wonderful power and goodneſs, in cauſing water to guſh out of a rock for them, ver. 5, 6. And here alſo Amalek lay in wait for Iſrael, in the way, when they came out of Egypt, 1 Sam. xv. 2. and ſmote ſome that lagged behind, Deut. xxv. 16. but were vanquiſhed by Joſhua in a pitched battle, Exod. xvii. 8, 9, &c. And here Jethro alſo came to viſit Moſes, and gave him advice about the government of the people, with more eaſe both to himſelf and them, Exod. xviii.

Ver. 15. *And they departed from Rephidim, and pitched in the wilderneſs of Sinai.*] Exod. xix. 1, 2. This was forty ſeven days after they came from Rameſes, on the firſt day of the third month; three days after which (*viz.* on the fiftieth day after they came out of Egypt.) God gave them his law from mount Sinai; where Moſes was called up to the divine Majeſty, and continued in his preſence twice forty days, and was inſtructed there how to make the tabernacle, and ſet it up with all its furniture and appendages, when compleated. All ſorts of ſacrifices were ordered while they remained in this place; prieſts were likewiſe conſecrated; laws given with relation to clean and unclean things; and about marriages and feaſts, and the year of Jubile, with ſeveral other particulars ſpecified in the book of Leviticus. Here alſo the people were numbered; their encampment was ordered; and a ſecond paſſover was kept; laws were likewiſe given with reference to the water of Jealouſy and the Nazarites, with ſeveral other inſtitutions: and then, after they had continued here eleven months and twenty days, they are commanded to leave this famous ſtation; the moſt remarkable of all other, Numb. x. 11, 12.

Ver. 16. *And they removed from the deſert of Sinai, and pitched at Kibroth-hattaavah.*] A place in the wilderneſs of Paran, three days journey from mount Sinai, Numb. x. 23. xi. 34. where there was a dreadful ſlaughter of the people, who wantonly deſpiſed *manna*, and luſted after fleſh; yet here God vouchſafed to ſend his Spirit upon the LXX elders, for the aſſiſtance of Moſes.

Ver. 17. *And they departed from Kibroth-hattaavah, and encamped at Hazeroth.*] See chap. xi. 35. where *Miriam* was puniſhed for her envy at Moſes, chap. xii. 1, 10.

16 And they removed from the desert of Sinai, and pitched at Kibroth-hattaavah.

17 And they departed from Kibroth-hattaavah, and encamped at Hazeroth.

18 And they departed from Hazeroth, and pitched in Rithmah.

19 And they departed from Rithmah, and pitched at Rimmon-parez.

20 And they departed from Rimmon-parez, and pitched in Libnah.

21 And they removed from Libnah, and pitched at Rissah.

22 And they journeyed from Rissah, and pitched in Kehelathah.

23 And they went from Kehelathah, and pitched in mount Shapher.

24 And they removed from mount Shapher, and encamped in Haradah.

25 And they removed from Haradah, and pitched in Mackheloth.

26 And they removed from Mackheloth, and encamped at Tahath.

27 And they departed from Tahath, and pitched at Tarah.

28 And they removed from Tarah, and pitched in Mithcah.

29 And they went from Mithcah, and pitched in Hashmonah.

30 And they departed from Hashmonah, and encamped at Moseroth.

31 And they departed from Moseroth, and pitched in Bene-jaakan.

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36 And they removed from Ezion-gaber, and pitched in the wilderness of Zin, which *is* Kadesh.

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38 And Aaron the priest went up into mount Hor, at the commandment of the LORD, and died there in the fortieth year, after the children of Israel were come out of the land of Egypt, in the first *day* of the fifth month.

39 And Aaron *was* an hundred and twenty and three years old, when he died in mount Hor.

40 And king Arad the Canaanite (which dwelt in the south, in the land of Canaan) heard of the coming of the children of Israel.

41 And they departed from mount Hor, and pitched in Zalmonah.

42 And they departed from Zalmonah, and pitched in Punon.

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45 And they departed from Iim, and pitched in Dibon-gad.

46 And they removed from Dibon-gad, and encamped in Almon-diblathaim.

47 And they removed from Almon-diblathaim, and pitched in the mountains of Abarim before Nebo.

48 And they departed from the mountains of Abarim, and pitched in the plains of Moab, by Jordan, *near* Jericho.

49 And they pitched by Jordan from Beth-jesimoth, *even* unto Abel-shittim, in the plains of Moab.

50 ¶ And the LORD spake unto Moses, in the plains of Moab, by Jordan *near* Jericho, saying,

51 Speak unto the children of Israel, and say unto them, When ye are passed over Jordan into the land of Canaan;

52 Then ye shall drive out all the inhabitants of the land from before you, and destroy all their pictures, and destroy all their molten images, and quite pluck down all their high places.

53 And ye shall dispossess *the inhabitants of* the land, and dwell therein: for I have given you the land to possess it.

54 And ye shall divide the land by lot, for an inheritance among your families, *and* to the more ye shall give the more inheritance, and to the fewer ye shall give the less inheritance: every mans *inheritance* shall be in the place where his lot falleth; according to the tribes of your fathers, ye shall inherit.

55 But if ye will not drive out the inhabitants of the land from before you; then it shall come to pass, that those which ye let remain of them, *shall be* pricks in your eyes, and thorns in your sides, and shall vex you in the land wherein ye dwell.

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Ver. 15. *And they departed from Rephidim, and pitched in the wilderneſs of Sinai.*] Exod. xix. 1, 2. This was forty ſeven days after they came from Rameſes, on the firſt day of the third month; three days after which (*viz.* on the fiftieth day after they came out of Egypt.) God gave them his law from mount Sinai; where Moſes was called up to the divine Majeſty, and continued in his preſence twice forty days, and was inſtructed there how to make the tabernacle, and ſet it up with all its furniture and appendages, when compleated. All ſorts of ſacrifices were ordered while they remained in this place; prieſts were likewiſe conſecrated; laws given with relation to clean and unclean things; and about marriages and feaſts, and the year of Jubile, with ſeveral other particulars ſpecified in the book of Leviticus. Here alſo the people were numbered; their encampment was ordered; and a ſecond paſſover was kept; laws were likewiſe given with reference to the water of Jealouſy and the Nazarites, with ſeveral other inſtitutions: and then, after they had continued here eleven months and twenty days, they are commanded to leave this famous ſtation; the moſt remarkable of all other, Numb. x. 11, 12.

Ver. 16. *And they removed from the deſert of Sinai, and pitched at Kibroth-hattaavah.*] A place in the wilderneſs of Paran, three days journey from mount Sinai, Numb. x. 23. xi. 34. where there was a dreadful ſlaughter of the people, who wantonly deſpiſed *manna*, and luſted after fleſh; yet here God vouchſafed to ſend his Spirit upon the LXX elders, for the aſſiſtance of Moſes.

Ver. 17. *And they departed from Kibroth-hattaavah, and encamped at Hazeroth.*] See chap. xi. 35. where *Miriam* was puniſhed for her envy at Moſes, chap. xii. 1, 10.

Ver. 18. *And they departed from Hazeroth, and pitched at Rithmah.*] A place alſo in the wilderneſs of Paran, as appears from this book, chap. xii. 16. and was not far from Kadeſh-barnea, from whence the ſpies were ſent to ſearch out the land of Canaan. See chap. xiii. 26. In which place they remained a very conſiderable time, Deut. i. 46.

Ver. 19. *And they departed from Rithmah, and pitched in Rimmon Parez.*] This and the following ſtages are no where elſe mentioned; and ſeem to have all been in the wilderneſs of Paran, already mentioned; which was a very extenſive tract of ground, from Elana, a port in the Arabian Gulph, to Kadeſh-barnea; which, as David Chytræus computes it, was thirty German miles.

Ver. 20. *And they departed from Rimmon-parez, and pitched in Libnah.*] This and the reſt, to ver. 31. are places of which, as was before obſerved, we no where elſe read, and ſo can give no account of them. They were all uninhabited, and out of the road of all travellers; and perhaps had no names till they were given them by the Iſraelites; who encamped in ſo many various places, (ſometimes in mountains, as appears from ver. 23. and ſometimes in the plain) that they might be taught, that God was alike preſent every where to protect, defend and provide for their neceſſities, even there where no man dwelt. The Jews make this uſe of their travels, here recorded by Moſes, thro' ſo many unknown places, by which he brought them at laſt to Canaan; namely, to keep up their ſpirits under this long captivity, as they call it, wherein they now are, and have wandered uncertainly, from mountain to mountain, from kingdom to kingdom, from baniſhment to baniſhment, (as they themſelves ſpeak) till their Meſſiah ſhall come to redeem them: Which he will do, when their eyes are opened to ſee what one of their ancient Rabbins (Moſes Hadarſchan) hath told them, as he is quoted by Paulus Fagius, "That the redeemer was born "before him who reduced Iſrael into this laſt captivity.

Ver. 31. *And they departed from Moſeroth, and pitched in Bene-jaakan.*] In Deut. x. 6. Moſes ſeems to ſay the quite contrary, namely, that they "took their journey "from Beeroth, of the children of Jaakan to Moſera." But there he may be thought to ſpeak of a different place, as Druſius notes upon theſe words: Or, if he doth not, it is no wonder if, while they wandered in this tedious wilderneſs, they went backward and forward, from Bene-jaakan to Moſeroth, which he mentions in Deutronomy; and from Moſeroth back again to Bene-jaakan, which he mentions here.

Ver. 32. *And they journied from Bene-jaakan, and encamped at Hor Hagidgad.*] This place was alſo called Gudgodah, Deut. x. 7. if Moſes ſpeaks there of the ſame places as are mentioned here.

Ver. 33. *And they went from Hor-hagidgad, and pitched in Jotbathah.*] Called Deut. x. 7. Jotbath.

Ver. 34. *And they removed from Jotbathah, and encamped at Ebronah.*] All their removals mentioned from ver. 16. to this and the next place, are an account of their wanderings in the wilderneſs, from the ſecond year after their coming out of Egypt till the fortieth; in which time all the congregation, above twenty years of age, were conſumed, and buried in ſome part or other of this great deſert.

Ver. 35. *And they departed from Ebronah, and encamped at Eziongaber.*] A place on the Red-ſea, unto which they were brought before they ended their travels, 1 Kings ix. 26. xxii. 18. It had its name from the jagged rocks, reſembling the back-bone, and which ſtretched out a great way on that ſhore, as Bochart obſerves; which rocks made this part ſo dangerous, that it was forſaken in after-times, and Elah frequented as a ſafer harbour. See lib. 1. Canaan, cap. 44. It is not recorded how long they remained in any of theſe places, but it is likely a conſiderable time in ſome of them, for they ſpent thirty eight years in theſe removals.

Ver. 36. *And they removed from Eziongaber, and pitched in the wilderneſs of Zin, which is Kadeſh.*] See chap. xx. 1. Moſes doth not mean Kadeſh-barnea, which was on the borders of Canaan, but another Kadeſh in the skirts of this wilderneſs, toward the ſouth, nor far from the port we now mentioned (which the Greeks call *Elana*) on the border of Edom, where Miriam died, and where water was brought out of the rock. See chap. xx. 8, 14, 16.

Ver. 37. *And they removed from Kadeſh, and pitched in mount Hor, in the edge of the land of Edom.*] See chap. xx. 28.

Ver. 38, *And Aaron went up into mount Hor at the commandment of the Lord.*] chap. xx. 23, 24. 27. Deut. xxxii. 50. The Hebrew doctors are too conceited in their obſervation, that becauſe it is ſaid of him, and of Moſes, that they died *al pi* (at the mouth) of the Lord, the Lord took their ſouls out of their bodies with a kiſs. But Maimonides endeavours to make a ſober ſenſe of this, by repreſenting their meaning to be, that they *expired with the tranſcendent pleaſure of divine love.* More Nevoch. p, 3. cap. 51.

Ver. 39. *And Aaron was an hundred and twenty and three years old, when he died in mount Hor.*] He was juſt eighty and three years old, when he and Moſes firſt went with a meſſage to Pharaoh, Exod. vii. 7. By which it appears, that they were not long in working all the miracles in Egypt, before they brought the people forth: for now forty years after, he was but an hundred and twenty three years old.

Ver. 41. *And they departed from mount Hor, and pitched in Zalmonah.*] We read in chap. xxi. of this book, ver. 4. that they journ ed from Hor, to compaſs the land of Edom; but are not told there, where they pitched; which is here ſupplied, the name of the place being *Zalmonah*; which carries in it the ſignification of an image, and therefore here, perhaps, the brazen ſerpent was erected. See chap. xxi. 9.

Ver. 42. *And they departed from Zalmonah, and pitched in Punon.*] Where Bochart rather thinks the brazen ſerpent was ſet up; becauſe, after Moſes hath given the hiſtory of that, he ſays, they ſet forward and pitched in Oboth, chap. xxi. 10. which was the place of their abode next to Punon, as it here follows, Hierozoic. p. 1. lib. 3. cap. 12. in the latter end of it.

Ver. 44. *And they departed from Oboth, and pitched in Jie-abarim, in the border of Moab.*] See chap. xxi. 11. This name is tranſlated in the margin, *heaps of Abarim*, which may poſſibly ſignify many heaps of ſtones, which lay not far from the mountains of Abarim, ver. 47.

Ver. 45. *And they departed from Jim, and pitched in Dibon-gad.*] Here half the name of the firſt place is omitted, as is uſual, when the names are long. This may ſeem not to agree with chap. xxi. 12. where it is ſaid, they removed from thence, and pitched in the valley of Zered; near which, in all probability, was this Dibon-gad.

Ver. 47. *And they removed from Almon-diblathaim, and pitched in the mountains of Abarim before Nebo.*] We read no where when they came to this manſion; but, it is plain, they were not far from it, when God commanded Moſes to aſcend one of theſe mountains, and take a view of Canaan. See chap. xxvii. 12. But this followed their laſt manſion; and therefore it is moſt likely this is the place mentioned, chap. xxi. 20.

Ver. 49. *And they pitched by Jordan, from Beth-jeſimoth.*] A place where was a temple, in all likelihood, to ſome deity: For ſo Beth denotes in many compoſitions, as Beth-peor (the houſe, or temple of Baal on the top of Peor) Beth-Aſtaroth, and Beth-Baal-berith, Judges ix. 4. And Beth-Shemeſh is often mentioned; where the ſun was worſhipped. And poſſibly Jeſhimoth may be the ſame with Jeſhimon, chap. xxi. 20.

——— *Even unto Abel-Shittim*, &c.] Called ſimply Shittim, chap. xxv. 1. which ſome fancy had the name of Abel added to it (which ſignifies mourning) becauſe of that lamentation which was made there, by ſome for the aggraved ſins that were there committed; and by others, for the heavy puniſhment inflicted in that place. But it ſeems to have been anciently called Abel-Shittim, before this time,

Ver. 50. *And the Lord ſpake unto Moſes in the plains of Moab*, &c.] The Deity, after he had prepared them for their entrance into the land of Canaan, ordered the firſt and principal work they ſhould there undertake.

Ver. 51. *Speak unto the children of Iſrael, and ſay unto them, when ye are paſſed over Jordan, into the land of Canaan.*] Accordingly Moſes did deliver this command unto them, Deut vii. 1, 2.

Ver.

Ver. 52. *Then ye ſhall drive out all the inhabitants of the land from before you.*] Ye ſhall not ſuffer them to dwell in the land any longer, but either deſtroy or expel them; becauſe they were abominable idolaters, devoted to extermination, Exod. xxiii. 33. Deut. xx. 16, 17, 18. by whom the Iſraelites would have been in danger to be corrupted, if they were not rooted out.

—— *And deſtroy all their pictures.*] Or their temples, or houſes of worſhip, as Onkelos interprets it. But others (eſpecially the Jeruſalem Jargum) underſtand it of the idols or ſtatues ſet up in thoſe temples, or ſome repreſentations of their gods.

—— *And deſtroy their molten images.*] Exod. xxiii. 24. xxxiv. 13. for if they ſuffered them to remain, they might be enticed to worſhip them. Theſe were idols, perhaps, in publick places, or private houſes, out of their temples.

—— *And quite pluck down all their high places.*] They could not throw down the mountains, upon which the people of Canaan worſhipped: But the meaning is, that they ſhould cut down the groves which were there planted, and demoliſh all the altars that ſtood in them. For there were no other temples, at firſt, but theſe groves upon mountains, where the ancient Heathens worſhipped the ſun, moon, and ſtars, unto which they thought the mountains approached nearer than the reſt of the earth, and therefore their ſacrifices there would be moſt prevalent.

Ver. 53. *And ye ſhall diſpoſſeſs the inhabitants of the land; and dwell therein; for I have given you the land to poſſeſs it.*] God did not intend they ſhould diſpoſſeſs the old inhabitants all at once, but by degrees, as he himſelf declares in Exod. xxiii. 29, 30. Deut. vii. 22.

Ver. 54. *And ye ſhall divide the land by lot, for an inheritance among your families.*] Ye ſhall follow the directions I have already given for the dividing of the land; after the old inhabitants are expelled, chap. xxvi. 53, 55.

Ver. 55. *And if ye will not drive out the inhabitants of the land from before you.*] They could not immediately drive them all out, nor was this God's intention as was before obſerved. Therefore Joſhua would not attempt it while he lived; but left ſeveral nations, or part of them, unſubdued, Judges ii. 21, 23. of which he himſelf takes notice a little before he died, Joſh. xxiii. 4, 7. where he warns the Iſraelites to have no commerce with them; promiſing them that God would in time expel them quite, ver. 5. But when the Iſraelites grew indolent and puſillanimous, and negligently ſuffered the people of Canaan to dwell among them, and contracted friendſhips with them, (as they did after Joſhua and all that generation were dead) then followed what is here threatned in the next words.

—— *Then it ſhall come to paſs, that thoſe which ye let remain of them ſhall be pricks in your eyes, and thorns in your ſides.*] They ſhall bring very fatal calamities upon you; and which ſhall prove as afflictive and miſchievous as a wound in the eye, which is a moſt tender part; or in the ſide, when a thorn feſters in it. Some are ſo curious, as by the firſt part of theſe words (pricks in your eyes) to underſtand their being ſtimulated to idolatry, by beholding Canaanitiſh rites of religion and manner of worſhip: And the next they take to ſignify the effect of it, in ſharp puniſhments, which ſhould befall them, for their forſaking God. Joſhua threatned the ſame before he died, chap. xxiii. 13. of which an angel, or meſſenger of the Lord minded them, Judges ii. 3. And ſo it came to paſs, as we read there, ver. 14. and throughout that whole book.

Ver. 56. *Moreover, I will do unto you as I thought to have done unto them.*] As I purpoſed to do unto them; that is, I will make you their ſlaves, as they were to ſeveral people, whom they ſerved many years, Judges iii. 8, 14. vi. 2. and many other places; or I will cauſe you to flee before them, and will at laſt expel you from the land I now give you.

CHAP. XXXIV.

1 *The borders of the land.* 16 *The names of the men which ſhall divide the land.*

AND the LORD ſpake unto Moſes, ſaying,

2 Command the children of Iſrael, and ſay unto them, When ye come into the land of Canaan, (this *is* the land that ſhall fall unto you for an inheritance, *even* the land of Canaan, with the coaſts thereof)

3 Then your ſouth quarter ſhall be from the wilderneſs of Zin, along by the coaſt of Edom, and your ſouth border ſhall be the outmoſt coaſt of the ſalt-ſea, eaſtward.

4 And your border ſhall turn from the ſouth to the aſcent of Akrabbim, and paſs on to Zin; and the going forth thereof ſhall be from the ſouth to Kadeſh-barnea, and ſhall go on to Hazar-addar, and paſs on to Azmon.

5 And the border ſhall fetch a compaſs from Azmon unto the river of Egypt, and the goings out of it ſhall be at the ſea.

6 And *as for* the weſtern border, ye ſhall even have the great ſea for a border: this ſhall be your weſt border.

7 And this ſhall be your north border; from the great ſea, you ſhall point out for you mount Hor.

8 From mount Hor ye ſhall point out *your border* unto the entrance of Hamath: and the goings forth of the border ſhall be to Zedad.

9 ¶ And the border ſhall go on to Ziphron, and the goings out of it ſhall be at Hazar-enan: this ſhall be your north border.

10 And ye ſhall point out your eaſt border, from Hazar-enan to Shepham.

11 And the coaſt ſhall go down from Shepham to Riblah, on the eaſt ſide of Ain; and the border ſhall deſcend, and ſhall reach unto the ſide of the ſea of Chinnereth eaſtward.

12 And the border ſhall go down to Jordan, and the goings out of it ſhall be at the ſalt-ſea: This ſhall be your land, with the coaſts thereof round about.

13 And Moſes commanded the children of Iſrael, ſaying, This *is* the land which ye ſhall inherit by lot, which the LORD commanded to give unto the nine tribes, and to the half tribe.

14 For the tribe of the children of Reuben, according to the houſe of their fathers, and the tribe of the children of Gad, ac-

cording to the houſe of their fathers, have received *their inheritance*, and half the tribe of Manaſſeh have received their inheritance.

15 The two tribes and the half-tribe have received their inheritance on this ſide Jordan *near* Jericho, eaſt-ward, toward the ſunriſing.

16 ¶ And the LORD ſpake unto Moſes, ſaying,

17 Theſe *are* the names of the men which ſhall divide the land unto you: Eleazar the prieſt, and Joſhua the ſon of Nun.

18 And ye ſhall take one prince of every tribe, to divide the land by inheritance.

19 And the names of the men *are* theſe: Of the tribe of Judah, Caleb the ſon of Jephunneh.

20 And of the tribe of the children of Simeon, Shemuel the ſon of Ammihud.

21 Of the tribe of Benjamin, Elidad the ſon of Chiſlon.

22 And the prince of the tribe of the children of Dan, Bukki the ſon of Jogli.

23 The prince of the children of Joſeph, for the tribe of the children of Manaſſeh, Hanniel the ſon of Ephod.

24 And the prince of the tribe of the children of Ephraim, Kemuel the ſon of Shiphtan.

25 And the prince of the tribe of the children of Zebulun, Elizaphan the ſon of Parnach.

26 And the prince of the tribe of the children of Iſſachar, Paltiel the ſon of Azzan.

27 And the prince of the tribe of the children of Aſher, Ahihud the ſon of Shelomi.

28 And the prince of the tribe of the children of Naphtali, Pedahel the ſon of Ammihud.

29 Theſe *are they* whom the LORD commanded to divide the inheritance unto the children of Iſrael in the land of Canaan.

Ver. 1. *And the Lord ſpake unto Moſes, ſaying.*] In the ſame place, where they were when God laſt ſpake to him; for they made no other removals till they marched for Canaan.

Ver. 2. *Command the children of Iſrael, and ſay unto them, when ye come into the land of Canaan, this is the land that ſhall fall unto you, for your inheritance.*] Having ſpoken to them concerning their diſpoſſeſſing the Canaanites, and dividing their land among their tribes; it was fit to deſcribe the bounds of their country, that they might know whom they were to deſtroy, and into whoſe poſſeſſions they were to enter.

—— *Even the land of Canaan, and the coaſts thereof.*] The land beyond Jordan; and the limits or bounds thereof.

Ver. 3. *Then your ſouth quarter ſhall be from the wilderneſs of Zin, along by the coaſt of Edom.*] Which bordered upon this wilderneſs, chap. xx. 1, 14.

—— *And your ſouth border ſhall be the utmoſt coaſt of the ſalt ſea.*] From the very tongue of it, as it is expreſſed, Joſhua xv. 2. where it appears, this was the portion of the tribe of Judah.

The *ſalt-ſea* is that which is called ſometimes the *dead-ſea*, and in other authors, Lacus Aſphaltites. See Gen. xiv. 3. The Hebrews call all great lakes by the name of ſeas; and this is called the *ſalt-ſea*, becauſe the water of it is very ſalt, or, as ſome expreſs it, bitter; and the *dead-ſea, propter aquæ immobilitatem*, as Juſtin ſpeaks, lib. xxxvi. becauſe of the ſuppoſed immoveableneſs of the water. See Voſſius de Orig. & Progr. Idolol. lib. 2. cap. 68.

—— *Eaſtward.*] Where the eaſtern and ſouthern borders meet.

Ver. 4. *And your border ſhall turn from the ſouth to the aſcent of Akrabbim.*] Or, to Maale-Akrabbim, a mountain on the ſouth end of the dead-ſea, Joſh. xv. 3. Judges i. 36. ſo called, as Bochart conjectures, from the vaſt multitude of ſcorpions found here; from which mountain alſo, it is probable, the region called Acrabatena, near Idumæa, had its name, 1 Maccab. v. 3. See Hierozoicon, p. 2. lib. 4. cap. 29.

—— *And paſs on to Zin.*] Either to a place called Zin, or part of the wilderneſs of Zin; which lay on the ſouth of the land of Canaan, cap. xiii. 21.

—— *And the going forth thereof ſhall be the ſouth to Kadeſh-barnea.*] From whence the ſpies were ſent to ſearch the land; and are ſaid expreſly to have gone up by the ſouth, cap. xiii. 22, 26.

—— *And ſhall go on to Hazar-Addar.*] Or, to the village of Addar, as the vulgar Latin renders it, which ſeems to be juſtified by Joſh. xv. 3. where it is ſimply called Addar. There is a place called Hezron joined with it, which may be thought to be the ſame with Hazar; but ſo is another place alſo, called Karkaa; both which may as well be thought to be here omitted, for brevity ſake,

—— *And paſs on to Azmon.*] A place lying on the weſt-end of the mount of Edom.

Ver. 5. *And the border ſhall fetch a compaſs from Azmon unto the river of Egypt.*] By the river of Egypt is generally underſtood the Nile; and ſo Jonathan here renders the Hebrew word *Nahal* (River) by Nilus; which may ſeem to have taken its name from the word *Nahal*; which the ancients did not pronounce as we do now, but called it *Neel*, as we find in Epiphanius; from whence Nilus is eaſily made, as Bochart obſerves, Hierozoic. p. 11. lib. 5. cap. 15. Biſhop Patrick obſerves, that if the Nile be here meant, it muſt be the more northerly mouth of it, where Peluſium ſtood. See Gen. xv. 18.

But we muſt beg leave to obſerve, that the Nile is not the river of Egypt, mentioned in this verſe, but a leſſer river that ran not far from Gaza, a city in the ſouthern limits of the land of Iſrael, and this is expreſly confirmed, Joſh. xiv. 47. where the cities belonging to the tribe of Judah being enumerated, mention is made of Gaza, with her towns and villages, unto the river of Egypt: Whence it may be fairly inferred, that the Moſaical river of Egypt was not far from the city of Gaza.

—— *And the goings out of it ſhall be at the ſea.*] This border ended at the ſea, called the great ſea in the next verſe.

Ver. 6. *And as for the weſtern border, ye ſhall have even the great ſea.*] That is, the Mediterranean, or midland ſea, which lay on the weſt of Judea; and is called by the Hebrews the great ſea, in compariſon with the lake of Geneſaret, and Aſphaltites, which they alſo called ſeas.

—— *This ſhall be your weſtern border.*] From the river of Egypt as far as Zidon, which was a part of the promiſed land, as appears from Joſhua xiii. 6. Judges i. 31. All the cities indeed on the ſhore of this ſea, were held by the Philiſtines and others, till the time of David; but the Iſraelites had a right to them. And the famous Rabbi Juda underſtands theſe words, as if they ſhould have the weſtern Ocean itſelf for their portion, as well as the land adjacent to it; for ſo he expounds theſe words as if Moſes had ſaid, this ſhall be your weſtern border,

border, *viz.* "The border of the ſea, and the iſles near "unto it: And the Jeruſalem Targum more plainly, And "let the great ſea be your border, *i. e.* the ocean and "the iſles thereof, and the cities, and the ſhips "with the ancient waters, that are in the midſt of it." See Selden in his Mare Clauſum, lib. 1. cap. 6. where he alledges this as a proof, that men anciently thought they might have dominion over the ſea, as well as the land.

Ver 7. *And this ſhall be your northern border; from the great ſea, you ſhall point out for you mount Hor.*] Not that mount where Aaron died; for that was on the ſouth of the land of Canaan, towards Edom; but this was diametrically oppoſite, on the north of it; and therefore muſt in all likelihood be ſome part of mount Libanus, which with Antilibanus (more toward the great ſea) bounded the promiſed land on the north. But there were ſeveral parts of mount Libanus, which were called by ſeveral names; and probably one of them was called Hor, becauſe of its eminency or height above the reſt. So the vulgar tranſlates it; reading we ſuppoſe, the Hebrew, not *Hor-hahar, i. e. Hor the mountain*, but *Harhahar*, the mountain of mountains, *i. e.* the higheſt mountain. The Jews generally by this mount Hor, underſtand Amanus, which is a part of Taurus (as Mr. Selden obſerves in the place before named) which the Jeruſalem Targum calls more briefly Manus.

Ver. 8. *From mount Hor ye ſhall point out your border, to the entrance of Hamath.*] There were two Hamaths: one called by the Greeks, Antiochia; the other Epiphania. The former called Hamath the great, Amos vi. 2. to diſtinguiſh it from the latter, which is the city that is always meant, when we read the bounds of Judea were to the entrance of Hamath northward, as here, and chap. xiii. 21. for it is certain, as Bochart obſerves, they did not reach to Antiochia, but came near to Epiphania, lib. 4. Phaleg. cap. 36. And this makes it probable, that Hor, as we ſaid before, may be a promontory of Libanus; becauſe in Joſhua xiii. 5. Hermon is joined with the entrance of Hamath, as Hor is here. Now Hermon was certainly a part of Libanus, by ſome called Sirion; by others Senir, Deut. iii. 9. and by others Sion, Deut. iv. 48.

——— *And the going forth of the border ſhall be to Zedad.*] Which in Ezekiel's time was reckoned the northern border (together with Hamath) from the great ſea, juſt as it is here. Ezek. xlvii. 15, 16.

Ver. 9. *And the border ſhall go on to Ziphron.*] Another town in thoſe parts; of which we find no mention any where elſe.

——— *And the goings out of it ſhall be at Hazar-Enan.*] Here it ended, which was a place that retained its name till Ezekiel's time, chap. xlvii. 17. David Chytræus ſeems to have given a full account of this northern border in a few words: It extended, ſaith he, from the Mediterranean, by the mountains of Libanus, to the fountain of Jordan; in which tract are the towns of Hamath, Zadad (in the tribe of Naphthali) Ziphron, in the ſame tribe, at the foot of Libanus, and Hazar Enan, which he takes to ſignify a village at the fountain of Jordan.

Ver. 10. *And ye ſhall point out your eaſtern-border from Hazar Enan to Shepham.*] A place not far from thence; for the river Jordan was certainly the eaſtern limits.

Ver. 11. *And the coaſt ſhall go down from Shepham to Riblah.*] A place, no doubt, near to Jordan, with which river the eaſtern limits go along. St. Jerom takes Riblah to be Antiocha; but that was in Syria, to which the promiſed land did not reach.

——— *On the eaſt ſide of Ain.*] The Vulgar reads it, the fountain of Daphne: And indeed Ain ſignifies a fountain; and both Jonathan and the Jeruſalem Targum take Riblah for Daphne; as they do Shepham, before mentioned, for Apamia. But this is only a vain conceit of the Jews, who would extend their bounds beyond what God gave them. For it is certain, the land of Canaan never extended to theſe places, as Bochart obſerves, lib 1. Canaan, cap. 16. And therefore Daphne, which was in the ſuburbs of Antiochia, cannot be here meant, unleſs we underſtand another place mentioned by Joſephus, lib. 4. de bello Judaico, cap. 1. which lay near the lake of Semechonites, thro' the middle of which Jordan ran. And then Ain muſt ſignify another fountain of Jordan; for it had more than one. And thus David Chytræus explains this part of the verſe, and the foregoing. The eaſtern bounds were the river Jordan, near to which were theſe places; Enan, which had its name from the fountain of the river; and Shepham, not far from thence; Riblah, which was alſo near to Jordan, lying between the lake of Semechoenites and Geneſaret.

——— *And the border ſhall deſcend, and ſhall reach unto the ſide of the ſea of Cinnereth eaſtward.*] To the eaſt ſide of this ſea, or lake, which had its name from a city ſo called, Joſh. xix. 35. and a country, 1 Kings xv. 20. or elſe it gave them their names: for David Chytræus will have it called Cinnereth, from the Hebrew word *Cinnor*, which ſignifies a *harp* or *lute*, the lake being of that ſhape or figure, about four German miles long, and two and a half broad. It is called, The Sea of Galilee; or, Tiberias in the Goſpel.

Ver. 12. *And the border ſhall go down to Jordan.*] That is, to the river which was eminently ſo called, and was on the eaſt part of Canaan, Gen. xiii. 11. for it was very ſmall till it came to the lake of Geneſaret, before mentioned. From whence, being augmented by ſeveral torrents and rivulets, it ran in a wider ſtream, till it fell into the Salt or Dead Sea. See Bonfrerius out of Joſephus, lib. 4. de Bello Judaico, cap. 1.

——— *And its going out ſhall be at the ſalt ſea. This ſhall be your land, with the coaſts thereof round about.*] As was ſaid before, ver. 2. therefore they were not to extend their right any farther; this being the country God promiſed to Abraham, when he bad him lift up his eyes, and look from the place where he was, "northward and ſouth-"ward, and eaſtward, and weſtward, and walk through "the length of the land, and breadth of it," which he aſſures to his poſterity, Gen. xiii. 14, 15, 16, 17. and now lays out for them, with the exact limits of it, in all thoſe four quarters.

Ver. 13. *And Moſes commanded the children of Iſrael, ſaying, this is the land which ye ſhall inherit by lot.*] He repeats it ſo often, that they might know what people they were to diſpoſſeſs, and with whom they might make friendſhip; and not extend their deſires beyond the bounds of God's gracious grant to them. By which they were placed in a very fertile and pleaſant country, bounded, as appears, by the foregoing deſcription, on the ſouth, ver. 4, 5. by great mountains, which ſheltered them from the burning air of the deſarts of Arabia; on the weſt by the midland ſea, which ſent to them refreſhing breezes; on the north by mount Libanus, which kept off the colder blaſts from that quarter; and on the eaſt, by the delightful plains of Jordan, abounding with palm-trees, eſpecially about Jericho, which yielded them a great revenue.

——— *Which the Lord commanded to give to the nine tribes, and to the half tribe.*] This he had not ſaid plainly before, though it was neceſſarily inferred, from his granting to two tribes and a half their inheritance beyond Jordan.

Ver. 14. *For the tribe of the children of Reuben according to the houſe of their fathers, and the tribe of the children of Gad, &c. have received their inheritance.*] Upon condition they performed their promiſe, to help the reſt of their tribes to win their inheritance in Canaan. So thoſe words are to be underſtood, "Moſes gave unto them the "kingdom of Sihon, &c."

Ver. 15. *The two tribes and an half have received their inheritance on this ſide Jordan.*] By the gift of God, as they themſelves underſtood it, xxxii. 31. The bounds of which the Jeruſalem Targum here undertakes to ſet down, and makes them extend eaſtward, as far as the great river Euphrates; having reſpect, we ſuppoſe, to Geneſis xv. 18. and Exod. xxiii. 30. where he ſets down the utmoſt bounds of the countries he intended to beſtow upon them in future times, (ſee there) but here only deſcribes the limits of that land, which they were to enjoy in preſent poſſeſſion; and was all that God granted to Abraham, when he brought him out of Chaldea, and made his firſt promiſe to him, Gen. xii. 1, 7. xiii. 14, 15, 17. xv. 7.

Ver. 16. *And the Lord ſpake unto Moſes, ſaying,*] Having told them what they ſhould divide, it was proper to appoint ſome perſons to take care to ſee the diviſion made.

Ver. 17. *Theſe are the names of the men which ſhall divide the land.*] Though the land was to be divided by

lot, yet it was fit there ſhould be ſome perſons to overſee the buſineſs, and take care there ſhould be no fraud in the drawing of them: and when they were drawn, to prevent all quarrels, by determining what portion, thoſe who had too much, ſhould give to thoſe who had too little, xxvi. 54, 55.

—— *Eleazar the prieſt, and Joſhua the ſon of Nun.*] Theſe were the principal perſons concerned in this great affair, who were ſo conſcientious therein, that they did it in the preſence of God, at the door of the tabernacle, Joſh. xviii. 6, 8, 10. xix. 51.

Ver. 18. *And ye ſhall take one prince of every tribe, to divide the land by inheritance.*] They are called in the place laſt named, "the heads of the fathers of the tribes "of the children of Iſrael.

CHAP. XXXV.

1 *Eight and forty cities for the Levites with their ſuburbs, and the meaſure thereof.* 6 *Six of them are to be cities of refuge.* 9 *The laws of murder.* 31 *No ſatisfaction for murder.*

AND the LORD ſpake unto Moſes in the plains of Moab by Jordan *near* Jericho, ſaying,

2 Command the children of Iſrael, that they give unto the Levites of the inheritance of their poſſeſſion, cities to dwell in: and ye ſhall give *alſo* unto the Levites ſuburbs for the cities round about them.

3 And the cities ſhall they have to dwell in, and the ſuburbs of them ſhall be for their cattle, and for their goods, and for all their beaſts.

4 And the ſuburbs of the cities which ye ſhall give unto the Levites, *ſhall reach* from the wall of the city and outward, a thouſand cubits round about.

5 And ye ſhall meaſure from without the city on the eaſt ſide two thouſand cubits, and on the ſouth ſide two thouſand cubits, and on the weſt ſide two thouſand cubits, and on the north ſide two thouſand cubits: and the city *ſhall be* in the midſt: this ſhall be to them the ſuburbs of the cities.

6 And among the cities which ye ſhall give unto the Levites, *there ſhall be* ſix cities for refuge, which ye ſhall appoint for the man-ſlayer, that he may flee thither: and to them ye ſhall add forty and two cities.

7 *So* all the cities which ye ſhall give to the Levites *ſhall be* forty and eight cities: them *ſhall ye give* with their ſuburbs.

8 And the cities which ye ſhall give, *ſhall be* of the poſſeſſion of the children of Iſrael: from *them that have* many, ye ſhall give many; but from *them that have* few, ye ſhall give few: every one ſhall give of his cities unto the Levites, according to his inheritance which he inheriteth.

9 ¶ And the LORD ſpake unto Moſes, ſaying,

10 Speak unto the children of Iſrael, and ſay unto them, When ye be come over Jordan into the land of Canaan:

11 Then ye ſhall appoint you cities to be cities of refuge for you; that the ſlayer may flee thither which killeth any perſon at unawares.

12 And they ſhall be unto you cities for refuge from the avenger; that the man-ſlayer die not, until he ſtand before the congregation in judgment.

13 And of theſe cities which ye ſhall give, ſix cities ſhall ye have for refuge.

14 Ye ſhall give three cities on this ſide Jordan, and three cities ſhall ye give in the land of Canaan, *which* ſhall be cities of refuge.

15 Theſe ſix cities ſhall be a refuge, *both* for the children of Iſrael, and for the ſtranger, and for the ſojourner among them: that every one that killeth any perſon unawares, may flee thither.

16 And if he ſmite him with an inſtrument of iron (ſo that he die) he *is* a murderer: the murderer ſhall ſurely be put to death.

17 And if he ſmite him with throwing a ſtone (wherewith he may die) and he die, he *is* a murderer: the murderer ſhall ſurely be put to death.

18 Or *if* he ſmite him with an hand-weapon of wood (wherewith he may die) and he die, he *is* a murderer: the murderer ſhall ſurely be put to death.

19 The revenger of blood himſelf ſhall ſlay the murderer: when he meeteth him, he ſhall ſlay him.

20 But if he thruſt him of hatred, or hurl at him by laying of wait, that he die;

21 Or in enmity ſmite him with his hand, that he die, he that ſmote *him* ſhall ſurely be put to death; *for* he *is* a murderer: the revenger of blood ſhall ſlay the murderer when he meeteth him.

22 But if he thruſt him ſuddenly without enmity, or have caſt upon him any thing without laying of wait;

23 Or with any ſtone wherewith a man may die, ſeeing *him* not, and caſt *it* upon him that he die, and *was* not his enemy, neither ſought his harm:

24 Then the congregation ſhall judge between the ſlayer, and the revenger of blood, according to theſe judgments.

25 And the congregation ſhall deliver the ſlayer out of the hand of the revenger of blood, and the congregation ſhall reſtore him

him to the city of his refuge, whither he was fled: and he ſhall abide in it unto the death of the high prieſt, which was anointed with the holy oyl.

26 But if the ſlayer ſhall at any time come without the border of the city of his refuge, whither he was fled;

27 And the revenger of blood find him without the borders of the city of his refuge, and the revenger of blood kill the ſlayer; he ſhall not be guilty of blood.

28 Becauſe he ſhould have remained in the city of his refuge, until the death of the high prieſt: but after the death of the high prieſt, the ſlayer ſhall return into the land of his poſſeſſion.

29 So theſe *things* ſhall be for a ſtatute of judgment unto you, throughout your generations in all your dwellings.

30 Whoſo killeth any perſon, the murderer ſhall be put to death by the mouth of witneſſes: but one witneſs ſhall not teſtify againſt any perſon, *to cauſe him* to die.

31 Moreover, ye ſhall take no ſatisfaction for the life of a murderer, which *is* guilty of death: but he ſhall be ſurely put to death.

32 And ye ſhall take no ſatisfaction for him that is fled to the city of his refuge, that he ſhould come again to dwell in the land, until the death of the prieſt.

33 So ye ſhall not pollute the land wherein ye *are*: for blood it defileth the land: and the land cannot be cleanſed of the blood that is ſhed therein, but by the blood of him that ſhed it.

34 Defile not therefore the land which ye ſhall inhabit, wherein I dwell: for I the LORD dwell among the children of Iſrael.

Ver. 1. *And the Lord ſpake unto Moſes, in the plains of Moab, by Jordan near Jericho, ſaying.*] See xxii. 1. Hitherto nothing has been, ſaid of the Levites; but that they ſhould have no lot in the land of Canaan. But now God provides that they ſhould have habitations aſſigned them to dwell in, tho' they had no fields nor olive yards, &c. as the reſt of their brethren had. They might indeed have been able to purchaſe houſes for themſelves out of the tithes, and other things which God had long ago beſtowed upon them for their portion: But it was not fit that God's miniſters ſhould be left without any certain dwelling. And beſide, God would have them live comfortably, and not only have houſes, but a little ground about them, for their more commodious ſubſiſtance.

Ver. 2. *Command the children of Iſrael, that they give unto the Levites of the inheritance of their poſſeſſion.*] Out of their ſhare that ſhall fall to them in the land of Canaan, and on this ſide Jordan.

——— *Cities to dwell in.*] That they might not be in danger to wander up and down to ſeek an habitation.

——— *And ye ſhall give alſo to the Levites ſuburbs for the cities round about them.*] Some ground lying round about their cities, the reaſon of which is given in the next verſe.

Ver. 3. *And the cities they ſhall have to dwell in.*] That they may build houſes for themſelves to inhabit. Which did not make it unlawful for them to hire or purchaſe houſes in any other city, particularly at Jeruſalem, or the place where the tabernacle was ſettled; for we find in Scripture many proofs of their dwelling in other cities, beſide theſe which are here aſſigned to them. And in like manner, other people, with their permiſſion, might dwell with them in theſe cities, without any breach of this law.

——— *And the ſuburbs ſhall be for their cattle, and for their goods.*] The Hebrew word ſignifies, not only all kind of houſhold ſtuff, but whatſoever was neceſſary for them and their cattle without doors.

——— *And for their beaſts.*] Horſes, aſſes, mules, and all ſorts of living creatures, as the Hebrew word ſignifies. But it was not lawful for them to build houſes in theſe fields, nor plant vineyards, nor ſow corn: But they were given them only to make their dwellings more commodious; and that they might have the convenience of cattle about them, for proviſions and all other uſes.

Ver. 4. *And the ſuburbs and cities which ye ſhall give unto the Levites.*] To be their poſſeſſion, by as good and full right, as their brethren of the other tribes had in their lands, which fell to them for their inheritance by lot: See Lev. xxv. 31, 32, 33. where they themſelves are diſabled to alienate either the houſes or fields of their cities. But if they ſold a houſe it was to revert at the Jubilee, and the fields they could not ſo much as ſell till that time.

——— *Shall reach from the walls of the city, and outward, a thouſand cubits round about.*] This ſpace was for their out-houſes; as ſtables, places for hay and ſtraw, and ſuch like things, and, perhaps for gardens of herbs and flowers. The *Gemara*, upon the ninth chapter of Sota, ſect. 9. ſaith, that under the ſecond temple, the Levites had no ſuburbs; which were not reſtored to them after the captivity of Babylon. But there being great care taken that the people ſhould pay all the tithe of their ground unto the Levites, Nehem. x. 37. it is unreaſonable to think that care was not taken for places to lay them in.

Ver. 5. *And ye ſhall meaſure from without the city.*] It is not ſaid as in the foregoing verſe, from the wall of the city; therefore we take it to ſignify from the outſide of the ſuburbs before mentioned.

——— *On the eaſt ſide two thouſand cubits, and on the ſouth ſide two thouſand cubits,* &c.] So there was in the whole three thouſand cubits round about the city; a thouſand for the ſuburbs properly ſo called; and two thouſand more for their paſture, called properly the fields of the ſuburbs, Lev. xxv. 34. This is the moſt natural and eaſy explication of this place.

——— *And the city ſhall be in the midſt.*] So that there was exactly, every way ſuch a circuit of ground about it.

——— *This ſhall be the ſuburbs of the cities.*] Here the word ſuburbs comprehends the fields alſo. And Maimonides ſaith, that by the conſtitution of the elders, they ſet forth alſo a burying-place for every city beyond theſe limits; for they might not bury their dead within the ſuburbs or fields; which they ground upon the foregoing verſe, which appoints them for other uſes, Schemita ve Jobel, cap. 13.

Ver. 6. *And among the cities which ye ſhall give unto the Levites, there ſhall be ſix cities for refuge.*] Three in the land of Canaan, and three on the other ſide Jordan, ver. 14. the names of which are ſet down, Joſh. xx. 7, 8. and thoſe on the other ſide Jordan were ſet apart by Moſes himſelf before he died, Deut. iv. 43. The reaſon of their being called cities of refuge, is given in the next words.

——— *Which ye ſhall appoint for the man-ſlayer.*] Such a man-ſlayer as is afterward deſcribed; who killed another againſt his will.

Ver. 11. *Then ye ſhall appoint you cities, to be cities of refuge for you; that the ſlayer may flee thither which killeth any perſon unawares.*] Theſe were choſen out of thoſe forty-two which had been aſſigned to the tribe of Levi. They differed from the *aſyla* of the Greeks and Romans, in that they were deſigned to protect innocent perſons only, from the rigour of the law, in caſes of involuntary homicide, whereas theirs did equally ſhelter the guilty and innocent from it. There is an expreſs command in Exodus, with relation to wilful murder, that the

guilty perſon ſhall be torn even from God's altar to be put to death, chap. xxi. 14. From which we may naturally infer, that the tabernacle was a ſanctuary to the innocent, not only during their wandering in the wilderneſs, but all the time of their abode in the land of Canaan; at leaſt, the inſtance of Job's taking refuge there, ſeems to imply as much, tho' his crime excluded him from the benefit of it, 1 Kings ii. 28. And indeed ſo ſevere were God's laws againſt murder, that if it was even committed in a fray, or in correcting of a ſervant, and other caſes; which our milder laws call *Chance Medly*, the guilty perſon could not go unpuniſhed, Exod. xxi. 12, 20. And where the fact was accidental and involuntary, tho' God's concern for the life of the innocent perſon was ſuch, that he not only appointed theſe cities for his protection, but ſeemed, as it were, to take the offence upon himſelf, yet he condemned him to a kind of baniſhment, till the death of the high-prieſt then in being, ver. 25. inſomuch that if he ventured out of the limits, Joſephus ſays, out of the walls of the city, it was lawful for any relations of the deceaſed either to kill him, or to have him put to death by the hand of juſtice.

We ſhall not trouble the reader with the various reaſons which interpreters have conjectured concerning the time of a man's return being fixed to the death of the high-prieſt. Some of the Jews, who affirm, that the death of ſo great a perſon, which was univerſally lamented, was the moſt proper motive to make all reſentment on the part of the proſecutor to ceaſe, ſeem rather to triſle than to be in earneſt, and one would wonder, that they ſhould have been followed by any Chriſtians. But the far greater part of theſe look upon this circumſtance to have been typical of the reconciliation which Chriſt, our eternal high-prieſt, made of ſinners to God by his death. This is what the Apoſtle to the Hebrews ſeems to intimate, Heb. ix. 15. However, it muſt be owned, that ſome men have given too great a ſcope to this way of allegorizing; and that where ſo little light is to be had from the ſacred writings, it would be more adviſeable to ſay nothing, than to ſay all that a pious fancy can ſuggeſt.

Theſe cities were not only for the Iſraelites, but for all ſtrangers, who either lived among them, or came thither occaſionally. The Jews, indeed, confine the benefit of them to their proſelytes, but this ſenſe ſeems to flow more from their narrowneſs of ſoul, than from the words of the text, ver. 15. Moſes ordered three of them to be aſſigned on either ſide Jordan, ver. 14. This partition ſeems indeed, ſomewhat unequal, becauſe one ſide had but two tribes and an half, and the other nine and a half; the reaſon of which ſome Jews tell us was, becauſe there were a great many more homicides committed in the former by way of ſelf-defence, than in the latter: But this is ridiculous, and the ſentiment of R. Nachman is much more probable and judicious, namely, that the extent of the country of the former was at leaſt as large as that of the latter, tho' not ſo populous; which made it neceſſary for them to have ſo many of thoſe cities. However, as to thoſe tribes on the other ſide, God permitted them to add three more to their number, when ever the extent of their conqueſts ſhould make that increaſe neceſſary, Deut. xix. 9. but as this depended upon their conſtant obedience, and they, on the contrary, proved continually ſtubborn and rebellious, they never found occaſion for this addition; but the modern Jews think it will be made in the days of the Meſſiah.

How, where, and by whom, the examination of the man-ſlayer was made, in order to his being admitted to, or excluded the benefit of the city of refuge; that is, whether by the next judges of the place where the fact was committed, or by thoſe of the city where the man fled for ſanctuary, is neither cleared from the text, nor agreed by interpreters. However, as a late author (Calm. ſub. voc. Refuge) juſtly obſerves, from an expreſſion in Deuteronomy, chap. xix. 11. 12. compared with Joſhua xx. 6, 9. there ſeems to have been a double trial, one before the judges of the city of refuge, and one before what the text calls there the congregation; by which is underſtood either thoſe of the place where the fact was committed, or perhaps the great council; and this ſeems to us to have been neceſſary, only when the avenger of blood appealed from thoſe of the place of refuge. Aſſoon therefore as a man had been unfortunately guilty of accidental homicide, his firſt buſineſs was to retire with all convenient expedition to the next city of that kind. The ways leading to it were, by God's own appointment, to be kept in good repair, that nothing might retard his ſpeed.

The text, Deut. xix. 3. Says only, *Thou ſhalt prepare thee a way, and divide the coaſt of the land into three parts, that every ſlayer may flee thither.*] But the Talmudiſts and Rabbies, add a great number of circumſtances for keeping thoſe roads in continual repair, that the perſon might meet with no obſtruction in his flight. Theſe roads, according to them, were to be 32 cubits in breadth, ſmooth, plain, and without any aſcent, deſcent, or ditches. At every place where the road parted, a poſt was to be ſet up to direct them, which had the word *miklat*, *refuge*, engraven upon it. Every brook or river was to have a good bridge; all watry places were to be drained, and the ſurface kept ſmooth and hard. To theſe precepts the words of the Baptiſt, *prepare the way of the Lord, make his paths ſtrait, every valley ſhall be filled and every mountain levelled*, &c. are thought to allude. Once a year at leaſt, in the month Adar, which anſwers in part to our February, the magiſtrates in every city were obliged to viſit them, and ſee they were kept in good order; otherwiſe, in caſe the avenger chanced to overtake and kill the ſlayer, the magiſtracy of the place were judged guilty of his death. As for the cities of refuge, they were to be of a moderate bigneſs, well furniſhed with water, proviſions, artiſts, and all manner of conveniencies, weapons excepted. The reaſon they give for excluding theſe laſt was, leſt the avenger ſhould, in a tranſport of anger, employ them againſt the ſlayer. Thus far they agree; in ſome other points they are divided. Some pretend, that the refugee was to be kept at the charge of the city; and others affirm, that he was obliged to follow ſome trade, if he could not maintain himſelf without it. Some ſay, that the houſes in the ſuburbs were to obſtruct the entrance of the proſecutor, till they had taken proper means to pacify him; and others, that they only ſent ſome grave and reverend deputies to meet him without the gates, to perſwade him to clemency and moderation. Some add that the tribe of Levi was excluded the benefit of theſe ſanctuaries; ſo that if any of them happened to kill a man, how accidentally ſoever, they were forced to wander from place to place. The modern Jews ſo far keep up this cuſtom, that a man-ſlayer is baniſhed for three years, into ſome city, in which they have a ſynagogue, where by way of pennance, he is forced to ſay aloud, *I am a man-ſlayer*, at his entering into the ſynagogue, and at every civility that is ſhewed to him.

Maimonides, and ſome other Rabbies inform us, from ancient tradition, that all the forty-two cities of the Levites were places of refuge, with this difference however, from the ſix properly ſo called, that the former might refuſe their protection to any man, how innocent ſoever, but the latter were obliged to receive him, and that in the former he lived at his own, and in the latter at the publick expence. The Miſhna, on the contrary declares, upon the authority of R. Eleazar, that the death either of the high-prieſt, or of him who was anointed for the war, reſtored the ſlayer to his freedom, and that the mothers of thoſe two great perſons ſupplied the refugees with food and raiment, that they might not by their prayers accelerate the death of their ſons, in order to their ſpeedy releaſe from their baniſhment.

Aſſoon as the man-ſlayer came to the place, he preſented himſelf to the judges of it, and declared the occaſion of his arrival there, and the manner in which he killed the perſon; and according as his account appeared true or falſe, he was admitted into their protection, or excluded from it. If the avenger of blood, who was always the neareſt relation to the deceaſed, came to demand juſtice, he and his evidence were heard, and the judges did either confirm their former ſentence in favour of the man-ſlayer, or delivered him up to be puniſhed, if the fact was proved to have been wilfully committed. If the former ſentence was confirmed, he was to be conducted to the place where the fact happen'd, and there tryed a ſecond time, and if he was found innocent, he was re-conducted to the place of refuge, with a ſufficient guard, and remained there free from all further proſecutions, and at the death of the high-prieſt, he was at liberty to return to his own home. This, at leaſt, is what the generality of interpreters

ters conclude to have been their proceeding in ſuch caſes. However, as the account we have of it from Moſes is far from being clear in this point, and the cities of refuge were ſometimes at ſuch a diſtance from the place where the fact was committed, that the man-ſlayer might be eaſily overtaken by the proſecutor, before he could reach it: We think it at leaſt, as reaſonable to ſuppoſe, that he went and ſurrendered himſelf to the judges of the neareſt place, and having cleared himſelf before them from the guilt of wilful murther, was by their order conducted ſafely to the next city of refuge, where the magiſtrates had a further hearing of the cauſe, and either confirmed or revoked the ſentence of the former, according to the evidence for or againſt it. It is true that what we quoted out of the Rabbies, with reſpect to the conveniencies of the roads leading to ſuch places, would be needleſs in this caſe, but we look upon their teſtimony as very dubious, and in ſome caſes evidently wrong. Thus the Talmud tells us, that thoſe cities were to be ſituated by ſome rivers, in order to be well ſupplied with water and all kinds of proviſion; that the acceſs to them was to be eaſy and without aſcent; and yet it is plain, that the far greater part were built upon rocks. There are many other particulars, which they tell us there, and we purpoſely omit, becauſe they are ſtill more incredible.

Beſide theſe cities of refuge, the tabernacle, and afterward, the temple, had likewiſe the privilege of ſanctuaryſhip, eſpecially the altar of burnt offering. The Rabbies indeed tell us, the latter was only for the prieſts; but we have ſeen the contrary, in the inſtance of Joab mentioned above. Thoſe indeed who were guilty of wilful murder, ſheltered themſelves there in vain, and were, by God's expreſs command, to be dragged from the very altar, to condign puniſhment. To this end, proper judges were appointed there alſo, and authorized, to make a ſtrict examination of the caſe, after which they were either to deliver up the criminal into the hands of juſtice, or ſend the innocent under a proper guard to one of the cities of refuge. There are ſeveral other material circumſtances relating to thoſe kinds of caſes, which Moſes having left no particular directions about, may reaſonably be ſuppoſed to have been left to the direction of the judges. Such for inſtance, when the fact was committed juſt before, and the ſentence of the judges had not been obtained, in favour of the homicide, till after the death of the high-prieſt; or when it was done in the time of an interregnum; or in caſe the high-prieſt was killed by ſome friends of the exiled perſon; or laſtly, when the high-prieſt himſelf became a man-ſlayer, which was far from being impoſſible: Concerning which, and ſeveral others of the like nature, the Talmudiſts have made very judicious and equitable regulations, but which we ſhall not trouble our readers with, as not being comprehended in the Moſaic inſtitution.

CHAP. XXXVI.

1 *The inconvenience of the inheritance of daughters,* 5 *Is remedied by marrying in their own tribes,* 7 *Leſt the inheritance ſhould be removed from the tribe.* 10 *The daughters of Zelophehad marry their fathers brothers ſons.*

AND the chief fathers of the families of the children of Gilead, the ſon of Machir, the ſon of Manaſſeh, of the families of the ſons of Joſeph, came near and ſpake before Moſes, and before the princes, the chief fathers of the children of Iſrael:

2 And they ſaid, the LORD commanded my lord to give the land for an inheritance by lot to the children of Iſrael: and my lord was commanded by the LORD to give the inheritance of Zelophehad our brother, unto his daughters.

3 And if they be married to any of the ſons of the *other* tribes of the children of Iſrael; then ſhall their inheritance be taken from the inheritance of our fathers, and ſhall be put to the inheritance of the tribe whereunto they are received: ſo ſhall it be taken from the lot of our inheritance.

4 And when the jubilee of the children of Iſrael ſhall be, then ſhall their inheritance be put unto the inheritance of the tribe whereunto they are received: ſo ſhall their inheritance be taken away from the inheritance of the tribe of our fathers.

5 And Moſes commanded the children of Iſrael, according to the word of the LORD, ſaying, the tribe of the ſons of Joſeph hath ſaid well.

6 This *is* the thing which the LORD doth command concerning the daughters of Zelophehad, ſaying, Let them marry to whom they think beſt; only to the family of the tribe of their father ſhall they marry:

7 So ſhall not the inheritance of the children of Iſrael remove from tribe to tribe: for every one of the children of Iſrael ſhall keep himſelf to the inheritance of the tribe of his fathers.

8 And every daughter that poſſeſſeth an inheritance in any tribe of the children of Iſrael, ſhall be wife unto one of the family of the tribe of her father, that the children of Iſrael may enjoy every man the inheritance of his fathers.

9 Neither ſhall the inheritance remove from *one* tribe to another tribe; but every one of the tribes of the children of Iſrael ſhall keep himſelf to his own inheritance.

10 Even as the LORD commanded Moſes, ſo did the daughters of Zelophehad.

11 For Mahlah, Tirzah, and Hoglah, and Milkah, and Noah, the daughters of Zelophehad, were married unto their fathers brothers ſons.

12 *And* they were married into the families of the ſons of Manaſſeh the ſon of Joſeph, and their inheritance remained in the tribe of the family of their father.

13 Theſe *are* the commandments and the judgments, which the LORD commanded by the hand of Moſes, unto the children of Iſrael in the plains of Moab, by Jordan *near* Jericho.

Ver. 1. *And the chief fathers of the families of the children of Gilead, the ſon of Machir, the ſon of Manaſſeh.*] Not the fathers of thoſe families, whoſe inheritance had been aſſigned them already on this ſide Jordan, in the land of Gilead; but the other half of the tribe of Manaſſeh who were to have their inheritance in Canaan, where

where the daughters of Zelophehad alſo had their portion, as appears from Joſh. xvii. 3, 4, &c.

——— *Came near and ſpake before Moſes, and before the princes, the chief fathers of the children of Iſrael.*] Who were met together in a great aſſembly, as they uſed to do, about publick affairs. See xxvii. 2. xxxi. xxxii. 2.

Ver. 2. *And they ſaid, the Lord commanded my Lord.*] This ſhews, that one of them was the mouth of the reſt.

—— *To give the Land for an inheritance by lot to the children of Iſrael.*] See xxvi. 52, 53. for there the foundation of all theſe doubts was laid.

——— *And my Lord was commanded by the Lord to give the inheritance of Zelophehad.*] Which ſhould have fallen to Zelophehad had he been alive.

——— *Our brother.*] So they called their near relations.

—— *Unto his daughters.*] Who petitioned him for the poſſeſſion which ſhould have been their fathers, and it was granted them. See xxvii. 6, 7.

Ver. 3. *And if they be married to any of the ſons of the other tribes of the children of Iſrael.*] They being rich, many, it might be ſuppoſed, of the other tribes, as well as their own, would court them for their wives; and if they ſhould chooſe an husband who was not of their own tribe, the inconveniencies which that diſpoſal of themſelves would occaſion, are now repreſented to Moſes, in order for his aſſigning ſome method for their prevention.

——— *Then ſhall their inheritance be taken from the inheritance of our fathers.*] That is, it will go out of our tribe, to which it originally belonged.

——— *And ſhall be put to the inheritance of the tribe whereunto they are received.*] Become a part of the inheritance of that tribe into which they married.

—— *So ſhall it be taken from the lot of our inheritance.*] For it muſt have deſcended unto their children, who were of another tribe by the fathers ſide, which alone was conſidered, and not the mothers in this caſe.

Ver. 4. *And when the jubilee of the children of Iſrael ſhall be.*] Which was ordained for the preſerving eſtates in the tribes and families to which they originally appertained, Lev. xxv. 10, 13.

— *Then ſhall their inheritance be put unto the inheritance of the tribe whereunto they are received.*] The jubilee will not help us in this caſe, by making their inheritances return as other lands do; becauſe they are become the inheritance of another tribe, by the right of marriage.

—— *So ſhall their inheritance be taken away from the inheritance of the tribe of our fathers.*] So will their eſtate go out of our tribe without remedy, becauſe the jubilee itſelf will give us no relief.

Ver. 5. *And Moſes commanded the children of Iſrael, according to the word of the Lord.*] Whom, we ſuppoſe, he conſulted about this matter (as he did when the firſt doubt was moved about the inheritance of theſe women, xxvii. 5.) and received the anſwer by which he here directed the Iſraelites to govern themſelves,

——— *The tribe of Joſeph.*] In whoſe name the chief fathers of their ſeveral families made this repreſentation to Moſes; as became men who took care of the concerns of the whole tribe.

Hath ſaid well.] In deſiring the inheritance of theſe women might not go out of their tribe; which was prevented by the following law.

Ver. 6. *This is the thing which the Lord doth command, concerning the daughters of Zelophehad, ſaying, Let them marry to whom they think beſt.*] They were not confined to any particular perſons; but might have their choice among thoſe who were deſcended from the ſame ſtock, as it immediately follows.

——— *Only to the family of the tribe of their father ſhall they marry.*] Only with theſe two limitations, that they might not marry a man of another tribe, nor a man of another family in their own tribe. For it is very manifeſt, that they are confined to marry into the family of their father; and accordingly they eſpouſed their couſin-germans, as we now ſpeak, ver. 11. For this law was made for the preſervation of families (as well as of tribes) as the law for the redemption of lands was. And therefore theſe words, *the family of the tribe of their father*, are well tranſlated by Grotius, upon Matt. i. 16. *familia ſtirpis paternæ*, the family of the ſtock of their father, which was that they deſired might not periſh, xxvii. 4. and was the ground of the law, which commanded a man to marry the wife of his brother, who left no iſſue, Deut. xxv. 16. Therefore there being ſeveral families in the tribe of Manaſſeh, xxvi. 29, 30, 31, 32. Theſe women could marry only into the family of the Hepherites.

Ver. 7. *So ſhall not the inheritance of the children of Iſrael remove from tribe to tribe.*] For by preſerving it in the family to which it was given, it was neceſſarily preſerved in the tribe.

—— *For every one of the children of Iſrael ſhall keep himſelf to the inheritance of the tribe of his fathers.*] And not endeavour to obtain any part of the inheritance of another tribe, by marrying an heireſs in it. Plato himſelf took care of this, that when a man left only a daughter, his eſtate ſhould not be carried by her to a ſtranger, but ſhe ſhould be bound to marry, κατ' ἀγχιστείαν, one that was neareſt of kin to her. And if there was a want of near kindred μιχεὶ μὲν ἀδελφῶ υἱιδῶν, &c. it ſhould deſcend to the children of her father's brother, or the children of the grand-father, ſome of which he ordains ſhould marry her, lib. 2. de legibus, p. 924, 925. Edit. Sarrani.

Ver. 8. *And every daughter that poſſeſſeth an inheritance in any tribe of the children of Iſrael.*] Here this law is made general, that all women who were heireſſes, as the daughters of Zelophehad were, ſhould do as they are here commanded. And this was one of the Attic laws, which, as Grotius obſerves, were plainly borrowed from the law of Moſes Μὴ ἐξεῖναι τῇ ἐπικλήρῳ ἐξω τῆ ἀγχιστέας γαμεῖν, &c. *That an heireſs ſhould not marry out of her kindred*, but diſpoſe of herſelf and eſtate τῷ ἐγγύταω γένους, to one neareſt of kin to her; which was one of the laws of Solon, as Sam. Petitus obſerves out of Iſæus, Pollux, and others, in his comment, in leges Atticas, lib. 6. tit. 1. p. 441.

——— *Shall be wife to one of the families of the tribe of her father.*] Here ſhe is confined to her family, and not meerly to her tribe. But this concerned only ſuch as were heireſſes; all other women being allowed to marry into what tribe they pleaſed; as appears by thoſe very books, wherein we read that Aaron himſelf married the ſiſter of the prince of Judah, Exod. vi. 22. And if any object, that this was before the giving of the law, it is evident that Jehoida, a prieſt, and conſequently of the tribe of Levi, married king Jehoram's ſiſter, who was of the tribe of Judah, 2 Chron. xxii. 11. And long before this, all the tribes of Iſrael being in great ſollicitude how to find wives for their brethren of Benjamin, did not ſcruple their having them out of any tribe, if it had not been for their oath, Judges xxi. 18. And to add no more, David himſelf, of the tribe of Judah, married Michal, the daughter of Saul, who was of the tribe of Benjamin.

The Talmudiſts add, that even theſe heireſſes might marry into what tribe they pleaſed, after the firſt diviſion of the land by Joſhua; to which they imagine this law was reſtrained; it being a common ſaying among them, that it did not belong to any age, but that in which it was made. In the following ages they pretend, a man might purchaſe land in any tribe, and poſſeſs it always, or have the inheritance of it by marriage, tho' he were of another tribe, as Selden ſhews their opinion to be, lib. de ſucceſſionibus ad leges Hebr. cap. 18, and lib. iii. de Synedr. cap. 4. N. i. and Buxtorf de ſponſal. & divortiis, ſect. 44. But this is well confuted by Grotius, in his annotations upon Matt. i. 16.

Ver. 9. *Neither ſhall the inheritance remove from one tribe to another tribe.*] This eſtabliſhes in general, what he had ſaid before, ver. 7. with particular reſpect to the daughters of Zelophehad. But Moſes Ben Nachman, upon theſe very words, aſſerts the Talmudic opinion before mentioned, that this concerns only the preſent time, not future ages; and puts this caſe (which is the ſtrongeſt that can be thought of.) If a woman was married into another tribe, after which marriage, her father and all her brethren dying without children, the inheritance fell to her, and conſequently, ſaith he, the poſſeſſion muſt devolve from one tribe to another, into which ſhe had married. But, according to the letter of theſe words, the inheritance was rather to deſcend to the next of her kindred, than by her to be carried out of the tribe to which it belonged.

——— *But*

——— *But every one of the tribes of the children of Iſrael ſhall keep himſelf to his own inheritance.*] Shall *cleave*, or *ſtick cloſe* to his own inheritance, as the Hebrew word ſignifies; and as the Greek and Latin expreſſes it. The reaſon of the command was, as Procopius Gazæus obſerves, to prevent the confuſion of tribes. How the vulgar Latin came to deviate ſo much from the Hebrew text, and from the intention of this law (as it hath done in this and the two preceding verſes) we ſhall not here examine. It is ſufficient to obſerve, that Onkelos hath expreſſed the Hebrew text, word for word; and the LXX do not depart from the ſenſe of it.

Ver. 10. *Even as the Lord commanded Moſes, ſo did the daughters of Zelophehad.*] Accordingly they followed this direction when they came into the land of Canaan, and had received their portion there. Now there being no ſuch words added here, as there are in other caſes, this ſhall be unto the children of Iſrael a ſtatute of judgment throughout your generations, xxxv. 29. It led, as we conjecture, the Talmudic doctors into the forementioned opinion, that this law concerned only the preſent generation.

Ver. 11. *For Mahlah, Tizzah, and Hoglah, and Milkah, and Noah, the daughters of Zelophehad.*] Thus they are called both in the xxvi. 33, and xxvii. 1. Tho' they are not there mentioned in the ſame order; for Tizzah is there named laſt, who here is named in the ſecond place. Perhaps they are ſet down here in the order wherein they were diſpoſed in marriage; and Tizzah, who was the younger, was married in the ſecond place.

——— *Were married unto their fathers brothers ſons.*] For Hepher, no doubt, had other ſons beſide Zelophehad, who had iſſue male, tho' Zelophehad had not. What their names were, or how many of them, we do not know; but ſome ſuppoſe them to have been ſix; one of whom died in the wilderneſs without iſſue. See Selden de Succeſſionibus, cap. xxiii. where he diſcourſes at large of the portion which fell to them in the land of Canaan.

Ver. 12. *And they were married into the families*, &c.] In the margin, more exactly out of the Hebrew, *to ſome that were of the families*; that is, to one of the families of *Manaſſeh*, from whom ſeveral families deſcended, xxvi. 29, *&c.*

—— *And their inheritance remained in the tribe of the family of their father.*] The word for tribe, ſignifies ſometimes merely a family in a tribe. And ſo the LXX (as Grotius obſerves in the place before named) in this very affair, uſe ſometimes the word δῆμος, and ſometimes φυλή; the former of which ſignifies a part of a whole tribe. And thus Joſephus alſo uſes the word φυλή, to ſignify a family. Mr. Selden hath the ſame obſervation *de Succeſſionibus*, cap. 18. that the Hebrew word is ſometimes tranſlated φυλή; and then it ſignifies not a tribe, but πάτριαν, συγγένειαν, *familiam, cognationem, ſeu genus ſanguine proximum*; a family, a kindred, or thoſe that are next in blood. But there is no need of theſe obſervations, if the words be tranſlated, as they may, rightly; *and their inheritance remained in the tribe, and the family of their father.* See ver. 6.

Ver. 13. *Theſe are the commandments and the judgments which the Lord commanded by the hand of Moſes, to the children of Iſrael in the plains of Moab, by Jordan near Jericho.*] He began to deliver the precepts here intended at chap. xxvi. See ver. 3. and continues them to this place. By *commandments*, ſeem to be meant the precepts about the worſhip of God, chap. xxviii, xxix, xxx. and by *judgments*, the civil laws about dividing their inheritances, and regulating their deſcent to their poſterity, and eſtabliſhing cities of refuge for manſlayers, which are expreſly called a ſtatute of judgment, xxvii, 11. xxxv. 29. Some other things are interſperſed, as God's commandment to number the people (which was in order to the aſſigning them their inheritances proportionable to their families) to execute judgment on the Midianites; and to ſet down in writing their travels in the wilderneſs; of which we have given an account in their proper places.

The End of the Fourth Book of MOSES, *called* NUMBERS.

Critical and Explanatory ANNOATIONS

ON THE

FIFTH BOOK of *MOSES*,

CALLED

DEUTERONOMY.

The ARGUMENT.

This laſt Book of the Pentateuch derives its name Deuteronomy from a compound word in the Greek language, ſignifying a SECOND Law; or, a Repetition of the Law; becauſe Moſes, in this book, makes a ſummary repetition of the laws which God had given in the foregoing books, recommending and inculcating them to the people with extraordinary zeal, pious exhortations, and perſwaſive motives.

This book may properly be called, An abridgment of the law. Its Hebrew appellation, is *Elle-haddebarim*, which are the two firſt words of it in the Hebrew text, and they ſignify, *Theſe are the words*. Some Rabbins call it Miſhnah, that is to ſay, *The ſecond Law*; others, The book of reprehenſions, on account of the reproaches with which Moſes loaded the Iſraelites, in chap. i. viii, ix, xxiii, xxx, xxxii.

Moſes wrote this book during the two laſt months of the 40th year from the children of Iſrael's departure out of Egypt, in the plains of Moab, when he had brought them to the frontiers of Canaan, and after all the rebellious among them, had been conſumed in the wilderneſs, as the LORD himſelf had ſworn.

This faithful ſervant of God was willing to employ the ſmall remainder of his life, in repreſenting to the Iſraelites all the events which had happened to them in the deſert; for the more effectual inſtruction of the people, who were grown up there, in what related to their duty. Part of them were to ſettle on that ſide Jordan; but the majority were to paſs over that river under the conduct of Joſhua, and take poſſeſſion of their promiſed inheritance; God having aſſured Moſes, that he was to die there, without entering into the land of Canaan.

In the firſt place, this great legiſlator repreſents to the Iſraelites, the numerous and extraordinary bleſſings God had conferred upon them during the ſpace of forty years, together with the juſt puniſhments the rebellious murmurers among them had drawn down upon their own heads. The deſign of Moſes, in this enumeration, was to diſpoſe them to a careful conformity to the laws of God.

He then reiterates and explains to them, not only the moral law or decalogue, but alſo the ceremonial laws, reſpecting their religion, and the outward ſervice God required of them; together with the juſticiary or civil laws, and ſeveral military ordinances. He likewiſe takes occaſion to inſert ſome new laws, accompanied with various admonitions and vehement obteſtations, with a very remarkable prediction concerning the chief of all prophets.

Theſe

Theſe he ſtrengthens and confirms with excellent promiſes of great and wonderful bleſſings, in caſe of their obedience; and with terrible menaces and fatal curſes, if at any time they ſhould apoſtatize and break the covenant he had made with them.

And laſt of all, he appoints Joſhua to ſucceed him, and ſolemnly delivers the book of the law into the hands of the Prieſts and Levites, with orders to depoſite it in the ſanctuary, and read it at certain times before all the people.

He compoſed alſo, and taught the children of Iſrael, an excellent prophetical hymn, or ſong, wherein he foretels what ſhould happen to them till the coming of Chriſt, and the calling of the Gentiles.

He likewiſe bleſſed the twelve tribes, and having taken a view of the Holy Land, from the top of mount Nebo, he died, and was buried there by the LORD.

The children of Iſrael mourned for this great man, and Joſhua ſucceeded in his room; having been, by God's ſpecial appointment conſecrated before to that high charge and employment.

Some abſurd ſceptics have concluded, from the frequent repetitions which occur in this Book, that Moſes could not be its author; though it is demonſtrable that ſeveral paſſages in it were delivered to the Iſraelites at different times; which made it neceſſary for this great legiſlator to have recourſe to the repetitions objected to, in order to cauſe the ſubject of them to ſink deeper into the minds of the people, by being frequently inculcated. We may add too, that all wiſe men have ever judged it neceſſary to ſay, *the very ſame things, concerning the ſame things*; that they might be perfectly underſtood, and fixed in the memory of their auditors, as well as ſettled in their hearts and affections. Epictetus, in particular, delivered this, long ago, as an advantageous maxim in all ſtudies: "This muſt be known (ſays that philoſopher) as a certain "truth, that it is not eaſy for a man to attain the ſolid knowledge of any thing, un- "leſs he both read and hear the ſame things every day; and alſo apply himſelf to the "practiſe of them." Moſes took this wiſe method with the children of Iſrael, employing, in all probability, moſt of the latter part of his life, in repeating to that people the precepts he had formerly taught them, and in refreſhing their memories with the reaſons they had for a conſtant conformity to them.

CHAP. I.

1 Moſes ſpeech in the end of the fortieth year, briefly rehearſing the ſtory, 6 Of Gods promiſe, 9 Of giving them officers, 19 Of ſending the ſpies to ſearch the land, 34 Of Gods anger for their incredulity, 41 And diſobedience.

THESE *be* the words which Moſes ſpake unto all Iſrael, on this ſide Jordan, in the wilderneſs, in the plain over againſt the Red *ſea*, between Paran, and Tophel, and Laban, and Hazeroth, and Dizahab.

2 (*There are* eleven days *journey* from Horeb, by the way of mount Seir, unto Kadeſh-barnea)

3 And it came to paſs in the fortieth year, in the eleventh month, on the firſt *day* of the month, *that* Moſes ſpake unto the children of Iſrael, according unto all that the LORD had given him in commandment unto them;

4 After he had ſlain Sihon the king of the Amorites, which dwelt in Heſhbon, and Og the king of Baſhan, which dwelt at Aſtaroth in Edrei.

5 On this ſide Jordan in the land of Moab, began Moſes to declare this law, ſaying,

6 The LORD our God ſpake unto us in Horeb, ſaying, Ye have dwelt long enough in this mount:

7 Turn you, and take your journey, and go to the mount of the Amorites, and unto all *the places* nigh thereunto, in the plain, in the hills, and in the vale, and in the ſouth, and by the ſea-ſide, to the land of the Canaanites, and unto Lebanon, unto the great river the river Euphrates.

8 Behold, I have ſet the land before you: go in and poſſeſs the land which the LORD ſware unto your fathers, Abraham, Iſaac, and Jacob, to give unto them, and to their ſeed after them.

9 ¶ And I ſpake unto you at that time, ſaying, I am not able to bear you my ſelf alone:

10 The LORD your God hath multiplied you, and behold, you *are* this day as the ſtars of heaven for multitude.

11 (The LORD God of your fathers make you a thouſand times ſo many more as ye *are*, and bleſs you as he hath promiſed you)

12 How can I myſelf alone bear your cumbrance, and your burden, and your ſtrife?

13 Take ye wiſe men, and underſtanding, and known among your tribes, and I will make them rulers over you.

14 And ye anſwered me, and ſaid, The thing which thou haſt ſpoken, *is* good *for us* to do.

15 So I took the chief of your tribes, wiſe men and known, and made them heads over you, captains over thouſands, and captains over hundreds, and captains over fifties, and captains over tens, and officers among your tribes.

16 And I charged your judges at that time, ſaying, Hear *the cauſes* between your brethren, and judge righteouſly between *every* man and his brother, and the ſtranger *that is* with him.

17 Ye ſhall not reſpect perſons in judgment, *but* you ſhall hear the ſmall as well as the great; you ſhall not be afraid of the face of man, for the judgment *is* Gods: and the cauſe that is too hard for you, bring *it* unto me, and I will hear it.

18 And I commanded you at that time all the things which ye ſhould do.

19 ¶ And when we departed from Horeb, we went through all that great and terrible wilderneſs, which you ſaw by the way of the mountain of the Amorites, as the LORD our God commanded us; and we came to Kadeſh-barnea.

20 And I ſaid unto you, Ye are come unto the mountain of the Amorites, which the LORD our God doth give unto us.

21 Behold, the LORD thy God hath ſet the land before thee: go up *and* poſſeſs *it*, as the LORD God of thy fathers hath ſaid unto thee; fear not, neither be diſcouraged.

22 ¶ And ye came near unto me every one of you, and ſaid, We will ſend men before us, and they ſhall ſearch us out the land, and bring us word again by what way we muſt go up, and into what cities we ſhall come.

23 And the ſaying pleaſed me well: and I took twelve men of you, one of a tribe.

24 And they turned and went up into the mountain, and came unto the valley of Eſhcol, and ſearched it out.

25 And they took of the fruit of the land in their hands, and brought *it* down unto us, and brought us word again, and ſaid, *It is* a good land, which the LORD our God doth give us.

26 Notwithſtanding, ye would not go up, but rebelled againſt the commandment of the LORD your God.

27 And ye murmured in your tents, and ſaid, Becauſe the LORD hated us, he hath brought us forth out of the land of Egypt, to deliver us into the hand of the Amorites, to deſtroy us.

28 Whither ſhall we go up? our brethren have diſcouraged our heart, ſaying, The people *is* greater and taller than we, the cities *are* great and walled up to heaven, and moreover we have ſeen the ſons of the Anakims there.

29 Then I ſaid unto you, Dread not, neither be afraid of them.

30 The LORD your God which goeth before you, he ſhall fight for you, according to all that he did for you in Egypt, before your eyes:

31 And in the wilderneſs, where thou haſt ſeen how that the LORD thy God bare thee as a man doth bare his ſon, in all the way that ye went, until ye came into this place.

32 Yet in this thing ye did not believe the LORD your God.

33 Who went in the way before you, to ſearch you out a place to pitch your tents *in*, in fire by night to ſhew you by what way ye ſhould go, and in a cloud by day.

34 And the LORD heard the voice of your words, and was wroth, and ſware, ſaying,

35 Surely there ſhall not one of theſe men of this evil generation ſee that good land, which I ſware to give unto your fathers;

36 Save Caleb the ſon of Jephunneh, he ſhall ſee it, and to him will I give the land that he hath trodden upon, and to his children, becauſe he hath wholly followed the LORD.

37 Alſo the LORD was angry with me for your ſakes, ſaying, Thou alſo ſhalt not go in thither.

38 *But*

38 *But* Joſhua the ſon of Nun, which ſtandeth before thee, he ſhall go in thither. Encourage him: for he ſhall cauſe Iſrael to inherit it.

39 Moreover, your little ones, which ye ſaid ſhould be a prey, and your children which in that day had no knowledge between good and evil, they ſhall go in thither, and unto them will I give it, and they ſhall poſſeſs it.

40 But *as for* you, turn ye, and take your journey into the wilderneſs, by the way of the Red-ſea.

41 Then ye anſwered and ſaid unto me, We have ſinned againſt the LORD, we will go up and fight, according to all that the LORD our God commanded us. And when ye had girded on every man his weapons of war, ye were ready to go up into the hill.

42 And the LORD ſaid unto me, Say unto them, Go not up, neither fight, for I *am* not among you; leſt ye be ſmitten before your enemies.

43 So I ſpake unto you, and ye would not hear, but rebelled againſt the commandment of the LORD, and went preſumptuouſly up into the hill.

44 And the Amorites which dwelt in that mountain, came out againſt you, and chaſed you as bees do, and deſtroyed you in Seir, *even* unto Hormah.

45 And ye returned and wept before the LORD; but the LORD would not hearken to your voice, nor give ear unto you.

46 So ye abode in Kadeſh many days, according unto the days that ye abode *there*.

Ver. 1. *Theſe be the words which Moſes ſpake unto all Iſrael.*] When Moſes perceived the time drew near in which he was *to go the way of all the earth*, Joſh. xxiii. 14. and to give an account of the moſt glorious adminiſtration that ever any mortal man was inveſted with, he made his laſt efforts to impreſs upon the minds of the children of Iſrael the laws which he had before preſcribed to them. The ſpeeches he addreſſed to them upon this occaſion, compoſe the matter and ſubſtance of this book. Moſes did not pronounce all theſe diſcourſes at one time, or in one day, but aſſembled the people ſeveral times upon this occaſion: The firſt was, on the firſt day of the eleventh month of the thirty ninth year after the departure of the Iſraelites out of Egypt. He did not die till the firſt day of the following month, according to ſome interpreters, or the ſeventh day, if we follow the Hebrew calendar.

——— *On this ſide Jordan.*] The Vulgar Latin having tranſlated the Hebrew word [*beeber*] *on the other ſide Jordan*, ſome ill-diſpoſed minds have thence deduced an argument, that Moſes was not the author of this book, becauſe the writer plainly declares, that he was in Canaan when he compiled it. But a very little conſideration would have prevented this frivolous objection; there being nothing more certain, than that the Hebrew word ſignifies indifferently; either one ſide or the other; and may be literally tranſlated, *in the paſſage over Jordan*, or, as they were about to paſs over it; as Huetius obſerves; and he likewiſe proves by plain examples, that the Hebrews have no other word to expreſs their mind, when they would ſay either on this ſide or beyond. See Demonſt. Evang. Propoſ. iv. cap. xiv. To which another learned writer ſince him (Hermannus Witſius, lib. 1. Miſcel. Sacr. cap. xiv.) hath added ſeveral other places, which evidently ſhew, that *beeber* is a word that indifferently belongs to either ſide of any place; ſee 1 Sam. xiv. 40. and muſt be determined by the circumſtances, to which it is to be applied. And here undoubtedly it is to be rendered, on this ſide Jordan. See chap. i i. 8.

——— *In the wilderneſs in the plain.*] In the plain of Moab, where they had remained a long time, as appears from the foregoing book, Numb. xxii, 1. xxvi. 3, 63. xxxi. 12. xxxiii. 48, 59. xxxv. 1. xxxvi. 13.

——— *Over againſt the Red Sea.*] There is no word in the Hebrew text for Sea; and therefore the marginal tranſlation is to be preferred, which is, *over againſt Suph*. This was a place in the country of Moab, (ſee Numb. xxi. 14.) oppoſite to which they now lay encamped; but were ſo far diſtant from the Red Sea, that there can be no reſpect to it here.

——— *Between Paran.*] He doth not mean the wilderneſs of Paran, frequently mentioned in the foregoing book (for that was as remote from hence as the Red Sea) but ſome place in the country of Moab, as Suph was, and the reſt of the places which here follow.

——— *And Tophel, and Laban, and Hazeroth, and Dizahab.*] There was a place called Hazeroth, where they had encamped a long time ago, Numb. xi. 35. xxxiii. 17. but it was in another wilderneſs far from this place, as appears by the account Moſes gives of their removals from that place to this where they now lay, Numb. xxxiii. 17, 48, 49. And therefore we take this, and the other three places here mentioned, to have been frontier towns in the country of Moab, which lay upon the borders of this plain. The laſt of which, Dizahab, is tranſlated by the LXX. and the Vulgar, as if it ſignified a place where mines of gold were.

Onkelos, and the Jeruſalem Targum, take Suph to ſignify the Red Sea, and Paran for the wilderneſs through which they had travelled many years ago, *&c.* but they are forced to add ſeveral words to make out the ſenſe of the verſe before us in this manner: "Theſe be the words "which Moſes ſpake unto all Iſrael on this ſide Jordan, "*&c.* reproving them becauſe they ſinned in the deſert, "and provoked God in the plain over againſt the Red "Sea; and murmured in Paran about manna; and at "Hazeroth for fleſh, *&c.*" And ſo they proceed to mention other ſins committed in other places; but not in theſe here named; which they force from their natural ſenſe to comply with this conceit.

Ver. 2. *There are eleven days journey from Horeb*, &c.] Or *eleven days* (we were travelling) *from Horeb, by the way of mount Seir, unto Kadeſh-barnea*; which cannot be underſtood of the whole time they ſpent between thoſe two places, but only of that which they employed in their journey: for they ſtayed a month at Kibroth-hattaavah, and a week more at Hazeroth, Numb. xi. 21. xii. 15, 16. before they came to Kadeſh-barnea. This he repreſents to them, to make them ſenſible, they had been kept in the wilderneſs ſo many years, as had paſſed ſince they came out of Egypt; not becauſe it was a long way to Canaan, but for the reaſon mentioned in the xivth chapter of Numbers. For from Horeb, whither he ordered them to go, when they came out of Egypt, they came in eleven days, and took no long journies, to the borders of the land of Canaan, where Kadeſh-barnea lay. So Maimonides; the way was plain and known between Horeb (whither God brought them on purpoſe to ſerve him) and Kadeſh: which was the beginning of an habitable country; according to what he ſaith, Numb. xx. 16. See More Nevochim, P. 3. cap. 1. See Numb. xiii. 26.

Moſes then proceeds to recapitulate their ſeveral marches and encampments, with the particular circumſtances that attended them. But as moſt of theſe have been already rendered intelligible by our former annotations on thoſe paſſages, in the preceding books of Leviticus and Exodus, where they are related at large, we ſhall not ſwell this Comment with any needleſs repetitions, but

think it will be more acceptable to our readers, if we confine our ſelves to thoſe particulars alone, which appear to be either curious or inſtructive.

Ver. 5. *On this ſide Jordan in the land of Moab, began Moſes to declare this law, ſaying.*] To call to remembrance that which any one had forgotten; and to explain that which any one did not underſtand. So Maimonides expounds theſe words, in Seder Zezarim: "In the end of "the fortieth year, in the beginning of the month She-"bat, Moſes called the people together, ſaying, The "time of my death draws near, if any one therefore hath "forgot any thing that I have delivered, let him come "and receive it; or if any thing ſeems dubious, let him "come that I may explain it." And ſo they ſay in Siphri, "If any one have forgotten any conſtitution, let him come "and hear it a ſecond time; if he need to have any thing "unfolded, let him come and hear the explication of it." For which he quotes this verſe; and ſays, that Moſes ſpent all his time in this, from the beginning of the month Shebat, to the ſeventh day of Adar. And what he now ſaid was like to be the more regarded, becauſe theſe were, in a manner, his dying expreſſions; for he lived but till the ſeventh day of the next month; and ſeems to have compoſed this book as a compendium of his whole law, for the familiar uſe of the children of Iſrael.

Ver. 7. *Turn you, and take your journey, and go to the mount of the Amorites.*] A mount on the ſouth part of Canaan, inhabited by the Amorites, together with ſome Canaanites and Amalekites, Numb. xiv. 25, 43, 45. But the principal poſſeſſors of it were Amorites, as is expreſſed more than once in this chapter, ver. 19, 20, 44. This is the mountain to which Moſes bid the ſpies go up, Numb. xiii. 17. and ſo they did, ver. 22.

——— *And in the ſouth, and by the ſea ſide, to the land of the Canaanites, and unto Lebanon, and unto the great river, the river Euphrates.*] And ſo go into all the reſt of the land of Canaan: The ſeveral quarters of which he here ſets forth: The ſouthern part lying toward this mountain; the weſtern upon the ſea, where the people properly called Canaanites dwelt; the northern toward Lebanon; and the eaſtern toward the river Euphrates. Which by other authors, as well as Moſes, is called the great river. So Callimachus, in his hymn to Apollo, ver. 103.

Ἀασυρίη πολαμοῖο μέγας ῥόος ———

The great flood of the Aſſyrian river; which the Scholiaſt obſerves is meant of Euphrates. And Lucan, l. 3. ver. 253.

——— cum Tigride magnus
Euphrates ——— ———

Ver. 9. *And I ſpake unto you at that time, ſaying.*] About the time of their coming to Horeb, or mount Sinai. For the hiſtorical account of Jethro, to which this relates, preceded that immediately, Exod. xviii. Many great men place it after the giving of the law: of which ſee Selden, lib. 2. de Syndr. cap. 2. n. 4.

——— *I am not able to bear you alone.*] We do not read, before now, that Moſes ſpake thus to the people. But Jethro expreſſed himſelf in this manner to him, Exod. xviii. 18. and gave him advice to take ſome others to his aſſiſtance, ver. 21. which advice he followed, ver. 24. and then ſpake to the people what Jethro had ſaid to him; and enlarged upon it in the words we read in the following verſes of this chapter; where he gives them the reaſon why he could not perform the office of a judge alone.

Ver. 19. *And when we departed from Horeb, we went through all that great and terrible wilderneſs.*] It may well be called great, becauſe it had a very large extent. For after three days journey, Numb. x. 12. they ſettled at Kibroth-hattaavah, which was in this wilderneſs of Paran; from whence they went to Hazeroth, which is ſtill ſaid to be in this wilderneſs, Numb. xi. 35. and when they went from thence, they were in the ſame wilderneſs, xii. 16. where Kadeſh was, xiii. 26. and ſee xxxiii. 19. And this wilderneſs was very terrible, or dreadful; becauſe there were no inhabitants in it, but wild beaſts.

Ver. 20. *And I ſaid unto you, ye are come to the mountain of the Amorites, which the Lord our God doth give unto us.*] For this was part of the country, which God beſtowed upon them for their poſſeſſion; as appears from Numb. xxxiv. 4. where Kadeſh-barnea is mentioned as a frontier place in their ſouth border. And indeed, the Amorites, whereſoever they found them, were to be expelled; as they had already diſpoſſeſſed them of the whole kingdom of Sihon, who was king of the Amorites, Numb. xxi. 21, 25, 26.

Ver. 27. *And ye murmured in your tents.*] Moſes addreſſes himſelf to the generation then preſent, as if they had been the generation that was already periſhed and conſumed in the wilderneſs; for he aſcribes the murmuring at Kadeſh, and the decree againſt entering into the land, to theſe men preſent, as if they had been the perſons; whereas thoſe, who were properly concerned in that criminal affair, were already dead and gone. But he uſeth this manner of ſtyle, 1. Becauſe there were abundance of them capable of murmuring then as well as their fathers, many thouſands of them being, indeed, under twenty years, and yet not ſo much under, but that they could be, and ſhew themſelves as untractable and querelous, as they who were above twenty years of age; and by this manner of expreſſion, Moſes would bring them to be humbled, ſome for their fathers guilt, ſome for their own, and ſome for both; and to acknowledge, that their being alive till now, and their liberty to enter into the land, was a free and a great mercy; for their own, and their fathers faults, might juſtly have cauſed it to have been otherwiſe with them. 2. They had imitated their fathers rebellion to the utmoſt, in their murmuring at Kadeſh, at their laſt coming up thither, and in the matter at Baal-peor; and therefore he might very well perſonate them by their fathers, when their fathers faults were ſo legible and eaſy to be ſeen in them.

Ver. 29. *Then I ſaid unto you.*] Moſes here at large relates what he ſaid unto their fathers upon this occaſion, which he doth not mention in the book of Numbers, (where we read only of his falling down before God) that he might awaken this generation to a greater confidence in God, and a dread of his judgment.

Ver. 37. *Alſo the Lord was angry with me for your ſakes.*] By occaſion of their freſh diſcontents and mutinous upbraidings of him, Numb. xx. 2, 3, 4. which provoked him ſo, that he ſpake unadviſedly with his lips, as the Pſalmiſt obſerves, Pſalm cvi. 31, 32. This was an high aggravation of their guilt; that they not only undid themſelves, but brought great diſpleaſure upon their worthy leader and governor, whom they wearied with their tumults and rebellions: Or, the meaning may be (which doth not much differ from the account now given) that they murmuring in a tumultuous manner, when they ſaw the water did not flow out of the rock at the firſt ſtroke, he himſelf alſo was put into ſuch a commotion, that he began to doubt, and ſay, God would do nothing for ſuch a rebellious people; tho' he had declared he would. If this be true, he ſoon recovered himſelf, and ſmote the rock again, in confidence God would be as good as his word. But God was ſo angry at the words he had ſpoken, that he ſo far puniſhed him for them, as to deny him entrance into Canaan.

Ver. 44. *And the Amorites which dwelt in that mountain came out againſt you, and chaſed you as bees do.*] Which purſue thoſe that diſturb their hives in great ſwarms, and with great fury, Pſalm cxviii. 12. for tho' bees have very ſmall bodies, yet they have great ſpirits, and a vaſt force, as Bochart obſerves in many inſtances, to make out the aptneſs of this compariſon, in his Hierozoicon, p. 11. lib. iv. cap. 10.

—— *And deſtroyed you in Seir.*] It ſeems they fled to that part of Idumæa, where mount Seir was; which they afterwards compaſſed many days, ch. ii. 1. when they removed from Kadeſh-barnea; and there ſome of them fell by the ſword of the Amorites, who were the fierceſt of all the people of Canaan; and might, on that account, be well compared to bees, who ceaſe not their purſuit, till they have fixed their ſtings.

Ver. 45. *And ye returned, and wept before the Lord: But the Lord would not hearken to your voice, nor give ear unto you.*] To conſent that they ſhould now go and poſſeſs the promiſed land, or continue near it; but remained fixed in his reſolution, that they ſhould go back again, and wander in the wilderneſs as long as they lived.

Ver.

Ver. 46. *So ye abode in Kadeſh many days.*] God had commanded Moſes to lead them into the wilderneſs, by the way of the Red-ſea, the very next morning after their mutiny upon the return of the ſpies, Numb. xiv. 25. But they prevented this, by their early riſing the next morning to aſſault the Amorites in the mountain, ver. 40. After which, they being diſcomfited, he permitted them to ſtay ſome time here, to bemoan themſelves, but how long is not certain; for ſome times the cloud ſtayed but two days, ſome times a month, ſome times a year, before it moved from the tabernacle, which was the ſign of their decampment, Numb. x. 22. And in ſome ſtations, it is likely, they ſtayed ſeveral years; for from the time of their removal from Kadeſh-barnea, till they came to mount Hor, which was thirty ſeven-years, we find but nineteen ſtations. See Numb. xxxiii. from ver. 18, to ver. 37.

——— *According unto the days that ye abode there.*] Some expound it, as long as they did in all the reſt of their ſtations, *i. e.* nineteen years, as the Jews compute in Seder Olam. But as the learned Dr. Lightfoot thinks, it ſignifies, as long as they did at mount Sinai; and ſo they ſtayed near a whole year, as they had done at Sinai. But the moſt ſimple explication ſeems to be, that they continued here ſo long after this, as they had done before it, at leaſt forty days: which was the time the ſpies ſpent in ſearching out the land; tho' there is no neceſſity to confine it to that number, but ſimply to interpret it, that as they ſtayed there many days before this mutiny, ſo they did as many after it.

CHAP. II.

1 *The ſtory is continued, that they were not to meddle with the Edomites.* 9 *Nor with the Moabites.* 17 *Nor with the Ammonites.* 24 *But Sihon the Amorite was ſubdued by them.*

THEN we turned, and took our journey into the wilderneſs, by the way of the Red-ſea, as the LORD ſpake unto me: and we compaſſed mount Seir many days.

2 And the LORD ſpake unto me, ſaying,

3 Ye have compaſſed this mountain long enough: turn you northward.

4 And command thou the people, ſaying, Ye *are* to paſs through the coaſt of your brethren the children of Eſau, which dwell in Seir, and they ſhall be afraid of you: take ye good heed unto yourſelves therefore.

5 Meddle not with them; for I will not give you of their land, no not ſo much as a foot-breadth, becauſe I have given mount Seir unto Eſau *for* a poſſeſſion.

6 Ye ſhall buy meat of them for money, that ye may eat; and ye ſhall alſo buy water of them for money, that ye may drink.

7 For the LORD thy God hath bleſſed thee in all the works of thy hand: he knoweth thy walking through this great wilderneſs: theſe forty years the LORD thy God *hath been* with thee, thou haſt lacked nothing.

8 And when we paſſed by from our brethren the children of Eſau, which dwelt in Seir, through the way of the plain from Elath, and from Ezion-gaber, we turned and paſſed by the way of the wilderneſs of Moab.

9 And the LORD ſaid unto me, Diſtreſs not the Moabites, neither contend with them in battle: for I will not give thee of their land *for* a poſſeſſion, becauſe I have given Ar unto the children of Lot *for* a poſſeſſion.

10 The Emims dwelt therein in times paſt, a people great and many, and tall as the Anakims;

11 Which alſo were accounted giants, as the Anakims, but the Moabites call them Emims.

12 The Horims alſo dwelt in Seir before-time, but the children of Eſau ſucceeded them, when they had deſtroyed them from before them, and dwelt in their ſtead, as Iſrael did unto the land of his poſſeſſion, which the LORD gave unto them.

13 Now riſe up, *ſaid I*, and get you over the brook Zered: and we went over the brook Zered.

14 And the ſpace in which we came from Kadeſh-barnea, until we were come over the brook Zered, *was* thirty and eight years; until all the generation of the men of war were waſted out from among the hoſt, as the LORD ſware unto them.

15 For indeed the hand of the LORD was againſt them, to deſtroy them from among the hoſt, until they were conſumed.

16 ¶ So it came to paſs, when all the men of war were conſumed and dead from among the people,

17 That the LORD ſpake unto me, ſaying,

18 Thou art to paſs over through Ar, the coaſt of Moab, this day.

19 And *when* thou comeſt nigh over-againſt the children of Ammon, diſtreſs them not, nor meddle with them: for I will not give thee of the land of the children of Ammon *any* poſſeſſion, becauſe I have given it unto the children of Lot *for* a poſſeſſion.

20 (That alſo was accounted a land of giants, giants dwelt therein in old time, and the Ammonites call them Zamzummims,

21 A people great, and many, and tall as the Anakims; but the LORD deſtroyed them

them before them, and they ſucceeded them, and dwelt in their ſtead:

22 As he did to the children of Eſau which dwelt in Seir, when he deſtroyed the Horims from before them, and they ſucceeded them, and dwelt in their ſtead even unto this day:

23 And the Avims which dwelt in Hazerim, *even* unto Azzah, the Caphtorims which came forth out of Caphtor, deſtroyed them, and dwelt in their ſtead.)

24 ¶ Riſe ye up, take your journey, and paſs over the river Arnon: behold, I have given into thy hand Sihon the Amorite king of Heſhbon, and his land: begin to poſſeſs *it*, and contend with him in battle.

25 This day will I begin to put the dread of thee, and the fear of thee upon the nations *that are* under the whole heaven, who ſhall hear report of thee, and ſhall tremble, and be in anguiſh becauſe of thee.

26 ¶ And I ſent meſſengers out of the wilderneſs of Kedemoth, unto Sihon king of Heſhbon, with words of peace, ſaying,

27 Let me paſs through thy land: I will go along by the high-way, I will neither turn unto the right hand, nor to the left.

28 Thou ſhalt ſell me meat for money, that I may eat; and give me water for money, that I may drink: only I will paſs through on my feet:

29 (As the children of Eſau which dwell in Seir, and the Moabites which dwell in Ar, did unto me) until I ſhall paſs over Jordan, into the land which the LORD our God giveth us.

30 But Sihon king of Heſhbon would not let us paſs by him: for the LORD thy God hardened his ſpirit, and made his heart obſtinate, that he might deliver him into thy hand, as *appeareth* this day.

31 And the LORD ſaid unto me, Behold, I have begun to give Sihon and his land before thee: begin to poſſeſs, that thou mayſt inherit his land.

32 Then Sihon came out againſt us, he and all his people, to fight at Jahaz.

33 And the LORD our God delivered him before us, and we ſmote him, and his ſons, and all his people.

34 And we took all his cities at that time, and utterly deſtroyed the men, and the women, and the little ones of every city, we left none to remain:

35 Only the cattle we took for a prey unto ourſelves, and the ſpoil of the cities which we took.

36 From Aroer, which *is* by the brink of the river of Arnon, and *from* the city that *is* by the river, even unto Gilead, there was not one city too ſtrong for us: the LORD our God delivered all unto us.

37 Only unto the land of the children of Ammon thou cameſt not, *nor* unto any place of the river Jabbok, nor unto the cities in the mountains, nor unto whatſoever the LORD our God forbad us.

Ver. 1. *And we turned, &c.*] From the borders of the land of Canaan to go ſouthward, till they came to the very ſhore of the Red-ſea; which, as David Chytræus computes it, was thirty German miles from Kadeſh-barnea.

——— *And we compaſſed mount Seir.*] The mountainous country of Edom; whereof mount Seir was but part: For when they came to Ezion-gaber, which was upon the Red-ſea, they were ſtill in the country of Edom, 1 Kings ix. 26. 2 Chron. viii. 17. for it ſtretched a long way; from the confines of Canaan, to Elate and Ezion-gaber, on the Red-ſea.

——— *Many days.*] Some think that they were marching to and fro along the borders of this country, all the time they ſpent from this removal, till they returned towards Canaan again: So that, by many days, they underſtand the whole thirty eight years, which paſſed between their departure from Kadeſh-barnea, till they came over the brook Zered, ver. 14. for when they were at Ezion-gaber (which was fartheſt from Canaan) they were upon the borders of Edom; and ſo they were when they came back again, ſeven and thirty years after, at mount Hor, Numb. xx. 23. xxi. 4. But this muſt not be underſtood, as if all the ſtations, mentioned, Numb. xxxiii. after they left Kadeſh-barnea, till they came hither again, were near to the country of Edom; ſome of them might be remote, tho' they all lay in that wilderneſs, which reached from one end of Idumæa to the other.

Ver. 2. *And the Lord ſpake unto me, ſaying.*] This was in the end of the thirty ninth year after their coming out of Egypt, when they had ſpent thirty ſeven years in wandering to and fro, ſince their departure from Kadeſh-barnea. In all which time, he gives us no account what paſſed, either in the foregoing book, or in this; but only ſets down the places of their abode, Numb. xxxiii.

Ver. 4. *And command thou the people, ſaying, Ye are to paſs through the coaſt of your brethren the children of Eſau, which dwell in Seir.*] For they went from Ezion-gaber to Kadeſh, Numb. xx. 1. and from thence to mount Hor, ver. 22. (which was on the edge of the land of Edom, Numb. xxxiii. 37.) and from thence they travelled to compaſs the land of Edom, xxi. 4. that is, the eaſtern quarter of it: So that tho' they did not paſs through the coaſt of Edom, as we tranſlate it, yet they paſſed by it, and very near it; as the particle *beth* frequently ſignifies, Gen. xxxvii. 13. Joſh. v. 13. 1 Sam. xxix. 1. Tho' they may be truly ſaid to paſs through their coaſt, if thereby we underſtand *their border*, or the confines of their country.

Ver. 6. *Ye ſhall buy meat of them for money, that ye may eat, &c.*] If ye have a mind to any proviſion that their country affords, ye ſhall not take, but purchaſe it; as they did their very water, ver. 29. which was very ſcarce in thoſe dry countries. And ſo the Iſraelites offered to do when they treated with them about a paſſage through their country, Numb. xx. 19.

Ver. 7. *For the Lord thy God hath bleſſed thee in all the works of thy hand.*] Or, *though the Lord hath bleſſed thee*, &c. That is, though there is no need of your purchaſing any accommodations from that people, God having abundantly provided you with all things neceſſary. But if we follow our tranſlation, the ſenſe is plain; Ye have wherewith to buy of them what you need or deſire; therefore do not take it away by force.

——— *Theſe*

——— *Theſe forty years the Lord thy God hath been with thee; thou haſt lacked nothing.*] He had mercifully provided for them ſo conſtantly, that he let them want nothing neceſſary for their ſupport. This was the ſum of the argument why they ſhould not moleſt the Edomites, nor take any thing by ſtealth from them; becauſe they were in no need; and God had given that country to the children of Eſau, as he intended to give Canaan to the Iſraelites.

Ver. 9. *And the Lord ſaid unto me, diſtreſs not the Moabites, neither contend with them in battle.*] He would not have them force their way through his country, becauſe the king of Moab refuſed them a paſſage, as the king of Edom had done, Judg. xi. 17. for their country now was but ſmall, ſince Sihon, king of the Amorites, had taken from them all the beſt of it, which lay between Arnon and Jabbok; of which the Iſraelites had poſſeſſed themſelves by the conqueſt of Sihon; ſo that they had only that portion remaining, which lay upon the Dead Sea; which David in after-times ſubdued.

12. *The Horims alſo dwelt in Seir before time. But the children of Eſau ſucceeded them, when they had deſtroyed them from before them, and dwelt in their land.*] When the children of Eſau expelled the Horites, or the children of Lot the Emims, is no where recorded; nor who were their leaders in theſe expeditions. But they ſeem to be here remembred, as an encouragement to the Iſraelites to hope, that they might drive out the inhabitants of Canaan, (who were not ſtronger than theſe) as they had already driven the Amorites out of the country of Sihon, as it here follows.

——— *As Iſrael did unto the land of his poſſeſſion, which the Lord gave unto them.*] Some have argued from hence, that this book was not written by Moſes, but by ſome other author, after the Iſraelites had gained poſſeſſion of the land of Canaan. But it is manifeſt, this may relate to what they had done already in diſpoſſeſſing Sihon king of the Amorites, and Og king of Baſhan, of their country: Which it is expreſsly ſaid, Moſes had given for a poſſeſſion to the tribe of Reuben and Gad, and the half tribe of Manaſſeh; and that by God's direction, Numb. xxxii. 33. xxxiv. 14, 15.

Ver. 14. *And the ſpace in which we came from Kadeſh-barnea, until we came over the brook Zered, was thirty eight years.*] For it is evident, by the hiſtory in Numbers, that they came to Kadeſh-barnea, about the fourth month of the ſecond year after their departure out of Egypt. See Numb. xii. 16. And if we ſuppoſe that they removed from hence in the ſeventh or eighth month of that year, it is certain that they could not come to this brook till the ſeventh or eighth month of the fortieth year. For Aaron died at mount Hor on the firſt day of the fifth month of this year; and we muſt allow two or three months time, for all that followed between that and this, *viz.* the conqueſt of the king of Arad, and of Sihon, and Og, *&c.*

Ver. 30. *But Sihon king of Heſhbon would not let us paſs by him, for the Lord thy God hardned his Spirit, and made his heart obſtinate,* &c.] Gave him up to his own inflexible humour, which was ſet upon violent courſes; and from which God did not divert him, (becauſe he intended to deſtroy him) but rather ordered circumſtances ſo, that his mind ſhould be enraged and diſturbed, and conſequently unable to conſider things prudently, and diſcern what belonged to his peace, which is the moſt that can be meant by hardning his ſpirit, and making his heart obſtinate. Which, as it is a ſin, cannot be aſcribed to God; but, as it is a puniſhment, might juſtly be inflicted by him upon Sihon, for his former ſins.

CHAP. III.

1 *The ſtory of the conqueſt of Og king of Baſhan.* 11 *The bigneſs of his bed.* 12 *The diſtribution of thoſe lands to the two tribes and half.* 23 *Moſes prayer to enter into the land.* 26 *He is permitted to ſee it.*

THen we turned, and went up the way to Baſhan: and Og the king of Baſhan came out againſt us, he and all his people, to battle at Edrei.

2 And the LORD ſaid unto me, Fear him not: for I will deliver him, and all his people, and his land into thy hand, and thou ſhalt do unto him as thou didſt unto Sihon king of the Amorites, which dwelt at Heſhbon.

3 So the LORD our God delivered into our hands Og alſo the king of Baſhan, and all his people: and we ſmote him until none was left to him remaining.

4 And we took all his cities at that time, there was not a city which we took not from them, threeſcore cities, all the region of Argob, the kingdom of Og in Baſhan.

5 All theſe cities *were* fenced with high walls, gates, and bars, beſide unwalled towns a great many.

6 And we utterly deſtroyed them, as we did unto Sihon king of Heſhbon, utterly deſtroying the men, women, and children of every city.

7 But all the cattle, and the ſpoil of the cities we took for a prey to our ſelves.

8 And we took at that time out of the hand of the two kings of the Amorites, the land that *was* on this ſide Jordan, from the river of Arnon unto mount Hermont.

9 (*Which* Hermon the Sidonian and Sirion: and the Amorites call it Shenia.

10 All the cities of the plain, and all Gilead, and all Baſhan unto Salchab and Edrei, cities of the kingdom of Og in Baſhan.

11 For only Og king of Baſhan remained of the remnant of giants; behold his bedſtead *was* a bedſtead of iron: *is* it not in Rabbath of the children of Ammon? nine cubits *was* the length thereof, and four cubits the breadth of it, after the cubit of a man.

12 And this land *which* we poſſeſſed at that time, from Aroer, which *is* by the river Arnon, and half mount Gilead, and the cities thereof, gave I unto the Reubenites, and to the Gadites.

13 And the reſt of Gilead, and all Baſhan, *being* the kingdom of Og, gave I unto the half-tribe of Manaſſeh; all the region of Argob, with all Baſhan, which was called the land of giants.

14 Jair the ſon of Manaſſeh took all the county of Argob, unto the coaſts of Geſhuri, and Maachathi; and called them after his own name, Baſhan-havoth-jair, unto this day.

15 And I gave Gilead unto Machir.

16 And unto the Reubenites, and unto the Gadites, I gave from Gilead even unto the river Arnon, half the valley, and the border, even unto the river Jabbok, *which is* the border of the children of Ammon.

17 The plain alſo, and Jordan, and the coaſt *thereof*, from Chinnereth even unto the ſea of the plain, *even* the Salt-ſea, under Aſhdoth-piſgah eaſtward.

18 ¶ And I command you at that time, ſaying, The LORD your God hath given you this land to poſſeſs it: ye ſhall paſs over armed before your brethren the children of Iſrael, all *that are* meet for the war.

19 But your wives and your little ones, and your cattle (*for* I know that ye have much cattle) ſhall abide in your cities which I have given you.:

20 Until the LORD have given reſt unto your brethren, as well as unto you, and *until* they alſo poſſeſs the land which the LORD your God hath given them beyond Jordan: and *then* ſhall ye return every man unto his poſſeſſion which I have given you.

21 ¶ And I commanded Joſhua at that time, ſaying, Thine eyes have ſeen all that the LORD, your God hath done unto theſe two kings: ſo ſhall the LORD do unto all the kingdoms whither thou paſſeſt.

22 Ye ſhall not fear them: for the LORD your God he ſhall fight for you.

23 And I beſought the LORD at that time, ſaying,

24 O Lord GOD, thou haſt begun to ſhew thy ſervant thy greatneſs, and thy mighty hand: for what God *is there* in heaven or in earth, that can do according to thy works, and according to thy might?

25 I pray thee let me go over, and ſee the good land that *is* beyond Jordan, that goodly mountain, and Lebanon.

26 But the LORD was wroth with me, for your ſakes, and would not hear me: and the LORD ſaid unto me, Let it ſuffice thee, ſpeak no more unto me of this matter.

27 Get thee up into the top of Piſgah, and lift up thine eyes weſt-ward, and north-ward, and ſouth-ward, and eaſt-ward, and behold *it* with thine eyes: for thou ſhalt not go over this Jordan.

28 But charge Joſhua, and encourage him, and ſtrengthen him: for he ſhall go over before this people, and he ſhall cauſe them to inherit the land, which thou ſhalt ſee.

29 So we abode in the valley over againſt Beth-peor.

Ver. 8, *And we took at that time out of the hand of the two kings of the Amorites, the land which was on this ſide Jordan.*] Which was given to the tribes of Reuben and Gad, and half the tribe of Manaſſeh, ver. 12, 13. If ſome men were not blinded with prejudice, they could not but ſee from hence, that the word *beeber*, in the firſt verſe of this book, is rightly tranſlated, *on this ſide*; for *beyond* Jordan (as they would have it ſignify) in the land of Canaan, theſe two kings had no poſſeſſions; nor did Moſes make any conqueſt there.

—— *From the river of Arnon unto Hermon.*] This river was the bound of their country on the ſouth; and Hermon, which was one of the mountains of Gilead, where it joins to Libanus, was their bound on the north.

Ver. 9. *Which Hermon the Sidonians call Sirion.*] And ſo it is called in Pſalm xxix. 6. and joined with Lebanon: for it was as much a part of Libanus as of Gilead, theſe two mountains there meeting together. Whence Jeremiah calls Gilead the head of Lebanon, xxii. 6. becauſe Libanus begins where Gilead ends.

—— *And the Amorites call it Shenir.*] And ſo it is called Ezek. xxvii. 5. and had this name, as Bochart conjectures, from the multitude of wild cats which were in this mountain: for the Arabians called that creature *Sinaur*, or *Sinar*. See Hierozoicon, P. 1. L. 3. cap. 14.

Ver. 10. *All the cities of the plain.*] All the flat country which the LXX. thought was called *Miſor*; for they retain here that Hebrew word.

—— *And all Gilead, and all Baſhan, unto Salchah and Edrei, cities of the kingdom of Og in Baſhan.*] The former of theſe is mentioned Joſh. xiii. 11. (juſt as it is here) as the bounds of Baſhan toward mount Hermon or Lebanon. So Chytræus, "a town in Baſhan in the mountains "of Libanus near to Machati." And Edrei was the place where they fought with Og, and overthrew him, Numb. xxi. 23.

Ver. 11. *For only Og, king of Baſhan, remained of the remnant of the giants.*] Or, of the Rephaim, a very ancient people in that country, Gen. xiv. 5. who were either deſcended from the Amorites, or intermixed with them: And Og was the very laſt of them; ſo that he and his people being deſtroyed, none of them remained.

—— *Behold, his Bedſtead is a bedſtead of iron.*] Which was no unuſual thing in ancient days; tho' far later than this. For Thucidides declares, that when the Thebans took Plateæ, they made beds of the braſs and iron they found there; and which they dedicated to Juno. And beds of ſilver and gold are mentioned by divers authors, as Huetius obſerves in his Demonſtr. Evangel. Propoſ. iv. cap. 14. n. 7.

—— *Is it not in Rabbath of the children of Ammon?*] This is thought by ſome to be a conſiderable objection againſt Moſes being the author of this book: for how ſhould this bedſtead, ſay they, come to the children of Ammon in his days? No doubt, they imagine, it would have remained in Baſhan whilſt Og lived; though in length of time, it might be carried into the country of the Ammonites: as if Og, fearing the Event of the war, might not ſend his bed and beſt furniture to the Ammonites, knowing they would be ſafe among them, becauſe the Iſraelites were prohibited from committing any hoſtilities againſt them. Or Moſes, having conquered the country, and kept all the ſpoil, ver. 7. might not ſell this, among other goods, to the children of Ammon, who preſerved it in their capital city. No caviller whatever can ſee any unreaſonableneſs in either of theſe ſuppoſitions; nor do we conceive how the conjecture of Andræus Maſius, upon the 12th of Joſhua, can be confuted; which is, that the Ammonites drove out that enormous race of people, mentioned ii. 21. Og might poſſibly eſcape, (and ſo is ſaid here to be left of the remnant of the giants) whoſe flying hither to the Amorites, was made their king, on account of his majeſtic and formidable preſence, and extraordinary valour. But the Ammonites kept his bedſtead, and ſhewed it as a monument of that illuſtrious victory, which they

they obtained over the Rephaim, or as they called them, the Zamzummims in that country.

——— *Nine cubits was the length thereof, and four cubits was the breadth thereof.*] This is mentioned to ſhew of what a vaſt ſtature Og was; for bedſteads being, according to the common cuſtom, made a third part longer than the perſons who lie in them, he was ſix cubits high, as Maimonides computes, that is, as high again as any other man, More Nevochim, P. II. cap. 47. which is a moderate ſuppoſition, in compariſon of what other Jews ſay of him.

——— *After the cubit of a man.*] According to the cubit of ordinary men, ſays the ſame Maimonides, (which is a little more than half a yard) not of Og before mentioned. But what occaſion was there, ſay former objectors, to mention this? Since the Iſraelites ſaw Og lie dead before them on the ground, and needed not to be told by Moſes how tall he was? And therefore they conclude this was written by ſome other author, in after-times. As if Moſes did not write for the benefit of poſterity, as well as for the preſent generation. Who, that they might be ſatisfied what a ſtupendous man Og was, he left it upon record how large his bedſtead was, and where it might be ſeen; and this would give them an opportunity to judge of his ſtature. Beſide, there were in the preſent generation great numbers of children, old men, women, and ſervants, who could not go to ſee Og lie at length upon the field: but by this means were inſtructed, from what a terrible enemy God had delivered them.

They who queſtion the truth of this relation, if they be able, what the learned Huetius hath at large diſcourſed concerning men of a portentous ſize in all countries, (in his Queſtiones Alnetanæ, Lib. ii. cap. 12. n. 3.) of which no man can doubt, who is not reſolved to disbelieve all the world. In his Demonſtratio Evangelica, alſo he obſerves, that Homer makes Tityon, when he was dead, to have lain ſtretched out (not upon nine cubits, but) upon nine acres of ground:

——— ἐπ' ἐννέα κεῖτο πέλεθρα.

Which hyperbole may excuſe the Jewiſh Rabbins, when they ſay that Og was nine cubits long when he lay in his cradle. See Propoſ. iv. cap. 8. n. 4.

Ver. 14. *Jair the ſon of Manaſſeh took all the country of Argob, unto the coaſts of Geſhuri and Maachathi.*] We had no mention of theſe places before; which were in the northern part of this country, as appears from Joſh. xii. 4, 5. xiii. 11. But the people of theſe places they could not expel, Joſh. xiii. 13.

——— *And called them after his own name unto this day.*] From hence likewiſe cavils are raiſed againſt Moſes being the author of this book: when the moſt that can be concluded from hence is, that upon the reviſing theſe books by Ezra, he inſerted theſe words to certify the reader, that ſtill they retained this name; as ſome body, no doubt, added the hiſtory of Moſes's death at the end of this book. This the greateſt defenders of the authority of theſe books, as written by Moſes himſelf, make no ſcruple to allow; particularly Huetius, and ſince him, Hermannus Witzius, in his Miſcellania Sacra, Lib. i. cap. 14. ſect. 47. But there was no neceſſity either for them or us to make ſo large a conceſſion, for Moſes might ſay this himſelf, though it was not long before he wrote this book. And the ſacred writers ſometimes mention places, which had their name but newly given them, from a particular fact, that poſterity might know the original of it. See Acts i. 19.

Ver. 16. *And unto the Reubenites, and unto the Gadites I gave from Gilead even unto the river Arnon, half the valley.*] The ſame word, in the Hebrew language, ſignifies both a valley, and a brook or river: and being tranſlated in the foregoing words, *the river*, the expreſſion ſhould therefore have been rendered here, *half the river*; that is, to the middle of the river Arnon; by which the bounds of their country is moſt exactly adjuſted. And thus not only the LXX, and the Vulgar, but Onkelos alſo tranſlates it, *The middle of the torrent.* Our tranſlators alſo, in Joſhua xii. 2. where there are the ſame words, which in the Hebrew run thus, *unto the river Arnon*, render them in the ſame manner, namely, *the midſt of the river*; where the city of *Aroar* ſtood, encompaſſed by the ſtream,

——— *And the border.*] The Word *extended* is here underſtood, or ſome ſuch Word: Or the meaning muſt be, the country bordering upon that river.

Ver. 17. *The plain alſo and Jordan.*] The level country toward the river Jordan; which was the weſtern bounds of thoſe territories of Sihon; as the river Arnon was the ſouthern, and the river Jabbok the northern; the country of the children of Ammon being on the eaſt.

——— *And the coaſt thereof from Chinnereth, even unto the ſea of the plain, even the Salt Sea.*] *The Dead Sea*, as it is called in other places; which, before the conflagration of Sodom and Gomorrah, had been a moſt delicious and fertile plain.

Ver. 20. *Until the Lord hath given reſt unto your brethren, as well as unto you,* &c.] That is, until the Lord brought them to a ſettlement in the land of Canaan, and given them a peaceable poſſeſſion of it; after which, we read that Joſhua diſmiſſed theſe tribes, and ſent them to their wives and children, Joſh. xxii. 4.

Ver. 25. *I pray thee let me go over, and ſee the good land which is beyond Jordan.*] To ſee, is here to enjoy it, as was granted to the reſt of the Iſraelites; for God commanded him to aſcend to a mountain, and behold it, but threatened, he ſhould not enter into it. Which menace he might well think was reverſible, as others had been againſt the people of Iſrael, upon his prayer for them, tho' they had more highly offended the divine Majeſty than he had done. For though he doubted a few moments, eſpecially when he ſaw no water guſh from the rock at the firſt ſtroke; yet he preſently recovered himſelf, and ſmote it a ſecond time, in a full perſwaſion that God would relieve them.

——— *That goodly mountain.*] Moſt think that he deſired to go ſo far into it, as to ſee the place where God intended to ſettle his divine preſence; which proved to be mount Moriah But nothing was known of this, a long time after; unleſs we ſuppoſe it was revealed unto him, that where Abraham offered Iſaac, there the Lord would dwell. It ſeems to us, that he means that goodly country, full of noble mountains: for thus the word mountain is often uſed, particularly Numb. xxiii. 29. where the ſpies ſay the Amorites dwell in the mountain, *i. e.* in that mountainous part of Canaan.

——— *And Lebanon.*] He deſired to go through the whole country, as far as Lebanon; which was the moſt northerly part of it, famous for ſtately cedars, as the mountain before ſpoken of, was in the ſouth of Canaan.

Ver. 26. *But the Lord was wroth with me for your ſakes, and would not hear me. And the Lord ſaid unto me let it ſuffice thee, ſpeak no more unto me of this matter.*] This ſuggeſts that Moſes renewed his petition, after the firſt denial, and more earneſtly implored this favour of God; which he could not obtain, but was enjoined ſilence. This argues great diſpleaſure, and is mentioned by him, as an admonition to the Iſraelites, to be fearful of offending the divine Majeſty.

Ver. 28. *But charge Joſhua, and encourage and ſtrengthen him,* &c.] Command him not to doubt, that I will bring my people thither under his conduct, tho' I will not permit thee to enter into it.

Ver. 29. *So we abode in the valley over againſt Beth-peor.*] There was, probably, a temple erected in honour to Baal-peor, which fronted this valley; for ſo Beth ſignifies an houſe or temple of Peor. This temple gave the name to a city wherein it ſtood, which was part of the inheritance of the Rheubenites, Joſh. xiii. 20. Moſes was buried in this valley, chap. xxxiv. 6. where he made this moſt excellent exhortation to all the people.

CHAP. IV.

1 *An exhortation to obedience.* 41 *Moſes appointeth the three cities of refuge on that ſide Jordan.*

NOW therefore hearken, O Iſrael, unto the ſtatutes, and unto the judgments which I teach you, for to do *them*, that ye may live, and go in and poſſeſs the land

land which the LORD God of your fathers giveth you.

2 Ye ſhall not add unto the word which I command you, neither ſhall you diminiſh *ought* from it, that ye may keep the commandments of the LORD your God which I command you.

3 Your eyes have ſeen what the LORD did becauſe of Baal-peor: for all the men that followed Baal-peor, the LORD thy God hath deſtroyed them from among you.

4 But ye that did cleave unto the LORD your God, *are* alive every one of you this day.

5 Behold, I have taught you ſtatutes and judgments, even as the LORD my God commanded me, that ye ſhould do ſo in the land whither ye go to poſſeſs it.

6 Keep therefore and do *them*, for this *is* your wiſdom and your underſtanding in the ſight of the nations, which ſhall hear all theſe ſtatutes, and ſay, Surely this great nation *is* a wiſe and underſtanding people.

7 For what nation *is there ſo* great, who *hath* God ſo nigh unto them, as the LORD our God *is* in all *things* that we call upon him for?

8 And what nation *is there ſo* great, that hath ſtatutes and judgments *ſo* righteous, as all this law which I ſet before you this day?

9 Only take heed to thy ſelf, and keep thy ſoul diligently, leſt thou forget the things which thy eyes have ſeen, and leſt they depart from thy heart all the days of thy life: but teach them thy ſons, and thy ſons ſons:

10 *Specially* the day that thou ſtoodſt before the LORD thy God in Horeb, when the LORD ſaid unto me, Gather me the people together, and I will make them hear my words, that they may learn to fear me all the days that they ſhall live upon the earth, and *that* they may teach their children.

11 And ye came near and ſtood under the mountain, and the mountain burnt with fire unto the midſt of heaven, with darkneſs, clouds, and thick darkneſs.

12 And the LORD ſpake unto you out of the midſt of the fire: ye heard the voice of the words, but ſaw no ſimilitude, only *ye heard* a voice.

13 And he declared unto you his covenant, which he commanded you to perform, *even* ten commandments, and he wrote them upon two tables of ſtone.

14 ¶ And the LORD commanded me at that time, to teach you ſtatutes and judgments, that ye might do them in the land whither ye go over to poſſeſs it.

15 Take ye therefore good heed unto your ſelves (for ye ſaw no manner of ſimilitude on the day *that* the LORD ſpake unto you in Horeb, out of the midſt of the fire.)

16 Leſt ye corrupt *your ſelves*, and make you a graven image, the ſimilitude of any figure, the likeneſs of male or female.

17 The likeneſs of any beaſt that *is* on the earth, the likeneſs of any winged fowl that flieth in the air,

18 The likeneſs of any thing that creepeth on the ground, the likeneſs of any fiſh that *is* in the waters beneath the earth:

19 And leſt thou liſt up thine eyes unto heaven, and when thou ſeeſt the ſun, and the moon, and the ſtars, *even* all the hoſt of heaven, ſhouldſt be driven to worſhip them, and ſerve them, which the LORD thy God hath divided unto all nations under the whole heaven.

20 But the LORD hath taken you, and brought you forth out of the iron furnace, *even* out of Egypt, to be unto him a people of inheritance, as *ye are* this day.

21 Furthermore, the LORD was angry with me for your ſakes, and ſware that I ſhould not go over Jordan, and that I ſhould not go in unto that good land which the LORD thy God giveth thee *for* an inheritance.

22 But I muſt die in this land, I muſt not go over to Jordan: but ye ſhall go over and poſſeſs that good land.

23 Take heed unto your ſelves, leſt ye forget the covenant of the LORD your God, which he made with you, and make you a graven image, *or* the likeneſs of any *thing* which the LORD thy God hath forbidden thee.

24 For the LORD thy God *is* a conſuming fire, *even* a jealous God.

25 ¶ When thou ſhalt beget children, and childrens children, and ſhalt have remained long in the land, and ſhall corrupt *your ſelves*, and make a graven image, *or* the likeneſs of any *thing*, and ſhall do evil in the ſight of the LORD thy God, to provoke him to anger:

26 I

26 I call heaven and earth to witneſs againſt you this day, that ye ſhall ſoon utterly periſh from off the land whereunto you go over Jordan to poſſeſs it: ye ſhall not prolong *your* days upon it, but ſhall utterly be deſtroyed.

27 And the LORD ſhall ſcatter you among the nations, and ye ſhall be left few in number among the heathen, whither the LORD ſhall lead you.

28 And there ye ſhall ſerve gods, the work of mens hands, wood and ſtone, which neither ſee, nor hear, nor eat, nor ſmell,

29 But if from thence thou ſhalt ſeek the LORD thy God, thou ſhalt find *him*, if thou ſeek him with all thy heart, and with all thy ſoul.

30 When thou art in tribulation, and all theſe things are come upon thee, *even* in the latter days, if thou turn to the LORD thy God, and ſhalt be obedient unto his voice:

31 (For the LORD thy God *is* a merciful God) he will not forſake thee, neither deſtroy thee, nor forget the covenant of thy fathers which he ſware unto them.

32 For ask now of the days that are paſt, which were before thee, ſince the day that God created man upon the earth, and *ask* from the one ſide of heaven unto the other, whether there hath been *any ſuch thing* as this great thing *is*, or hath been heard like it?

33 Did *ever* people hear the voice of God ſpeaking out of the midſt of the fire, as thou haſt heard and live?

34 Or hath God aſſayed to go *and* take him a nation from the midſt of *another* nation, by temptations, by ſigns, and by wonders, and by war, and by a mighty hand, and by a ſtretched out arm, and by great terrors, according to all that the LORD your God did for you in Egypt before your eyes?

35 Unto thee it was ſhewed, that thou mighteſt know that the LORD he *is* God; *there is* none elſe beſides him.

36 Out of heaven he made thee to hear his voice, that he might inſtruct thee: and upon earth he ſhewed thee his great fire, and thou heardſt his words out of the midſt of the fire.

37 And becauſe he loved thy fathers, therefore he choſe their ſeed after them, and brought thee out in his ſight, with his mighty power out of Egypt.

38 To drive out nations from before thee, greater and mightier than thou *art*, to bring thee in to give thee their land *for* an inheritance, as *it is* this day.

39 Know therefore this day, and conſider *it* in thine heart, that the LORD he *is* God in heaven above, and upon the earth beneath: *there is* none elſe.

40 Thou ſhalt keep therefore his ſtatutes, and his commandments which I command thee this day, that it may go well with thee, and with thy children after thee, and that thou mayſt prolong *thy* days upon the earth, which the LORD thy God giveth thee for ever.

41 ¶ Then Moſes ſevered three cities on this ſide Jordan, toward the ſun-riſing:

42 That the ſlayer might flee thither, which ſhould kill his neighbour unawares, and hated him not in times paſt; and that fleeing unto one of theſe cities, he might live:

43 *Namely*, Bezer in the wilderneſs, in the plain-country of the Reubenites; and Ramoth in Gilead, of the Gadites; and Golan in Baſhan, of the Manaſſites.

44 ¶ And this *is* the law which Moſes ſet before the children of Iſrael.

45 Theſe *are* the teſtimonies, and the ſtatutes, and the judgments, which Moſes ſpake unto the children of Iſrael, after they came forth out of Egypt.

46 On this ſide Jordan in the valley over againſt Beth-peor, in the land of Sihon king of the Amorites, who dwelt at Heſhbon, whom Moſes and the children of Iſrael ſmote, after they were come forth out of Egypt.

47 And they poſſeſſed his land, and the land of Og king of Baſhan, two kings of the Amorites, which *were* on this ſide Jordan, toward the ſun-riſing;

48 From Aroer, which *is* by the bank of the river Arnon, even unto mount Sion, which *is* Hermon.

49 And all the plain on this ſide Jordan eaſt-ward, even unto the ſea of the plain, under the ſprings of Piſgah.

Ver. 1. *Now therefore hearken, O Iſrael.*] Having commemorated ſeveral benefits which God had beſtowed upon them, ſince their coming out of Egypt, and ſince the promulgation of the law at mount Sinai, with ſeveral ſevere puniſhments which he had inflicted on them for their diſobedience to it, Moſes proceeds now to exhort them earneſtly to the obſervance of it.

—— *That ye may live and go in, and poſſeſs the land which the Lord God of your fathers giveth you.*] That ye may not periſh as their fore-fathers had done in their rebellion, but be happy, and enjoy what God had promiſed, and was ready now to confer upon them.

Ver. 2. *Ye ſhall not add unto the word which I command you, neither ſhall you diminiſh ought from it.*] This is thought by ſome to ſignify, that they ſhould not make the leaſt alteration in the laws he had given them, with relation to the rites of divine worſhip, and abſtinence from ſeveral meats, and ſuch like things; which were diſtinctive marks, whereby they were ſeparated from other nations to be a peculiar people to God. Thus Chiskuni interprets theſe words, *Thou ſhalt not add fear, upon the fear of the bleſſed God.* That is, any other worſhip to the divine worſhip preſcribed by theſe laws, nor diminiſh that worſhip. Which interpretation ſeems to be warranted, by what follows, "Thy eyes have ſeen what the Lord God "did, becauſe of Baal-peor". But in the preceding words, (which introduce theſe) judgments being mentioned as well as ſtatutes, there muſt be a larger ſenſe of this injunction, which relates to all the laws of God: and the meaning ſeems to be, Ye ſhall not tranſgreſs any of theſe precepts, either by doing any thing contrary to them, which was *to add*; or omitting any thing which they required, which was to *diminiſh*.

Thus Grotius interprets it, upon 2 Cor. xi. 24. *Addere ad legem eſt facere quod lex vetat, diminuere eſt omittere, quod lex jubet.* But which way ſoever we take it, nothing is more certain than that this prohibition preſerved theſe books from any alteration, ſince the time they were written: for the whole body of the people acknowledging their divine authority, none of them dared to change any thing, either by addition, or diminution. Of which there is a wonderful inſtance in the people that came out of Aſſyria, (in the room of the Iſraelites, who were tranſported thither) to inhabit the country of Samaria; who receiving this law, their poſterity have kept it all along to this day as uncorrupted, as the Jews themſelves have done; altho' they were their mortal enemies, and have been expoſed to all the changes and revolutions that can befall a nation during the interval of above two thouſand and four hundred years. Thus the moſt learned Dr. Alix obſerves, in his reflexions on the four laſt books of Moſes. And we do not ſee why the perfection of the Scripture, without the oral law of the Jews, ſhould not be thought to be eſtabliſhed by theſe words, as another perſon (Joſhua Wagenſeil) underſtands them in his Conſut. Carminis Lipmanni, p. 585. Yet, as the fore-named Chiskuni notes, it does not ſeem reaſonable to conclude from hence, that they were prohibited to add any conſtitutions, as a hedge and fence to the law; or as an explication of it, when the ſame was doubtful.

Ver. 4. *But ye that did cleave unto the Lord, are alive every one of you this day.*] A ſingular providence watched over them, to preſerve them in ſuch good health, that not one in the ſo many thouſands was dead ſince that time; nor in the war with the Midianites, wherein they ſlew all the males, did they loſe ſo much as one man. Numbers xxxi. 7. 49.

Ver. 6. *Keep therefore and do them, for this is your wiſdom and underſtanding in the ſight of all the nations.*] It is your intereſt to obſerve them, as you will ſoon find by experience, which will teach you that it is not only the wiſeſt courſe of it ſelf, but will procure you the reputation of being a wiſe people among your neighbours.

——— *Which ſhall hear all theſe ſtatutes.*] Judgments as well as ſtatutes having been mentioned before, ver. 1, 5. and here only the latter, Abarbinel thence infers, that even thoſe laws which depended wholly upon the will and pleaſure of God, and for which they could give no reaſon, (for ſuch they underſtood by Chukkim) would procure them very great honour, if they were carefully obſerved. For the nations ſeeing how wonderfully they proſpered, would be apt to impute it to theſe extraordinary preſcriptions which they followed. Juſt, ſays he, as a phyſician, who cures deſperate diſeaſes, by ſome ſmall trifling remedies, as they ſeem to others, is highly applauded for the profoundneſs of his knowledge and wiſdom. But Maimonides takes this word *ſtatutes* to comprehend all the laws of God; and undertakes to ſhew that all the ſix hundred and thirteen precepts have a wiſe end in them, for the profit and benefit of thoſe who obſerve them; either to create ſome uſeful and inſtructive opinion in their mind, or to eradicate ſome perverſe one; either to inſtitute ſome good order, or to take away iniquity, &c. See More Nevochim, P. iii. cap. 31.

——— *And ſay, Surely this nation is a wiſe and underſtanding people.*] Who continued in a ſtate of ſafety, and in the full fruition of all manner of bleſſings, while they all were careful to go up to worſhip one God ſincerely at one place, and at certain ſtated times, as if the whole nation was but one family. All the reſt of their laws, alſo, were admirably fitted to unite them to God, and one to another; and conſequently, to make them appear a wiſe people in the eyes of other nations; whoſe writers have not only magnified Moſes, but their law-givers have tranſcribed ſeveral of his precepts into their own conſtitutions. This appears by the old Attic laws, and thoſe of the twelve tables, as many learned men have obſerved; nay, the oracle, reported by Porphyry, in Euſebius's Præparatio Evangelica, lib. ix. cap. 10. thus extols this nation:

Μοῦνοι Χαλδαῖοι ζοφίαν λάχον ἠδ' ἀρ' Ἑβραῖοι,
Αὐτο γένεθλον Ἄνακλα ζεβαζομένοι Θεὸν ἀγνῶς.

The Chaldeans, and the Hebrews, who came from Chaldea, are the only wiſe people, who worſhip God, the eternal King, in a pure manner. And the oracle of Apollo Clarius, recorded by Macrobius, lib. 1. Saturnal. cap. 18. is no leſs remarkable.

Φράζεο πάντων ὕπατον Θεὸν ἔμμεν Ἰάω.

Acknowledge Jao (ſo they pronounced the name Jehovah) *to be the higheſt God of all.* For tho' Macrobius fancied the ſun to be here called Ἰάω, (no one can tell why) yet Diodorus Siculus acknowledges Ἰάω to be the God, from whom Moſes pretended to have his laws, *i. e.* Jehovah.

Ver. 7. *For what nation is there ſo great, who hath God ſo nigh unto them, as the Lord our God is in all things that we call upon him for?*] Both Onkelos, and the paraphraſe of Jonathan, and likewiſe the Jeruſalem Targum, are very ſignificant upon this place; "What people is there, who "have a God that approaches to them, ſo as the Lord "our God doth to us? At whatſoever hour we cry unto "him, he anſwers us. It is the manner of other people, "to carry their gods upon their ſhoulders, to ſhew that "they are near to them; when, alas! they are far off, "and cannot hear them. But the Lord our God ſits on "his throne on high, and hears our prayers, whenever we call upon him," &c. To which may be added, that they had a ſymbol of God's preſence continually among them, in the holy place, where he dwelt with them, and Moſes, whenſoever he pleaſed, conſulted him in all difficult affairs; as their high-prieſts might do, with the Urim and Thummim, in all times to come.

Ver. 8. *And what nation is there ſo great, that hath ſtatutes and judgments ſo righteous, as all this law which I ſet before you this day?*] The real greatneſs of a nation (as appears by this and the foregoing verſe) conſiſts in the true worſhip of God, and in the upright adminiſtration of juſtice. Both which were ſo provided for by the divine laws among the Jews, that no nation could compare with them, or was really ſo great as they: For tho' their country was but ſmall, and they were frequently oppreſſed by ſeveral cruel enemies, who deſired their extirpation, yet they recovered themſelves, and kept their laws in their worſt condition, (when commonly they beſt obſerved them) inſomuch that, as a very learned perſon of our own church long ago obſerved, after ſo many changes and alterations as there were in their ſtate, from better to worſe, and back again; after ſo many victories obtained by them over others, and ſo many captivities of their perſons, and deſolation of their country, as others had wrought, they continued ſtill one and the ſame people, governed by the ſame laws, under ſeveral great and potent monarchies. The ſucceſſive riſe and fall of three of which they were preſerved to behold; and in their declining ſtate, able to ſtand out a great while againſt the fourth, the mightieſt that ever was on earth, and that, when this monarchy was in its full ſtrength. This is a plain demonſtration of the truth of theſe words of Moſes, that no nation was ſo great as they. See Dr. Jackſon's firſt book upon the Creed, chap. xxi.

Maimonides obſerves, that the word *zaddikim*, which we tranſlate *righteous*, ſignifies as much as *equal* and *proportionate*; ſuch, ſaith he, were all theſe laws of God; in which there was no exceſs, by the preſcription of long pilgrimages, or ſevere faſtings; nor any defect, which might open

open the window to any vice, or make them careleſs in the practice of virtue, More Nevochim, P. ii. c. 39.

Ver. 10. *Eſpecially the day that thou ſtood'ſt before the Lord thy God in Horeb.*] But above all, that memorable day, when the Lord delivered his law to them from mount Sinai; at which the oldeſt of them were preſent, and had ſeen and heard what he ſaid, and how it was deliver'd.

Ver. 12. *And the Lord ſpake unto you out of the midſt of the fire, ye heard the voice of the words, but ſaw no ſimilitude.*] Tho' ſometimes the Divine Majeſty ſeems to have appeared in a viſible ſhape, Dan. vii. 9, 10. yet when he came to give them his law, he would not appear in the figure of a man, or in any other form, that might ſeem to repreſent him to their outward ſenſes, or imagination: for it would have been dangerous then to manifeſt himſelf under any ſimilitude, when he commanded them not to make any reſemblance of him. They would have thought, he prohibited them from making any other repreſentation, but that wherein he manifeſted himſelf to them; in which they would have concluded it was lawful to exhibit him.

——— *Only ye heard a voice.*] From hence ſome of the Jews would infer, that the people only heard the ſound of God's words, when he utter'd the ten commandments; but not the diſtinct articulation, ſo as to underſtand the ſenſe of what was ſaid. Thus Maimonides, in his More Nevochim, P. ii. c. 32. which is manifeſtly falſe, as appears from ver. 10. and 13. and Exod. xx. 22. For therefore the day, wherein he ſpake to them in Horeb, was ſo remarkable, as never to be forgotten, becauſe "he made them "hear his words, ſo that they might learn to fear him," &c. For tho' he did not appear in any viſible form to them, yet he vouchſafed to ſpeak to them intelligibly in their own language, that they might be inſtructed in their duty; both which was to keep them from idolatry. He did not let them ſee any ſhape, that they might not make any image of him, to worſhip it, or him by it, after the manner of the Heathens; but he render'd his voice audible to them, that they might not go and worſhip any other gods, which the Pagans pretended ſpake to them.

Ver. 14. *And the Lord commanded me, at that time, to teach you ſtatutes and judgments, that ye might do them in the land whither ye go over to poſſeſs it.*] This doth not ſignify, that they themſelves did not hear the ten words from mount Sinai, but were taught them by Moſes, as Maimonides fancies; for it plainly relates to the reſt of the laws, which God immediately after gave them, Exod. xxi. xxii. xxiii. it being their own deſire, that God would ſpeak to them no more by himſelf, but communicate the reſt of his will by Moſes, Exod. xx. 19. and accordingly he told the people all the words of the Lord, and all the judgments, which he delivered to him, Exod. xxiv. 3.

Ver. 16. *Leſt ye corrupt yourſelves, and make you a graven image, the ſimilitude of any figure, the likeneſs of male or female.*] The repreſentation of God in human ſhape is firſt forbidden, becauſe it was moſt common among the Heathens. Therefore we cannot think this relates to the Egyptian worſhip, who honoured oxen as ſacred to Oſiris, and cows as ſacred to Iſis. Unto which Mr. Selden thinks the LXX. had reſpect, when they tranſlated theſe words Ὁμοίωμα ἀρσενικὸν ἢ θηλυκόν. De Diis Syris, ſyntag. 1. cap. 4.

Ver. 17. *The likeneſs of any beaſt that is on the earth,* &c.] The word *or* is to be here ſupplied, and in all that follows, in this manner; "or the likeneſs of any beaſt "that is on the earth; or the likeneſs of any winged fowl "that flieth in the air; where *col-tzippor canaph*, which we tranſlate *and winged fowl*, ſignifies all birds and inſects that fly in the air; for in the ſhape of ſuch creatures alſo the Heathens repreſented their gods, or ſome of their qualities; for not only oxen were ſacred to Apis, and rams to Jupiter Ammon, but hawks and eagles, and even beetles, to other deities.

Ver. 18. *The likeneſs of any thing that creepeth upon the ground.*] Nothing was more common among the Heathens, than the worſhip of ſerpents.

——— *The likeneſs of any fiſh that is in the waters.*] The famous Dagon, whom the Philiſtines worſhipped, was a fiſh with an human face, hands and feet. Certain it is, the Syrians worſhipped a fiſh, as Cicero tells us, in his third book of the Nature of the gods, *Syri piſcem venerantur*: which, Mr. Selden thinks, relates to the famous goddeſs Atargatis; which is a word formed out of the Hebrew, *addir-dag*, which ſignifies, magnificent or potent fiſh. See De Diis Syris, ſyntag. ii. cap. 2. The Egyptians were famous in after-times for worſhipping all ſorts of animals; and if one could find they were ſo in the days of Moſes, it might be aſſigned as the moſt probable reaſon of his cautioning the Iſraelites againſt theſe idolatrous ſuperſtitions ſo particularly, they being lately come out of Egypt.

Ver. 19. *And leſt thou lift up thine eyes upon heaven.*] From hence that common ſpeech among the Arabians was probably derived, "Take heed how thou gazeſt on the ſplendour of the ſtars:" which is in the firſt century of Arabic Proverbs, ſet forth by Erpenius, Prov. xxviii. who ſaith, he knew not what to make of it: But we take it to be a caution againſt idolatry, to which the ancient Arabians were addicted.

——— *And when thou ſeeſt the ſun, and the moon, and the ſtars, even all the hoſt of heaven.*] The moſt ancient idolatry, of all others, ſeems to have been the worſhip of the ſun, and the reſt of the heavenly bodies, which began among the Chaldeans: for there is not any god, or goddeſs, among the ancient Gentiles, but hath a reſpect to the ſun or the moon, as Gisburtus Cuperus hath very plainly demonſtrated, in his Harpocrates, p. 87, &c. 108, &c.

——— *Shouldeſt be driven to worſhip them, and ſerve them.*] Drawn in, enticed, and deceived, (as Onkelos, and the LXX. tranſlate it) either by the inſtigation of ſome evil genius, or admiration of their ſplendour, or imitation of other nations, or a vain opinion that ſome divinity inhabits ſuch illuſtrious bodies, or out of a ſenſe of the benefits mankind receive by them: for the chief philoſophers themſelves were led by their weak reaſonings into this error, as appears even by Plato, who ſaith, it is moſt juſt that the heaven ſhould be worſhipped with all the gods and dæmons, and that we ſhould Τιμᾶν τε καὶ εὐχεσθαι ἀφαρεθήναι αὐτούς, &c. as he declares in his Epinomis. See Euſebius, in his Præpar. Evang. lib. xiii. cap. 18. where he ſhews, how much better the Hebrews expreſs themſelves in this matter; and quotes ſome words of Plato, out of a work of his, not now extant, for the explication of theſe words of Moſes. And to make this idolatry ſeem more reaſonable, ſome of the philoſophers aſſerted the ſun to be endued with underſtanding; and therefore is called by Proclus Πυρὸς νοητὸν βασιλέα, the king of intellectual fire, to diſtinguiſh it from other fires which are without underſtanding: And from thence, in one of the coins of Caracalla, there is over the ſun, ſurrounded with rays, the word *Providentia*. In ſhort, the world had been ſo long ſettled in this worſhip, that it was no eaſy matter, when the Son of God came, to root it out: for the Eſſenes (the beſt ſect among the Jews) ſeem to have had a tinge of this ſuperſtition, as Joſephus repreſents them, Lib. ii. de Bello Judaico, cap. 7. Some indeed excuſe them, as if they only admired the ſun, as the moſt excellent work of God, which they expreſſed by ſome kind of adoration: But Joſephus expreſly tells us, that early in the morning, they directed to him, Παλαιούς τινας εὐχὰς, as if they beſeeched him to riſe. And this ſtuck ſtill in the minds of ſome who profeſſed Chriſtianity, particularly the followers of Baſilides, and the Manichees, who called the ſun and moon by the name of gods; and ſometimes called the ſun Chriſt, as Theodoret tells us, lib. 1. cap. 26. And Epiphanius and St. Auſtin ſay the ſame in more places than one. No wonder, therefore, that Julian the apoſtate ſhould ſay, that God produced, Ἐξ ἑαυτοῦ Ἥλιον Θεὸν μέγιστον πάντα ὅμοιον ἑαυτῷ, out of himſelf the ſun, the greateſt God, in all things like unto himſelf: for which he quotes Plato, in his famous Oration in praiſe of the ſun; where he ſaith, the ſame ſun hath filled the heaven with innumerable other gods, p. 146. Ὁ οὐρανὸς θεῶν ἐστιν ἐκ ἡλίου πλήρης, the whole heaven is full of gods from the ſun.

——— *Which the Lord thy God hath divided unto all nations under the whole heaven.*] The ſenſe is very plain, that all nations under heaven have the benefit of the ſun, moon, and ſtars, as well as the Jews; who were, therefore, to worſhip him alone, who is the Lord of them all, and hath made them to miniſter unto us.

This R. Solomon ſaw, and yet could not adhere to it, but fell into the vain fancy of the generality of the Jews, that God hath diſtributed the nations of the world under the government of ſeveral ſtars, which ſtars are under the government of angels; but the Jews under the government

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of God alone, and not ſubject to any planet; which hath no foundation at all; much leſs can we think that God appointed the nations of the world to worſhip the heavenly hoſt, leſt they ſhould be Atheiſts, as Clemens Alexandrinus, and Juſtin Martyr, fancy from this place; unleſs they mean, that God for their ſins delivered them up to this impiety; which ſeveral great men ſince have thought to be the true meaning of theſe words: for there are no ſuch words found in the LXX, as they alledge, Τμῖν δ' ἐκ ἔδωκε Κύριος, ὁ Θεός σου.

There is one who takes the word Chalak, which we tranſlate *divide*, to ſignify *blandiſh*, and makes this the ſenſe, that God places theſe great luminaries in the heavens, to invite and allure all nations to admire and adore him, the Creator of them. And indeed in the conjugation which the Hebrews call *Hiphil*, this word ſignifies to *ſoften* and *ſmooth*, and conſequently to allure; but it never ſignifies ſo in that they call *Kal*.

Maimonides makes the ſenſe of Moſes's argument to be thus: God hath made the ſun and moon to be miniſters; not to be worſhipped, according to Gen. i. 18. which made the Pſalmiſt ſo particularly call upon all the heavenly bodies to praiſe the Lord, Pſal. cxlviii. More Nevochim, P. ii. cap. 5.

Ver. 20. *But the Lord hath taken you, and brought you forth out of the iron furnace.*] This is a phraſe alſo uſed by Solomon, 1 Kings vii. 51. and by Jeremiah xi. 4. to expreſs the moſt cruel ſervitude; wherein God ſuffered them to be tried, as metals are in a furnace of iron, red hot; for it doth not allude to their making of bricks, as ſome imagine, which were not wrought in an iron furnace.

——— *To be unto him a people of inheritance, as ye are at this day.*] Theſe were two powerful arguments to induce them to obedience: that they were not only delivered from the ſevereſt ſlavery, but were likewiſe treated as God's peculiar people, ſee Exod. xix. 5. whom he had purchaſed for his inheritance, that is, to be his people for ever.

From this verſe, Sir John Marſham infers, that Moſes had reſpect, in the foregoing verſes, to the Egyptian ſuperſtition; as if he had ſaid, *Excuſſo ſervitutis jugo, etiam excutienda ſunt Egypti* Βδελυγλαία, "Having ſhaken off "the Egyptian yoke, they were alſo to ſhake off their a-"bominable idols"; for the inviſible God is not to be worſhipped by images or ſymbols. So that when he forbids them, ver. 16. "To make a graven image, the ſimi-"litude of any figure, the likeneſs of male and female," he thinks Moſes hath reſpect to the *Boves utriuſque ſexus ſacri*, the ſacred beeves of both kinds; the males to Oſiris; the females to Iſis. And he mentions, "the likeneſs of any "beaſt that is in earth", ver. 17. becauſe all the Egyptians worſhipped not only the creatures before mentioned, but likewiſe a dog and a cat: The Thebans and Saitæ worſhipped ſheep; the Mendeſians, a goat; and others of them, wolves and lyons: And he adds, "the likeneſs of "any winged fowl that flieth in the air"; becauſe the Egyptians worſhipped a hawk, and the bird called Ibis; and the Thebans, an eagle. In ver. 18. he mentions "the "ſimilitude of any thing that creepeth upon the ground"; becauſe about Thebes, ſerpents were ſacred to Jupiter: "And the likeneſs of any fiſh that is in the waters"; becauſe all Egypt worſhipped certain fiſhes, and ſome of them the crocodile, and the Hippopotamus. And as for the ſun, moon, and ſtars, ver. 19. the worſhip of them was common to the Egyptians with all other nations. All this he juſtifies out of good authors; and it might paſs for truth, had we any certainty that the Egyptians, in the time of Moſes, were as ſottiſh as they were in the time of Herodotus.

Ver. 21. *Furthermore the Lord was angry with me for your ſakes, and ſware that I ſhould not go over Jordan*, &c.] God only told him ſo at firſt, Numb. xx. 12. but upon the importunate intreaty of Moſes, that he would revoke the ſentence, of which we read in the foregoing chapter of this book, the Deity ſilenced him, by confirming his threatning with an oath.

Ver. 24. *For the Lord thy God is a conſuming fire.*] So he appeared upon the mount, when he delivered his law from thence in flaming fire, Exod. xxiv. 17. The learned Huetius thinks, that from theſe words of Moſes, the ancient Perſians derived the worſhip of fire; at firſt, only as a reſemblance of God, or a ſymbol of him, as Maximus Tyrius declares, Diſſert. xviii. but afterward, as God himſelf, Demonſtr. Evangel. p. 94.

——— *Even a jealous God.*] Who cannot endure any rival in your affection: See Exod. xx. 5. Theſe were two awakening arguments to keep them from idolatry; that God cannot endure it, and will be very terrible in his puniſhment of it.

Ver. 33. *Did ever people hear the voice of God ſpeaking out of the midſt of the fire, as thou haſt heard and live?*] Here was a double, or rather a triple prodigy, never heard of before, that God ſhould ſpeak to them audibly and diſtinctly, ſo long as to inform them of their duty toward himſelf and one another; and this out of the midſt of devouring flames, and without the leaſt hurt to any one of them, Exod. xx. 18. xiv. 17.

Ver. 34. *Or hath God aſſayed to go and take him a nation from the midſt of another nation?*] Another wonder, never before heard of! that God, by two men alone, Moſes and Aaron, ſhould demand the delivery of one nation, under the power of another far greater and ſtronger than themſelves, and effect it alſo, by no other means but ſuch as here follow.

By temptations.] This word may be thought to ſignify the grievous trials of the Iſraelites, whoſe miſeries were increaſed after the firſt attempt for their deliverance; which ſeemed to them a ſtrange method of proceeding, Exod. v. 19, 22, 23. But by *temptations*, may in this place be, in general, meant miracles, as the Hebrews underſtand it, and the Chaldee word *Teneſſin* ſignifies. This and the two following words being of the very ſame import with the three words in the New Teſtament, which often occur, (and ſeem to be taken from hence) Δυνάμεσι, τέρασι, καὶ σημείοις, with miracles, wonders, and ſigns, Act 2. 22. 2 Cor. xii. Heb. xi. 4.

——— *By ſigns.*] Which are mentioned, Exod. iv. 9. vii. 9, 10.

——— *And by wonders.*] This ſignifies all the ten plagues of Egypt; for Pharaoh would not let the Iſraelites go, till God had multiplied his wonders on the land of Egypt, as we read, Exod. vii. 3. x. 1, 2. xi. 9, 10.

——— *And by war.*] This ſeems to relate to the overthrow of Pharaoh in the Red Sea; where the Lord is ſaid to fight for Iſrael, Exod. xiv. 14. xv. 3. while they, which is the greateſt wonder of all, were delivered without ſtriking a ſtroke.

——— *And by a mighty hand, and a ſtretched out arm.*] Theſe are phraſes which we often meet with, when Moſes ſpeaks of their deliverance out of Egypt, Exod. iii. 19. vi. 6. xv. 12. and many other places. And the Hebrews think, that his *mighty hand* particularly refers to the grievous murrain, and the peſtilence, which are called *the hand of the Lord*, Exod. x. 3, 15. and *his ſtretched out arm*, to have a particular reſpect to the killing of the firſt-born; the angel who was going to ſmite Jeruſalem, appearing with a *drawn ſword*, and his hand ſtretched out, 1 Chron. xxi. 16.

——— *And by great terrors.*] Wherewith the minds of thoſe were ſtruck who heard of theſe things, Exod. xv. 14, 15, 16. Or elſe he means the conſternation which ſeized the Egyptians, while they remained three days in diſmal darkneſs, Exod. x. 23. for the concluſion of this verſe ſignifies, that he ſpeaks of all that the Lord their God did for them in Egypt before their eyes.

Ver. 37. *And becauſe he loved thy fathers, therefore he choſe their ſeed after them, and brought them out in his ſight, with a mighty power, out of Egypt.*] This is mentioned in Scripture as the higheſt benefit, never to be forgotten by them. So G. Schickard obſerves, in his Miſchpat Hammelech, cap. 3. Theorem x. that they are put in mind of this, in the frontiſpiece of the decalogue, Exod. xx. 2. in the inſtitutions of ſacrifices, Lev. xxii. 33. in the promiſe of a bleſſing, xxvi. 13. And here, in the enumeration of God's wonderful works; and afterward, in the commendation of his love, Deut. vii. 8. in his dehortation from ingratitude, viii. 14 in his inſtitution of the paſſover, xvi. 6. in the ſpeech which the reproving angel made to them, Judges ii. 1. in the hope he gave them of victory over the Midianites, vi. 9. in his anſwer to their petition for a king, 1 Sam. x. 18. and on a great many other occaſions: For this was, *velut fundamentum & initium reipublicæ*, &c. as another learned German ſpeaks, (Gierus on Dan. ix. 15.) the foundation as we call it, and the beginning

. Moses explains, promulgates the Law.

ning of their commonwealth founded by God; which comprehended in it abundance of miracles, far exceeding all the power of nature.

Ver. 40. *Thou ſhalt therefore keep his ſtatutes and his commandments which I commanded thee this day*, &c.] That is, they were to worſhip and obey God, as the only way to make them and their poſterity live happily in the land, which God was preparing to give them.

——— *That it may be well with thee, and with thy children after thee, and that thou mayeſt prolong thy days upon the earth*, &c.] Though Moſes mentions their long life upon earth, yet the better ſort of Jews did not ſet up their reſt here; but from this word *prolong*, extended their hope as far as the other world. For thus Maimonides declares, (in his preface to Pereck Chelek,) they were taught by tradition to expound theſe words, *that it may be well with thee* in the world, which is all good; and *mayeſt prolong thy days* in the world, which is all long, that is, never ends.

Ver. 41. *Then Moſes ſevered three cities.*] Moſes did not deliver all that is contained in this book, in one continued ſpeech; but at ſeveral times, as appears even by the beginning of the next chapter; where it is ſaid, *He called all Iſrael, and ſaid unto them*, &c. which ſuppoſes, that after this preface in theſe four chapters, he diſmiſſed them, to conſider what he had ſaid; and aſſembled the people again, at ſome diſtance of time, to remind them of the laws, which he ſo earneſtly preſſed them to obſerve. But between theſe two times, after he had ſpoken all that is contained in theſe four chapters, and before he rehearſed the decalogue, he put in execution the command of God lately given, to ſet apart three cities of refuge on this ſide Jordan; which he here relates in the order we ſuppoſe it to have been accompliſhed.

CHAP. V.

1 *The covenant in Horeb.* 6 *The ten commandments.* 22 *At the peoples requeſt Moſes receiveth the law from God.*

AND Moſes called all Iſrael, and ſaid, unto them, Hear, O Iſrael, the ſtatutes and judgments which I ſpeak in your ears this day, that ye may learn them, and keep and do them.

2 The LORD our God made a covenant with us in Horeb.

3 The LORD made not this covenant with our fathers, but with us, *even* us, who *are* all of us here alive this day.

4 The LORD talked with you face to face in the mount, out of the midſt of the fire,

5 (I ſtood between the LORD and you at that time, to ſhew you the word of the LORD: for ye were afraid by reaſon of the fire, and went not up into the mount) ſaying,

6 ¶ I *am* the LORD thy God, which brought thee out of the land of Egypt, from the houſe of bondage.

7 Thou ſhalt have none other gods before me.

8 Thou ſhalt not make thee *any* graven image, *or* any likeneſs *of any thing* that *is* in heaven above, or that *is* in the earth beneath, or that *is* in the waters beneath the earth.

9 Thou ſhalt not bow down thy ſelf unto them, nor ſerve them: for I the LORD thy God *am* a jealous God, viſiting the iniquity of the fathers upon the children, unto the third and fourth *generation* of them that hate me,

10 And ſhewing mercy unto thouſands, of them that love me, and keep my commandments.

11 Thou ſhalt not take the name of the LORD thy God in vain: for the LORD will not hold *him* guiltleſs that taketh his name in vain.

12 Keep the ſabbath-day to ſanctify it, as the LORD thy God hath commanded thee.

13 Six days ſhalt thou labour, and do all thy work:

14 But the ſeventh day *is* the ſabbath of the LORD thy God: *in it* thou ſhalt not do any work, thou, nor thy ſon, nor thy daughter, nor thy man-ſervant, nor thy maid-ſervant, nor thine ox, nor thine aſs, nor any of that cattle, nor thy ſtranger that *is* within thy gates; that thy man-ſervant and thy maid-ſervant may reſt as well as thou.

15 And remember that thou waſt a ſervant in the land of Egypt, and *that* the LORD thy God brought thee out thence through a mighty hand, and by a ſtretched out arm: therefore the LORD thy God commanded thee to keep the ſabbath-day.

16 ¶ Honour thy father and thy mother, as the LORD thy God hath commanded thee: that thy days may be prolonged, and that it may go well with thee, in the land which the LORD thy God giveth thee.

17 Thou ſhalt not kill.

18 Neither ſhalt thou commit adultery.

19 Neither ſhalt thou ſteal.

20 Neither ſhalt thou bear falſe witneſs againſt thy neighbour.

21 Neither ſhalt thou deſire thy neighbours wife, neither ſhalt thou covet thy neighbours houſe, his field, or his man-ſervant, or his maid-ſervant, his ox, or his aſs, or any *thing* that *is* thy neighbours.

22 ¶ Theſe words the LORD ſpake unto all your aſſembly in the mount out of the midſt of the fire, of the cloud, and of the thick darkneſs, with a great voice, and he added no more; and he wrote them in two tables of ſtone, and delivered them unto me.

23 And it came to paſs when ye heard the voice out of the midſt of the darkneſs (for the mountain did burn with fire) that ye came near unto me, *even* all the heads of your tribes, and your elders.

24 And ye ſaid, Behold, the LORD our God hath ſhewed us his glory, and his greatneſs and we have heard his voice out of the midſt of the fire: we have ſeen this day that God doth talk with man, and he liveth.

25 Now therefore why ſhould we die? for this great fire will conſume us. If we hear the voice of the LORD our God any more, then we ſhall die.

26 For who *is there of* all fleſh that hath heard the voice of the living God, ſpeaking out of the midſt of the fire (as we *have*) and lived?

27 Go thou near, and hear all that the LORD our God ſhall ſay; and ſpeak thou unto us all that the LORD our God ſhall ſpeak unto thee, and we will hear *it*, and do *it*.

28 And the LORD heard the voice of your words, when ye ſpake unto me; and the LORD ſaid unto me, I have heard the voice of the words of this people, which they have ſpoken unto thee: they have well ſaid all that they have ſpoken.

29 O that there were ſuch an heart in them that they would fear me, and keep all my commandments always, that it might be well with them, and with their children for ever!

30 Go ſay to them, Get you into your tents again.

31 But as for thee, ſtand thou here by me, and I will ſpeak unto thee all the commandments, and the ſtatutes, and the judgments which thou ſhalt teach them, that they may do *them* in the land which I give them to poſſeſs it.

32 Ye ſhall obſerve to do therefore as the LORD your God hath commanded you: you ſhall not turn aſide to the right hand or to the left.

33 You ſhall walk in all the ways which the LORD your God hath commanded you, that ye may live, and *that it may be* well with you, and *that* ye may prolong *your* days in the land which ye ſhall poſſeſs.

Ver. 1. *And Moſes called all Iſrael, and ſaid unto them.*] That is, ſummoned all the elders, and heads of their tribes, who were to communicate what he ſaid to the reſt. Thus it is commonly expounded. But that which he ſaith, chap. xxix. 10, 11. ſeems to direct us to another interpretation; that he himſelf went from tribe to tribe, and repeated theſe *ten* words, as they are called, placing himſelf in ſeveral parts of their camp, that every one might hear what he ſaid. And this was ſome time after he had, in like manner, exhorted them to obedience in the foregoing preface. See chap. iv. 41.

—— *Hear, O Iſrael, the ſtatutes and judgments, which I ſpeak in your ears this day*] Be attentive to what I now ſay.

—— *That ye may learn them, and keep and do them.*] That ye may not be ignorant of ſuch important truths, nor negligent in the practice of them; which is the end of knowledge.

Ver. 2. *The Lord our God made a covenant with us in Horeb.*] See Exod. xxiv. 3, 5, 6, 7, 8.

Ver. 3. *The Lord made not this covenant with our fathers.*] *viz.* Abraham, Iſaac, and Jacob; with whom he covenanted to give their poſterity the land of Canaan; but did not make to them this diſcovery of his will, which was the matter of the covenant at Horeb.

—— *But with us, even us, who are all of us here alive this day.*] A great part of thoſe, who were then at Horeb, were now alive, namely, all under twenty years of age. And if they had been all dead, Moſes might have ſaid, *he made it with us*; becauſe they were ſtill the ſame people, tho' the particular perſons were dead, with whom the covenant was made, not only for themſelves, but for their poſterity.

Ver. 4. *The Lord talked with you face to face in the mount.*] Openly, clearly, and diſtinctly; or by himſelf, without the mediation of Moſes; but in no viſible ſhape; for that is expreſly denied in the foregoing chapter, ver. 12, 15.

Ver. 5. *I ſtood between the Lord and you at that time, to ſhew you the word of the Lord.*] As a mediator, whom God employed to prepare them to meet him, Exod. xix. 10, 11, &c. and to preſcribe them the bounds, at what diſtance they ſhould keep, ver. 12. and to bring them forth to meet with him, ver. 17. and to charge them to keep within their bounds, ver. 21. and on the other ſide to repreſent their deſires to God, after he had ſpoken unto them, Exod. xx. 19. ſo that he was truly a Mediator between God and them; and ſtood alſo in a middle place, at the foot of the mount, while they ſtood farther off.

Ver. 6. *I am the Lord thy God, which brought thee out of the land of Egypt,* &c.] This preface to the Ten Commandments, with the ſucceeding precepts therein contained, have already been ſufficiently explained in our annotations on the twentieth chapter of Exodus, to which we therefore refer our readers, and ſhall only confine ourſelves at preſent to ſuch obſervations as relate to any additional directions given to the Iſraelites by their great legiſlator.

Ver. 15. *And remember that thou waſt a ſervant in the land of Egypt; and that the Lord thy God brought thee out thence,* &c.— *therefore the Lord thy God commanded thee to keep the ſabbath day.*] This is a new ground for the obſervation of the Sabbath; becauſe God had given them reſt from their hard labour in Egypt. Which obliged them to keep that *ſeventh day*, which God appointed at the giving of manna, being the day on which he overthrew Pharaoh in the Red Sea, as the memory of the creation of the world obliged them to keep one day in ſeven.

Ver. 16. *Honour thy father and thy mother, as the Lord thy God hath commanded thee; that thy days may be prolonged, and that it may go well with thee,* &c.] Theſe laſt words are added to what God ſpake, Exod. xx. 12. as an explication of the foregoing. Whereby they are excited to obedience, by the promiſe not only of a long, but likewiſe of a happy life. We ſay *obedience*; for that's included in honour, as the Apoſtle explains it, Coloſſ. iii. 20. *Children obey your parents in all things*; that is, where God hath not commanded the contrary, and where it is not inconſiſtent with the publick good, which is always to be preferred, even before the duty that is owing to natural parents. Inſomuch, that common reaſon taught the heathens, that for the good of the ſociety, the ſon is to lay aſide the reverence he ſhould pay to his father, and the father to pay it unto the ſon, that is, when he is in publick office. Thus the famous Fabius Cunctator, commended

mended his ſon, for making him light off from his horſe, when he met him in his conſulſhip, as Plutarch tells us.

Ver. 22. *Theſe words the Lord ſpake unto all your aſſembly in the mount; out of the midſt of the fire, of the clouds, and of the thick darkneſs,*] Exod. xix. 16. xx. 18. This confutes the fooliſh fancy of the Jewiſh doctors, that the people heard only the firſt words of God, *I am the Lord*, &c. *thou ſhalt have no other Gods but me*, that is, they heard him declare his exiſtence, and his unity; but all the reſt was reported to them by Moſes. Nothing can be more contrary to what Moſes here declares, namely, that *all theſe words*, (that is, the ten words before mentioned) were ſpoken to their whole aſſembly. See More Nevochim, p. ii. cap. 33.

——— *With a great voice.*] That is, ſo loud, that it might be heard by the whole camp.

——— *And he added no more.*] All the reſt of the commandments, which follow in Exod. xxi, xxii. were delivered to Moſes alone, and by him to the people, according to their own deſire, Exod. xx. 19. xxi. 1. xxiv. 3.

Ver. 28. *And the Lord heard the voice of your words when ye ſpake unto me, and the Lord ſaid unto me, I have heard the voice of the words of this people*, &c.] As Moſes here reports more largely what they ſaid to him, than he did in Exodus, ſo likewiſe he gives a larger account of what God commanded him to declare to them, in anſwer to their deſire.

——— *They have well ſaid, all that they have ſpoken.*] It very much becomes them, out of a ſenſe of their meanneſs and unworthineſs, and of the inconceivable majeſty of God, to deſire he would ſpeak to them by a mediator.

Ver. 29. *O that there were ſuch an heart in them, that they would fear me, and keep all my commandments always.*] The words are wonderfully emphatical in the Hebrew, *Who will give, that there may be ſuch an heart in them!* Which is an expreſſion of the moſt earneſt deſire; but it ſignifies, at the ſame time, that if what he had done for them would not move them to fear and obey him, it was impoſſible to perſwade them to it. Not but that he could miraculouſly work upon them, and change their hearts, ſaith Maimonides, if he pleaſed, as he miraculouſly changed the nature of other things; but if God had intended to deal with them after ſuch a manner, there would have been no need to have ſent a prophet among them, or to publiſh laws full of precepts and promiſes, rewards and puniſhments; by which, ſaith he, God wrought upon their hearts, and not by his abſolute omnipotence. More Nevochim, P. iii. cap. 32.

——— *That it might be well with them, and with their children for ever.*] For God deſired nothing more than this, which they themſelves promiſed, ver. 27. and this inclined him to vouchſafe ſuch a ſpecial privilege to them, as firſt to ſpeak to them himſelf, and, at their deſire, conſent to ſpeak to them by his prophet.

Ver. 30. *Go, ſay to them, Get ye into your tents again.*] All this ſhews, that Moſes was a mediator between God and them, and between them and God.

Ver. 31. *But as for thee, ſtand thou here by me.*] God invites Moſes unto the neareſt approaches to his Majeſty; and the moſt familiar converſe with him, Exod. xx. 21. xxiv. 2, 18. for this was the higheſt degree of prophecy, as Maimonides calls it, in his More Nevochim, P. iii. c. 51. And in his preface to that book, he declares, this is the greateſt degree of illumination of a prophet, concerning whom it is ſaid, *ſtand thou here with me:* And again, the skin of his face ſhone; which he ſuppoſes ſignified, that his mind was always full of light; whereas other prophets were ſome time in darkneſs, and ſaw nothing.

Ver. 33. *Ye ſhall walk in all the ways which the Lord your God hath commanded you, that ye may live, and that it may be well with you, and that ye may prolong your days in the land which ye ſhall poſſeſs.*] Univerſal obedience, he would have them ſenſible, was the only way to make 'em live happy and long in that good land, which he was about to beſtow upon them. This he inculcates again in the next chapter, ver. 3. for all mankind thought long life a very great bleſſing, as appears by Callimachus's hymn to Diana, ver. 132, 133. when he promiſes to thoſe whom ſhe favours,

——— ——— δόξ' ἐπὶ σῆμα
Ἔρχευ, ὡς μή σε πολιχρονίου τι φέρωσιν.

that is, *they ſhall not come into their grave, till they have attained a great age.*

CHAP. VI.

1 *The end of the law is obedience.* 3 *An exhortation thereto.*

NOW theſe *are* the commandments, the ſtatutes, and the judgments, which the LORD your God commanded to teach you, that ye might do *them* in the land whither ye go to poſſeſs it:

2 That thou mighteſt fear the LORD thy God, to keep all his ſtatutes, and his commandments which I command thee: thou, and thy ſon, and thy ſons ſon, all the days of thy life, and that thy days may be prolonged.

3 ¶ Hear therefore, O Iſrael, and obſerve to do *it*, that it may be well with thee, and that ye may increaſe mightily, as the LORD God of thy fathers hath promiſed thee, in the land that floweth with milk and honey.

4 Hear, O Iſrael, the LORD our God *is* one LORD.

5 And thou ſhalt love the LORD thy God with all thine heart, and with all thy ſoul, and with all thy might.

6 And theſe words which I command thee this day, ſhall be in thine heart.

7 And thou ſhalt teach them diligently unto thy children, and ſhalt talk of them when thou ſitteſt in thine houſe, and when thou walkeſt by the way, and when thou lieſt down, and when thou riſeſt up.

8 And thou ſhalt bind them for a ſign upon thine hand, and they ſhall be as frontlets between thine eyes.

9 And thou ſhalt write them upon the poſts of thy houſe, and on thy gates.

10 And it ſhall be when the LORD thy God ſhall have brought thee into the land which he ſware unto thy fathers, to Abraham, to Iſaac, and to Jacob, to give thee, great and goodly cities which thou buildedſt not.

11 And houſes full of all good *things* which thou filledſt not, and wells digged which thou diggedſt not, vineyards, and olive trees which thou plantedſt not, when thou ſhalt have eaten and be full;

12 *Then* beware leſt thou forget the LORD which brought thee forth out of the land of Egypt, from the houſe of bondage.

13 Thou

13 Thou ſhalt fear the LORD thy God, and ſerve him, and ſhalt ſware by his name.

14 Ye ſhall not go after other gods, of the gods of the people which *are* round about you:

15 (For the LORD thy God *is* a jealous God among you) leſt the anger of the LORD thy God be kindled againſt thee, and deſtroy thee from off the face of the earth.

16 ¶ Ye ſhall not tempt the LORD your God, as ye tempted *him* in Maſſah.

17 You ſhall diligently keep the commandments of the LORD your God, and his teſtimonies, and his ſtatutes which he hath commanded thee.

18 And thou ſhalt do *that which is* right and good in the ſight of the LORD: that it may be well with thee, and that thou mayſt go in and poſſeſs the good land which the LORD ſware unto thy fathers;

19 To caſt out all thine enemies from before thee, as the LORD hath ſpoken.

20 *And* when thy ſon asketh thee in time to come, ſaying, What *mean* the teſtimonies, and the ſtatutes, and the judgments which the LORD our God hath commanded you?

21 Then thou ſhalt ſay unto thy ſon, we were Pharaohs bond-men in Egypt, and the LORD brought us out of Egypt with a mighty hand.

22 And the LORD ſhewed ſigns and wonders, great and ſore, upon Egypt, upon Pharaoh, and upon all his houſhold, before our eyes:

23 And he brought us out from thence, that he might bring us in, to give us the land which he ſware unto our fathers.

24 And the LORD commanded us to do all theſe ſtatutes, to fear the LORD our God, for our good always, that he might preſerve us alive, as *it is* at this day.

25 And it ſhall be our righteouſneſs, if we obſerve to do all theſe commandments before the LORD our God, as he hath commanded us.

Ver. 1. *Now theſe are the commandments, the ſtatutes, and the judgments.*] Which God promiſed to deliver to Moſes, in the foregoing chapter, ver. 31. and commandments are thought commonly to relate to the moral laws; ſtatutes to rites and ceremonies, which have no natural reaſon for them; and judgments, to civil government.

——— *Which the Lord your God commanded to teach you, that ye may do them in the land whither ye go to poſſeſs it.*] This, we ſuppoſe, was ſpoken by Moſes to them, a little time after he had delivered what is contained in the foregoing chapter; being a preface to the reſt of the laws which he received from God in mount Sinai, as they deſired.

Ver. 4. *Hear, O Iſrael.*] He repeats it again, becauſe what he is going to ſay is of the higheſt importance.

——— *The Lord our God is one Lord*] Being to remind them of all the laws which God delivered to them by him, and to endeavour to create an holy fear of him in their minds, as the principle of obedience, he moſt earneſtly preſſes upon them, before he proceeds further, the firſt of the ten commandments, which is, that there is but one God, who alone is to be worſhipped; and that he is their God: whoſe laws therefore could not be controuled by the authority of any pretended god.

Many of the ancient fathers, particularly Theodoret, and Greg. Nyſſen, think there is a plain intimation of the bleſſed Trinity in theſe words, *the Lord our God is one Lord.* And ſome of the Jews themſelves have thought, there was ſomething extraordinary in it, that the name of God ſhould be thrice mentioned, as it is in this ſentence; which ſignifies three *midyth*, or properties, they confeſs; which they ſometimes call, three faces, or emanations, or ſanctifications, or numerations; tho' they will not call them three perſons, as Joſeph de Voyſin obſerves, in his book againſt an anonymous anti-trinitarian, p. 58, 63, 71, 72. And the Cabbaliſts ſay as much, who aſſerting ten *ſephiroth* in God, which they take to be ſomething different from the eſſence of God, and yet not creatures, but emanations from it, as Manaſſeh Ben Iſrael explains their words, they make the three firſt of them to be more than the other ſeven, and call them primordial. The firſt of which they call, the wonderful intelligence, and the firſt intellectual light, (as St. James calls God, the father of lights) and the firſt glory. The ſecond they call, among other names, the illuminating intelligence, (juſt as St. John ſaith, The Eternal Word enlightens every one that cometh into the world) and the ſecond glory. And the third they call, the ſanctified intelligence; ſo the Hebrew word, which is in the conjugation *pual*, muſt be tranſlated, not ſanctifying, as Rittangelius takes it; or they may mean no more than, the holy intelligence; which is the very ſame with the Holy Spirit. All this we find in the book of Jetzira, which they fancy was compiled by Abraham. From whence we cannot but learn, that they had an obſcure notion of the bleſſed Trinity; and that the apoſtles uſed no other language about it, than what was among the Jews. The beſt of whom are ſo ſenſible of ſuch things, as we have mentioned, that they think we Chriſtians are not idolaters, tho' we believe three perſons in the Godhead, (which they fancy inclines to polytheiſm,) becauſe we believe the unity of God; and therefore may be ſaved as well as they.

Ver. 5. *And thou ſhalt love the Lord thy God with all thine heart, and with all thy ſoul, and with all thy might.*] For there being no other God but him alone, none elſe could have any right to their love and ſervice, but he only whoſe nature is ſo excellent, that it requires the utmoſt we can do, to teſtify our regard to him. This one of the Jewiſh writers hath admirably expreſſed in this manner; "Whoſoever ſerves God out of love, gives himſelf to "the ſtudy of his laws, and good works, &c. which ex- "cite him to love God with the moſt flagrant affection; "not for the ſake of any thing in this world, nor for the "fear of any evil; but he ſerves God truly, becauſe he is "truth, and the chiefeſt good, that he may be admitted "to communion with him. And a man ought to love him "with the moſt vehement and intenſe affection; ſo as to "languiſh with love to him, juſt as a man who is in love "with one he deſires to eſpouſe: Whereſoever he is, at "home or abroad, when he eats and drinks, when he lies "down, and riſes up, he thinks of her. To which Solo- "mon compares the love of the ſpouſe, who ſaith, I am "ſick of love," Cant. ii. 5. To this purpoſe, Baal-Chaſidim, mentioned by Wagenſeil, upon Sota, cap. 5. p. 611.

By the *heart*, may be here meant the will, which is the original of all that a man doth, (as the Jews ſpeak) whether good or evil: By the *ſoul*, the affections, to which St. Mark adds the *mind*, that is, the underſtanding, or rational faculty; and by *might* or *ſtrength*, is meant the power of the body for action; which four altogether make up the whole man. And the word *all* added to each of theſe,

theſe, doth not exclude all other things from any ſhare in our thoughts and affections, but only from an equal intereſt in them. The love of God ought to be ſuperiour, and direct all our other motions to ſerve him, as Maimonides expreſſes it, in his preface to Pirke Avoth.

Ver. 7. *And thou ſhalt teach them diligently unto thy children.*] In the Hebrew the words are, as our margin obſerves, ſhall *whet* or *ſharpen* them; ſignifying, as ſome think, that they ſhould endeavour to make them pierce their hearts. But De Dieu rather thinks, it ſignifies *beat* them into their minds, as things are hammer'd on an anvil with repeated ſtrokes. Which the famous Bochart doth not ſo well approve; but obſerves, that the word *ſanan*, which in Arabic ſignifies in the firſt place, to ſharpen or whet, ſignifies alſo *exquiſite docere*, &c. to teach exquiſitely; ſo that he who is taught be render'd thereby more acute: which is the intention he thinks of the Hebrew word here, Lib. ii. Canaan, cap. 17. However it be expounded, it imports the diligence they ſhould uſe, as we tranſlate it, to inſtill this principle into their childrens minds, that there is but one God; and to work in them a fear and love of his Divine Majeſty. To that which goes before, ver. 4, 5, 6. theſe words have a particular reſpect. By which it appears, that Moſes thought his law was ſo plain, that every father might be able to inſtruct his ſons in it, and every mother her daughters.

——— *And ſhalt talk of them when thou ſitteſt in thine houſe*, &c.] As much as to ſay, they ſhould take all occaſions to inculcate this great principle, at home and abroad, night and day; never ceaſing their moſt earneſt endeavours, to perſuade their children, not to worſhip any other God; nor to fail to worſhip the Lord their God with ſincere affection.

The Jews have derived, from hence, one of their affirmative precepts, that twice a day, at leaſt, they ſhould recite theſe words, *Hear, O Iſrael*, &c. which is a very dilute ſenſe of this precept: Wherein Moſes requires, not merely their ſaying theſe words, in which there might be a great deal of ſuperſtition, but taking all opportunities to imprint them upon the minds and hearts of their children.

Ver. 8. *And thou ſhalt bind them for a ſign upon thine hand, and they ſhall be as frontlets between thine eyes*] Juſt thus he commands them to preſerve the memory of their deliverance out of the land of Egypt, almoſt in the ſame words. See Exod. xiii. 9, 16. And it appears to be a proverbial ſpeech from Iſaiah, xlix. 16. There are ſome learned men, indeed, who take theſe words literally, notwithſtanding St. Jerom hath delivered his opinion to the contrary, that there is no command for Phylacteries, which are grounded upon theſe words; particularly Joſ. Scaliger, in his Elench. Trihæreſ. Nic. Serarii, cap. 7, 8. where he thinks God gave this command to the Iſraelites, to prevent their following the rites of other nations, who armed themſelves againſt dangers with ſuperſtitious amulets in their foreheads; which the Egyptians, he thinks, called *Totaphot*. But ſince neither here, nor in Exodus, there are any ſuch words, as *thou ſhalt make thee frontlets*, but Moſes only declares the precepts he is mentioning, *ſhall be for frontlets between their eyes*; we take it not to be meant literally; tho' it's likely they intended well who ſo underſtood it: for our bleſſed Saviour doth not ſeem to reprove the Jews for wearing phylacteries, but for their oſtentation, in making them broader than ordinary.

Ver. 9. *And thou ſhalt write them upon the poſts of thy houſe, and on thy gates.*] This looks more like a literal command than the former; and it might have been very uſeful to them, when they went in and out of their houſes to read theſe words, *Hear, O Iſrael, the Lord thy God is one Lord*, &c. But the Jews are too ſcrupulous about the words they ſhould write, and upon what part of the poſts and gates they were to inſcribe them, &c. as Mr. Selden obſerves, lib. iii. de Synedr. cap. 13. n. 2. Though after all it may be, this was not intended, but only that they ſhould never let this principle ſlip out of their mind, but think of it when they went out and came in, as well as when they were in their houſes, and by the way; when they roſe up, and when they lay down. Yet it muſt be obſerved, that other nations uſed to write their laws upon their gates, as Huetius obſerves in his Demonſtratio Evangelica, p. 58. which it is likely they did in imitation of the Jews, who, to this day, have written in a parchment theſe words from ver. 4. to the end of this verſe, (with that other paſſage, chap. xi. from ver. 13. to ver. 20.) which they roll up, and writing on it the name of *Shaddai*, put it into a piece of cane, or other hollow wood, and faſten it to the doors of their houſes, and of each particular room in them; and as often as they go in and out, they make it a part of their devotion to touch this parchment, and kiſs it; as Leo Modena tells us, in his hiſtory of the Jews, P. 1. cap. 2.

Ver. 13. *Thou ſhalt fear the Lord thy God, and ſerve him.*] Preſerve an awful ſenſe of him in thy mind, and be conſtant in his worſhip and ſervice; which was never more neceſſary, than when they enjoyed ſo many bleſſings from him.

——— *And ſhalt ſware by his name.*] When there was any need for it; as in making covenants with their neighbours, or in bearing their teſtimony before a judge, they were to ſware only by the name of God, not by any idol, nor by the heaven, or the earth, or any thing therein; for they can bear witneſs to nothing. See Joſh. xxiii. 7, 8. Nor was it lawful, as Maimonides obſerves, in his treatiſe called Shebuoth, to join any other thing to the name of God. But it was all one, whether a man ſware by the proper name of God, or by any of his attributes, as by the name of him who is merciful, or gracious, or long-ſuffering, &c. for this is a perfect oath.

Ver. 20. *And when thy ſon asketh thee in time to come, ſaying, what mean the teſtimonies, and the ſtatutes, and the judgments, which the Lord our God hath commanded you?*] Abarbinel thinks that their poſterity, in future ages, might obſerve three ſorts of precepts in the law, *viz.* teſtimonies which in the Hebrew are called *Eduth*, and where ſuch conſtitutions as bear witneſs to ſome great thing God had done for them, and preſerve the memory thereof; ſuch was the paſſover, and then, ſecondly, there were *chukkim*, [ſtatutes] which are ſuch precepts, the reaſon of which is unknown. And thirdly, *Miſchpatim* [judgments] which are ſuch, whoſe reaſon is evident, Now they might deſire to know the reaſon why ſuch ſeveral laws were given; and he thinks Moſes teaches them to give a diſtinct anſwer to their children with reſpect to each of theſe.

Ver. 21. *Then thou ſhalt ſay unto thy ſon, we were Pharaoh's bondmen in Egypt, and the Lord brought us out of Egypt with a mighty hand.*] As if he had ſaid, tell them the reaſon why God gave us the firſt ſort of precepts, particularly that about the paſſover, was, becauſe we were ſlaves, and God brought us to a ſtate of liberty; which he would have always thankfully remember'd, by the obſervation of that feaſt which teſtified what he wrought for us by his power alone. The ſame may be ſaid of the other two great feſtivals, which were to preſerve the memory of ſuch like benefits.

Ver. 22. *And the Lord ſhewed ſigns and wonders great and ſore upon Egypt, upon Pharaoh, and upon all his houſhold*, &c.] Particularly ſlew all the firſt-born, and ſpared thoſe of the Iſraelites: the memory of which he ordered to be preſerved, by giving their firſt-born nnto him, Exod. xiii.

Ver. 23. *And he brought us out from thence, that he might bring us in, to give us the land which he ſware to our forefathers.* This is the reaſon Abarbinel fancies of giving them the judgments before mentioned: God brought us out, ſaith he, to place us in this good land, and ſettle us here under a government of our own. Now civil ſociety cannot be preſerved, without juſt judgment: and therefore, that we might live in good order, God gave us theſe political laws.

Ver. 24. *And the Lord commanded us to do all theſe ſtatutes, to fear the Lord our God.*] As for the third ſort, which are ſtatutes, give your children this anſwer: That tho' we do not know the reaſon of them, yet the benefit of them is manifeſt; for they lead us to the fear of God. And nothing is ſo much for our good as that, both for the eternal welfare of our ſouls, and likewiſe for the long life of our bodies. So he interprets the laſt words of this verſe; and ſo doth Maimonides.

——— *For our good always, that he may preſerve us alive, as it is at this day.*] The firſt words in the Hebrew are, *that it may be well with us all our days*; or more literally, *for good to us all our days*; that is, ſay our Rabbins, (they are the words of Maimonides, P. iii. More Nevochim, cap. 27.) "That it may be well with us in "that world which is wholly good; and our days may "be prolonged in that world which is wholly long"; or,

in a word, that thou mayeſt come into the world which is good and long; which is a perpetual ſubſiſtence. As for the laſt words, they belong, he thinks, to their corporal ſubſiſtence here, which endures but for a time; and therefore he ſaith, *as at this day*; to ſhew he ſpeaks of the preſent world, wherein they ſhould live happily by obſerving his laws.

Ver. 25. *And it ſhall be our righteouſneſs, if we obſerve to do all theſe commandments.*] Their children might ſay, if there be ſuch benefits in obſerving the ſtatutes, which lead to the fear of God, and to happineſs hereafter, what need we trouble our ſelves about the other two? To which Abarbinel imagines, they are taught to give this anſwer: "It is our righteouſneſs, if we obſerve to do all theſe "commandments", that is, we cannot be righteous before God, if they have not reſpect to all his precepts, whether, teſtimonies, ſtatutes, or judgments, which are all comprehended in this word Mitzvoth, or commandments. This is ſomething nice and curious, but there is a great deal of truth in it.

The word *Righteouſneſs* alſo, it muſt be acknowledged, often comprehends mercy in it: And thus the LXX, and the Vulgar Latin, here underſtand it. And to take in this ſenſe, theſe words may be thus expounded: If we obſerve to do all theſe commandments, "God will account "us a righteous people, and be kind to us."

CHAP. VII.

1 *All communion with the nations is forbidden,* 4 *For fear of idolatry,* 6 *For the holineſs of the people,* 9 *For the nature of God in his mercy and juſtice,* 17 *For the aſſuredneſs of victory which God will give over them.*

WHEN the LORD thy God ſhall bring thee into the land whither thou goeſt to poſſeſs it, and hath caſt out many nations before thee, the Hittites, and the Girgaſhites, and the Amorites, and the Canaanites, and the Perizzites, and the Hivites, and the Jebuſites, ſeven nations greater and mightier than thou;

2 And when the LORD thy God ſhall deliver them before thee: thou ſhalt ſmite them, *and* utterly deſtroy them, thou ſhalt make no covenant with them, nor ſhew mercy unto them:

3 Neither ſhalt thou make marriages with them; thy daughter thou ſhalt not give unto his ſon, nor his daughter ſhalt thou take unto thy ſon.

4 For they will turn away thy ſon from following me, that they may ſerve other gods: ſo will the anger of the LORD be kindled againſt you, and deſtroy thee ſuddenly.

5 But thus ſhall ye deal with them; ye ſhall deſtroy their altars, and break down their images, and cut down their groves, and burn their graven images with fire.

6 For thou *art* a holy people unto the LORD thy God the LORD thy God hath choſen thee to be a ſpecial people unto himſelf above all people that *are* upon the face of the earth.

7 The LORD did not ſet his love upon you, nor chooſe you, becauſe ye were more in number than any people (for ye *were* the feweſt of all people.)

8 But becauſe the LORD loved you, and becauſe he would keep the oath which he had ſworn unto your fathers, hath the LORD brought you out with a mighty hand, and redeemed you out of the houſe of bond-men, from the hand of Pharaoh king of Egypt.

9 Know therefore that the LORD thy God, he *is* God, the faithful God, which keepeth covenant and mercy with them that love him, and keep his commandments, to a thouſand generations;

10 And repayeth them that hate him, to their face, to deſtroy them: he will not be ſlack to him that hateth him, he will repay him to his face.

11 Thou ſhalt therefore keep the commandments, and the ſtatutes, and the judgments, which I command thee this day, to do them.

12 ¶ Wherefore it ſhall come to paſs, if ye hearken to theſe judgments, and keep and do them; that the LORD thy God ſhall keep unto thee the covenant and the mercy which he ſware unto thy fathers.

13 And he will love thee, and bleſs thee, and multiply thee: he will alſo bleſs the fruit of thy womb, and the fruit of thy land, thy corn, and thy wine, and thine oil, the increaſe of thy kine, and the flocks of thy ſheep, in the land which he ſware unto thy fathers to give thee.

14 Thou ſhalt be bleſſed above all people: there ſhall not be male or female barren among you, or among your cattle.

15 And the LORD will take away from thee all ſickneſs, and will put none of the evil diſeaſes of Egypt (which thou knoweſt) upon thee; but will lay them upon all *them* that hate thee.

16 And thou ſhalt conſume all the people which the LORD thy God ſhall deliver thee, thine eye ſhall have no pity upon them: neither ſhalt thou ſerve their gods, for that *will be* a ſnare unto thee.

17 If thou ſhalt ſay in thine heart, Theſe nations *are* more than I, how can I diſpoſſeſs them?

18 Thou ſhalt not be afraid of them: *but* ſhalt well remember what the LORD thy God did unto Pharaoh, and unto all Egypt;

19 The great temptations which thine eyes ſaw, and the ſigns, and the wonders, and the mighty hand, and the ſtretched

out arm, whereby the LORD thy God brought thee out: ſo ſhall the LORD thy God do unto all the people of whom thou art afraid.

20 Moreover, the LORD thy God will ſend the hornet among them, until they that are left, and hide themſelves from thee, be deſtroyed.

21 Thou ſhalt not be affrighted at them: for the LORD thy God *is* among you, a mighty God and terrible.

22 And the LORD thy God will put out thoſe nations before thee, by little and little: thou mayeſt not conſume them at once, leſt the beaſts of the field increaſe upon thee.

23 But the LORD thy God ſhall deliver them unto thee, and ſhall deſtroy them with a mighty deſtruction, until they be deſtroyed.

24 And he ſhall deliver their kings into thine hand, and thou ſhalt deſtroy their name from under heaven: there ſhall no man be able to ſtand before thee, until thou have deſtroyed them.

25 The graven images of their gods ſhall ye burn with fire: thou ſhalt not deſire the ſilver or gold *that is* on them, nor take *it* unto thee, leſt thou be ſnared therein: for it *is* an abomination to the LORD thy God.

26 Neither ſhalt thou bring an abomination into thy houſe, leſt thou be a curſed thing like it: *but* thou ſhalt utterly deteſt it, and thou ſhalt utterly abhor it, for it *is* a curſed thing.

Ver. 1. *When the Lord thy God ſhall bring thee into the land whither thou goeſt to poſſeſs it, and hath caſt out many nations before thee, the Hittites, and the Girgaſhites, and the Amorites, and the Canaanites, and the Perizzites, and the Hivites, and the Jebuſites,* &c.] There were ten nations who inhabited this country in the days of Abraham: but three of them were either worn out ſince that time, or being but a ſmall people, were incorporated with the reſt: for the Kenites and the Kenezites (ſee Gen. xv. 19.) are not mentioned after that time; and the Rephaim poſſeſſed but a little part of Canaan, the great body of them being in Baſhan, on this ſide Jordan where Moſes now was; ſee Gen. xv. 19.

——— *Seven nations greater and mightier than thou.*] The Amorites alone ſeem to have been mightier than the Iſraelites, for there were no leſs than five kings of them, who dwelt in the mountains, Joſh. x. 5, 6. beſide thoſe in other parts; and therefore all the ſeven nations were much ſuperiour to them in ſtrength.

Ver. 2. *And when the Lord thy God ſhall deliver them before thee, thou ſhalt ſmite them, and utterly deſtroy them,* &c.] Moſes ſtill purſues his intention, to preſerve in them a due care to obſerve the firſt commandment, of which he began to treat in the foregoing chapter; for that is the reaſon why they were to deſtroy theſe ſeven nations, that they might not be in danger of being ſeduced by them to ſerve other gods, ver. 1. But whether they were not firſt to offer them terms of peace, according to the directions of the xxth chapter of this book, is a queſtion which we have endeavoured to reſolve in another place. Certain it is, that if they refuſed their offers, there was the greater reaſon to be ſevere to them: And without offering them any terms, God might in juſtice order the Iſraelites to deſtroy them: for every king hath power in his dominions to cut off evil doers, and therefore much more the King of kings; who might order whom he pleaſed, as other kings do, to be the executioners of his vengeance upon theſe ſeven nations, for their abominable idolatries, beſtial impurities, and horrid cruelties, and other ſuch like ſins, of which they were guilty.

Ver. 6. *For thou art an holy people unto the Lord thy God.*] This is an argument frequently uſed, particularly in the book of Leviticus, why they ſhould cleave to God alone, becauſe he had ſeparated them to himſelf by many peculiar laws, with which no other people had been favour'd, Lev. xi. 44, 45. xix. 2. xx. 7, 26.

——— *The Lord thy God hath choſen thee to be a ſpecial people unto himſelf, above all people that are upon the face of the earth.*] As God had diſtinguiſhed them, from all other people, by peculiar laws, ſo by ſpecial favours and ſingular privileges, which no other nation whatſoever enjoyed; ſee Exod. xix. 56. Some interpret the words [ſpecial people] to ſignify, that they belonged to none but God; and he had no other people but they, whom he had eſpouſed to himſelf. From whence it is, that as the Iſraelites are called God's people, ſo that country is called his land, Pſalm lxxxv. 1. for there he dwelt by his ſpecial preſence; and the king of that country is called God's king, Pſalm xviii. 50. and is ſaid to ſit on God's throne; and to be *melech le Jehovah*, king for the Lord, 2 Chron. ix. 8. and the kingdom is called the kingdom of the Lord, chap. xiii. 8. and therefore with this argument Aſa addreſſes himſelf to God in the next chapter, chap. xiv. 11. for help in time of diſtreſs, becauſe he was their God, and would not, he hoped, let their enemies prevail againſt himſelf. And accordingly theſe enemies are ſaid to be deſtroyed before the Lord, and before his hoſt, ver. 13. Jehoſhaphat alſo exhorts the judges in that book to great caution, 2 Chron. xix. 6. becauſe they judged not for man, but for the Lord. And the prophet exhorts him in the following chapter, xx. 15. not to be afraid of a mighty hoſt which came againſt him, becauſe the battle is not your's, but God's; the cauſe in which they fought being his, more than their own.

Ver. 7. *The Lord did not ſet his love upon you, nor chuſe you, becauſe ye were more in number,* &c.] When God declared his love firſt to Abraham, and his poſterity, that patriarch had no child, Gen. xii. 1,2,3. xv. 1,2. and when he had, his family continued ſo ſmall, after there were twelve heirs of the promiſe, that in the ſpace of two hundred years, they were but ſeventy perſons, Gen. xlvi. 27. nor do we read of any great increaſe of them, till after the death of Joſeph, which was near fourſcore years more, Exod. i. 7, 8, &c. So St. Stephen obſerves, Acts vii. 17 "When "the time of the promiſe drew nigh, which God had "ſworn to Abraham, the people grew and multiplied in "Egypt."

Ver. 8. *But becauſe the Lord loved you.*] Becauſe it was his good pleaſure to ſingle them out from all other people, to receive ſpecial tokens of his favour to them.

——— *And becauſe he would keep the oath, which he had ſworn unto your fathers, hath the Lord brought you out with a mighty hand,* &c.] Not for any deſert of theirs, but to make good his promiſe, confirmed with an oath, did he work their wonderful deliverance out of Egypt, Gen. xv. 13, 14. xxii. 16, &c.

Ver. 15. *And the Lord will take away from thee all ſickneſs.*] Or remove from them the common diſeaſes and infirmities of mankind; ſo that they ſhould die in a good old age, (as the Scripture ſpeaks) which tended manifeſtly to their increaſe and multiplication.

——— *And will put none of the evil diſeaſes of Egypt (which thou knoweſt) upon thee.*] Neither thoſe blotches or boils with which God, by an immediate hand, ſmote them, Exod. ix. 9. xv. 26. Nor any other which they in that country were ſubject unto, peculiarly their ulcers, called, Ægyptiaca, and Siriaca, as Caſaubon obſerves upon Perſius, Sat. 5. p. 467. with which it was cuſtomary for the prieſts of Iſis to threaten and terrify poor people, if they did not worſhip her. In oppoſition to which, our very learned

learned Dr. Spencer thinks God made this ſpecial promiſe to his people, to preſerve them from all ſuch evil diſeaſes, if they kept themſelves pure from that Egyptian idolatry. Which is very ingenious, if the worſhip of Iſis was ſo ancient as the days of Moſes. See lib. 1. de legibus Hebr. Ritual. cap. 3.

Ver. 25. *The graven images of their gods ſhall ye burn with fire.*] This had been required before, ver. 5. but Moſes mentions it again, to let them know, that if they did not perform their part of the covenant, of which this was the chief, God would not deſtroy the inhabitants of Canaan totally, as we find he did not, Judg. ii. 2, 3. and for this very reaſon, as Joſhua had told them, xxiii 12, 13.

——— *Thou ſhalt not deſire the ſilver and gold that is upon them.*] The Jews are too nice and curious in expounding this only of the gold and ſilver cloaths, or the chains, or other jewels of gold and ſilver, with which their images were decorated; becauſe he ſaith, *upon them.* There is no reaſon to doubt, but he means, that they ſhould be deſtroyed, if they were entirely made of maſſy gold and ſilver; which they were not to convert to their own uſe: for thus Moſes did with the golden calf, Exod. xxxii. 20. and Jacob in ancienter times buried all the ſtrange gods, as well as the ear-rings that were in their ears, Gen. xxxv. 4. And Joſiah, in future ages, burnt every thing that had been employed to idolatry, even the veſſels which were made for Baal, as well as the images, *&c.* and ſtamped them to powder, 2 Kings xxiii. 4, 6, 14. 15.

Ver. 26. *Neither ſhalt thou bring an abomination into thy houſe.*] And therefore he requires them not to bring any of that ſilver and gold which had belonged to thoſe idols (which he calls an abomination) into their houſes, to be employed in any private uſe whatſoever. So the Jews underſtand theſe words, having made from hence one of their affirmative precepts: "That no man ſhould ſeek the leaſt "profit or benefit from any thing appertaining to an idol."

——— *Leſt thou be a curſed thing, like it.*] Every thing that was idolatrous was a *Cherem*, devoted to deſtruction, as Moſes declares in the laſt words, *It is a curſed thing*, which no man might meddle with, xiii. 17. If he did, he became an accurſed thing, that is, was devoted to deſtruction, as the thing it ſelf was. This was apparent afterwards in the example of Achan, Joſh. vii. who took a wedge of gold, and a Babiloniſh garment, for his own private uſe, when it had been made a *Cherem* by God's expreſs command, Joſh. vi. 17. and therefore was ſtoned to death.

——— *And thou ſhalt utterly deteſt it, and thou ſhalt utterly abhor it.*] Not only look upon it as uſeleſs and unprofitable, but as hateful and execrable in the higheſt degree; and therefore to be entirely deſtroyed. All this tended to their preſervation in the true religion; which taught them to have every thing contrary to it in the utmoſt deteſtation: Inſomuch (as Maimonides interprets this precept in his More Nevochim, P. iii. cap. 37.) that if any man broke ſuch images, or melted them down, and then ſold the ſilver and gold, he committed an abomination; and the price of this being mingled with his other riches, proved the ruſt of them all. This he thinks is the meaning of bringing *an abomination into his houſe.* Which was ſo far from procuring a bleſſing, as the heathens imagined, that it brought a curſe upon all that they had.

The Jews were ſo ſenſible of all this, after they had ſeverely ſmarted for their idolatry, that they thought it unlawful to uſe any veſſel that had been employed in ſacrificing to a falſe God; nay, to warm themſelves with the wood of a grove that was cut down; or to ſit under the ſhadow of it, for the ſake of coolneſs, while it was ſtanding; or ſo much as uſe the aſhes of the wood that were leſt after the grove was burnt. See Selden, lib. 2. De Jure Nat & Gent. Juxta Diſcipl. Heb. cap. 7. pag. 215, 216, *&c.*

Moſes gave ſeveral other directions in this chapter, to the children of Iſrael, but as they are only a recapitulation in a ſummary manner of what he had formerly declared more at large, and which have been already explained in the places where they firſt occurred, we thought it proper to paſs them over in ſilence, ſince we have frequently declared that we have no intention to enlarge this commentary with unneceſſary repetitions.

CHAP. VIII.

An exhortation to obedience in regard of Gods dealing with them.

ALL the commandments which I command thee this day, ſhall ye obſerve to do, that ye may live, and multiply, and go in and poſſeſs the land which the LORD ſware unto your fathers.

2 And thou ſhalt remember all the way which the LORD thy God led thee theſe forty years in the wilderneſs, to humble thee, *and* to prove thee, to know what *was* in thine heart, whether thou wouldſt keep his commandments or no.

3 And he humbled thee, and ſuffered thee to hunger, and fed thee with manna (which thou kneweſt not, neither did thy fathers know) that he might make thee know that man doth not live by bread only, but by every *word* that proceedeth out of the mouth of the LORD doth man live.

4 Thy raiment waxed not old upon thee, neither did thy foot ſwell theſe forty years.

5 Thou ſhalt alſo conſider in thine heart, that as a man chaſtneth his ſon, *ſo* the LORD thy God chaſtneth thee.

6 Therefore thou ſhalt keep the commandments of the LORD thy God, to walk in his ways, and to fear him.

7 For the LORD thy God bringeth thee into a good land, a land of brooks of water, of fountains and depths that ſpring out of valleys and hills.

8 A land of wheat, and barley, and vines, and fig-trees, and pomegranates, a land of oil-olive and honey.

9 A land wherein thou ſhalt eat bread without ſcarceneſs, thou ſhalt not lack any *thing* in it, a land whoſe ſtones *are* iron, and out of whoſe hills thou mayſt dig braſs.

10 When thou haſt eaten and art full, then thou ſhalt bleſs the LORD thy God, for the good land which he hath given thee.

11 Beware that thou forget not the LORD thy God, in not keeping his commandments, and his judgments, and his ſtatutes, which I command thee this day:

12 Leſt *when* thou haſt eaten, and art full, and haſt built goodly houſes, and dwelt *therein*;

13 And *when* thy herds and thy flocks multiply, and thy ſilver and thy gold is mul-

multiplied, and all that thou haſt is multiplied:

14 Then thine heart be lifted up, and thou forget the LORD thy God (which brought thee forth out of the land of Egypt, from the houſe of bondage;

15 Who led thee through that great and terrible wilderneſs, *wherein were* fiery ſerpents, and ſcorpions, and drought, where *there was* no water; who brought thee forth water out of the rock of flint;

16 Who fed thee in the wilderneſs with manna, which thy fathers knew not, that he might humble thee, and that he might prove thee, to do thee good at thy latter end.)

17 And thou ſay in thine heart, My power and the might of my hand hath gotten me this wealth.

18 But thou ſhalt remember the LORD thy God: for *it is* he that giveth thee power to get wealth, that he may eſtabliſh his covenant which he ſware unto the fathers, as *it is* this day.

19 And it ſhall be, if thou do at all forget the LORD thy God, and walk after other gods, and ſerve them, and worſhip them, I teſtify againſt you this day, that ye ſhall ſurely periſh.

20 As the nations which the LORD deſtroyeth before your face, ſo ſhall ye periſh: becauſe ye would not be obedient unto the voice of the LORD your God.

Ver. 2. *And thou ſhalt remember all the way which the Lord thy God led thee theſe forty years*, &c.] Whereby they were puniſhed ſeverely for the rebellion of their forefathers againſt him; which ſhould be an admonition to them to be more dutiful. Others expound it, of the care of God over them, in providing for them, as well as leading them by a glorious cloud all that time; which agrees well enough with what follows. See chap. ii. 7.

——— *To humble thee.*] Or to afflict thee with tedious wanderings up and down, backward and forward, without any certain dwelling-place.

——— *And prove thee.*] To try whether they would be better, by being kept ſo long out of the good land promiſed unto them.

——— *To know what was in thine heart, whether thou wouldſt keep his commandments, or no.*] God knew perfectly how they were diſpoſed toward him; but it was fit, that they ſhould know themſelves better, and poſterity be inſtructed by their behaviour.

Ver. 3. *And he humbled thee, and ſuffered thee to hunger, and fed thee with manna.*] But it was, that he might have an opportunity to make a bountiful proviſion for ſuch a vaſt multitude of people, as were fed by him every day from heaven, and teach them to depend on his good providence.

——— *That he might make thee know, that man doth not live by bread only, but by every word that proceedeth out of the mouth of God*, &c.] But by any thing whatſoever, for ſo *word* often ſignifies, which God ſhall pleaſe to command to give us nouriſhment. This was a wonderful encouragement to obedience, that God would rather work a miracle, than ſuffer them to want neceſſaries; and by a light aerial ſort of bread, give them as great ſtrength and vigour, as the moſt ſolid nouriſhment was wont to afford them. The remembrance of which could not but excite their poſterity to love God, and ſerve him, if they often and ſeriouſly reflected on it.

Ver. 4. *Thy raiment waxed not old upon thee, neither did thy foot ſwell theſe forty years.*] Theſe were two other wonderful benefits, which, if well conſidered, could not but incline them to be obedient to him, who multiplied miracles to nouriſh and ſtrengthen their faith and hope in him. The Jews, to increaſe the miracle, ſay, their cloaths enlarged as they grew bigger, from children to men; and ſo did their ſhoes alſo: But there was no need of this; for the cloaths and ſhoes of thoſe men who died, might ſerve their children when they grew up to their ſtature. And it was ſufficiently amazing, without ſuch additions, that their cloaths ſhould not ſo much as decay, nor their feet, by ſuch a length of travel in hot and ſtony places, have the leaſt ſwelling in them, or, as ſome tranſlate it, grow callous. There are thoſe who refer this laſt clauſe not to their feet, but to their ſhoes; according to what we read, xxix. 5.

Ver. 5. *Thou ſhalt alſo conſider in thine heart, that as a man chaſteneth his ſon, ſo the Lord thy God chaſteneth thee.*] All the afflictions God had ſent upon them, he would have them think, were not for their deſtruction, but amendment, and for correcting what was amiſs in them; and therefore ought to be thankfully acknowledged as well as his benefits.

Ver. 7. *For the Lord thy God bringeth thee into a good land*, &c.] The Hebrew word *tehom*, which we tranſlate *deep*, and, in the plural number, *depths*, ſignifies, ſometimes, thoſe great caverns of water that are within the ground, which were made by the plentiful rains, which God ſent upon this country, while they were obedient to him: Which rendered it fruitful, (tho' now barren) and abounding alſo with water for their cattle, Pſal. lxxviii. 15. Ezek. xxxi. 4. but it is here commonly interpreted, lakes, or wells of water.

Ver. 8. ——— *A land of oil-olive, and honey.*] The ſame word *debas*, which ſignifies *honey*, ſignifies, alſo, *dates*; and ſo De Dieu thinks it moſt reaſonable to tranſlate it here, being joined with *four* other ſorts of fruits: And ſo Kimchi declares, the ancient Jews expounded it in this place; and in 2 Chron. xxxi. 5. where it is ſaid, that "Iſrael brought in abundance the firſt-fruits of corn, "wine, oil, and honey, or dates;" as we tranſlate it in the margin.

Ver. 9. *A land wherein thou ſhalt eat bread without ſcarceneſs,——a land whoſe ſtones are iron, and out of whoſe hills thou mayeſt dig braſs.*] Where there are uſeful minerals, as plentiful as ſtones are in other places. Theſe are the rather mentioned, becauſe there were no ſuch mines in Egypt, where they had long dwelt, and were ſtored with plenty of other things, Numb. xi. 5.

Ver. 11. *Beware that thou forget not the Lord thy God, in not keeping his commandments, and his judgments, and his ſtatutes, which I command thee this day.*] Moſes acquaints them, that God would have their thankſgiving for his benefits leave ſuch a ſenſe of his goodneſs upon their minds, as ſhould make them careful to yield him an entire obedience.

Ver. 12. *Leſt when thou haſt eaten, and art full, and haſt built goodly houſes, and dwelt therein.*] Feaſted in ſtately habitations, wherein they enjoyed their eaſe.

Ver. 14. *Then thine heart be lifted up.*] Which is the uſual effect of great riches; as Euripides obſerves in that known ſaying of his, Τέρψιν δὲ τίκτει πλοῦτος; *Wealth breeds pride, ſcorn, and contempt of others.* This, Moſes Kotzenſis thought ſo great a ſin, that he ranks it among the negative precepts; and pretends he was warned in a dream ſo to do, tho' Maimonides, and others, had omitted it. And when he awaked, he was confirmed in it, by reading a place in the Gemara upon Sota, cap. i. which declares, that wherever we find theſe words in Scripture, "take heed leſt," there is a prohibition; as in ver. 11. and here, to take heed of pride: "For whoſoever is proud, "he ſhall be brought low," as the Gemara there adds: Which are, in a manner, the words of our bleſſed Saviour, Luke xviii. 14.

——*And thou forget the Lord thy God.*] This is another common effect of large poſſeſſions, which betray the owners of them into indolence and luxury, and ſuch a perfect oblivion of the gracious donor of all bleſſings, that they

truſt in uncertain riches, (as the Apoſtle ſpeaks,) and not in the living God, imagining now they can never want; not becauſe God is ſo good, but becauſe they have ſuch a ſtore of good things laid up for many years.

——*Which brought thee forth out of the land of Egypt, from the houſe of bondage.*] No wonder if they forgot all his former benefits, when they were unthankful for the preſent.

Ver. 15. *Who led thee through that great and terrible wilderneſs, wherein were fiery ſerpents, and ſcorpions, and drought.*] The Hebrew word *tſimmaon* ſignifies *a dry place*, as we tranſlate it, Pſa. cvii. 33. Iſa. xxxv. 7. And that beſt agrees with what here follows, where there was no water.

Ver. 16. *Who fed thee in the wilderneſs with manna, which thy fathers knew not, that he might humble thee.*] This word is commonly underſtood of humbling by affliction; which may ſeem not to belong to manna; for that was a ſingular benefit, being an excellent nouriſhment, and of a delicious taſte: But they having nothing elſe to live upon, were ſoon ſatiated with it, (as we find Numb. xi. 6.) and much more did it ſeem an affliction to them, to confine themſelves to one particular food, alone, for forty years: And God intended by it to humble them, at the ſame time that he was much more merciful to them than they had deſerved.

——*To do thee good at thy latter end.*] That in concluſion his kindneſs to them might be more thankfully received, and more ſafely enjoyed. So Maimonides expounds this paſſage in his More Nevochim, p. 3. c. xxiv. "God was pleaſed to accuſtom them to labour in the "wilderneſs, that he might increaſe their happineſs, when "they came into the land of Canaan. For this is cer"tain, a tranſition from labour to reſt is far ſweeter than "continual reſt. Nor could they ſo eaſily have ſubdued "the land, and overcome the inhabitants of it, unleſs "they had ſuſtained ſome hardſhips in the wilderneſs. "For reſt and idleneſs enervate mens courage; but labour "and hard fare augments it. And this is the good, ſaith "he, which was, in the iſſue, to redound to them by this "wiſe diſpenſation of God's providence."

CHAP. IX.

1 *Moſes diſſuadeth them from the opinion of their own righteouſneſs, by rehearſing their ſeveral rebellions.*

HEAR, O Iſrael: Thou *art* to paſs over Jordan this day, to go in to poſſeſs nations greater and mightier than thy ſelf, cities great and fenced up to heaven.

2 A people great and tall, the children of the Anakims, whom thou knoweſt, and *of whom* thou haſt heard *ſay*, Who can ſtand before the children of Anak?

3 Underſtand therefore this day, that the LORD thy God *is* he which goeth over before thee *as* a conſuming fire: he ſhall deſtroy them, and he ſhall bring them down before thy face: ſo ſhalt thou drive them out, and deſtroy them quickly, as the LORD hath ſaid unto thee.

4 Speak not thou in thine heart, after that the LORD thy God hath caſt them out from before thee, ſaying, For my righteouſneſs the LORD hath brought me in to poſſeſs this land: but for the wickedneſs of theſe nations the LORD doth drive them out from before thee.

5 Not for thy righteouſneſs, or for the uprightneſs of thine heart, doſt thou go to poſſeſs their land: but for the wickedneſs of theſe nations the LORD thy God doth drive them out from before thee, and that he may perform the word which the LORD ſware unto thy fathers, Abraham, Iſaac, and Jacob.

6 Underſtand therefore, that the LORD thy God giveth thee not this good land to poſſeſs it, for thy righteouſneſs; for thou *art* a ſtiff-necked people.

7 ¶ Remember, *and* forget not how thou provokedſt the LORD thy God to wrath in the wilderneſs: from the day that thou didſt depart out of the land of Egypt, until ye came unto this place, ye have been rebellious againſt the LORD.

8 Alſo in Horeb ye provoked the LORD to wrath, ſo that the LORD was angry with you, to have deſtroyed you.

9 When I was gone up into the mount, to receive the tables of ſtone, *even* the tables of the covenant which the LORD made with you, then I abode in the mount forty days and forty nights, I neither did eat bread, nor drink water:

10 And the LORD delivered unto me two tables of ſtone written with the finger of God, and on them *was written* according to all the words which the LORD ſpake with you in the mount, out of the midſt of fire, in the day of the aſſembly.

11 And it came to paſs at the end of forty days and forty nights, *that* the LORD gave me the two tables of ſtone, *even* the tables of the covenant.

12 And the LORD ſaid unto me, Ariſe, get thee down quickly from hence, for thy people, which thou haſt brought forth out of Egypt, have corrupted *themſelves*: they are quickly turned aſide out of the way which I commanded them; they have made them a molten image.

13 Furthermore, the LORD ſpake unto me, ſaying, I have ſeen this people, and behold, it *is* a ſtiff-necked people.

14 Let me alone, that I may deſtroy them, and blot out their name from under heaven: and I will make of thee a nation mightier and greater than they.

15 So I turned and came down from the mount, and the mount burned with fire: and the two tables of the covenant *were* in my two hands.

16 And I looked, and behold, ye had ſinned againſt the LORD your God, *and* had made you a molten calf: ye had turned aſide

aſide quickly out of the way which the LORD had commanded you.

17 And I took the two tables, and caſt them out of my two hands, and brake them before your eyes.

18 And I fell down before the LORD, as at the firſt, forty days and forty nights; I did neither eat bread nor drink water, becauſe of all your ſins which ye ſinned, in doing wickedly in the ſight of the LORD, to provoke him to anger.

19 (For I was afraid of the anger, and hot diſpleaſure wherewith the LORD was wroth againſt you to deſtroy you.) But the LORD hearkned unto me at that time alſo.

20 And the LORD was very angry with Aaron to have deſtroyed him: and I prayed for Aaron alſo the ſame time.

21 And I took your ſin, the calf which ye had made, and burnt it with fire, and ſtamped it, *and* ground *it* very ſmall, *even* until it was as ſmall as duſt: and I caſt the duſt thereof into the brook that deſcended out of the mount.

22 And at Taberah, and at Maſſah, and at Kibroth-hattaavah, ye provoked the LORD to wrath.

23 Likewiſe when the LORD ſent you from Kadeſh-barnea, ſaying, Go up and poſſeſs the land which I have given you; then you rebelled againſt the commandment of the LORD your God, and ye believed him not, nor hearkened to his voice.

24 You have been rebellious againſt the LORD from the day that I knew you.

25 Thus I fell down before the LORD forty days and forty nights, as I fell down *at the firſt*; becauſe the LORD had ſaid he would deſtroy you.

26 I prayed therefore unto the LORD, and ſaid, O Lord GOD, deſtroy not thy people, and thine inheritance, which thou haſt redeemed through thy greatneſs, which thou haſt brought forth out of Egypt with a mighty hand.

27 Remember thy ſervants Abraham, Iſaac, and Jacob; look not unto the ſtubbornneſs of this people, nor to their wickedneſs, nor to their ſin:

28 Leſt the land whence thou broughteſt us out, ſay, Becauſe the LORD was not able to bring them into the land which he promiſed them, and becauſe he hated them, he hath brought them out to ſlay them in the wilderneſs.

29 Yet they *are* thy people, and thine inheritance, which thou broughteſt out by thy mighty power, and by thy ſtretched out arm.

Ver. 1. *Hear, O Iſrael.*] Moſes now begins a new exhortation to them, at ſome diſtance of time from the former, but ſtill with the ſame view, namely, to repreſent to them the danger of idolatry.

——— *Thou art to paſs over Jordan this day.*] That is, ſhortly; for it cannot be meant preciſely that day; all theſe precepts and exhortations being delivered in the eleventh month of the laſt year of their travels, and they paſſed not over Jordan, till the firſt month of the next year. Between which and this time Moſes died, and they mourned a whole month for him.

——— *To go in to poſſeſs nations.*] A country inhabited by nations; for the people themſelves they were to deſtroy.

——— *Greater and mightier than thyſelf.*] Whom notwithſtanding God would deliver up into their hands.

——— *Cities great, and fenced up to heaven.*] As the ſpies had repreſented them, ch. i. 28. and they were indeed very ſtrong cities, whoſe walls could not eaſily be ſcaled.

Ver. 2. *A people great and tall, the children of the Anakims, whom thou knoweſt.*] Who ſeem to have been the chief of thoſe Nephilim, or Rephaim (which we ſometimes tranſlate *giants*) in thoſe parts, Numb. xiii. 22, 28, 33.

——— *Of whom thou haſt heard ſay, Who can ſtand before the children of Anak?*] A common proverb in thoſe days; the children of Anak being ſo famous, that the whole nation, as Bochart conjectures, derived its name from them. For Bene-Anak (*i. e.* children of Anak) or Pheneanak, is eaſily changed into Phœnicia. Theſe Anakims were vanquiſhed by Joſhua, who drove them out of the cities where they dwelt, and made them flee to the Philiſtines, where a remnant of them ſeemed to have liv'd till the days of David. For Goliah, and his brethren Lahmi, Sippai, and Iſhbibanob, 1 Chron. xx. 4, &c. were Anakims; and ſo was that man with ſix toes on each foot, and ſix fingers on each hand, 2 Sam. xxi. 16. for they were all born at Gath, which was one of the cities to which the Anakims fled, Joſh. xi. 22. Some think, that from hence kings, among the Greeks, were called Ἄνακτες, becauſe commonly they choſe thoſe to rule over them, who were perſons of great ſtature, and carried majeſty in their aſpect. But it is not improbable, that ſome of the Anakims fled into Greece, and ſettled there, when they were driven out of Canaan.

Ver. 3. *Underſtand therefore this day.*] Settle this therefore in your minds, before ye go over Jordan, as an undoubted truth.

——*That the Lord thy God is he which goeth over before thee as a conſuming fire: he ſhall deſtroy them, and he ſhall bring them down before thy face.*] See Joſh. iii. 10, 11. The Hebrews have a conceit, that the fire which burnt upon the altar appeared in the form of a lion; to ſhew what God would be to their enemies, if the Iſraelites obeyed him; otherwiſe, what he would do to them.

—— *So ſhalt thou drive them out, and deſtroy them quickly, as the Lord hath ſaid unto thee.*] Not the whole ſeven nations intirely; whom Moſes ſaid God would drive out by little and little, chap. vii. 22. but ſo many, as would leave them in a condition to make a ſettlement for themſelves in Canaan without much difficulty.

Ver. 4. *Speak not in thine heart, after that the Lord thy God hath caſt them out from before thee, ſaying, For my righteouſneſs the Lord hath brought me in to poſſeſs this land.*] Nothing is more dangerous than pride and ſelf-conceit; and therefore, as Moſes taught them before, ch. viii. 7. to have an humble opinion of their own power, ſo now he inſtructs them not to arrogate any thing to themſelves, on the account of their own righteouſneſs.

Ver. 5. *Not for thy righteouſneſs, or for the uprightneſs of thine heart, &c.*] It was of great moment, (which makes him repeat it again) that they ſhould underſtand the true cauſes, why God expelled theſe nations, and gave their land to the Iſraelites; which were theſe two: firſt, the abominable wickedneſs of the Canaanites; for which they

deſerved

deſerved to be eradicated: ſecondly, God's gracious promiſes to the pious anceſtors of the Iſraelites, with whom he made a covenant, and confirmed it with an oath, to plant them there, in the room of the former inhabitants.

Ver. 6. *Underſtand therefore that the Lord thy God giveth thee not this good land to poſſeſs it, for thy righteouſneſs.*] He repeats it a third time, that, if it were poſſible, he might root out of the Iſraelites the opinion of their own deſerts, before he rooted the Canaanites out of their country.

——*For thou art a ſtiff-necked people.*] So far from being righteous, that they were very refractory. Of which God often complained, Exod. xxxii. 9. xxxiii. 3, 5. And Moſes acknowledges it in his prayer to God for them, xxxiv. 9.

Ver. 7. *Remember, and forget not, how thou provokedſt the Lord thy God to wrath in the wilderneſs.*] In order to deſtroy the opinion of their own righteouſneſs, it was neceſſary to repeat ſome of their moſt notorious provocations; which he exhorts them carefully to preſerve in their mind, as a means to keep them humble.

——*From the day that thou didſt depart out of the land of Egypt, until ye came to this place, ye have been rebellious againſt the Lord.*] This appears, by the many murmurings we read of in the two firſt years after their departure from Egypt; and likewiſe in the laſt, of which only we have a particular account: But their behaviour, all the reſt of the time they ſpent in the wilderneſs, was altogether of the ſame caſt.

Ver. 8. *Alſo in Horeb ye provoked the Lord to wrath.*] Or rather, *even in Horeb*, (for there is an emphaſis in this, and Moſes utters it with ſome indignation;) when they had newly received the law, and had a viſible appearance of God in awful glory on mount Sinai, and had entered into covenant with him, they ſo ſhamefully revolted from him, that he ſeemed determined to deſtroy them at that time, Exod. xxxii. 7, 8, &c.

CHAP. X.

1 Gods mercy in reſtoring the two tables, 6 in continuing the prieſthood, 8 in ſeparating the tribe of Levi, 10 in hearkening unto Moſes his ſuit for the people. 12 An exhortation unto obedience.

AT that time the LORD ſaid unto me, Hew thee two tables of ſtone like unto the firſt, and come up unto me into the mount, and make thee an ark of wood.

2 And I will write on the tables the words that were in the firſt tables which thou brakeſt, and thou ſhalt put them in the ark.

3 And I made an ark *of* ſhittim-wood, and hewed two tables of ſtone like unto the firſt, and went up into the mount, having the two tables in mine hand.

4 And he wrote on the tables, according to the firſt writing, the ten commandments, which the LORD ſpake unto you in the mount, out of the midſt of the fire, in the day of the aſſembly: and the LORD gave them unto me.

5 And I turned my ſelf and came down from the mount, and put the tables in the ark which I had made, and there they be, as the LORD commanded me.

6 ¶ And the children of Iſrael took their journey from Beeroth of the children of Jaakan, to Moſera: there Aaron died, and there he was buried: and Eleazar his ſon miniſtred in the prieſts office in his ſtead.

7 From thence they journied unto Gudgodah: and from Gudgodah to Jotbath, a land of rivers of waters.

8 ¶ At that time the LORD ſeparated the tribe of Levi, to bear the ark of the covenant of the LORD, to ſtand before the LORD to miniſter unto him, and to bleſs in his name, unto this day.

9 Wherefore Levi hath no part nor inheritance with his brethren: the LORD *is* his inheritance, according as the LORD thy God promiſed him.

10 And I ſtayed in the mount, according to the firſt time, forty days and forty nights, and the LORD hearkened unto me at that time alſo, *and* the LORD would not deſtroy thee.

11 And the LORD ſaid unto me, Ariſe, take *thy* journey before the people, that they may go in and poſſeſs the land which I ſware unto their fathers, to give unto them.

12 ¶ And now Iſrael, what doth the LORD thy God require of thee, but to fear the LORD thy God, to walk in all his ways, and to love him, and to ſerve the LORD thy God with all thy heart, and with all thy ſoul,

13 To keep the commandments of the LORD, and his ſtatutes which I command thee this day for thy good?

14 Behold, the heaven, and the heaven of heavens *is* the LORDs thy God, the earth *alſo* with all that therein *is*.

15 Only the LORD had a delight in thy fathers to love them, and he choſe their ſeed after them, *even* you above all people, as *it is* this day.

16 Circumciſe therefore the foreskin of your heart, and be no more ſtiff-necked.

17 For the LORD your God *is* God of gods, and Lord of lords, a great God, a mighty and a terrible, which regardeth not perſons, nor taketh reward.

18 He doth execute the judgment of the fatherleſs and widow, and loveth the ſtranger, in giving him food and raiment.

19 Love ye therefore the ſtranger: for ye were ſtrangers in the land of Egypt.

20 Thou ſhalt fear the LORD thy God; him ſhalt thou ſerve, and to him ſhalt thou cleave, and ſwear by his name.

21 He

21 He *is* thy praiſe, and he *is* thy God, that hath done for thee theſe great and terrible things which thine eyes have ſeen.

22 Thy fathers went down into Egypt with threeſcore and ten perſons; and now the LORD thy God hath made thee as the ſtars of heaven for multitude.

Ver. 1. *At that time the Lord ſaid unto me; Hew thee two tables of ſtone like unto the firſt, and come up unto me into the mount.*] After the anger of the Almighty was in ſome meaſure appeaſed, he ordered Moſes to come up to him where he had been before, and bring with him two tables of ſtone like thoſe he had broken, that God might renew his covenant with the Iſraelites.

——— *And make thee an ark of wood.*] This command was given when Moſes firſt aſcended the mount, Exod. xxv. 10. and perhaps was renewed again now, upon the occaſion of making theſe new tables which were to be depoſited in it.

Ver. 3. *And I made an ark of ſhittim wood,*] It ſhould ſeem from hence, that Moſes prepared an ark before he formed the tables; that when he brought them down, it might be ready to receive them. And it hath given ſome ground to the Jewiſh doctors, to ſay that there were two arks; one made by Moſes, wherein he placed the tables of ſtone that were broken, and thoſe that were renewed, until the other was made by Bezaleel; for we read expreſly, that Bezaleel made the ark, Exod. xxxvii, 1. And here it is ſaid that Moſes made it. So that they conclude there were two; and this made by Moſes they fancy was the ark that went before them in their marches and battles; which the other never did by God's order, but only when they entered into Canaan, Joſh. iii. for, when of their own ſelves they carried it forth in the days of Eli, God was angry with them, and delivered it into the enemies hand, 1 Sam. iv. 3, 4, 11. But Aben Ezra, Nachmanides, and Abarbinel, have confuted this by ſtrong reaſons to the contrary, as may be ſeen in Buxtorf, Hiſtor. Arcæ, p. 35, 36, &c. And as to this place, they are of opinion that Moſes ſpeaks of the ark made afterward by Bezaleel, which Moſes is ſaid to have made becauſe he commanded him to make it. Juſt as Solomon is ſaid to have built the temple, becauſe he cauſed it to be built; or if it be granted that Moſes made an ark before he went the ſecond time into the mount (which this verſe ſeems to countenance) it will not follow that there were two arks in uſe among the Iſraelites; for this ark now made was of meer wood, not overlaid with gold, and was deſigned only as a cheſt wherein to keep the tables, in a commodious manner, till the ark could be made by Bezaleel, and then the tables were tranſlated into that, and this cheſt of Moſes laid aſide.

Ver. 5. *And I turned myſelf and came down from the mount, and put the tables in the ark which I had made, and there they be, as the Lord commanded me.*] Though Moſes mentions his making the ark before his hewing the tables, and going up into the mount, ver. 3. Yet theſe words ſeem to determine, that he ſpeaks of the ark made by Bezaleel, according to his directions. For now that they were going over Jordan, the tables were in the ark, which he is ſaid here to have made; which was certainly the *ark of the covenant*, not that cheſt, which ſome ſuppoſe Moſes to have made to keep the tables in till the other could be fitted for their reception.

Ver. 6. *And the children of Iſrael took their journey from Beeroth of the children of Jaakan to Moſera.*] Not immediately, but after they had paſſed through ſeveral other places, and continued in them for ſometime; for they went from Bene-Jaakan to Gudgodah, or Hor-hagidgad, and ſo to Jotbath, and the reſt of the manſions mentioned Numb. xxxiii. 32, 33, &c. until they came to mount Hor.

——— *There Aaron died, and there he was buried.*] At Moſera, or the top of mount Hor; which was another part of the ſame mountain, as Horeb was of Sinai.

——— *And Eleazar his ſon miniſtred in the prieſts office in his ſtead.*] The greateſt difficulty is to give an account how this comes in here, and what connexion this and the following verſe have with what went before. All the ſolution we can offer is this that Moſes having told them, that he depoſited the tables of the teſtimony or covenant in the ark, as an indication that God was reconciled to them, and that there they ſtill were as the Lord commanded, he puts them out of all doubt of it, by telling them, that though Aaron (who had the ſpecial care of the holy place, and all things in it committed to him) was dead; yet Eleazar his ſon was ſtill alive, who could teſtify thoſe holy things remained, as when Moſes firſt placed them there, he being conſecrated to the prieſts office inſtead of Aaron, and in this very mount, Numb. xx. 25, 26, &c. which is the occaſion of mentioning this ſtation here, when moſt of the reſt are omitted.

Ver. 7. *And from thence.*] Not from Moſera, but from Bene-Jaakan, as appears from Numb. xxxiii. 32. where a full account of their removals is given, which are but juſt hinted here.

——— *They journied to Gudgodah.*] Called in the book of Numbers by the name of Hor-hagidgad. And none will think it ſtrange that there ſhould be ſuch variations in the proper names of places and of men, in prophane writers, as well as the ſcriptures, who conſiders how differently the names of places are pronounced now, from what they were in former ages; and how much one nation differs from another, when they ſpeak of them; and what alterations are made, from the firſt founders of nations and cities by thoſe that conquer them, and change all names to their own glory. See how names were changed among the Iſraelites in no long time, Numb. xxvi. 15, 16, 17, 23, 24, 35, 38, 39, &c.

——— *And from Gudgodah to Jotbath.*] And ſo to the reſt of the places, mentioned Numb. xxxiii. 34, 35, 36. till they came to mount Hor.

——— *A land of rivers of waters.*] A place where there was plenty of water; which he mentions, we may ſuppoſe, that they might reflect upon their impious diſtruſt of God's providence ſoon after, when they murmured for want of water at Kadeſh, Numb. xx. 3, 4, &c.

Ver. 8. *At that time.*] Not long after Moſes came down from the mount the ſecond time, of which he had been ſpeaking, ver. 5.

——— *The Lord ſeparated the tribe of Levi.*] To his own ſpecial ſervice, as we read, Numb. iii. Some think that God renewed his choice of them to the employment here mentioned, after Aaron's death, when he confirmed them in their office. But we read of no ſuch tranſaction; and it cannot be inferred meerly from theſe words, *at that time*, which may well relate to the time mentioned, ver. 5.

——— *To bear the ark of the covenant of the Lord.*] Here are three parts of their office mentioned in theſe and the following words. The firſt of which, was to carry the ark; which peculiarly belonged to the Kohathites, Numb. iii. 27, 31. when the camp removed from one place to another; who were good witneſſes that the ſame ark wherein Moſes firſt placed the tables of the covenant, was ſtill remaining among them; for it never moved but by their means.

——— *To ſtand before the Lord.*] This is a phraſe uſed of ſervants that wait upon their maſters, before whom they are ſaid to ſtand. Thus Gehazi attended the prophet Eliſha, 2 Kings, v. 25. and the prophets themſelves are thus ſaid to ſtand before the Lord, 1 Kings xvii. 1. xviii. 15. Therefore it here ſignifies, that the Levites were ſeparated to be God's miniſters, as it follows.

——— *To miniſter unto him.*] As aſſiſtance to the prieſts in the tabernacle, Numb. iii. 6. and as a guard to that ſtructure, ver. 7. 8. which was the ſecond part of their office.

——— *And to bleſs in his name unto this day.*] This was the greateſt function of all, and was peculiar to the prieſts, who were part of the tribe of Levi, but had the ſole privilege among them to bleſs in the name of the Lord, as we read expreſly, Numb. vi. 23, 24. If indeed it could be made out, that by *bleſſing in the name of the Lord*, is meant only to *bleſs the name of the Lord*, that was common to all the Levites, who ſang praiſes and gave thanks continually to him in the temple, as we ſuppoſe they did in the tabernacle: But we find no example

ample of the uſe of this expreſſion in ſuch a ſenſe; and therefore it muſt be reſtrained to the prieſts, who were ſons of Levi, as well as the reſt, and are ſo called when Moſes mentions this part of their office, Deut. xxi. ver. 5.

Ver. 9. *Wherefore Levi hath no part nor inheritance with his brethren.*] Becauſe God would have them only attend to his ſervice, and not employ themſelves in other affairs,

Ver. 11. *And the Lord ſaid unto me, ariſe, take thy journey before the people, that they may go in, and poſſeſs the land,* &c.] This cannot refer to what God ſaid to Moſes after the making the golden calf (as we find ſome take it from Exod. xxxiii. 1.) for that was before he aſcended the mount again; but to what he ſaid at the concluſion of their removals from place to place (ſome of which he mentions here, ver. 6, 7.) for then he orders them what to do when they entered into Canaan, which, he ſaith, *I have given you to poſſeſs it,* Numb. xxxii. 51, 52, 53.

CHAP. XI.

1 An exhortation to obedience. 2 By their own experience of God's great works. 8 By promiſe of God's great bleſſings. 16 And by threatnings. 18. A careful ſtudy is required in God's words. 26 The bleſſing and curſe is ſet before them.

THerefore thou ſhalt love the LORD thy God, and keep his charge, and his ſtatutes, and his judgments, and his commandments alway.

2 And know you this day: for *I ſpeak* not with your children which have not known, and which have not ſeen the chaſtiſement of the LORD your God, his greatneſs, his mighty hand, and his ſtretched out arm.

3 And his miracles, and his acts which he did in the midſt of Egypt, unto Pharaoh the king of Egypt, and unto all his land,

4 And what he did unto the army of Egypt, unto their horſes, and to their chariots, how he made the water of the Red-ſea to overflow them as they purſued after you, and *how* the LORD hath deſtroyed them unto this day,

5 And what he did unto you in the wilderneſs, until ye came into this place,

6 And what he did unto Dathan and Abiram, the ſons of Eliab, the ſon of Reuben: how the earth opened her mouth, and ſwallowed them up, and their houſholds, and their tents, and all the ſubſtance that *was* in their poſſeſſion in the midſt of all Iſrael.

7 But your eyes have ſeen all the great acts of the LORD, which he did.

8 Therefore ſhall ye keep all the commandments which I command you this day, that ye may be ſtrong, and go in and poſſeſs the land whither you go to poſſeſs it:

9 And that ye may prolong *your* days in the land which the LORD ſware unto your fathers to give unto them, and to their ſeed, a land that floweth with milk and hony.

10 ¶ For the land whither thou goeſt in to poſſeſs it, *is* not as the land of Egypt, from whence ye came out, where thou ſowedſt thy ſeed, and wateredſt *it* with thy foot, as a garden of herbs:

11 But the land whither ye go to poſſeſs it, *is* a land of hills and valleys, *and* drinketh water of the rain of heaven:

12 A land which the LORD thy God careth for: the eyes of the LORD thy God *are* always upon it, from the beginning of the year, even unto the end of the year.

13 ¶ And it ſhall come to paſs, if you ſhall hearken diligently unto my commandments which I command you this day, to love the LORD your God, and to ſerve him with all your heart, and with all your ſoul;

14 That I will give *you* the rain of your land in his due ſeaſon, the firſt rain and the latter rain, that thou mayſt gather in thy corn, and thy wine, and thine oyl.

15 And I will ſend graſs in thy fields, for thy cattle, that thou mayſt eat and be full.

16 Take heed to your ſelves, that your heart be not deceived, and ye turn aſide, and ſerve other gods, and worſhip them:

17 ¶ And *then* the LORDS wrath be kindled againſt you, and he ſhut up the heaven that there be no rain, and that the land yield not her fruit, and *leſt* ye periſh quickly from off the good land which the LORD giveth you.

18 ¶ Therefore ſhall ye lay up theſe my words in your heart and in your ſoul, and bind them for a ſign upon your hand, that they may be as frontlets between your eyes.

19 And ye ſhall teach them your children, ſpeaking of them when thou ſitteſt in thine houſe, and when thou walkeſt by the way, when thou lieſt down, and when thou riſeſt up.

20 And thou ſhalt write them upon the door-poſts of thine houſe, and upon thy gates:

21 That your days may be multiplied, and the days of your children, in the land which the LORD ſware unto your fathers to give them, as the days of heaven upon the earth.

22 ¶ For if ye ſhall diligently keep all theſe commandments which I command you, to do them, to love the LORD your God, to walk in all his ways, and to cleave unto him;

23 Then

23 Then will the LORD drive out all theſe nations from before you, and ye ſhall poſſeſs greater nations, and mightier than your ſelves.

24 Every place whereon the ſoles of your feet ſhall tread, ſhall be yours: from the wilderneſs, and Lebanon, from the river, the river Euphrates, even unto the utmoſt ſea, ſhall your coaſt be.

25 There ſhall no man be able to ſtand before you: *for* the LORD your God ſhall lay the fear of you, and the dread of you upon all the land that ye ſhall tread upon, as he hath ſaid unto you.

26 ¶ Behold, I ſet before you this day a bleſſing and a curſe.

27 A bleſſing, if ye obey the commandments of the LORD your God which I command you this day:

28 And a curſe, if ye will not obey the commandments of the LORD your God, but turn aſide out of the way which I command you this day, to go after other gods which ye have not known.

29 And it ſhall come to paſs, when the LORD thy God hath brought thee in unto the land whither thou goeſt to poſſeſs it, that thou ſhalt put the bleſſing upon mount Gerizim, and the curſe upon mount Ebal.

30 *Are* they not on the otherſide Jordan, by the way where the ſun goeth down, in the land of the Canaanites, which dwell in the champian over againſt Gilgal, beſide the plains of Moreth?

31 For ye ſhall paſs over Jordan to go in to poſſeſs the land which the LORD your God giveth you, and ye ſhall poſſeſs it, and dwell therein.

32 And ye ſhall obſerve to do all the ſtatutes and judgments which I ſet before you this day.

Ver. 10. *For the land whither thou goeſt to poſſeſs it, is not as the land of Egypt, from whence ye came out.*] Moſes employs all manner of arguments, to perſwade the Iſraelites to obedience; from a grateful remembrance of God's former mercies, ver. 2, 3, &c. from the terrible puniſhment of the diſobedient, ver. 6. from the benefits that would redound to themſelves, by their conformity to his precepts, ver. 9. and now he repreſents to them, what a noble country he was preparing to beſtow upon them; but on ſuch a condition, as would keep them in a conſtant dependance upon his favour, for the bleſſing of it.

——— *Where thou ſowedſt thy ſeed, and wateredſt it with thy foot, as a garden of herbs.*] This doth not ſignify, that the land of Egypt was not ſo fruitful as the land of Canaan, (for their fertility is not to be compared) but that they reaped the fruits of their labours with more pains in Egypt. Diodorus Siculus, indeed, and Herodotus, ſay, that the Egyptians take the leaſt pains, of all other men, about their corn, inſomuch that it may be affirmed, καπνιτὰλα κομίζειν, they bring-in the fruits of the earth without labour, being at no ſuch trouble in ploughing as other men are, &c. See in his Euterpe, cap. xiv. Yet it muſt be conſidered, that as the Nile, which occaſioned this fertility, failed them ſometimes, and did not overflow all the flat countries, ſo the upper parts of Egypt had not the benefit of it, nor all the lower neither, without many preparatory labours, in cutting rivers, to convey the water to them: which Pliny calls *rigua Nili*; for the word *rigua* properly ſignifies, the little rivers, and διώρυγες, channels, which were made to drive water from the Nile into places at a diſtance from it, as Salmaſius obſerves, p. 588. in Solinum. Heſychius calls them ὀχὰς ὑδάτων, receptacles of water, ditches, or dikes, which we now call canals, as the ſame author obſerves, p. 908.

As the plenty of Egypt is taken notice of by the ſacred hiſtorian in this verſe, we hope it will not be diſagreeable to our readers, if we preſent them with ſome account of the famous river Nile, to which this country has been conſtantly indebted for all its fertility and happineſs. The ſources or ſprings of this river were ſo abſolutely unknown to the ancients, that they thought it even impoſſible to diſcover them; but they are now well known to be in Ethiopia, tho' modern travellers differ in their accounts of them. The Nile enters Egypt almoſt under the tropic of Cancer, violently pouring itſelf, as it paſſes, down no leſs than ſeven cataracts or falls, from a very conſiderable height, between ragged rocks and precipices, and with ſo great a noiſe, that it may be heard ſeveral miles off. The people of thoſe parts uſed formerly to entertain ſtrangers with a ſurpriſing ſpectacle, which ſome modern travellers ſay is ſtill continued: Two of them enter a ſmall boat, one to guide it, and the other to keep it clear of water; after having ſuſtained the violence of the agitated waves for ſome time, they dexterouſly ſteer their boat through the narrow channels, thereby avoiding the rocks, and letting themſelves be carried down by the falling river, direct their little veſſel with their hands; and ruſhing headlong, to the great terror of the ſpectators, who think them utterly loſt and ſwallowed up, they appear again on the water, far from the place from which they fell, as if they had been ſhot out of an engine. Senec. Nat. Quæſt. l. 4. c. 2. The Nile, having paſſed through the upper and middle Egypt, a little below the ancient Memphis, divided itſelf into two large arms, which afterward forming ſeven channels, emptied themſelves into the ſea by as many mouths. Theſe ſeven mouths of the Nile, much ſpoken of by the ancient writers, were, to begin from the weſt, the Canopic, the Heracleotic, the Bolbitic, the Sebennytic, the Pharnic, or Pathmetic, the Mendeſian, the Tanitic, or Saitic, and the Peluſian; which had their names from ſo many cities ſtanding on their ſeveral branches. Beſide theſe, there were the two Pſeudoſtomata, or falſe mouths, as they called them, of Pineptimi and Diolcos, which were too ſmall to carry larger veſſels. But the greater part of theſe mouths have been ſince ſtopped up, and others formed, ſo that there are now reckoned to be above thirty channels which carry the waters of the Nile into the ſea, eſpecially at the time of its overflowing, the greater part of them becoming dry when the waters retire; the two chief, and indeed only conſiderable arms of that river at preſent, being that of Roſetta or Raſhîd to the weſt, and that of Damietta, or Dimyât, to the eaſt.

The annual inundation of the Nile, on which the fertility of Egypt depends, is one of the greateſt wonders of that country. The ancient writers tell us, that it begins to riſe in Egypt about the ſummer ſolſtice, and continues ſo to do till after the autumnal equinox, for about the ſpace of one hundred days; and then it gradually decreaſes for as many days, till it retires within its banks, and overflows no more till the next year. If the river did not riſe to the height of ſixteen cubits, or fifteen at leaſt, the country was not covered with water, and a dearth enſued: This account comes very near to thoſe given by modern travellers. Tho' the river begins to ſwell in May, yet no public notice is taken of it, till the 28th or 29th of June, by which time it is uſually riſen to the height of ſix or eight pikes (a Turkiſh meaſure of about twenty-ſix inches) and then the public criers proclaim it through the capital and other cities, and continue in the ſame manner to publiſh how much the river increaſes every day, till it riſes to ſixteen pikes, and then they cut down the dam of the Khalîj, or great canal at Bulâk, which paſſes through the midſt of al Kâhira, commonly called Grand Cairo, and let in the water on their lands, by an artifice we ſhall mention

tion by-and-by. If the river want but an inch of this height, they will not cut the dam, becauſe in ſuch caſe no tribute is due to the prince, for the lands which ſhould be watered by them, the produce being then ſcarce ſufficient to maintain the tillers. And therefore at preſent, if the Baſha or governor of Egypt cut this dam, before the river riſe to that determinate height, he is anſwerable for the conſequence, and muſt pay the Turkiſh emperor his tribute, whether the year be plentiful or no. If the water increaſe to the height of twenty-three or twenty-four pikes, it is judged moſt favourable; but if it exceed that, it does a great deal of miſchief, not only by overthrowing houſes, and drowning cattle, but alſo by engendering a great number of inſects, which deſtroy the fruits of the earth.

The Khalij above-mentioned is always opened with great ſolemnity, in the preſence of the Baſha, accompanied by all his great officers, and attended by an innumerable multitude of people, this being one of the greateſt feſtivals in Egypt; and in former times, we are told, the Egyptians uſed annually at this ceremony to ſacrifice a girl, or, as others ſay, a boy and a girl, to the Nile, as a tribute paid to that river for all the benefits received from it. And this inhuman cuſtom continued, it is ſaid, till the Turks made themſelves maſters of Egypt; the firſt governor of which reſolved to aboliſh it, and by his prudent remonſtrances prevailed on the Egyptians to omit it. But the river unfortunately did not riſe that year to the accuſtomed height. The year following it was ſtill worſe, ſo that the people apprehending a famine, began to murmur: Whereupon the governor led all the inhabitants of the city, Turks, Jews, and Chriſtians, to a mountain on the eaſt of al Kâhira, and after a pathetic exhortation, obliged all who were preſent to offer up their prayers to God, for the obtaining his mercy; in which exerciſe they paſſed all the reſt of that day, and the following night. The next morning, before day, ſome women came, with great joy, to acquaint the governor, that the Nile had riſen in the night no leſs than twelve pikes; whereupon nothing was heard but the praiſes of God, and acclamations of the people. Coming down from the mountain, they erected an altar at the mouth of the canal, ten feet high, whereon they threw a great quantity of flowers, and a branch of olive, which laſt, as they ſay, took root there, as a more agreeable offering to God, than the former innocent victim; and they continue ſtill to erect ſuch an altar every year; and when they break down the dam, and the water enters the Khalij, it carries down the altar and flowers with it. The year when this event happened, the Nile roſe two pikes higher than it uſed to do, and there was very great plenty; ſince which time, a final ſtop being put to the above-mentioned ſuperſtitious practice, whenever the waters fail of their accuſtomed height, they have recourſe to prayers on the ſame mountain.

That they may the better judge of the daily increaſe of the water, and the conſequent plenty or ſcarcity of the enſuing year, the gradual riſe of the river is very exactly meaſured, either by wells ſunk, or pillars erected and divided for that purpoſe. There was one of the former, we are told, on the bank of the Nile, in the upper Egypt, near Syene; and one of the latter was ſet up in Memphis. A very ancient column, which ſerved for the ſame uſe, is alſo yet to be ſeen in the caſtle of old Kahira, ſaid to be erected in the time of the emperor Heraclius. The preſent Nilometer, or Mikyâs, as the Arabs calls it, is in the ſame caſtle; it is a large ſquare reſervoir, round which runs a handſome gallery, ſuſtained by twelve marble pillars, which form arches, with a baluſtrade to lean on by thoſe who look into the water.

This Nilometer is different from that built in an iſland of the Nile, between Jizah and al Foſtât (which from its pleaſant ſituation, and being planted with ſeveral ſorts of fruit trees, is much celebrated by the oriental writers, and called al Rawdat, or the Garden) by Aſâmah ebn Yazid, collector of the tribute in Egypt, in the reign of the Khalifah Soleymân ebn Abd'ilmalek. Some years after the Khalifah al Mamun ordered it to be pulled down, on account of ſome defect therein, and a new one to be built in its room, which was at laſt finiſhed in a magnificent manner by al Motawakkel. The eaſtern hiſtories mention ſeveral other ſtructures of this ſort, built or repaired by the Khalifahs, while maſters of Egypt.

In the midſt of the baſon, where the preſent Nilometer is erected, and through which paſſes a canal drawn from the Nile, is an oſtogonal pillar of white marble, divided into twenty two equal parts; the firſt is again divided into twenty four inches, but the ſecond is not; however, the others are all marked to the top of the column. They are very careful, during the time of the inundation, to obſerve the height of the water by the meaſure, and every day proclaim it in the city. This work is ſo exactly finiſhed and nicely levelled, that the water in the reſervoir is neither higher nor lower than that in the river.

As theſe Nilometers ſerved to meaſure the overflowing of the river, the Sphinxes, of which there were alſo a great many in ſeveral places, ſhewed the beginning of the waters riſing; being a ſymbolic repreſentation or figure, with the head of a woman and the body of a lion, ſignifying that the Nile began to ſwell in the months of July and Auguſt, when the ſun paſſes through the ſigns of Leo and Virgo. There are ſeveral of theſe Sphinxes ſtill to be ſeen; one in particular near the pyramids much ſpoken of by the ancients, being of a prodigious ſize, and cut out of the rock itſelf; the head and neck only appear at preſent, the reſt of the body being hid in the ſand. It is, according to Thevenot, twenty-ſix feet high, and fifteen-feet from the ear to the chin; but Pliny aſſures us, the head was no leſs than one hundred and two feet in circumference, and ſixty two feet high from the belly, and that the body was one hundred and forty three feet long, and was thought to be the ſepulchre of King Amaſis. There is another alſo at the end of the lake of al Matariya, which lies on its ſide, the head being ſeparated from the body.

As it may eaſily be conceived this river could not of itſelf overflow the lands every where in the neceſſary proportion, the inhabitants have been obliged, with infinite labour, to cut a vaſt number of canals or trenches from one end of Egypt to the other, to convey the water to every part; ſo that each town and village has its canal, which is opened at the proper time, and the water ſucceſſively conducted to the moſt diſtant places. Theſe canals, or trenches, are not permitted to be opened till the river has roſe to a certain height, nor yet all at once, becauſe in ſuch caſe, ſome lands would have too much water, and others too little; but they begin to open them firſt in upper Egypt, and then gradually lower, according to a public regulation of the meaſures made for that purpoſe. By theſe means the water is ſo carefully huſbanded, that if it riſes to twenty-four pikes, it ſuffices the whole country; which is ſo large, and the canals ſo numerous, that it is thought ſcarce a tenth part of the waters of the Nile enter the ſea for the firſt three months of its overflowing. However, as ſome places lie too high to be watered by the canal, they are obliged to raiſe the water to cover them by engines. Formerly, they made uſe of Archimedes's ſcrew, thence named the Egpytian pump, but they now generally uſe wheels, which carry a rope or chain of earthen pots, holding about ſeven or eight quarts a-piece, and draw the water from the canals. There are beſide a vaſt number of wells in Egypt, from which the water is drawn in the ſame manner, to water the gardens and fruit-trees; ſo that it is no exaggeration of the matter to ſay, that there are in Egypt above two hundred thouſand oxen daily employed in this labour, without reckoning the men who draw water in wicker baſkets, ſo cloſe and well made, that not a drop runs through. As the land lies perfectly even, they cut their gardens into little ſquare beds, which are all ſurrounded with trenches, which lying higher than the level of the gardens, immediately furniſh as much water as is neceſſary; after which they ſtop them up again, and thus they manage the reſt; by which means they have the fineſt and moſt fertile gardens in the world. Pomegrantes, oranges, lemons, and ſeveral other ſort of trees afford a ſhade and coolneſs, which, notwithſtanding the heat of the climate, make it delightful walking. When a tree is wanting in any place, they only cut down a branch, which they plant by the ſide of a little trench, and in two or three years it grows to be a tree big enough to tranſplant.

The Nile, differing in this from other rivers, which generally carry off the heart of the land they overflow, by the mud or ſlime it brings down with it fattens the earth, and makes it exceeding fruitful, without any other manure. The Egyptians have not the laborious taſk of plouging,

ploughing, digging, or breaking the clods, but when the river is retired, they have no more to do, then to mingle a little ſand with the earth to abate its ſtrength; after which, they ſow with little pains, and almoſt without charge. Anciently, we are told, they uſed to put in their hogs to tread the ſeed into the ground, expecting the harveſt without any further care; and when that ſeaſon came, they let in the hogs again to ſhake the grain out of the ear, and had no other trouble than to gather and lay up their corn. They uſually ſow in October and November, as the waters fall; within two months the ground is covered with all ſorts of grain and pulſe; and their harveſt is in March and April. The ſame piece of ground produces the ſame year, three or four different ſorts of fruits and garden ſtuff: Firſt, they ſow lettice and cucumbers, then corn; and after harveſt, melons, and thoſe ſort of pulſe which are peculiar to Egypt.

What is moſt extraordinary is, that this ſurprizing fecundity, cauſed by the inundation of the Nile, extends not only to the earth, but alſo to mankind and animals. It is found by conſtant experience, that the new waters render the women fruitful, whether they bath in them or only drink them; they uſually conceive in July and Auguſt, and are delivered in April and May. As to the cattle, the cows generally bring two calves at a time; the ſheep yean twice a year, having two lambs the firſt time, and but one the ſecond; and a goat is often ſeen followed by four kids which ſhe hath brought in ſix months: The paſtures of Egypt are moſt excellent, the graſs generally growing to the height of the cattle; on this they feed in winter, during which ſeaſon great numbers are driven thither from about Euphrates; in ſummer, the grounds either being burnt up by the ſun, or overflowed by the Nile, they are taken up and fed with hay, beans and barley.

There is not a more pleaſant ſight in the world, than Egypt in two ſeaſons in the year; for if you aſcend ſome mountains, or one of the great pyramids of al Kahira, about the months of July and Auguſt, you ſee a wide ſea, out of which there ariſe a vaſt number of villages, turrets and ſpires, appearing like the iſles in the Ægean ſea, with ſome cauſeways for communication, intermixed with groves and a great number of fruit trees, whoſe tops only are ſeen; all which afford a moſt enchanting proſpect. This view is terminated by mountains and woods, which at a diſtance form the moſt agreeable perſpective in the world. On the other hand, in the winter, that is, about January or February, all the country is like a fine meadow, whoſe verdure, enamelled with flowers, charms the ſight. You ſee on every ſide, herds and flocks of cattle ſcattered over the plain, with an infinite number of husbandmen and gardiners. The air is then inbalmed by the prodigious quantity of flowers, furniſhed by the oranges, lemons, and other trees; and is ſo pure, that a man cannot breathe one more wholeſome or agreeable; ſo that nature, which is then as it were dead in ſo many other climates, ſeem to revive only for the ſake of ſo delightful an abode. If there be any places left which are not quite dried, they are covered with water fowl in great plenty, which afford diverſion to the ſportſmen, who kill as many of them as they pleaſe.

The cities, towns, and villages, in Egypt, to ſecure them from the inundation of the Nile, are all built either on ſome riſing ground formed by nature, or elſe, which is generally the caſe, on mounds raiſed by infinite labour; the communication between one town and another, while the country is under water, being carried on either by the cauſeways above-mentioned, or boats. When the river is retired within its banks, the canals ſerve for the ſame purpoſe, and to furniſh the inhabitants and cattle with water, which the maidens are continually to be ſeen fetching thence, according to the ancient cuſtom ſo often taken notice of in Scripture.

As the ancients were ignorant of the true cauſe of the inundation of the Nile, which ſeemed the more unaccountable to them, becauſe, contrary to other rivers, it overflowed in the ſummer, and was loweſt in winter; they made ſeveral ſubtil conjectures to explain this phænomenon: But it has been long ſince well known to be occaſioned by the great rains which fall in Ethiopia, about the ſprings of the Nile, and ſwell that river into the ſea, which firſt lays Ethiopia almoſt entirely under water, as it afterwards does Egypt. Agatharchides, of Gnidos, and ſome others, gueſs'd this to be the cauſe, tho' they were not certain of it; but it was afterward confirm'd by eye-witneſſes: Ptolemy Philadelphus, a very inquiſitive prince, having ſent ſome perſons on purpoſe to examine into the matter. It has been thought that this piece of natural hiſtory was not unknown to Homer himſelf, and that he alludes to it, when he ſays, that the Nile came down from heaven, Odyſſ. 4. ver. 581. tho' we think no great ſtreſs can be laid on this conjecture, ſince that great poet gives other rivers the ſame original, as may be ſeen in his Odyſſey. Theſe rains conſtantly fall in Ethiopia, during the months of April and May; at which time, it alſo rains with the ſame regularity in the Indies, cauſing the Indus, and the Ganges, to overflow their banks in the ſame manner as the Nile does.

The Divine Providence has been juſtly admired, in ſending the rains in Ethiopia ſo very punctually for the ſupply of Egypt, where it rains ſo ſeldom, and thereby rendering a moſt dry and ſandy ſoil one of the moſt fruitful in the univerſe. Nor is it to be omitted, that, in the beginning of June, and the four following months, the Eteſian winds (which ſome formerly imagined to be the great cauſe of the inundation) conſtantly blow from the north-eaſt, and keep back the water from flowing down and emptying it ſelf into the ſea too faſt. As the fertility of the land of Canaan was owing to a very different method of Providence, that is, to the former and latter rains, which regularly fell at two appointed ſeaſons of the year, while the children of Iſrael continued in their duty, Moſes thought proper to acquaint them before-hand with ſo material a difference between the promiſed land, and that they had lately left; "The land whither thou goeſt in to poſſeſs it, ſays that "lawgiver, is not as the land of Egypt, from whence ye "came out, where thou ſowedſt thy ſeed, and wateredſt it "with thy foot, as a garden of herbs; but the land whi-"ther ye go to poſſeſs it, is a land of hills and valleys, "and drinketh water of the rain of heaven; a land "which the Lord thy God careth for; the eyes of the "Lord thy God are always upon it, from the beginning "of the year even unto the end of the year," ver. 10, 11, 12.

Ver. 16. *Take heed to your ſelves, that your heart be not deceived.*] By the ſpecious colours that other nations put upon their idolatry, (as the antiquity of it, univerſal conſent, &c. there being no part of the world at that time, as Maimonides obſerves, where all were not accuſtomed to worſhip images,) whereby the Iſraelites were in danger to be ſeduced into an imitation of their neighbours.

Ver. 17. *And then the Lord's wrath be kindled againſt you.*] For their being deceived into idolatry by falſe reaſonings, which perſwaded them what they did was lawful, did not excuſe them before God, who expected they ſhould have uſed greater caution, and governed themſelves by his plain and expreſs commands.

——*And he ſhut up the heavens that there be no rain.*] The contrary to this, is called "opening his good trea-"ſure," Deut. xxviii. 12. ſignifying that they lived upon the royal bounty of the king of heaven, which their ſins would prevent from flowing to them.

Ver. 18. *Therefore ſhall ye lay up theſe my words in your heart, and in your ſoul, and bind them for a ſign upon your hand, that they may be as frontlets between your eyes.*] Always in ſight; as the rule whereby they ſhould order their ſteps, leſt they trod amiſs. This is one of the portions of Scripture (from ver. 13. to the end of ver. 21.) which the Jews write in their Tephilim, as they call them, which they uſe when they ſay their prayers, and they fancy are thereby made more acceptable unto God. This conceit began, not long before our Saviour's time, in the ſchool of Hillel and Schammai, and took ſuch root in the minds of the moſt religious, that it hath grown to a great ſuperſtition ever ſince. See chap. vi. 8, 9. which is another portion of Scripture, that they wrote in theſe parchments; tho' at firſt, St. Jerom ſaith, upon Matth. xxiii. 5. they wrote only the ten commandments.

Ver. 19. *And ye ſhall teach them your children.*] This is repeated very often, chap. iv 10. vi. 7. and out of this place, and v. 1. the Jews have framed this as one of the affirmative precepts, "that they ought themſelves to learn "the law of God, and teach it unto others." And this they do ſo diligently, that as ſoon as their children are

capable of underſtanding any thing, they make them carefully read the holy books, and inſtruct them ſo, that before they can be called youths, they are acquainted with the whole law of God. In which, we muſt confeſs, they ſhame a great many Chriſtians, who ſcarce underſtand ſo much of our religion when they are men and women, as the Jews do of theirs when they are mere children.

From the Hebrew word *limmalethtem*, in this verſe, (*ye ſhall teach them*,) the Jews have framed a conceit that their Talmud hath its name; ſignifying teaching and inſtruction, as R. Jechiel ſaith in his diſputation with Nicolaus, p. 9.

Ver. 20. *And thou ſhalt write them upon the door-poſts of thine houſe, and upon thy gates.*] See chap. vi. 9. By theſe means God's word being ſo rooted in the hearts of the parents, (to uſe the words of Dr. Jackſon,) as to bring forth this good fruit in their practice, the ſeed of it might be ſown in the tender hearts of their children, and be propagated from one generation to another.

Ver. 21. *That your days may be multiplied, and the days of your children, in the land which the Lord ſware unto your fathers to give them.*] Nothing is wont to move men more, than love to themſelves, and love to their children, whom they love next to themſelves.

———*As the days of heaven upon the earth.*] As long as this world ſhall laſt. Which the Pſalmiſt, ſpeaking of David, expreſſes in this manner, "His ſeed ſhall endure "for ever, and his throne as the days of heaven," Pſal. lxxxix. 29. which doth not ſignify abſolutely for ever, but a long time. For thus Baruch ſays, "the Jews in Babylon "were commanded to pray for the life of Nebuchad-"nezzar, and the life of Baltazar his ſon ἵνα ὦσιν αἱ ἡμέραι αὐτῶν ὡς αἱ ἡμέραι τοῦ οὐρανοῦ ἐπὶ τῆς γῆς, "that their days "might be as the days of heaven upon earth." Which is the very phraſe of Moſes here in this place, importing a very long life. And ſuch hyperbolical expreſſions, every one knows, are uſed by the Heathens.

Ver. 24. *Every place whereon the ſoles of your feet ſhall tread, ſhall be yours.*] That is, every place of the promiſed land; as it is explained in the next words.

———*From the wilderneſs.*] *Viz.* Of Sin, which was on the ſouth of Canaan.

———*And Lebanon.*] Which was its bounds on the north.

———*From the river, the river Euphrates.*] Which was the eaſtern limits, when, in the days of Solomon, their empire reached hither; according to the promiſe unto Abraham in Gen. xv. 18.

———*Even unto the uttermoſt ſea, ſhall your coaſt be.*] Which is called the Mediterranean, or the mid-land ſea, which bounded it on the weſt. See Numb. xxxiv. 6. where it is called the Great-ſea; and in that chapter the bounds of their country round about are deſcribed.

Ver. 26. *Behold, I ſet before you this day, a bleſſing and a curſe.*] That is, he propoſed them to their choice.

Ver. 27. *A bleſſing, if ye obey the commandments of the Lord your God, which I command you this day.*] Which he more largely explains chap. xxviii. 2, 3, 4, &c.

Ver. 28. *And a curſe, if ye will not obey the commandment of the Lord your God.*] Which is alſo more particularly laid before them, chap. xxviii. 15, 16, 17, &c. The whole hiſtorical part of the Old Teſtament witneſſes the truth of this, that God bleſſed or curſed them, according as they obſerved or broke his laws; and if the people of Iſrael had diligently marked, and conſidered, and laid to heart, that their happineſs or miſery were always correſpondent to their good and bad behaviour towards God, it would have confirmed their belief of their law, as much as if they had ſeen all the miracles wrought in the preſence of their anceſtors, and ſupplied the want or the rarity of them in after-ages; nay, this would have done more than all the miracles did, which were forgotten in a ſhort time; whereas their own daily experience of the happy fruits of obedience, and the miſchief of diſobedience, would have ſealed theſe truths unto their conſciences.

———*But turn aſide out of the way which I command you this day, to go after other gods which ye have not known.*] It was not every ſin that turned God's favour from them, but their idolatry and apoſtacy from him; againſt which he principally warns them, throughout all theſe chapters, iv. 3, 4, 15, 16, 23. v. 32. vi. 4, 14. vii. 4, 5, 25. viii. 19. ix. 12. x. 20.

Ver. 29. *And it ſhall come to paſs, when the Lord thy God hath brought thee in unto the land whither thou goeſt to poſſeſs it, that thou ſhalt put the bleſſing upon mount Gerizim, and the curſe upon mount Ebal.*] To quicken them unto a ſtrict care in their obedience, bleſſings and curſings were to be pronounced with great ſolemnity, at their firſt entrance into the land of Canaan; as is more fully ordered chap. xxvii. 11, 12, &c. and performed by Joſhua, chap. viii. 33, 34, 35. and Moſes ſeems to enjoin them the like ſolemnity, every ſeventh year, chap. xxxi. 10, 11, 12, 13.

Ver. 30. *Are they not on the other ſide Jordan.*] With reſpect to the place where Moſes was now, the mountains he mentions were on the other ſide Jordan, in the land of Canaan; in which they had no ſooner got footing, but Joſhua took care to execute this command, that their hearts might be poſſeſſed with a ſenſe upon what terms they were to enjoy it. And he deſcribes the places ſo particularly, that they might be ſure to know them.

———*By the way where the ſun goeth down.*] On that ſide which inclined to the weſt.

———*In the land of the Canaanites.*] The people particularly ſo called, who were one of the ſeven nations; ſome of which lived here in the eaſt, and others near the mid-land ſea.

———*Which dwell in the champian over-againſt Gilgal.*] Some think theſe mountains were at ſuch a conſiderable diſtance from Gilgal, that they cannot be ſaid to be over-againſt Gilgal; becauſe this phraſe ſignifies them not to be far off one from the other. And therefore they tranſlate theſe words, *looking towards Gilgal.* But it is not ſaid, that the mountains were over-againſt Gilgal, but the dwelling of the Canaanites (in whoſe country theſe mountains were) was over-againſt it.

———*Beſide the plains of Moreh.*] Of which mention is made, Gen. xii. 6. where the Canaanites are alſo mentioned as in that land, when Abraham came into it. Which ſuggeſts to us, that theſe bleſſings were pronounced in that very place where Abraham anciently dwelt, and where he worſhipped God, who there appeared to him.

CHAP. XII.

1 Monuments of idolatry are to be deſtroyed. 5 The place of Gods ſervice is to be kept, 16 23 Blood is forbidden. 17 20 26 Holy things muſt be eaten in the Holy place. 19 The Levite is not to be forſaken. 29 Idolatry is not to be enquired after.

THESE *are* the ſtatutes and judgments which ye ſhall obſerve to do in the land which the LORD God of thy fathers giveth thee to poſſeſs it, all the days that ye live upon the earth.

2 Ye ſhall utterly deſtroy all the places wherein the nations which ye ſhall poſſeſs ſerved their gods, upon the high mountains, and upon the hills, and under every green tree.

3 And you ſhall overthrow their altars, and break their pillars, and burn their groves with fire, and you ſhall hew down the graven images of their gods, and deſtroy the names of them out of that place.

4 Ye ſhall not do ſo unto the LORD your God.

5 But unto the place which the LORD your God ſhall chooſe out of all your tribes, to put his name there, *even* unto his habitation ſhall ye ſeek, and thither thou ſhalt come:

6 And

6 And thither ye ſhall bring your burnt-offerings, and your ſacrifices, and your tithes, and heave-offerings of your hand, and your vows, and your free-will offerings, and the firſtlings of your herds, and of your flocks.

7 And there ye ſhall eat before the LORD your God, and ye ſhall rejoice in all that you put your hand unto, ye and your houſholds, wherein the LORD thy God hath bleſſed thee.

8 Ye ſhall not do after all *the things* that we do here this day, every man whatſoever *is* right in his own eyes.

9 For ye are not as yet come to the reſt, and to the inheritance which the LORD your God giveth you.

10 But *when* ye go over Jordan, and dwell in the land which the LORD your God giveth you to inherit, and *when* he giveth you reſt from all your enemies round about, ſo that ye dwell in ſafety:

11 Then there ſhall be a place which the LORD your God ſhall chooſe to cauſe his name to dwell there, thither ſhall ye bring all that I command you; your burnt-offerings, and your ſacrifices, your tithes, and the heave-offering of your hand, and all your choice vows which ye vow unto the LORD.

12 And ye ſhall rejoice before the LORD your God, ye, and your ſons, and your daughters, and your men-ſervants, and your maid-ſervants, and the Levite that *is* within your gates; foraſmuch as he hath no part nor inheritance with you.

13 Take heed to thy ſelf that thou offer not thy burnt-offerings in every place that thou ſeeſt.

14 But in the place which the LORD ſhall chooſe in one of thy tribes, there thou ſhalt offer thy burnt-offerings, and there thou ſhalt do all that I command thee.

15 Notwithſtanding, thou mayſt kill and eat fleſh in all thy gates, whatſoever thy ſoul luſteth after, according to the bleſſing of the LORD thy God which he hath given thee: the unclean and the clean may eat thereof, as of the roe-buck, and as of the hart.

16 Only ye ſhall not eat the blood; ye ſhall pour it upon the earth as water.

17 ¶ Thou mayſt not eat within thy gates the tithe of thy corn, or of thy wine, or of thy oyl, or the firſtlings of thy herds, or of thy flock, nor any of thy vows which thou voweſt, nor thy free-will-offerings, or heave-offering of thine hand:

18 But thou muſt eat them before the LORD thy God, in the place which the LORD thy God ſhall chooſe, thou, and thy ſon, and thy daughter, and thy man-ſervant, and thy maid-ſervant, and the Levite that *is* within thy gates: and thou ſhalt rejoyce before the LORD thy God in all that thou putteſt thine hands unto.

19 Take heed to thy ſelf that thou forſake not the Levite as long as thou liveſt upon thy earth.

20 ¶ When the LORD thy God ſhall enlarge thy border, as he hath promiſed thee, and thou ſhalt ſay, I will eat fleſh (becauſe thy ſoul longeth to eat fleſh) thou mayſt eat fleſh whatſoever thy ſoul luſteth after.

21 If the place which the LORD thy God hath choſen to put his name there, be too far from thee; then thou ſhalt kill of thy herd, and of thy flock, which the LORD hath given thee, as I have commanded thee, and thou ſhalt eat in thy gates whatſoever thy ſoul luſteth after.

22 Even as the roe-buck and the hart is eaten, ſo thou ſhalt eat them: the unclean and the clean ſhall eat *of* them alike.

23 Only be ſure that thou eat not the blood: for the blood *is* the life, and thou mayſt not eat the life with the fleſh.

24 Thou ſhalt not eat it: thou ſhalt pour it upon the earth as water.

25 Thou ſhalt not eat it, that it may go well with thee, and with thy children after thee, when thou ſhalt do *that which is* right in the ſight of the LORD.

26 Only thy holy things which thou haſt, and thy vows thou ſhalt take, and go unto the place which the LORD ſhall chooſe:

27 And thou ſhalt offer thy burnt-offerings, the fleſh and the blood, upon the altar of the LORD thy God: and the blood of thy ſacrifices ſhall be poured out upon the altar of the LORD thy God, and thou ſhalt eat the fleſh.

28 Obſerve and hear all theſe words which I command thee, that it may go well with thee, and with thy children after thee for ever, when thou doſt *that which is* good and right in the ſight of the LORD thy God.

29 ¶ When the LORD thy God ſhall cut off the nations from before thee, whither thou goeſt to poſſeſs them, and thou ſucceedeſt them, and dwelleſt in their land:

30 Take

30 Take heed to thy ſelf that thou be not ſnared by following them, after that they be deſtroyed from before thee, and that thou enquire not after their gods, ſaying, How did theſe nations ſerve their gods? even ſo will I do likewiſe.

31 Thou ſhalt not do ſo unto the LORD thy God: for every abomination to the LORD which he hateth, have they done unto their gods: for even their ſons and their daughters they have burnt in the fire to their gods.

32 What thing ſoever I command you, obſerve to do it: thou ſhalt not add thereto, nor diminiſh from it.

Ver. 1. *Theſe are the ſtatutes and judgments which ye ſhall obſerve to do, in the land which the Lord God of thy fathers giveth thee to poſſeſs*, &c.] Now, we ſuppoſe, he begins a new exhortation; which he made to them, at ſome ſmall diſtance from the former. And he enters upon it with the ſame words, which he uſed before, vi. 1. ix. 1. which could not be too often repeated, conſidering the great proneneſs of the people to neglect their duty.

Ver. 2. *Ye ſhall utterly deſtroy all the places, wherein the nations which ye ſhall poſſeſs ſerved their gods.*] So that no opinion ſhould be left of their being ſacred places, by any relick or memorial of the old idolatry remaining there. It was not ſufficient that the gods which the ſeven nations worſhipped were aboliſhed, but the very places, alſo where they were worſhipped, were to be made common, and employed to other uſes.

——— *Upon the mountains, and upon the hills, and under every green tree.*] Theſe were the places where the ancient heathens choſe to worſhip their gods, imagining their ſacrifices were more acceptable upon mountains than in vallies. Lucian himſelf gives this reaſon for it, becauſe men were then nearer to the gods, and ſo more eaſily obtained audience. And Tacitus ſaith the ſame in the laſt of his annals. Dæmons alſo were wont, as ſome think, to haunt woody and ſhady places, and there appear to men; and were thought alſo to be the preſidents of mountains; others of woods and foreſts. And accordingly the heathens erected altars to them in theſe and ſuch like places; particularly under great oaks, which were held ſacred places, where their gods were thought to have a peculiar power. By this law therefore God intended to root out this ſuperſtition, and commanded his tabernacle to be built low and humble. And though afterward the temple was ſet upon an hill, there was only one, and no more: and therefore it could not be thought to be out of any opinion, that an hill was more ſacred than another place.

——— *And under every green tree.*] Nothing can illuſtrate theſe words more, that what Pliny ſaith, in the twelfth book of his Natural Hiſtory, concerning trees; which thus begins, *Hæc fuere numinum templa*, &c. "Theſe were the temples of the gods; and even now "the ſimple people, after the ancient rites, dedicate to "God ſuch trees as excel the reſt. Nor do we more "adore the images glittering with gold and ivory, *quam* "*lucos, & in iis ſilentia ipſa*, than we do the groves, and "the ſolemn ſilence therein." And then he reckons what trees were peculiarly ſacred to Jupiter, Apollo, Minerva, &c. concluding that ſeveral of their gods, ſuch as the Sylvani, Fauni, and ſome of their nymphs, had their names from woods. This was a thing ſo notorious, that in their moſt ſacred ſolemnities it was cuſtomary for them to preſent the gods whom they worſhipped with a crown or garland made of boughs and leaves of ſuch trees in which they were thought to delight; as to Jupiter, a crown of oak; to Apollo, of Laurel; to Minerva, of olive; to Venus, of myrtle; to Bacchus, of ivy; to Rhea, Pan, Neptune, and Vulcan, of pine, &c.

Ver. 3. *And ye ſhall overthrow their altars, and break their pillars, and burn their groves with fire, and ye ſhall hew down the graven images of their gods.*] See vii. 5. and Lev. xxvi. 1. He mentions all theſe ſo particularly, becauſe this is the very foundation and hinge of the law, (as Maimonides ſpeaks) that all opinion of the ſanctity of ſuch things ſhould be blotted out of mens hearts, and the memory of them extinguiſhed, More Nevochim, P. iii. cap. 29. where he reckons abundance of things of this kind, which were among the old idolators, called Zabii.

——— *And deſtroy the names of them out of that place.*] From this, and ſuch like paſſages, the Jews have framed this affirmative precept, that "the Gentile idolatry is by "all means to be deſtroyed." For theſe nations having forfeited their land by their abominable wickedneſs, and God having beſtowed it upon the Iſraelites, whom he took for his peculiar people, and among whom he dwelt, and therefore calls this *his land*, ſee vii. 6. he, as the king of the country, might enjoyn what orders he pleaſed to have obſerved. And it was of the higheſt concernment, that there ſhould not be the leaſt footſtep of the old idolatry left in the country; but that he who was the Lord of it, and the Lord of heaven and earth, ſhould be alone acknowledged and worſhipped. And there was a greater reaſon for this, than at firſt ſight may be imagined: for as the hoſt of heaven was worſhipped, as the glorious bodies wherein their gods inhabited, which was the reaſon of the beſt of the heathens for this worſhip, ſo their dæmons were ſuppoſed to dwell in the images and pillars which for that end were erected to them; the ſovereign celeſtial gods being worſhipped in the ſun, moon, and ſtars, wherein they were thought to reſide, and theſe petty deities, the dæmons were worſhipped in images and columns, which were made for them, and for no other deities; as Mr. Mede obſerves, P. 1. pag. 778.

Ver. 4. *Ye ſhall not do ſo unto the Lord your God.*] That is, not ſerve him upon the mountains, nor in groves, nor under green trees; which appears to be the ſenſe, both from the foregoing words, ver. 2, 3. and from the following oppoſition in the next verſe. And it is very probable, that during their continuance in the wilderneſs, none ſacrificed in high places, but offered all at the door of the tabernacle, which was not far from them. When they came into Canaan, and were many of them at a diſtance from the tabernacle, they did ſacrifice in high places; and we do not find them reproved for it while they worſhipped the Lord alone, and had prieſts who officiated there, and in other places, according to the precepts of the law: but when the temple was built, and the ark of God's preſence no longer removed from place to place, the prophets required them not to ſacrifice any longer in high places, nor any where elſe, but only at the temple. And they blamed even good kings for not taking away the high places, though no ſacrifices were offered upon them to any ſtrange god, but to the true God alone. Which connivance proved in time a great miſchief; for here at firſt they began to worſhip ſtrange gods, the Iſraelites being very prone to chuſe mountains, and ſuch ſhady places, (as the reſt of the world did) wherein to ſet up their images, 2 Kings xvii. 10, 11. Ezek. xx. 28. Hoſea iv. 13.

Ver. 5 *But unto the place which the Lord your God ſhall chuſe out of all your tribes.*] Unto one certain place which God intended to ſet apart; unto which all the tribes ſhould reſort, as the only place where they might ſacrifice. By which means the notion of the unity of God was preſerved, and his worſhip retained pure and ſincere, as long as they kept to this one place, where the prieſts of God conſtantly attended, to ſee his ſervice rightly performed.

———*To put his name there.*] By the name of God is meant God himſelf, (as to *call upon his name*, is to call upon him,) and therefore the ſenſe is, where he would make his dwelling-place, by ſettling the ark, and the cloud of glory there, which was the token of his preſence. This place, at firſt, ſeems to have been Miſpeh, and afterward Shiloh; and when that was deſtroyed, the ark removed to ſeveral places, Kirjath-jearim, Miſpeh, Gilgal, Nob, Gibeon, the houſe of Obed-Edom, till at laſt it ſettled at Jeruſalem: Where, when the temple was built, God ſaid to Solomon, *I have choſen this place to my ſelf, for an houſe of ſacrifice*, 2 Chron. vii. 12. Which is the plain

plain ſenſe of theſe words, *Chuſe a place to put his name there.*

——*Even unto his habitation ſhall ye ſeek, and thither thou ſhalt come.*] This explains what he means by the place where he would put his name, *viz.* the place where the ſanctuary was ſettled, which was his habitation; where he placed his majeſty, as Onkelos paraphraſes, that all might repair thither to ſeek his grace and favour.

Ver. 7. *And there ye ſhall eat.*] Their part of the things before-mentioned; it being cuſtomary for the people in ancient time, before the law of Moſes, to feaſt upon part of the ſacrifices of peace-offerings; as appears from Exod. xviii. 12. xxxiv. 13, 14.

——*Before the Lord your God.*] Not in the tabernacle, or temple, where only the prieſts might eat the moſt holy things, which were peculiarly theirs, Numb. xviii. 10. but in ſome place very near to the ſanctuary; it being the cuſtom of other people, (and perhaps before the time of Moſes) to feaſt with their gods in their very temples, or near their altars, according to that of the Apoſtle, 1 Cor. viii. 10. Therefore God entertained his people, alſo, at his own houſe, commanding them here, and in other places, to eat their ſacrifices before him, at his ſanctuary, and no where elſe; that is, in ſome place adjacent to the ſanctuary. Whereby they declared, that they had communion with him, and not with idols, by partaking with him at his table; that is, his altar: For there could be no need of their eating there, but only to ſignify this, and to ſecure them in his religion by feaſting in his preſence, and thereby owning themſelves to belong to him. This is repeated very often in this book; as ver. 18. of this chapter, chap. xiv. 23, 26. xv. 20. xvi. 5. but eſpecially xxvii. 6, 7. where they are required, before the temple was built, to eat their ſacrifices near the altar which was erected after they came over Jordan; this being a profeſſion of the true religion, to eat at God's altar, as to eat of things ſacrificed to idols, was to profeſs the Heatheniſh religion.

——*And ye ſhall rejoice in all that you put your hand unto, ye and your houſholds, wherein the Lord thy God hath bleſſed thee.*] This ſignifies, either that they ſhould rejoice at theſe feaſts in the goodneſs of God, who had bleſſed the labour of their hands, (of which the tithe they brought thither was a fruit,) or that, doing thus, God would bleſs all their future labours, and make them and their families proſper, and take-comfort in all their enjoyments.

Ver. 8. *Ye ſhall not do after all the things that we do here this day.*] This doth not ſignify, as if there was no civil government, or that the courts of juſtice did not ſit and execute judgment between man and man, but relates to the place of offering ſacrifice, as Mr. Selden obſerves, lib. ii. De Synedr. cap. 15. n. 4. which, in their wandering condition, they did not ſo ſtrictly obſerve, as God expected when they came to be ſettled. Our learned Dr. Spencer thinks it relates, alſo, to other old cuſtoms, which were rather childiſh than profane; and therefore tolerated by God for the preſent. To which, he thinks, thoſe words of St. Paul have reſpect, Acts xiii. 18. Many things, alſo, perhaps, they omitted, which they could not, or did not obſerve, in the wilderneſs; as their new moons, and other ſolemn days; with ſeveral rites of purification, and cleanſing, preſcribed by the law of Moſes.

——*Every man whatſoever is right in his own eyes.*] This doth not import that there was no good order kept among them, or that they were left at liberty to ſacrifice where they pleaſed; but that in ſuch an uncertain ſtate, when they were removing from place to place, many took the liberty, in ſuch matters, to do as they thought good.

Ver. 13. *Take heed to thy ſelf, that thou offer not thy burnt-offerings.*] Under burnt-offerings are comprehended all the other offerings before-mentioned; for theſe were the chief, and the moſt uſual: And if they might not be offered but at a certain place, much leſs might any other, as every body could underſtand, without repeating them all again,

——*In every place that thou ſeeſt.*] To be beautiful, lovely, and inviting, by its ſituation, and ſhady trees, fountains, &c. ſuch as are mentioned ver. 2. which the Gentiles choſe, perhaps, wherein to ſacrifice, becauſe they were more delightful or ſolemn than others. Whence Ezek. vi. 3. mentions rivers and vallies, together with mountains, where there were fine paſtures, and ſprings of water, which were ſo pleaſant and refreſhing in thoſe countries, that they fancied the gods delighted in them. So St. Jerome obſerves upon Jer. vii. that this Pagan error, *omnes provincias occupavit*, &c. ſpread it ſelf in all parts of the world, that they ſhould offer their ſacrifices at the heads of fountains, and delightful groves.

Ver. 14. *But in the place which the Lord ſhall chuſe in one of thy tribes, there thou ſhalt offer thy burnt-offerings.*] This he had ſaid before, ver. 5, 6, 11. but repeats it again, becauſe of the great importance of it, to prevent all ſtrange worſhip. Elijah, indeed, offered upon mount Carmel, after the temple was built, but it was by a prophetical inſpiration; and if any one at that time had asked him if they might take that liberty, he would have anſwered, By no means; but he that offers out of Jeruſalem, ſhall be cut off, Lev. xvii. 4. "As for what I do "now, it is an extraordinary caſe, to convince the lying "prophets of Baal," &c. Thus Maimonides in Seder Zeraim.

Ver. 17. *Thou mayſt not eat within thy gates the tithe of thy corn, or of thy wine, or of thy oyl.*] This cannot be meant of the tithe paid to the Levites, which the people might not eat any where, being appropriated to the Levites alone. He ſpeaking, therefore, of a tithe which the people might eat, tho' not at home, yet in the place where the ſanctuary was; it muſt be meant of that which the Hebrews call the ſecond tithe, which was ſet out after that to the Levites was paid; concerning which, he ſpeaks, chap. xiv. 22, 23, &c.

——*Or the firſtlings of the herds, or of thy flock.*] Theſe were entirely the prieſt's portion, by an expreſs law, Numb. xviii. 15, 17, 18. and therefore could not lawfully be eaten by the people, either at home, or at the ſanctuary. Which makes it neceſſary to underſtand this of ſome other firſtlings, and it is not improbable that it is meant of the females, for the males only were the Lord's, (as appears from Exod. xiii. and other places,) who gave them to his prieſts; but he would have the firſt-born females, alſo, to be, in ſome ſort, ſacred, by requiring them to be eaten at his ſanctuary, where his prieſts had their ſhare of them. For we ſee no ground to think that as there was a ſecondary tithe, ſo there was a ſecondary firſtling ſet a-part by every man to this uſe.

——*Nor any of thy vows which thou voweſt*, &c.] All ſuch things were, alſo, wholly the Lord's, Lev. xxvii. 28. and given by him to his prieſts, Numb. xviii. 14. But that is only to be underſtood of what was vowed to God abſolutely, without mentioning any particular uſe to which it was deſigned. Beſide which, they might vow what they pleaſed to be ſpent in ſolemn feaſts with the Levites, the widows, the fatherleſs, and other poor people; and of ſuch Moſes here ſpeaks.

Ver. 19. *Take heed to thy ſelf, that thou forſake not the Levite as long as thou liveſt upon the earth.*] He gives this caution, leſt covetouſneſs ſhould make them defraud the Levites of their tithes, and not let them have convenient habitations, or profaneneſs make them not invite them to the ſacred feaſts before ſpoken of. This is repeated xiv. 27. And in this the Jews were ſo careful, that when there was ſuch increaſe of the Levites that their cities could not contain them, they aſſigned them more than was given at firſt; for Joſhua gave them only forty eight, but before the captivity of Babylon they had twenty more added to them, as appears from 1 Chron. vi. 65, 66, &c. where, after the mention of the old number, there is an account given of twenty more added to them out of ſeveral tribes; for tho' they could not enlarge the bounds preſcribed to their cities, yet as the number of Levites increaſed, they might give them new cities; and ſo they did, that they might not be ſtraitned in their dwellings among them.

Ver. 32. *Whatſoever thing I command you, obſerve to do it.*] Keep cloſe to the precepts I have given you about my worſhip, ver. 28. and ſee iv. 2.

——*Thou ſhalt not add thereto, nor diminiſh from it.*] They were not to add any other rites of worſhip of their own deviſing, or from the idolatrous cuſtoms of thoſe countries, nor omit any of thoſe which God had commanded them to uſe; for if they had uſed any of the Gentile ceremonies, whereby they honoured their gods, it would eaſily have introduced the worſhip of the gods themſelves;

ſelves, and, if they had omitted any of the rites which God had ordained, ſome other would have eaſily ſtepped into their room, which were uſed by Idolaters.

Maimonides, from theſe words, labours to prove the *eternity of the law of Moſes*. But it is very ſtrange, that ſo great a man ſhould be ſo blind as not to ſee what ſome of his brethren could diſcern, that God did not bind up himſelf neither to change nor alter theſe laws, tho' he did not permit the Iſraelites to do it. So the author of Sephr. Ikkarim wiſely gloſſes upon theſe words, Lib. iii. cap. 14. The ſcripture prohibits us to add unto, or detract from theſe precepts, according to our will and pleaſure; but what hinders the great God, either to add or detract, when his bleſſed wiſdom ſhall think fit? which he illuſtrates by this example among others; a phyſician preſcribes a diet to his patient, for ſuch a time as he judges convenient, which he doth not declare to the ſick man. Now when the time comes that the phyſician hath obtained his end, he changes the diet, and permits his patient what he formerly forbad, and prohibits that which he formerly permitted; which exactly agrees to what our bleſſed Saviour had done.

CHAP. XIII.

1 Inticers to idolatry. 6 How near ſoever unto thee. 9 Are to be ſtoned to death. 12 Idolatrous cities are not to be ſpared.

IF there ariſe among you a prophet, or a dreamer of dreams, and giveth thee a ſign or a wonder,

2 And the ſign or the wonder come to paſs, whereof he ſpake unto thee, ſaying, Let us go after other gods (which thou haſt not known) and let us ſerve them;

3 Thou ſhalt not hearken unto the words of that prophet, or that dreamer of dreams: for the LORD your God proveth you, to know whether you love the LORD your God with all your heart and with all your ſoul.

4 Ye ſhall walk after the LORD your God, and fear him, and keep his commandments, and obey his voice, and you ſhall ſerve him, and cleave unto him.

5 And that prophet, or that dreamer of dreams ſhall be put to death (becauſe he hath ſpoken to turn *you* away from the LORD your God, which brought you out of the land of Egypt, and redeemed you ought of the houſe of bondage, to thruſt thee out of the way which the LORD thy God commanded thee to walk in) ſo ſhalt thou put the evil away from the midſt of thee.

6 ¶ If thy brother the ſon of thy mother, or thy ſon, or thy daughter, or the wife of thy boſom, or thy friend, which *is* as thine own ſoul, entice thee ſecretly, ſaying, Let us go and ſerve other gods (which thou haſt not known, thou nor thy fathers;

7 *Namely*, of the gods of the people which *are* round about you, nigh unto thee, or far off from thee, from the *one* end of the earth, even unto the *other* end of the earth)

8 Thou ſhalt not conſent unto him, nor hearken unto him; neither ſhall thine eye pity him, neither ſhalt thou ſpare, neither ſhalt thou conceal him.

9 But thou ſhalt ſurely kill him; thine hand ſhall be firſt upon him to put him to death, and afterwards the hand of all the people.

10 And thou ſhalt ſtone him with ſtones, that he die: becauſe he hath ſought to thruſt thee away from the LORD thy God, which brought thee out of the land of Egypt, from the houſe of bondage.

11 And all Iſrael ſhall hear and fear, and ſhall do no more any ſuch wickedneſs, as this, among you.

12 ¶ If thou ſhalt hear *ſay* in one of thy cities, which the LORD thy God hath given thee to dwell there, ſaying,

13 *Certain* men, the children of Belial, are gone out from among you, and have withdrawn the inhabitants of their city, ſaying, Let us go and ſerve other Gods (which ye have not known)

14 Then ſhalt thou enquire and make ſearch, and ask diligently: and behold, *if it be* truth, *and* the thing certain, *that* ſuch abomination is wrought among you:

15 Thou ſhalt ſurely ſmite the inhabitants of that city with the edge of the ſword, deſtroying it utterly, and all that *is* therein, and the cattle thereof, with the edge of the ſword.

16 And thou ſhalt gather all the ſpoil of it into the midſt of the ſtreet thereof, and ſhalt burn with fire the city, and all the ſpoil thereof, every whit, for the LORD thy God: and it ſhall be an heap for ever, it ſhalt not be built again.

17 And there ſhall cleave nought of the curſed thing to thine hand: that the LORD may turn from the fierceneſs of his anger, and ſhew thee mercy, and have compaſſion upon thee, and multiply thee, as he hath ſworn unto thy fathers;

18 When thou ſhalt hearken to the voice of the LORD thy God, to keep all his commandments, which I command thee this day, to do *that which is* right in the eyes of the LORD thy God.

Ver. 1. *If there ariſe among you a prophet.*] One that pretends to have a meſſage from God delivered to him in a viſion, or by the word of the Lord; for there was a conſtant ſucceſſion of prophets, (to whom God revealed his will ſeveral ways) among the Jews, to preſerve them in

in the true worſhip of God, and inſtruct them in their law, and admoniſh them on ſome occaſions of things to come, which was the more neceſſary, becauſe there were ſuch kind of perſons among the Gentiles.

——— *Or a dreamer of dreams.*] Who pretended God had appeared to him in a dream, as he did unto Jacob, Gen. xxviii. 11. and revealed his mind to him; ſuch there were in Jeremiah's time, Jerem. xxix. 8.

——— *And giveth thee a ſign or a wonder.*] By what follows, one would think this belongs to the foregoing words, which are to be underſtood as if he had ſaid, *if he foretell ſome wonderful thing*, which ſhall ſhortly come to paſs. Or, it may be interpreted, *ſhall work a miracle*; unto which the heathens did not ſo much pretend, as they did to predictions, which were common among them.

Ver. 2. *And the ſign or the wonder come to paſs whereof he ſpake unto thee.*] That is, if the event confirms the prediction; ſo that he ſeem a true prophet.

——— *Saying, Let us go after other gods which thou haſt not known, and let us ſerve them.*] And conſequently he perſuade you to worſhip other gods, which he pretends is demonſtrated to be lawful, by the fulfilling of his ſign and wonder.

Ver. 3. *Thou ſhalt not hearken unto the words of that prophet, or dreamer of dreams.*] Notwithſtanding, look upon him as a liar, and not as a true prophet; for God cannot contradict himſelf, nor do any thing to perſuade men to forſake him, and give his worſhip to another. This ſhews, that he ſtill purſues his intention (in this chapter, as well as in all the foregoing) to eſtabliſh them in the belief and worſhip of one God, according to the firſt commandment, from which nothing was more likely to ſeduce them, than falſe prophets, who were the great inſtruments of eſtabliſhing the fouleſt idolatry in Iſrael, as appears from 1 Kings xviii. 19. where we read of no leſs than four hundred prophets of Baal, and four hundred and fifty prophets of the groves, that is, of other falſe gods, particularly Aſtarte; as Mr. Selden conjectures in his Syntagma, 2. de Diis Syris, cap. 2. And there could not be a greater demonſtration that a man was a falſe prophet, than if he endeavoured to draw them to the worſhip of other gods, or if he pretended to ſpeak in the name of any other God, Deut. xviii. 20. or if he commanded them to offer ſuch ſacrifices as God abhorred. Thus Ariſtander (as David Chytræus obſerves) diſcovered himſelf to be a falſe prophet, tho' he foretold the deſtruction of Babylon; for he required human ſacrifices to be offered; as Tireſias alſo predicted victory to the Thebans, provided Creon's daughter was offered up in ſacrifice; and Chalcas at the time of the ſiege of Troy, but together therewith commanded the ſacrifice of Iphigenia. Theſe, and ſuch like things, plainly diſcovered they were not inſpired by God, who is the lover of mankind, and cannot delight in their blood.

——— *For the Lord God proveth you, to know whether you love the Lord your God with all your heart, and with all your ſoul.*] That there might be an open and public diſcovery made, whether they ſincerely loved God, or no, or were ſtedfaſt in their religion. So Maimonides in his More Nevochim, P. iii. cap. 24. *God would make known to the nations of the world the meaſure of your faith, in the truth of his law, and of the approbation wherewith you apprehend it*, &c. For it had been a great weakneſs to ſuffer even a miracle to ſhake their faith, after this had been confirmed by ſo many miracles.

Ver. 5. *And that prophet, or that dreamer of dreams, ſhall be put to death.*] This the Jews interpret to ſignify ſtrangulation, unto which, upon good proof of the fact, he was to be ſentenced by the great Sanhedrim: For it was a received maxim among them, that a lying prophet was to be judged no where but by the council of LXX.

Ver. 6. *If thy brother, the ſon of thy mother, or thy ſon, or thy daughter, or the wife of thy boſom, or thy friend, which is as thine own ſoul.*] That is, whom thou loveſt as thou doſt thy life. He ranks a friend in the chief place (as the ſon of Sirach alſo doth, Ecclus. xxxii. 19.) which their wives by the ill choice they made of them, had not always in their affection.

Here is no mention of father or mother, becauſe a child, as the Hebrews fancy, was to have more reverence for them, than to accuſe them of any crime whatſoever. As if a greater regard was to be paid to them, than to God himſelf. The true reaſon is, becauſe there was no need to name them; for if their piety to God was to overcome their love to all thoſe relations before mentioned, it could not be ſuppoſed that reſpect to parents was to have any competition with it.

——— *Entice thee ſecretly, ſaying, let us go and ſerve other gods, which thou haſt not known, thou nor thy fathers.*] This aggravates the crime, to entice them to forſake God, who was known to have performed ſuch wonders for their fathers, and was ſo good to them, and go to ſerve gods with whom they had no acquaintance.

Ver. 8. *Thou ſhalt not conſent unto him, nor hearken unto him, neither ſhall thine eye pity him, neither ſhalt thou ſpare, neither ſhalt thou conceal him.*] That is, thou ſhalt not diſſemble any thing that might make againſt him. And no doubt, God intended by all theſe words to ſignify, that he ought to be looked upon as his greateſt enemy; upon whom therefore they were to have no mercy, but to proſecute him to death, as guilty of the higheſt treaſon againſt the Divine Majeſty.

Ver. 9. *But thou ſhalt ſurely kill him, thine hand ſhall be firſt upon him to put him to death.* He was to be ſtoned to death, and the accuſer was to throw the firſt ſtone at him, together with the witneſſes, xvii. 7. For it would have weakened the credit of his accuſation, if he had not been the foremoſt in the execution. See xvii. 7.

——— *And afterward the hand of all the people.*] Who were to aſſiſt in the execution of this ſentence.

Ver. 10. *And thou ſhalt ſtone him with ſtones that he die.*] But if upon admonition he deſiſted from his enticement, and repented of what he had ſaid to his neighbour, and reſolved of himſelf not to worſhip other gods, the other was not bound to inform againſt him.

Ver. 11. *And all Iſrael ſhall hear and fear, and ſhall do no more any ſuch wickedneſs as this among you.*] The end of this ſeverity was to preſerve the body of the people from the contagion of the idolatry; nothing being more apt to deter men from crimes, than ſuch exemplary puniſhments of them. So Callimachus, in his hymn to Ceres, ver. 23. makes this the deſign of the puniſhment ſhe inflicted on Eryſichthon,

———Ἵνα καὶ τις ὑπερβασίας ἀλεγύνῃ·

that others might ſhun the like tranſgreſſion.

Ver. 12. *And if thou ſhalt hear ſay in one of thy cities, which the Lord thy God hath given thee to dwell in, ſaying.*] If the infection was ſpread into a city, or a conſiderable part of it, there was ſtill more danger, and greater ſeverity was to be uſed, to prevent the whole country about it from being drawn away from their allegiance to the Divine Majeſty. And therefore upon ſuch an information, as follows in the next verſe (which is here meant by *thou ſhalt hear ſay*) given to the great Sanhedrim, they were to do as is directed ver. 14.

Ver. 13. *Certain men, the children of Belial.*] So the moſt profligate wretches are called in ſcripture, Judges xix. 22. 1 Sam. i. 16. x. 27. xxv. 17, 25. ſignifying lawleſs perſons, who had no regard either to God or men.

——— *Are gone out from among you.*] That is, have left the worſhip of God, at the tabernacle; for it doth not ſignify their forſaking the city, (in which they continued to ſeduce men from their religion) but forſaking their communion in divine ſervice. By which, many have well obſerved, that paſſage in St. John may be interpreted, 1 John xi. 19.

——— *And have withdrawn the inhabitants of their city.*] The Hebrew word, which here we tranſlate *withdraw*, is twice before, ver. 5, 10. render'd *thruſt away*; ſignifying only earneſt endeavours to ſeduce men from their religion. But here it ſeems to ſignify alſo the effect of thoſe endeavours, whereby they had prevailed with men to forſake the God of Iſrael, or to worſhip other gods with him.

——— *Saying, Let us go and ſerve other gods, which ye have not known.*] Strange gods, as they are often called in ſcripture, which the nations round about them worſhipped, ver. 7. but were always abhor'd by true Iſraelites.

Ver.

Ver. 14. *Then ſhalt thou enquire, and make ſearch, and ask diligently.*] The great Sanhedrim, who only could take cognizance of this crime, were, upon this information, to ſend ſome, on whoſe fidelity they could rely, to examine the truth of the report which was ſpread abroad, concerning the deſection of a city to the worſhip of other gods. Theſe perſons, ſo deligated, were to uſe their utmoſt care and diligence in this inquiſition, and by all poſſible means endeavour to find, whether or no the information was true. For it was a matter of great importance, that neither the innocent ſhould ſuffer, nor apoſtates live with impunity. But the puniſhment being ſo dreadful, the greater exactneſs was uſed to be certain of the crime; and there were likewiſe a great many temperaments, (as Mr. Selden calls them) found by the Jewiſh lawyers, partly from the niceſt interpretation of every ſyllable in theſe two verſes, and partly from the pretended tradition of their elders, whereby they mitigated the ſeverity of this law. For they would not proceed upon it to deſtroy a city, tho' they found the inhabitants to be idolaters, unleſs the ſeducers were two or more; and thoſe alſo men, not women; becauſe the law here ſpeaks, in the plural number, of certain men, children of Belial. As if their forſaking God was not a crime, whether they were perſuaded to it, or no, by others. They ſay alſo, it was not to be a mere town or village, but a city; becauſe the words here are, in one of thy cities, in which there were more than an hundred houſes: If there were fewer, it was no city in their account, and ſo eſcaped. They who ſeduced a city were alſo to be of the ſame city; becauſe it is ſaid here, Theſe men of Belial are gone out from among you. All which are mere quibbles, which have no ſolid reaſon in them. They are all mentioned together in the title Sanhedrim, ſet forth by J. Coch. cap. xi. ſec. 4. and by Maimonides more largely, in his Avoda Zara, and our Selden, lib. iii. de Synedr. cap. 5. n. 2.

But there are other temperaments of this law, which have better foundation in reaſon. As, firſt, that a city was not to be deſtroyed, unleſs the major part of the inhabitants had apoſtatiſed to the ſervice of other gods. And, ſecondly, that the law mentions only leſſer cities, not thoſe which were ſo large, that the greateſt part of a tribe lived in it; for God would not have a whole tribe cut off by the ſenate. Thirdly, they might not deſtroy any of the ſix cities of refuge, becauſe theſe did not belong to them, but to God. And the words of the law are, in one of thy cities which the Lord hath given thee to dwell in; whereas theſe were given for another purpoſe. And, fourthly, ſome add, not a frontier town; becauſe it is ſaid, in the midſt of thee, (ſo the words are in the Hebrew, which we tranſlate *among you*) to which they ſubjoin a better reaſon, becauſe the whole country might have been expoſed to be over-run with the Gentiles. And, laſtly, they except Jeruſalem from this law, becauſe it was the ſeat of God; and (as Maimonides will have it) it was not diſtributed to any particular tribe. But if Jeruſalem was to be excepted from the judgment of men, God took care to have this ſentence executed upon it by his own judgment; for he ſent Nebuchadnezzar againſt it, whoſe ſoldiers burnt with fire, both the houſe of the Lord, and the houſe of the king, and all the houſes of Jeruſalem, Jer. lii. 13.

— *And behold if it be truth, and the thing be certain, that ſuch an abomination is wrought among you.*] If the inquiſitors found, upon due examination, that there was a plain and evident proof of their guilt, they were to make their report to the great Sanhedrim; who, being ſatisfied that either the whole city, or the greater part of the inhabitants, were fallen to idolatry, ſent to them two men of extraordinary wiſdom, who were candidates for the ſenatorial dignity, to admoniſh them, and, by arguments and perſuaſions, to endeavour to reduce them to the worſhip of the Lord God of Iſrael: And if they prevailed, they were pardoned, and no further proceedings were carried on againſt them; but if they continued obſtinate, then the Sanhedrim commanded the people of Iſrael to raiſe an army, and beſiege the place, and enter it by force, if they could not otherwiſe. And when the city was taken, ſeveral courts were appointed to try and condemn all who were guilty.

Ver. 15. *Thou ſhalt ſurely ſmite the inhabitants of that city with the edge of the ſword.*] Maimonides declares, that, in the hearing of their cauſe, every one who was found guilty of idolatry, after admonition, by two witneſſes, was ſet aſide; and if they proved to be the leſſer part of the city, they were ſtoned, according to the law (with relation to ſingle apoſtates,) the reſt being freed from puniſhment: But if they were the greater part of it, they were ſent to the great Sanhedrim, who adjudged them to be cut off by the ſword, together with their wives and children. And thus the whole city was to be puniſhed, if there was an univerſal deſection.

——*Deſtroying it utterly, and all that is therein, and the cattle thereof, with the edge of the ſword.*] In the Hebrew the word is, thou ſhalt make it a *cherem*, or an accurſed thing. And ſo the LXX, Ἀναθέματι ἀναθεματιεῖτε αὐτὴν, where the Vulgar tranſlate it as we do, *thou ſhalt utterly deſtroy it*; which is conſonant to the notion of the Hebrew word. See Selden, lib. i. De Synedr. cap. 7. p. 131. So that if any righteous man had any thing therein at that time, it was to be deſtroyed, as the very words are in the title Sanhedrim, cap. 11. ſect. 5. But it is to be ſuppoſed, that all who feared God would remove their effects, together with themſelves, from ſo wicked a place before ſentence was pronounced againſt them. On the contrary, they ſay, the goods of the idolaters, whereſoever they were found, whether within the city, or without, were to be burnt.

Ver. 16. *And thou ſhalt gather all the ſpoil of it, into the midſt of the ſtreet thereof.*] Into the market-place, as the Jews interpret it; or, if it had none, they were to make a ſpacious place, into which, all the ſpoil, and the houſhold-ſtuff, was to be brought, and fire ſet to it, to conſume it, as an anathema, or curſed thing.

——— *And ſhalt burn with fire the city, and all the ſpoil thereof, every whit, for the Lord thy God.*] For the vindication of God's honour, and preſerving men in their allegiance to him. R. Simeon, in the title Sanhedrim, interprets it in this manner, Sect. 6. Thus ſaith the Lord, "If you do juſtice upon a city full of idolatry, I will account it, as if you had offered an whole burnt-offering "unto me."

——— *And it ſhall be an heap for ever; it ſhall not be built again.*] The Hebrew doctors are not intirely agreed in the interpretation of theſe words. For ſome of them ſay that they were not ſo much as to make a garden or orchard in that place. Others of them affirm, that though it might not be reſtored into the form of a city, yet they might employ the ground in plantations of trees. But there are thoſe who interpret the words ſo rigidly, that they think it was not lawful to erect any building there, not ſo much as a dove-houſe, but that it was to lie waſte. See Selden, Sect. 8. If any man attempted to build ſuch a city, he was to be beaten, as the ſame great man obſerves, Lib. 1. de Synedriis, cap. 13. p. 558.

Ver. 17. *And there ſhall cleave nought of the curſed thing to thine hand.*] They were not to take the ſmalleſt part of the ſpoil to their own uſe. *For as long as the wicked are in the world*, ſay the Jews, *the fierce anger of God will remain in the world; but when they are removed, the wrath of God will alſo ceaſe.* Now the wickedneſs of purloining any thing that was a *cherem*, as the Hebrews call it, or an accurſed thing, appears in the ſtory of Achan, who brought all Iſrael into danger by it, as we read in the ſeventh of Joſhua; and Saul is an eminent example of it alſo, for he loſt his kingdom for this ſin, 1 Sam. xv. 3, 9, 19, 26, &c.

CHAP. XIV.

1 *Gods children are not to diſfigure themſelves in mourning.* 3 *What may, and what may not be eaten,* 4 *Of beaſts.* 9 *Of fiſhes,* 11 *Of fowls.* 21 *That which dieth of it ſelf, may not be eaten.* 22 *Tithes of divine ſervice.* 23 *Tithes and firſtlings of rejoycing before the Lord.* 28 *The third years tithe of alms and charity.*

YE *are* the children of the LORD your God: ye ſhall not cut your ſelves, nor make any baldneſs between your eyes for the dead.

2 For

2 For thou *art* an holy people unto the LORD thy God, and the LORD hath chosen thee to be a peculiar people unto himself, above all the nations that *are* upon the earth.

3 ¶ Thou shalt not eat any abominable thing.

4 These *are* the beasts which ye shall eat: the ox, the sheep, and the goat,

5 The hart, and the roe-buck, and the fallow-deer, and the wild goat, and the pygarg, and the wild ox, and the chamois.

6 And every beast that parteth the hoof, and cleaveth the cleft into two claws, *and* cheweth the cud amongst the beasts; that ye shall eat.

7 Nevertheless, these ye shall not eat, of them that chew the cud, or of them that divide the cloven hoof; *as* the camel, and the hare, and the coney: for they chew the cud, but divide not the hoof; *therefore* they *are* unclean unto you.

8 And the swine, because it divideth the hoof, yet cheweth not the cud, it *is* unclean unto you: ye shall not eat of their flesh, nor touch their dead carcase.

9 ¶ These ye shall eat of all that *are* in the waters: all that have fins and scales shall ye eat:

10 And whatsoever hath not fins and scales ye may not eat: it *is* unclean unto you.

11 ¶ *Of* all clean birds ye shall eat.

12 But these *are they* of which ye shall not eat: the eagle, and the ossifrage, and the ospray,

13 And the glede, and the kite, and the vulture after his kind,

14 And every raven after his kind,

15 And the owl, and the night hawk, and the cuckow, and the hawk after his kind,

16 The little owl, and the great owl, and the swan,

17 And the pelican, and the gier-eagle, and the cormorant,

18 And the stork, and the heron after her kind, and the lapwing, and the bat.

19 And every creeping thing that flieth, *is* unclean unto you: they shall not be eaten.

20 *But of* all clean fowls ye may eat.

21 ¶ Ye shall not eat *of* any thing that dieth of it self: thou shalt give it unto the stranger that *is* in thy gates, that he may eat it, or thou mayst sell it unto an alien: for thou *art* an holy people unto the LORD thy God. Thou shalt not seethe a kid in his mothers milk.

22 Thou shalt truly tithe all the increase of thy seed, that the field bringeth forth year by year.

23 And thou shalt eat before the LORD thy God, in the place which he shall choose, to place his name there, the tithe of thy corn, of thy wine, and of thine oyl, and the firstlings of thy herds, and of thy flocks: that thou mayst learn to fear the LORD thy God always.

24 And if the way be too long for thee, so that thou art not able to carry it, *or* if the place be too far from thee, which the LORD thy God shall choose to set his name there, when the LORD thy God hath blessed thee:

25 Then shalt thou turn *it* into money, and bind up the money in thine hand, and shalt go unto the place which the LORD thy God shall choose.

26 And thou shalt bestow that money for whatsoever thy soul lusteth after, for oxen, or for sheep, or for wine, or for strong drink, or for whatsoever thy soul desireth: and thou shalt eat there before the LORD thy God, and thou shalt rejoice, thou and thine household.

27 And the Levite that *is* within thy gates, thou shalt not forsake him: for he hath no part nor inheritance with thee.

28 ¶ At the end of three years thou shalt bring forth all the tithe of thine increase the same year, and shalt lay *it* up within thy gates.

29 And the Levite (because he hath no part nor inheritance with thee) and the stranger, and the fatherless, and the widow which *are* within thy gates, shall come, and shall eat, and be satisfied; that the LORD thy God may bless thee in all the work of thine hand which thou dost.

Ver. 1. *Ye are the children of the Lord your God.*] So the Lord had owned them to be, when he sent Moses unto Pharaoh, to command him to dismiss Israel; telling him Israel was *his son*, even his first-born, Exod. iv. 22, 23. This was a good reason therefore why they should own no other God but him; and consequently follow none of the customs of idolatrous people, but be wholly governed by his laws.

——— *Ye shall not cut your selves.*] This might seem to forbid the making any incisions in their bodies, as was practised by the heathens, (at least in future times) who marked themselves thereby to belong to such and such gods, (for the Israelites had received the mark of God in their flesh, by circumcision, which obliged them to receive no other) if the following words did not plainly determine this to their cutting themselves for the dead, yet it is proper to observe, that the Jerusalem Targum expounds this, of incisions, for idolatry. And it may be

farther obſerved, that it was cuſtomary for the heathens to cut themſelves in pangs of devotion, (as appears by the prieſts of Baal, 1 Kings xviii. 21.) as well as when they were full of ſorrow and grief for the dead, Jerem. xvi. 6. and in all publick calamities, Jerem. xli. 5. xlvii. 5. All which aroſe from an opinion they had, that the more they afflicted themſelves, the leſs they ſhould be afflicted by God.

——— *Nor make any baldneſs between your eyes for the dead.*] Some of the heathens, ſaith Theodoret, (Queſt. 13. upon this book) cut off all their hair, and offered it to the dead; others ſhaved their beards; and others their eye-brows and eye-lids, or, which ſome think is the meaning of the words, *between their eyes*, the hair in the fore part of their head, or near their temples, as R. Solomon interprets it: And this ſeems to be the meaning of the Jeruſalem Targum, which tranſlates it, "Ye ſhall not "make any baldneſs in the houſe of your countenance." And whether it was done with a razor, or they uſed any art, by plaiſters or ointments, to make the hair fall off, it was the ſame crime, as Maimonides declares, that is a piece of idolatry. For this was practiſed, not meerly to give themſelves a diſmal appearance, but there was ſome reſpect to their gods in it; which is the reaſon it is here prohibited. Certain it is, that in after times the Gentiles pulled off their hair, or cut it off, and laid it upon the face or breaſt of the dead, or in their ſepulchres, to pacify the infernal gods. We find inſtances of it in Homer: And likewiſe they made inciſions in their fleſh, and ſpilt their blood at funerals, with the ſame intention, to appeaſe the gods below, and render them propitious to the dead.

All which ſhews that Moſes ſtill purſues the argument which he begins at the ſixth chapter, and continued ever ſince, to preſs upon them, the ſtrict obſervance of the firſt commandment; inſomuch that he would not have them uſe any of the rites which were practiſed at funerals, by thoſe that worſhipped other gods.

Ver. 2. *For thou art an holy people unto the Lord thy God, and the Lord hath choſen thee to be a peculiar people unto himſelf, above all the nations that are on the earth.*] The very ſame words, in a manner, we had before, vii. 6. as a reaſon why they ſhould deſtroy the images of the heathens, &c. Which ſhews he is ſtill ſpeaking of the idolatrous cuſtoms which they ſhould avoid, becauſe they were ſeparated to God as a peculiar people by laws different from thoſe of all other nations. The author of Sepher Coſri ſpeaks not amiſs; that the people of Iſrael were called God's Segullah, becauſe they were elected by him to enjoy ſpecial privileges above other people; and brought by him for that end out of the land of Egypt in a wonderful manner, and then had his glory dwelling among them. From whence it is, that he doth not ſay in the preface to the Ten Commandments, *I am the Lord of heaven and earth, or thy creator*, and therefore thou ſhalt have no other Gods but me; but *I am the Lord thy God that brought thee out of the land of Egypt*, &c. to ſhew that this law was given peculiarly to them, and that they were obliged to obſerve it, by virtue of their deliverance out of Egypt, and God's placing his glory among them. Whereas, if they had been bound to it by virtue of their creation, it would have belonged to other nations as well as to them.

Ver. 3. *Thou ſhalt not eat any abominable thing.*] All the meats forbidden by God to be eaten, are called *abominable*, not merely becauſe his prohibition rendered them ſuch, but becauſe the Pagan ſuperſtition had conſecrated moſt of them to their gods. However, after this law was given, the Jews were to look upon them as abominable; by which means, they were kept from having ſuch free converſation, as, otherwiſe, they would have indulged, with their idolatrous neighbours. So that this law, alſo, was intended to preſerve them in the true religion.

Ver. 4. *Theſe are the beaſts which ye ſhall eat.*] The original of the difference of meats, ſee in the learned J. Wagenſeil, Tela ignea, p. 553, &c. where he ſhews it was not to continue for ever. And it is a rational account of this, which we gave juſt now, that hereby they were preſerved from common converſation with other nations, and, conſequently, from their idolatries. But it is a mere fancy, and, indeed, a proud imagination, which ſome of the Jews have, particularly the author of Schebet Judah, that as men are more excellent than beaſts, becauſe they have better food, ſo Jews are more excellent than all other men, becauſe they do not feed upon all ſorts of animals, but only on ſome certain kinds; and that after much preparation, by rejecting the blood and the fat, &c. whereby they fancy the fleſh is ſo greatly altered, that it is not ſo much fleſh, as ſome other food.

——— *The ox, the ſheep, and the goat.*] Theſe were the only beaſts that were offered in ſacrifice to God, and therefore are the firſt that are mentioned as clean for their uſe.

Ver. 5. *The hart, and the roe-buck.*] Theſe, and the reſt that follow in this verſe, tho' they might not be offered in ſacrifice, were allowed to be eaten, and ſeem to be mentioned as the principal food in the land of Canaan, chap. xii. 15, 22.

——*And the fallow deer.*] It is not very material what the word *jachmur* ſignifies, becauſe we are not now concerned in this law about difference of meats: Therefore we may follow our tranſlation, as well as any other. And the famous Bochart hath rendered it probable, that it ſignifies either a kind of deer, or goat, pag. 1. Hierozoic. lib. iii. cap. 22.

———*And the wild goat.*] So the Hebrew word *akko* ſignifies, (which is no where elſe to be found,) as the ſame author proves, in the ſame book, cap. xix.

———*And the pygarg.*] This is, alſo, a kind of doe, or goat, which the Hebrews call *diſon*. We find mention of pygargus in Juvenal's eleventh Satyr, where the old Scholiaſt gives this account of it; that it is a kind of deer, *quæ retrieres partes albas habet*, whoſe hinder parts are white: From whence it had its name among the Greeks, who call thoſe parts of the body by the name of πυγή.

———*And the wild ox.*] So we tranſlate the Hebrew word *theo*, or *tho*. But Bochart diſſents from this interpretation, becauſe there were no ſuch creatures in Judæa, which are bred in colder countries. And therefore he reckons this, alſo, among his deer, or goats, cap. xxviii.

———*And the chamois.*] The Hebrew word *zemer* he alſo thinks ſignifies, as the former, a kind of goat, or hart; of which there were great variety in thoſe countries. And this he ſuppoſes, of all others, was *maxime ἀλτικὸν, remarkable for leaping*; which is the ſignification of the word *zemara* in the Arabic language.

Ver. 6. *And every beaſt that parteth the hoof, and cleaveth the cleft into two claws, and cheweth the cud*, &c.] Moſes forbears to enumerate any more particulars, and only deſcribes the general marks whereby they might be known; and which he had delivered in Lev. xi. 3.

Ver. 21. *Ye ſhall not eat of any thing that dieth of it ſelf.*] To this diſcourſe about food, it was very proper to add a caution, (which he had given before, Lev. xi. 39, 40.) that tho' they might kill and eat any clean creature, yet, if it died of it ſelf, it was unlawful to eat it, becauſe the blood was in it.

Some verſes, aſcribed to Phocylides, contain this ſenſe ſo fully, that one would think he had read Moſes.

———*Thou ſhalt give it unto the ſtranger that is in thy gates.*] The proſelytes of the gates (as they called them) who had not embraced their religion, but were not idolaters, and therefore had a permiſſion to dwell among them, might eat ſuch meat, having no obligation upon them to obſerve theſe laws; for they were not circumciſed.

———*Or thou mayſt ſell it unto an alien.*] To a meer Gentile, who might happen then to be in their country. For there were three ſorts of people called by the name of ſtrangers, who were not of the Jewiſh nation: Firſt, Such as had received circumciſion, and, conſequently, had embraced the Jewiſh religion, who were called *gere-tzedek, ſtrangers*, or *proſelytes of juſtice*. Others were not circumciſed, but yet worſhipped the God of Iſrael: theſe were called *ſtrangers of the gate*, or *gere-toſhba, ſtrangers dwelling among them*; becauſe they were to abide in their country conſtantly. But there were a third ſort, called *nocherim*, which we here tranſlate *aliens*, who were mere Gentiles, and not ſuffered to have any habitation among them; but only to come and go in their traffick with them.

———*Thou ſhalt not ſeeth a kid in his mother's milk.*] Moſes now plainly returns to caution them againſt idolatrous cuſtoms; for this was practiſed among the Heathens in the end of harveſt, when they ſprinkled their fields

fields and gardens with this broth, to make them fruitful.

Ver. 22. *Thou ſhalt truly tithe all the increaſe of thy ſeed, that the field bringeth forth year by year.*] This doth not ſeem to extend to herbs, as the Phariſees interpreted it; of which, ſee Grotius on Matth. xxiii. 4. But tho' Caſaubon, Druſius, and other great men, are of this opinion, yet the contrary is maintained, by perſons of no ſmall learning; becauſe our bleſſed Saviour, when he determines this caſe, ſaith, "Theſe things ye ought to have "done, and not left the other undone."

As for the tithe here mentioned, it was the manner of the eaſtern princes, to receive the tenth of the fruits of their country, for the maintenance of their miniſters and officers; as we read 1 Sam. viii. 15. In like manner, God, the great king of all the earth, and the peculiar ſovereign of this country, required a tenth of their whole increaſe, for the maintenance of his Prieſts and Levites, in his ſervice. After which, he ordered, alſo, an additional tithe to be taken out of the nine parts remaining, (which was called the ſecond tithe) to be employed in feaſts, at his tabernacle. And this is, with great reaſon, thought to be particularly enjoined in theſe words; for ſuch tithes are mentioned by Moſes in the next verſe. It might ſeem, indeed, a little hard, to give another tenth part, after they had paid one already, which they might be tempted not to perform exactly; and therefore he ſaith, "Thou ſhalt "truly, that is, faithfully, without any deceit, or fraud, "tithe all the increaſe of thy ſeed." And when this was done, God required, alſo, once in three years, a third tithe, for the uſe of the poor; ſee ver. 28. that they might alſo be entertained at his coſt, tho' not, at that time, at his houſe: For it was ſuitable to his royal greatneſs, that all his ſubjects ſhould be feaſted, by his order, at his palace, and that the pooreſt of them ſhould not be neglected, but, ſome time or other, partake of his bounty; as they did at thoſe feaſts we mentioned, where their men and maid-ſervants were to be entertained, as well as the Levites, chap. xii. 12, 18.

Ver. 23. *And thou ſhalt eat before the Lord thy God, in the place which he ſhall chuſe to place his name there, the tithe of thy corn, and of thy wine, and of thine oyl.*] This cannot be meant of the tithe paid to the Levites, of which the people were not to partake, but only the prieſts, to whom the Levites were to give a tithe. Therefore it muſt be underſtood of the ſecond tithe, ſeparated (after the other was paid) for this holy uſe. The deſign of which was, that they might be ſecured in his religion, by eating and drinking in his preſence; and thereby profeſſing that they belonged to him, and were his grateful ſervants.

The obſervation of R. Bechai upon theſe words, "thy "corn, thy wine, and thine oyl," is ſomething curious. "If thou pay the tithe, ſaith he, then it is thy corn; if "thou do not, it is my corn, and not thine (in like man-"ner, if they paid the tithe of wine and oil;)" for it is ſaid, Hoſea ii. 9. "Therefore I will return, and take away my "corn in the time thereof, and my wine in the ſeaſon "thereof." For they forfeited the whole, when they did not pay the tenth, which was the rent God reſerved to himſelf. And the ſame R. Bechai repreſents this as a very merciful law; "For it is the faſhion of the world, ſaith he, "if a man have ground of his own, to let it out to tenants "at what rate he pleaſes, for an half, or third part, to be "paid to him: But it is not ſo with the Almighty, whoſe "the earth is, and who raiſes clouds, and waters it with "rain, and ſends down drops of dew, and makes fat the "fruits of the earth; and yet requires but one part of ten, "for his own uſe" This made it highly reaſonable that Moſes ſhould admoniſh the Iſraelites, ſo often, diligently to pay their tithe.

Ver. 28. *At the end of three years thou ſhalt bring forth all the tithe of thine increaſe.*] The opinion of the Hebrew Doctors is, that this was not a diſtinct tithe from that which they call the ſecond tithe, paid every year, but the very ſame which, every third year, was not to be carried to the ſanctuary, but to be employed to the comfort of the poor, in their own cities and houſes. For thus they explain it; That, in the third year after the year of releaſe, and in the ſixth year, the tithe that was wont to be carried to the place where the ſanctuary was, and there ſpent in feaſts before God, was to be beſtowed on the poor in every town where they, who paid the tithe, lived; but every firſt, ſecond, fourth, and fifth year, from the year of releaſe, it was employed in ſacred entertainments at the houſe of God. In the year of releaſe it ſelf, which was every ſeventh year, no tithes at all were paid, of any kind, becauſe all lay common: So that every year the owner of the ground ſet out a ſecond tithe; but he was not bound to carry it every year to Jeruſalem; for in the compaſs of ſeven years, four of thoſe years only were appointed for their journey thither, and two they ſtayed at home. But this is contradicted by other great men, particularly by Biſhop Mountagu, who aſſerts theſe to be two diſtinct tithes; and Joſephus ſeems plainly to be of the ſame opinion, p. 349. Old Tobit calls it τρίτην δεκάτην, *the third tithe*, Tobit i. 8.

Ver. 29. *And the Levite, becauſe he hath no part nor inheritance with thee, and the ſtranger, and the fatherleſs, and the widow which are within thy gates, ſhall come, and ſhall eat, and be ſatisfied.*] This tithe was not ſpent in joy and gladneſs, as the ſecond tithe was, ver. 26. when they went to God's dwelling place, but meerly in the relief and comfort of the poorer ſort of people, who otherwiſe might have been forced to beg, or to ſerve ſtrangers, and thereby be in danger of being perverted from their religion.

——— *That the Lord thy God may bleſs thee, in all the work of thine hand which thou doeſt.*] This tithe, the Jews ſay, was called the *conſummation of tithes*; becauſe herein the love of their neighbours was moſt eminently apparent. For it is likely, they themſelves had no ſhare in this, as they had at the feaſts upon the ſecond tithe, but is wholly ſpent upon the perſons here named. Whoſe hearts could not but be moved to pray to God for his bleſſing upon them in all their labours, which here promiſes to beſtow.

CHAP. XV.

1 The ſeventh year a year of releaſe for the poor. 7 It muſt be no let of lending or giving. 12 An Hebrew ſervant, 16 Except he will not depart, muſt in the ſeventh year go forth free and well furniſhed. 19 All firſtling males of the cattle, are to be ſanctified unto the Lord.

AT the end of *every* ſeven years thou ſhalt make a releaſe.

2 And this *is* the manner of the releaſe: Every creditor that lendeth *ought* unto his neighbour, ſhall releaſe *it*, he ſhall not exact *it* of his neighbour, or of his brother, becauſe it is called the LORDs releaſe.

3 Of a foreigner thou mayſt exact *it again*: but *that* which is thine with thy brother, thine hand ſhall releaſe:

4 Save when there ſhall be no poor among you: for the LORD ſhall greatly bleſs thee in the land which the LORD thy God giveth thee *for* an inheritance to poſſeſs it:

5 Only if thou carefully hearken unto the voice of the LORD thy God, to obſerve to do all theſe commandments which I command thee this day.

6 For the LORD thy God bleſſeth thee, as he promiſed thee, and thou ſhalt lend unto many nations, but thou ſhalt not borrow; and thou ſhalt reign over many nations, but they ſhall not reign over thee.

7 ¶ If

7 ¶ If there be among you a poor man of one of thy brethren, within any of thy gates, in thy land which the LORD thy God giveth thee, thou ſhalt not harden thy heart, nor ſhut thine hand from thy poor brother:

8 But thou ſhalt open thine hand wide unto him, and ſhalt ſurely lend him ſufficient for his need, *in that* which he wanteth.

9 Beware that there be not a thought in thy wicked heart, ſaying, The ſeventh year, the year of releaſe is at hand: and thine eye be evil againſt thy poor brother, and thou giveſt him nought, and he cry unto the LORD againſt thee, and it be ſin unto thee.

10 Thou ſhalt ſurely give him, and thine heart ſhall not be grieved when thou giveſt unto him: becauſe that for this thing the LORD thy God ſhall bleſs thee in all thy works, and in all that thou putteſt thine hand unto.

11 For the poor ſhall never ceaſe out of the land: therefore I command thee, ſaying, Thou ſhalt open thine hand wide unto thy brother, to thy poor, and to thy needy, in thy land.

12 ¶ *And* if thy brother an Hebrew man or an Hebrew woman, be ſold unto thee, and ſerve thee ſix years; then in the ſeventh year thou ſhalt let him go free from thee.

13 And when thou ſendeſt him out free from thee, thou ſhalt not let him go away empty:

14 Thou ſhalt furniſh him liberally out of thy flock, and out of thy flour, and out of thy wine-preſs: *of that* wherewith the LORD thy God hath bleſſed thee, thou ſhalt give unto him.

15 And thou ſhalt remember that thou waſt a bond-man in the land of Egypt, and the LORD thy God redeemed thee, therefore I command thee this thing to day.

16 And it ſhall be if he ſay unto thee, I will not go away from thee (becauſe he loveth thee and thine houſe, becauſe he is well with thee)

17 Then thou ſhalt take an aul, and thruſt *it* through his ear unto the door, and he ſhall be thy ſervant for ever: and alſo unto thy maid-ſervant thou ſhalt do likewiſe.

18 It ſhall not ſeem hard unto thee, when thou ſendeſt him away free from thee; for he hath been worth a double hired ſervant *to thee*, in ſerving thee ſix years: and the LORD thy God ſhall bleſs thee in all that thou doeſt.

19 ¶ All the firſtling males that come of thy herd and of thy flock, thou ſhalt ſanctify unto the LORD thy God: thou ſhalt do no work with the firſtling of thy bullock, nor ſhear the firſtling of thy ſheep.

20 Thou ſhalt eat it before the LORD thy God year by year, in the place which the LORD ſhall chooſe, thou and thy houſhold.

21 And if there be *any* blemiſh therein, *as if it be* lame, or blind, *or have* any ill blemiſh, thou ſhalt not ſacrifice it unto the LORD thy God.

22 Thou ſhalt eat it within thy gates: the unclean and the clean *perſon ſhall eat it* alike, as the roe-buck, and as the hart.

23 Only thou ſhalt not eat the blood thereof: thou ſhalt pour it upon the ground as water.

Ver. 1. *At the end of every ſeven years thou ſhalt make a releaſe.*] That is, thou ſhalt perfectly free thy brethren from all their debts which they owe to their creditors. This year was famous not only for this, but for giving liberty to their ſervants, (as ſome think) Exod. xxi. 2. and for ſuffering their ground to reſt, Lev. xxv. 34. and for reading this law publickly to all the people, Deut. xxxi. 10.

Ver. 2. *And this is the manner of the releaſe, every creditor that lendeth ought unto his neighbour, ſhall releaſe it.*] It was an entire acquittance, not of debts contracted by ſale of lands or goods, to thoſe who were able to pay, but of money lent to a neighbour or friend, meerly to relieve his poverty, not to carry on trade, or to make a purchaſe. For nothing could have been more abſurd, than to have extinguiſh'd ſuch debts, whereby the borrower was inriched.

—— *He ſhall not exact it of his neighbour, or of his brother.*] Here the word *brother* is added, to explain what is meant by a *neighbour*, namely, an Iſraelite, or a Proſelyte entirely of their religion, who had all the privileges of an Iſraelite. Some think, that by not exacting money lent to ſuch a man, is meant no more but only forbearing to demand it in this year, becauſe there was no ſowing or reaping in it; or if he did, that he ſhould not have power to recover it by law this year, though afterward he might. But the plain meaning ſeems to be, that he ſhould be perfectly free from his debt, as a ſervant, after ſix years was from his ſervice: Though if afterwards he grew rich, in good conſcience, he was bound to pay it.

—*Becauſe it is called the Lord's releaſe.*] In the Hebrew, the words, *ſchemitta laihovah*, ſignify, that this year was a *releaſe to the Lord*, or for the Lord. In honour, that is, of him, who made this a year of great charity; and in obedience to whom they were bound, to be very kind to their poor brethren. But the Jews fancy, they were not bound to be ſo charitable as to make this releaſe, till the very laſt day of the year. So that if a man had borrowed money in the beginning of it, he was not acquitted till the year was expired.

Ver. 3. *Of a foreigner thou mayſt exact it again.*] Of an *alien*, as we tranſlate the word *nocri*, in the foregoing chapter, ver. 21. that is, of one who was neither an Iſraelite, nor proſelyted to their religion, but a meer Gentile. The only queſtion is, whether they were not to remit the debts of a Proſelyte of the gate, who, we think, is no where called their *brother* in the law; and therefore they were not obliged to diſcharge them from what they owed.

—— *But*

——— *But that which is thine with thy brother, thine hand ſhall releaſe.*] This ſeems to reſtrain it wholly to thoſe who were Jews, or had all the privileges of Jews.

Ver. 4. *Save when there ſhall be no poor among you.*] Whether we follow this tranſlation, or that, in the margin of our Bibles, it appears that they were obliged to acquit only their poor brethren; of whom they were not to exact their debts, leaſt they ſhould be tempted to flee to the Gentiles, and forſake their religion; ſo this was a proviſion ſtill againſt idolatry: Or if we underſtand it, as it is in the margin, "to the end that there be no poor among you," the ſenſe is the ſame; that they were by this charity to keep men from extreme neceſſity, which might compel them to go to beg, or ſeek for relief in ſtrange countries.

——— *For the Lord ſhall greatly bleſs thee in the land which the Lord thy God giveth thee for an inheritance to poſſeſs it.*] Moſes would not have them think, that they might become poor themſelves by this means; for he aſſures them, God would prevent that, by ſending his extraordinary bleſſing upon them. Cardinal Cajetan, and ſome others, underſtand this verſe as if it were a promiſe, and contained no precept in it; namely, that God would take care they ſhould not be burdened by this law, for he would ſo bleſs them, that they ſhould have no poor among them, and then they were not obliged to acquit thoſe of their debts, who were able to pay them.

Ver. 6. *For the Lord thy God bleſſeth thee as he promiſed thee, and thou ſhalt lend unto many nations, but thou ſhalt not borrow.*] That is they ſhould grow ſo very rich, that other nations ſhould come to borrow of them; but they be beholden to none.

——— *And thou ſhalt reign over many nations*, &c.] We ſuppoſe he means no more than Solomon doth, when he ſaith, "The borrower is ſervant to the lender," Prov. xxii. 7. but it may extend to their dominion over many nations, whom they conquered, till they enlarged their bounds as far as Euphrates.

Ver. 7. *If there be among you a poor man of one of thy brethren, in any of thy gates, in the land which the Lord thy God giveth thee, thou ſhalt not harden thy heart, nor ſhut thine hand from thy poor brother.*] As they might be inclined to do, after the paſſing of this law; thinking with themſelves, that what they lent to ſuch a man, they ſhould never have again, but muſt loſe it, if he were not able to repay it before the year of releaſe. This ſeems to be the meaning of this verſe, which the Jews interpret not of lending, but of giving alms. It is not very material which way we take it: For he that lent a poor man, was willing to give what he lent, if he could not pay him before the year of releaſe, after which he could not demand it.

——— *Thou ſhalt not harden thy heart, nor ſhut thine hand againſt thy poor brother.*] Covetouſneſs proceeds from want of tenderneſs and compaſſion towards others in their miſeries; unto which nature itſelf inclines us, eſpecially to members of the ſame ſociety. And the Jews had ſeveral particular obligations to be tender-hearted, as they were all children of God after a peculiar manner, who had been wonderful kind and merciful to them, chap. xiv. 2.

Ver. 8. *But thou ſhalt open thine hand wide unto him, and ſhalt ſurely lend him ſufficient for his need, in that which he wanteth.*] The Jews underſtand this not merely of affording him food ſufficient to ſatisfy his hunger, and cloaths to cover his nakedneſs, and keep him warm, but furniſhing him with houſhold-goods, (if he had been forced to ſell all he had) that he might live comfortably. They even proceed ſo far as to determine, that the neighbourhood ſhould join together, and make a purſe for him, to put him in as good a condition, as he was before he fell into this want. They determine alſo the quantity that every man ſhould give; a very liberal perſon, the fifth part of what he had, if need required; a man of moderate bounty, a tenth part. If any man gave leſs when the caſe required more, he was accounted, as they phraſe it, *a man of an evil eye.* But notwithſtanding all theſe precepts, and their interpretations, the Jews ſo little minded their poor, that their governors were at laſt forced to lay a rate upon the rich for the maintenance of the poor, which they enabled their officers to exact.

Ver. 11. *For the poor ſhall never ceaſe out of the land.*] There would be always ſome or other among them, who ſtood in need of the fore-named charitable relief, by which they might be preſerved from extreme poverty; which God intended to prevent, as is plain from ver. 4. The Jeruſalem Targum underſtand this, as if there ſhould have been no poor amongſt them, if they had been obedient to God's precepts.

——— *Therefore I command thee, ſaying, thou ſhalt open thine hand wide, unto thy brother, to thy poor, and to thy needy in thy land.*] Here are evidently *three* different ſorts of perſons mentioned as objects of their charity, which may be looked upon as directing the excellent order of it. For, firſt, they were to relieve thoſe who were neareſt to them in blood, called here their brethren. Secondly, ſuch as were in great miſery. And, thirdly, ſuch as were low in the world, and required ſome aſſiſtance, but not ſo much as the former ſort. Some indeed will not admit ſuch a difference between the words *poor* and *needy*, but think the laſt ſignifies ſuch whoſe condition was calamitous; about which we think it is not worth while to diſpute: We ſhall rather obſerve, that they took exceeding great care, that none ſhould come to very great want, by the large proviſion he made for the poorer ſort of people, who had the benefit of the *third tithe*, mentioned in the foregoing chapter, which was wholly given to them every *third year*; and of the ſabbatical year, when all that grew of itſelf was common to every body; and of this releaſe of debts in the ſame year, and of the large quantity of corn, which they were bound to leave every year in the corners of their fields, with the ears that fell, and the ſheaf that was left, &c.

Ver. 12. *If thy brother, an Hebrew man, or an Hebrew woman, be ſold unto thee.*] Whether ſold by themſelves, or by the court of judgment for theft; but there was ſome difference between the caſe of a man and a woman. See Exod. xxi. 2, 3, &c. And the ſame law, they ſay, was to be obſerved about thoſe who were ſold by their father, or were born of Hebrew ſlaves.

——— *And ſerve thee ſix years, then in the ſeventh year thou ſhalt let him go free.*] Moſes doth not ſpeak of the year of releaſe, as if the perſon were then to be ſet free, tho' he had ſerved but one year, or perhaps no more than half a year before that came, but of the ſeventh year, from the time of his ſale; for he was to ſerve ſix compleat years, unleſs the Jubilee happened to intervene, when every one was ſet free, tho' he had not ſerved ſo long; but ſuch ſervants as were taken in the wars, or were ſold by Canaanites, or born of them, might be kept perpetual ſlaves, unleſs they were maimed by their maſters, with the loſs of ſome member of their body.

Ver. 13. *And when thou ſendeſt him out free from thee, thou ſhalt not let him go away empty.*] But beſtow ſomething upon him, for his more comfortable ſubſiſtence, when he was a freeman; and this comprehends women as well as men, as appears by the foregoing verſe. But then it is to be underſtood of ſuch as went out free by virtue of this law, after they had ſerved ſix years, not of ſuch as were redeemed by their friends, or redeemed themſelves with their own money, Lev. xxv. 18. for ſuch might be ſuppoſed not to need their maſter's kindneſs, as they did who had nothing to help them out of their ſlavery.

Ver. 14. *Thou ſhalt furniſh him liberally out of thy flock, and out of thy flour, and out of thy wine-preſs.*] That they might put themſelves in a way of living well in the world, which they were not able to do without this aſſiſtance, becauſe what they got in their ſix years ſervice, was wholly for their maſter, and not for themſelves. Moſes doth not preſcribe a certain meaſure to their bounty, but leaves every man to expreſs his affection freely towards God, and towards his neighbour. But the Hebrews ſay, they were bound to give them at leaſt thirty ſhekels of ſilver.

Ver. 15. *And thou ſhalt remember that thou waſt a bond-man in the land of Egypt, and the Lord thy God redeemed thee.*] And did not bring them empty out of their ſlavery, but loaded with ſilver, and gold, and raiment, Exod. xii. 35. by which bounty of God to themſelves, they might take the beſt meaſure of their duty to their poor brethren, when they were diſmiſſed from ſervitude.

Ver. 16. *And it ſhall be if he ſay unto thee, I will not go away from thee, becauſe he loveth thee and thine houſe, becauſe he is well with thee.*] Maimonides infers from theſe words, that there was to be reciprocal love between

the ſervant and his maſter; for if the ſervant loved his maſter, yet if his maſter did not love him, his ear was not bored, for he could not take content in his ſtaying with him. But theſe words ſuppoſe his maſter's kindneſs to him by his good uſage of him.

Ver. 17. *Then thou ſhalt take an awl, and thruſt it through his ear unto the door*, &c.] But firſt he was to bring him before the judges, that he might there in open court profeſs the ſame that he had done to his maſter, and thereby make it appear, there was no fraud or deceit in the buſineſs, and that his maſter did not keep him againſt his will, contrary to this law, Exod. xxi. 6.

—— *And alſo unto thy maid-ſervant thou ſhalt do likewiſe.*] This relates only to the not ſending maid ſervants away empty; not to the boring their ears, if they had no mind to be freed, for that was not uſed, if we may believe the Hebrew doctors, to maid ſervants. It was ſufficient, if they had a mind to ſtay with their maſters, that they addicted themſelves, in ſolemn words, to their ſervice for ever. But there were many differences between a man ſervant and a maid ſervant, at leaſt in ſome caſes. See Exod. xxi. 7. which are explained with great nicety by the Hebrew doctors; but with which we need not trouble the reader, becauſe there is no ſuch ſlavery among us in theſe days.

Ver. 18. *It ſhall not ſeem hard unto thee when thou ſendeſt him away free from thee.*] It is plain by this, that Moſes returns to what he was ſpeaking of, ver. 12, 13, &c. concerning their not letting their ſervants go away empty, when they had their freedom; for this was the chief thing that could ſeem hard to them.

——— *For he hath been worth a double hired ſervant to thee, in ſerving thee ſix years.*] Twice as long as an hired ſervant, and for nothing. So that conſidering what wages he gave the other, and how ſmall a price, perhaps, they paid for him, they would find themſelves gainers by ſuch ſlaves, and therefore ſhould not think much to give them a gratuity when they ſent them away.

—— *Thou ſhalt do no work with the firſtling of thy bullock, nor ſhear the firſtling of thy ſheep.*] Beſide the firſtling males, which alone were ſeparated to the Lord, there were alſo firſtling females; which, tho' they were not ſanctified to him as the males were, yet were not to be employed by the owners, as the reſt of their cattle, but offered as peace-offerings to God, of which they themſelves had a good ſhare, tho' ſome part of them was given to the prieſts.

CHAP. XVI.

1 *The feaſt of the paſſover.* 9 *Of weeks.* 13 *Of tabernacles.* 16 *Every male muſt offer, as he is able, at theſe three feaſts.* 18 *Of judges and juſtice.* 21 *Groves and images are forbidden.*

OBSERVE the month of Abib, and keep the paſſover unto the LORD thy God: for in the month of Abib the LORD thy God brought thee forth out of Egypt by night.

2 Thou ſhalt therefore ſacrifice the paſſover unto the LORD thy God, of the flock, and the herd, in the place which the LORD ſhall chooſe to place his name there.

3 Thou ſhalt eat no leavened bread with it: ſeven days ſhalt thou eat unleavened bread therewith, *even* the bread of affliction (for thou cameſt forth out of the land of Egypt in haſte) that thou mayſt remember the day when thou cameſt forth out of the land of Egypt, all the days of thy life.

4 And there ſhall be no leavened bread ſeen with thee in all thy coaſts ſeven days, neither ſhall there *any thing* of the fleſh which thou ſacrificedſt the firſt day at even remain all night until the morning.

5 Thou mayſt not ſacrifice the paſſover within any of thy gates, which the LORD thy God giveth thee.

6 But at the place which the LORD thy God ſhall chooſe to place his name in, there thou ſhalt ſacrifice the paſſover at even, at the going down of the ſun, at the ſeaſon that thou cameſt forth out of Egypt.

7 And thou ſhalt roaſt and eat *it* in the place which the LORD thy God ſhall chooſe: and thou ſhalt turn in the morning, and go unto thy tents.

8 Six days thou ſhalt eat unleavened bread, and on the ſeventh day *ſhall be* a ſolemn aſſembly to the LORD thy God: thou ſhalt do no work *therein*.

9 ¶ Seven weeks ſhalt thou number unto thee: begin to number the ſeven weeks from *ſuch time as* thou beginneſt *to put* the ſickle to the corn.

10 And thou ſhalt keep the feaſt of weeks unto the LORD thy God with a tribute of a free-will-offering of thine hand, which thou ſhalt give *unto the LORD thy God*, according as the LORD thy God hath bleſſed thee.

11 And thou ſhalt rejoice before the LORD thy God, thou, and thy ſon, and thy daughter, and thy man-ſervant, and thy maid-ſervant, and the Levite that *is* within thy gates, and the ſtranger, and the fatherleſs, and the widow, that *are* among you in the place which the LORD thy God hath choſen to place his name there.

12 And thou ſhalt remember that thou waſt a bond-man in Egypt: and thou ſhalt obſerve and do theſe ſtatutes.

13 ¶ Thou ſhalt obſerve the feaſt of tabernacles ſeven days, after that thou haſt gathered in thy corn, and thy wine.

14 And thou ſhalt rejoice in thy feaſt, thou, and thy ſon, and thy daughter, and thy man-ſervant, and thy maid-ſervant, and the Levite, the ſtranger, and the fatherleſs, and the widow, that *are* within thy gates.

15 Seven days ſhalt thou keep a ſolemn feaſt unto the LORD thy God, in the place which the LORD ſhall chooſe: becauſe the LORD thy God ſhall bleſs thee in

in all thy increaſe, and in all the works of thine hands, therefore thou ſhalt ſurely rejoice.

16 ¶ Three times in a year ſhall all thy males appear before the LORD thy God, in the place which he ſhall chooſe: in the feaſt of unleavened bread, and in the feaſt of weeks, and in the feaſt of tabernacles: and they ſhall not appear before the LORD empty.

17 Every man *ſhall give* as he is able, according to the bleſſing of the LORD thy God which he hath given thee.

18 ¶ Judges and officers ſhalt thou make thee in all thy gates which the LORD thy God giveth thee throughout thy tribes: and they ſhall judge the people with juſt judgment.

19 Thou ſhalt not wreſt judgment, thou ſhalt not reſpect perſons, neither take a gift: for a gift doth blind the eyes of the wiſe, and pervert the words of the righteous.

20 That which is altogether juſt ſhalt thou follow, that thou mayſt live, and inherit the land which the LORD thy God giveth thee.

21 ¶ Thou ſhalt not plant thee a grove of any trees near unto the altar of the LORD thy God, which thou ſhalt make thee.

22 Neither ſhalt thou ſet thee up *any* image, which the LORD thy God hateth.

Ver. 18. *Judges and officers ſhalt thou make thee.*] To ſee that theſe, and all other laws, were duly obſerved. Moſes de Cotzi, upon theſe words, makes this difference between *Schofetim* and *Schoterim*, that the former, (*viz.* judges) were the ſenators in the ſeveral courts, who decided cauſes; and the other (officers) were no more than miniſters attending the court, to keep the people in order, with a ſtaff and a whip, and to execute the decrees and orders of the judges; whom they appointed not only in the court, but in the ſtreets, looking after weights and meaſures in the market, and correcting offenders. Maimonides alſo makes them the ſame with our apparitors; or thoſe who, in the Roman law, are called *officiales*, as Conſtantine l'Empereur obſerves, p. 362. upon Cornelius Bertram, (who miſtook them for a ſort of judges) and in the Digeſts, *executores*; and in the New Teſtament, πράκτορας, exactors, Luke xii. 58. Joſephus makes them to have been publick criers; and ſo we find them employed, ch. xx. 8. Joſh. i. 11. But then ſome of them, at leaſt, ſeem to have been an honourable ſort, like our heralds, Joſhua xxiii. 2. and all of them were men of authority, though but young men, as Maimonides deſcribes them, who had not attained the years and knowledge of the doctors of the law, and therefore were unfit to be judges. But the Jews place them next under their wiſe men, or doctors, and above their ſcribes and clerks, as Mr. Thorndike obſerves, in his Review of the Rites of the Church, p. 94. But that they were certainly only under-officers, and not judges, there is another argument; which is, that Solomon, upon this account, commends the ants that they carefully do their buſineſs, though they have no *Schoter* ſet over them, Prov. vi. 7. to force or affright them to it.

——— *In all thy gates.*] That is, in every city, as Mr. Selden obſerves out of the Jewiſh writers, Lib. 7. de Jure Nat. & Gent. cap. 5. ſect. 1. where he ſhews they interpret it, "in all the cities of Iſrael, both within the "land and without," where Iſrael had any juriſdiction. Which is ſo true, that they had conſiſtories whereſoever they were diſperſed, for the determining all differences ariſing out of the law, though not as to the power of life and death, which was ſeldom granted them by their ſovereigns. Thus we learn from Philo, that there was ſuch a conſiſtory at Alexandria; and the little chronicle, called *Sedar Olam Zuta*, tells us of the like in Babylonia. And after the deſtruction of the temple, it is manifeſt, not only by the Jewiſh writings, but by Epiphanius, and others, that there continued a conſiſtory at Tiberias for many ages.

But tho' this be granted, yet theſe words, *in all thy gates*, may ſuggeſt alſo the part of the city where they kept their court, which was in the gate: for there all publick buſineſs was tranſacted in the time of Abraham and Jacob, and continued ſo afterward. Inſomuch that the higheſt court in the time of Moſes aſſembled at the door of the tabernacle, Numb. xi. 24. the gate among the Hebrews being the ſame with the *forum* among the Romans; as we ſee by 1 Kings vii. 1. where Eliſha foretells, at what low rates proviſion ſhould be ſold on the morrow in the gate of Samaria. Where, it is evident, there was a place ſo ſpacious, that Ahab aſſembled four hundred prophets there, before him and king Jehoſhaphat, who had, no doubt, both of them numerous attendants, 2 Kings xxii. 10. And before this time David, it is ſaid, upon the news of Abſalom's death, went up to the chamber over the gate, and wept; which we may well think was the council chamber, 2 Sam. xxiii. 33. And when Joab adviſed him to come down, and ſhew himſelf publickly, it is ſaid, he roſe and ſat in the gate, and all the people came before him, chap. xix. 6. and therefore in theſe cities, which were ſo large, there was ſome place, we make no queſtion, where there were ſeats for the judges.

——— *Which the Lord thy God giveth thee throughout thy tribes.*] In the cities of every tribe, there was to be ſuch a court erected, that people might have juſtice eaſily and ſpeedily done them. And the Talmudiſts unanimouſly agree, that the number of judges was proportionable to the greatneſs of the city wherein they were placed, and of the cauſes which they decided. Where there were leſs than one hundred and twenty families, in any town or city, there was ſeated the loweſt court of all, conſiſting of three judges, which tried only actions of debt, or damages done by man or beaſt, or defamation, &c. But in cities where there were above an hundred and twenty families, there was placed an higher court, conſiſting of twenty-three judges, who tryed capital cauſes. Joſephus indeed differs from the Talmudiſts, about the number, for he ſaith they were but ſeven. Both of them, it is likely, may ſay true, with reſpect to different times and places; for it cannot but be preſumed that both he and they underſtood the ſtate of their country in ſuch public matters. But at the place where God choſe to ſettle his ſanctuary, unto which all the country reſorted at certain times, there was a ſupreme court over all, conſiſting, as the Talmudiſts ſay, of ſeventy perſons, beſide their preſident; who judged all manner of cauſes; and none but they could judge a falſe prophet, or a city fallen to idolatry. All appeals were made to them; but from them there was none, their ſentence being final.

Such a court, it is certain, there was in future ages, whoſe number was according to that of the LXX. elders choſen by God himſelf, to aſſiſt Moſes in the government, and endued with the ſpirit of judgment, to qualify them for that office, Numb. xi. 25. In the time of Moſes, they ſat at the door of the tabernacle, as we obſerved before; and afterward at Shiloh, or whereſoever the ſanctuary was. Tho' it may be doubted, whether after Moſes's death, and the death of the elders, there was a court conſiſting of ſo many judges. Nay, it is highly probable, that this conſiſtory it ſelf was not conſtantly ſettled there, according to law, till the time of Jehoſhaphat, at leaſt not the inferior conſiſtories before-mentioned, which were to be ſettled in every city; for if they were, what reaſon can be given, why the judges (Judges v. 10. x. 4. xii. 14.) and Samuel ſhould ride circuits up and down the country, to miniſter

juſtice

juſtice according to the law, when the people might have had it every day in their ſeveral cities? and for this reaſon, it is likely, Jehoſhaphat himſelf, deſiring to put this law in force, firſt ſent ſome great men, who went about through all the cities of Judah, 2 Chron. xvii. 8, 9. and then ſettled judges according to this law throughout all the fenced cities of Judah, city by city, as well as in Jeruſalem, 2 Chron. xix. 5, 8. See Mr. Thorndike, in his Rites of the Church in a Chriſtian ſtate, cap. iv. p. 226. where he obſerves, that Joſephus, in expreſs terms, rendering a reaſon of the great lewdneſs, upon which the war againſt Benjamin followed, attributes it to this, that theſe courts of judgment were not eſtabliſhed according to this law, Lib. v. Antiq. cap. 2. But tho' this, we think, be very evident, yet it is ſcarce credible, that David, after he was ſet upon the throne of God in peace, did not take care to ſettle theſe courts, as he did to regulate a great many other things. And indeed we find a plain intimation of it, in 1 Chron. xxvi. 29. but ſucceeding kings, it is probable, were negligent in keeping up this conſtitution, till the time of Jehoſhaphat, who exerciſed his authority to inforce the exact practice of this law.

Ver. 20. *That which is altogether juſt, ſhalt thou follow*, &c.] The words in the Hebrew are far more emphatical as they are in the margin, *juſtice, juſtice, ſhalt thou follow*.. Be attentive to nothing but the juſtice of the cauſe, and do it to all perſons equally.

Ver. 21. *Thou ſhalt not plant thee a grove of any trees near unto the altar of the Lord thy God, which thou ſhalt make thee.*] It is evident, from this, that the great aim of Moſes was to preſerve the Iſraelites from idolatry; and their hiſtory informs us, that it was very needful to inculcate this precaution ſo frequently: For, notwithſtanding all that Moſes could ſay, they degenerated immediately after the death of Joſhua, into the idolatrous cuſtoms of Canaan, and could never be entirely brought off from their idolatry, till the Babyloniſh captivity. And theſe words may be tranſlated, *Thou ſhalt not plant thee a grove, nor make any wood*, (i. e. a wooden image) *near to the altar of the Lord thy God*. For the very word we tranſlate *grove*, ſometimes imports the idol in the grove, as well as the grove it ſelf. See 2 Kings xxiii. 6. and Selden De Diis Syr's, ſyntagma 11. cap. 2. Certain it is, that nothing was more ancient in the eaſt, than altars with groves of trees about them; which rendered the place very ſhady and delightful in thoſe hot countries. They are ſo often joined in Scripture, that it would be tedious to enumerate all the places, Exod. xxxi. 13. Deut. xii. 3. Judges vi. 25, &c. Cadmus is thought by ſome to have brought this cuſtom into Greece, out of the eaſt; and they planted the trees ſo thick, and theſe were ſo large and ſhady, as to give the place a very dark and ſolemn air; which infuſed a kind of horror into thoſe who entered them. And they became hereby the better accommodated to the practice of thoſe obſcene rites, by which the malignant dæmon of the place was worſhipped. For the Gentile cuſtom had devoted theſe ſituations to the infernal gods, and anciently conſecrated them as ſepulchres or temples for their heroes. That the Iſraelites, therefore, might be preſerved from ſacrificing to the dead, and from all impurities, (by both which they afterwards polluted themſelves,) they are prohibited from planting a grove, or even a ſingle tree, near the altar of God; for the Heathens thought there was a ſacredneſs in trees themſelves, which they dedicated to their gods, and honoured in various manners. See chap. xii. 2, 3. And therefore the Jews ſay, they might not plant trees in the court of the temple, or in the mountain of the houſe, as they call it, for the ornament or beauty of God's houſe. And they aſſigned this reaſon for it, becauſe it was an idolatrous rite to plant trees near their altars, that the people might there meet together. See Selden, lib. ii. De Jure Nat. & Gent cap. 6. p. 116. and Dr. Spencer, lib. ii. cap. 16. ſect. 1, 2. Ezekiel Spanhemius, in his moſt learned obſervations upon Callimachus, hath ſhewn, that they planted odoriferous trees in ſome groves, to render them more inviting. Whence the grove, dedicated to Pallas, is called, by that poet, τεθυωμένος ἄλσος, tho' that may ſignify only a grove conſecrated by many ſacrifices. And the vulgar groves were planted with pines, fir, cypreſs, laurel, olives, vines, and other lovely trees, eſpecially oaks, which grew to a great height, and in which both altars and temples were erected. See the hymn, in Dianam, ver. 38. p. 146. and in Palladem, ver. 61. p. 595. and in Cererem, ver. 38, 39. p. 689. where he mentions the black poplar, as a tree of which her grove conſiſted, under the ſhade of which the nymphs delighted to dance at noon. And thence theſe ſhady places, conſecrated to their gods, were called ψυκτῆρες, becauſe of their refreſhing coolneſs, as he obſerves out of Athenæus, ver. 47. p. 695. And, indeed, nothing is plainer in the holy ſcriptures, than that theſe groves related to idolatry.

Ver. 22. *Neither ſhalt thou ſet thee up any image.*] The Hebrew word *Matzebah* is commonly tranſlated by the LXX. στήλην, a *pillar*, and ſo we tranſlate it in the margin. For as it was unlawful to ſet up the ſtatue of a man, or any other creature, ſo it was as contrary to religion to ſet up a pillar, or an altar, or any ſuch like ſtructure, for publick aſſemblies to be held about them, tho' they worſhipped there the true God. So Maimonides reports the ſenſe of their doctors: *A ſtatue or pillar ſignifies any work raiſed up, that religious aſſemblies may be made there, tho' they be for the worſhip of the Divine Majeſty; for this is a practice among idolaters.* And ſo Pauſanius confeſſes, (in Achaicis) that in the moſt ancient times, among all the Grecians, τιμὰς Θεῶν ἀντὶ ἀγαλμάτων εἶχον ἄργοὶ λίθοι, *rude ſtones had divine honours rendered to them, inſtead of ſtatues or images.*

— *Which the Lord thy God hateth.*] Hence it ſufficiently appears, that this was an idolatrous practice, which is more odious to God than any thing elſe. And thus the Iſraelites, we ſee, underſtood it, being ready to take arms againſt their brethren on the other ſide Jordan, when they heard they had erected an altar there (taking it to be ſuch a ſtructure as is here forbdiden) but were appeaſed when they underſtood, that it was not intended for religious worſhip, Joſh. xxii. 18.

CHAP. XVII.

1 The things ſacrificed muſt be ſound. 2 Idolaters muſt be ſlain. 8 Hard controverſies are to be determined by the prieſts and judges. 12 The contemner of that determination muſt die. 14 The election, 16 And duty of a king.

THOU ſhalt not ſacrifice unto the LORD thy God *any* bullock or ſheep, wherein is blemiſh, *or* any evil-favouredneſs: for that *is* an abomination unto the LORD thy God.

2 ¶ If there be found among you within any of thy gates which the LORD thy God giveth thee, man or woman that hath wrought wickedneſs in the ſight of the LORD thy God, in tranſgreſſing his covenant,

3 And hath gone and ſerved other gods, and worſhipped them, either the ſun, or moon, or any of the hoſt of heaven, which I have not commanded;

4 And it be told thee, and thou haſt heard *of it*, and inquired diligently, and behold, *it be* true, *and* the thing certain, *that* ſuch abomination is wrought in Iſrael:

5 Then ſhalt thou bring forth that man or that woman (which have committed that wicked thing) unto thy gates, *even* that man or that woman, and ſhalt ſtone them with ſtones, till they die.

6 At

6 At the mouth of two witneſſes, or three witneſſes, ſhall he that is worthy of death be put to death; *but* at the mouth of one witneſs he ſhall not be put to death.

7 The hands of the witneſſes ſhall be firſt upon him to put him to death, and afterward the hands of all the people: ſo thou ſhalt put the evil away from among you.

8 ¶ If there ariſe a matter too hard for thee in judgment, between blood and blood, between plea and plea, and between ſtroke and ſtroke, *being* matters of controverſy within thy gates: then ſhalt thou ariſe, and get thee up into the place which the LORD thy God ſhall chuſe;

9 And thou ſhalt come unto the prieſts the Levites, and unto the judge that ſhall be in thoſe days, and inquire; and they ſhall ſhew thee the ſentence of judgment.

10 And thou ſhalt do according to the ſentence which they of that place (which the LORD ſhall chuſe) ſhall ſhew thee, and thou ſhalt obſerve to do according to all that they inform thee:

11 According to the ſentence of the law which they ſhall teach thee, and according to the judgment which they ſhall tell thee thou ſhalt do: thou ſhalt not decline from the ſentence which they ſhall ſhew thee, to the right hand nor to the left.

12 And the man that will do ſo preſumptuouſly, and will not hearken unto the prieſt (that ſtandeth to miniſter there before the LORD thy God) or unto the judge, even that man ſhall die: and thou ſhalt put away the evil from Iſrael.

13 And all the people ſhall hear, and fear, and do no more preſumptuouſly.

14 ¶ When thou art come unto the land which the LORD thy God giveth thee, and ſhalt poſſeſs it, and ſhalt dwell therein, and ſhalt ſay, I will ſet a king over me, like as all the nations that *are* about me:

15 Thou ſhalt in any wiſe ſet *him* king over thee, whom the LORD thy God ſhall chuſe: *one* from among thy brethren ſhalt thou ſet king over thee: thou mayeſt not ſet a ſtranger over thee, which *is* not thy brother.

16 But he ſhall not multiply horſes to himſelf, nor cauſe the people to return to Egypt, to the end that he ſhould multiply horſes: foraſmuch as the LORD hath ſaid unto you, Ye ſhall henceforth return no more that way.

17 Neither ſhall he multiply wives to himſelf, that his heart turn not away: neither ſhall he greatly multiply to himſelf ſilver and gold.

18 And it ſhall be when he ſitteth upon the throne of his kingdom, that he ſhall write him a copy of this law in a book, out of *that which is* before the prieſts the Levites.

19 And it ſhall be with him, and he ſhall read therein all the days of his life: that he may learn to fear the LORD his God, to keep all the words of this law, and theſe ſtatutes, to do them:

20 That his heart be not lifted up above his brethren, and that he turn not aſide from the commandment, to the right hand or to the left: to the end that he may prolong *his* days in his kingdom; he, and his children in the midſt of Iſrael.

Ver. 8. *If there ariſe a matter too hard for thee in judgment.*] Moſes now ſpeaks again of the courts of judgment, which he had ordered to be erected in all their cities, when they came into the land of Canaan, chap. xvi. 18. and who might find ſome cauſes to be ſo difficult that they could not determine them.

——— *Between blood and blood.*] The plain and obvious meaning of theſe words is, that there might be a doubt whether a man had committed wilful murder, or only caſual, and conſequently, whether he ſhould have the benefit of the city of refuge, or be taken from it.

——— *Between plea and plea.*] As the former words belong to criminal cauſes, ſo theſe relate to civil; ſuch as ſuits about debts, or purchaſes of lands or houſes, &c.

——— *And between ſtroke and ſtroke.*] It doth not ſeem reaſonable to us, that this ſhould be interpreted of the leproſy, (which is often called a *plague* or *ſtroke*) tho' the Jews ſo underſtand it, for that was to be judged ſolely by the prieſts; whereas he ſpeaks alſo of other judges: therefore the meaning is, concerning any wound or hurt which a man had ſuſtained in his body, from the injurious treatment of another perſon, with reſpect to which, if the judges could not agree, but were divided in their opinions, either about the fact it ſelf, or the puniſhment to be inflicted, an appeal was to be made to a higher court.

——— *Being matters of controverſy.*] Or contention and ſtrife, that is, diſputes ariſing about them, which could not be determined by the judges in theſe courts below.

——— *Within thy gates.*] Where God commanded judges and officers to be ſettled, chap. xvi. 18. and therefore here he ſpeaks of the inferior courts of judgment, that were in the leſſer cities of their ſeveral tribes.

——— *Then ſhalt thou ariſe, and get thee up unto the place which the Lord thy God ſhall chuſe.*] Where the ſupreme court was ſettled in the chief city of the kingdom. While they continued in the wilderneſs, the captains of thouſands, and hundreds, and fifties, and tens, whom Moſes conſtituted by the advice of Jethro) judged the cauſes of the people under Moſes himſelf, to whom God joyned ſeventy perſons for his aſſiſtance; all hard cauſes being brought before him. But this authority of the captains laſted no longer than during their pilgrimage in the wilderneſs; for when they came to Canaan, the law required judges and officers to be ordained in every city; who, if there aroſe any difference about the law, are here ordered to repair to the place where the ſanctuary was, for there the higheſt court ſat, as the ſucceſſors of Moſes, and his conſiſtory of ſeventy elders, mentioned Numb. xi. 16, 24, &c. who judged all different cauſes while he lived.

Ver. 9. *And thou ſhalt come unto the prieſts the Levites, and unto the judge.*] Who muſt be ſuppoſed to be reſident in this place, where the ſanctuary was. And by theſe words, *the prieſts the Levites*, the Jews underſtand as if he had ſaid, *the prieſts of the tribe of Levi*, or *the ſons of Levi*; for ſo he ſpeaks in chap. xxi. 5. And Mr. Selden produces many other inſtances of the like phraſe, lib. 2. de Synedr. cap. 8. n. 2, 3. and ſhews they are ſo deſcribed, as the Jews think, to exclude all others that had been prieſts, before God took the ſons of Aaron peculiarly to ſerve him in this office. But the Levites, as well as prieſts, they unanimouſly agree, were capable to be members of this great Sanhedrim; which, they all likewiſe ſay, did not conſiſt only of prieſts and Levites, but of any perſons of other tribes, who were fit to be promoted to this dignity. Nay, they ſay, if there was not one prieſt or Levite in the court, it was a lawful judicature; for neither the high-prieſt himſelf, nor any other perſon, had a place here merely for his birth, unleſs his learning in the law was anſwerable: So Maimonides, and others. And thoſe other members, who were not prieſts, nor Levites, they think are comprehended under the word *judge*, which, though it be in the ſingular number, may be thought to ſignify more than one, as appears from chap. xix. 17. where it is ſaid expreſsly, they ſhall bring the controverſy there mentioned, before the *prieſts and the judges*. And farther, that *judge*, after the manner of this language, may ſignify *judges*, Conſtantine l'Empereur gathers from ver. 12. where *prieſt* in the ſingular number is uſed for thoſe who are here called *prieſts* in the plural, Annot. in Corn. Bertram, p. 389.

But howſoever this be, it ſeems to us, that though the prieſts and Levites were not the only perſons of whom this high court conſiſted, (the members of which might be choſen out of any tribe, where they could find men qualified) yet they are here firſt mentioned, becauſe they were likely to be the moſt capable perſons to exerciſe this authority, eſpecially in the firſt conſtitution of this commonwealth, when they were newly enter'd into Canaan. For all other perſons were then buſily employed in looking after the inheritance that was fallen to them, and ſettling the affairs of their ſeveral families; whereby they were rendered leſs able to attend unto this weighty office. But the tribe of Levi having no inheritance among them, as is often repeated in theſe books, and no care about husbandry, and ſuch like affairs, had a full leiſure both to ſtudy the laws of God, and to judge according to them; eſpecially being appointed by God *to teach Jacob his judgments, and Iſrael his law*, chap. xxxiii. 10. Beſide, this court being ſettled at the place of God's worſhip, where many prieſts and Levites always neceſſarily attended, they were moſt ready, without any inconvenience to themſelves, to execute this office of judges, having their maintenance from the publick, which no other perſons had. But otherwiſe, they had no more right than other men, to be members of this court, which we cannot certainly ſay conſiſted of ſeventy judges, together with their Naſi, that is, their prince, or preſident; nor that they always ſat at the place here appointed; for there were ſometimes great troubles in the land, and they were under the power of their enemies, which extremely diſturbed their government, and made it neceſſary for God to raiſe them up extraordinary judges, becauſe the power of this court was broken in pieces. So Mr. Selden himſelf acknowledges, that there were great intermiſſions of their ſitting in the times of Antiochus, Epiphanes, and of Herod the great, Lib. 11. de Synedriis, cap. xiv. n. 3. And therefore, why not in the times, when they were oppreſſed by the Moabites, Ammonites, Philiſtines, and other cruel neighbours in the days of the judges? And thus Grotius, Hermannus, Conringius, (to name no more) here underſtand the word *judge*, who is joined with the prieſt and Levites.

——— *And unto the judge.*] The fore-named authors thus tranſlate this verſe, "Thou ſhalt come unto "the prieſt, the Levites, or unto the judge that ſhall be "in thoſe days." Where by *judge* they underſtand ſuch as Othniel, Ehud, Gideon, Jepthah, Sampſon, Samuel, and others, whom God raiſed up, when they were oppreſſed by their enemies, and in great confuſions, to govern his people; which they did with the higheſt authority, being equal to kings, except only that they kept not royal ſtate or equipage, but are plainly called by that, Judg. xvii. 6. xix. 1. xxi. 25. Now though the prieſts and Levites (*i. e.* that court, of which they made a conſiderable part) were the uſual ſupreme judges of controverſies, yet the judge, when God raiſed one up, was endued with an extraordinary power above theirs; to whom the people therefore reſorted for his deciſion. For juſt as all ordinary magiſtrates among the Romans gave place to a dictator, when they had one, ſo all the Hebrew magiſtrates did to ſuch a judge, when God appointed him, who determined all manner of controverſies; as, at other times, the other judges, whether prieſts or others, were wont to do.

We know but one objection againſt this, which is, that thoſe extraordinary judges were not fixed, as far as we can find, in the place where the ſanctuary was; unleſs we may judge of all the reſt by Eli and Samuel, who ſeem to have been ſettled there. But we muſt conſider, that they were not confined by their commiſſion, which was not grounded on this law, to any one certain place, but left at liberty to live where they thought moſt convenient, for the diſcharge of their truſt, in the reformation of the people. And the truth of what we ſaid concerning their ſupreme power, plainly appears in Samuel, who went up and down the country executing judgment, when Shilch was deſtroyed, and had no court, like that which the Jews ſpeak of, to aſſiſt him. But when he needed aſſiſtance, he appointed his ſons to be judges, 1 Sam. viii. 1. of whom when the elders complained, ver. 4. becauſe they did not perform their duty well, it was to himſelf, and not to any other perſon; and they deſire not a Sanhedrim, but a king to judge them, ver. 5. which petition we do not find that he communicated to the Sanhedrim, but only unto God; nor is any mention made of them in the choice of a king, or after he was choſen, in the hiſtory of their kings, till Jehoſaphat's time, no more than there is in the book of Joſhua and Judges; where we read, that when there was no king, (that is, *judge*) *in Iſrael*, every man did what was right in his own eyes; which is a ſign that there wanted ſuch a court to keep them in order. After the time of Jehoſaphat, who ſettled judges in every city, (as we obſerved, chap. xvi. 18.) they continued, it is plain, till the captivity; but what number there was of them, we do not know. After the captivity, Ezra and Nehemiah ſeem to have done all themſelves; ſee Neh. ix, x. which makes it very probable, that though there were judges appointed according to the direction of this law, yet the exerciſe of their power was often interrupted by the great changes which were in that nation; and there was no ſuch Sanhedrim, as the Talmudiſts deſcribe, till the time of the Maccabees. For the very name of Sanhedrim plainly ſhews its original to have been, when the Greek tongue was common among the Jews; and that was, when the kings of Syria and Egypt (who were of the Macedonian race) had the chief power in Paleſtine.

——— *And enquire; and they ſhall ſhew thee the ſentence of judgment.*] They were bound to determine the controverſy; and whatſoever ſentence they gave, it was to ſtand good till it was reverſed by other judges of the ſame authority: For the Jews, who underſtand all this of the great Sanhedrim, and ſcan every ſyllable with great nicety, will have the words juſt before (*that ſhall be in thoſe days*) to ſignify, that every ſentence muſt hold in the time when it is given: ſo that if this court determined a matter, which in after-times, by other judges of the ſame court, ſhould be decided in a different manner, that ſecond ſentence was to ſtand, as being the opinion *of thoſe days*. For this ſentence was, in their judgment, the meaning of the law, by which they were all to be governed; and, if there was no tradition in the caſe, they judged themſelves as well as they could.

Ver. 10. *And thou ſhalt do according to the ſentence which they of that place*] That is, the high court which ſits there, or the judge who preſides in thoſe days.

——— *Which the Lord ſhall chuſe.*] The Jews, who underſtand this only of the Sanhedrim, ſay it was not lawful for them to judge cauſes, at leaſt, not thoſe which were capital, in any other place. See Selden, lib. 11. de Synedriis, cap. xv. n. 6, 7, 10.

——— *And thou ſhalt obſerve to do according to all that they inform thee.*] Some fancy he ſpeaks to the inferior judges, who brought the cauſe thither, to have the opinion of this higheſt court, who were then to pronounce ſentence according

according to it; but whoever brought the controverſy before this court, when the inferior could not determine it, they gave the ſentence, in which he requires the contending parties to acquieſce, and to do according to their determination; which did not concern queſtions of faith, as if men were to believe whatſoever they ſhould teach them, but ſuch controverſies as are mentioned, ver. 8. about civil or criminal matters, which they were finally to determine; ſo that men ſhould not farther controvert the matter, but reſt in their deciſions. For in all governments there muſt be an end of ſuits ſome where or other; and God required all his people to ſubmit to the ſentence of this court: for ſo the words run in the Hebrew, "And "thou ſhalt do according to the ſentence which they ſhall "ſhew thee, from the place which the Lord thy God "ſhall chuſe;" that is, from the ſupreme court of judicature, which reſided where God himſelf did. For if men had been permitted to diſagree to their ſentence, the very end and uſe of this court had been taken away, as Maimonides ſpeaks, in his More Nevochim, P. iii. cap. 41.

Ver. 11. *According to the ſentence of the law which they ſhall teach thee.*] In the Hebrew, according to the *mouth*, or *the word of the law*, which they ſhall teach there; that is, according to the interpretation which they gave of the law.

——— *And according to the judgment which they ſhall teach thee, ſhalt thou do.*] Pay, for inſtance, the money, which they ſhall judge to be due to another man: For he doth not ſpeak of their doing whatſoever they ordered them, (as if they could controul the commands of God,) but of obeying the ſentence of this court, about thoſe matters which were in queſtion between one man and another, ver. 8. who were not to be judges in their own cauſe, but reſt in the judgment of thoſe whom God had made the ſupreme interpreters of his law.

——— *Thou ſhalt not decline from the ſentence which they ſhall ſhew thee,* &c.] They were not to make the leaſt alteration in their ſentence: for tho' they might think it was wrong, and the ſenate perhaps did really err, and might be better informed afterwards, which the law ſuppoſes, and in that caſe orders an expiatory ſacrifice, Lev. iv. 13. yet it was not lawful for any man to act contrary to their preſent decree, nor to teach the contrary, whatſoever his private opinion might be.

Ver. 12. *And the man that will do ſo preſumptuouſly, and will not hearken.*] This they underſtand not barely of a private man, that would not ſtand to their ſentence, but of an elder, or inferior judge, who preſumed to contradict it; as Mr. Selden ſhews, lib 3. de Synedr. cap. 3.

——— *Unto the prieſt.*] It is commonly thought, as we obſerved, ver. 8. that the ſingular number is here put for the plural; and that the meaning is, if any man would not hearken to the higheſt court of judgment, which conſiſted commonly of many prieſts, he ſhould die for his contempt: But they have a great deal of reaſon on their ſide, who inſiſt upon the letter of this word *prieſt*, and of that which follows, or the *judge*, (underſtanding both of ſingle perſons) and take the *high prieſt* only to be here meant; who ſeems to be deſcribed in the next words, *that ſtands to miniſter there before the Lord thy God.* For when God did not raiſe up a judge to govern his people, the high prieſt was the ſupreme governor under God until the days of David; and ſo they were after the captivity. Hence it is, as Grotius obſerves, (Lib. de Imperio Summarum Poteſtatum circa ſacra, cap. 9. ſect. 4) that *Cohen* is a name common to prieſts and princes: for among a great many nations antiently, he ſhews, the prieſts had the higheſt power; particularly among the Cappadocians, (Strabo, who was of that country, ſaith) the ſacerdotal dignity was next to the regal; but howſoever this word be interpreted, the crime, here mentioned, was contumacy, in not ſubmitting to the ſentence of the higheſt authority, whether it was veſted in one perſon, or more; whereby the government was in danger to be broken; and therefore God orders ſuch a perſon to be put to death.

——— *Even that man ſhall die.*] The Jews, who interpret this of a judge in inferior courts, who preſumed to contradict the judgment of the ſupreme court, have tempered the ſeverity of this law, by ſeveral explications and exceptions; which have regard either to the manner of paſſing this decree by the higheſt court, which an inferior diſobeyed; and that was, when a cauſe came before them upon an appeal, (for it was not ſo criminal to diſobey every ſentence of the ſupreme court, but only ſuch as theſe) or to the *place* where it was made, which was to be no where elſe, but at God's dwelling-place, or to the *things* about which the decree was made; which ſome will have to be only weighty matters: And the act of contumacy alſo was conſidered; for he was not put to death, they ſay, unleſs in open court he declared a contrary ſentence. The death he ſuffered was ſtrangling, and he could ſuffer in no other place but where this high court ſat. And it may be farther obſerved, that the prophets themſelves were ſubject to the power and juriſdiction of this high court, by whom they might be ſentenced to capital puniſhment, if they taught contrary to the law of God. But Mr Thorndike makes a doubt, whether the conſtitution, which the Jewiſh writers mention about a *rebellious elder*, as they call him who taught any thing contrary to the determination of this ſupreme court) was ever in force, or no? for it was made, becauſe of the difference between the ſchools of Hillel and Sammai, who lived not long before our Saviour's time; when it appears by the Goſpel, that nation had loſt the power of life and death. See Rites of the Church, cap. 5. p. 256.

——— *And thou ſhalt put away the evil from Iſrael.*] This may refer either to the evil perſon, or to the great ſcandal and dangerous example he gave, by reſiſting the higheſt authority, and thereby breaking the bond of unity and peace.

Ver. 13. *And all the people ſhall hear and fear, and do no more preſumptuouſly.*] This puniſhment was intended to ſtrike a terror into all the people, that they ſhould not adventure to oppoſe the ſupreme authority. And for this end the offender was to be kept in cuſtody, as R Aquiba underſtood this, till the next great feaſt, (either of the paſſover, or pentecoſt, or tabernacles) and then executed, when the whole nation, that is, all the males, were preſent. This, Mr. Selden obſerves, is the moſt received opinion; tho' R. Jehudah ſaith, they did not make the ſentence ſharper by a long delay, but executed it preſently: and for the farther publication of it, they ſent letters to all the tribes and cities of Iſrael, to give notice that ſuch a man was executed at ſuch a time for this crime.

Ver. 14. *When thou art come unto the land which the Lord thy God giveth thee, and ſhalt poſſeſs it, and ſhalt dwell therein, and ſhalt ſay, I will ſet a king over me.*] The Jews commonly, from this and the next verſe, fancy that God commanded them to make a king, when they came to the land of Canaan, and had a quiet poſſeſſion of it; following herein the Gemara of the Sanhedrim, cap. ii. inſomuch that they have preſumed to make this an affirmative precept, A king of the people ſhould be choſen; and quote this place for it. To which ſome learned men among Chriſtians have ſeemed to incline; particularly, Petrus Cunæus, lib. 11. de Republ. Hebr. cap. 14. and Guil. Schickardus, in his Jus Regium, cap. 1. theor. 1. But Abarbinel himſelf contradicts this; and ſo doth Joſephus, who obſerves, that God intended they ſhould keep their preſent government; but if they would have a king, he ſhould be one of their brethren. For thus he interprets this place, Lib. 1. Antiq. cap. 8. That they ſhould not affect any other government, but love the preſent, having the law for their maſter, and living according to them; ἀρκεῖ γὰρ ὁ Θεὸς ἡγεμὼν εἶναι, for it is ſufficient that God is your ruler. And then he adds, but if ye deſire to have a king, ἔστω μὲν ὅτῳ ὁμόφυλῳ, let him be one of your own nation, as it here follows in the next verſe.

———— *Like as all the nations that are about me.*] Such as the Edomites, who had been governed by kings before the days of Moſes. See Gen. xxxvi. 31.

Ver. 15. *Thou ſhalt in any wiſe ſet him king over thee, whom the Lord thy God ſhall chooſe.*] They could not elect whom they pleaſed, but the firſt king, at leaſt, was to be appointed by God himſelf, who was their ſupreme governour. So the people underſtood it, when they deſired Samuel, who was their chief ruler under God, to make them a king, 1 Sam. viii. 5. but durſt not preſume to ſet one up of themſelves. And to confirm them in this opinion, Samuel ſaith to Saul, 1 Sam. x. 1. *The Lord hath anointed thee to be captain over his inheritance*; and ſaith to all the people, ver. 24. *See ye him whom the Lord hath choſen.* And accordingly, when the lot was to be caſt, to

ſhew

ſhew who was to be their king, Samuel orders all the tribes to preſent themſelves before the Lord, ver. 19. And when it fell upon Saul, and they could not find him, they enquired of the Lord, who then declared where he was, ver. 22. In like manner, when Saul was rejected, the Lord himſelf appointed David to be anointed their king; and ſettled that authority in his family. And to determine which of his ſons ſhould have it, God himſelf appointed his immediate ſucceſſor, namely, Solomon. For ſo David declares to all the princes and the great men, whom he aſſembled before his death; Of all my ſons, the Lord hath choſen Solomon to ſit upon the throne of the kingdom of the Lord God of Iſrael, 1 Chron, xxviii. 5. and again, chap. xxix. 1. David ſaid unto all the congregation, Solomon my ſon, whom alone God hath choſen, is yet young, *&c.* But tho' it was thus in the beginning of this kingdom, yet God intended at length to make it hereditary, as appears from ver. 20. of this chapter.

——— *One from among thy brethren ſhalt thou ſet king over thee.*] That is, according to the tradition mentioned by the Jews out of *Toſiphta*, the moſt ſelect and choice perſon that could be found, not one of mean extraction or employment. This, they fancy, is meant by *from among thy brethren.*

——— *Thou mayſt not ſet a ſtranger over thee, which is not thy brother.*] This the Jews extend to all officers whatſoever, as Maimonides reports their ſenſe. And by *thy brother*, ſome of them underſtand one that was an Iſraelite, both by father and mother; though others think it ſufficient, if a king was an Iſraelite by the mother's ſide. Which in his book de Succeſſion. ad Pontificat. lib. 2. he ſhews was ſufficient for any dignity among the Iſraelites, but only the prieſthood. See alſo lib. 3. de Synedr. cap. 9. n. 6. where he obſerves the Talmudiſts ſay, the great Sanhedrim was to ſee that no king but one thus qualified was ſet over the people; which when there was ſuch a court, may be allowed to be true; though all the power which they aſcribe to their Sanhedrim over their kings, is not to be admitted, for it is evident from the ſacred Scripture, that their kings had the very power they aſcribe to the Sanhedrim; particularly, it is notorious that Solomon, by his own power, put Abiathar out of the office of high prieſt, 1 Kings ii. 6, 26. Which judgment, the Talmudiſts ſay, belonged only to the great Sanhedrim. In like manner other kings judged prophets; which they appropriate to the ſame court.

Ver. 16. *But he ſhall not multiply horſes to himſelf.*] There is no certain number determined; but the Jews well reſolve, that he was not to keep them for meer pomp and ſtate, but only ſo many as were for uſe and ſervice; to draw his chariot, for inſtance, and for the guard of his perſon; but he was to take care that he did not burden his people by too many, under this, or any other pretence; and therefore not to keep up a body of horſe for war. For among the Jews their armies conſiſted altogether of foot; there being no breed of horſes in that country; and their people, who were all husbandmen and ſhepherds, being accuſtomed to labour, and to run as ſwiftly as a horſe, 2 Sam. ii. 18. xviii. 19, 22, *&c.* Certain it is, that in the days of David they had no cavalry in their army; for when Abſalom loſt the battle and fled, it was upon a mule that he endeavoured to make his eſcape. And tho' Solomon was ſo prodigiouſly rich, that he was able to maintain forty thouſand ſtalls of horſes for his chariots, and twelve thouſand horſemen, 1 Kings iv. 26. yet ſucceeding kings could not keep up ſuch an expence; but when they had occaſion, ſent for ſuccours from Egypt, which commonly conſiſted of horſemen. Now one of the reaſons the Jews give why their king was not to multiply horſes, is, leſt he ſhould be elated with pride; for an horſe being a ſtately creature, his rider is often tempted to indulge a vain conceit of himſelf, as more than one of the heathens have obſerved. See Bochart, in his Hierozoicon, lib. 2. cap. 9. Nachmanides gives another good reaſon, leſt he ſhould confide and truſt in the power of his horſemen more than in God. See Schickard, in his Miſchpat Hammelech, cap. 3. theorem 10. But the chief reaſon is given by Moſes himſelf in the next words, *leſt they ſhould be tempted to go to Egypt*; with which country it was dangerous to have familiarity.

——— *Nor cauſe the people to return to Egypt, to the end that he ſhould multiply horſes.*] Send his people thither to buy horſes for him; it being a country that abounded with them, as Judæa did with aſſes. For when Sheskak, king of Egypt, (whom the Greek writers call Seſoſtris) came againſt Jeruſalem, there were threeſcore thouſand horſemen in his army, 2 Chron. xii. 3. which ſhews how they abounded with horſes in that country in thoſe days, though in after-times, they did not care to breed them. They might indeed have horſes out of other countries, as well as Egypt, but not eaſily, nor ſo good: Which made Solomon ſend thither, and Pharaoh ſet a great price upon them; becauſe he knew their value, and that they could not furniſh themſelves ſo eaſily with them elſewhere, 1 Kings x. 28, 29.

——— *Foraſmuch as the Lord hath ſaid unto you, Ye ſhall henceforth return no more that way.*] Or the firſt words may be rendered, "Foraſmuch as the Lord ſaith "unto you," *&c.* as he did now by Moſes, that they ſhould not maintain traffick with the Egyptians, at leaſt while they continued idolaters. We read, indeed, that many Jews went thither, and Uriah the prophet fled thither, Jerem. xxvi. 21. of which the Jews give this account: *Firſt*, Some ſay this was but a temporary conſtitution, which was not to laſt always. *Secondly*, They diſtinguiſh about the way of returning thither; conceiving that they might not go thither out of the land of Iſrael, but they might out of another country whither they were driven. Maimonides thinks, they might go thither as merchants, but not fix their dwelling there. But the true meaning is, that they might not voluntary go thither upon any account; at leaſt, while they remained ſo corrupted in their religion and manners, as they were at this preſent: For there is an expreſs law, Lev. xviii. 3. "Ac- "cording to the works of the Egyptians ye ſhall not do." When the prophet Iſaiah therefore ſaith, the land of Iſrael was *full of horſes*, he adds, their land alſo is full of idols, Iſaiah ii. 7, 8. For by multiplying the one, they multiplied the other. And therefore tho' David did reſerve ſome chariots and horſemen, which he took in his conqueſts, for his own uſe, yet no extraordinary number, 2 Sam. viii. 4. But ſtill, great men rode on mules (2 Sam. xviii. 9. 1 Kings xxxiii. 38, 41.) as they had done in the days of the judges, v. 10. x. 4. xii. 14.

Ver. 17. *Neither ſhall he multiply wives to himſelf.*] This is not a prohibition to take more wives than one, but not to have an exceſſive number, after the manner of the eaſtern kings, whom Solomon ſeems to have imitated: We ſee no ground for what the Jews ſay, namely, that he might have *eighteen*. For the proof which R. Solomon, and Bechin aſſigns for it, is very weak; which is that David having already ſix wives, (2 Sam. v. 13.) the prophet tells him, if he had not offended God, he would, "more- "over have given him ſuch and ſuch things," *i. e.* ſay they, twice as many wives, 2 Sam. xii. 8. Much leſs is there any ground for what they ſay, that if he took more than his number, he was to be ſcourged by the authority of the Sanhedrim, as he was, they pretend, for the breach of any of theſe precepts here mentioned. See Selden lib. ii. de Synedr. cap. 9. n. 5. which Grotius indeed endeavours to ſoften, by affirming that theſe ſtripes were no diſgrace to him, becauſe he received them voluntarily, in token of his repentance; and therefore was not ſcourged by the common executioner, but by ſuch a perſon as he himſelf choſe to give this correction; and he received alſo ſuch a number of ſtripes as he himſelf pleaſed, and no more, lib. i. De Jure Belli & Pacis, cap. iii. ſect. 20. But this is directly againſt Maimonides, who ſaith in expreſs terms, that the Sanhedrim appointed this chaſtiſement as Selden obſerves in another place, lib. iii. De Synedr. cap. 9. n. 5. And there is no example in the whole book of God of any ſuch juriſdiction which the Sanhedrim had over their kings: All this therefore may well be looked upon as a mere invention of the Jewiſh Doctors, to magnify the power of their great council.

——— *That his heart turn not away.*] From all ſerious buſineſs and employment, whilſt he was ſtudying to pleaſe a multitude of women: Some underſtand it, leſt they turned his heart away from God, and the duties of piety, of which there was great danger, if he married worſhippers of ſtrange gods as Solomon did. Otherwiſe, we ſhould think it might be interpreted, of turning his thoughts from attending to the welfare of his people.

——— *Neither*

——*Neither ſhall he greatly multiply to himſelf ſilver and gold.*] She ſhould amaſs no more, ſaith the Sanhedrim (cap. ii.) than would be ſufficient to pay ſtipends to his ſervants, *&c.* Others of them ſcan the words more nicely, and obſerve, That *firſt*, he is forbidden to multiply ſilver and gold *greatly*, but to content himſelf with moderate riches, and not ſet himſelf to heap up treaſure, which could not be done commonly without great oppreſſion of his ſubjects. And *ſecondly*, He is forbidden to multiply them to himſelf: But for the publick benefit he might lay up money in the treaſury of the temple, though in his own coffers, for his private intereſt, he might not. See Schickhard in his Miſchpat Hammelech, cap. iii. Theorem 11. where he produces their anſwer to this queſtion, how ſhould the king be able to manage a war, or do any other great thing, if he did not furniſh himſelf with good ſtore of gold and ſilver? He might, ſay they, fill the publick exchequer, tho' not his own private bags: And that for two reaſons; *Firſt*, leſt he ſhould wax proud and haughty, when his purſe ſwelled: And *ſecondly*, leſt he ſhould be tempted to ſqueeze his ſubjects, and exact more from them than they were able to bare; as Solomon ſeems to have done, whoſe treaſurer the people ſtoned, 1 Kings xii. 18.

Ver. 18. *And it ſhall be when he ſitteth upon the throne of his kingdom, that he ſhall write him a copy of this law in a book.*] Not only of this book of Deuteronomy, but of the whole law, and that with his own hand, as a means to fix it more in his mind: Inſomuch, that tho' a copy was left him by his father, he was notwithſtanding to tranſcribe one himſelf, as the Jews ſay, in the Gemara Sanhedrim, cap. ii. ſect. 13. All this is very agreeable to theſe words; but whether he was obliged, if he had not written a copy before he was king, (as every private Iſraelite, they ſay, was bound to do,) to write two when he ſat on the throne, may be doubted; for it cannot, without violence, be drawn from theſe words; and their authority is not ſufficient to warrant it: They give, indeed, a plauſible reaſon for it, that the one he was to carry about with him whitherſoever he went, and to read the other at home; but why one copy might not ſerve for both theſe purpoſes, we do not ſee.

——*Out of that which is before the prieſts the Levites.*] He was not to write one word of it from his memory merely, or any private man's copy, but out of the book which was in the ſanctuary, where the original and uncorrupted copy was in the cuſtody of God's miniſters: There are a great many rules the Jews give, about the true writing of this copy, which may be ſeen in Guil. Schickardi Mi chpat Hammelech, cap. 2. Theorem 5.

Ver. 19. *And it ſhall be with him, and he ſhall read therein all the days of his life.*] Deligently ſtudy it, not ſpending his time, as Maimonides gloſſes, in drinking and making merry, but in learning the law of God. See there, p. 53. From the neglect of this precept, their king became ſo ignorant of the laws of God, and of their obligation to obſerve them, that in the days of good king Joſiah, he was ſtrangely ſurprized at what he heard read out of the book of the law, when it was found in the temple, where it had lain long without any knowledge of it.

Ver. 20. *That his heart be not lifted up above his brethren.*] That he may not imagine himſelf to be above the laws, nor ſlight his ſubjects, as unworthy of his notice, but take a due care to promote their happineſs. For as the ſcriptures, ſaith Maimonides, ordained the king that ſhould have a great honour done him, obliging all to reverence him, ſo it commands him to be lowly in heart, and not carry himſelf inſolently: Let him be gracious, and full of clemency to little and great, ſo ſhall he go out and come in, with the love and good wiſhes of them all. Unto which Nachmanides adds this pious reflection. *If the ſcripture deters kings from pride and haughtineſs of heart, how unbecoming is it in other men, who are far inferior to them?* &c.

——*And that he turn not aſide from the commandment to the right hand or to the left.*] Neither by changing the laws, on pretence of making better; nor by abrogating them, on pretence of their inconveniency; but where the divine law was not clear, or where nothing was there defined, he might by his authority make new conſtitutions, as David and Solomon did, as well in ſacred, as in civil matters.

——*To the end that he may prolong his Days in his kingdom; he, and his children in the midſt of Iſrael.*] This ſhews that God intended to eſtabliſh a ſucceſſive right in that family to which he choſe to give the kingdom, if they continued in a conſtant obſervation of his laws. And indeed, there is no way to eſtabliſh and perpetuate a family on the throne, like the due obſervation of laws, tho' they be but human, not divine laws: For, as Ariſtotle truly ſaid, *he by whoſe commands the law governs all,* ὁκεῖ κελεύειν ἄρχειν ὁ Θεὸν ἢ τὸν νόμον, *ſeems to command that God ſhould rule, and the laws; but he who orders a man to rule without laws,* according to his own will, πρόσθησι θηρίον *ſets up a beaſt to govern.* And above all things, he ought to endeavour to win the love of his ſubjects by humility and clemency; as the ſame Ariſtotle taught Alexander, if we may belive R. Jedaja, in his book called Mibchar Happeninim, where he reports a letter of his to that great prince, adviſing him to gain the affection of his people by a gentle government, which is far better than to rule tyrannically by force and violence; *for to what purpoſe is it* to have poſſeſſion of their bodies, when the true poſſeſſion is to be maſter of their hearts? *Get poſſeſſion of their hearts by clemency, and that will draw their bodies along with them.*

CHAP. XVIII.

1 *The Lord is the prieſts and Levites inheritance.* 3 *The prieſts due.* 6 *The Levites portion.* 9 *The abominations of the nations are to be avoided.* 15 *Chriſt the prophet is to be heard.* 20 *The preſumptuous prophet is to die.*

THE prieſts the Levites, *and* all the tribe of Levi, ſhall have no part nor inheritance with Iſrael: they ſhall eat the offerings of the LORD made by fire, and his inheritance.

2 Therefore ſhall they have no inheritance among their brethren: the LORD *is* their inheritance, as he hath ſaid unto them.

3 ¶ And this ſhall be the prieſts due from the people, from them that offer a ſacrifice, whether *it be* ox or ſheep; and they ſhall give unto the prieſt the ſhoulder, and the two cheeks, and the maw.

4 The firſt-fruit *alſo* of thy corn, of thy wine, and of thy oyl, and the firſt of the fleece of thy ſheep ſhalt thou give him.

5 For the LORD thy God hath choſen him out of all thy tribes, to ſtand to miniſter in the name of the LORD, him and his ſons for ever.

6 ¶ And if a Levite come from any of thy gates out of all Iſrael, where he ſojourned, and come with all the deſire of his mind unto the place which the LORD ſhall chuſe;

7 Then he ſhall miniſter in the name of the LORD his God, as all his brethren the Levites *do*, which ſtand there before the LORD.

8 They ſhall have like portions to eat, beſide that which cometh of the ſale of his patrimony.

9 ¶ When thou art come into the land which the LORD thy God giveth thee, thou ſhalt not learn to do after the abominations of thoſe nations.

10 There ſhall not be found among you *any one* that maketh his ſon, or his daughter to paſs through the fire, *or* that uſeth divination, *or* an obſerver of times, or an enchanter, or a witch.

11 Or a charmer, or a conſulter with familiar ſpirits, or a wizard, or a necromancer.

12 For all that do theſe things *are* an abomination unto the LORD: and becauſe of theſe abominations, the LORD thy God doth drive them out from before thee.

13 Thou ſhalt be perfect with the LORD thy God.

14 For theſe nations which thou ſhalt poſſeſs, hearkened unto obſervers of times, and unto diviners: but as for thee, the LORD thy God hath not ſuffered thee ſo *to do*.

15 ¶ The LORD thy God will raiſe up unto thee a Prophet from the midſt of thee, of thy brethren, like unto me; unto him ye ſhall hearken.

16 According to all that thou deſiredſt of the LORD thy God in Horeb, in the day of the aſſembly, ſaying, Let me not hear again the voice of the LORD my God; neither let me ſee this great fire any more, that I die not.

17 And the LORD ſaid unto me, They have well *ſpoken that* which they have ſpoken.

18 I will raiſe them up a Prophet from among their brethren, like unto thee, and will put my words in his mouth, and he ſhall ſpeak unto them all that I ſhall command him.

19 And it ſhall come to paſs, *that* whoſoever will not hearken unto my words which he ſhall ſpeak in my name, I will require *it* of him.

20 But the prophet which ſhall preſume to ſpeak a word in my name, which I have not commanded him to ſpeak, or that ſhall ſpeak in the name of other gods, even that prophet ſhall die.

21 And if thou ſay in thine heart, How ſhall we know the word which the LORD hath not ſpoken?

22 When a prophet ſpeaketh in the name of the LORD, if the thing follow not nor come to paſs, that *is* the thing which the LORD hath not ſpoken, *but* the prophet hath ſpoken it preſumptuouſly: thou ſhalt not be afraid of him.

Ver. 3. *And this ſhall be the prieſts due from the people.*] Beſide thoſe things which God gave them, and which peculiarly belonged to him.

—— *And they ſhall give unto the prieſt the ſhoulder.*] Together with the breaſt. See Lev. vii. 32, &c.

—— *And the two cheeks and the maw.* Theſe were not given to the prieſts before, but were now added to their portion, being accounted the beſt part of the beaſts; for as the cheeks were the beſt part of the head, and the ſhoulder and breaſt the beſt of the other members of the body, ſo the maw was the principal part of the entrails, as Maimonides obſerves, p. 111. More Nevochim, cap. 39.

By the maw is meant the ſtomach; and in beaſts that chew the cud, who have four ſtomachs, that which is called by the Greeks ἔντερον, *viz.* the loweſt of them, which had this name, becauſe the digeſtion which is begun in the other, is here perfected and compleated; and it appears, that this part of the entrails was accounted by the ancients a great dainty, as Bochart proves out of Ariſtophanes, Hierozoicon, p. 1. Lib. 11. cap. 45. p. 505.

Ver. 4. —— *And the firſt of the fleece of the ſheep ſhalt thou give him.*] This is comprehended under firſt fruits, but never particularly mentioned before now; and tho' the quantity is not expreſſed, yet the Jews have ventured to determine, that leſs than one fleece in ſixty was not accepted. For ſo they ſay of all other firſt fruits, that a ſixtieth part of the whole, was the leaſt that any man gave; and he was accounted a covetous perſon, if he gave no more; they who were indifferently good, giving a fiftieth part, and liberal perſons a fortieth. By theſe means the prieſts were provided with cloaths, as by other offerings, with food. And the wool alſo, as they call it, of goats (which were ſhorn in theſe countries) is comprehended under the fleece of ſheep.

Ver. 6. *And if a Levite come from any of thy gates out of all Iſrael, where he ſojourned.*] With a ſincere affection to devote himſelf to the perpetual ſervice of God at the ſanctuary, ſo that inſtead of coming in his courſe, he would always wait there, and never remove from that place.

Ver. 7. *Then he ſhall miniſter in the name of the Lord his God.*] Attend continually at the altar, to do all the ſervice of the ſanctuary. The LXX tranſlate it, *he ſhall miniſter to the name of the Lord*, that is, to the Divine Majeſty, who dwells there.

—— *As his brethren the Levites do, which ſtand there before the Lord.*] To miniſter unto him: This was the caſe of Samuel.

Ver. 8. *They ſhall have like portion to eat.*] This ſhews that Moſes is ſpeaking of the prieſts; for the Levites did not eat of the holy things offered at the altar; and the meaning is, that the reſt of the prieſts who waited there, ſhould allow him the ſame portion which they themſelves had in the ſacrifices.

—— *Beſide that which cometh of the ſale of his patrimony.*] Which was to remain proper to himſelf, and not be divided with other prieſts at Jeruſalem (ſuppoſe) where he miniſtred. The Hebrew words are ſomething obſcure, being *beſide his ſales by*, or *unto the fathers*, that is ſuch poſſeſſions as their fathers purchaſed, and left to them; for tho' the prieſts had no ſhare in the land of Canaan given them at the diviſion of it, yet they might purchaſe houſes, and goods, and cattle: and ſometimes they purchaſed fields, as we read Abiathar had fields of his own at Anathoth, 1 Kings ii. 26. and the prophet Jeremiah, who was a prieſt alſo, purchaſed a field of his uncle's ſon in his own town, Jeremiah xxxii. 7, 8. &c.

But the Jews form a quite different conſtruction of theſe *three* verſes, which they underſtand in this manner, That if any Levite (*i. e.* prieſt, for they only miniſtered before God) came up out of the city where he commonly reſided, out of pure devotion to attend at the three ſolemn feaſts, (which were held at the place where the ſanctuary was, where they were bound to wait, only when their courſe came, but at theſe feaſts might all come and miniſter in the ſanctuary) his brethren, whoſe week it was then to attend

attend, ſhould both admit him to miniſter before God with them, and alſo give him an equal portion with themſelves in the extraordinary ſacrifices which were then offered at thoſe feſtivals, except only thoſe which were peculiarly aſſigned to them whoſe week of waiting at the altar it then was; who by the ordinance of God, delivered to Moſes and Aaron (who, they ſuppoſe, are here called the fathers) were to have the right ſhoulder of the peace-offerings. See Lev. vii. 33. where it is ſaid, *He, among the ſons of Aaron that offereth the peace-offerings and the fat, ſhall have the right ſhoulder for his part*; in which none other was to participate. But why this ſhould be called the *ſales*, we do not underſtand, unleſs we interpret it as Feſtus doth, *venditiones*, i. e. *res venditas a patribus*, things ſold by the fathers, that is appropriated by them (to the particular prieſt who offered the ſacrifice) as things ſold are to them who buy them.

Ver. 10. *There ſhall not be found among you any one that maketh his ſon or his daughter to paſs through the fire.*] This was the moſt abominable idolatry practiſed in that country whither they were going, the inhabitants of which conſecrated their children in this manner to Moloch, or the Sun. This wicked cuſtom ſeems to have flowed from this country of the Phœnicians and Tyrians unto the Carthaginians, who were guilty of the impiety of ſacrificing their children, as they did alſo here unto Moloch. Lev. xx. 2, 3. which ſpread itſelf, in a manner, over all the world, as many have ſhewn; particularly John Genſius, in his treatiſe De victimis Humanis, part 1. p. 11. cap. 5. and it was found among the Americans, when that very world was diſcovered.

——— *Or that uſeth divination.*] Of which there were many ſorts; and one was, by raking into the bowels of their ſacrifices, particularly of human ſacrifices; by the obſervation of which they pretended to foretell things, as many authors teſtify. They even offered little children on purpoſe, that thereby they might make their auguries, unto which, perhaps, there is a peculiar reſpect in this place; for we find moſt of the things here mentioned, joined in other places with *making their children paſs through the fire*, particularly 2 Kings xxi. 6. 2 Chron. xxxiii. 6. and the prophet Ezekiel ſeems to intimate, that hereby they divined, when he charged the Iſraelites with this crime, xx. 26, 31. for he adds, *ſhall I be enquired by you, O houſe of Iſrael*, who have enquired, that is, by making your children paſs through the fire.

But it muſt be confeſſed, that the Hebrew words *Koſem Koſemim* (which we tranſlate *uſeth divination*) are by many thought to have a peculiar reſpect unto ſuch as uſed to divine by caſting or drawing of lots. And the word, as our learned Dr. Caſtel obſerves, is ſo uſed in the Arabian language *for diſtribution of lots*; which ſort of divination was much practiſed by the Greeks and Romans; and had been ſo, it is very likely, in more ancient times by the eaſtern nations: For nothing is more known than the *Sortes Prænestinæ*, and *Pativinæ*, among the Romans; and the *Dodonæ*, and *Dindymenæ*, and many others among the Greeks, particularly that at Bura in Achaia, where there was a cave wherein was the image of Hercules; before which, they who reſorted thither to enquire directions in any caſe, or the ſucceſs of any affair, uſed to fall down, and ſay their prayers, and after that to throw four dice upon the table, and by the letters or marks upon which they fell, the divination was made; as Pauſanius deſcribes it in his Achaica. In other places they uſed them in a different manner, and the ancient Arabians divined by arrows, as our famous Dr. Pocock hath ſhewn in his notes upon Gregor. Abulfarajus, concerning the original and manners of the Arabians, p. 327, 328, &c. where he deſcribes the manner of it, and ſhews that it was performed before ſome idol, and therefore was ſtrictly forbidden by Mohammed, in his Koran, as a diabolical invention. In which prohibition he ſeems to have imitated Moſes, who may be thought here to forbid ſuch kind of divination; which was in uſe among the eaſtern people, in the days of the prophet Ezekiel, xxi. 21. where we find the ſame word *koſem*, which, that learned author thinks, is illuſtrated by that Arabian cuſtom.

It is to be noted alſo, that they uſed to divine by a dead man's ſkull, as our Dr. Windet hath obſerved out of the Sanhedrim, cap. 7. and Maimonides. Which cuſtom the Greeks likewiſe followed; for Palladius relates how Macarius enquired, πρὸς τ ξηρὸν κεφάλιον, at a dry ſcull, &c.

Several ſorts of ſuch kind of perſons there were among the Edomites, Moabites, and other nations near Judæa, who in the days of Jeremiah deceived the people with their divinations, prophecies, dreams, enchantments, and ſorceries, as we learn from Jer. xxvii. 3, 9.

——— *Or a witch.*] This word ſignifies worſe than any of the former, namely, one that doeth miſchief unto men or beaſts by evil arts: concerning which ſee the annotations on Lev. xxii. 18. unto which we ſhall here add, that the Jewiſh nation have been extremely addicted to witchcraft, and ſome of their famous Rabbins have been ſuſpected of it. See J. Wagenſeil upon Sota, p. 529.

Ver. 11. *Or a charmer.*] There are various conjectures about the meaning of the Hebrew words *chober chaber*, which importing ſomething of ſociety, or conjunction, ſome tranſlate *fortune-teller*, who by the conjunction of the planets pretends to predict future things; others, one that hath ſociety with evil ſpirits, which is mentioned afterward in another word.

Job. Ludolphus ſeems to us to have given the plaineſt account of the words, which he tranſlates *congregans congregationem*, gathering together a company; for it was an ancient way of enchantment, to bring various kind of beaſts into one place, which the Rabbins diſtinguiſh into the great congregation, and the little congregation: The great one was, when they aſſembled together a great company of the larger ſort of beaſts; and the leſs, when they gathered together as great a company of the ſmaller, ſuch as ſerpents, ſcorpions, and the like: But we cannot be certain of this; tho' Telezius tells us, it is in uſe at this day in the eaſtern countries. For ſo he deſcribes the election of the king of Ginger, that he ſtood compaſſed about with lions, tygres, leopards, and dragons, which by magical arts were gathered together as his guard and courtiers. See Ludolphi Comment. in Hiſtor. Æthiop. cap. 16, numb. 116.

But the common interpretation which the Jews give of *chober chaber* is, that he is one who uſeth ſtrange words, which have no ſignification; but he pretends are powerful to charm a ſerpent, (for inſtance) that it ſhall not ſting, or to preſerve from any other harm. So Maimonides, in Avoda Zara, cap. 11. And to this ſort of ſuperſtition the world was ſo addicted, that this precept of Moſes could not bring the Jews quite off from it; but when they threw away other charms, they uſed the words of Scripture inſtead of them; pretending, for inſtance, to cure wounds by reading that verſe in the law, Exod. xv. 26. *I will put none of theſe diſeaſes upon thee*, &c. So we find they themſelves acknowledge in Sanhedrim, cap. 2. ſect. 1. And Maimonides ſaith, this is forbidden by Moſes in this place, as much as any other charm; *for the words of the law are turned hereby to another uſe than God intended in them; which was not for healing the body, but curing the ſoul.* And we ſee no reaſon, why it ſhould not be thought as great a crime to uſe the *Schem Hamphoraſh*, as they call the name of Jehovah, to ſuch purpoſes; and yet the Jews are ſo ſtupid, as to imagine Moſes wrought all his miracles by virtue of it. Maimonides, indeed, was ſo ſober, as to reject this common conceit, condemning thoſe who think there was a power in the very letters and pronunciation of the word, Lib. 1. More Nevochim, cap. 62.

——— *Or a conſulter with familiar ſpirits, or a wizard, or a necromancer.*] In the Hebrew, the word *necromancer* ſignifies, one who ſeeks to, or enquires of the dead; but it is not eaſy to tell, wherein this differs from one that had a familiar ſpirit, as we tranſlate it. For the woman whom Saul conſulted, who had a ſpirit called Oboth, enquired alſo after this manner; their ſpirit, it ſeems, teaching ſuch perſons to call for the dead to appear to them: But ſome, perhaps, had not ſuch a ſpirit, who notwithſtanding conſulted the dead, by going to their graves in the night, and there lying down, and muttering certain words with a low voice, that they might have communion with them by dreams, or by their appearing to them: Unto which the prophet Iſaiah is thought to allude, chap. viii. 19. xxix. 4. Maimonides, in Avoda Zara, c. 11. ſect. 15. thus deſcribes a necromancer: He is one, who having afflicted himſelf with faſting, goes to the burying-place, and there lies down, and falls aſleep; and then the dead appear to him, and tell him what he deſires. Such are they

they alſo, who put on a certain kind of garment, ſpeak ſome uncouth words, and make a fume, and then lie down alone, that the dead, whom they deſire, may come to them, and diſcourſe with them in their ſleep. To the ſame purpoſe Aben Ezra. To this the Gentiles were very prone; and it was thought ſo high an attainment to come to this knowledge, that Julian the apoſtate, who was ambitious to be acquainted with all the heathen myſteries, ſecretly practiſed this Νεκυομαντεία, in the moſt retired part of his palace, cutting up the bodies of virgins and boys, to bring up the dead to him; which was far more impious than what the Talmudiſts ſay, (in the title Beracoth) that ſuch kind of people were wont to burn the ſecundine of a black cat, when ſhe had her firſt young; and beating it very ſmall, put ſome of the powder upon their eye, whereupon dæmons appeared to them. See Greg. Nazianz. in his invectives againſt Julian, p. 91. and St. Chryſoſtom, in his oration upon St. Babylas. We ſhall only add, that this was not only privately practiſed among the Gentiles, but there were alſo publick places to which men reſorted to conſult the dead, particularly at Theſprotis, near the river Acheron, where Herodotus, lib. 5. mentions a Νεκυομαντήιον; and Plutarch, to name no more, mentions another at Heraclea; which Pauſanius, in his diſtreſs, went to conſult, as he relates in the life of Cimon.

Ver. 12. *For all that do theſe things are an abomination to the Lord; and becauſe of theſe abominations the Lord thy God doth drive them out from before thee.*] That is, God hath expelled the Amorites, and other wicked inhabitants of the country, where they practiſed theſe abominations; which, no doubt, had ſome relation to idolatry, and therefore were forbidden to the Iſraelites.

Ver. 13. *Thou ſhalt be perfect with the Lord thy God.*] This ſhews there was ſomething of idolatrous worſhip in all the fore-named practices; which, if they followed, it was, in ſome degree, to forſake God, on whom they were wholly to depend, and ſeek to him alone in the ways which he had preſcribed in his laws. For this was to be *perfect with the Lord*; to have nothing to do with any other God, nor with the rites and ceremonies uſed in their worſhip: And therefore the LXX. tranſlate this word ſometimes by ἄμωμος, Job xxii. 3. as well as by τέλειος; for then they were perfect with God, when they kept his worſhip ſimple and pure, without the mixture of any foreign religion: Which the whole context ſhews to be the ſenſe, both in the words foregoing and following.

Ver. 14. *For thoſe nations, which thou ſhalt poſſeſs, hearken'd unto obſervers of times, and unto diviners*] The ancient Heathens, as Strabo tells us, lib vi. had theſe diviners in ſuch eſteem, ὥστε καὶ βασιλέας ἔδιζε, that they thought them worthy of the higheſt authority. But God would not have his people ſo much as to conſult ſuch perſons: For it appears by theſe words, that not only they who were diviners, (for inſtance) but they who hearkned to them, were odious to God. For that even the art of divination depended upon ſome idolatrous opinions and practices, appears evidently, even from the moſt refined account we have of it in ancient authors: For inſtance, Ammianus Marcellinus, who, to acquit his maſter Julian from the ſuſpicion of ſorcery, which ſome ſaid he uſed, to get the foreknowledge of things future, makes it a principal point of wiſdom, not unworthy ſuch a prince, who was a profeſſed lover of all ſciences, to offer placatory ſacrifices to draw in the ſpirit of all the elements, to endue him with a ſpirit of divination: For ſo his words are, in the beginning of his twenty firſt book; "The ſpirit of all the "elements, being alway and every way invigorated with "the fore-perceiving motion of the everlaſting (*i. e.* heavenly) bodies, make us partakers of the gifts of divining: and the ſubſtantial powers, *ritu diverſo placatæ*, "being render'd favourable by reſpective rites, (that is, "ſuch as were proper and ſuitable to each of them) convey predictions to mortality, as from ſo many perpetual "ſprings or fountains, over which (ſubſtantial powers) the "goddeſs Themis is ſaid to preſide," &c. which ſhews, that Julian, who called Jupiter the moſt high god, the king of all, yet courted other inferiour powers, by ſuch rites as he imagined would win their favour; which was rank idolatry.

—— *But as for thee, the Lord thy God hath not ſuffered thee ſo to do.*] But abſolutely forbid it, Lev. xix. 31. xx. 6. where he warns them to have nothing to do with ſome of the perſons here mentioned; and not only inſtructed them in the way to live happily, but eſtabliſhed an oracle among them, to be conſulted on all weighty occaſions, and governed them by men, whom he had endued with his ſpirit, Numb. xi. 16, 17, 25. Therefore if any Iſraelite practiſed any of the things here forbidden, tho' he did not worſhip any idol, he was ſcourged by the ſentence of the court of judgment. See Selden, lib. 11. de Jure Nat. & Gent. cap. 7.

Ver. 15. *The Lord thy God will raiſe up unto thee a prophet.*] Since the Jews, as all other nations, were extremely deſirous to know things to come, Moſes reveals unto them from God a thing future of the higheſt importance, viz. the coming of Chriſt, and the greatneſs of his authority; and, in after-times, God revealed to them, by degrees, the time of his birth, his death, reſurrection, &c. The Jews, indeed, commonly take theſe words to be a promiſe of a conſtant ſucceſſion of prophets, that ſhould be among them, to preſerve them from going to ſuch diviners as were famous among their heathen neighbours: And thus many chriſtian interpreters make out the connection of theſe words with the foregoing. But tho' this may be allowed to be intimated, and this promiſe be acknowledged to be partly verified in thoſe prophets whom God raiſed up from age to age after Moſes, for further knowledge of his will, (as the promiſe of a Saviour was in part verified in thoſe judges and kings by whom God delivered his people from their enemies) yet it is very evident that he ſpeaks of a ſingle prophet more eminent than all the reſt; and that theſe words, in their moſt literal ſenſe, cannot belong to any other perſon than the Meſſiah. Tho' the continuance therefore of prophets among this people, was a means to prevent all occaſions of conſulting ſorcerers or witches, yet the chief ground upon which Moſes diſſuades them from ſuch practices, according to the literal connection of theſe words with the foregoing, "The Lord "thy God hath not ſuffered thee to do ſo;" that is, to hearken to obſervers of times and diviners, was the conſideration of their late mighty deliverance by Moſes; the excellency of their preſent law, which God had given them for their direction; and their expectation of a greater law-giver in future times, when the firſt covenant ſhall wax old, and the propheſy it ſelf for a long time fail, as it did before the coming of this great prophet, the Lord Chriſt. To this purpoſe Dr. Jackſon, in his third book upon the Creed, cap. 21. paragraph 19.

—— *From the midſt of thee, of thy brethren, like unto me.*] It was a great honour to them, to have ſuch a prophet, as is here ſpoken of, ariſe out of their nation; but as he was after a peculiar ſort *raiſed up by Jehovah*, not meerly by the external aſſiſtances or impulſion of his Spirit, (to uſe the words of the ſame excellent perſon, paragraph 9.) but by intrinſic aſſumption into the unity of his perſon; ſo likewiſe he was raiſed up in a ſtrict and proper ſenſe *from the midſt of them*, being as it were extracted out of a pure virgin, as the firſt woman was out of the man, by the Almighty's own immediate hand.

The words, *like unto me*, make it evident that Moſes here means a ſingle prophet, and not a conſtant ſucceſſion of thoſe inſpired perſons, there being none of them like to Moſes, whom God himſelf diſtinguiſhed from them all, Numb. xii. 6, 7, 8. And accordingly that divine writer, who added thoſe verſes which are at the end of this book, (concerning the death of Moſes,) teſtifies that there never roſe in Iſrael a prophet like to Moſes. See chap. xxxiv. 10. This addition is commonly thought to have been inſerted by Ezra, and it hath effectually confuted all the conceits of R. Eechai, Aben-Ezra, Abarbinel, and other Jewiſh doctors, who take either Joſhua, or Jeremiah, to have been this prophet. If Joſhua, as ſome fancy, added theſe words, then he excluded himſelf from being the perſon; nor did Joſhua act as a prophet, but as a judge or governor: and Jeremiah is acknowledged by Abarbinel himſelf to be inferior to Iſaiah: For tho' in his preface to his commentary upon Jeremiah, he mentions fourteen particulars wherein he was *like unto Moſes*, and ſaith he propheſied juſt *forty* years, as Moſes did; yet, in his commentary upon the leſſer prophets, he prefers Iſaiah before them all, and cenſures the rudeneſs of Jeremiah's language, in many things preferring Ezekiel to him. So little do theſe doctors agree in their interpretation of this propheſy, which can belong to none of their prophets who ſucceed-

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ed Moſes, and were all much inferior to him, until he came who perfectly reſembled him, but was much ſuperior to him. See ver. 18. And thus the ancient Jews underſtood this propheſy; for tho' Maimonides only ſaith, the Meſſiah ſhould be endued with wiſdom greater than that of Solomon, and ſhould equal their maſter Moſes, yet thoſe before him proceeded a great deal further. This being a common ſaying among them, which Abarbinel himſelf remembers, in his commentary upon the ſmall prophets, "He ſhall be exalted above Abraham, lifted up above "Moſes, and higher than the angels of the miniſtry." Nor is the cabbaliſtical obſervation, mentioned in Baalhatturim, to be quite neglected; which is, that this verſe begins and ends with the letter *nun*, which is the numeral letter for *fifty*, importing, that to the prophet here promiſed, ſhould be opened the fifty gates of knowledge, forty-nine of which only were opened to Moſes. And that this verſe alſo conſiſts of ten words, to ſignify, that *they were to obey this prophet no leſs than the ten commandments:* Which obſervation, it muſt be confeſſed, is weakly grounded, but contains a moſt illuſtrious truth, and ſhews that they believed, Moſes here ſpeaks of the Meſſiah.

——— *Unto him ſhall ye hearken.*] As they had engaged themſelves to do; it will appear from the following words.

Ver. 16. *According to all that thou deſiredſt of the Lord thy God in Horeb, in the day of the aſſembly, ſaying, Let me not hear again the voice of the Lord,* &c.] So we read, Exod. xx. 19. where they made this requeſt unto Moſes, ſaying, "Speak thou with us, and we will hear; but let "not God ſpeak with us, leſt we die." In which words, the whole multitude bound themſelves ſolemnly to hear the words of the Lord, being delivered not immediately from his own mouth, but by Moſes, as is more fully expreſſed in this book, Deut. v. 27, 28, 29. where God highly commends this good reſolution in them, as Moſes here obſerves again in the next verſe.

Ver. 17. *And the Lord ſaid unto me, they have well ſpoken that which they have ſpoken.*] God approved their deſire, and reſolved not to ſpeak to them any more, as he did from mount Sinai, with a voice out of the fire and cloud; but by Moſes himſelf, while he lived; and afterward by one like to Moſes, as it here follows.

Ver. 18. *I will raiſe them up a prophet from among their brethren.*] Theſe words ſeem to have been ſpoken to Moſes by God, when they deſired God would not ſpeak to them any more immediately by himſelf, but by a mediator. Then God was pleaſed to promiſe them a great deal more than they deſired, which was to raiſe up another prophet like to Moſes, who ſhould acquaint them more fully with his mind and will, in as familiar a manner as Moſes did, without ſtriking any ſuch terror into them, as they were in at the giving of the law, tho' the words of this prophet came from the mouth of God himſelf: In which two things the Iſraelites excelled all other nations; namely, in that they had ſuch an excellent law delivered by Moſes, which was to be bettered by an everlaſting covenant, made by this prince of the prophets. In reſpect of both, (as Dr. Jackſon expreſſes it) the name of *ſoothſayer*, or *ſorcerer*, was not to be named in Iſrael, as they were in the nations who knew not God, much leſs expected ſuch a mediator, in whom the Spirit of life ſhould dwell as plentifully, as ſplendor doth in the body of the ſun; from whoſe fullneſs, e'er he viſibly appeared in the world, all other prophets were illuminated. So that Moſes himſelf, and all the prophets that followed him, were but as meſſengers ſent from God, to ſollicit his people to preſerve their allegiance free from all commerce or compact with familiar ſpirits, until the Prince of glory came in perſon to viſit them, and dwell among them.

—*Like unto thee*] This is well explained by Euſebius, ὁμοίως καὶ Μωσέα νομοθέτης, *a ſecond law-giver, as Moſes was*: For in ſaying, not ſimply, he would raiſe them up a prophet, but, *like unto thee*, it muſt ſignify, ſaith he, that this prophet ſhould be a law-giver as well as Moſes, which none of the prophets were, till our Saviour came. Neither Iſaiah, nor Jeremiah, were the makers of laws, but only called upon the people to obſerve the laws of Moſes; whereas, when the Lord Jeſus came, he gave laws to all the world, and thoſe far ſuperior to the laws of Moſes, who only ſaid, *thou ſhalt not commit adultery*; but our Lord declares, *I ſay unto you, ye ſhall not luſt*; and inſtead of, *thou ſhalt not kill*, He ſaith, *be not angry with thy brother*, &c. Whence it was, that they who heard him were aſtoniſhed at his doctrine, and ſaid, that he ſpake *not as the ſcribes*, who were expounders of the law, but *as one that had authority*, that is, power to ordain and enact laws, and not only to explain thoſe that were already written.

——— *And will put my words in his mouth, and he ſhall ſpeak unto them all that I ſhall command him.*] That is, he ſhall reveal the whole mind and will of God, John xii. 49, 50. For he was herein like to Moſes, (tho' far ſuperior to him) that he was intimately acquainted with God's counſels, being in the boſom of the Father, 1 John xviii. and confirmed all that he ſaid to be from God by *miracles*, and *wonders*, and *ſigns*, far more mighty than thoſe of Moſes, and more in number than had been wrought by all the prophets, from the beginning of the world: Particularly, He fed multitudes with a little food, (which made the people cry out, "This is of a "truth that Prophet which ſhould come into the world," John vi. 14.) but above all this, gave them *that bread from heaven*, of which the *manna* given them by Moſes was a ſhadow, as he took occaſion to ſhew the people, upon their admiration of that miraculous feaſt he had made for them, with five barley loaves, and two ſmall fiſhes: For He himſelf was that bread of life, who nouriſhed mens ſouls with the word of eternal life, which he had in himſelf, as he ſhewed by his reſurrection from the dead, which he himſelf predicted, and thereby proved himſelf the greateſt of all the prophets: For tho' Moſes foretold his own death, yet neither he, nor any other prophet whatſoever but our Saviour, ſpake of his being raiſed up again. In which he may be thought to be like to Moſes, who was raiſed up by God to be a Saviour of his people out of that ark, which, without the ſpecial providence of God, had been his tomb. And unto this reſurrection of Chriſt doth the propriety of this phraſe, *from the midſt of thee*, agree: for this was done, as Dr. Jackſon well obſerves, in the midſt of Jeruſalem, the metropolis of Judæa, not without expreſs notice given of it to the rulers of the people; and ſuch a confirmation it was, that *he was the prophet they ſhould all hear*, that there could not be a greater; as all ſtrangers, both to their religion and ours, muſt agree, and they themſelves cannot deny: for Nachmanides (relating, in a letter of his to the Rabbins at Marſeilles, how there was a man in thoſe days, in the ſouthern countries, who pretended to be the fore-runner of the Meſſiah, unto whom great numbers of Jews and Arabs reſorted) tells us, that he being apprehended by the king of the country, and asked what miracle he ſhewed to confirm his commiſſion, anſwered boldly, "Cut off my head, and I will come "to life again." To which the king of the Arabs replied, "There is no ſign greater than this; which, if it "come to paſs, both I and the whole world will believe "thee." Whereupon his head was cut off, and there was an end of all his pretences; tho' ſome of the Jews were ſo infatuated, as Maimonides there obſerves, that they ſtill expected his return to life. Thus R. Gedaliah reports, in his Schalſhelet Hakkabalah.

Ver. 19. *And it ſhall come to paſs, that whoſoever will not hearken unto my words, which he ſhall ſpeak in my name.*] This is the proper character of a prophet, to deliver, in the name of God, what he received from God. This did Moſes: but Chriſt moſt eminently, as we before obſerved from John xii. 49, 50. where he ſaith, "I have "not ſpoken of my ſelf, but the Father which ſent me; he "gave me a commandment, what I ſhould ſay, and what "I ſhould ſpeak, &c. Whatſoever therefore I ſpeak, even "as the Father ſaid unto me, ſo I ſpeak." Which is a perfect commentary upon theſe words of Moſes, who here calls Chriſt a *prophet*, not a *prieſt*, or a *king*, (tho' he was to be both) becauſe he would not have the Jews miſtake, and expect to find in his perſon the worldly grandeur of a mighty prince, or the high honour and ſplendor of Aaron; but have the greateſt regard to the heavenly doctrine which he taught them, as he himſelf, he told them, was taught by the Father: "For I proceeded forth, ſaith "he, and came from God; neither came I of my ſelf, but "he ſent me; and I do nothing of my ſelf, but as my "father hath taught me, I ſpeak theſe things," John viii. 28, 42. This was the higheſt honour of all, to ſpeak God's words, ver. 47. in the name of God, ver. 42.

We conclude with the remarkable words of the Midraſch upon Eccleſiaſtes, who thus expreſſes the ſenſe of this propheſy, "As was the firſt redeemer, ſuch ſhall be "the laſt redeemer," which plainly determine the *prophet* here ſpoken of to be one ſingle perſon; and he no other but the Lord Chriſt.

——— *I will require it of him.*] Severely puniſh him, ſo as to deſtroy him from among his people, as St. Peter interprets it, Acts iii. 23. And ſo this phraſe is uſed, Gen. ix. 5. xlii. 22. And there was great reaſon for ſuch ſeverity, ſeeing they had ſo ſolemnly bound themſelves to hearken to this *prophet*, when they deſired God not to ſpeak any more to them by himſelf, but by a mediator, which God then promiſed. A mediator of a better covenant, who ſhould ſecure them from ſuch dreadful flames, as they then ſaw, if they would hearken to him, as they promiſed to do; otherwiſe what could they expect, "but a certain fearful looking for judgment, and fiery "indignation, to devour the adverſaries?" For ſince "he "that deſpited Moſes's law, died without mercy, under "two or three witneſſes, of how much ſorer puniſhment, "ſuppoſe ye, ſhall he be thought worthy, who hath trod-"den under foot the Son of God?" in the open face of all the world, Heb. x. 27, 28, 29. which is a full explication of theſe words, "Whoſoever will not hearken unto "my words, which he ſhall ſpeak in my name, I will re-"quire it of him:" Or, as Onkelos tranſlates it, "my "word ſhall require it of him:" where *memra*, *word*, can ſignify nothing but a divine perſon, diſtinct from him who ſpeaks theſe words, even that very perſon to whom the Apoſtle applies them.

Ver. 20. *But the prophet which ſhall preſume to ſpeak a word in my name*, &c.] Theſe words plainly ſuggeſt to us, that Moſes intended, in the foregoing diſcourſe, to admoniſh the Iſraelites to hearken diligently to all ſuch prophets as God ſhould at any time raiſe up among them; tho' it be moſt evident, if we examine the propriety of every word or clauſe in the whole context, they cannot be exactly accommodated to any prophet but Chriſt; unto whom the whole diſcourſe is as fully adapted, as a well-made garment to the body that wears it. They are the words of Dr. Jackſon, lib. iii. on the Creed, cap. 21. par. 1, 2.

—— *Which I have not commanded him to ſpeak, or that ſhall ſpeak in the name of other gods.*] It was a manifeſt indication of a falſe prophet, if he ſpake in the name of Baal, or any other god, but the God of Iſrael: or if he ſaid, Such a ſtar, by its ſpiritual influence coming upon me, ſaid, Worſhip me after this manner, or thus call upon me; as Maimonides (who gives an account of ſeveral ſorts of falſe prophets) ſpeaks, in his preface to Seder Zeraim. But how ſhould they know a man to be a falſe prophet, when he ſpeaks to them in the name of the Lord? For men might pretend, as ſome did, that God had ſent them, and given them a command, when he had not. To which he anſwers in the next verſes.

——— *Even that prophet ſhall die.*] He was to be ſtrangled, ſay the Jews, by the ſentence of the great Sanhedrin: For it is a tradition of their Rabbins, ſaith the Gemara Babylonica upon that title, that in the article of prophecy there are *three* ſorts of perſons, who are to be puniſhed by the judgment of men, and three by the ſentence of Heaven. He who propheſied what he did not hear from God, (an example of which we have in Zedekiah, 1 Kings xxii. 11.) or ſpake what was not ſaid to him, but to another, (an example of which they make in Hananiah, Jerem. xxviii. 11.) or propheſied in the name of an idol, (ſuppoſe Baal) all theſe were to be put to death by the ſentence of the court of judgment; but he that ſuppreſſed his propheſy, (like Jonah) or deſpiſed the words of a prophet, or did not obſerve his own words, was to be puniſhed by the hand of Heaven.

Ver. 21. *And if thou ſay in thine heart, How ſhall we know the word which the Lord hath not ſpoken?*] Which was but a reaſonable queſtion, there being as great care neceſſary, not to hearken to falſhood, as to be attentive unto truth. And this relates unto ſuch prophets, as came to them in the name of the Lord: For if a man came in the name of any other god, there needed no other mark to diſcover him to be an impoſtor.

Ver. 22. *When a prophet ſpeaketh in the name of the Lord, if the thing follow not, nor come to paſs, that is the thing which the Lord hath not ſpoken.*] For if the Lord had ſent him, he would have accompliſhed what he gave as a ſign of his miſſion; which not coming to paſs, he was proved to be a falſe prophet, who ſpake out of his own heart, and not the word of the Lord. But here the Jews diſtinguiſhed between a prophet who predicts evil things, as famine or peſtilence, &c. and one that predicts good things, as rain, (when there is great need of it) and fruitful years, &c. Tho' the predictions of the former ſort did not come to paſs, he was not to be reputed preſently a falſe prophet, becauſe God is very merciful, and often repented him of the evil, as he did in the caſe of Nineveh: But in the latter caſe, if any one of the good things he foretold did not come to paſs, he was to be taken for a deceiver; which they underſtand alſo of the very time and place, when and where he ſaid the things he predicted would be fulfilled: And here they bring in the example of Hannaniah, the ſon of Azur, mentioned before, Jerem. xxviii. 11. and ſee ver. 8, 9. of that chapter. But this doth not give us the true difference: For both God's promiſes and threatnings many times depend upon a condition, as appears from that famous place in the prophet Jer. xviii. 7, 8, 9. So that the good things a prophet foretold might not come to paſs, and yet he might be a true prophet; becauſe the people proved unworthy of them, and God did not abſolutely intend them. Therefore the true meaning ſeems to be, that if a prophet foretold ſuch a thing as the power of nature cannot produce, and gave it as a ſign God ſent him, who would juſtify his miſſion by doing that wonder, and the thing did not come to paſs, he was to be looked upon not as a man of God: For example, when Moſes threw his rod on the ground, and ſaid it ſhould become a ſerpent; if it had not been transformed into that animal, he had been convicted of falſity: Or, a prophet ſaid, fire ſhould come down from heaven, and conſume the ſacrifice which lay before him, which was the caſe of Elijah; if it had not come down, he would have been no more owned for a true prophet, than the prophets of Baal. And, as Maimonides well obſerves, if a prophet's words were fulfilled in one or more things, he was not to be judged as a true prophet, unleſs every thing he ſpake in the name of God came to paſs; which he proves from thoſe words concerning Samuel, 1 Sam. iii. 19, 20. "The Lord "let none of his words fall to the ground: And all Iſrael "knew that Samuel was eſtabliſhed to be a prophet of the "Lord."

The Jews alſo made this addition to the fore-mentioned rule of trying prophets, as Mr. Selden obſerves, lib. iii. De Synedr. cap. 5. n. 3. "That whatſoever prophet had "the teſtimony of another undoubted prophet, was to "be taken for a true prophet." By which rule they might have known the great prophet whom God promiſed in the foregoing verſes: For John the Baptiſt, whom the whole nation took for a prophet, teſtified to them that Jeſus was the Chriſt. And beſide all other undoubted marks of his being ſent from God, *his riſing from the dead*, which he himſelf foretold, was enough to ſatisfy all men of the truth of what he ſaid: For though every prediction of what afterward comes to paſs, will not neceſſarily prove a man to be a true prophet; yet the fulfilling a great number of things, (not one of which fails, as we ſaid before of Samuel) eſpecially of ſuch a thing as this, which was impoſſible to be brought to paſs but by an Almighty power, is an uncontroulable evidence of a Divine Miſſion.

R. Solomon, upon this verſe, hath a note that is worth our obſervation, tho' it be not to the purpoſe of Moſes's words: "A prophet, ſaith he, that bids thee not obſerve "ſome of the precepts, is not to be heard, unleſs he be "known to be a man of eminent virtue, and upright life, "as Elijah was, who bid them build an altar on mount "Carmel, even when the ſacrifices upon high places were "forbidden. But there was a neceſſity for it, that he "might reſtore the true worſhip of God in Iſrael." Which ſhould have made them hearken to our bleſſed Saviour, better than they did, he being ſo perfectly holy and pure, that he challenged any of them to charge him with ſin; eſpecially when he only laid aſide ſome of their vain traditions, but conformed to all the rites of Moſes: So that if in concluſion we ſhould grant, that Moſes (in the 14th and 16th verſes, &c) ſpeaks of all the prophets that ſhould ſucceed him, (which it is certain he doth not prin-

principally intend) the Jews were impious in rejecting our Saviour, who came as a prophet to them, and had all the marks that teſtify a prophet's miſſion from God.

——— *But the prophet hath ſpoken it preſumptuouſly: Thou ſhalt not be afraid of him.*] Have no reverence or regard to him, tho' he be never ſo confident: Nor be afraid to lay hold on him, and endeavour to bring him to the Sanhedrim, to have their ſentence paſs upon him, (as the Jews underſtand it) tho' he have never ſo powerful an intereſt to ſupport him, and to preſerve him from puniſhment. Thus Maimonides, in the fore-named preface to Seder Zeraim, "Thou ſhalt not be terrified, or averted "from endeavouring to have him put to death, by his re- "ligion, goodneſs, or knowledge, ſince in his proud brags "he hath ſpoken falſe things of God." For to be afraid of ſuch a perſon, and of his partakers, was to diſtruſt God, who is the defender of thoſe that defend the cauſe of religion.

CHAP. XIX.

1 *The cities of refuge.* 4 *The privilege thereof for the man ſlayer.* 14 *The land-mark is not to be removed.* 15 *Two witneſſes at the leaſt.* 16 *The puniſhment of a falſe witneſs.*

WHEN the LORD thy God hath cut off the nations whoſe land the LORD thy God giveth thee, and thou ſucceedeſt them, and dwelleſt in their cities, and in their houſes;

2 Thou ſhalt ſeparate three cities for thee in the midſt of thy land which the LORD thy God giveth thee to poſſeſs it.

3 Thou ſhalt prepare thee a way, and divide the coaſts of thy land (which the LORD thy God giveth thee to inherit) into three parts, that every ſlayer may flee thither.

4 ¶ And this *is* the caſe of the ſlayer which ſhall flee thither, that he may live: Whoſo killeth his neighbour ignorantly, whom he hated not in time paſt.

5 As when *a man* goeth into the wood with his neighbour, to hew wood, and his hand fetcheth a ſtroke with the ax to cut down the tree, and the head ſlippeth from the helve, and lighteth upon his neighbour, that he die: he ſhall flee unto one of thoſe cities, and live:

6 Leſt the avenger of the blood purſue the ſlayer, while his heart is hot, and overtake him, becauſe the way is long, and ſlay him, whereas he *was* not worthy of death, inaſmuch as he hated him not in time paſt.

7 Wherefore I command thee, ſaying, Thou ſhalt ſeparate three cities for thee.

8 And if the LORD thy God enlarge thy coaſt, (as he hath ſworn unto thy fathers) and give thee all the land which he promiſed to give unto thy fathers;

9 (If thou ſhalt keep all theſe commandments to do them, which I command thee this day, to love the LORD thy God, and to walk ever in his ways) then ſhalt thou add three cities more for thee, beſide theſe three:

10 That innocent blood be not ſhed in thy land which the LORD thy God giveth thee *for* an inheritance, and *ſo* blood be upon thee.

11 ¶ But if any man hate his neighbour, and lie in wait for him, and riſe up againſt him, and ſmite him mortally, that he die, and fleeth into one of theſe cities:

12 Then the elders of his city ſhall ſend, and fetch him thence, and deliver him into the hand of the avenger of blood, that he may die.

13 Thine eye ſhall not pity him, but thou ſhalt put away *the guilt of* innocent blood from Iſrael, that it may go well with thee.

14 ¶ Thou ſhalt not remove thy neighbours *land*-mark, which they of old time have ſet in thine inheritance which thou ſhalt inherit, in the land that the LORD thy God giveth thee to poſſeſs it.

15 ¶ One witneſs ſhall not riſe up againſt a man for any iniquity, or for any ſin, in any ſin that he ſinneth: at the mouth of two witneſſes, or at the mouth of three witneſſes ſhall the matter be eſtabliſhed.

16 ¶ If a falſe witneſs riſe up againſt any man, to teſtify againſt him *that which is* wrong:

17 Then both the men between whom the controverſy *is*, ſhall ſtand before the LORD, before the prieſts, and the judges which ſhall be in thoſe days.

18 And the judges ſhall make diligent inquiſition: and behold, *if* the witneſs *be* a falſe witneſs, *and* hath teſtified falſely againſt his brother:

19 Then ſhall ye do unto him as he had thought to have done unto his brother: ſo ſhalt thou put the evil away from among you.

20 And thoſe which remain ſhall hear, and fear, and ſhall henceforth commit no more any ſuch evil among you.

21 And thine eye ſhall not pity, *but* life *ſhall go* for life, eye for eye, tooth for tooth, hand for hand, foot for foot.

Having ſufficiently preſſed upon the people the great commandment, of loving God with all their heart, and ſoul, and ſtrength, and him alone, Moſes now proceeds to remember them of other precepts belonging to the *ſecond table*, (as we now ſpeak) but not in an exact method, nor without interſperſing ſome ceremonial points.

Ver. 2. *Thou ſhalt ſeparate three cities*, &c.] The cities of refuge, together with the particular circumſtances of thoſe perſons who were intitled to protection in them, have

have been ſufficiently deſcribed and illuſtrated in our annotations on the 11th verſe of the 35th chapter of Numbers, to which we refer our readers, it being unneceſſary to add any further remarks on thoſe articles.

Ver. 14. *Thou ſhalt not remove thy neighbours land-mark, which they of old time have ſet in thine inheritance*, &c.] The Jewiſh doctors think, that this hath reſpect to the holy land, as they call it, and to the terms or bounds which were ſet by Joſhua, in the diviſion of the country, which no man might take away; for that render'd him both guilty of theft, and alſo of the breach of this precept; and conſequently he incurr'd a double puniſhment, and was ſcourged twice as much as another offender. This was a law among the Greeks, as appears by Plato, lib.viii. de Legibus, Μὴ κινείτω γῆς ὅρια μηδεὶς, &c. νομίσας τὰ ἀκίνητα κινεῖν ἀληθῶς τοῦτο εἶναι, Let no man preſume to remove the bounds of land; looking upon this, as being truly to remove things immoveable, that is, to unſettle and overturn all things. Numa Pompilius therefore made this crime capital. Which makes Joſephus's explication of theſe words ſeem more reaſonable than that of the Talmudiſts, who extend this precept to the grounds of all their neighbouring nations, who were at peace with them, ὡς πολεμῶν ἐντεῦθεν σάσεων γενομένων, as being the occaſion of wars and inſurrections, which ariſe from the covetouſneſs of men, who would thus enlarge their territories, Archeol. lib. 4. cap. 8. which may be thought a reaſon why Moſes joins this to the foregoing precept, about puniſhing murder; and made this one of the curſes they were bound to pronounce, and conſent to, at their entrance into the land of Canaan, Deut. xxvii. 17.

—— *Which they of old time have ſet in thine inheritance which thou ſhalt inherit, in the land that the Lord thy God giveth thee to poſſeſs it.*] This may ſeem to determine this precept peculiarly to the preſerving the bounds in the land of Canaan; and by *thoſe of old time*, they underſtood Joſhua and the elders, who divided the land, and fixed every one's lot. But it was as neceſſary to be obſerved in all other countries, as that which was their proper inheritance. For, as Joſephus truly obſerves, they that remove the bounds of lands, are not very far from ſubverting all laws.

Ver. 15. *One witneſs ſhall not riſe up.*] They who gave their teſtimony in any cauſe always ſtood up.

—— *Againſt a man for any iniquity, or for any ſin.*] A ſingle witneſs was not to be admitted, as ſufficient to convict a man of any offence whatſoever, whether in civil or criminal matters. For an inquiſition into the fact, one was enough; but not for the condemnation of him who was accuſed. Yet in pecuniary matters, one witneſs was ſufficient to bring a man to purge himſelf by an oath, ch. xvii. 6.

Ver. 16. *If a falſe witneſs riſe up againſt any man, to teſtify againſt him that which is wrong.*] In any matter, whether againſt God, or againſt man. For tho' one witneſs could not condemn another, yet if it were proved he was a falſe witneſs, it was ſufficient to condemn himſelf.

Ver. 17. *Then both the men between whom the controverſy is, ſhall ſtand before the Lord.*] They were to come, in perplexed caſes, to the ſupreme court, where the ſanctuary was ſettled; who ſat, it is likely, at the door of the tabernacle, in the time of Moſes; ſee ch. xvii. 8, 22. and ſo might properly be ſaid to try them before the Lord.

——— *Before the prieſts and the judges which ſhall be in thoſe days.*] This they all underſtood of the higheſt court, which conſiſted partly of prieſts, and partly of other great perſons, whom he calls judges; under which name, the whole court is comprehended in the next verſe. See ch. xvii. 8.

Ver. 18. *And the judges ſhall make diligent inquiſition.*] For it was not eaſy to prove a man a falſe witneſs; and therefore the matter was brought before this ſupreme court.

——— *And behold, if the witneſs be a falſe witneſs, and hath teſtified falſely againſt his brother.*] If, upon ſtrict examination, he was found to have given a falſe evidence againſt his brother, in a matter which affected his eſtate, or his body, or his life.

Ver. 19. *Then ſhall ye do unto him, as he had thought to have done unto his brother.*] That is, ſaith Maimonides, if he deſigned to have taken away his brother's life, he was to loſe his own; if to have him ſcourged, he was to be laſhed himſelf; if to loſe a ſum of money, he was to be fined the very ſame ſum, More Nevochim, P. iii. cap. 41. But tho' in moſt caſes a falſe witneſs was to ſuffer the very ſame kind of puniſhment, which he intended to have brought upon another, if his teſtimony had not been diſproved; yet in ſome it was not exactly obſerved. As if any perſon falſly accuſed a prieſt's daughter of playing the harlot, he was not to be burnt, as ſhe ſhould have been, but to be ſtrangled as an adulterer. So J. Coch obſerves upon the title Maccoth, ad cap. 1. where the whole buſineſs of falſe teſtimonies is handled. But ſome fooliſh deciſions were made by the Rabbins in oppoſition to the Sadducees, as he obſerves in his annot. 20. ſect. 6.

Among the Athenians there was an action lay, not only againſt a falſe witneſs, but againſt the perſon who produced him; upon whom they ſet a fine, and they were made infamous. And if they were found thrice guilty of this crime, not only they, but their poſterity, were render'd infamous throughout all generations; as Sam. Petitus obſerves, out of Andocides and others, lib. 4. in Leges Atticas, tit. 7. p. 359. It is ſomewhat ſtrange, they were not more ſevere againſt ſuch offenders, many of their laws being plainly borrowed from Moſes. And among the ancient Romans, by the law of the twelve tables, falſe witneſſes were thrown down from the Tarpeian rock, as A. Gellius tells us, lib. xx. cap. 1. which was altered indeed, in latter times, for ſuch puniſhments as the judges thought they merited: But he there tells Phavorinus, that if the old puniſhment had continued to their days, they ſhould not have had ſo many falſe teſtimonies given, as they then ſaw.

CHAP. XX.

1 The prieſts exhortation to encourage the people to battle. 5 The officers proclamation who are to be diſmiſſed from the war. 10 How to uſe the cities that accept or refuſe the proclamation of peace. 16 What cities muſt be devoted. 19 Trees of mans meat muſt not be deſtroyed in the ſiege.

WHEN thou goeſt out to battle againſt thine enemies, and ſeeſt horſes, and chariots, *and* a people more than thou, be not afraid of them: for the LORD thy God *is* with thee, which brought thee up out of the land of Egypt.

2 And it ſhall be when ye are come nigh unto the battle, that the prieſts ſhall approach, and ſpeak unto the people,

3 And ſhall ſay unto them, Hear, O Iſrael, you approach this day unto battle againſt your enemies: let not your hearts faint, fear not, and do not tremble, neither be ye terrified becauſe of them.

4 For the LORD your God *is* he that goeth with you, to fight for you againſt your enemies, to ſave you.

5 ¶ And the officers ſhall ſpeak unto the people, ſaying, What man *is there* that hath built a new houſe, and hath not dedicated it? let him go and return to his houſe, leſt he die in the battle, and another man dedicate it.

6 And what man *is he* that hath planted a vineyard, and hath not *yet* eaten of it? let him *alſo* go and return unto his houſe, leſt he die in the battle, and another man eat of it.

7 And

7 And what man *is there* that hath betrothed a wife, and hath not taken her? let him go and return unto his houſe, leſt he die in battle, and another man take her.

8 And the officers ſhall ſpeak further unto the people, and they ſhall ſay, What man *is there that is* fearful and faint-hearted? let him go and return unto his houſe, leſt his brethrens heart faint as well as his heart.

9 And it ſhall be when the officers have made an end of ſpeaking unto the people, that they ſhall make captains of the armies to lead the people.

10 ¶ When thou comeſt nigh unto a city to fight againſt it, then proclaim peace unto it.

11 And it ſhall be, if it make thee anſwer of peace, and open unto thee, then it ſhall be *that* all the people, *that is* found therein, ſhall be tributaries unto thee, and they ſhall ſerve thee.

12 And if it will make no peace with thee, but will make war againſt thee, then thou ſhalt beſiege it.

13 And when the LORD thy God hath delivered it into thine hands, thou ſhalt ſmite every male thereof with the edge of the ſword.

14 But the women, and the little ones, and the cattle, and all that is in the city, *even* all the ſpoil thereof, ſhalt thou take unto thyſelf: and thou ſhalt eat the ſpoil of thine enemies, which the LORD thy God hath given thee.

15 Thus ſhalt thou do unto all the cities *which are* very far off from thee, which *are* not of the cities of theſe nations.

16 But of the cities of theſe people which the LORD thy God doth give thee *for* an inheritance, thou ſhalt ſave alive nothing that breatheth:

17 But thou ſhalt utterly deſtroy them, *namely*, the Hittites, and the Amorites, the Canaanites, and the Perizzites, the Hivites, and the Jebuſites, as the LORD thy God hath commanded thee:

18 That they teach you not to do after all their abominations, which they have done unto their gods, ſo ſhould ye ſin againſt the LORD your God.

19 ¶ When thou ſhalt beſiege a city a long time, in making war againſt it to take it, thou ſhalt not deſtroy the trees thereof by forcing an ax againſt them: for thou mayſt eat of them, and thou ſhalt not cut them down (for the tree of the field *is* mans *life*) to employ *them* in the ſiege.

20 Only the trees which thou knoweſt that they *be* not trees for meat, thou ſhalt deſtroy and cut them down; and thou ſhalt build bulwarks againſt the city that maketh war with thee, until it be ſubdued.

Ver. 1. *When thou goeſt out to battle againſt thine enemies, and ſeeſt horſes, and chariots, and a people more than thou, be not afraid of them.*] The Iſraelites were trained up to confide in God, and not in horſes (which their country did not afford, and conſequently they had no chariots) nor in multitude of ſoldiers: And we find remarkable inſtances of this, particularly in Jehoſaphat (2 Chron. xx. 6, &c. 17.) who followed the example of David, whoſe words are moſt remarkable, Pſalm xx. 7. *Some truſt in chariots, and ſome in horſes, but we will remember the Lord our God.* See alſo Prov. xxi. 21.

——— *For the Lord thy God is with thee, which brought thee up out of the land of Egypt.*] The tranſlation of Onkelos is here very remarkable; which is, *The Lord thy God, his word is thy help*: which plainly denotes another divine perſon, the ſame with Jehovah.

Ver. 2. *And it ſhall be when ye are come nigh unto the battle, that the prieſt ſhall approach and ſpeak unto the people.*] The Jews ſay there was a prieſt appointed for this very purpoſe, whom they call MASCHUACH MILCHAMA, anointed of war, he being ſet apart, as they ſay, to this office by an unction, and that with the ſame oil with which the king was anointed. His office was to blow the trumpet, to make the following ſpeech unto the army, when they were preparing to join battle; and when they firſt went out, to exhort all new builders, planters, and married men to return back; and when they were drawn up in battalia, to exhort all that were faint hearted to leave the army and go home.

Ver. 5. *And the officers ſhall ſpeak unto the people ſaying.*] This the Jews, particularly Abarbinel, think was ſpoken by the prieſt before mentioned, and then proclaimed by the officers, called Schoterim.

——— *What man is there that hath built a new houſe, and hath not dedicated it.*] That is, hath not yet dwelt in it. For at their firſt entrance to dwell in an houſe, they made a feaſt, which being the firſt meal they made there, was called Chanach, or Dedication.

——— *Let him go and return to his houſe, leſt he die in the battle, and another man dedicate it.*] This was allowed in thoſe wars only which they made voluntarily, but not of thoſe which were *ex præcepto*, by the divine commandment, againſt the ſeven nations of Canaan and Amaleck, in which every man was bound to engage. And ſo are the other caſes, which here follow, to be underſtood, as all the Jewiſh writers agree.

Ver. 6. *And what man is he that hath planted a vineyard, and hath not yet eaten of it? Let him alſo go, and return to his houſe, leſt he die in the battle, and another man eat of it.*] The ground both of this, and the foregoing proclamation, (and of the next alſo) ſeems to have been, that the minds of ſuch men were commonly very much diſturbed, to think of leaving what they had taken a great deal of pains about, and enjoy nothing of it; which would naturally make them fight with leſs courage.

Ver. 7. *And what man is there that hath betrothed a wife, and hath not taken her,* &c.] It muſt be confeſſed, that this is a law of great equity, founded on nature, that conjugal love ſhould not be diſturbed, but have ſome time to knit into a ſtrong and ſtable affection, by an uninterrupted converſation together in its beginning. The Jews were ſo favourable in this particular, that they ſay, if five brethren were in the war together, and one of them was ſlain, leaving a widow without iſſue, all the remaining four returned home, becauſe every one of them, in their order, in caſe thoſe before him refuſed, was to raiſe up ſeed to his dead brother.

Ver. 8. *And the officers ſhall ſpeak further unto the people, and they ſhall ſay, what man is there that is fearful and faint hearted, let him go and return unto his houſe, leſt his brethrens hearts faint as well as his heart.*] For the cowardice of ſome might intimidate the reſt. Yet all theſe who were thus diſmiſſed, were bound (if required) to furniſh the army with proviſions and water, they were likewiſe to clear the ways, and to take up their quarters. See Sota cap. viii. where Jo. Wagenſeil obſerves, that they who reſtrain theſe offices only to the fearful are miſtaken.

Ver. 19. *When thou ſhalt beſiege a city a long time, in making war againſt it, to take it, thou ſhalt not deſtroy the trees thereof, by forcing an ax againſt them, for thou mayeſt eat of them, and thou ſhalt not cut them down.*] It is very plain that Moſes ſpeaks of fruit-trees, ſuch as bear apples, olives, dates, &c. which were to be preſerved both in war and peace, except in a few caſes. In war, if the enemy made advantage of them, for their archers to lurk and ſhelter themſelves behind them, by which the Iſraelites were much annoyed, then they think they might be cut down, to ſhorten the ſiege. And in peace, if they did not bring forth fruit, or if the fruit would not be ſo profitable as the wood would be for building, and other uſes, or if they hindered the growth of better trees; in all theſe caſes they might be cut down, as the Jewiſh doctors reſolve; who, when they pleaſe, mind the reaſon of a law, and not the bare words; inſomuch, that they extend this law to many other things, which they ſay might not be deſtroyed, if they were uſeful and profitable. No houſes, for inſtance, nor garments, nor houſhold ſtuff; nor were they to ſtop up fountains, &c.

—— *For the tree of the field is mans life.*] The word *life* is not in the Hebrew text, but we add it to make out the ſenſe; in which we follow many good authors among the Jews, particularly Aben Ezra, who obſerves many ſuch elliptical, *i. e.* conciſe forms of ſpeech in ſcripture. As in 1 Sam. xvi. 20. where *an aſs of bread*, is *an aſs loaded with bread*: So here, *the tree is a man*, that is, *the life*, or *ſupport of man*. Juſt as xxiv. 6. it's ſaid, a man ſhould not take the upper or nether mill-ſtone to pledge, *kinepheſhhu*, becauſe it is his life, namely, that whereby he obtains his livelihood. But there are many who tranſlate the words by way of interrogation, (and the Hebrew will bear it) and joining them with theſe that follow, make this the ſenſe, *Is the tree of the field a man, that it ſhould come againſt thee in a ſiege?* So the vulgar, Greek, and the Arabic tranſlation, and the Chaldee paraphraſt, and Joſephus, as Mr. Selden obſerves, Lib. vi. de jure nat. & Gent. cap. 12. as much as to ſay, they need not fear any danger from the trees, as if they were ſoldiers that could fight againſt them. And if this ſenſe do not ſeem dilate (as ſome have cenſured it) there is no need of rendering the words by way of interrogation, but only of repeating the word *not* out of the foregoing words, in this manner, *Thou ſhalt not cut them down, for the tree of the field is not a man*, &c. of this there are many examples, as Glaſſius and our Gataker have ſhewn. And thus R. Bechai among the Jews expounds theſe words; and the famous Abarbinel, who thus gloſſes upon them, "It is not decent to make war againſt trees, who have no "hands to fight with thee; but againſt men only." And this ſenſe Grotius follows, Lib. iii. de jure belli & pacis, cap. xii. ſect. 2. where he produces Philo for this opinion, and Joſephus, who ſays, "if the trees could ſpeak, they "would cry out, that it was unjuſt, that they who were "no cauſe of the war, ſhould ſuffer the miſchiefs of it." And thus Onkelos tranſlates theſe words, and thoſe that follow, "for the tree of the field is not as man, that it "ſhould come againſt thee in a ſiege;" that is, they had no cauſe to fear trees, and therefore ſhould not hurt them. But this is a reaſon againſt cutting down any trees whatſoever, whereas Moſes ſpeaks only of fruit-trees; from whence Grotius thinks that ſaying of the Pythagoreans took its original ἥμερον φυτὸν ἔγκαρπον, &c. "Trees "which do not grow wild, but bear fruit, ought not to "be hurt, much leſs cut down." And yet it ſeems to be more agreeable to the Hebrew words, than our marginal tranſlation, which makes this ſenſe, "that there "are trees of the field ſufficient to be employed in the "ſiege;" ſo that they need not cut down fruit-trees to carry it on.

CHAP. XXI.

1 The expiation of an uncertain murder. 10 The uſage of a captive taken to wife. 15 The firſt-born is not to be diſinherited upon private affection. 18 A ſtubborn ſon is to be ſtoned to death. 22 The malefactor muſt not hang all night on a tree.

IF *one* be found ſlain in the land which the LORD thy God giveth thee to poſſeſs it, lying in the field, *and* it be not known who hath ſlain him:

2 Then thy elders and thy judges ſhall come forth, and they ſhall meaſure unto the cities which *are* round about him that is ſlain.

3 And it ſhall be *that* the city *which is* next unto the ſlain man, even the elders of that city ſhall take an heifer which hath not been wrought with, *and* which hath not drawn in the yoke.

4 And the elders of that city ſhall bring down the heifer unto a rough valley, which is neither eared nor ſown, and ſhall ſtrike off the heifers neck there in the valley.

5 And the prieſts the ſons of Levi ſhall come near (for them the LORD thy God hath choſen to miniſter unto him, and to bleſs in the name of the LORD) and by their word ſhall every controverſy and every ſtroke be *tried*.

6 And all the elders of that city *that are* next unto the ſlain *man*, ſhall waſh their hands over the heifer that is beheaded in the valley.

7 And they ſhall anſwer and ſay, Our hands have not ſhed this blood, neither have our eyes ſeen *it*.

8 Be merciful, O LORD, unto thy people Iſrael, whom thou haſt redeemed, and lay not innocent blood unto thy people of Iſraels charge. And the blood ſhall be forgiven them.

9 So ſhalt thou put away the *guilt of* innocent blood from among you, when thou ſhalt do *that which is* right in the ſight of the LORD.

10 ¶ When thou goeſt forth to war againſt thine enemies, and the LORD thy God hath delivered them into thine hands, and thou haſt taken them captive.

11 And ſeeſt among the captives a beautiful woman, and haſt a deſire unto her, that thou wouldſt have her to thy wife:

12 Then thou ſhalt bring her home to thine houſe, and ſhe ſhall ſhave her head, and pare her nails.

13 And

13 And ſhe ſhall put the raiment of her captivity from off her, and ſhall remain in thine houſe, and bewail her father and her mother a full month: and after that, thou ſhalt go in unto her, and be her husband, and ſhe ſhall be thy wife.

14 And it ſhall be if thou have no delight in her, then thou ſhalt let her go whither ſhe will, but thou ſhalt not ſell her at all for money, thou ſhalt not make merchandiſe of her, becauſe thou haſt humbled her.

15 ¶ If a man have two wives, one beloved, and another hated, and they have born him children, *both* the beloved and the hated; and *if* the firſt-born ſon be hers that was hated:

16 Then it ſhall be, when he maketh his ſons to inherit *that* which he hath, *that* he may not make the ſon of the beloved, firſt-born, before the ſon of the hated, *which is indeed* the firſt-born:

17 But he ſhall acknowledge the ſon of the hated *for* the firſt-born, by giving him a double portion of all that he hath: for he *is* the beginning of his ſtrength, the right of the firſt-born *is* his.

18 ¶ If a man have a ſtubborn and rebellious ſon, which will not obey the voice of his father, or the voice of his mother, and *that* when they have chaſtened him, will not hearken unto them:

19 Then ſhall his father and his mother lay hold on him, and bring him out unto the elders of his city, and unto the gate of his place:

20 And they ſhall ſay unto the elders of his city, This our ſon *is* ſtubborn and rebellious, he will not obey our voice; *he is* a glutton, and a drunkard.

21 And all the men of his city ſhall ſtone him with ſtones, that he die: ſo ſhalt thou put evil away from among you, and all Iſrael ſhall hear, and fear.

22 ¶ And if a man have committed a ſin worthy of death, and he be to be put to death, and thou hang him on a tree:

23 His body ſhall not remain all night upon the tree, but thou ſhalt in any wiſe bury him that day (for he that is hanged, *is* accurſed of God) that thy land be not defiled, which the LORD thy God giveth thee *for* an inheritance.

Ver. 1. *If one be found ſlain in the land which the Lord thy God giveth thee to poſſeſs it, lying in the field, and it be not known who hath ſlain him.*] Or, in the city, or any place; only the field is named, as the place where ſuch murders are moſt commonly committed, and moſt eaſily concealed.

Ver. 2. *Then thy elders and thy judges.*] Thoſe of thy elders who are judges (for the latter word explains and reſtrains the former) that is, the judges or rulers of all the neighbouring cities, who were all concerned in this enquiry.

——— *Shall come forth, and they ſhall meaſure unto the cities which are round about him that is ſlain.*] Unleſs it be evident and confeſſed which city is neareſt, for then meaſuring was ſuperfluous.

Ver. 3. *And it ſhall be that the city which is next unto the ſlain man, even the elders of that city ſhall take an heifer which hath not been wrought with, and which hath not drawn in the yoke.*] A fit vicegerent and repreſentative of the murderer, in whoſe ſtead it was killed, who by this act hath ſhewn himſelf to be a ſon of Belial, who would not bear the yoke of God's law: A type alſo of Chriſt, who was obliged to no work, and under no yoke, but what he had voluntarily taken upon himſelf.

Ver. 4. *And the elders of that city ſhall bring down the heifer unto a rough valley, which is neither eared nor ſown.*] Partly to repreſent the hard and untutoured heart of the murderer; and partly that ſuch a deſert and horrid place might create an horror of murder and of murderers.

——— *And ſhall ſtrike off the heifers neck there in the valley.*] To ſhew what they would and ſhould have done to the murderer if they had found him.

Ver. 5. *And the prieſts the ſons of Levi ſhall come near (for them the Lord thy God hath choſen to miniſter unto him, and to bleſs in the name of the Lord).*] Both to direct them in all the circumſtances of action, and to ſee that the law was obſerved, and to bleſs them in God's name, by praying for them, and abſolving or pronouncing them guiltleſs in this manner.

——— *And by their word ſhall every controverſy, and every ſtroke be tried.*] Not abſolutely all manner of controverſies that could poſſibly ariſe, as if their word was to determine whether there were a God or providence or no; whether God ſhould be worſhipped, and his commands obſerved or no; whether Moſes was a true prophet, or an impoſtor; whether apoſtate and idolatrous Iſraelites ſhould be puniſhed or no; which is apparently abſurd and ridiculous; but every ſuch controverſy as might ariſe about the matter here ſpoken of; nothing being more uſual than to underſtand univerſal expreſſions in a limited ſenſe; and indeed this is limited and explained by the following words, *and every ſtroke* (the particle *and* being put expoſitively:) That is, every controverſy which ſhall ariſe about any ſtroke, whether ſuch a mortal ſtroke as is here ſpoken of; a murder, which may well be called a *ſtroke*, as to *ſmite* is oft uſed for to kill, as Gen. iv. 15. Levit. xxiv. 17, &c. or any other ſtroke or wound given by one man to another.

Ver. 6. *And all the elders of that city that are next to the ſlain man, ſhall waſh their hands over the heifer that is beheaded in the valley.*] In teſtimony of their innocency.

——— *And they ſhall anſwer, and ſay.*] To wit, to the prieſts who ſhall examine them, and determine this controverſy.

—*Our hands have not ſhed this blood.*] This blood, about which the preſent enquiry is made; or this which is here preſent; for it is thought the corps of the ſlain man was brought into the ſame place where the heifer was ſlain.

——— *Neither have our eyes ſeen it.*] Nor have we ſeen or underſtood how or by whom this was done.

Ver. 8. *Be merciful, O Lord, unto thy people Iſrael whom thou haſt redeemed, and lay not innocent blood unto thy people of Iſraels charge: and the blood ſhall be forgiven them.*] That is, not imputed to them, nor puniſhed in them: for God is ſometimes ſaid to *forgive* when he doth not puniſh, as Pſalm lxxviii. 38. Beſide, tho' there was no mortal guilt in this people, yet there was a ceremonial uncleanneſs in the land, which was to be expiated and forgiven.

Ver. 10. *When thou goeſt forth to war againſt thine enemies*, &c.] Theſe were to be enemies of other nations, and not of the Canaanites, for they might not ſpare their women, and much leſs marry them, Exod. xxxiv. 16.

Ver. 11. *And ſeeſt among the captives a beautiful woman, and haſt a deſire unto her*, &c.] Or *haſt conceived an affection for her*; or, *taken delight in her.*

Which may be a modeſt expreſſion for obtaining from her the gratification of his deſires, and ſeems

ſeems probable, becauſe it is ſaid, ver. 14. *that he had humbled her*, to wit, by military inſolence when he took her captive, not after he had married her, for then he would have expreſſed it thus, "becauſe thou haſt married "her," which had been more emphatical than to ſay, "becauſe thou haſt humbled her". And here ſeems to be two caſes ſuppoſed, and direction given what to do in both of them; *firſt*, that he did deſire to marry her, of which Moſes ſpeaks, ver. 11, 12, 13. *Secondly*, that he did not deſire this, or not delight in her, of which he ſpeaks, ver. 14.

Ver. 12. *Then thou ſhalt bring her home to thine houſe*, &c.] Either firſt to take off his affections from her, by rendering her uncomely and deformed, but then the laſt words muſt not be rendered, ſhall *pare her nails*, but ſhall *nouriſh* them, or ſuffer them to grow, as the Chaldee, Arabic, and ſeveral of the learned Jews, and other interpreters, render it. Or, ſecondly, to expreſs her ſorrow for the loſs of her father and mother, as it follows, ver. 13. it being the ancient cuſtom of mourners in moſt nations to ſhave themſelves, and in ſome to pare their nails; in others to ſuffer them to grow; or rather, thirdly, in token of her renouncing her heatheniſh idolatry and ſuperſtition, and of her becoming a new woman, and embracing the true religion; which her captive condition and ſubjection to his will would make her inclinable to do in profeſſion.

Ver. 13. *And he ſhall put the raiment of her captivity from off her.*] That is, either firſt thoſe goodly raiments in which ſhe was when ſhe was taken captive; inſtead of which, ſhe was now to put on a ſervile habit, as this is generally underſtood; or rather, ſecondly, thoſe ſervile and ſordid raiments which were put upon her when ſhe was taken captive, agreeably to the manner of treating captives, as the phraſe it ſelf ſeems to intimate, as *priſon garments*, Jer. lii. 33. are ſuch garments as priſoners uſe to wear; and *garments of praiſe* are praiſe-worthy, or glorious garments; and it ſeems harſh to call thoſe *garments of captivity*, which are made for, and generally worn by free perſons only, and which are uſually taken away from perſons when they come into captivity; add, that this doth not ſeem to be any part or indication of her ſorrow, but rather a mending of her condition, and exchanging her ſervile habit for a better and more decent one, which might be, tho' this were a mourning attire.

—— *And ſhall remain in thine houſe, and bewail her father and mother a full month.*] Either their death, or, which was in effect the ſame, her final ſeparation from them. This likewiſe ſignified her alienation from them, or from their ſuperſtitions and idolatrous courſes, and her tranſlation of her love from all other perſons to her husband, and to the true religion.

—— *And after that thou ſhalt go in unto her, and be her husband, and ſhe ſhall be thy wife.*] Suppoſing what might very rationally be ſuppoſed of one in her circumſtances, and what ſhe ſignified by the foregoing rites, that ſhe ſhould ſubmit to her husband's religion, in which caſe the marriage might be tolerated: Or, this was a permiſſion and indulgence given to them for the hardneſs of their hearts, as in the caſe of divorce, Deut. xxiv. 1. Matthew xix. 8.

Ver. 14. *And it ſhall be, if thou have no delight in her.*] Either firſt after thou haſt married her; and ſo this is a permiſſion of divorce, which being indulged toward an Iſraelitiſh woman, was not likely to be denied to a ſtranger. Or rather, ſecondly, *before thy marriage*: for it is not probable, that God having given him competent time for the tryal of his affections to her before he was permitted to marry her, would ſuffer him, upon ſo ſlight an occaſion, within a day or two after ſuch a ſolemn contract, to ſend her away: nor is there a word ſpoken here of any divorce.

—— *Then thou ſhalt let her go whither ſhe will; but thou ſhalt not ſell her at all for money*, &c.] That is, make gain of her, either by uſing her to thy own ſervile works, or by proſtituting her to the luſt or the ſervice of others.

—— *Becauſe thou haſt humbled her.*] That is, haſt been admitted to her bed, as this phraſe is often uſed, Gen. xxxiv. 2. Deut. xxii. 24, 29. Judges xix. 24. Ezek. xxii. 10, 11.

Ver. 15. *If a man have two wives, one beloved, and another hated.*] That is, loved to a leſs degree, as the word *hated* ſometimes ſignifies, Gen. xxix. 31. Matt. vi. 24. R. Solomon thinks this caſe follows the other, becauſe it might ſo happen, that if a man ſuffered himſelf to be actuated by too violent a paſſion for ſuch a woman, as is before mentioned, it might turn into hatred, when he found her not agreeable to him.

—— *And they have born him children, both the beloved and the hated.*] Toward whom it was likely he would be affected very differently, as he was to his wives.

—— *And if the firſt-born ſon be hers that was hated.*] As it fell out in the caſe of Leah and Rachel.

Ver. 16. *Then it ſhall be, when he maketh his ſons to inherit that which he hath, that he may not make the ſon of the beloved, firſt-born*] It is not lawful, becauſe contrary to the rights and law of nature.

—— *Before the ſon of the hated, which is indeed the firſt born.*] Or, *before the face of the ſon*, that is, in his life-time, as this phraſe is underſtood, Gen. xi. 28. and xvi. 12. and xxv. 18. and when this phraſe is rendered before another, it ſignifies only in the preſence of another, but never intimates the preference of one perſon to another, which the Hebrews expreſs in a different manner. And this may be added to intimate, that if the eldeſt ſon were dead and had left a child, the father was free to give the right of his firſt-born unto his ſecond ſon, rather than to the child of the eldeſt: Or, this phraſe may be an aggravation of the fact, whereby his father did in a manner ſpit in his face, and faſten a reproach upon him in his very ſight and preſence.

Ver. 17. *But he ſhall acknowledge the ſon of the hated for the firſt-born.*] Which had his firſt love, and was to enjoy the effects of it.

—— *By giving him a double portion of all that he hath.*] Of all that he was in poſſeſſion of when he died, but not of that which was his in reverſion after his death, as Mr. Selden ſhews the opinion of the Jewiſh Lawyers is, Lib. de Succeſſ. cap. 6. p. 24.

—— *For he is the beginning of his ſtrength; the right of the firſt-born is his.*] By a very ancient cuſtom, antecedent to the law, which made the firſt-born the head of the family, and gave him as much more as any of his brethren of the eſtate belonging to it, that he might be able to maintain and ſupport the dignity of it, Gen. xxv. 31. But if there was no ſon, and the inheritance was to be divided among daughters, the eldeſt daughter had not a double ſhare of the eſtate, as Mr. Selden ſhews in the ſame book, cap. 8.

Ver. 18. *If a man have a ſtubborn and rebellious ſon*, &c.] By a *ſtubborn* ſon, the Jews underſtand one that will not do as he is bidden, and by a *rebellious*, one that doth what he is forbidden.

Ver. 19. *Then ſhall his father and his mother lay hold of him.*] The conſent of both is required to prevent the abuſe of this law to cruelty. And it cannot reaſonably be ſuppoſed that both would agree without manifeſt neceſſity, and the ſons abominable and incorrigible wickedneſs, in which caſe it ſeems a fit and righteous law, becauſe the crime of rebellion againſt his own parents was ſo high in itſelf, and did fully ſignify what a pernicious member he would prove in the common-wealth of Iſrael, who had diſſolved all his natural obligations. Yet the Jews ſay this law was never put in practice, and therefore it might be made for terror and prevention, and to render the authority of parents more ſacred and powerful.

—— *And bring him out unto the elders of his city.*] Which was a ſufficient caution to preſerve children from the malice of any hard hearted parents, becauſe theſe elders were firſt to examine the cauſe with all exactneſs, and then to pronounce the ſentence.

Ver. 20. *And they ſhall ſay unto the elders of his city, this our ſon is ſtubborn and rebellious.*] Adds incorrigibleneſs to all his wickedneſs.

—— *He will not obey our voice: he is a glutton, and a drunkard.*] Under which two offences others of a like or worſe nature are comprehended by a ſynechdoche.

Ver. 21. *And all the men of his city ſhall ſtone him with ſtones that he die*, &c.] Which was the puniſhment appointed for blaſphemers and idolaters; and if it ſeem ſevere, it is to be conſidered that parents are in God's ſtead, and entruſted in good meaſure with his authority over their children; and that families are the matter and foundation of the church and common-wealth, and they who are depraved members and rebellious children in them,

them, commonly prove the bane and plague of theſe, and therefore no wonder if they are nipped in the bud.

Ver. 22. *And if a man have committed a ſin worthy of death, and he be put to death, and thou hang him on a tree.*] Which was done after the malefactor was put to death ſome other way; this publick ſhame being added to his former puniſhment. See Joſ. vii. 25. and viii. 29. and x. 26. 2 Sam. iv. 12.

Ver. 23. *His body ſhall not remain all night upon the tree, but thou ſhalt in any wiſe bury him that day (for he that is hanged is accurſed of God.)*] That is, he is in a ſingular manner curſed and puniſhed by God's appointment, with a moſt ſhameful kind of puniſhment, as this was held among the Jews and all nations; and therefore this puniſhment may ſuffice for him, and there ſhall not be added to it that of lying unburied, which was another great calamity, Jer. xvi. 4. And this curſe is here appropriated to thoſe that are hanged, partly becauſe this puniſhment was inflicted only upon the moſt notorious and publick offenders, and ſuch as brought the curſe of God upon the community, Numb. xxv. 4. 2 Sam. xxi. 6. and principally to fore ſignify that Chriſt ſhould undergo this execrable puniſhment, and be made a curſe for us, Gal. iii. 13. which tho' it was yet to come in reſpect to men, was preſent unto God; and in his eye at this time; and ſo this is delivered with reſpect to Chriſt, as many other paſſages of ſcripture manifeſtly are.

——*That thy land be not defiled which the Lord thy God giveth thee,* &c.] Namely, By the ſtench of the body after it is putrified, as Abarbinel expounds it, who obſerves, that the dead body of no creature corrupts and grows offenſive to the living ſooner than that of man. For which cauſe, ſaith he, the book of Siphre determines not only that all malefactors ſhould be buried as ſoon as the law here orders (that they might not imitate the manners of the Egyptians and Philiſtines, and ſuch like people, who ſuffered bodies to rot in the air after they were hanged up) but that every man ſhould bury his dead the ſame day he died, or be deemed to have tranſgreſſed a negative precept; which may paſs for a very good natural reaſon of it: But there is ſomething more in it, reſpecting a legal pollution, under which their whole country lay, as long as an accurſed thing hung openly among them; juſt as all that entered into a tent where a body lay, and all that was in it, were rendered unclean by it, Numb. xix. 14, 15. upon which ſcore St. Paul might well apply this paſſage to Chriſt crucified for us; not only becauſe he bare our ſins, and was put to death, and expoſed to ſuch ſhame as theſe ſinners were, who were accurſed of God; but was alſo taken down in the evening, as an indication that the guilt was then removed; as the curſe upon the man that was hanged ended at the going down of the ſun; and as the land of Iſrael was pure and clean, after the dead body was taken down and buried, with the tree upon which it was hanged. Joh. Coch. hath well explained this in his notes upon the Sanhedrim, cap. 6. ſect. 5. whoſe ſenſe in ſhort is this: "As our bleſſed Saviour, while he hung upon "the croſs, was made a curſe, and an execration; ſo when "according to the law, he was taken down and buried, "both he ceaſed to be a curſe, and all they that are "his."

CHAP. XXII.

1 *Of humanity toward brethren.* 5 *The ſex is to be diſtinguiſhed by apparel.* 6 *The dam is not to be taken with her young ones.* 8 *The houſe muſt have battlements.* 9 *Confuſion is to be avoided.* 12 *Fringes upon the veſture.* 13 *The puniſhment of him that ſlandereth his wife.* 20, 22 *Of adultery.* 25 *Of rape.* 28 *And of fornication.* 30 *Inceſt.*

THOU ſhalt not ſee thy brothers ox or his ſheep go aſtray, and hide thyſelf from them: thou ſhalt in any caſe bring them again unto thy brother.

2 And if thy brother *be* not nigh unto thee, or if thou know him not, then thou ſhalt bring it unto thine own houſe, and it ſhall be with thee until thy brother ſeek after it, and thou ſhalt reſtore it to him again.

3 In like manner ſhalt thou do with his aſs, and ſo ſhalt thou do with his raiment, and with all loſt thing of thy brothers, which he hath loſt, and thou haſt found, ſhalt thou do likewiſe: thou mayeſt not hide thyſelf.

4 ¶ Thou ſhalt not ſee thy brothers aſs, or his ox fall down by the way, and hide thyſelf from them: thou ſhalt ſurely help him to lift *them* up again.

5 ¶ The woman ſhall not wear that which pertaineth unto a man, neither ſhall a man put on a womans garment: for all that do ſo *are* abomination unto the LORD thy God.

6 ¶ If a birds neſt chance to be before thee in the way in any tree, or on the ground, *whether they be* young ones, or eggs, and the dam ſitting upon the young, or upon the eggs, thou ſhalt not take the dam with the young.

7 *But* thou ſhalt in any wiſe let the dam go, and take the young to thee, that it may be well with thee, and *that* thou mayſt prolong *thy* days.

8 ¶ When thou buildeſt a new houſe, then thou ſhalt make a battlement for thy roof, that thou bring not blood upon thine houſe, if any man fall from thence.

9 ¶ Thou ſhalt not ſow thy vineyard with divers ſeeds: leſt the fruit of thy ſeed which thou haſt ſown, and the fruit of thy vineyard be defiled.

10 ¶ Thou ſhalt not plow with an ox and an aſs together.

11 ¶ Thou ſhalt not wear a garment of divers ſorts, *as* of woollen and linnen together.

12 ¶ Thou ſhalt make thee fringes upon the four quarters of thy veſture, wherewith thou covereſt *thyſelf.*

13 ¶ If any man take a wife, and go in unto her, and hate her,

14 And give occaſion of ſpeech againſt her, and bring up an evil name upon her, and ſay, I took this woman, and when I came to her, I found her not a maid:

15 Then ſhall the father of the damſel, and her mother, take and bring forth *the tokens of* the damſels virginity, unto the elders of the city in the gate:

16 And the damſels father ſhall ſay unto the elders, I gave my daughter unto this man to wife, and he hateth her,

17 And lo, he hath given occaſions of ſpeech *againſt her*, ſaying, I found not thy daughter a maid: and yet theſe *are the tokens of* my daughters virginity: and they ſhall ſpread the cloth before the elders of the city.

18 And the elders of that city ſhall take that man and chaſtiſe him.

19 And they ſhall amerce him in an hundred *ſhekels* of ſilver, and give *them* unto the father of the damſel, becauſe he hath brought up an evil name upon a virgin of Iſrael: and ſhe ſhall be his wife, he may not put her away all his days.

20 But if this thing be true, *and the tokens of* virginity be not found for the damſel:

21 Then they ſhall bring out the damſel to the door of her fathers houſe, and the men of her city ſhall ſtone her with ſtones that ſhe die: becauſe ſhe hath wrought folly in Iſrael, to play the whore in her fathers houſe: ſo ſhalt thou put evil away from among you.

22 ¶ If a man be found lying with a woman married to an husband, then they ſhall both of them die, *both* the man that lay with the woman, and the woman: ſo ſhalt thou put away evil from Iſrael.

23 ¶ If a damſel *that is* a virgin be betrothed unto a husband, and a man find her in the city, and lie with her:

24 Then ye ſhall bring them both out unto the gate of that city, and ye ſhall ſtone them with ſtones that they die; the damſel, becauſe ſhe cried not, *being* in the city; and the man, becauſe he hath humbled his neighbours wife: ſo thou ſhalt put away evil from among you.

25 ¶ But if a man find a betrothed damſel in the field, and the man force her, and lie with her: then the man only that lay with her, ſhall die.

26 But unto the damſel thou ſhalt do nothing, *there is* in the damſel no ſin *worthy* of death: for as when a man riſeth againſt his neighbour, and ſlayeth him, even ſo *is* this matter.

27 For he found her in the field, *and* the betrothed damſel cried, and *there was* none to ſave her.

28 ¶ If a man find a damſel *that is* a virgin, which is not betrothed, and lay hold on her, and lie with her, and they be found.

29 Then the man that lay with her ſhall give unto the damſels father fifty *ſhekels* of ſilver, and ſhe ſhall be his wife, becauſe he hath humbled her, he may not put her away all his days.

30 ¶ A man ſhall not take his fathers wife, nor diſcover his fathers skirt.

Ver. 5. *The woman ſhall not wear that which pertaineth unto a man, neither ſhall a man put on a womans garment: for all that do ſo are abomination unto the Lord thy God.*] The laſt words of this place plainly indicate, that it was an idolatrous cuſtom, which is here prohibited. For it was cuſtomary for Moſes and the prophets to expreſs themſelves in theſe terms of utmoſt abhorrence, concerning ſuch matters. And nothing was more common among the heathens, than for men, in the worſhip of ſeveral of their gods, to put on the garments uſually worn by women, and women thoſe worn by men; particularly, in the worſhip of Venus, women appear'd before her in armour, and men in women's apparel. And thus the words literally run here in the Hebrew; "Women ſhall not put "on the armour of a man," (ſo the word *celi* frequently ſignifies armour, as well as other ſorts of inſtruments) *nor a man* (σκλην the LXX. tranſlate it) *the ſtole of a woman.* See Selden Syntag. 2. De Diis Syris, cap. 4. And Maimonides declares he found this precept in an old magical book, that men ought to ſtand before the ſtar of Venus in the flower'd garment of women, and women put on the armour of men before the ſtar of Mars, More Nevochim, cap. 37. Servius alſo, upon the ſecond book of the Æneis, mentions a ſtatue of Venus and Cyprus, (in which iſland were anciently many colonies of Phœnicians) to whom the women ſacrific'd in mens garments, and the men in womens. Many other nations did the ſame.

Ver. 6. *If a bird's neſt chance to be before thee in the way in any tree, or on the ground, thou ſhalt not take the dam with the young.*] R. Menachem, mentioned both by Druſius and Bochart, was of opinion, that it is not pity toward birds, which is deſigned in this law, but kindneſs to mankind, whom God intended, by this uſage of other creatures, to form to gentleneſs and commiſeration towards one another: But others, we think, have more truly determined, that this is a merciful conſtitution, with reſpect to birds as well as men, it being a ſufficient affliction, as Maimonides calls it, to the dam to loſe her young; it being unreaſonable alſo, that men ſhould conſider only their own preſent intereſt, without regard to poſterity; to whom the breed ought to be continued, by letting the parent bird go free. To which thoſe verſes, commonly aſcribed to Phocylides, have reſpect:

Μηδὲ τις ερνίθας καλιῆς ἅμα πάντας ἑλέσθω,
Μητέρα δ' ἐκπρολίπηις, ἵν ἔχηις πάλι τῆς τε νεότητος.

The ſignification of which is, "Let not man take all the "birds together out of a neſt, but let the mother go, "that thou mayſt have young ones again of her."

Ver. 7. *But thou ſhalt in any wiſe let the dam go, and take the young to thee, that it may be well with thee, and that thou mayſt prolong thy days.*] Some of the Jews, from theſe words, have fancied, that the obſervation of this ſingle precept was of ſuch great value, as to procure for them even forgiveneſs of ſins, and a long life, which is ſuch a fooliſh conceit, that it makes all other precepts unneceſſary. The plain meaning is, that God would reward them for their kind uſage even of brute creatures, if other virtues were not wanting, ſuch as charity toward their poor neighbours. And ſo the Miſchna, in the concluſion of the tract, called *Cholin*, diſcourſes very well; "If in a "light precept concerning a thing which is ſcarce worth "a farthing, the law ſays, That it may be well with thee, "and thou mayſt prolong thy days; how much more may "this be expected in the weightier things of the law?

Ver. 8. *When thou buildeſt a new houſe, then thou ſhalt make a battlement for thy roof.*] The Jews, we think, are a little too curious, in ſetting a mark upon the word *thy*, fancying Moſes means not ſimply *the* roof, but *thy* roof, to except the temple, and the ſynagogues, and ſchools, from this rule; which were no private man's houſe, but belonged to the whole congregation. They ſay, indeed, the

the temple had battlements, but not for neceſſity, but ornament, becauſe the roof of the temple was not flat, like the roof of another houſe; for no perſon walked upon the temple, as they did upon their own habitations, to take the air, and diſcourſe together, or to meditate and pray, (in little cloſets they had there) which made it neceſſary to have theſe battlements raiſed three feet and a half high, as the Jews ſay, to prevent any man's falling down, when his attention was employed on other things.

That the roofs of their houſes were flat, which was the ground of this precept, we have many proofs in the Scripture. For hither Rahab brought the ſpies, and covered them with the ſtalks of flax, Joſh. ii. 6. Samuel likewiſe communed with Saul, on the top of the houſe, 1 Sam ix. 25. David alſo was walking on the top of his palace, when he ſaw Beerſheba bathing herſelf, 2 Sam. xi. 2. And in the ſame place Abſalom cauſed a tent to be ſpread, that he might go into his father's concubines, in the ſight of all Iſrael, chap. xvi. 22. See alſo Iſaiah xv. 3. xxii. 1. and in the New Teſtament, Acts x. 9. Nor was it the manner of the Hebrews only, but of the Greeks and Romans alſo, to make the roofs of their houſes level, that they might walk upon them, and ſtand there to ſee any publick ſhew, or take the air, as J. Caſaubon ſhews in a multitude of inſtances, in Athenæum, lib. 4. cap. 12. where he obſerves alſo, out of Pliny and Seneca, that the Roman houſes wanted theſe battlements, which Moſes here ordered in this law. By all which, we may eaſily underſtand thoſe places in the Goſpel, that ſpeak of proclaiming theſe things on the houſe top, &c. Matt. x. 27. Luke v. 19.

——— *That thou bring not blood upon thine houſe, if any man fall from thence.*] And be killed by the fall. For his neglect being the cauſe of his death, it made him guilty, before God, of his blood, and liable to be puniſhed by the judges for ſlighting ſo profitable an inſtitution as this is: Which the Jews extend to a ſtudious care about every thing, that might bring a man's life in danger. For example ſake, they might not keep a mad dog, nor ſet up a broken ladder in their houſe, &c. as l'Empereur obſerves upon Bava Kama, cap. 5.

Ver. 9. *Thou ſhalt not ſow thy vineyard with divers ſeeds.*] What he had ſaid concerning their fields, Levit. xix. 19. he now ſays concerning their vineyards, which they were not to ſow with ſeeds of different kind. For this was an idolatrous cuſtom, as the reaſon given againſt it plainly ſhews. This Maimonides declares, he found in the book of the Zabii, and in one Rabbi Joſiah, who taught, that theſe three things, wheat, barley, and grapes, dried in the ſun, ſhould be ſown together in the ground with one and the ſame caſt of the hand; which was ſo ſenſeleſs a thing, that he could not but think they learnt it *from the ways* of the Amorites, as his words are, that is, from the wicked idolaters of the country to which the Iſraelites were going. For wheat being ſown, properly, at one ſeaſon of the year, and barley at another, and the vineyard being an improper place for the growth of either of them, this cuſtom could not have its original either from God, or from man, but from the malignant author of confuſion, who taught them this uncouth rite in honour of Ceres, perhaps, and Bacchus, whom they joyned in the ſame act of worſhip.

——— *Leſt the fruit of thy ſeed which thou haſt ſown, and the fruit of thy vineyard be defiled.*] If the Iſraelites had follow'd this cuſtom, it would have made both the corn and the grapes, that ſprung up from ſuch ſeed, impure, becauſe polluted by idolatry; the very ſmell of which, God would not ſuffer among his Iſraelites, as Maimonides ſpeaks in his More Nevochim, P. 3. cap. 37. Every one alſo knows that it was unlawful for the Iſraelites to eat any of the fruits of the earth, till the firſt fruits of them had been offered unto God; which would not have been accepted by him of ſuch things as theſe, that were expreſsly forbidden by his law, and conſequently the whole crop became unclean to them, and might not be uſed by them.

Ver. 10 *Thou ſhalt not plough with an ox and an aſs together.*] Leſt that law ſhould be violated, which we read, Levit. xix. 19. "Thou ſhalt not let thy cattle gender with a divers kind." So ſome give the reaſon of it, even Maimonides, in the book before-mentioned, p. 3. cap. 49. But it ſeems alſo to have reſpect to the magical rites of the idolatrous nations in thoſe countries, who thought their fields would be more fruitful, if, according to ſome directions, that were given by their gods, they were ploughed: For one cannot well think, that men of themſelves would join together two creatures ſo different in their temper, and motions, to draw in the ſame yoke, if they had not been led to it by ſome ſuperſtition or other. For, their ſtrength is unequal, as Aben Ezra here obſerves, "The ſtrength of an aſs is not as the ſtrength of an ox." Whence it was that Ulyſſes, to make it be believed that he was mad, joined a horſe and an aſs to a plough. And Homer, Odyſſ 5. would have oxen ἰσοφόρους joined together; that is, ἴσην φέρουσας καὶ ἑλκούσας, equally bearing, and drawing, as Bochart obſerves the ſcholiaſt there gloſſes.

The Jews commonly think this law extends to all other creatures of different ſpecies, which might not be yoked together: But ſome underſtand it ſo, that they might join ſeveral kinds together: provided one was not unclean, and the other clean. Baal-Hatturim finds this myſtery in this prohibition; that the righteous ought to have no ſociety with the wicked. And there are thoſe who think the Apoſtle alludes to this, when he ſaith, 2 Cor. vi. 14. μὴ γίνεσθε ἑτεροζυγοῦντες ἀπίστοις, "Be not unequally yoked "with believers;" which Bochart himſelf thinks not improbable; ſee Hierozoicon, P. 1. B. 2. cap. 13. and cap. 40. P. 401.

Ver. 12. *Thou ſhalt make thee fringes*, &c.] Which they commonly were; and it ſeems to ſignify the uppermoſt garment, that cover'd the reſt, and was moſt ſeen, whereby, they were diſtinguiſhed from the people of other nations; for that was one end of theſe fringes, to be a diſtinctive mark, that they were of the Jewiſh religion. And therefore we cannot ſee any reaſon in the determination of their doctors, who ſay, Women-ſervants, and little children, were not bound to wear fringes: For though little children could not think of the commandments of God, yet it was fit they ſhould wear the badge of their religion. There is no reaſon, neither, in their reſolution, when they ſay, That if women and ſervants (who were bound as much as others to obſerve the laws of God) would wear fringes, tho' they were not obliged by their conſtitutions, yet they might not put them on with the common form of benediction, which they uſed. But we think they obſerve rightly enough, that theſe fringes were ſo peculiar to the Jews, that the Samaritans, though acquainted with the law, did not wear them. Nor do the Jews themſelves, at this day, uſe them upon their upper garments: For that being no longer four-corner'd (becauſe it made them a laughing-ſtock) they wear only under their other garments a ſquare kind of frock, with the aforeſaid taſſels or pendants faſtned to it; as Leo Modena relates in his hiſtory of the Jews, part 1. cap 5. Only in their ſynagogues or ſchools, at morning-prayer, every man puts over his head a ſquare woollen garment, with the taſſels faſtned at each corner, which they call *Talith.*

Ver. 22. *If a man be found lying with a woman married to an husband, then they ſhall both of them die.*] It is not ſaid what death, either here, or Lev. xx. 10. But the Jews ſay they were to be ſtrangled; which is an opinion too ſettled among them, that Buxtorf ſaith he never ſaw any Hebrew book that aſſigned any other puniſhment for adultery but this. Stoning indeed, was the puniſhment of her, who after her eſpouſals play'd the harlot between that time and her marriage; but after the marriage was compleated, if ſhe was guilty of this crime, ſtrangling was the only puniſhment according to their tradition. See Lev. xx. 10. and Buxtorf de Sponſal, and Divortius. p. 32, 33. and Grotius, in John viii. 5.

Ver. 30. *A man ſhall not take his father's wife.*] That is, ſhall not marry her.

——— *Nor diſcover his father's ſkirts.*] That is, he ſhall not take her to his bed. For this is a modeſt phraſe borrowed from the ancient cuſtom in thoſe countries; where the bridegroom, when he brought his bride into the chuppa, as they call the bridal chamber, ſpread the skirt of his robe over her, to ſignify his right to her, and power over her, and that he alone might lawfully poſſeſs her, Ruth iii. 9. Ezek. xvi. 18.

This verſe ſeems to be here inſerted, as a ſhort memorandum, that they ſhould be careful to obſerve all the laws

laws which Moſes had delivered againſt inceſtuous marriages, in the 18th chap. of Lev. ver. viii, and xx. 11.

CHAP. XXIII.

1 *Who may or may not enter into the congregation.* 9 *Uncleanneſs to be avoided in the heſt.* 15 *Of the fugitive ſervant.* 17 *Of filthineſs.* 18 *Of abominable ſacrifices.* 19 *Of uſury.* 21 *Of vows.* 24 *Of treſpaſſes.*

HE that is wounded in the ſtones, or hath his privy member cut off, ſhall not enter into the congregation of the LORD.

2 A baſtard ſhall not enter into the congregation of the LORD: even to his tenth generation ſhall he not enter into the congregation of the LORD.

3 An Ammonite or Moabite ſhall not enter into the congregation of the LORD; even to their tenth generation ſhall they not enter into the congregation of the LORD for ever:

4 Becauſe they met you not with bread and with water in the way, when ye came forth out of Egypt; and becauſe they hired againſt thee Balaam the ſon of Beor of Pethor of Meſopotamia, to curſe thee.

5 Nevertheleſs, the LORD thy God would not hearken unto Balaam: but the LORD thy God turned the curſe into a bleſſing unto thee, becauſe the LORD thy God loved thee.

6 Thou ſhalt not ſeek their peace, nor their proſperity all thy days for ever.

7 ¶ Thou ſhalt not abhor an Edomite, for he *is* thy brother: thou ſhalt not abhor an Egyptian, becauſe thou waſt a ſtranger in his land.

8 The children that are begotten of them, ſhall enter into the congregation of the LORD, in their third generation.

9 ¶ When the hoſt goeth forth againſt thine enemies, then keep thee from every wicked thing.

10 ¶ If there be among you any man that is not clean, by reaſon of uncleanneſs that chanceth him by night, then ſhall he go abroad out of the camp, he ſhall not come within the camp.

11 But it ſhall be when evening cometh on, he ſhall waſh *himſelf* with water: and when the ſun is down, he ſhall come into the camp *again*.

12 ¶ Thou ſhalt have a place alſo without the camp, whither thou ſhalt go forth abroad.

13 And thou ſhalt have a paddle upon thy weapon, and it ſhall be when thou wilt eaſe thyſelf abroad, thou ſhalt dig therewith, and ſhalt turn back, and cover that which cometh from thee.

14 For the LORD thy God walketh in the midſt of thy camp, to deliver thee, and to give up thine enemies before thee: therefore ſhall thy camp be holy, that he ſee no unclean thing in thee, and turn away from thee.

15 ¶ Thou ſhalt not deliver unto his maſter, the ſervant which is eſcaped from his maſter unto thee.

16 He ſhall dwell with thee, *even* among you, in that place which he ſhall chuſe, in one of thy gates where it liketh him beſt: thou ſhalt not oppreſs him.

17 ¶ There ſhall be no whore of the daughters of Iſrael, nor a Sodomite of the ſons of Iſrael.

18 Thou ſhalt not bring the hire of a whore, or the price of a dog into the houſe of the LORD thy God for any vow: for even both theſe *are* abomination unto the LORD thy God.

19 ¶ Thou ſhalt not lend upon uſury to thy brother; uſury of money, uſury of victuals, uſury of any thing that is lent upon uſury.

20 Unto a ſtranger thou mayſt lend upon uſury, but unto thy brother thou ſhalt not lend upon uſury; that the LORD thy God may bleſs thee in all that thou ſetteſt thine hand to, in the land whither thou goeſt to poſſeſs it.

21 ¶ When thou ſhalt vow a vow unto the LORD thy God, thou ſhalt not ſlack to pay it: for the LORD thy God will ſurely require it of thee; and it would be ſin in thee.

22 But if thou ſhalt forbear to vow, it ſhall be no ſin in thee.

23 That which is gone out of thy lips, thou ſhalt keep and perform; *even* a free-will-offering, according as thou haſt vowed unto the LORD thy God, which thou haſt promiſed with thy mouth.

24 ¶ When thou comeſt into thy neighbours vineyard, then thou mayſt eat grapes thy fill, at thine own pleaſure; but thou ſhalt not put *any* in thy veſſel.

25 When thou comeſt into the ſtanding-corn of thy neighbours, then thou mayſt pluck the ears with thine hand: but thou ſhalt not move a ſickle unto thy neighbours ſtanding-corn.

Ver. 2. *A baſtard.*] The Hebrews do not underſtand by the word *mamzer*, one that was begotten in ſimple fornication, out of the ſtate of marriage; but one that was begotten of ſuch perſons whom the law forbad to marry, under pain of being cut off, *viz.* thoſe mentioned in the xviith chapter of Leviticus. Wagenſeil obſerves, that Mamzer, whether male or female, was excluded from the congregation of the Lord. And they were Mamzers that were born of any woman, whom the law prohibited them to have any knowledge of, whether it was by violence, or conſent, by error, or adviſedly, it made no difference.

——— *Shall not enter into the congregation of the Lord.*] Nor marry with an Iſraelite: So all the doctors, none excepted expound it.

——— *Even to their tenth generation ſhall he not enter into the congregation of the Lord.*] That is, *never*, as the Hebrew doctors expound it. And Maimonides, More Nevochim, P. 3. cap. 49. gives this reaſon for it, that people might be deterred from ſuch marriages or conjunctions, which would leave an indelible blot upon their poſterity. And, indeed, ſome heathens anciently put ſuch a mark of infamy on mere baſtards, as to prohibit both males and females from being preſent at their ſacred offices. Such a law there was at Athens, mentioned by Iſæus, as Caſaubon obſerves upon Athenæus, lib. 6. cap. 6. p. 410.

There were ſome alſo of theſe Mamzers, who were not manifeſtly born of ſuch inceſtuous, or other forbidden mixtures, but were called dubious, becauſe their fathers were not known; or being expoſed, and found in the fields, or the ſtreets, neither father nor mother were known. Yet, it being uncertain whence they were deſcended, the Iſraelites might not marry with them, for fear they ſhould be polluted by thoſe, who, perhaps, were born of inceſtuous parents. But proſelytes of juſtice, they ſay, might marry with Mamzers; and, that they might not be for ever excluded from the congregation of the Lord, they contrived this remedy for the reſtitution of their blood. They might marry a ſlave (who was baptized, and become a Jew) whoſe children were not reputed Mamzers, but only ſlaves: Who being made Jews, and having their freedom given them, might lawfully marry with a Jewiſh woman; and then they were intirely incorporated into the congregation of the Lord: For, *Proles ſequitur matrem*, "the iſſue follows the mother;" and there was no regard had to the father.

Ver. 3. *An Ammonite or Moabite ſhall not enter into the congregation of the Lord; even to their tenth generation, ſhall they not enter into the congregation of the Lord for ever.*] Theſe laſt words, *for ever*, in this verſe, the Jews think warrant them to interpret thoſe words, *to their tenth generation*, in the foregoing verſe, as if Moſes had ſaid, *never*. It is certain, indeed, that this great law-giver intended to exclude the Moabites and Ammonites from marrying with the Jews for ever; for ſo Nehemiah underſtood him when he quoted this law, chap. xiii. 1. as a reaſon againſt the Iſraelites marriages with them in his time, when more than ten generations were paſt. But then theſe words, *for ever*, being omitted in the foregoing Verſe, where Moſes ſpeaks of Mamzers, it ſeems reaſonable that they ſhould not be ſo interpreted; but that after ten generations were paſt, all diſtinction between them and others ſhould be aboliſhed. This, one would have expected, ſhould have been the ſenſe of thoſe who examine every word ſo nicely as the Jews do: For there being mention made only of an Ammonite and Moabite, that is, of the males of theſe two nations, they will not have their women concerned in this law: But ſay, that an Iſraelite might take one of them to wife, if ſhe embraced their religion. For thus they expound this whole matter of marriages with proſelytes of juſtice, that is, ſuch of other nations as became intirely of the Jewiſh religion. With ſuch proſelytes of ſome nations, whether men or women, the Iſraelites were never to contract any marriages: With thoſe of ſome other nations, they were prohibited only to marry with their men: With others, they were forbidden only to marry for ſome generations; and there were others, with whom they might marry as ſoon as they were made perfect proſelytes. Of the firſt kind were the ſeven nations of Canaan, mentioned Deut. vii. 1. with the males or females, of which they might never contract an affinity. To the ſecond kind belong the Ammonites and Moabites, to whoſe males an Iſraelitiſh woman was forbidden, by this precept, to marry: But a man of Iſrael might marry any of their women, after they profeſſed the Jewiſh religion; otherwiſe, David, who deſcended from Ruth, a Moabiteſs, had been illegitimate. Of the third kind, were the Edomites and Egyptians; with whom, and with their children, the Iſraelites might not marry; but their grand-children might. And of the fourth kind, were all other nations, beſide theſe mentioned. This is an abridgment of what our great Selden hath more largely ſhewn to be the ſenſe of the Jews, in his fifth book, De Jure Nat. & Gent. &c. cap. 14.

Ver. 4. *Becauſe they met you not with bread and with water, when you came forth out of Egypt.*] This ſeems to belong to the Ammonites, who had no compaſſion toward the Iſraelites, when they were diſtreſſed in the wilderneſs, But tho' they were near a-kin to them, yet did not ſhew them that civility which is commonly expreſſed to mere ſtrangers in their travels, Gen. xiv. 18. xviii. 2, 31. xix. 1, 2. We do not find any mention of this barbarity of theirs in the foregoing hiſtory; but we read how kind God ordered the Iſraelites to conduct themſelves with reſpect to that people, in not meddling with them, much leſs diſtreſſing them, as they paſſed by their country, Deut. ii. 19. Which aggravated their inhumanity in not vouchſafing to the Iſraelites the common refreſhment of bread and water, as they paſſed by their borders.

——— *And becauſe they hired againſt thee Balaam, the ſon of Beor of Pethor of Meſopotamia, to curſe thee.*] As the foregoing paſſage peculiarly refers to the Ammonites, ſo this relates to the Moabites, who, with the aſſiſtance of the Midianites, invited Balaam, by the promiſes of a great reward, to come from the eaſtern country, and curſe the Iſraelites. See Numb. xxii. 5, 6, 7. For theſe two reaſons God laid this prohibition on his people; in which Maimonides obſerves the divine juſtice in proportioning puniſhments to offences. For Amalek coming out againſt the Iſraelites, ſoon after their departure from Egypt, to cut them off with the ſword, God commanded their memory to be blotted out, chap. xxv. 19. But the Ammonites being only covetous in a baſe degree, and the Moabites acting only againſt them by craft, and not by force, God inflicted no other puniſhment upon them, but this: that his people would avoid all affinity with them, and entertain no affection for them, More Nevochim, P. 3. cap. 41. And another author makes this the ground of the diſtinction mentioned before of the males and females of thoſe countries. Their males (ſaith he) might never marry with an Iſraelitiſh woman; but, by a tradition delivered down to us, by Moſes, from mount Sinai, we hold, that the women of thoſe countries (if they embraced the Jewiſh religion) might be married to a man of Iſrael. For the women muſt be thought, in all reaſon, not to have been guilty, as the men were, of that which was the reaſon of this law; it not being the cuſtom for that ſex to bring out bread and water to travellers; nor did *they* ſend ambaſſadors to hire Balaam, to come and curſe the Iſraelites. Accordingly we find Ruth, who was a Moabiteſs, married to Boaz, the anceſtor of David.

Ver. 7. *Thou ſhalt not abhor an Edomite.*] So as never to enter into the ſociety of marriage with them, they being a circumciſed people.

——— *For he is thy brother.*] Nearer of kin to them than the Ammonites or Moabites, Eſau, their father, being the twin-brother of Jacob: And ſo Moſes calls them, when he delivers God's command to the Iſraelites not to meddle with them, Deut. ii. 8 "We paſſed by from our "brethren, the children of Eſau, *&c.*" Here it may be obſerved, that the word *brother*, comprehended more than the Iſraelites, as our bleſſed Saviour ſhews the word *neighbour* did, Luke x. 29, *&c.*

——— *Thou ſhalt not abhor an Egyptian, becauſe thou waſt a ſtranger in his land.*] That is, the Egyptians, in a dreadful famine, ſuſtained them, together with their children, flocks and herds, very kindly; the memory of which benefit God would not have forgotten, though in after-generations they were cruelly oppreſſed by that people.

Ver. 8. *The children that are begotten of them, ſhall enter into the congregation of the Lord in their third generation.*] When they had been proſelytes for three generations, it was lawful to marry with them. Nay, ſome of the Jews are ſo liberal of their kindneſs in this particular, as to underſtand by *banim*, not *children* in general, but *ſons*, with

with whom, only, marriage is forbidden, till the third generation; marriage, with their daughters, being lawful, as they think, as ſoon as they became compleat proſelytes: Upon which account, Solomon eſpouſed the daughter of Pharaoh, ſee Selden, lib. 5. De Jure Nat. & Gent. cap. 14, 15. where he obſerves, that all this held good only to the captivity of Babylon, when, all theſe nations being confuſed, they might marry with any of them, if they became Jews. For wars, and colonies, and deportations, had occaſioned ſuch an intermixture of people, that one could not be known from another.

Ver. 9. *When the hoſt goeth forth againſt thine enemy, then keep thee from every wicked thing.*] This was a rule to be obſerved at all times; but then eſpecially, when they had the greateſt need for divine aſſiſtance, (for which wicked people could not reaſonably hope) and when there was the greateſt danger of being wicked, in a time of ſuch licence as ſoldiers commonly take. There is a ſentence very like this in Agathias (mentioned by Grotius toward the concluſion of his Prolegomena, to the book de Jure & Belli & Pacis) Ἀδικία γὰρ καὶ Θεοῦ ἀθεραπευσία φευκτὰ μᾶλλον ἀεὶ, καὶ ἀσύμφορα, μᾶλιστα δ' ἐν τῇ προσταξολεμεῖν καὶ παρατάττεσθαι. "Injuſtice and neglect of God's ſervice are "ever to be avoided, as moſt pernicious; but eſpecially "in a time of war, and when men are upon the point of "giving battle." Which he proves elſewhere, by the illuſtrious examples of Darius, Xerxes, and the Athenians in Sicily.

Ver. 15. *Thou ſhalt not deliver unto his maſter, the ſervant which is eſcaped from his maſter unto thee.*] The Hebrew doctors underſtand this of a ſervant of another nation, who was become a Jew. Whom, his maſter, if he went to dwell out of Judæa, might not carry along with him againſt his will; and if he fled from him, when he had carried him, he might not be delivered to him, but ſuffered to dwell in the land of Iſrael. Which they underſtand alſo of a ſervant that fled from his maſter out of any of the countries of the Gentiles into the land of Iſrael; which was to be a ſafe refuge to him.

Ver. 18. *Thou ſhalt not bring the price of a whore.*] If ſuch perſons, as are mentioned in the foregoing verſe, offered unto God what they had got by proſtituting their perſons, it was not to be accepted, but rejected as abominable. For this was a cuſtom among the idolatrous nations, as appears by many of their Writers; who tell us, it was uſual for ſuch women to dedicate ſome part of that which they received for proſtituting themſelves, in the temples of their pretended deities. Particularly, Herodotus mentions it, as practiſed among the ancient Babilonians, lib 1. p. 199. Which explains what we read in Baruch vi. 42, 43.

——— *Nor the price of a dog into the houſe of the Lord thy God.*] There was a peculiar reaſon for this, beſide the vileneſs of this creature (which Maimonides only mentions, More Nevochim, P. 3. cap. 46.) which was, as Bochart, and ſome other great men think, becauſe a dog was highly honoured among the Egyptians, from whom the Iſraelites were lately come. For the Nile was wont to overflow and enrich their country at the riſing of the dog-ſtar; and a dog was the ſymbol of one of their principal deities, called Anubis, who was repreſented with a head like that of a dog: See Hierozoicon, p. 1. lib. 2. cap. 56. p. 690, &c. If we can think this vile idolatry was ſo ancient as the days of Moſes, which it is certain prevailed afterward, this may paſs for a very likely reaſon, why God would not accept ſo much as the price for which a dog was ſold, or exchanged; for ſo the LXX. expound it: As for example, if a man exchanged a lamb for a fine dog, God would not have that lamb offered at his altar; as Maimonides explains it.

——— *For any vow.*] Men lay under the greateſt obligation to make good their vows, wherewith, upon any occaſion, they had bound themſelves; but God would have them diſcharged from ſuch vile obligations as theſe.

———*For even both theſe are abomination unto the Lord thy God.*] It is hard to give an account, why theſe two (the price of a harlot and of a dog) are aſſociated in the ſame law, unleſs it be in oppoſition to ſome ſuch rites as thoſe before-mentioned among the Egyptians. Who, in after-times, it is certain, had ſuch harlots ſacred to Iſis, as many think are ſpoken of in the beginning of this verſe; and a dog was no where elſe ſacred, as a ſymbol of Anubis or mercury. Though this may be ſaid with ſome probability, that theſe two are joined together, becauſe a whore and a dog are both alike impudent. Joſephus thinks that the price of a dog here mentioned, was money given, ἐπ ὀχεύσει κυνὸς, for the loan of a good dog to breed withal, as Mr. Selden obſerves, in his hiſtory of tithes, p. 57. Where he notes alſo, that the Jews would not admit the tenths of uſury or of war to be offered. But the Talmudiſts expound it quite otherwiſe, for the price of a dog, either ſold or exchanged for ſome other thing; which the ſame great man approves of, as the truer interpretation, lib. 5. de Jure Nat. & Gent. cap. 4. p. 557.

Ver. 19. *Thou ſhalt not lend upon uſury to thy brother.*] That is, unto an Iſraelite. See Exod. xxii. 25 Levit. xxv. 36.

——— *Uſury of money, uſury of victuals, uſury of any thing that is lent upon uſury.*] Here the word *neſech* is uſed for all ſorts of uſury; whether that which was made by the loan of money, called here *neſech ceſeph*, or that which was made by the loan of food, and ſuch like things, called *neſech okel*. But commonly there are two words uſed to expreſs this matter, *viz. neſech*, uſury, and *tarbith*, which we tranſlate, *increaſe*. Which are not two kinds of uſury, one more griping, the other more moderate, as ſome have conceived; for the ſame uſury is called *neſech*, with reſpect to the debtor, to whom it is grievous; and *tarbith*, to the creditor to whom it is beneficial. Yet there is ſome difference between *neſech* and *tarbith*; elſe one cannot tell why they are ſo often both mentioned in the ſame place. And *neſech* properly ſignifies the intereſt, as we ſpeak, which was paid for money; and *tarbith*, the intereſt of corn, and other fruits of the earth.

Ver. 20. *Unto a ſtranger.*] One that was not an Iſraelite, whether he dwelt out of their land, or in it; if he were not a proſelyte to the law; of whom they might not take any uſury, but were obliged to treat him as a brother.

——— *Thou mayeſt lend upon uſury.*] Some of the Jews would have this to be an affirmative precept, obliging them to make the uſury of a Gentile, if they lent him money. For this, Maimonides quotes a paſſage out of Siphri, which, others ſay, he miſtook: See J. Wagenſeil, in his annotations upon Lipman's Carmen Memoriale, p. 598. where he ſhews, that he was of this cruel opinion. But this is not the common ſenſe of the Jews; and their wiſe men have been ſo modeſt alſo as to decree, that tho' their law did here permit them to take uſury of a Gentile, yet they were not to practiſe it, unleſs it were that they might provide for themſelves, that they might live more ſafely among the Gentiles: And they add this reaſon for this limitation, leſt the Jews, by this way of commerce and traffick, ſhould grow too familiar with the Gentiles, and learn their manners: Only men who ſtudied the law, and thereby were out of danger of being enticed to their religion, might freely lend them money upon uſury, for this very end, as they think, that they might make a gain of it, and enrich themſelves. See Selden, lib. 6. de Jure Nat. & Gent. cap. 10. where he obſerves, that the Mohammedans forbid uſury only among themſelves, not to ſtrangers. Which Salmaſius ſhews is thus limited in the Koran by theſe words, *in their own territories.* That is, if Mohammedans live among Chriſtians, they may take uſury of them: but of Chriſtians, who live among them, they may not take any, no more than of a Muſſulman, as they call themſelves.

— *But unto thy brother thou ſhalt not lend upon uſury.*] Moſes repeats this again, that they might not fail to be kind one to another in this matter. And the author of Etz Hachajim, mentioned by Wagenſeil, ſaith, That, according to their ancient doctors, this is ſix times forbidden in the law, not to take uſury of their brethren, p. 601. upon Sota. And, indeed, as there was nothing more rational than this, that their neighbours making great gain by merchandize, (ſuch as the Sidonians, Tyrians, and thoſe who lived upon the coaſts of the Red-ſea, and the Egyptians) they ſhould not borrow money of the Iſraelites for nothing; ſo, it was no leſs reaſonable, that the Iſraelites themſelves, whoſe chiefeſt profit was by husbandry and breeding of cattle, ſhould have money lent them freely, by one another, without any intereſt, their land not being a country of traffick, whereby money might be improved,

proved, as in other lands. For, by the laws of other nations, (as Grotius obſerves on Luke vi. 45.) that uſury was odious which was practis'd upon husbandmen. Abarbinel alſo is ſo tender in the point, as to ſay, that uſury hath in it ſomething ſo unequal (at leaſt as it is commonly practiſed) that God did not permit the Iſraelites to exerciſe it among all their neighbours, but only upon thoſe of the ſeven nations of Canaan. And thus far he is in the right, that every one who was not a Jew, was not to be deemed a ſtranger: an Edomite, for inſtance, is called their brother in the ſeventh verſe of this chapter; and therefore this precept, "thou ſhalt not lend upon uſury to "thy brother," is extended to the Edomites. In like manner, ſaith he, neither do the Iſhmaelites come under the name of ſtrangers, nor other people but thoſe of the ſeven nations. And this opinion Leo Modena follows in his hiſtory of the preſent Jews, part 2. cap. 5. where he ſaith, by the word *ſtranger*, in this place, none other can be meant, but only thoſe ſeven nations, from whom God commanded them to take away even their lives. And that it is only their preſent diſtreſs, in which they have no other way of livelihood left, that makes them think it lawful to lend upon uſury to thoſe among whom they live. In which, we think he is miſtaken, though this doctrine is tempered with more humanity than that of ſome of the Jews, who are ſo full of hatred to us Chriſtians, whom they call Edomites, that they deprive us (as Wagenſeil obſerves, in the place above-named) of the name of brethren, and think it lawful to oppreſs us with uſury. Of which number are R. Bechai, and the author of the Old Nitzacon, ſet forth by Wagenſeil, (ancienter than that of Lipman's, ſet forth by Theodorick Hackſpan) who was ſo full of malignity, that he ſhut his eyes againſt the light which he plainly ſaw. For he could not deny that the Edomites were their brethren; and conſequently that Moſes required the Jews not to take uſury of them; and that it was anciently unlawful. But then he pretends, that they forfeited this privilege, by not offering their aſſiſtance to preſerve Jeruſalem and the temple from being deſtroyed, yea, by rejoycing at their ruin. And fearing this would not ſatisfy, he hath deviſed this juſtification of their uſury, that the Edomites have made themſelves ſtrangers by the neglect of circumciſion.

—*That the Lord thy God may bleſs thee in all that thou ſetteſt thine hands unto, in the land whither thou goeſt to poſſeſs it.*] Charity to their poor brethren had many promiſes of a great reward: And this law was made peculiarly for the relief of ſuch perſons, as appears by thoſe places above-mentioned, both in Exodus and Leviticus: It extended indeed to all, but chiefly was intended as a proviſion for the poor and needy; whom they were not to neglect: For God order'd them all to live together as brethren, children of the ſame father: And indeed, they were all, rich and poor, deſcended from the ſame original. And therefore he deſigned there ſhould be no indigent perſon unrelieved among this people, upon whom he had conferred ſo many bleſſings; and not only delivered them from the ſlavery of Egypt, but had likewiſe planted them in the good land promiſed to their fathers. To which purpoſe all thoſe precepts were given, which require them to lend gratuitouſly to their poor brother, to reſtore the pledge left with them, to leave the corners of their fields unreaped, not to gather the gleanings of the harveſt and vintage, to obſerve the year of releaſe and of jubilee, and ſuch like peculiar proviſions for the comfort of the poorer ſort, that they might ſhare in the happineſs which God beſtow'd upon his elect people.

Ver. 21. *When thou ſhalt vow a vow unto the Lord thy God.*] In a thing lawful and poſſible; and by a perſon who had power to make that vow, and was not ſubject to the authority of another, who had power to make it void. See Numb. xxx. 2.

—— *Thou ſhalt not ſlack to pay it.*] Leſt they ſhould prove leſs able, and ſo be unwilling to perform what they had vowed; or ſhould perhaps forget it. If they loſt the thing they vowed, while they delayed, they were bound to give the value of it. Which was one difference between a vow and a free-will offering; that in the latter caſe, as Maimonides obſerves, if that which he deſigned were ſtolen or dead, he was not bound to make reparation. The ſame author applies this to a vow a man made of giving an alms to a poor perſon, ſuppoſe a ſhekel, which he was to beſtow immediately, if any indigent object was at hand; if not, he was to ſeparate it, and lay it by till he met with one, &c. De Donis Pauperum, cap. 8. ſect. 1.

Ver. 22. *But if thou ſhalt forbear to vow, it ſhall be no ſin in thee.*] God was ſo very merciful, as Maimonides obſerves, that if a man was not able to offer him an ox or a lamb, he accepted of turtles and young pigeons, of which there was great plenty in that country. But if this was beyond his ability, and he yet had a deſire to teſtify his affection to God by a free-will offering, he was pleaſed to accept an oblation of bread, baked in an oven, or pan, or any other uſual way. And if this was too heavy, he accepted of bare flour, without putting him to the expence of baking it; for he would have men to be eaſy in his ſervice, and all their offerings to be free and cheerful; and therefore tells them here, that if they vowed nothing at all to him, he would not take it ill of them, nor impute it to them as a ſin, More Nevochim, P. iii. cap. 46.

Ver. 23. *That which is gone out of thy lips, thou ſhalt keep and perform, even a free-will offering, according as thou haſt vowed,* &c.] This was to make them conſider well before-hand, what their ability was, and not raſhly reſolve and promiſe any thing: for tho' they were not bound to vow the ſmalleſt matter, yet having once vowed, they were no longer free, but bound to make it good, though it proved very chargeable to them. Yet there is a traditional doctrine among them practiſed at this day, that if any man or woman make a vow which afterward they wiſh unmade, and it be not to the prejudice of any third perſon that it ſhould be broke, in this caſe they may go to a Rabbin, or to any other three men, who hearing their reaſons why they repent of having made ſuch a vow, and judging them good, they may free them from their obligation, ſaying to ſuch a perſon thrice, *Be thou abſolved from this vow*, &c. and ſo he is diſcharged. Thus Leo Modena, in his hiſtory of the preſent Jews, P. ii. cap. 4.

Ver. 24. *When thou comeſt into thy neighbours vineyard, then thou mayſt eat grapes thy fill, at thine own pleaſure.*] This the Hebrew doctors take to be a law made in favour of poor labourers, who were hired to work in their vineyards, in the time of the vintage; whom the owners might not hinder from eating as many grapes as they pleaſed, (and the ſame held good in olives, figs, dates, and all other fruit) as long as they were at work; but not after they had compleated their labour. And if their maſters would not ſuffer them ſo to do, they were to be ſcourged with forty ſtripes ſave one; for it was not reaſonable to deny them this liberty, when the very oxen were not to be muzzled, whilſt they trod out the corn. See Selden, lib. 6. de Jure Nat. & Gent. cap. 2. p. 670. which muſt be confeſſed to be as human a law, as that of Plato was harſh and unnatural, which enacted a ſervant ſhould receive as many ſtripes as he eat grapes or figs. See Euſebius, lib. xiii. Præpar. Evangel. cap. ult.

But we ſee no reaſon at all to reſtrain this indulgence only to hirelings, of whom there is no mention in this law; and therefore Joſephus ſeems to us to have juſtly enlarged this benefit (Archæol. lib. 4. cap. 8.) to all travellers on the high-way, tho' they were not Iſraelites (to whom, and to proſelytes of juſtice alone, the Jews confine this privilege) but meer ſtrangers of any other nation, who had occaſion to paſs by a vineyard, and needed a refreſhment. Which permiſſion may ſeem to have cauſed great inconvenience, if not miſchief in it, becauſe they might tread down the vines, and make great waſte among the grapes. Therefore, by "coming into their neighbours vineyard," is not meant going into every part of it, with a liberty to pick out the beſt grapes; but only ſtepping aſide out of their way, into the skirts of the vineyard, which lay near the road, and ſatisfying their hunger, without entering further into the vineyard. This made it no damage to the owners, conſidering the great plenty of fruit in that country.

—— *But thou ſhalt not put any in thy veſſel.*] They were only to eat for their preſent neceſſity or delight, but not to carry any away with them, for the benefit of others, or their own refreſhment at another time; and therefore might not put any in their pouches, or their garments, or boſoms, or ſo much as carry away in their hands what they could not eat.

Ver. 25. *When thou comeſt into the ſtanding corn of thy neighbours, then thou mayſt pluck the ears with thine hand.*]

As

As the diſciples of our bleſſed Saviour did, when they walked through the corn, Matth. xii. 1. which they might have juſtified by the ſtricteſt rules of the phariſaical doctors, who granted this privilege unto Jews, but not unto Gentiles.

——— *But thou ſhalt not move a ſickle unto thy neighbours ſtanding corn.*] They might not cut down any corn, but only pluck with their hands as much as was neceſſary to ſatisfy their hunger, or for their pleaſure.

CHAP. XXIV.

1 *Of divorce.* 5 *A new married man goeth not to war.* 10 *Of pledges.* 7 *Of manſtealers.* 8 *Of leproſy.* 14 *The hire is to be given.* 16 *Of juſtice.* 19 *Of charity.*

WHEN a man hath taken a wife and married her, and it come to paſs that ſhe find no favour in his eyes, becauſe he hath found ſome uncleanneſs in her: then let him write her a bill of divorcement, and give *it* in her hand, and ſend her out of his houſe.

2 And when ſhe is departed out of his houſe, ſhe may go and be another mans *wife*.

3 And *if* the latter husband hate her, and write her a bill of divorcement, and giveth *it* in her hand, and ſendeth her out of his houſe; or if the latter husband die, which took her *to be* his wife;

4 Her former husband which ſent her away, may not take her again to be his wife, after that ſhe is defiled? for that *is* abomination before the LORD, and thou ſhalt not cauſe the land to ſin, which the LORD thy God giveth thee *for* an inheritance.

5 ¶ When a man hath taken a new wife, he ſhall not go out to war, neither ſhall he be charged with any buſineſs: *but* he ſhall be free at home one year, and ſhall cheer up his wife which he hath taken.

6 ¶ No man ſhall take the nether or the upper milſtone to pledge: for he taketh *a mans* life to pledge.

7 ¶ If a man be found ſtealing any of his brethren of the children of Iſrael, and maketh merchandize of him, or ſelleth him; then that thief ſhall die, and thou ſhalt put evil away from among you.

8 ¶ Take heed in the plague of leproſy, that thou obſerve diligently, and do according to all that the prieſts the Levites, ſhall teach you: as I commanded them, *ſo* ye ſhall obſerve to do.

9 Remember what the LORD thy God did unto Miriam by the way, after that ye were come forth out of Egypt.

10 ¶ When thou doſt lend thy brother any thing, thou ſhalt not go into his houſe to fetch his pledge.

11 Thou ſhalt ſtand abroad, and the man to whom thou doſt lend ſhall bring out the pledge abroad unto thee.

12 And if the man *be* poor, thou ſhalt not ſleep with his pledge.

13 In any caſe thou ſhalt deliver him the pledge again when the ſun goeth down, that he may ſleep in his own raiment, and bleſs thee: and it ſhall be righteouſneſs unto thee before the LORD thy God.

14 ¶ Thou ſhalt not oppreſs an hired ſervant *that is* poor and needy, *whether he be* of thy brethren, or of thy ſtrangers that *are* in thy land within thy gates.

25 At his day thou ſhalt give *him* his hire, neither ſhall the ſun go down upon it, for he *is* poor, and ſetteth his heart upon it: leſt he cry againſt thee unto the LORD, and it be ſin unto thee.

16 The fathers ſhall not be put to death for the children, neither ſhall the children be put to death for the fathers: every man ſhall be put to death for his own ſin.

17 ¶ Thou ſhalt not pervert the judgment of the ſtranger, *nor* of the fatherleſs, nor take the widow's raiment to pledge.

18 But thou ſhalt remember that thou waſt a bondman in Egypt, and the LORD thy God redeemed thee thence: therefore I command thee to do this thing.

19 ¶ When thou cutteſt down thine harveſt in thy field, and haſt forgot a ſheaf in the field, thou ſhalt not go again to fetch it: it ſhall be for the ſtranger, for the fatherleſs, and for the widow: that the LORD thy God may bleſs thee in all the work of thine hands.

20 When thou beateſt thine olive-tree, thou ſhalt not go over the boughs again: it ſhall be for the ſtranger, for the fatherleſs, and for the widow.

21 When thou gathereſt the grapes of thy vineyard, thou ſhalt not glean *it* afterward: it ſhall be for the ſtranger, for the fatherleſs, and for the widow.

22 And thou ſhalt remember that thou waſt a bond-man in the land of Egypt: therefore I command thee to do this thing.

Ver. 1. *When a man hath taken a wife, and married her, and it come to paſs that ſhe find no favour in his eyes,*] That is, if he diſlike and loath her, for the expreſſion is ſoftned by a figure of ſpeech, wherein more is underſtood, than is expreſſed, as Prov. x. 2. and xvii. 21. and xxiv. 23.

——— *Becauſe he hath found ſome uncleanneſs in her.*] Some odious diſagreeableneſs, or ſome loathſome diſtemper of body, or ill quality of mind, not obſerved before the marriage; or ſome light and wanton carriage, as this, or the like phraſe, commonly ſignifies; but not amounting to adultery, which was puniſhable not by divorce, but death.

—*Then*

——— *Then let him write her a bill of divorcement*, &c.] Which is not a command to divorce her, as ſome of the Jews underſtood it, nor an allowance and approbation of that practice, as plainly appears, not only from the New Teſtament, Matth. v. 31, 32. and xix. 8, 9. but alſo from the Old Teſtament, Gen. ii. 24 Mal. ii. 16. but merely a permiſſion or toleration of that practice for prevention of greater miſchief and cruelties of that hard-hearted people toward their wives; and this only for a ſeaſon, even *until the time of reformation*, as it is called Heb. ix. 10. that is, till the coming of the Meſſiah, when things were to return to their firſt inſtitution, and pureſt condition. The husband is not here commanded to put her away, but if he do put her away, he is commanded to "write, and "give her a bill of divorcement, *before* he ſend her out of "his houſe." And though it be true, as our Saviour obſerves, that Moſes did ſuffer theſe divorces, without puniſhing them, which alſo is here implyed, yet it muſt be acknowledged, that we if conſult the Hebrew words, theſe three firſt verſes may ſeem to be only a ſuppoſition, and the words rendered, "then let him write her," in the Hebrew runs thus: "and hath written her;" and ſo it follows, ver. 2. "and ſhe be departed out of his houſe, "and be gone, and become another mans wife;" then follows, ver. 3. which even according to our tranſlation, carries on the ſuppoſition; "and if the latter husband "hate her, *&c.*" Then follows the poſition or prohibition, ver. 4.

Ver. 2. *And when ſhe is departed out of his houſe, ſhe may go and be another mans wife.*] For tho' he could not cauſeleſsly put her away without ſin, yet ſhe being put away and forſaken by her husband, might marry another without ſin, as is determined in the ſame or the like caſe, 1 Cor. vii. 15.

Ver. 3. *And if the latter husband hate her, and write her a bill of divorcement, and giveth it in her hand, and ſendeth her out of his houſe.*] This ſhews that no other diſmiſſion of a wife was allowed, but only this. For, as Maimonides well obſerves, More Nevochim, p. iii. cap. 49. If it had been lawful to do it by bare words, or ſimply ſending her out of his houſe, any woman might have left her husband, and ſaid ſhe was put away; both ſhe, and he that committed adultery with her, pretending a divorce, when her husband had given her none. Therefore the law wiſely provided none ſhould be put away, but by ſuch a bill as is before-mentioned, whereby an authentick teſtimony was given of it.

—— *Or if the latter husband die, which took her to be his wife.*] Whereby ſhe became free again, as the apoſtle hath obſerved, Rom. vii. 2.

Ver. 4. *Her former husband which ſent her away, may not take her again to be his wife, after that ſhe is defiled.*] This is the puniſhment of his levity and injuſtice in putting her away without ſufficient cauſe, which by this offer he now acknowledgeth.

—— *For that is abomination before the Lord.*] Not ſimply and abſolutely, as if her ſecond marriage were a ſin, but reſpectively, or as to her firſt husband, to whom ſhe is as a defiled or unclean woman, that is, forbidden; for things forbidden, are accounted and called *unclean*, Judg. xiii. 7. becauſe they may no more be touched or uſed than an unclean thing.

——— *And thou ſhalt not cauſe the land to ſin*, &c.] That is, thou ſhalt not ſuffer ſuch abominable lightneſs and lewdneſs to be practiſed, leſt the people be polluted, and the land defiled and accurſed by thoſe means.

Ver. 5. *When a man hath taken a new wife, he ſhall not go out to war, neither ſhall he be charged with any buſineſs.*] That is, any publick office or employment, which may cauſe an abſence from, or neglect of, his wife.

——— *But he ſhall be free at home one year.*] That their affections, newly engaged, may be firmly ſettled, ſo as there may be no occaſion for the divorces laſt mentioned.

Ver. 6. *No man ſhall take the nether or the upper millſtone to pledge.*] Uſed in their hand-mills; of which ſee Exod. xi. 5. Numb. xi. 28. Jer. xxv. 10. Under this one kind, he underſtands all other things neceſſary for obtaining a livelihood, the taking away whereof is againſt the laws both of charity and prudence, ſeeing by thoſe things alone he can be enabled both to ſubſiſt, and to pay his debts.

——— *For he taketh a man's life to pledge.*] That is, his livelihood, or the neceſſary ſupport of his life.

Ver. 7. *If a man be found ſtealing any of his brethren of the children of Iſrael, and maketh merchandiſe of him*, &c.] This was the end of man-ſtealing, to make a gain of him, either by exchanging him for ſome commodity, or ſelling him for money.

——— *Then that thief ſhall die.*] This crime was puniſhed with death, tho' ſtealing of beaſts, or other things, was not; ſee Exod. xxi. 16. becauſe it was very heinous on a double account, both by depriving the community of one of its members, and making him a ſlave in another country.

Ver. 8. *Take heed, in the plague of leproſy that thou obſerve diligently, and do according to all that the prieſts the Levites ſhall teach you.*] By which words he plainly intimates, that they were not only to have an eye to the Levites inſtructions, but alſo and eſpecially unto the word and command of God; and that if the Levites ſentence were manifeſtly contrary to the command of God, it were not to be obeyed. As if a Levite or prieſt ſhould, for fear, or favour, or gain, pronounce a perſon to be clean, who was really and manifeſtly unclean, and had the unqueſtionable marks of leproſy upon him, we ſuppoſe no man in his wits will queſtion, but every perſon, who ſaw and knew this, was bound to avoid the touching of him, and that if he did touch him, he ſhould be defiled by it.

Ver. 9. *Remember what the Lord thy God did unto Miriam by the way, after that ye were come forth out of Egypt.*] Whom God ſmote with leproſy for her contempt of Moſes, and therefore thou mayſt expect the ſame or like puniſhment, if thou doſt deſpiſe the counſel and direction of the Levites, which I have ſet over thee, and command thee to obſerve in this and the like matters.

Ver. 10. *When thou doſt lend thy brother any thing, thou ſhalt not go into his houſe to fetch his pledge.*] To prevent both the poor man's reproach, by having his wants expoſed to view, and the creditor's inſolence and greedineſs, which might be occaſioned by the ſight of ſomething which he deſired, and the debtor could not ſpare.

Ver. 11. *Thou ſhalt ſtand abroad, and the man to whom thou doſt lend ſhall bring out the pledge*, &c.] He ſhall chuſe what pledge he pleaſe, provided only it be ſufficient for the purpoſe.

Ver. 12. *And if the man be poor, thou ſhalt not ſleep with his pledge.*] But reſtore it before night, which intimates, that he ſhould take no ſuch thing for pledge, without which a man cannot ſleep, ſince it were an idle thing to fetch and carry it every day; ſee Exod. xxii. 26, 27.

Ver. 13. *In any caſe thou ſhalt deliver him the pledge again when the ſun goeth down, that he may ſleep in his own raiment, and bleſs thee.*] Inſtrumentally, as miniſters are ſaid to convert and ſave ſinners, to wit, bring down the bleſſing of God upon thee by his prayers: for tho' his prayers, if he be not a good man, ſhall not avail for his own behalf, yet they will avail for thy benefit.

——— *And it ſhall be righteouſneſs unto thee before the Lord thy God.*] That is, it ſhall be eſteemed and accepted by God as a work of righteouſneſs, or holineſs, or goodneſs and mercy, which is frequently called righteouſneſs; as Pſalm cxii. 9. Prov. x. 2. Dan. iv. 27.

Ver. 14. *Thou ſhalt not oppreſs an hired ſervant that is poor and needy.*] Either by laying too grievous burdens of work upon him, or by with-holding his wages from him, as it follows.

Ver. 15. *At his day thou ſhalt give him his hire.*] At the time appointed, weekly or daily.

——— *Neither ſhall the ſun go down upon it.*] Namely, after the day upon which it is due, and deſired or demanded by him; for juſtice muſt not be denied or delayed.

——— *For he is poor, and ſetteth his heart upon it.*] In the Hebrew, *lifteth up his ſoul to it*, which notes his great deſire and hope of it, and his dependance upon it; ſee Pſalm xxiv. 4. Jer. xii. 27.

Ver. 16. *The fathers ſhall not be put to death for the children, neither ſhall the children be put to death for the fathers.*] Underſtand it thus, if the one be free from the guilt of the other's ſin, and except in thoſe caſes where the ſovereign Lord of life and death, before whom none is innocent, hath commanded it, Deut. xiii. Joſ. vii. 24. For this law is given to men, not to God, and tho' God do

viſit the father's ſins upon the children, Exod. xx. yet he will not ſuffer men to do ſo.

——— *Every man ſhall be put to death for his own ſin.* Underſtand *only*, and not for any other man's ſin.

Ver. 17. *Thou ſhalt not pervert the judgment of the ſtranger, nor of the fatherleſs.*] Nor of the widow, which is to be ſupplied out of the laſt member; nor indeed, of any other perſon, but he particularly mentions theſe, partly, becauſe men are moſt apt to wrong ſuch helpleſs perſons, and partly, becauſe God is pleaſed eſpecially to charge himſelf, and ſo to charge others, with the care of thoſe who have no other refuge; ſee Iſa. i. 23. Jer. v. 28.

——— *Nor take the widows raiment to pledge.*] That is, ſuch a one as he hath daily and neceſſary uſe of, as being poor, as may appear by comparing this with ver. 12, 13. and with other places. But this concerns not rich perſons, nor ſuperfluous raiment.

Ver. 18. *But thou ſhalt remember that thou waſt a bondman in Egypt.*] Thou ſhalt remember this affectionately, and practically; and by the compaſſionate ſenſe of others miſeries, thou ſhalt make it evident, that thou haſt not forgotten thy own diſtreſſes and deliverances.

——— *And the Lord thy God redeemed thee thence: therefore I command thee to do this thing.*] I having thereby authority to command thee, and thou having obligations on that account, both to obey me, and to pity others in the ſame calamities which thou haſt ſuſtained.

CHAP. XXV.

1 Stripes muſt not exceed forty. 4 The ox is not to be muſſled. 5 Of raiſing ſeed unto a brother. 11 Of the immodeſt woman. 13 Of unjuſt weights. 17 The memory of Amalek is to be blotted out.

IF there be a controverſy between men, and they come unto judgment, that *the judges* may judge them, then they ſhall juſtify the righteous, and condemn the wicked.

2 And it ſhall be, if the wicked man *be* worthy to be beaten, that the judge ſhall cauſe him to lie down, and be beaten before his face, according to his fault, by a certain number.

3 Forty ſtripes he may give him, *and* not exceed: leſt *if* he ſhould exceed, and beat him above theſe with many ſtripes, then thy brother ſhould ſeem vile unto thee.

4 ¶ Thou ſhalt not muzzle the ox when he treadeth out *the corn.*

5 ¶ If brethren dwell together, and one of them die, and have no child, the wife of the dead ſhall not marry without unto a ſtranger: her husbands brother ſhall go into her, and take her to him to wife, and perform the duty of an husbands brother unto her.

6 And it ſhall be, *that* the firſt-born which ſhe beareth, ſhall ſucceed in the name of his brother *which* is dead, that his name be not put out of Iſrael.

7 And if the man like not to take his brothers wife, then let his brothers wife go up to the gate unto the elders, and ſay, My husbands brother refuſeth to raiſe up unto his brother a name in Iſrael, he will not perform the duty of my husbands brother.

8 Then the elders of this city ſhall call him, and ſpeak unto him: and *if* he ſtand *to it*, and ſay, I like not to take her:

9 Then ſhall his brothers wife come unto him in the preſence of the elders, and looſe his ſhoe from off his foot, and ſpit in his face, and ſhall anſwer and ſay, So ſhall it be done unto that man that will not build up his brothers houſe.

10 And his name ſhall be called in Iſrael, The houſe of him that hath his ſhoe looſed.

11 ¶ When men ſtrive together one with another, and the wife of the one draweth near for to deliver her husband out of the hand of him that ſmiteth him, and putteth forth her hand, and taketh him by the ſecrets:

12 Then thou ſhalt cut off her hand, thine eye ſhall not pity *her.*

13 ¶ Thou ſhalt not have in thy bag divers weights, a great and a ſmall.

14 Thou ſhalt not have in thine houſe divers meaſures, a great and a ſmall.

15 *But* thou ſhalt have a perfect and juſt weight, a perfect and juſt meaſure ſhalt thou have: that thy days may be lengthned in the land which the LORD thy God giveth thee.

16 For all that do ſuch things, *and* all that do unrighteouſly, *are* an abomination unto the LORD thy God.

17 ¶ Remember what Amalek did unto thee by the way, when ye were come forth out of Egypt:

18 How he met thee by the way, and ſmote the hindmoſt of thee, *even* all *that were* feeble behind thee, when thou *waſt* faint and weary; and he feared not God.

19 Therefore it ſhall be, when the LORD thy God hath given thee reſt from all thine enemies round about, in the land which the LORD thy God giveth thee *for* an inheritance to poſſeſs it, *that* thou ſhalt blot out the remembrance of Amalek from under heaven; thou ſhalt not forget *it.*

Ver. 1. *If there be a controverſy between men.*] About criminal matters, as it follows.

—— *And they come unto judgment, that the judges may judge them, then they ſhall juſtify the righteous.*] That is, acquit him from guilt, and falſe accuſations, and free him from puniſhment.

—— *And condemn the wicked.*] Declare him guilty, and paſs ſentence of condemnation to ſuitable puniſhments upon him.

Ver. 2. *And it ſhall be, if the wicked man be worthy to be beaten.*] Which the Jews ſay was the caſe of all thoſe crimes.

crimes which the law commands to be puniſhed, without expreſſing the kind or degree of the puniſhment.

—— *That the judge ſhall cauſe him to lie down, and be beaten before his face,* &c.] That the puniſhment might be duly inflicted, without exceſs or defect, which otherwiſe might eaſily happen through the executioner's paſſion or partiality.

Ver. 3. *Forty ſtripes he may give him, and not exceed.*] It ſeems not ſuperſtition, but prudent caution, when the Jews would not exceed thirty-nine ſtripes, 2 Cor. xi. 24. leſt thro' miſtake or forgetfulneſs, or eagerneſs, they ſhould go beyond their bounds, which they were commanded to keep, but they were not obliged to go to the utmoſt extent of them.

—— *And beat him above theſe, with many ſtripes, then thy brother.*] Who tho' faulty, and chaſtiſed, yet ſtill is thy brother by nation, and probably by religion too.

——*Should ſeem vile unto thee.*] Should be rendered contemptible to his brethren, either by this cruel uſage of him, as if he were a ſlave or a brute beaſt; or by the deformity or infirmity of body which exceſſive beating might produce.

Ver. 4. *Thou ſhalt not muzzle the ox when he treadeth out the corn.*] As the Gentiles uſed to do, having divers devices to keep them from eating when they trod out the corn, which they did in thoſe parts and times by oxen, Hoſ. x. 11. either immediately by their hoofs, Iſa. xxviii. 28. Mich. iv. 13. or by drawing carts, or other inſtruments, over the corn, Iſa. xxv. 10. and xxviii. 27. and xli. 15. Amos i. 3. Hereby God taught them humanity and kindneſs even to their beaſts that ſerved them, Prov. xii. 10. and much more to their ſervants or other men, who laboured for them, and eſpecially to their miniſters, 1 Cor. ix. 9.

Ver. 5. *If brethren.*] Strictly ſo called, as is evident from ver. 7. Gen. xxxviii. 8. Ruth i. 15. Matth. xxii. 24, 25.

—— *Dwell together.*] Either firſt, ſtrictly, in the ſame houſe or family; which is not probable, becauſe the married brother may be preſumed to have left his father's houſe, and ſet up a family of his own; or, ſecondly, more largely, in the ſame town or city, or country. This is added for a relief of their conſciences, that if the next brother had removed his habitation into remote parts, or were carried thither into captivity, which God foreſaw would be their caſe, then the wife of the dead had her liberty to marry to the next kinſman that lived in the ſame place with her.

——— *And one of them die.*] Either the firſt and eldeſt of them, as it was practiſed, Gen. xxxviii. 6. &c. and expounded, Matt. xxii. 5. *one* being oft put for the *firſt*, as Gen. i. 5. and ii. 11. Hag. i. 1. Mark xvi. 2. and the chief care was about the firſt-born, who were inveſted with ſingular privileges, and were types of Chriſt. Or, ſecondly, any of them, for the words are general, and ſo the practice may ſeem to have been, Ruth iii. and the reaſon of the law may ſeem to be in a great meaſure the ſame, which was to keep up the diſtinction as of tribes and families, that ſo the Meſſiah might be diſcovered by the family from which he was appointed to proceed, ſo alſo of inheritances, which were divided among all the brethren, the firſt-born having only a double portion.

——— *And have no child.*] In the Hebrew, *no ſon*. But *ſon* is oft put for any *child*, male or female, both in ſcripture and other authors; and therefore the Hebrew, *no ſon*, is rendered *no child* here, as it is, in effect, Mat. xxii. 24. Mark xii. 19. Luke xx. 28. And indeed this caution was not neceſſary, when there was a daughter, whoſe child might be adopted into the name and family of its grandfather.

—— *The wife of the dead ſhall not marry without, unto a ſtranger.*] That is, to one of another family, as that word is frequently uſed.

—— *Her husbands brother ſhall go into her,* &c.] Except he was married himſelf, as may appear by other places in ſcripture, and by the reaſon of the thing, and, as ſome add, from the phraſe of, *dwelling together*, to wit, in their father's family.

Ver. 6. *And it ſhall be, that the firſt-born which ſhe beareth, ſhall ſucceed in the name of his brother which is dead.*] Shall be called and reputed his ſon, ſee Ruth iv. 17.

—— *That his name be not put out of Iſrael.*] That a family be not loſt. So this was a proviſion that the number of their families might not be diminiſhed.

Ver. 7. *And if the man like not to take his brothers wife,* &c.] If he ſhould have no inclination to revive his brother's name and memory.

Ver. 8. *Then the elders of his city ſhall call him, and ſpeak unto him.*] To convince him of his duty, and perſwade him to the performance of it.

———*And if he ſtand to it, and ſay, I like not to take her.*] If he obſtinately refuſe it.

Ver. 9. *Then ſhall his brothers wife come unto him in the preſence of the elders, and looſe his ſhoe from off his foot.*] Partly, as a ſign of his reſignation of all his right to the woman, and to her husband's inheritance; for as the ſhoe was a ſign of one's power and right, Pſalm lx. 8 and cviii. 9. ſo the parting with the ſhoe was a token of the alienation of ſuch right, and that he would not, and thenceforth might not, enter upon his brother's land; and partly as a note of infamy, to ſignify, that by this unnatural and diſingenuous action, he was unworthy to be among freemen, and fit to be reduced to the condition of the meaneſt ſervants or captives, who uſed to go barefoot, Iſa. xx. 2, 4.

——— *And ſpit in his face.*] As a return of his contempt upon himſelf. See Numb. xii. 14. Iſa. l. 6. Matth. xxvi. 67. and xxvii. 30. This was not done, Ruth iv. either becauſe her relation was not a brother, but a remote kinſman, and ſo deſerved leſs ſhame; or, becauſe Ruth did not proſecute him to the utmoſt, but freely conſented to this exchange.

———*And ſhall anſwer, and ſay, ſo ſhall it be done unto that man, that will not build up his brothers houſe.*] A phraſe frequently uſed for the procreation of children, and the encreaſe of a family. See Gen. xvi. 2. Exod. i. 21. 1 Kings xi. 38. 1 Chron. xvii. 25.

Ver. 10. *And his name ſhall be called in Iſrael, The houſe of him that hath his ſhoe looſed.*] By *name*, may be meant, *his perſon*, *names* being often put for *perſons*, and his poſterity alſo: So it was a laſting blot.

Ver. 17. *Remember what Amalek did unto thee by the way, when ye were come forth out of Egypt.*] Which circumſtance greatly aggravates their ſin, that they ſhould do thus to a people, who had been long exerciſed with great afflictions, to whom pity and help was due by the laws of nature and humanity, and for whoſe reſcue God had in ſo glorious a manner appeared, which they could not be ignorant of. So this was barbarity to Iſrael, and ſetting the great Jehovah at defiance.

Ver. 18. *How he met thee by the way, and ſmote the hindermoſt of thee,* &c.] Which God permitted, both for the puniſhment of Iſrael's ſin, and to harden and prepare them for the difficulties of their expedition.

Ver. 19. *Therefore it ſhall be, when the Lord thy God hath given the reſt from all thine enemies round about, in the land which the Lord thy God giveth thee for an inheritance to poſſeſs it; that thou ſhalt blot out the remembrance of Amalek from under heaven.*] Which was in great meaſure accompliſhed afterward. See 1 Sam. xv. and xxvii. 8. and xxx. 1, 17. 1 Chron. iv. 43. Eſther ix. 12, 13.

CHAP. XXVI.

1 *The confeſſion of him that offereth the basket of firſt-fruits.* 12 *The prayer of him that giveth his third year tithes.* 16 *The covenant between God and the people.*

AND it ſhall be when thou *art* come in unto the land which the LORD thy God giveth thee *for* an inheritance, and poſſeſſeſt it, and dwelleſt therein:

2 That thou ſhalt take of the firſt of all the fruit of the earth, which thou ſhalt bring of thy land that the LORD thy God giveth thee, and ſhalt put *it* in a basket, and ſhalt go unto the place which the

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LORD thy God ſhall chuſe to place his name there.

3 And thou ſhalt go unto the prieſt that ſhall be in thoſe days, and ſay unto him, I profeſs this day unto the LORD thy God, that I am come unto the country which the LORD ſware unto our fathers for to give us.

4 And the prieſt ſhall take the basket out of thine hand, and ſet it down before the altar of the LORD thy God.

5 And thou ſhalt ſpeak and ſay before the LORD thy God, A Syrian ready to periſh *was* my father, and he went down into Egypt, and ſojourned there with a few, and became there a nation great, mighty, and populous.

6 And the Egyptians evil intreated us, and afflicted us, and laid upon us hard bondage.

7 And when we cried unto the LORD God of our fathers, the LORD heard our voice, and looked on our affliction, and our labour, and our oppreſſion.

8 And the LORD brought us forth out of Egypt with a mighty hand, and with an out-ſtretched arm, and with great terribleneſs, and with ſigns, and with wonders.

9 And he hath brought us into this place, and hath given us this land, *even* a land that floweth with milk and honey.

10 And now behold, I have brought the firſt-fruits of the land, which thou, O LORD haſt given me: and thou ſhalt ſet it before the LORD thy God, and worſhip before the LORD thy God.

11 And thou ſhalt rejoice in every good *thing* which the LORD thy God hath given unto thee, and unto thine houſe, thou and the Levite, and the ſtranger that *is* among you.

12 ¶ When thou haſt made an end of tithing all the tithes of thine increaſe, the third year, *which is* the year of tithing, and haſt given *it* unto the Levite, the ſtranger, the fatherleſs and the widow, that they may eat within thy gates, and be filled:

13 Then thou ſhalt ſay before the LORD thy God, I have brought away the hallowed things out of *mine* houſe, and alſo have given them unto the Levite, and unto the ſtranger, to the fatherleſs, and to the widow, according to all thy commandments, which thou haſt commanded me: I have not tranſgreſſed thy commandments, neither have I forgotten *them*.

14 I have not eaten thereof in my mourning, neither have I taken away *ought* thereof for *any* unclean *uſe*, nor given *ought* thereof for the dead: *but* I have hearkned to the voice of the LORD my God, *and* have done according to all that thou haſt commanded me.

15 Look down from thy holy habitation, from heaven, and bleſs thy people Iſrael, and the land which thou haſt given us, as thou ſwareſt unto our fathers, a land that floweth with milk and honey.

16 ¶ This day the LORD thy God hath commanded thee to do theſe ſtatutes and judgments: thou ſhalt therefore keep and do them with all thine heart, and with all thy ſoul.

17 Thou haſt avouched the LORD this day to be thy God, and to walk in his ways, and to keep his ſtatutes, and his commandments, and his judgments, and to hearken unto his voice.

18 And the LORD hath avouched thee this day to be his peculiar people, as he hath promiſed thee, and that *thou* ſhouldeſt keep all his commandments.

19 And to make thee high above all nations which he hath made, in praiſe, and in name, and in honour, and that thou mayſt be an holy people unto the LORD thy God as he hath ſpoken.

Ver. 1. *And it ſhall be when thou art come into the land which the Lord thy God giveth thee for an inheritance, and poſſeſſeſt it, and dwelleſt therein.*] When they had a ſettled poſſeſſion of the ſeveral inheritances, which fell to their ſhare in the land of Canaan.

Ver. 2. *That thou ſhalt take of the firſt of all the fruit of the earth.*] This is not meant meerly of the firſt-fruits they ſhould have after they were ſettled in Canaan, but of the firſt-fruits they ſhould have every year; which being the moſt deſirable of all other, and coveted by every one, with a greater appetite than ordinary, nature it ſelf directed men to offer them to God, the giver of all good things: And theſe were diſtinct from that mentioned, Levit. xxiii. 10. being of *all* the fruits of the earth. The principal of which being *ſeven*, the Jews commonly ſay, theſe only were to be preſented to God, *viz.* wheat, barley, grapes, figs, pomegranates, olives, and dates. Some of the doctors ſay, the firſt-fruits of all kind of things whatſoever were due; and a queſtion being raiſed, whether a ſtranger was bound to pay them, or not; ſome of them ſay, no; becauſe they could not uſe the proteſtation mentioned, ver. 3. But the more common opinion is, that they might both bring firſt-fruits, and uſe the proteſtation, becauſe Abraham was alſo the father of ſtrangers, Gen. xvii. 5. And it may be, ſaith R. Bechai, that is pointed at ver. 11. of this chapter; where it is ſaid, "Thou and the Levite, and the ſtranger that is "among you."

——— *Which thou ſhalt bring of thy land, that the Lord thy God giveth thee*] In order to which, they ſay, every owner of land, when he went into his ground, and found any fig, or bunch of grapes, or a pomegranate, more forward than the reſt, he was to tie a ruſh about it, and write upon it, *theſe are firſt-fruits*. So Wagenſeil, and many others, have obſerved out of the title Biccurim, cap. 3.

—*And*

—— *And ſhalt put it in a basket.*] The quantity of each, they ſay, was to be at leaſt a ſixtieth part; and they might be all put into the ſame basket, provided they were not mingled, but preſerved diſtinct; barley being laid at the bottom, and then wheat, and next olives, and above them dates, and then pomegranates; and laſt of all, figs and grapes, being hung on the outſide; and leaves of palm, or other trees, put between every kind of firſt-fruits.

R. Bechai ſaith, that the rich brought theſe fruits in baskets of gold and ſilver, that is, covered with gold or ſilver, (as Maimonides ſpeaks;) and we read of the like golden baskets carried by virgins, in the feaſt of Bacchus, at Athens. See Ezek. Spanhemius, on the hymn of Callimachus to Ceres, p. 733. Now if the basket, here mentioned, was made of theſe, or any other metal, the Jews ſay, the prieſt was to reſtore it to the owner, when he had emptied it: But if it was a wicker basket, or ſuch like, the prieſt had it, together with the firſt-fruits.

——*And ſhalt go unto the place which the Lord thy God ſhall chooſe, to place his name there.*] The man himſelf was to go, as the Jews ſay, with the basket upon his ſhoulder: and a great company were wont to go together, who met at the chief city of their province. The time of going was at the feaſt of Pentecoſt, Exod. xxiii. 16. not before, but at any time after, till the feaſt of Dedication, which was in our November; after which, they were not accepted.

And here we cannot but obſerve, that the heathens, in all probability, from hence derived the cuſtom of carrying their firſt-fruits, as a tithe every year, unto the iſland Delos, where Apollo was ſuppoſed to have his ſpecial reſidence. And this, not only from the iſlands thereabouts, and the neighbouring countries, but from all parts of the world; as the Jews, we find, every where ſent, from the countries where they dwelt, a ſum of money every year inſtead of firſt-fruits and tithes, unto Jeruſalem; which privilege the Romans allowed them, after they had conquered them, as Joſephus tells us, lib. vii. de Bello Jud. cap. xiii. The heathen cuſtom, now mentioned, is expreſſed by Callimachus, in his hymn upon Delos, in theſe remarkable words, ver. 278, 279, &c.

Ἀλλά τοι ἀμφιέλιξ δεκαλοφόροι αἶψα δπαρχαὶ
Ἵξονται πᾶσαι ὅ χερὸς ἀν ἀγυιὰς πόλιος
Αἵτε πρὸς ἠοῦς, αἵ δ' ἑσπέραν, αἵ τ' ἀνὰ μέσσην
Κλῖμα ἐσάσαντο, καὶ οἱ καθύπερθε Βορέαο.

The ſenſe of which is this: That firſt-fruits were ſent for tithes every year from all countries, not only from the eaſt and weſt, and ſouth, but from the north alſo. And they were ſent with ſuch joy, as the Jews expreſſed on this occaſion; for all cities, he ſaith, did χερὸς ἀνάγειν, &c. and ſo we read in ſeveral authors, that there were θεωρίαι, as they called them, *ſolemn embaſſies*, ſent from ſeveral people, by choſen perſons, unto Delos, to celebrate there the feaſt of Apollo with muſick and dancing, &c. particularly the Athenians, Peloponneſians, and Meſſenians, &c. And, which is moſt ſtrange, the Hyperboreans, a very northerly people, ſent *frugum primitias*, to this iſland, as Pliny, and many other authors, teſtify. Only what he calls the firſt-fruits of their corn, and ſuch like things, they call the firſt-fruits of their *holy things*: which was done to teſtify their honour to this god, and for the maintenance of his prieſts and other miniſters, who attended on him there; for Delos, of it ſelf, was but a barren iſle, the ſoil being dry and ſtony; and called therefore, (Callimachus, ver. 208.) ὀυσήεσσα.

There are other footſteps of this among the heathens; the Myſtica vannus Iacchi, mentioned by Virgil in his Georgics, being nothing elſe (according to Servius) but vas vimineum, a wicker basket, in which their firſt-fruits were carried.

Ver. 3. *And thou ſhalt go unto the prieſt that ſhall be in thoſe days.*] Who was then in attendance at the ſanctuary, and particularly appointed to wait for their coming. When they entered the gates of the city, they ſung the ſecond verſe of Pſalm cxxii. "Our feet ſhall ſtand in thy gates, "O Jeruſalem:" and then they went to the mountain of the temple, and ſung the whole hundred and fiftieth Pſalm; and as ſoon as they entered the court of Iſrael, the Levites began to ſing Pſalm xxx. 1. "I will extol thee, O Lord my "God," &c.

—— *And ſay unto him.*] The following confeſſion, in this verſe, was made by them, with the baskets on their ſhoulders, to ſtir them up to humility, as Maimonides interprets it. His words are theſe, "While they were "compelled to carry their baskets on their ſhoulders, "and in that manner to proclaim the divine benefits, it "ſignified that it was a conſiderable part of God's wor"ſhip and ſervice, for a man to be mindful of his afflic"tions and tribulations, when God had given him caſe "and reſt from them. This the law takes care of, in "ſeveral places; as when it ſaith, *Thou ſhalt remember* "*that thou waſt a ſervant*, &c. with this intention, that "he who lived in riches and pleaſure, might be ſecured "from the vices which ſpring from thence, ſuch as pride, "haughtineſs, apoſtacy, and the like; according to what "is ſaid in this book, ch. viii. 12. *Leſt thou eat and art full*, "and chap. xxxii. 15. *Jeſurun waxed fat, and kicked*, &c. "To prevent which, God commanded the firſt-fruits to "be thus offered every year to his Divine Majeſty," More Nevochim, P. iii. cap. 39.

—— *I profeſs this day unto the Lord thy God, that I am come unto the country, which the Lord ſware unto our fathers for to give us.*] This is a thankful acknowledgment of God's faithfulneſs to his promiſe, whereby they were put in mind to be faithful unto him, of whom they held this good land, by his gracious and free gift, and held it by this tenure, of paying to him this yearly rent.

Ver. 4. *And the prieſt ſhall take the basket out of thine hand, and ſet it before the altar of the Lord thy God.*] After the foregoing words were ſaid, the basket was taken down from their ſhoulders, and every one holding his basket by the handle, or the rim of it, the prieſt put his hands under it, and waved it about, according to the preſcription of the law, while the men recited the following words, ver. 5, 6, &c. This waving was a manifeſt token that it was offered to the Lord of the world, as an acknowledgment, that he was in a peculiar manner their Lord and Sovereign, of whom they held this land.

Ver. 5. *And thou ſhalt ſpeak and ſay before the Lord thy God, a Syrian ready to periſh was my father.*] Their father Jacob was not a Syrian by birth, for he was born in the land of Canaan. But one and the ſame perſon may be ſaid to be of divers countries, (as Bochart hath obſerved) with regard either to the place of his nativity, or of his education, or of his life and converſation; which occaſioned three countries to be aſcribed to our bleſſed Saviour, *viz.* Bethlehem, Nazareth, and Capernaum. Thus Jacob, who was born and bred in Canaan, is notwithſtanding called a Syrian, becauſe he *lived* twenty years with his uncle Laban, who was a Syrian, Gen. xxv. 20. and conſequently Jacob's mother was ſo, as were both his wives, and all his children, who were born there, except Benjamin. But he is more particularly here called a Syrian, to put them in mind of his poverty, when he went firſt into that country, and there lived as a ſervant, under a hard maſter; which is expreſſed in theſe words, *ready to periſh*; that is, very poor, and reduced to great ſtraits; being forced to flee from the fury of his brother Eſau, and to travel on foot to Padan Aram, (which was comprehended anciently under the name of Syria, Gen. xxxii. 10.) where he was ſo cruelly uſed by his uncle Laban, chap. xxxi. 7, 39, 40, 41. that Onkelos takes theſe words, which we tranſlate, *ready to periſh*, in an active ſenſe, for him that deſtroys another. For, by the Syrian here, he underſtands Laban, (who is ſo called, as we obſerved before, Gen. xxviii. 5.) as if the meaning were, the Syrian, (that is, Laban) "ſought to deſtroy my father." For as he uſed him barbarouſly when he was with him, ſo he followed after him, when he went away, with an intention to ruin him. And thus Menaſſeh Ben Iſrael underſtands it, and many others, mentioned by Feſſelius; which is the ſenſe alſo of the vulgar Latin, Syrus perſequebatur patrem meum.

—— *And he went down into Egypt.*] Though God brought him from Laban with great ſubſtance, yet as he was ſtill but a ſojourner in the land of Canaan, ſo he was forced by famine to go down into Egypt for ſuſtenance.

——*And ſojourned there with a few.*] They were but *ſeventy* perſons, and lived there as ſtrangers. All which they were now bound to commemorate, for their humiliation before God, which might move them the more to exalt and magnify the mercy of God to them, who had

made them (as it follows) a mighty nation. For this confeſſion conſiſts of theſe two parts, their own unworthineſs, and God's great goodneſs.

Ver. 6. *And the Egyptians evil entreated us, and afflicted us, and laid upon us hard bondage.*] The goodneſs of God unto them, in making them ſo numerous, was the occaſion of greater affliction, than either they or their fathers had endured, ſee Exod. i. 9, 10, &c. The remembrance of this was exceeding uſeful, to exerciſe their gratitude to God: not only for their deliverance from the Egyptian ſlavery, but for conducting them into a country of their own, but moſt plentifully ſtored with all manner of good things.

Ver. 7. *And when we cried unto the Lord God of our fathers, the Lord heard our voice, and looked on our affliction,* &c.] Having acknowledged their low and diſtreſſed condition, now they proceed to an acknowledgment of God's wonderful goodneſs; which appeared the more in relieving them, when they were utterly helpleſs. See Exod. ii. 23, 24, 22. iii. 7, 8.

Ver. 8. *And the Law brought us forth out of Egypt, with a mighty hand, and with an out-ſtretched arm, and with great terribleneſs,* &c.] This is ſo vehemently inculcated upon them, that they ſhould "remember the day "they came out of Egypt" all the days of their life. chap. xvi. 3. Exod. x. 2. which it became them eſpecially to remember at this time, that they might demonſtrate the truth of prophecy, both concerning puniſhments and rewards.

Ver. 9. *And he hath brought us into this place, and hath given us this land, even a land flowing with milk and honey.*] As they remember the terrible plagues upon Egypt in the foregoing verſe, ſo they commemorate the ſingular bleſſings beſtowed upon them in this.

Ver. 10. *And now, behold, I have brought the firſt-fruits of the land, which thou, O Lord, haſt given me.*] Thus they concluded this ſolemn rite, as they began it, ver. 3. with an acknowledgment that they held this land of God, as the ſupream Lord; and that by his free gift.

——— *And thou ſhalt ſet it before the Lord thy God.*] Having ſaid theſe words, they left the basket by the altar, as the Jews ſay, where it had been placed (ver. 4.) and then the prieſt ſet it before the ſanctuary; where God dwelt by his ſpecial preſence.

——— *And worſhip before the Lord thy God.*] They made a profound reverence toward the holy place, by bowing their bodies as low as they could, and ſo went out of the temple: This the Hebrew word imports. And this outward act of worſhip, was undoubtedly accompanied, in all good men, with humble thanks to God for his benefits, and prayer for the continuance of them.

Ver. 12. *When thou haſt made an end of tithing all the tithes of thine increaſe, the third year, which is the year of tithing, and haſt given it to the Levite,* &c.] According to the commandment, chap. xiv. 29.

Ver. 13. *Then thou ſhalt ſay———I have not tranſgreſſed thy commandments, neither have I forgotten them.*] Neither done contrary to God's precepts, nor forgotten to perform them; either by keeping theſe tithes to themſelves, or by beſtowing them otherwiſe than God appointed.

Ver. 14. *I have not eaten thereof in my mourning.*] After the general profeſſion, mentioned in the foregoing verſe, that they had brought all hallowed things out of their houſes, and employed them as God directed, they were to make three particular profeſſions, which are mentioned in this verſe. And it is probable they have reſpect to ſome idolatrous cuſtoms which were in thoſe days. The firſt of them is, "That they had not eaten thereof in mourning, "*or* in lamentation." For ſo the Hebrew word *oni*, ſignifies, *very bitter grief*, and *ſore mourning*. Such the Egyptians made in harveſt-time, when they offered the firſt fruits of the earth, and kept the feaſt of *Iſis*, with doleful lamentations. So Diodorus Siculus, and other authors, tell us, particularly Julius Firmicus, who ſeverely reproves their folly, or madneſs rather, ſaying, *Cur plangitis fruges terræ*, &c. "Why do you bewail the fruits of the earth? "Why weep ye at the growth of your ſeed? &c. You "ſhould rather give thanks for theſe things to the moſt "high God, whoſe bounty is not to be lamented; but be-"wail rather your own error," &c. If there was ſuch a cuſtom in the world, when Moſes lived, it may very well be thought that he taught the Iſraelites to diſclaim ſuch ſenſeleſs and impious practices. And as the Egyptians, by this mourning acknowledged *iſis*, that is, *the earth*, to be the giver of all theſe good things; ſo he required God's people to bring in their harveſt with the greateſt joy and thanks unto the moſt high: For there was no joy ſo great, as that of harveſt and vintage; directly oppoſite to the Heathen who kept the feaſt of Bacchus alſo with lamentations.

——— *Neither have I taken away ought thereof for any unclean uſe.*] As was cuſtomary with ſome of the old idolators, who ſeparated ſome part of the firſt fruits for magical purpoſes, and ſometimes for thoſe that were carnal and impure. So Julius Firmicus informs us, who immediately after the mention of their lamentations, when they gathered the firſt-fruits of the earth, asks this queſtion, *Quid addis incenſum & adulterium?* Which ſhews that there were unclean rites which accompanied their offerings; and that they made them miniſters unto Venus.

—*Nor given ought thereof for the dead.*] If this be the right tranſlation of the laſt words, "for the dead," St. Auſtin hath given us a likely reaſon of this clauſe, which was to profeſs they had not imitated the Gentiles, who were wont to ſet meat and drink upon the graves of the dead, as he tells us, Serm. 15. de Sanctis. But it doth not appear that they ſet any part of their tithe, or firſt-fruits upon them, nor that they did it only in harveſt-time; But rather common bread and wine, which at all times they placed upon their graves when they were interred: And therefore it may be tranſlated "to the dead," and ſo it is a profeſſion, that they had not offered any of the fruits of the earth to *heroes*, (after the manner of the Gentiles,) particularly to Oſiris. For that they honoured them with their firſt-fruits, appears by a paſſage in Porphyry, lib. iv. περὶ Ἀποχῆς, ſect. 22. where he mentions *three* laws made by Triptolemus, an ancient law-giver among the Athenians: One of which is this Θεὸς καρποῖς ἀγλάλλειν, "to worſhip the gods with the fruits of the earth.' Which Draco thus expounds, as he ſhews in the concluſion of that book: Θεὸς τιμᾶν κ᾽ ἡρῶας ἐγχωρίους ὡς νόμῳ ἑπομένους νόμοις πατρίοις ἰδίᾳ κ᾽ δημοσίᾳ σὺν δίκῃ κ᾽ ἀπαρχὰς καρπῶν, &c. "To honour the gods, and the he-"roes of their own country publickly, according to the "laws of the nation; and privately, as much as they "were able, with ſpeaking well of them, and with the "firſt-fruits, and with the annual offerings." See Meurſius, in his Themis Attica, lib. i. cap. 1. But however we take this, the giving any part of tithe, "either for the dead, *or*, to the dead," ſhews there was ſuch a ſuperſtitious cuſtom: Unto which this clauſe having a manifeſt reſpect, we have reaſon to think the two former have ſo likewiſe.

——— *But I have hearkened to the voice of the Lord my God, and have done according to all that thou haſt commanded me.*] I have performed all that God required, and done nothing contrary to it. All theſe words from ver. 13. to this place, were to be ſpoken with a low and humble voice, becauſe they are a ſort of commendation of themſelves, and of their own integrity; which is not to be proclaimed aloud. But when they made the foregoing profeſſion, at the preſenting of the firſt-fruits, (ver. 5, 6, &c.) they being an acknowledgment of their own meanneſs and poor beginnings, and of God's infinite goodneſs in their advancement, they were to lift up their voice, and ſay aloud, "My father was a Sprian ready to periſh," &c. Thus the doctors reſolve in the Gemara of Miſchna Sota, cap. vii. in the beginning.

Ver. 15. *Look down from thy holy habitation, from Heaven, and bleſs thy people Iſrael, and the land which thou haſt given us,* &c.] Having performed their duty, they had the greater confidence to beg the continuance of God's mercies to them, and to their country; which it had been preſumption to expect, if they had not acknowledged him to be the donor of all the bleſſings they enjoyed, in the manner before appointed. For this was the end of all the obligations, both of this tithe, and of the firſt-fruits, and any other, to acknowledge God to be the Lord, "of "whom all things come, (as David ſpeaks) and of whoſe "own we give unto him," 1 Chron. xxix. 11, 12, 13, &c.

Ver. 16. *This day the Lord thy God hath commanded thee to do theſe ſtatutes and judgments.*] Theſe words com-

comprehend the precepts in the foregoing chapters: Some of which concern matters of religion, and others of civil government.

Ver. 17. *Thou haſt avouched the Lord this day to be thy God.*] Then they owned him to be their king and governor. For ſo the name of *ELOHIM*, properly ſignifies, *dignity*, *empire*, and *authority*, as Grotius obſerves upon Exod. xx. Fortunatus Scacchus, before him, expounds theſe very words. *Which*, ſaith he, "have reſpect to God "as their emperor, who had the ſupreme government of the "commonwealth of Iſrael, with a right and authority of "conſtituting laws, and giving mandates for the eſtabliſh-"ing of that government."

Ver. 18. *And the Lord hath avouched thee this day to be his peculiar people*, &c.] At the ſame time, (for the word *this* is not in the Hebrew,) the Lord aſſured the Iſraelites that they ſhould be his people, in a ſpecial manner, provided they made good their promiſe of keeping his commandments: For the covenant was mutual. See Exod. xxiv. 3, 7. xix. 5, 6. It is obſervable that the Jeruſalem Targum paraphraſes theſe two verſes in this manner: "Ye "have taken the *word of the Lord* to reign over you to "day, that he may be your God, &c. And the *word of* "*the Lord* reigneth over you, a people dedicated to his "name as his peculiar," &c. where *MEMRA*, the *word*, cannot be underſtood otherwiſe than of the ſecond perſon in the Deity.

Ver. 19. *And to make thee high above all nations, which he hath made, in praiſe, and in name, and in honour.*] All this Moſes called to their mind, that it might prepare and diſpoſe them to renew the ſame covenant with God, before he left them; which he preſſes upon them, in the twenty-ninth chapter of this book, after he had given them ſome other admonitions, and laid before them the bleſſings and curſes that would come upon them according to their fidelity or falſeneſs in that holy covenant. Which is the ſubject of the two following chapters.

CHAP. XXVII.

1 The people are commanded to write the law upon ſtones, 5 And to build an altar of whole ſtones. 11 The tribes divided on Gerizzim and Ebal. 14 The curſes pronounced on mount Ebal.

AND Moſes, with the elders of Iſrael, commanded the people, ſaying, Keep all the commandments which I command you this day.

2 And it ſhall be on the day when you ſhall paſs over Jordan unto the land which the LORD thy God giveth thee, that thou ſhalt ſet thee up great ſtones, and plaiſter them with plaiſter.

3 And thou ſhalt write upon them all the words of this law when thou art paſſed over, that thou mayſt go in unto the land which the LORD thy God giveth thee, a land that floweth with milk and honey: as the LORD God of thy fathers hath promiſed thee.

4 Therefore it ſhall be when ye be gone over Jordan, *that* ye ſhall ſet up theſe ſtones which I command you this day, in mount Ebal, and thou ſhalt plaiſter them with plaiſter.

5 And there ſhalt thou build an altar unto the LORD thy God, an altar of ſtones: thou ſhalt not lift up *any* iron *tool* upon them.

6 Thou ſhalt build the altar of the LORD thy God of whole ſtones: and thou ſhalt offer burnt-offerings thereon unto the LORD thy God.

7 And thou ſhalt offer peace-offerings, and ſhalt eat there, and rejoice before the LORD thy God.

8 And thou ſhalt write upon the ſtones all the words of this law very plainly.

9 ¶ And Moſes, and the prieſts the Levites ſpake unto all Iſrael, ſaying, Take heed, and hearken, O Iſrael, this day thou art become the people of the LORD thy God.

10 Thou ſhalt therefore obey the voice of the LORD thy God, and do his commandments and his ſtatutes which I command thee this day.

11 ¶ And Moſes charged the people the ſame day, ſaying,

12 Theſe ſhall ſtand upon mount Gerizzim to bleſs the people, when ye are come over Jordan; Simeon, and Levi, and Judah, and Iſſachar, and Joſeph, and Benjamin.

13 And theſe ſhall ſtand upon mount Ebal to curſe; Reuben, Gad, and Aſher, and Zebulun, Dan, and Naphtali.

14 ¶ And the Levites ſhall ſpeak, and ſay unto all the men of Iſrael with a loud voice.

15 Curſed *be* the man that maketh *any* graven or molten image, an abomination unto the LORD, the work of the hands of the craftſman, and putteth *it* in *a* ſecret *place:* and all the people ſhall anſwer and ſay, Amen.

16 Curſed *be* he that ſetteth light by his father, or his mother: and all the people ſhall ſay, Amen.

17 Curſed *be* he that removeth his neighbours land-mark: and all the people ſhall ſay, Amen.

18 Curſed *be* he that maketh the blind to wander out of the way: and all the people ſhall ſay, Amen.

19 Curſed *be* he that perverteth the judgment of the ſtranger, fatherleſs, and widow: and all the people ſhall ſay Amen.

20 Curſed *be* he that lieth with his fathers wife; becauſe he uncovereth his fathers ſkirt: and all the people ſhall ſay, Amen.

21 Curſed *be* he that lieth with any manner of beaſt: and all the people ſhall ſay, Amen.

22 Curſed

22 Curſed *be* he that lieth with his ſiſter, the daughter of his father, or the daughter of his mother: and all the people ſhall ſay, Amen.

23 Curſed *be* he that lieth with his mother in law: and all the people ſhall ſay, Amen.

24 Curſed *be* he that ſmiteth his neighbour ſecretly: and all the people ſhall ſay, Amen.

25 Curſed *be* he that taketh reward to ſlay an innocent perſon: and all the people ſhall ſay, Amen.

26 Curſed *be* he that confirmeth not *all* the words of this law to do them: and all the people ſhall ſay, Amen.

Ver. 2. *And it ſhall be on the day when you ſhall paſs over Jordan.*] Here, it is evident, the word *day* doth not ſignify preciſely the very ſame day they paſſed over, but not long after, aſſoon as they were come to mount Ebal, ver. 4. after the taking of Jericho and Ai; as appears from Joſhua viii. 30. for they were to paſs over Jordan, unto the land which the Lord their God gave them, (as it here follows) before they were obliged to do what is here required.

——— *That thou ſhalt ſet thee up great ſtones.*] It is not ſaid how many; but ſome fancy they were twelve, according to the number of pillars which Moſes employed, Exod. xxiv. 4. when he made the covenant between God and his people. But unleſs we could certainly determine, how much of the law was to be written upon theſe ſtones, we cannot give a near gueſs at their number. For if only the ten commandments, fewer than twelve would ſerve; if the whole book of Deuteronomy, ſo many are not ſufficient. As for the marginal reference in our Bibles, unto Joſhua iv. 1. it can have no reſpect to this place; for thoſe twelve ſtones were order'd to be taken out of Jordan, and left there where they lodged that night, which was at Gilgal. See ver. 3, 8, 20.

——— *And plaiſter them with plaiſter.*] That, being plain and ſmooth, they might write what is here commanded upon them, which they could not do while they were rough and uneven.

Ver. 3. *And thou ſhalt write upon them all the words of this law.*] Many think he means the whole book of Deuteronomy, which becauſe it is long, great ſtones are order'd to be provided for that purpoſe. Others think, only the commandments are here intended, which were the principal words of the covenant, as Moſes calls this law, chap. xxix. 1. But Joſephus, lib. iv. Archæol. cap. ult. is of opinion, that he means the curſings which here follow, from ver. 15. to the end of the chapter. Which is no improbable opinion, they containing ſeveral ſelect precepts, and the laſt of them ſeems to reſpect the whole law of Moſes, ver. 26.

But however we underſtand this, it is certain, that before the uſe of paper was found out, the ancients, particularly the Phœnicians and Egyptians, were wont to write their minds upon ſtones, as is teſtified by many authors, mentioned by Huetius, who obſerves, that this cuſtom continued long after the invention of paper, eſpecially if they deſired any thing ſhould be vulgarly known and conveyed down to poſterity. See Demonſt. Evang. propoſ. iv. cap. 2. n. 15. where he obſerves, that Moſes order'd the book of Deuteronomy to be inſcribed upon ſtones. We ſuppoſe he means all the laws contained in this book, not all the exhortations and hiſtorical paſſages; which agrees very well with this injunction, that they ſhould write on the ſtones all the words of this law.

— *When thou art paſſed over, that thou mayeſt go in unto the land which the Lord thy God giveth thee.*] When they were gone over Jordan, to take poſſeſſion of the land of Canaan, and were come to the place where he directed theſe ſtones to be ſet up, and this inſcription made upon them. Which place is particularly named in the next verſe. And from theſe words Fortunatus Scacchus thinks he hath reaſon to aſſert, that none of the things beforementioned are meant by "the words of this law," here commanded to be written; but that upon the very top of theſe ſtones (or the altar made of them, as he would have it underſtood) were written only the words of this covenant, whereby the people of Iſrael confeſſed themſelves to have received the land of Canaan from God, and to hold it on condition of their obedience to him. For to he interprets the words, "write unto them, *in ſumma ſuperficie.*" And to make us know what he means by "the "words of this law," he thinks the following words are added, "that thou mayeſt go in unto the land which the "Lord thy God giveth thee," &c. that is, thou ſhalt declare who brought thee hither, and gave thee poſſeſſion of this country, and upon what condition, namely, that thou ſhouldſt keep the commands given to thee by God in Horeb. And therefore Moſes doth not bid them write on the ſtones the law of the Lord, nor the law abſolutely, but the words of this law. Where the demonſtrative particle *hazoth* limits the ſenſe to the preſent matter of which he is ſpeaking. Thus he, Myrothec. 2. Sacror. Elæochriſm, cap. 57. where he endeavours to ſtrengthen this interpretation, by obſerving, that after the command for writing this law upon the ſtones, Moſes, and the prieſts, and Levites, ſpake unto all Iſrael, ſaying, Take heed, and hearken, O Iſrael, this day thou art become the people of the Lord thy God, &c. ver. 9, 10.

Ver. 5. *And there ſhalt thou build an altar unto the Lord thy God, an altar of ſtones.*] Upon which, Joſephus himſelf fancies, the forenamed inſcription was to be made; and ſo the Talmudiſts alſo, in Miſchna Sota, cap. 7. But it is plain, the ſtones deſigned for that uſe were to be ſet up before the altar was built; the intention of it being, that they might promiſe to obſerve the words which were there written.

Ver. 6. *Thou ſhalt build the altar of the Lord thy God of whole ſtones.*] Not hewn, nor poliſhed; whereby all manner of imagery was avoided. Such ruſtic altars of rough ſtone, piled one upon another, were in uſe among the heathens, who ſeem to have imitated this pattern. The form of one of them Fortunatus Scacchus hath given us out of ſome ancient monuments at Brixia, related by Octavius Roſcius. Such altars the Iſraelites were permitted to build upon ſome ſpecial occaſion, as Gideon and Manoah did, Judges vi. 24, 26. xiii. 19. and Samuel, 1 Sam. vii. 17. and Saul, 1 Sam. xiv. 35. and David, 2 Sam. xxiv. 25. And ſuch a one Moſes himſelf built, Exod. xxiv. 4. And as Moſes there ſet up twelve pillars, according to the number of the tribes of Iſrael, when they enter'd into covenant with God at Horeb, ſo the fore-mentioned author thinks, at the confirmation of it, when they came into Canaan, they built not twelve altars, but heaped up twelve ſtones, which made one altar, without any coſt at all beſtowed upon it. And thus Elijah took twelve ſtones, and on a ſudden built an altar with them, when he endeavoured to bring the Iſraelites back again into the covenant of God, 1 Kings xviii. 31, 32.

Ver. 8. *And thou ſhalt write upon the ſtones all the words of this law, very plainly.*] So that they might be read eaſily. How the Talmudiſts came to fancy they were written in ſeventy languages, we cannot imagine; but ſuch a conceit there is among them, as Mr. Selden obſerves, Lib. ii. de Synedr. cap. 9. p. 396. for ſo many languages they think there were in the world. And Bartenora ſaith, God would have every-body that came into their country learn theſe truths, if he pleaſed; and no pagan be able to excuſe his ignorace, by ſaying, he had no means to know them.

Ver. 11. *And Moſes charged the people the ſame day, ſaying.*] Which charge, we ſuppoſe, the elders, with the aſſiſtance of the prieſts and Levites, delivered throughout the whole camp of Iſrael, ver. 1, 9.

Ver. 12. *Theſe ſhall ſtand upon mount Gerizim, to bleſs the people, when ye are come over Jordan, Simeon, and Levi, and Judah, and Iſſachar, and Joſeph, and Benjamin.*] Theſe ſix tribes, who ſtood upon mount Gerizim, (that is, upon the top, and on the deſcent of it down to the bottom) were all deſcended from the ſons of free women, Leah and Rachel; and therefore many think appointed to bleſs, which was more honourable than to curſe.

Ver.

Ver. 13. *And theſe ſhall ſtand upon mount Ebal to curſe.*] This was a mountain oppoſite to the other; and there lay a valley between them. Abimelech ſeems to have been made king upon this mountain, when he had killed all the ſons of Gideon, but Jotham; for it was done in the plain (or by the oak) of the pillar, which was in Sechem, that is, by this pillar, on which the curſes of the law were written, Judges ix. 6. Whereupon Jotham got upon mount Gerizim, and then curſed the men of Shechem. Which ſhews, that the tops of theſe mountains were not ſo far diſtant one from another, but what was ſaid upon the one, might be heard by thoſe who were on the top and the ſides of the other. And yet there was ſuch a valley between them, that they could not preſently come at Jotham to apprehend him, but he had time to make his eſcape, after he had ſpoken his apologue.

——— *Reuben, Gad, and Aſher, and Zebulun, Dan, and Naphtali.*] Four of theſe were children of the handmaids; and Reuben had loſt his dignity by going up to his fathers bed; and Zebulun was the youngeſt of Leah's ſons, who was therefore choſen, rather than any of the other, for this leſs honourable employment; for otherwiſe there would not have been an equal number of tribes upon each mountain.

Ver. 14, *And the Levites ſhall ſpeak, and ſay unto all the men of Iſrael, with a loud voice.*] That every one who ſtood on the ſide or top of the mountains, might hear what they ſaid, the prieſts being placed ſo in ſeveral parts of the valley, that their voice might reach them all. For which end they were advanced, perhaps, upon a pulpit (as Ezra afterwards was, Nehem. viii. 4.) and a ſignal likewiſe given when they ſhould ſay, Amen.

Ver. 15. *Curſed be he that maketh any graven or molten image,* &c.] The people upon the mountains being to bleſs as well as curſe, the Miſchna, in the title Sota, cap. 7. ſect. 5. rightly explains this; that firſt the prieſts, turning their faces toward mount Gerizim, proclaimed with a loud voice; "Bleſſed be the man that maketh not "any graven, *&c.*" Unto which all the people that ſtood there, anſwered Amen; and then turning their faces toward mount Ebal, they ſaid theſe words, "Curſed be "the man that maketh, *&c.*" to which they that ſtood there made the ſame anſwer.

——— *And all the people ſhall anſwer, and ſay, Amen.*] Expreſs their conſent to it; for the word Amen, as the Talmudiſts ſay in *Schebuoth*, hath ſometimes the force of an oath, ſometimes only declares conſent and approbation, and ſometimes is uſed for the confirmation of any thing. An example of the firſt they think there is in Numb. v. 22. and they alledge this place for an example of the ſecond, and for the third, Jer. xxviii. 6.

Ver. 16. *Curſed be he that ſetteth light by his father or his mother, and all the people ſhall ſay, Amen.*] But, before this curſe was pronounced, they had ſaid, Amen, to the bleſſing oppoſite to it, "Bleſſed is he that ſetteth not "lightly by his father and mother." And the ſame is to be obſerved concerning the following curſes, which were preceded with a bleſſing, till they were all ended.

Ver. 25. *Curſed be he that taketh reward to ſlay an innocent perſon,* &c.] This ſeems to have reſpect to the judges, who for money not only gave wrong judgment in other cauſes, but condemned thoſe that were not guilty, to death. See Exod. xxiii. 7, 8. and in this book, chap. x. 17. xvi. 19.

Ver. 26. *Curſed be he that confirmeth not all the words of this law, to do them.*] The word we here tranſlate, *confirm*, is more plainly tranſlated, *perform*, 1 Sam. xv. 11. and ſo it certainly ſignifies here; the performing of what God commands, being a kind of eſtabliſhment of the law, as diſobedience is a ſubverſion of it, and, as far as lies in the offenders power, an aboliſhing it, and taking it away. Therefore the Apoſtle exactly tranſlates the ſenſe of theſe words, Gal. iii. 10. "Curſed is every one that continueth "not in all things, *&c.*" where the apoſtle adds the word *all*, (as the LXX. and the Samaritan did, even in St. Jerom's time) to expound, "the words of this law," to ſignify not meerly all that is contained in theſe bleſſings and curſes, "but all things which are written in the book "of the law." So that whether this whole book, (that is, all the laws contained in it) written upon the pillars, or only theſe bleſſings and curſings, the matter comes to the ſame iſſue; becauſe all that is contained in this book, is comprehended in this laſt curſe, yea, all that is contained in the whole law of Moſes. Therefore it is not very material neither, whether only theſe curſes and bleſſings were recited upon mount Gerizim and Ebal, or the whole law of Moſes, from one end to the other, about which, the Jews themſelves differ. But they, who are of the latter opinion, think it well grounded upon Joſh. viii. 33. where we read how Joſhua carefully performed what Moſes here enjoyned. And that his words might not be forgotten, Moſes ſeems to have ordered the continuance of this ſolemnity every ſeventh year, in the 29th chapter of this book, ver. 10, 11, *&c.*

The Miſchna, in Sota, concludes this matter with the following words, "When the bleſſings and curſings were "ended, they brought ſtones, and built an altar, which "they plaiſtered over, and wrote upon them all the "words of this law in ſeventy languages." But we have ſhewn before, that the ſtones on which the law was written, were different from the altar, and were erected before the building of the altar. The Gemara there adds, cap. 7. ſect. 24. that every one of the Iſraelites there preſent ſtood bound one for another, (that is, for the whole company) that they would obſerve theſe laws. Which we know not how they extract out of Moſes's words; but their doctors frequently mention it in their books, and make this pious uſe of it, that by virtue of this ſecurity which they gave for each other, every man was bound to reprove his neighbour, if he ſaw him offend, unleſs he was content to undergo the puniſhment which was threatned unto the breach of God's laws, and come under the curſe, Levit. xix. 17. And unto this they apply theſe words, "they ſhall fall one upon another," (as we truly tranſlate, Levit. xxvi. 37.) as if they ſignified, every *one ſhall fall by his brother*, that is, by his brother's crimes; for we all promiſed, ſay they, (in the Gemara Sanhedrim, cap. 3. ſect. 6.) and engaged one for another; and ſo from that time were puniſhed one for another.

CHAP. XXVIII.

1 The bleſſings for obedience. 15 The curſes for diſobedience.

AND it ſhall come to paſs, if thou ſhalt hearken diligently unto the voice of the LORD thy God, to obſerve *and* to do all his commandments which I command thee this day; that the LORD thy God will ſet thee on high above all nations of the earth.

2 And all theſe bleſſings ſhall come on thee, and overtake thee, if thou ſhalt hearken unto the voice of the LORD thy God.

3 Bleſſed *ſhalt* thou *be* in the city, and bleſſed *ſhalt* thou *be* in the field.

4 Bleſſed *ſhall be* the fruit of thy body, and the fruit of thy ground, and the fruit of thy cattle, the increaſe of thy kine, and the flocks of thy ſheep.

5 Bleſſed *ſhall be* thy basket and thy ſtore.

6 Bleſſed *ſhalt* thou *be* when thou comeſt in, and bleſſed *ſhalt* thou *be* when thou goeſt out.

7 The LORD ſhall cauſe thine enemies that riſe up againſt thee to be ſmitten before thy face: they ſhall come out againſt thee one way, and flee before thee ſeven ways.

8 The LORD ſhall command the bleſſings upon thee in thy ſtore-houſes, and in all that thou ſetteſt thine hand unto: and he ſhall bleſs thee in the land which the LORD thy God giveth thee.

9 The LORD ſhall eſtabliſh thee an holy people unto himſelf, as he hath ſworn unto thee, if thou ſhalt keep the commandments of the LORD thy God, and walk in his ways.

10 And all people of the earth ſhall ſee that thou art called by the name of the LORD, and they ſhall be afraid of thee.

11 And the LORD ſhall make thee plenteous in goods, in the fruit of thy body, and in the fruit of thy cattle, and in the fruit of thy ground, in the land which the LORD ſware unto thy fathers to give thee.

12 The LORD ſhall open unto thee his good treaſure, the heaven to give thee rain unto thy land in his ſeaſon, and to bleſs all the work of thine hand: and thou ſhalt lend unto many nations, and thou ſhalt not borrow.

13 And the LORD ſhall make thee the head and not the tail; and thou ſhalt be above only, and thou ſhalt not be beneath: if that thou hearken unto the commandments of the LORD thy God, which I command thee this day to obſerve and to do *them*:

14 And thou ſhalt not go aſide from any of the words which I command thee this day, to the right hand or to the left, to go after other gods to ſerve them.

15 ¶ But it ſhall come to paſs, if thou wilt not hearken unto the voice of the LORD thy God, to obſerve to do all his commandments and his ſtatutes which I command thee this day; that all theſe curſes ſhall come upon thee, and overtake thee.

16 Curſed *ſhalt* thou *be* in the city, and curſed *ſhalt* thou *be* in the field.

17 Curſed *ſhall be* thy basket and thy ſtore.

18 Curſed *ſhall be* the fruit of thy body, and the fruit of thy land, the increaſe of thy kine, and the flocks of thy ſheep.

19 Curſed *ſhalt* thou *be* when thou comeſt in, and curſed *ſhalt* thou *be* when thou goeſt out.

20 The LORD ſhall ſend upon thee curſing, vexation, and rebuke, in all that thou ſetteſt thine hand unto, for to do; until thou be deſtroyed, and until thou periſh quickly; becauſe of the wickedneſs of thy doings, whereby thou haſt forſaken me.

21 The LORD ſhall make the peſtilence cleave unto thee, until he have conſumed thee from off the land, whither thou goeſt to poſſeſs it.

22 The LORD ſhall ſmite thee with a conſumption, and with a fever, and with an inflammation, and with an extreme burning, and with the ſword, and with blaſting, and with mildew: and they ſhall purſue thee until thou periſh.

23 And thy heaven that *is* over thy head ſhall be braſs, and the earth that *is* under thee *ſhall be* iron.

24 The LORD ſhall make the rain of thy land powder and duſt: from heaven ſhall it come down upon thee, until thou be deſtroyed.

25 The LORD ſhall cauſe thee to be ſmitten before thine enemies: thou ſhalt go out one way againſt them, and flee ſeven ways before them; and ſhalt be removed into all the kingdoms of the earth.

26 And thy carcaſs ſhall be meat unto all fowls of the air, and unto the beaſts of the earth, and no man ſhall fray *them* away.

27 The LORD will ſmite thee with the botch of Egypt, and with the emerods, and with the ſcab, and with the itch, whereof thou canſt not be healed.

28 The LORD ſhall ſmite thee with madneſs, and blindneſs, and aſtoniſhment of heart.

29 And thou ſhalt grope at noon-days, as the blind gropeth in darkneſs, and thou ſhalt not proſper in thy ways: and thou ſhalt be only oppreſſed, and ſpoiled evermore, and no man ſhall ſave *thee*.

30 Thou ſhalt betroth a wife, and another man ſhall lie with her: thou ſhalt build an houſe, and thou ſhalt not dwell therein: thou ſhalt plant a vineyard, and ſhalt not gather the grapes thereof.

31 Thine ox *ſhall be* ſlain before thine eyes, and thou ſhalt not eat thereof: thine aſs *ſhall be* violently taken away from before thy face, and ſhall not be reſtored to thee: thy ſheep *ſhall be* given unto thine enemies, and thou ſhalt have none to reſcue *them*.

32 Thy ſons and thy daughters *ſhall be* given unto another people, and thine eyes ſhall look and fail *with longing* for them all the day long: and *there ſhall be* no might in thine hand.

33 The

33 The fruit of thy land, and all thy labours, ſhall a nation which thou knoweſt not, eat up; and thou ſhalt be only oppreſſed and cruſhed alway:

34 So that thou ſhalt be mad, for the ſight of thine eyes which thou ſhalt ſee.

35 The LORD ſhall ſmite thee in the knees, and in the legs, with a ſore botch that cannot be healed, from the ſole of thy foot unto the top of thy head.

36 The LORD ſhall bring thee, and thy king which thou ſhalt ſet over thee, unto a nation which neither thou nor thy fathers have known; and there ſhalt thou ſerve other gods, wood and ſtone.

37 And thou ſhalt become an aſtoniſhment, a proverb, and a by-word, among all nations whither the LORD ſhall lead thee.

38 Thou ſhalt carry much ſeed out into the field, and ſhalt gather *but* little in: for the locuſt ſhall conſume it.

39 Thou ſhalt plant vineyards, and dreſs *them*, but ſhalt neither drink *of* the wine, nor gather *the grapes:* for the worms ſhall eat them.

40 Thou ſhalt have olive-trees throughout all thy coaſts, but thou ſhalt not anoint *thy ſelf* with the oil: for thine olive ſhall caſt *his fruit.*

41 Thou ſhalt beget ſons and daughters, but thou ſhalt not enjoy them: for they ſhall go into captivity.

42 All thy trees and fruit of thy land ſhall the locuſt conſume.

43 The ſtranger that *is* within thee ſhall get up above thee very high; and thou ſhalt come down very low.

44 He ſhall lend to thee, and thou ſhalt not lend to him: he ſhall be the head, and thou ſhalt be the tail.

45 Moreover, all theſe curſes ſhall come upon thee, and ſhall purſue thee, and overtake thee, till thou be deſtroyed: becauſe thou hearkneſt not unto the voice of the LORD thy God, to keep his commandments and his ſtatutes which he commanded thee.

46 And they ſhall be upon thee for a ſign, and for a wonder, and upon thy ſeed for ever.

47 Becauſe thou ſervedſt not the LORD thy God with joyfulneſs and with gladneſs of heart, for the abundance of all *things:*

48 Therefore ſhalt thou ſerve thine enemies which the LORD ſhall ſend againſt thee, in hunger, and in thirſt, and in nakedneſs, and in want of all *things:* and he ſhall put a yoke of iron upon thy neck, until he have deſtroyed thee.

49 The LORD ſhall bring a nation againſt thee from far, from the end of the earth, *as ſwift* as the eagle flieth, a nation whoſe tongue thou ſhalt not underſtand:

50 A nation of fierce countenance, which ſhall not regard the perſon of the old, nor ſhew favour to the young.

51 And he ſhall eat the fruit of thy cattle, and the fruit of thy land, until thou be deſtroyed: which *alſo* ſhall not leave thee *either* corn, wine, or oil, *or* the increaſe of thy kine, or flocks of thy ſheep, until he have deſtroyed thee.

52 And he ſhall beſiege thee in all thy gates, until thy high and fenced walls come down, wherein thou truſtedſt, throughout all thy land: and he ſhall beſiege thee in all thy gates, throughout all thy land which the LORD thy God hath given thee.

53 And thou ſhalt eat the fruit of thine own body, the fleſh of thy ſons, and of thy daughters (which the LORD thy God hath given thee) in the ſiege, and in the ſtraitneſs wherewith thine enemies ſhall diſtreſs thee:

54 *So that* the man *that is* tender among you, and very delicate, his eye ſhall be evil toward his brother, and toward the wife of his boſom, and towards the remnant of his children which he ſhall leave:

55 So that he will not give to any of them of the fleſh of his children whom he ſhall eat: becauſe he hath nothing left him in the ſiege, and in the ſtraitneſs wherewith thine enemies ſhall diſtreſs thee in all thy gates.

56 The tender and delicate woman among you, which would not adventure to ſet the ſole of her foot upon the ground for delicateneſs and tenderneſs, her eye ſhall be evil toward the husband of her boſom, and toward her ſon, and toward her daughter,

57 And toward her young one that cometh out from between her feet, and toward her children which ſhe ſhall bear: for ſhe ſhall eat them for want of all *things* ſecretly in the ſiege, and ſtraitneſs wherewith thine enemy ſhall diſtreſs thee in thy gates.

58 If thou wilt not obſerve to do all the words of this law *that are* written in this book, that thou mayeſt fear this glorious and fearful name, THE LORD THY GOD.

59 Then

59 Then the LORD will make thy plagues wonderful, and the plagues of thy ſeed, *even* great plagues, and of long continuance, and ſore ſickneſſes, and of long continuance.

60 Moreover, he will bring upon thee all the diſeaſes of Egypt, which thou waſt afraid of; and they ſhall cleave unto thee.

61 Alſo every ſickneſs and every plague which *is* not written in the book of this law, them will the LORD bring upon thee, until thou be deſtroyed.

62 And ye ſhall be left few in number, whereas ye were as the ſtars of heaven for multitude: becauſe thou wouldſt not obey the voice of the LORD thy God.

63 And it ſhall come to paſs, *that* as the LORD rejoyced over you to do you good, and to multiply you: ſo the LORD will rejoyce over you to deſtroy you, and to bring you to nought; and ye ſhall be plucked from off the land whither thou goeſt to poſſeſs it.

64 And the LORD ſhall ſcatter thee among all people, from the one end of the earth, even unto the other: and there thou ſhalt ſerve other gods, which neither thou nor thy fathers have known, *even* wood and ſtone.

65 And among theſe nations ſhalt thou find no eaſe; neither ſhall the ſole of thy foot have reſt: but the LORD ſhall give thee there a trembling heart, and failing of eyes, and ſorrow of mind.

66 And thy life ſhall hang in doubt before thee, and thou ſhalt fear day and night, and ſhalt have none aſſurance of thy life.

67 In the morning thou ſhalt ſay, Would God it were even: and at even thou ſhalt ſay, Would God it were morning, for the fear of thine heart wherewith thou ſhalt fear, and for the ſight of thine eyes which thou ſhalt ſee.

68 And the LORD ſhall bring thee into Egypt, again, with ſhips, by the way whereof I ſpake unto thee, Thou ſhalt ſee it no more again: and there ye ſhall be ſold unto your enemies for bond-men and bond-women, and no man ſhall buy *you*.

Ver. 1. *And it ſhall come to paſs.*] In this chapter Moſes repeats, with many enlargements, the rewards and penalties which he had promiſed aud threatened in the book of Leviticus, unto the obſervance or breach of the covenant they had made with God: and here, in this verſe, he promiſes in general, the bleſſings which are more particularly enumerated in the following verſes.

——— *If thou ſhalt hearken diligently unto the voice of the Lord thy God, to obſerve and do all his commandments which I command thee this day; that the Lord thy God will ſet thee on high above all nations of the earth.*] By beſtowing on them the following bleſſings, ſee chap. vii. 14. They were already endued with ſingular privileges above other nations, Exod. xix. 5, 6. which by their obedience would be confirmed, continued, and augmented in greater plenty of all things.

Ver. 2. *And all theſe bleſſings ſhall come on thee, and overtake thee.*] Bleſſings that come unexpectedly, and when we are not in purſuit of them, are moſt welcome, and highly delight us. And ſuch God here promiſes to beſtow on them, by his gracious providence, without their laborious and anxious ſeeking after them. By which very thing "he ſet them above all nations:" for what theſe followed after eagerly, and many times in vain, he undertakes ſhould come to them, and prevent their deſires.

——— *If thou ſhalt hearken unto the voice of the Lord thy God.*] So as to obſerve and do all his commandments; as it is explained in the foregoing verſe.

Ver. 3. *Bleſſed ſhalt thou be in the city, and bleſſed ſhalt thou be in the field.*] That is, in all their affairs within doors, and without, or whether they lived by employments in the city, or by husbandry, in tilling the ground. It is not a natural interpretation of theſe words, which one of the Hebrew doctors gives of them in Bava Metzia, where he expounds, "bleſſed ſhalt thou be in the city," Thy houſe ſhall be ſo nigh unto the ſynagogue, that thou needeſt not be troubled by going a long way to it; and, *bleſſed in the field*, Thy ground ſhall lie ſo neat to the city, that thou mayeſt quickly bring the fruit it produces to be ſold in the market. But if he could have gone on in this manner, it had been ſomething tolerable; but he expounds what follows in a moſt undecent manner. See Wagenſeil upon the Gemara Sota, cap. 3. ſect. 9. annot. 5.

Ver. 5. *Bleſſed ſhall be thy basket.*] The Jeruſalem Targum refers to the basket wherein they carried up their firſt-fruits, chap. xxvi. 2. But the vulgar Latin tranſlates it, *thy barns*; and ſo do the LXX. αἱ ἀποθῆκαι σου, the place where they laid up their corn, and other fruits of the earth; which God promiſes both to fill, and to preſerve from fire, or thieves, or other diſaſters.

—*And thy ſtore.*] The LXX. and the Vulgar tranſlate it, *all that was remaining*; of which they had not preſent uſe, but kept till they had occaſion for it. So it is a promiſe, that they ſhould never want, but ſtill have ſomething lying by them in ſtore (as we tranſlate it) above what they needed.

Ver. 10. *And all the people of the earth ſhall ſee that thou art called by the name of the Lord.*] They ſhall be convinced that you are, after a peculiar manner, the Lord's people, chap. xiv. 1. xxvi. 18. for whereſoever we read, that a perſon or thing hath the name of God called upon it, or is called by his name, the meaning is, that it is his. As the city called by God's name, Jer. xxv. 29. is the city of God, where he dwelt, namely, Jeruſalem. And thus the ark is ſaid to have the name of God called on it, 1 Chron. xiii. 6. that is, it was the Lord's ark, or the ark of the covenant. And as here the children of Iſrael are ſaid to be the people called by his name, ſo it is ſaid of the Chriſtian church, Acts xv. 17, for the very ſame phraſe, as Mr. Mede obſerves, is uſed of the like relation that men have to that which is theirs. Thus Jacob ſaith, Gen. xlviii. 16. that his name ſhould be called on the two ſons of Joſeph, that is, they ſhould be his, as Reuben and Simeon were. Which ſhews, theſe are words of adoption.

Ver. 15. *But it ſhall come to paſs, if thou wilt not hearken unto the voice of the Lord thy God, to obſerve to do all his commandments*, &c.] Eſpecially that great commandment, not to go after other gods to ſerve them.

Ver. 20. *The Lord ſhall ſend upon thee curſing, vexation, and rebuke.*] It is very hard to know what theſe three words particularly import, the two firſt of them being very variouſly tranſlated. The firſt of them, *meera*, ſeems to ſignify in general, that God would blaſt them in all they deſigned and went about; for tho' the LXX. and Vulgar here render it, famine, and want, yet elſewhere the LXX. render it as we do, κατάρα, curſing. And the next word, *mehuma*, they tranſlate, hunger. But in other places the LXX. render it by ſix or ſeven words, which import the ſame with our Engliſh word, vexation, *viz.* ταραχὴ, trouble or diſturbance; θόρυβον, tumult; ἐπι-

χυσιν,

χυσιν, confuſion; ἔκπληξιν, horror, or affrightment, &c. which relate to great diſorder, diſquiet, and perplexity in their mind. And the laſt word, *mighereth*, the Vulgar tranſlate as we do, *rebuke*; but the LXX. ἀνάλωσιν, conſumption; which are the ſame in effect. For when God rebukes a man for his iniquity, he makes his beauty to conſume away like a moth, Pſalm xxxix. 11. for God's rebukes conſiſt not in words, but in ſore afflictions, 2 Kings xix. 3. Pſalm xviii. 15, &c. particularly in diſappointments and ill-ſucceſs in their undertakings, and continual fear of worſe for the future.

Ver. 21. *The Lord ſhall make the peſtilence cleave unto thee.*] The peſtilence is threatned in Lev. xxvi. 25. where God declares he will ſend it among them, and here adds, that it ſhall cleave unto them, that is, be incurable. And ſo the author of Schebet Judah confeſſes, that after they had been waſted and broken in pieces by wars, they that fled into Spain, in the time of Alphonſus, were ſwept away in great numbers by a plague; and introduces one applying theſe very words, as a prophecy of it: Which we thought fit to obſerve, tho' this part of the prophecy doth not belong to what hath befallen them ſince the laſt deſtruction of Jeruſalem, (as we ſhall ſhew hereafter) but to the times before the firſt deſtruction; when God often ſent a peſtilence to deſtroy them, 2 Sam. xxiv. 15. Jer. xiv. 12. xxi. 6, 7, 9. and many other places of that book, Ezek. v. 12. vi. 11, 12. Amos iv. 10. But it muſt be acknowledged alſo, that the Greeks call ſuch unſeaſonable weather, as deſtroys the fruits of the earth, by the name of λοιμὸς, peſtilence. So Plato, Lib. x. de Legibus, ſaith, that which is called νόσημα, a diſeaſe in bodies, ἐν δ' ὥραις ἐτῶν καὶ ἐναυτῶν λοιμὸν, &c. is called peſtilence in the ſeaſons of the year. The murrain alſo in cattle is called by the ſame name; which even the pagans thought was ſent by the anger of their gods, for the ſins of men; as we learn from Callimachus, in his hymn to Diana, where he ſaith, ver. 125. that when ſhe was angry, peſtilence ate up their cattle, and hail deſtroyed the fruits of the earth.

Κτήνεά φιν λοιμὸς μελαθροφάγος, ἔργα δὲ χάλαζα.

As on the contrary, when ſhe was well pleaſed, ſhe ſent fruitful ſeaſons, and all manner of happineſs, as follows in that hymn.

Ver. 22. *And the Lord ſhall ſmite thee with a conſumption, and with a fever, and with an inflammation.*] Theſe three words ſignify ſevere diſeaſes in mens bodies: the two firſt of which, *ſackepheth* and *kaddachath*, we tranſlate in Lev. xxvi. 16. as we do here; only the ſecond of them we render, the burning ague, which here we tranſlate, fever: unto which is here added *dalleketh*, which ſignifies ſuch an inflammation as is accompanied with an itching, (according to the LXX. who tranſlate it ἐρεθισμὸν) which is extremely grievous, becauſe the ſcratching of it increaſes the inflammation.

—— *And with an extream burning, and with the ſword.*] Theſe two ſeem to relate to the indiſpoſition of the air, by extream heat and drought, as we tranſlate the word *chereb* in the margin of our bibles; for it ſignifies both the *ſword* and *dryneſs*; as the firſt word *charchur* ſignifies ſcorching heat, which frequently cauſes diſeaſes; for it being the doubling of the word *charar*, it denotes the extremity, or higheſt degree of it, as all ſuch words do, of which Bochart hath given many examples in his Hierozoicon, p. ii. lib. 1. cap. 19.

—— *And with blaſting and with mildew.*] Theſe two relate to the deſtruction of their corn, and the fruits of the earth, which follows upon the corruption of the air, as famine follows upon the corruption of the fruits of the earth. The firſt word *ſchiddaphon*, the LXX. and the other Greek interpreters, tranſlate ἀνεμοφθορίαν, blaſting by biting winds, tho' elſewhere the LXX. tranſlate it by ἐμπυρισμὸν, and πύρωσιν, which ſignify ſuch bliting as comes by heat; and the ſecond word, *jerakon* (which comes from *jerek*, herb or graſs, or any green thing) ſeems properly to be expreſſed by the LXX. who tranſlate it ὠχρὰν; for corn, and graſs, and herbs, turn pale for want of moiſture.

Ver. 23. *And thy heaven, that is over thy head, ſhall be braſs.*] That is, as braſs, having no more moiſture in it than braſs hath. It is remarkable, that he doth not ſay *the heaven*, that is, the air or clouds, but thy *heaven*, that is, the clouds which hung over their country ſhould be dry, tho' they dropped upon other lands. See Jeremiah, xiv.

—— *And the earth that is under thee ſhall be iron.*] Hard as iron, for want of rain to ſoften it. See Levit. xxvi. 19. The obſervation of Maimonides on this part of the law is worth citing; namely, that the Zabii, an ancient ſort of idolaters in the eaſtern countries, thought the fruitfulneſs of the earth depended upon the worſhip of the planets, and the reſt of the heavenly bodies; and therefore their wiſe men and their prophets (as he ſaith he found in their books, particularly in one concerning the husbandry of the Egyptians) taught the people to keep feſtivals in their honour, becauſe the fruitfulneſs of the earth, by which men ſubſiſt, depends upon their will and pleaſure. In oppoſition to which, God ordered Moſes to tell the Iſraelites in his name, that if they worſhipped the ſtars, they ſhould have no rain; the earth ſhould be barren, the trees yield no fruit; the ſeaſon prove unhealthful, and their lives be ſhortned. On the contrary, if they worſhipped him, the Lord of heaven and earth, and him alone, they ſhould have ſhowers from above; the earth ſhould bring forth abundantly, and they ſhould be bleſſed with healthful ſeaſons, ſound bodies, and long life. For it is the very foundation of the law, (as his phraſe is) to root the forenamed falſe opinion out of the minds of men. More Nevoch. p. 3. cap. 30.

Ver. 24. *The Lord ſhall make the rain of thy land powder and duſt.* That is, there ſhall be ſuch a long drought, that inſtead of rain, ſhowers of duſt, blown up into the air by wind, ſhould fall down from heaven upon them.

—— *From heaven ſhall it come down upon thee, until thou be deſtroyed.*] This ſeems to denote ſomething more than the falling of clouds of duſt, wherewith the air was filled by high winds; namely, ſhowers of aſhes which have ſometimes fallen in great quantities, as good hiſtorians teſtify. Nothing is more known than the vaſt clouds of aſhes which mount Ætna hath often thrown out, whereby all the country thereabout hath been laid deſolate. And the like hath been caſt up by Veſuvius, and reached as far as Rome and Conſtantinople. But if there was any ſuch thing in Judæa, it muſt be a miraculous judgment, there being no ſuch mountains in thoſe parts of the world, to make ſuch evomitions.

Ver. 25. *The Lord ſhall cauſe thee to be ſmitten before thine enemies, thou ſhalt go out one way againſt them, and flee ſeven ways before them.*] Though they marched out in a great body againſt their enemies, God threatens they ſhould ſoon be diſperſed; the hand of the Lord, as well as of their enemies, being againſt them; for that expreſſion is remarkable, *the Lord ſhall cauſe thee to be ſmitten.* See ver. 7.

—— *And ſhalt be removed into all the kingdoms of the earth.*] This is ſomething more than is threatned, Levit. xxvi. 33. ſignifying not only their diſperſion into the remoteſt parts of the world, but their being toſſed up and down like vagabonds, from one country to another, without any certain ſettlement; which hath been notoriouſly verified ſince their laſt diſperſion by the Romans, of which they themſelves have given us large accounts in ſeveral books, *viz.* Juchaſin, Schalſcheleth, Hakkabala, Schebet Jehuda, and Zemuch David, wherein they have abundantly confirmed what Tertullian ſaith of them in his time, *Diſperſi, palabundi, & cæli, & ſoli ſui extorres vagantur per orbem*; that being ſcattered, ſtraggling up and down uncertainly, baniſhed from their own country, they wander about the world, without any king, &c. But this belongs to the time of their firſt captivity, when Nehemiah, i. 8. confeſſes theſe words were fulfilled. See Jerem. ix. 16. Ezek. vi. 8. xii. 14, 15.

Ver. 26. *And thy carcaſe ſhall be meat unto all fowls of the air, and unto the beaſts of the earth.*] Nothing was accounted a greater calamity among the Jews, than to have their dead bodies lie expoſed, to be buried only in the bowels of birds and beaſts; and therefore Jeremiah threatned this as the utmoſt puniſhment of the king of Judah, xxii. 19. xxxvi. 30. And the Pſalmiſt bewails it as one of the ſevereſt judgments that was befallen them, Pſalm lxxix. 2, 3.

Ver. 27. *The Lord will ſmite thee.*] Why the Jeruſalem Targum ſhould here, in a particular manner, ſay, *the word of the Lord ſhall ſmite thee*, we cannot imagine, unleſs it was to ſuggeſt, that he being their conductor out

of Egypt, was more eſpecially concerned to puniſh them for their ſhameful ingratitude to their deliverer. See ver. 68.

——— *With the botch of Egypt.*] Some take this to mean the leproſy, unto which they in that country were ſubject. Others, that boil breaking out with blains, wherewith God ſmote the Egyptians, Exod. ix. 9, &c. for that is called *ſchechin*, as this is.

——— *And with emerods.*] The Hebrew word *apholim* is no where to be met with but here, and 1 Sam. v. 6, 9, 11. and in the reſt of that hiſtory; which, moſt interpreters (and not without reaſon) think, ſignifies thoſe painful tumours in the anus, which ſometimes turn into ulcers. See Bochart in his Hierozoic. lib. 11. cap. 36.

——— *And with the ſcab.*] The LXX. here tranſlate the Hebrew word *garah* (as they do alſo Levit. xxi. 20.) ψώρᾳ ἀγρίᾳ, "a raging or malignant ſcab." And the Vulgar adds the word *jugis*, to ſignify this was no ſmall puniſhment.

——— *And the itch.*] The Hebrew word *cheres* ſignifies, as is generally thought, "a dry itch;" which is the moſt troubleſome of all other.

Ver. 28. *The Lord ſhall ſmite thee with madneſs, and blindneſs, and aſtoniſhment of heart.*] All *theſe* three relate to the mind: The firſt of them importing ſuch a diſtraction in their thoughts, that they ſhould not know what courſe to take, when they conſulted for their ſafety: The ſecond, ſuch a ſtupidity, that they ſhould not diſcern the true way, but always take the wrong: The third, that amazement and horror which followed thereupon, when they ſaw themſelves ruined by their own fooliſh counſels and mad contrivances. A famous inſtance of which was in the time of Trajan, when they committed ſuch outragious maſſacres, both upon the Greeks and Romans, (as Dion, a very ſober author, relates) in Cyrene and Cyprus (where great numbers of Jews dwelt, after they were driven out of their own country) that the Lord, no doubt, (to uſe the words of Dr. Jackſon on the Creed B. I. cap. 27.) had ſmote them with the *madneſs* and *blindneſs of heart* here threatned, that they might thereby provoke that potent emperor's indignation, which otherwiſe would have ſlept, but now purſued them throughout his dominions, not only as enemies, or rebels, but "as noxious creatures to "human ſociety," with a revenge ſuitable to their former outrages. And, indeed, this prediction was verified in their blind credulity, which made them follow every one that pretended to be their *Meſſiah*; which always brought great calamities upon them, as R. Gedaliah himſelf confeſſes in Schalſheleth Hakkabala; where he mentions no ſmall number of theſe deceivers, and ſhews how many Jews periſhed who followed them. Yet they are but a few, in compariſon of a long catalogue that might be made of thoſe pretended *Meſſiahs*. See the learned Wagenſeil's confutation of R. Lipman's Carmen Memoriale, p. 233, &c. Unto which we ſhall add only one obſervation more, out of Solomon Ben Virgæ, who ſaith, in ſome places of Germany they were poſſeſſed with ſuch a *rabies*, or frenzy, that they cut one anothers throats, to avoid the oppreſſion of their enemies; and burnt themſelves and their neighbours in their houſes, ſetting whole cities on fire, and periſhing in the flames. Such was their extreme rage and furious revenge. Many ſtories of the like nature that author tells, in his book, intitled, Schebet Jehuda; where he hath ſixty-four relations of the calamities which befell them in that, and in other countries. But theſe words, we doubt not, were fulfilled before in the firſt deſolation of Jeruſalem, to which they belong. For tho' we have not ſuch particular relations as thoſe now mentioned to illuſtrate them, yet the prophets ſpeak of their being *mad*, by drinking of the cup of the Lord's fury, Jerem. xxv. 16, 18. and *blind*, Zephan. i. 17. and *aſtoniſhed*, Jerem. iv. 9. Ezek. iv. 17.

Ver. 29. *And thou ſhalt grope at noon day, as the blind gropeth in darkneſs.*] This ſhews, the blindneſs ſpoken of in the foregoing verſe relates to their mind; which was ſo darkened, that in the plaineſt and cleareſt things they miſtook the way and means of their preſervation, Zephan. i. 17.

Ver. 33. *The fruit of thy land, and all thy labours ſhall a nation, which thou knoweſt not, eat up.*] This was remarkably fulfilled, when Salmaneſer came and diſpoſſeſſed the ten tribes; and when Nebuchadnezzar carried the other two tribes away, and placed other people in their room.

There were many ſtrange people alſo among the Romans, who devoured their labours, before their laſt deſtruction by Titus. And ever ſince, they have been ſubject to depredations of various ſorts; having ſcraped up riches with great care, which have often fallen into the hands of ſtrangers. Particularly in the time of the famous Cruſados, when divers nations marched in great numbers to recover the holy land from infidels, their buſineſs was in their way to rob and ſpoil the Jews, and to make great ſlaughter of them, as both Jewiſh and Chriſtian writers witneſs.

——— *And thou ſhalt be only oppreſſed and cruſhed always.*] That they ſhould not only ſometimes, in ſome ages, or in ſome one or few kingdoms, but always, in every kingdom whither they removed, (as he ſpeaks, ver. 25.) ſuffer ſuch violence and wrong, as no other people hath done, muſt needs be thought to proceed rather from divine juſtice, than mens inclinations to injuſtice. Which could not but have varied with the diverſity of times and places, and the ſeveral diſpoſitions of parties, among whom they have been diſperſed. And yet the brief enumeration of their particular ſpoils and hard uſage, throughout the moſt civil and beſt governed ſtates of Europe, will abundantly confirm the truth of Moſes's words in this place, "Thou ſhalt "never but ſuffer wrong and violence alway," as our old tranſlation hath it. The ſame is likewiſe obſerved by Wagenſeil, in his confutation of R. Lipman's Carmen Memoriale, p. 241. where he takes notice, that the Jews no ſooner have grown rich, and by degrees become conſiderable in any country, but ſome great calamity hath befallen them. This the attentive conſideration of their hiſtory will juſtify particularly, as he obſerves, in France, Spain, and England; God not ſuffering them to be quite deſtroyed, like the Amalekites, Jebuſites, and Philiſtines, of whom no footſteps remain, but be ſcattered and toſſed about through all Chriſtian countries, (for a teſtimony to the truth of our religion) and there only *oppreſſed*, *cruſhed*, and *ſqueezed*, as Moſes here foretold. One inſtance of which ſevere oppreſſion we cannot forbear to add out of Schebet Jehuda, where R. Solomon Virgæ confeſſes what great miſeries they have been expoſed unto, by perſons pretending to be their *Meſſiah*, who have drawn the hatred of all nations upon them; particularly in Perſia, he ſaith, they were moſt lamentably handled upon this ſcore, being not only ſtripped of all, but forced to go about like dogs, with a great clog of wood about their necks, which expoſed them to the ſcorn and deriſion of all men: For while ſome threw it behind their backs, others would come and throw it down before their feet; ſome dragging them backwards, and others cruelly beating them with it. This one told him who ſaw it.

Ver. 34. *So that thou ſhalt be mad for the ſight of thine eyes which thou ſhalt ſee.*] So they were, when their children were taken from them in Portugal. For ſome, being not able to reſcue or diſpatch them, killed themſelves; others, who had better opportunity, drowned their children in wells or ditches. And here in England, one of their learned Rabbins perſwaded 400 of his company, beſieged with him in a ſtrong tower by the furious multitude, to cut their own throats, rather than fall into their enemies hands; himſelf confirming his doctrine, by cutting his wife's throat firſt, then his childrens, and laſtly killing himſelf. And thus in the time of the fore-mentioned Cruſados, the ſoldiers made ſuch dreadful havock of the Jews, as they went along to the Holy Land, that many of them made away with themſelves out of deſpair; as their own authors, R. Gedaliah, and David Ganz, tellus, *ad an.* 1096.

Ver. 36. *And the Lord ſhall bring thee, and thy king which thou ſhalt ſet over thee, unto a nation which neither thou nor thy fathers have known.*] This may ſeem to have been fulfilled literally, only when Jehojachin was carried away captive to Babylon, 2 Kings xxiv. 15. and afterward, Zedekiah xxv. 7. Jerem. xxxix. 7. lii. 11. For when they returned, they had no more any kings. But the latter part of theſe words ("a nation, which neither "thou nor thy fathers have known") may incline us to extend this threatning as far as to their laſt diſperſion by the Romans, ſince which, they have been driven into ſeveral countries, far leſs known to them than Babylon was, (with which

which they had correſpondence before their captivity there, 2 Kings xx. 12, &c.) and tho' they have had no king, yet they have ſet over themſelves rulers and governors, who may be comprehended under that name.

Ver. 38. *Thou ſhalt carry much ſeed out into the field, and ſhalt gather but little in.*] This was fulfilled before they were carried captive to Babylon, when God frequently ſent ſore famine upon them, as we read in the prophet Iſaiah, lii. 19. and Jeremiah xiv. 1, 2, 3, &c. and is often threatned by Ezekiel, among other terrible judgments, and by Jeremiah himſelf, chap. xxix. 17, 18.

——— *For the locuſt ſhall conſume it.*] They were a great plague in thoſe countries, falling ſometimes in ſuch vaſt numbers, (from whence they had the name of Arbe) that they covered the whole face of the earth, and devoured every green thing: for ſo another of their names imports, which is, *chaſil*, coming from *chaſal*, which ſignifies, to conſume and eat up; which they did ſo entirely, that they were looked upon, by all people, as a plague ſent by God; and are therefore called by Joel, his army, chap. ii. 25. And ſo not only the Hebrews, but the Arabians, eſteemed them; who ſay, that ſome of them fell on a time before their prophet Mohammed, as he ſat at meat, with this inſcription on their backs; "I am God, "and there is none other beſide me, the Lord of locuſts, "who nouriſh them; and, when I pleaſe, ſend them forth, "that they may be food for the people; and, when I "pleaſe, that they may be their plague, by eating up their "food." See Bochart, in his Hierozoicon, P. ii. lib. 4. cap. 6.

Ver. 41. *Thou ſhalt beget ſons and daughters, but thou ſhalt not enjoy them; for they ſhall go into captivity.*] Which is threatened in many places of the prophets, and fulfilled in ſeveral invaſions of their neighbours; for the Syrians, no doubt, carried away captive more than that one little maid, who waited on Naaman's wife, 2 Kings v. 2. and in other inroads upon them, till the captivity of the whole land. This, we may be confident, was a frequent calamity, 2 Kings xiv. 26. xv. 37, &c. But it was never more remarkably fulfilled, than ſince they crucified our bleſſed Saviour; their children having been taken from them, and tranſported ſometimes into other places. And who knows, whether many of their ſtock, detained by king Emanuel of Portugal, have not been tranſported into America? and whether many of the Spaniſh colonies have not a mixture of the Jewiſh progeny in them? as Dr. Jackſon obſerves. Manaſſeh Ben Iſrael, 'tis certain, endeavours to prove (in his book called, *Spes Iſraelis*) that ſome of the ten tribes are in America; though how they came there, he can give no account.

Ver. 42. *All thy trees, and fruit of thy land, ſhall the locuſt conſume.*] So Onkelos, and the Hebrew writers, generally tranſlate the word, *tzelatzal*, which ſignifies a peculiar ſort of locuſts which fall upon trees, as others upon the fields. And it ſeems to have this name, becauſe theſe locuſts come in ſuch thick clouds, that they darken the ſun; the Hebrew word, *tzalal*, ſignifying, to *overſhadow*. The Jeruſalem Targum tranſlates it, "All your "trees, and the fruits of your land, ſhall ſpoilers poſ-"ſeſs."

Ver. 49. *The Lord ſhall bring a nation againſt thee from far.*] This evidently relates to the Romans, as Manaſſeh Ben Iſrael acknowledges; who thinks, that at this verſe begins the prophecy of their calamities under the ſecond temple, as in the foregoing he deſcribes their calamities under the firſt. And in this, we think, he ſaith right, That there is ſcarce any thing mentioned in the following part of this chapter, but what relates to what they ſuffered under the ſecond temple, (as he ſpeaks) and ſince its deſtruction; tho' we cannot ſay, as he doth, of the foregoing part of it, that it was fulfilled in the calamities which befell them under the firſt temple; for many things were never ſo compleatly fulfilled, as ſince they crucified the Lord of life.

——— *From the end of the earth.*] This ſhews, he ſpeaks of the Romans, rather than of the Chaldeans, who did not come *from far*, much leſs *from the end of the earth*; but out of the north country, which was not very diſtant from Judæa: Whereas the Romans, by whom they were laſt deſtroyed, came literally *from far*, and from the end of the earth; particularly, Julius Severus was called by the emperor Adrian, to their deſtruction, out of this iſland of Britain; wherein Veſpaſian alſo had given great proof of his conduct. And Adrian himſelf, and Trajan, by whom they were ſtill more cruſhed, after Veſpaſian had deſtroyed their city and temple, were both Spaniards by birth: And, therefore, Manaſſeh Ben Iſrael ſays peremptorily, in his book, De termino vitæ, lib. 3 ſect. 3. this is to be underſtood of the ſoldiers in Veſpaſian's army, which he brought out of England, France, and Spain, and other remote parts of the world.

——— *As ſwift as the eagle flieth.*] Which every one knows the Romans carried in their enſigns. And theſe birds are obſerved to fly upon their prey with great force and violence; to whom, therefore, fierce ſoldiers (ſuch as the Romans were) are compared, when they ſet upon their enemies. So Homer deſcribes Achilles falling upon the Trojans:

Αἰετῷ οἴμαλ' ἔχων.———————

in Iliad Φ, where οἴμαλα ſignifies, ὁρμήματα, *furious aſſaults*, as the ſcholiaſt interprets it: And ſo the ſame great poet deſcribes Hector, Iliad x. as David alſo repreſents Saul and Jonathan, 2 Sam. i. 23. And the Chaldeans are ſo deſcribed, in their advance againſt Jeruſalem, Jer. iv. 13. xlix. 22. Lament. i. 19. Ezek. xvii. 3. and ſee Dan. vii. 4.

——— *A nation, whoſe tongue thou ſhalt not underſtand.*] The Roman tongue was more ſtrange to them than the Chaldean, eſpecially the language of many nations, of which the Roman army was compoſed; and being a people whom their anceſtors, perhaps, never heard of. Dr. Jackſon juſtly looks upon the deſtruction and general deſolation of their country, by the Romans, and their tributaries in theſe weſtern parts of the world, as an everlaſting monument of the truth of the Moſaic prophecy in this and in the following verſes.

Ver. 50. *A nation.*] This word *nation* being uſed thrice in this and the foregoing verſe, Manaſſeh Ben Iſrael is ſo critical, as to obſerve, that this repetition ſhews, Jeruſalem was to ſuffer thrice by the Roman power; *firſt*, in the time of Pompey; *ſecondly*, when Soſius came to the aſſiſtance of Herod, againſt Antigonus; and *thirdly*, when it was beſieged and overturned by Veſpaſian, and his ſon Titus.

—— *Of fierce countenance.*] So we tranſlate this phraſe, Dan. viii. 23. which, in the Hebrew, *is a ſtrong*, or *hard face*. Accordingly, we tranſlate it *impudent*, (or, in our language, *brazen-faced*) Prov. vii. 13. and *hard*, Prov. xxi. 29. and *bold of face*, Eccleſ. viii. 1. All which ſet forth a people ſtern, fierce, undaunted, cruel, and hard-hearted; that had neither mercy nor modeſty, but inflexibly purſued their deſigns; which is the true character of the old Romans.

Ver. 52. *And he ſhall beſiege thee in all thy gates.*] The country being waſted, the Jews fled into their fenced cities, where they had laid up ſome proviſions to enable them to hold out a ſiege.

——*Until thy high and fenced walls come down, wherein thou truſtedſt, throughout thy land.*] This was literally fulfilled by the Romans, to whom the beſt fortified places were forced to yield, as may be ſeen in Joſephus's hiſtory of the Jewiſh wars, which is the beſt commentary on this part of the prophecy. The walls of Jeruſalem particularly were razed by Pompey; and Soſius took it again by force in the time of Auguſtus. But Tacitus declares, that the Jews took ſuch advantage of the covetouſneſs of Claudius, that they purchaſed of him the liberty to fortify their city again: which they did ſo well, that *they truſted*, as Moſes here ſpeaks, to its ſtrength; which was ſo great, that Titus could not take it but by a long ſiege, which concluded in its utter ruin.

Ver. 53. *And thou ſhalt eat the fruit of thine own body, the fleſh of thy ſons, and of thy daughters, which the Lord thy God hath given thee, in the ſiege, and in the ſtraitneſs wherewith thine enemies ſhall diſtreſs thee.*] This was fulfilled to a tittle by Veſpaſian, and his ſon Titus; who, after they had vanquiſhed them in the field, begirt them ſo cloſe in Jeruſalem, that they could not ſtir out, and rather than ſurrender, periſhed by a lamentable famine. For there were vaſt multitudes of people ſhut up in the city, after they had fled thither from all parts for ſafety; who brought the famine ſooner upon them, and made it more

more ſevere when it came. If we may believe R. David Ganz, it was furthered alſo by a fire, which the ſeditious people kindled, whereby fourteen hundred magazines were conſumed, ſtored with proviſions to ſerve two hundred thouſand people for twenty years. For this, he quotes Joſephus; tho' no ſuch circumſtance is now to be found in that hiſtorian.

Ver. 54. *So that the man that is tender among you, and very delicate.*] The two Hebrew words for tender and delicate, ſignify, a man that had lived in pleaſure, and fared daintily, like the rich man in the Goſpel.

——— *His eye ſhall be evil toward his brother, and toward the wife of his boſom.*] That is, he ſhall grudge every morſel which he ſees his neareſt relations eat, being ready to ſnatch it out of the mouth of his dear conſort and children, and put it into his own; for this is the effect of a ravenous hunger.

——— *And toward the remnant of his children which he ſhall leave.*] This imports, that they ſhould ſee many of them die in the ſiege; for famine compelled them to feed on bad food, and that bred peſtilential diſeaſes, which ſwept away many; and increaſed ſtill more by the carcaſes of thoſe that were famiſhed. If any credit may be given to one of their own authors, David Ganz, there were above an hundred and ſixteen thouſand dead bodies, of the rich and honourable men of Jeruſalem, carried out of one gate of the city, which was that of the brook Kedron, beſide thoſe which were carried out at other gates, and thrown over the walls: And this he pretends to have out of Minchas, the ſon of Seruk, who was a faithful regiſter in that city. Joſephus mentions almoſt the ſame number, Lib. vii. de Bello Judaico, cap. ult.

Ver. 55. *So that he will not give to any of them of the fleſh of his children whom he ſhall eat.*] This is a deſcription of the ſharpeſt famine, which forced them, after they had eaten up their horſes, dogs, cats, and ſuch like creatures, and their very belts and ſhoes, to devour even their own children; which fathers, who uſed to live deliciouſly, ſhould, as Moſes propheſies, eat up privately, and let none ſhare with them.

—— *Becauſe he hath nothing left him in the ſiege, and in the ſtraitneſs wherewith thine enemies ſhall diſtreſs thee in all thy gates.*] They were ſo extremely pinched with famine in a long ſiege, that they had nothing elſe remaining, but their own offſpring, and one another, wherewith to ſatisfy their hunger. Joſephus obſerves, (Lib. vii. de Bello Judaico, cap. 18.) that Jeruſalem had been taken five times before this; but never ſuffered ſo dreadfully as by Titus, whom the Talmudiſts therefore call by the name of Impious; which epithet belonged rather to themſelves, who having with wicked hands, as St. Peter ſpeaks, crucified and ſlain their Redeemer, were, by the juſt judgment of God upon them for their infidelity, hardned into an obſtinate belief and expectation of a deliverer from the Romans, till they were reduced to thoſe extremities.

Ver. 56. *The tender and delicate woman among you, which would not adventure to ſet the ſole of her foot upon the ground, for delicateneſs and tenderneſs.*] This is a deſcription of the greateſt ſoftneſs and delicacy; which the Chaldees expreſs by a word that ſignifies the niceſt motion, and going ſo ſlow a pace, as if they were loth to touch the ground.

——— *Her eye ſhall be evil toward the husband of her boſom, and toward her ſon, and toward her daughter.*] This is only an higher inſtance of the cruel effects of their diſtreſs by famine: For women, eſpecially of the better ſort, are naturally more tender and compaſſionate than men, and have the moſt paſſionate love to their children; which Moſes here propheſies ſhould be quite extinguiſhed by hunger. And it was literally fulfilled, both in the ſiege of Samaria, wherein a woman boiled her ſon, 2 Kings v. 28, 29. as a man did in the firſt ſiege of Jeruſalem by the Babylonians, Baruch ii. 3. and ſee Lament. ii. 20. iv. 10. But never ſo exactly fulfilled as in the laſt ſiege by the Romans, when a noble woman (which fully anſwers to this prophecy, ſuch perſons being very delicate) did the very ſame, as Joſephus relates in his book of the Jewiſh wars, lib. vii. cap. 8. A moſt unnatural fact, as he obſerves, which was never committed, either by Greek or Barbarian; and which he would not have related, becauſe it might ſeem incredible, if there had not been many witneſſes of it beſide himſelf.

Ver. 57. *And toward her young one, that cometh out from between her feet.*] Toward her new-born babe, which is wont to be welcomed into the world with great joy; but in this ſiege was diſpatched out of it, to aſſwage the rage of their hunger.

——— *And toward her children which ſhe ſhall bear.*] That is, the reſt of their children, whoſe cries for food they had no way to ſtop, but by killing them, and making them their own food. So it follows in the next words.

——— *For ſhe ſhall eat them for want of all things.*] Having nothing elſe left to eat: For they had devoured not only the leather of their girdles, and their ſhoes, and that which covered their ſhields, but the very ſtale dung of oxen, and ſuch things as the moſt ſordid of all living creatures could not eat.

——— *Secretly.*] It was not done ſecretly for any other reaſon, but leſt any perſon ſhould have a ſhare with them, and ſo make their hunger return the ſooner: And yet it was a hard matter to conceal what they had performed of this kind; for the ſeditious people, preſently ſmelling there had been ſomething boiled, got into the houſe, when a woman had eaten one half of her child, and found the other half, which ſhe had left till another time, and of which ſhe invited them to eat.

——— *In the ſiege and ſtraitneſs.*] Theſe two words, which are uſed here, and ver. 53, 55. may both relate to the grievous miſeries they ſhould endure, when they were beſieged, (ver. 52.) and may be tranſlated, "in the preſ-"ſure and ſtraits" wherewith thine enemies, &c.

——— *Wherewith thine enemy ſhall diſtreſs thee in thy gates.*] We have not ſuch an account of their diſtreſs in other cities, as we have of what they ſuffered in Jeruſalem; where ἀπαρθμητος πληθος an innumerable multitude periſhed by famine, as Joſephus tells us, lib. vii. ἁλώσεως cap. 7. and ineffable calamities thereupon happened: For in every houſe, where the leaſt ſhadow of food appeared, a war immediately began; and the deareſt relations fell to blows, ſnatching from each other the miſerable ſupports of life. Nor would they let thoſe who were dying expire quietly, not believing what they affirmed, when they told them they had no food in their houſes; but the cut-throats came and ſearched their very boſoms, as they lay in their laſt agonies, to ſee whether they had not hid ſome food there.

Ver. 59. *Then the Lord will make thy plagues wonderful, and the plagues of thy ſeed, even great plagues, and of long continuance.*] Though their great plagues under Veſpaſian, by famine, ſword, and peſtilence, had leſſened their numbers exceedingly, yet by the time of Trajan and Adrian, they had, like traitors taken a while from the rack) to uſe Dr. Jackſon's words) recovered ſtrength enough to be put to greater torture; for then they were made a ſpectacle to the world of the divine vengeance again, which they brought upon themſelves by their rebellion; and ſhewed therein their natural ſtrength, by their grievous lingering pains in dying; for not only in Meſopotamia, and in Cyprus, but eſpecially in Cyrene, and throughout all Egypt, they broke out into ſuch outrages, ὡσπερ ὑπ' ἀνδίμαλος δεινὸς τινος καὶ σασιόδους, as if they had been poſſeſſed with ſome fierce and ſeditious ſpirit (as Euſebius ſpeaks, lib. iv. Eccleſ. hiſt. cap. 2.) whereupon Marcius Turbo was ſent againſt them, and ſetting upon them both by ſea and land with horſe and foot, made a vaſt deſtruction of them. See Dion, lib. lxviii. and Xiphilinus, who deſcribe their ſlaughter to have been ſo great, that now was fulfilled (as the forenamed Dr. Jackſon thinks) what Moſes foretold in this place, "The Lord will make "thy plagues wonderful, great plagues, and of long con-"tinuance." And indeed Euſebius ſaith, in the forenamed place, that Turbo deſtroyed many thouſands of them, πολλαῖς μάχαις ἐν ὀλίγῳ τε χρόνῳ, &c. "In "many battles, and in no ſmall time; the war being "protracted a great while, to compleat their deſtruction." And the application of the prophecy, to this time, may be confirmed by a ſtrange relation which occurs in their own books: For, in the Jeruſalem Talmud, one of their doctors tells us, that when Trajan came upon them with his army, they were reading theſe very words of the law, ver. 49. "The Lord ſhall bring a nation againſt thee from "far, from the ends of the earth," &c. which that emperor underſtanding, (having asked them what they were doing) he cried out, *Here is the man*, (pointing to himſelf)

ſelf) who am come five days ſooner than I intended; and immediately, compaſſing them about with his legions, ſlew them all. Then he went to their wives, and offered them mercy, if they would ſubmit themſelves: But they replied, What thou haſt done to the ground, do to the ſtubble. So he diſpatched them alſo, and ſhed ſo much blood, that it ran into the ſea, as far as Cyprus. At this time, (ſo he concludes his ſtory) the horn of Iſrael was cut off from Iſrael, never to be reſtored into its place, till the Son of David come. This paſſage we find alledged by John Benedictus Carpſovius, out of Maſſec. Sanhedr. in explication of another matter in Schickard's Miſchpat. Hammelek, cap. 3. theor. 10. p. 199.

Ver. 62. *And ye ſhall be left few in number, whereas ye were as the ſtars of heaven for multitude.*] The multitude of the Jews, killed in the wars, was equal to the number of living men in Iſrael, in the time of king David: For Joſephus ſaith, that in the ſiege of Jeruſalem there were deſtroyed, by peſtilence, famine, and other ways, eleven hundred thouſand; and above ninety thouſand were carried into captivity. For they being come from all countries to keep the paſſover, the whole nation (as his words are, lib. vii. cap. 17. ἀλωσεως) were ſhut up here by a fate, ὥσπερ εἰς εἱρκτὴν, as in a cloſe priſon; or rather driven thither, as Dr. Jackſon ſpeaks, into a ſlaughter-houſe, after they had been foiled by the Romans in the field. And yet after this they recovered ſtrength, as we obſerved before, merely to be more tormented, and miſerably deſtroyed: for in the reign of Adrian, (who ſucceeded the emperor Trajan) they ſhook the Roman empire by their rebellious commotions, as Dion, who lived not long after, relates in his hiſtory, lib. lxix. which provoked Adrian to exerciſe the greater ſeverity upon them in their puniſhments, there being ſlain of them in battles and ſkirmiſhes, *five hundred and eighty thouſand*, beſide a vaſt number who were conſumed by famine, ſickneſs, and fire, during the time of this lingering war; which Julius Severus, a famous commander, ſent for on purpoſe out of Britain, deſignedly protracted to a great length, not being willing to try it out in the field in one battle, with a deſperate multitude. And now, as Moſes foretold, they were left *few in number*: for Dion, as if he had intended to expound theſe words, ſaith, that Severus ſo befet and attacked them ſeparately, in ſeveral parties, "that very few of them eſ-"caped; fifty" of their ſtrongeſt fortreſſes being utterly razed, and "nine hundred eighty and five" of their moſt noble and populous towns ſack'd and conſumed by fire, with the ſlaughter of the fore-mentioned number; inſomuch that, as his words are, "all Judæa was in a manner "laid waſte, and left as a deſert." This we may truly call, "the laſt conflict of this nation, with death and de-"ſtruction in their own land;" out of which they were now almoſt totally expelled.

But tho' they were left few in number in Judæa, yet in other countries, where they were diſperſed, they multiplied again, that God's plagues might continue to be multiplied upon them, and this prophecy more perfectly fulfilled; for ſome ages after this, *Anno* 1009, they had ſo incenſed Chriſtian people againſt them, by bringing the Perſians upon them, who deſtroyed the churches dedicated to our Saviour at Jeruſalem, that it was reſolved by the common conſent of all Chriſtians, that no Jew ſhould live in their territories, but be driven out of them throughout all the world. By which means the greateſt part of them died of ſeveral kinds of deaths, or made away with themſelves; ſo that *vix pauci reſidui fierent in orbe Romano*, "there re-"mained but a very few of them in the Roman world." They are the words of Glauber, who relates this, lib. 3. cap. 7.

Ver. 63. *And it ſhall come to paſs, as the Lord rejoiced over you, to do you good, and to multiply you; ſo the Lord will rejoice over you, to deſtroy you, and to bring you to nought.*] The ſtate of the Jews, from the time of Adrian, till the expiration of the Roman empire, cannot be gathered from the Roman writers; but the fathers of the church often mention their miſeries. And ſo do their own authors; particularly the author of Schebet Jehuda, who ſaith. "It is not in the power of man to tell all the "kingdoms and cities where they were ſcattered; in "which they ſuffered things ſo horrid, that it is fitter to "paſs them over in ſilence, than to relate them: But "therein was verified the divine prediction, Lev. xxvi. "38, *Ye ſhall periſh among the heathen, and the land of "your enemies ſhall eat you up*" And Dr. Jackſon, to explain this, hath more particularly obſerved, that as God raiſed up Cyrus in teſtimony of his *rejoicing to do them good*, and inſpired that Monarch with a reſolution to releaſe them from their captivity in Babylon; ſo to give the world a proof of his "rejoicing to deſtroy them, and "bring them to nought," he advanced Philip Auguſtus to the crown of France, (about the year 1179,) to defeat all the hopes, which ſome kindneſs ſhewn unto them, had infuſed into their hearts: for he ſtripped their ſynagogues of all their donatives and ornaments; confiſcated all their lands and immoveable goods, and granted a releaſe of all debts due to them from Chriſtians.

——*And ye ſhall be plucked from off the land whither thou goeſt to poſſeſs it.*] This was wonderfully fulfilled by Adrian; who, after a ſtrange deſolation, before-mentioned, prohibited, by a publick decree ratified with the ſenates conſent, any Jews to come within ſight of Judæa. This he did with a politic view, leſt the ſight of their native ſoil might inſpire them with ſome freſh deſperate reſolutions to endeavour to ſettle themſelves there again; but herein he was unwittingly *the angel of God*, to keep this wicked race out of that Paradiſe, the good land, out of which he had driven them.

Ver. 64. *And the Lord ſhall ſcatter thee among all people.*] That was the effect of Adrian's ſevere decree, of not coming within view of their own country, which made them diſperſe all the world over, where they could find any admittance.

——*From the one end of the earth, even unto the other.*] Such as were carried captive, in Adrian's war, were tranſported by his order into Spain, his own native country, which was then accounted the end of the world weſtward. And many of them, it is evident by their own books, fled to Babylon, and the adjacent country, which was as far as they knew eaſtward. In Spain they continued many years, in great abundance, as it were expecting a wind for their paſſage to ſome place more diſtant from their ancient ſeat. And who knows whether many of them have not, ſince the diſcovery of America, been tranſported thither? Certain it is, that the Jews themſelves are ſenſible this prophecy was not fulfilled, till this their laſt diſperſion, after the deſtruction of Jeruſalem by the Romans: For thus R. Iſaac, who had occaſion to mention theſe words, (in his Muninem Fidei) gloſſes upon them: "In the Roman captivity, the Jews were diſperſed "and diſſipated through all the regions of the eaſt, and "of the weſt; for every nation, of which the Roman "army conſiſted, when they returned to their own coun-"tries, carried ſome of them along with them into "Greece, Germany, Italy, Spain, France, and all other "countries, which either Chriſtians, or Mohammedans, "now poſſeſs."

——*And there thou ſhalt ſerve other gods, which neither thou nor thy fathers have known, even wood and ſtone.*] Here Dr. Jackſon recommends it to the readers conſideration, whether this part of the Moſaic prophecy may not be underſtood of the convert Jews throughout the Pope's dominions, who are often urged to commit idolatry with ſtocks and ſtones, upon more tyrannical terms, than their fore-fathers were, either by the Aſſyrians, Chaldeans, Egyptians, Romans, or any whatſoever, that led them captive out of their land.

If it be ſaid, there is a great difference between the heathen idolatry, and the preſent image worſhip in the Roman church; it is granted the idolatry is of a diverſe kind, and ſo it ſeems Moſes meant, when he threatens the Jews, that after their final tranſportation into theſe weſtern countries, they *ſhould ſerve ſuch gods as their fathers had not known*; for their fore-fathers, before the time of Moſes, and after, had known the heathen gods too well, but were perfect ſtrangers to this image worſhip now in uſe; and to ſtrengthen this interpretation, it ought to be obſerved, that theſe words (*which neither thou nor thy fore-fathers have known*) are omitted in the 36th verſe of this chapter; where he ſpeaks of their *ſerving of other gods of wood and ſtone*, as he doth here. But that part of the prophecy belongs to what they did in the firſt captivity in Babylon, as Manaſſeh Ben Iſrael obſerves, who underſtands theſe words to be a prophecy of what they have ſuffered in this laſt diſperſion; for reciting theſe words,

(Lib. iii. de Termino vitæ, ſect. 3. p. 131.) as containing the greateſt calamity that hath befallen them, he declares, *This we ſee fulfilled, after a ſingular manner, in this preſent captivity, becauſe of all thoſe evils wherewith the Hebrews have been afflicted in* France *and* England, *and* Spain; for they had been often preſſed, either to renounce their religion, or to be undone; and many times choſe rather to comply with the idolatrous worſhip in the Roman church, than to be baniſhed, and have their goods confiſcated.

Ver. 65. *And among theſe nations ſhalt thou find no reſt.*] This was wonderfully fulfilled in the ages which followed that in which Adrian lived, when they both diſturbed others, and could find no reſt themſelves; for in the third century, they raiſed ſedition in the reign of Severus, by whom they ſuffered very much about the year 202, after our Saviour's birth; and in the next century we are informed by St. Chryſoſtom, in his ſecond oration againſt the Jews (Tom. vi. Edit. Savil. p. 333.) That they rebelled again in the time of Conſtantine; who cauſing their ears to be cropped off, diſperſed them καθάπερ τινὰς δραπέτας καὶ μαγίγιας, as vile fugitives and vagabonds, into various countries, where they carried this mark of infamy along with them, that all might be inſtructed to make no more ſuch attempts. But in the fifth century they made new commotions, and were driven out of Alexandria for their ſeditious practices, where they had been ſettled ever ſince the time of Alexander the great, and diſperſed into ſeveral countries, as Socrates obſerves in his Eccleſiaſtical Hiſtory, Lib. vii. cap. 16. And in the next chapter, relates how miſerably they were deluded, by one who pretended to be Moſes come down from heaven to lead them to their own land through the ſea; into which many threw themſelves, and periſhed. That expulſion out of Alexandria is mentioned by David Ganz alſo, one of their own authors. In the ſixth century, as Elmacinus tell us, they again rebelled in Paleſtine againſt the Romans, who ſlew a great number of them. And in the ſeventh, they were expelled from Antioch by Phocas, and out of Jeruſalem by Heraclius, and out of Spain in the year 604, by Siſebutus, or, as ſome call him, Siſebodus, king of the Goths; and they flying in great numbers into France, were ſhortly after put to this hard choice, either to renounce their religion, or loſe all they had; which perſecution Dr. Jackſon obſerves, is recorded by thoſe who wrote the life of Dagobert, as one of the chief memorables of his reign. What their ſtate was in the next three centuries, he ſaith, he had obſerved nothing remarkable; nor can we find any thing notable in the eighth, but the appearance of a falſe Meſſiah, by whom they were deluded, and brought into trouble. And as for the ninth, there were no learned men among them in that age, nor in the chriſtian world. And in the tenth they were in the ſame condition; inſomuch, that they were obliged to make a weaver the head of one of their univerſities.

——— *Neither ſhall the ſole of thy foot have reſt.*] They being not able to obtain a long ſettlement any where; but were toſſed up and down, and forced from one country to another; for ſo it was, that in the beginning of the eleventh century, about the year of our Lord 1000, they were ſo vexed throughout the moſt part of Europe, that *quid agerent, aut quo ſe verterent neſciebant*, they knew not what they ſhould do, or which way they ſhould turn themſelves, as the forenamed Doctor obſerves, out of Papirius Maſſonus, who hath it out of Glauber; to which we will add this teſtimony out of David Ganz, in his book called Tzemach David, that in the latter end of this century, anno 1096. when there was a famous expedition for the recovery of the holy land, the Jews felt it a moſt calamitous time (as he ſpeaks) being robbed and pillaged, and killed by the ſoldiers as they went along; and indeed, ſo much cruelty was exerciſed upon them, that it moved St. Bernard's compaſſion, to write to the biſhop, clergy, and people of Spire, not to perſecute them, much leſs kill them, or drive them out of their country; "for they are "diſperſed, *faith he*, into all lands, that while they ſuffer "the juſt puniſhment of their horrid wickedneſs, they "may be witneſſes of our redemption. Epiſt. 322." And the author of Schebet Juda, mentioning their baniſhment out of Savoy, Piedmont, Lombardy, Sicily, and other countries, quotes theſe very words of Moſes, *among thoſe nations thou ſhalt find no reſt*, &c. as a prophecy of that exile, which was accompanied with many other miſchiefs: for as they fled to other countries, an immenſe multitude of people fell upon them, and pillaged them of all the gold and ſilver they were carrying away with them.

——— *And the Lord ſhall give thee a trembling heart.*] They being always in dread of ſome new miſery, their condition ſtill growing more deplorable in the twelfth century; for as there is a progreſs of Moſes's prophecy of the increaſe of their calamities; ſo it proved in the event, that their ſufferings grew greater and greater. They themſelves (in Tzemach David, and other books) relate that in the year 1142. an hundred and twenty of their congregations were utterly ſubverted and diſperſed. And in the year 1170, they were expelled again out of France, and ſpoiled of their Treaſure; and this ſeverity was renewed in the year 1198. How they were uſed here in England, our own chronicles tell us; and the like ill uſage they met withal in Germany and Spain: So that R. Zacut complains of no leſs than ten grievous perſecutions in this one age, to aboliſh the name of Jews out of the world. This could not but give them a very *trembling heart*.

——— *And failing of thine eyes.*] Which looked for ſome relief; inſtead whereof they were ſtill more hardly uſed in the thirteenth century, being in the year 1253 again expelled out of France, whither they had returned; and again in 1295, when they expected ſome reſt, there was a freſh expulſion, mentioned by R. Levi Ben Gerſom, who ſaith they were ſpoiled of all their goods, and ſent away only with their cloaths upon their backs; which he affirms with the more confidence, becauſe it was done in his time; when, he ſaith, there was ſuch a number of them, that they exceeded thoſe who came out of Egypt. So he writes in his expoſition of theſe words, Numb. xxiii. 10. *who can count the duſt of Jacob?* We will forbear to mention how they were treated here in England in the year 1290. and in Germany, into which they flying out of France, were moſt cruelly uſed.

——— *And ſorrow of mind.*] Which muſt needs ſeize upon them heavily to find their miſeries ſo far from abating, that they ſtill increaſed in the fourteenth century: When they were baniſhed again out of France, and diveſted of their goods 1306. and once more 1395. which the Jews call their fourth and laſt baniſhment. About the ſame time, they were baniſhed out of Germany in the year 1392. In Caſtile, indeed, they redeemed their lives with money (which they could not part with without much *ſorrow of mind.*) But in Catalonia, Arragon, and other parts of Spain, ſuch a terrible ſtorm fell upon them, that they themſelves in Juchaſin, ſay, no leſs than two hundred thouſand turned chriſtians, with heavy hearts. It would be too tedious to mention all they ſuffered in the fifteenth century in Germany, Hungary, Polonia, and in Italy, Spain, and Portugal. We will only obſerve what befel them in the country laſt named, in the next century, anno 1506, when all that is ſaid in this verſe is fulfilled, by that dreadful maſſacre which was made of them at Lisbon for three days together; where men were not ſuffered to die of their deadly wounds, but were dragged by their mangled limbs into the market place, where the bodies of the living and the ſlain, with others half alive, half dead, were burnt together in heaps. This ſpectacle was ſo horrible, that it quite aſtoniſhed the reſt of this wretched people; two thouſand of whom periſhed in this barbarous manner. Parents durſt not mourn for their children, nor children ſigh for their parents, when they ſaw them dragged to the place of torment; ſo that their hearts, no doubt, were ready to break with grief and ſorrow. In ſhort, *ſic eos metus exanimaverat, ut vivi non multum a mortuorum ſimilitudine diſtarent*: Fear had ſo diſpirited them, that the living, in their aſpect, did not much differ from the dead; which words of Oſorius, (in his fourth book, De rebus Emanuelis) our Dr. Jackſon, who relates this ſad ſtory out of him, looks upon as a paraphraſe upon theſe words of Moſes, (tho' Oſorius did not think of them) "I will give thee a trembling heart, "and failing of the eyes, and ſorrow of mind."

There are thoſe who, by a *trembling heart*, underſtand the terrors of an evil conſcience; ſo D. Chytræus, p. 134. and by *failing of the eyes*, may be underſtood, the conſtant diſappointment of their hopes, wherewith they were ſometimes fed by falſe Meſſiahs in ſeveral ages; which diſap-

diſappointment bred great ſorrow of mind, when after earneſt expectation of ſome good, the quite contrary came upon them.

Ver. 66. *And thy life ſhall hang in doubt before thee.*] That is, it ſhould be doubtful whether they ſhould live or die the next moment, as it manifeſtly happened in the fore-named maſſacre, when they durſt not breathe a ſigh, and yet could hardly avoid it, at the ſight of their parents or childrens tortures, for fear they ſhould ſuffer the ſame before the breath was out of their tortured bodies.

Ver. 67. *And in the morning thou ſhalt ſay, would God it were Even.*] That they might not ſee thoſe miſerable ſpectacles, which they hoped would end in the night, when men went to reſt.

——— *And at even thou ſhalt ſay, would God it were morning.*] Being afraid of unſeen dangers, to which the night might give an opportunity; or, that they might not ſee their way, when they fled by ſea and land, from one country to another, as they were forced to do very often: For Abarbinel, in his commentary upon Iſaiah xl. 11. reckons up *four univerſal baniſhments*, out of the countries where they lived. The *firſt*, out of England; the *ſecond*, out of France; the *third*, out of Aſia, Germany, Tuſcany, Lombardy, and Savoy; and the *laſt*, out of Spain: when he himſelf was one of thoſe who were conſtrained to leave that country, and knew not whither to go. He hath given us a lively deſcription of that calamity, (like to which he ſaith, none had ever befallen them, ſince they were baniſhed their own country) in his preface to his commentary upon the book of the Kings; which he wrote the very next year after their expulſion, 1493, and the author of Shebet Juda hath tranſcribed in his own words. A decree was made and proclaimed publickly, that all the Jews ſhould either change their religion, or quit the country in three months time. Abarbinel had then a place in the court, where he petitioned the king, and implored his miniſters and counſellors to revoke the edict, and be content with their eſtates, which they offered to him; but all in vain: for three hundred thouſand, old and young, men and women, and he among the reſt, went away on foot upon one day, not knowing whither to go. Some went into Portugal, others to Navar; where they conflicted with many calamities; for ſome became a prey, or periſhed by famine and peſtilence. And therefore others committed themſelves to the ſea, hoping to find a quiet ſeat in ſome other countries. But on the ſea they met with new diſaſters; for many were ſold as ſlaves when they came on any coaſt, many were drowned, many burnt in the ſhips which were ſet on fire: In ſhort, all ſuffered the juſt puniſhment of God the avenger, as he ſpeaks: For, after all this, a plague came and ſwept away the reſt of the miſerable wretches, who were hated by all mankind; ſo that all this vaſt number periſhed by one calamity or other, except a very few. Shebet Juda, ſect. 53. where he ſhews what befel thoſe who went to ſeek new habitations in the kingdom of Fez, where they lived a long time upon graſs, and ate its very roots, and then died, and their bodies lay expoſed, none being ſo charitable as to bury them.

Ver. 68. *And the Lord ſhall bring thee into Egypt again.*] The Jeruſalem Targum tranſlates it, *the word of the Lord ſhall bring thee back again.* That is, He, who conducted them out of Egypt in a glorious cloud, would puniſh them for their foul offences againſt him, by bringing them again into bondage there. This was firſt fulfilled after the deſolation made by Titus, when there was, as we obſerved before, ver. 62, above *ninety thouſand* carried captive, and many of them tranſported into Egypt, as Joſephus relates in the concluſion of the ſixteenth chapter of the ſeventh book, concerning *the wars of the Jews.* And here Manaſſeh ben Iſrael hath a very pertinent obſervation, namely, that Veſpaſian tranſported them into various regions; but Egypt is only here named, the more to reproach the Jews; as if Moſes had ſaid, *ye ſhall be carried into that land as captives, out of which ye came in a triumphant manner*, Lib. iii. de Termino vitæ, ſect. 3. which may incline us to think, that he was of the ſame mind with our Dr. Jackſon, who obſerving how cruelly they were uſed here in England, and many other countries, concludes that this iſland, and every place of Europe, wherein their condition of life hath been more hard and burdenſome than was experienced by their fore-fathers in their Egyptian ſervitude, may properly be repreſented as the land of Egypt, unto which God threatens here to bring *them in ſhips.* And indeed we never read of their being carried into Egypt, after the time of Veſpaſian; tho' that circumſtance is ſet down in the Moſaic text, as a puniſhment to come upon them after a long train of other miſeries; and muſt relate to the rigorous uſage they ſuſtain'd in many countries, and in ſeveral ages down to theſe latter times.

——— *With ſhips*] which ſeems intended to put them in mind, how different their condition was now become, from what it was when they came out of Egypt without any ſhips; for the ſea gave them a paſſage through it, by being made dry land. Their being carried alſo thither by ſhips, made their condition the more deplorable, becauſe there could then be no poſſibility of their eſcape, as there might have been, if they had gone by land.

——— *By the way whereof I ſpake unto thee,*] or, *to the way* (ſo the particle *beth* often ſignifies, Gen. xi. 4. xvi. 22.) that is, to the place, whereof I ſaid, *ye ſhall ſee it no more again*: For it ſeems to be a manifeſt alluſion to what we read in the 17th chapter of this book, ver. 16.

——— *And there ye ſhall be ſold unto your enemies for bond-men and bond-women.*] Ye ſhall there be expoſed to ſale like beaſts in the open market; and for ſo deſpicable a price, that thirty of them (as hiſtorians prophane and eccleſiaſtical relate) were ſold for one ſmall piece of money. Joſephus giving a particular account how the captives were diſpoſed of by Titus, declares, that the moſt amiable young men were reſerved by that emperor to attend his triumph; and as to the reſt, he ordered thoſe above ſeventeen years of age to be ſent in fetters to Egypt, to labour in the works there; many were diſtributed into the provinces to periſh in the theatres by the ſword and wild beaſts; and all under ſeventeen years old were commanded to be ſold. But while they were making this diſtribution, twelve thouſand of them died by famine; partly by the hatred of their guards, who neglected to ſupply them with food; and partly by the weakneſs of great numbers of that unhappy people, whoſe ſtomachs could not receive it, Lib. vii. cap. 16. By which a judgment may be formed of the contemptible opinion that was entertained of theſe poor wretches agreeable to what follows in the ſacred text. In after times, as we have already obſerved in the courſe of this commentary, they were ſold for ſlaves in ſome places, and in all uſed as no better. Benjamin Tudalenſis, who went on pilgrimage to viſit his countrymen, repreſents their condition as moſt deplorable throughout the eaſtern empire; and particularly complains of their hard uſage among the Greeks at Conſtantinople; within the walls of which city they were not ſuffered to live, nor to come thither, but on occaſion of traffic and other buſineſs; and that only by boats, (for they had their habitation in a kind of Iſland,) not a man being permitted to go on horſeback, except only one Solyman the emperor's phyſician, whoſe advancement was their ſole comfort in that miſerable ſervitude, under which the reſt groaned, without any difference of good or bad, (as he acknowledges) ſince they all were daily beaten and abuſed promiſcuouſly in the open ſtreets. Thus he confeſſes, though his principal deſign was to ſet forth the power they retained in the world. Itinerarium, p. 27, 28. Edit. L' Empereur.

——— *And no man ſhall buy you,*] Though ſome, as we ſaid before, were ſold at a very vile rate; yet others hung upon the ſellers hands, (as we ſpeak,) the market being either ſo over ſtocked with their numbers, that none would cheapen the greateſt part of them, or they were ſo contemptible, that no body would give what was asked for ſuch uſeleſs ſlaves; for as no money could purchaſe their peace and ſecurity from calamities, ſo neither could their calamities, though continually moſt grievous, redeem their eſtimation in the world; nor all the blood of their ſlain (though their maſſacres were numberleſs) extinguiſh that hateful and loathſome conceit, which moſt men had entertained of them. For in the fifteenth century they were become ſo abominable, that ſeveral doctors began to hold it unlawful for chriſtians to let them live among them. Particularly the famous Thomas Terrecremata, inquiſitor-general, prohibited all men from having any dealing with them, or to afford them a neceſſary ſuſtenance or any other accommodation. Hence proceeded thoſe diſmal proſcriptions we read of in that age, whereby they were forced out of Spain, Poland, Hungary, and ſeveral

other countries; where they were not ſuffered to live, even with a note and character upon them to diſtinguiſh them from all other men.

We conclude our obſervations on this chapter with the remark made by Dr. Jackſon, namely, that the extraordinary bleſſings and plagues which were to overtake this people, being here ſet down by Moſes; though their bleſſings might have been more, than the curſes that have befallen them, yet their great legiſlator either foreſeeing, or fearing what would be the event, rather than hoping the beſt that might be, is almoſt four times as long in enumerating their plagues, as he is in ſpecifying their bleſſings. The miſeries of the latter Jews have accordingly been four times as long, as the proſperity of their worthy anceſtors. And ſince their impious crucifixion of our bleſſed Saviour, all the plagues which were in part fulfilled before, have been more than ſeven times multiplied upon them: For in their former overthrows or captivities, though they ſuffered the violence of war, yet when that ſtorm was calmed, if they did but ſubmit to their conquerors, they were permitted to live in a comfortable manner, and uſually treated with more than ordinary favour by their conquerors: But ſince the death they inflicted on the Meſſiah, they have through all ages been more and more miſerable; the memory of the foregoing plagues having been but an invitation to the like, or worſe; and their continual bad uſage preſcribing the lawfulneſs of thoſe abuſes they themſelves ſuſtained.

CHAP. XXIX.

2 Moſes exhorteth them to obedience, by the memory of the works they have ſeen. 10 All are preſented before the Lord to enter into his covenant. 18 The great wrath on him that flattereth himſelf in his wickedneſs. 29 Secret things belong unto God.

THESE *are* the words of the covenant which the LORD commanded Moſes to make with the children of Iſrael, in the land of Moab, beſide the covenant which he made with them in Horeb.

2 ¶ And Moſes called unto all Iſrael, and ſaid unto them, Ye have ſeen all that the LORD did before your eyes in the land of Egypt, unto Pharaoh, and unto all his ſervants, and unto all his land;

3 The great temptations which thine eyes have ſeen, the ſigns, and thoſe great miracles:

4 Yet the LORD hath not given you an heart to perceive, and eyes to ſee, and ears to hear, unto this day.

5 And I have led you forty years in the wilderneſs: your clothes are not waxen old upon you, and thy ſhoe is not waxen old upon thy foot.

6 Ye have not eaten bread, neither have you drunk wine, or ſtrong drink: that ye might know that I *am* the LORD your God.

7 And when ye came unto this place, Sihon the king of Heſhbon, and Og the king of Baſhan, came out againſt us unto battle, and we ſmote them.

8 And we took their land, and gave it for an inheritance unto the Reubenites, and to the Gadites, and to the half-tribe of Manaſſeh.

9 Keep therefore the words of this covenant, and do them, that ye may proſper in all that ye do.

10 ¶ Ye ſtand this day all of you before the LORD your God; your captains of your tribes, your elders, and your officers, *with* all the men of Iſrael,

11 Your little ones, your wives, and thy ſtranger that *is* in thy camp, from the hewer of thy wood, unto the drawer of thy water:

12 That thou ſhouldſt enter into covenant with the LORD thy God, and into his oath, which the LORD thy God maketh with thee this day:

13 That he may eſtabliſh thee to day for a people unto himſelf, and *that* he may be unto thee a God, as he hath ſaid unto thee, and as he hath ſworn unto thy fathers, to Abraham, to Iſaac, and to Jacob.

14 Neither with you only do I make this covenant and this oath;

15 But with *him* that ſtandeth here with us this day before the LORD our God, and alſo with *him* that *is* not here with us this day:

16 (For ye know how we have dwelt in the land of Egypt, and how we came through the nations which ye paſſed by.

17 And ye have ſeen their abominations, and their idols, wood and ſtone, ſilver and gold, which *were* among them)

18 Leſt there ſhould be among you man or woman, or family, or tribe, whoſe heart turneth away this day from the LORD our God, to go *and* ſerve the gods of theſe nations; leſt there ſhould be among you a root that beareth gall and wormwood,

19 And it come to paſs when he heareth the words of this curſe, that he bleſs himſelf in his heart, ſaying, I ſhall have peace, though I walk in the imagination of mine heart, to add drunkenneſs to thirſt:

20 The LORD will not ſpare him, but then the anger of the LORD, and his jealouſy ſhall ſmoke againſt that man, and all the curſes *that are* written in this book ſhall lie upon him, and the LORD ſhall blot out his name from under heaven.

21 And the LORD ſhall ſeparate him unto evil, out of all the tribes of Iſrael, according to all the curſes of the covenant, *that are* written in this book of the law:

22 So that the generation to come of your children that ſhall riſe up after you, and the ſtranger that ſhall come from a far land, ſhall ſay, when they ſee the plagues of

of that land, and the ſickneſſes which the LORD hath laid upon it;

23 *And that* the whole land thereof *is* brimſtone, and ſalt, *and* burning, *that* it is not ſown, nor beareth, nor any graſs groweth therein, like the overthrow of Sodom, and Gomorrah, Admah, and Zeboim, which the LORD overthrew in his anger: and in his wrath:

24 Even all nations ſhall ſay, Wherefore hath the LORD done thus unto this land? what *meaneth* the heat of this great anger?

25 Then men ſhall ſay, Becauſe they have forſaken the covenant of the LORD God of their fathers, which he made with them when he brought them forth out of the land of Egypt.

26 For they went and ſerved other gods, and worſhipped them, gods whom they knew not, and *whom* he had not given unto them.

27 And the anger of the LORD was kindled againſt this land, to bring upon it all the curſes *that are* written in this book.

28 And the LORD rooted them out of their land in anger, and in wrath, and in great indignation, and caſt them into another land, as *it is* this day.

29 The ſecret *things belong* unto the LORD our God: but thoſe *things which are* revealed *belong* unto us, and to our children for ever, that we may do all the words of this law.

Ver. 1. *Theſe are the words of the covenant.*] The Talmudiſts in the Gemara of Sota, cap. 7. ſect. 24. refer theſe words to the benedictions and curſings mentioned in the foregoing chapter; which plainly belong to what God delivered to Moſes on mount Sinai at the firſt, and which he had now repeated in this book, with the addition of ſeveral bleſſings and curſes, to render what he ſaid the more effectual.

—— *Which the Lord commanded Moſes to make.*] That is, to renew; for which end, Moſes repeated the principal laws of God, and explained them in this book, which is from thence called Deuteronomy; being a compendium of the pentateuch, and a breviary of the covenant, compoſed for the familiar and daily uſe of the children of Iſrael.

—— *Beſide the covenant which he made with them in Horeb.*] This doth not ſignify that God made a covenant with them different from the former at Horeb, Exod. xxiv. but only that he now renewed the ſame, after they had ſhamefully violated it more than once, which was the more neceſſary, becauſe they were ready to enter into the land of Canaan, and Moſes was juſt upon his departure from them into another world; for which reaſon he was as ſedulous as poſſible to engage them in a more firm obedience to the divine Majeſty; and for that end, he gave them a more ample explanation of ſeveral laws, with the addition of other precepts, and at large laid before them the happineſs or miſery that would be conſequential to their fidelity or falſeneſs in this covenant.

Ver. 2. *And Moſes called unto all Iſrael, and ſaid unto them, ye have ſeen all that the Lord did before your eyes in the land of Egypt,* &c.] Some of them had ſeen, when they were young, and others had underſtood from them (which is here called *ſeeing*) all the plagues which God brought upon Pharaoh and his court, and likewiſe upon his whole country. Of this they had often been reminded by Moſes, in his preface to the repetition of his laws, (vi. 12. vii. 18, 19. xi. 3, 4.) and repreſents their apoſtacy from God, who had wrought ſo many wonders for their welfare, as an unpardonable aggravation of their guilt, xiii. 5, 10. and now he concludes with the ſame argument, as moſt powerful to move them, if they had any ſenſe of their obligations to their greateſt benefactor.

Ver. 4. *Yet the Lord hath not given you an heart to perceive, and eyes to ſee, and ears to hear unto this day.*] This verſe comes in by way of correction or exception to the foregoing clauſe in this manner, I ſaid indeed, *ye have ſeen*, &c. but I muſt recall thoſe words, for in reality, you have not ſeen them; in ſeeing you have not ſeen, and perceiving you not perceived them; you indeed have perceived and ſeen them with your bodily eyes, but not with thoſe of your minds and hearts; you have not ſeen them to any purpoſe; you have not yet learned rightly to underſtand the word and works of God, ſo as to know them for your good, and to make a right uſe of them, and to comply with them; which Moſes expreſſeth thus, *the Lord hath not given you,* &c. not to excuſe their wickedneſs, but partly to direct them in the conduct incumbent on them to purſue, and to whom they ought to have recourſe for the reformation of their paſt errors, and for obtaining a good underſtanding, and making a due improvement of God's works, and partly to aggravate their ſin, and to intimate, that although the hearing ear, and the ſeeing eye, and the underſtanding heart, be the workmanſhip of God, Prov. xx. 12. and the effects of his ſpecial grace, Deut. xxx 6. Jer. xxxi. 33. xxxii. 39, &c. yet their want of this grace was their own fault, and the juſt puniſhment of their former ſins; their preſent caſe being like theirs who firſt ſhut their eyes and ears, that they might not ſee and hear, and would not underſtand, and then by the tremendous, but righteous judgment of God, had their hearts made fat, and their eyes and ears cloſed that they ſhould not be able to ſee and hear, and underſtand, as is manifeſt from the hiſtory of their carriage in the wilderneſs.

What the difference is between an *heart to perceive*, and *eyes to ſee*, and *ears to hear*, need not be curiouſly enquired. They are perhaps but three various expreſſions of their groſs ſtupidity, or three degrees of it, which was ſo great, that they had no continued ſenſe of the wonderful works God had accompliſhed in their favour, nor did ſo much as regard and obſerve them; no, nor hearken to thoſe who reminded them of their obligations to their divine benefactor. This inſenſibility muſt not be imputed to any want of efficacy in theſe conſiderations to move them, much leſs of the divine grace to work upon their hearts by them, but was wholly to be aſcribed to their voluntary negligence and perverſeneſs, of which God here complains, and as a puniſhment for which he ſeverely upbraids them, that he had not given them this grace; which is a clear demonſtration the fault was in themſelves. And therefore Maimonides rightly and judiciouſly explains theſe words, when he ſaith, the meaning is, they had not diſpoſed themſelves to receive this grace from God.

Ver. 5. —— —— *Your cloaths are not waxen old upon you, and thy ſhoe is not waxen old upon thy foot.*] The Jews uſed no ſhoes in Egypt, as Bochart probably conjectures, but when they were about to take a long journey, through a rough way in the wilderneſs, God commanded them to eat the paſſover with ſhoes on their feet, Exod. xii. 11. and theſe very ſhoes which they put on at that feſtival, when they were ready to march, God ſuffered not to decay in all their travels for forty years following.

Ver. 10. *Ye ſtand this day all of you before the Lord your God.*] The ſummons which Moſes ſent out, (ver. 2.) it ſeems by this, was for their appearing at the tabernacle, where they now ſtood; and from whence he delivered theſe words to them, by the prieſts and Levites, xxvii. 9, 14.

Ver. 12. *That thou ſhouldeſt enter into covenant with the Lord thy God.*] In the Hebrew, the words are, *paſs into covenant.* For covenants were anciently made in the eaſtern countries, by dividing the ſacrifice, and paſſing between the parts of it; as appears from the manner of God's making a covenant with Abraham in Gen. xv. 10, 17. whence ſome derive the Hebrew word *Berith* (which imports a covenant) from *Bara*, which ſignifies *cutting off*;

becauſe ſomething was always ſacrificed at the making covenants, and anciently cut in pieces; for the ſame reaſon, the Romans called a covenant *Fædus*, which they derive *a feriendo*, from ſtriking, that is, killing ſome beaſt, particularly a ſwine, which was performed with various ceremonies.

——— *And into his oath.*] The Hebrew word, which we tranſlate *oath*, rather imports a *curſe*, which was annexed to an oath. And ſo the LXX ἐν ταῖς ἀραῖς; for they entered into this covenant with ſuch imprecations upon themſelves, as are mentioned xxvii 15, 16, &c. wiſhing, perhaps, that they might be cut in pieces, as the ſacrifice was (between whoſe parts they paſſed) if they did not faithfully perform their engagement.

——— *Which the Lord thy God maketh with thee this day.*] For the covenant was mutual, as appears by the burning lamp, repreſenting the divine Majeſty paſſing through the pieces of the ſacrifice, when God entered into a covenant with Abraham, Gen. xv. 17.

Ver. 14. *Neither with you only do I make this covenant and this oath.*] He means thoſe mentioned, ver. 10, 11.

Ver. 15. *But with him that ſtandeth here with us this day, before the Lord our God, and alſo with him that is not here*, &c.] We think the particle *ki* (which begins this verſe) ſhould not be tranſlated *but*; for this is the ſame with what was ſaid before, not diſtinct from it; and therefore ſhould be tranſlated thus, *as with him that ſtandeth here with us before, that is not here with us this day*, i. e. with all that were abſent from the preſent aſſembly, and with all future poſterity, who were as yet unborn. So the Jeruſalem Targum underſtands the latter part of this verſe, *with all generations which ſhall be after us, as if they ſtood here with us to day*; and ſo Uzielides, as they call him, *with all generations to come, unto the end of the world, as if they ſtood here with us at preſent.* For perpetual leagues are ſometimes made between whole nations; for whom ſome particular perſons contract in the name and place of all the reſt, and bind not only themſelves, but their ſucceſſors. And thus kings beſtow fiefs to their ſubjects, upon conditions which their families are bound to perform in after ages, or elſe loſe the benefit of them.

Ver. 18. *Leſt there ſhould be among you man, or woman, or family, or tribe.*] Theſe words are to be connected with ver. 15. as the principal end, why Moſes engaged every individual of the Iſraelites to renew their covenant with God; namely, that none of them might revolt from him, to ſerve any other god. And the order wherein he places theſe words, ſhews that idolatry is of a very infectious nature, diffuſing it ſelf ſtrangely, from ſingle perſons into entire families, and at laſt into whole tribes.

——— *Leſt there ſhould be among you a root that beareth gall and wormwood.*] Several commentators are of opinion that the word *root* ſignifies, in this paſſage, an *evil principle*, which the Apoſtle calls, *an evil heart of unbelief*, Heb. iii. 12. But the preceding words in this verſe, and thoſe which follow in the next, plainly lead us to expound it of any idolatrous perſon lurking ſecretly among them, (like a root under ground) and who might poiſon others with that malignant crime, ſo as in time to bring forth the fruits of their impiety, which Moſes calls, *gall and wormwood.* Where it muſt be obſerved, that the Hebrew word *Roſch*, which we tranſlate *gall*, properly ſignifies an herb growing among corn as bitter as *gall.* Which in Hoſea x. 4. we tranſlate, *hemlock*; and commonly, in Scripture, is joined with *wormwood*, as it is here. Unto which, idolatry is compared, becauſe it is moſt odious and diſtaſteful to God, and produces bitter effects, by the dreadful puniſhments it draws down upon men.

Ver. 19. *And it come to paſs when he heareth the words of this curſe.*] Againſt idolatry, which Moſes engaged every one of them to renounce, by making a ſolemn covenant with God to worſhip him alone, and uttering dreadful imprecations upon themſelves, if they did not make good this covenant, ver. 12, 14, 15, 16. chap. xxvii. 15.

——— *That he bleſs himſelf in his heart, ſaying, I ſhall have peace, tho' I walk in the imagination of mine heart.*] Or, *in the ſtubbornneſs of my heart*, as it is in the margin of our Bibles, that is, tho' I reſolve to worſhip what God I beſt fancy.

——— *To add drunkenneſs to thirſt.*] In the Hebrew the words are, as the margin obſerves, "the drunken to "the thirſty;" for both words are adjectives; and ſuppoſing a ſubſtantive to ſupport them, many think none ſo proper to be underſtood, as the word *earth.* Which makes this a proverbial ſpeech, "to add the wet ground to the "dry and thirſty, *or rather*, the thirſty to the wet." For the particle *Beth*, which in the Hebrew is the note of the accuſative caſe, is put before the word *dry* or *thirſty*; and therefore that's the thing which is to be added to the *wet* or *drunken*; not the *drunken* to the *dry.* And the ſenſe is, "draw others into the ſame wickedneſs;" juſt as if a drunken man ſhould prevail upon ſober perſons to play the fool with him, and act as indecently as himſelf; or, after one piece of land is overflowed, the water ſhould be let into that which is dry, and ſpoil that alſo. For this ſeems to be the meaning of the whole verſe, if a man ſhall be ſo preſumptuous, as not only to cry peace to himſelf, when he runs after his own devices, in ſerving other gods, but endeavours to draw others into the ſame wicked practices.

There are many other interpretations of theſe words (*ſeven* or *eight*) given by the Hebrew doctors, and ſeveral Chriſtian writers; which may be ſeen in Coccejus, in his Ultima Moſis, ſect. 134. But this ſeems to be the moſt eaſy, at which the Chaldee, and the LXX. aim, if the particle μὴ be omitted, which is not in the Hebrew, or the Chaldee, nor the Vulgar Latin. And if we take the words as we tranſlate them, (only inverting them) *add thirſt unto drunkenneſs*, the ſenſe is as eaſy, *viz.* add more ſins to the foregoing, Iſa. xxx. 1. and to be ſtill inflamed, as the ſcripture ſpeaks, with love to more idols, after the ſervice of many of them; "increaſing their al-"tars," as Hoſea ſpeaks, "like heaps in the furrows of "the field," Hoſea x. 1. xii. 11.

Dr. Jackſon, in his firſt book upon the Creed, ch. xxx. paragr. iv. thinks the meaning is, that poſterity added to the wickedneſs of their anceſtors. For they being caſt out of their good land for their infidelity and diſobedience, their poſterity, ſaith he, continue exiles and vagabonds for their ſtubbornneſs in like practices; not being willing, to this day, to offer up the ſacrifice of a contrite heart for their diſobedience paſt, but rather ("adding thirſt to "drunkenneſs) bleſs themſelves when they hear the words "of that curſe, promiſing peace to themſelves, tho' they "walk on according to the ſtubbornneſs of their fore-"fathers hearts."

Ver. 22. *So that the generations to come of your children, that ſhall riſe up after you, and the ſtranger that ſhall come from a far land, ſhall ſay, when they ſee the plagues of that land.*] This ſhews that theſe threatnings are denounced not meerly againſt a ſimple idolater, but ſuch an one as made it his endeavour to draw others from the worſhip of God; not being content to be drunk himſelf with heatheniſh ſuperſtition, but zealous to intoxicate as many as he could with it, and to root true religion out of the nation.

Ver. 23. *And that the whole land is brimſtone, and ſalt, and burning.*] Or, as it may be tranſlated, "Is burnt "up with brimſtone and ſalt." For, theſe make land barren and unfruitful, as Pliny particularly obſerves of ſalt, lib. xxx. cap. 7. *Omnis locus in quo reperitur ſal, ſterilis eſt, nihilque gignit.* All ground, in which ſalt is found, is barren, and produceth nothing. See Judges ix. 45. Pſalm cvii. 34. Jerem. xvii. 6. Ezek. xlvii. 11. Zeph. ii. 9.

Ver. 24. *Even all nations ſhall ſay.*] All that were near them, or came that way from far countries; as it goes before, ver. 22.

———*Wherefore hath the Lord done thus unto this land?*] Which he formerly made ſo populous and fertile.

———*And what meaneth the heat of this great anger?*] Theſe exceeding dreadful calamities, which evidently proceeded from a divine vengeance. For the Jews fought ſo valiantly, and defended Jeruſalem ſo reſolutely, (as appears by Joſephus) that the author of Schebet Juda had reaſon to ſay, it was not want of arms, or the unuſual terror of new machines, but the anger of God, provoked by their wickedneſs, which was the true and only cauſe of their deſtruction. And indeed Titus himſelf ſaid as much, That God fought for the Romans, and drove the Jews from their fortifications, Ἐπεὶ χεῖρες τὲ ἀνθρώπων, ἢ μηχαναὶ, "For what could the hands of men or machines "have done againſt ſuch ſtrong towers," chap. xxxii. 22.

Ver. 25. *Then men ſhall ſay, becauſe they have forſaken the covenant of the Lord God of their fathers, which he made with them, when he brought them forth out of the land of Egypt.*] This account muſt be ſuppoſed to be given by the pious Jews, or by thoſe who were made ſenſible when it was too late, how ſtedfaſt God was in his covenant; which contained curſes as well as bleſſings, ſee chap. vii. 9, 10. xi. 26, 27, 28.

Ver. 28. *And the Lord rooted them out of their land in anger and wrath, and in great indignation.*] Here is one word more to expreſs the divine diſpleaſure againſt them, than was uſed before, when mention is made of the deſtruction of Sodom, *&c.* ver. 23. And they all denote the great plagues threatened in Levit. xxvi. and in the foregoing chapter of this book.

——— *And caſt them into another land, as it is this day.*] This may ſeem to relate only to their captivity in Babylon; for after they were rooted out by the Romans, they were ſcattered into all lands, chap. xxviii. 63, 64. But conſidering what goes before, ver. 23, 24. and that they were not quite rooted out, many of them remaining in the land when Nebuchadnezzar conquer'd them, till the deſolation made by the Romans, we think theſe words relate to them alſo; and *another land* is only the ſingular number, as is uſual, for the plural. And ſo the author of Schebet Juda underſtood it, who, quoting theſe words [caſt them out into another land] adds, which experience now proves to be true.

Ver. 29. *The ſecret things belong unto the Lord our God; but thoſe things that are revealed belong unto us, and to our children for ever*, &c.] The Jews generally take theſe words to be meant of the puniſhment of ſecret ſins, particularly of idolatry, ſpoken of before, ver. 19. which belongeth unto God, as the puniſhment of open ſins belonged unto them, in obedience to his law, who commanded them to put to death him who ſeduced any perſon to idolatry, and to raze the city that apoſtatiſed unto it, ch. xiii. 5, 6, *&c.* 12, 13, *&c.* and their negligence, in doing their duty in this particular, made idolatry ſpread among them to their utter ruin. But theſe words may be underſtood as a farther anſwer to ſuch enquiries, as that mentioned, ver. 24 in which if men perſiſted, and ſtill asked, But why doth God puniſh his own people with ſuch unuſual ſeverity, when there are many idolatrous nations, far worſe than they, who continue ſtill in their own land, and are not thus rooted out? Moſes bids them ſilence ſuch demands, and reſt ſatisfied in this, that we cannot give an account of ſuch things, as God hath not revealed, particularly why he puniſhes ſome people, when he ſpares others who are as bad; but muſt mind our own duty, when he hath plainly revealed it unto us, that is, (as Moſes concludes this chapter) to do after all his commandments which he hath given us in his law, believing he will greatly reward the obedient, and terribly puniſh, one time or other, all thoſe who tranſgreſs it.

There may be alſo a more obvious ſenſe of theſe words, if we tranſlate them as ſome great men have done, The ſecrets of the Lord our God are revealed to us, and to our children. Thus Onkelos, whoſe judgment is very valuable; which Grotius follows, and before him Forſterus and Paulus Fagius repreſent it as a commodious ſenſe, and make it the ſame with the words of the Pſalmiſt, cxlvii. 20. "He hath not dealt ſo with any nation," *&c.* For this was a peculiar favour to the Jews, that thoſe things, which God before kept ſecret in his own breaſt, he now manifeſted to them, that they might know how to order their lives ſo, as to pleaſe him. But this made them liable to be puniſhed more grievouſly than all other people, if they did not obſerve his will, which he moſt graciouſly diſcover'd to them. And if we could give any credit to the Jews, who ſay, that all words in the Bible, that have extraordinary points upon them, (of which there are but ten in the Pentateuch, and theſe words, *lanu ule benu*, to us and our children, are the laſt of them) denote ſomething peculiar and extraordinary, 'tis very probable, that they relate to the revelation to be made by Jeſus Chriſt, the great prophet promiſed to them, chap. xviii. unto which if they did not give heed, the moſt dreadful puniſhments would be inflicted on them; as we ſee they have been for many ages, and are not yet ended.

CHAP. XXX.

1 *Great mercies promiſed unto the repentant.* 11 *The commandment is manifeſt.* 15 *Death and life are ſet before them.*

AND it ſhall come to paſs when all theſe things are come upon thee, the bleſſing and the curſe, which I have ſet before thee, and thou ſhalt call *them* to mind among all the nations, whither the LORD thy God hath driven thee,

2 And ſhalt return unto the LORD thy God, and ſhalt obey his voice according to all that I command thee this day, thou and thy children, with all thine heart and with all thy ſoul:

3 That then the LORD thy God will turn thy captivity, and have compaſſion upon thee, and will return and gather thee from all the nations, whither the LORD thy God hath ſcattered thee.

4 If *any* of thine be driven out unto the outmoſt *parts* of heaven, from thence will the LORD thy God gather thee, and from thence will he fetch thee.

5 And the LORD thy God will bring thee into the land which thy fathers poſſeſſed, and thou ſhalt poſſeſs it: and he will do thee good, and multiply thee above thy fathers.

6 And the LORD thy God will circumciſe thine heart, and the heart of thy ſeed, to love the LORD thy God with all thine heart, and with all thy ſoul, that thou mayſt live.

7 And the LORD thy God will put all theſe curſes upon thine enemies, and on them that hate thee, which perſecuted thee.

8 And thou ſhalt return and obey the voice of the LORD, and do all his commandments which I command thee this day.

9 And the LORD thy God will make thee plenteous in every work of thine hand, in the fruit of thy body, and in the fruit of thy cattle, and in the fruit of thy land, for good: for the LORD will again rejoyce over thee for good, as he rejoyced over thy fathers:

10 If thou ſhalt hearken unto the voice of the LORD thy God, to keep his commandments and his ſtatutes, *which are* written in this book of the law, *and* if thou turn unto the LORD thy God with all thine heart, and with all thy ſoul.

11 ¶ For this commandment which I command thee this day, it *is* not hidden from thee, neither *is* it far off.

12 It *is* not in heaven, that thou ſhouldſt ſay, Who ſhall go up for us to heaven, and bring it unto us, that we may hear it, and do it?

13 Neither *is* it beyond the ſea, that thou ſhould ſay, Who ſhall go over the ſea for us, and bring it unto us, that we may hear it, and do it?

14 But the word *is* very nigh unto thee, in thy mouth, and in thy heart, that thou mayſt do it.

15 ¶ See, I have ſet before thee this day life and good, and death and evil:

16 In that I command thee this day to love the Lord thy God, to walk in his ways, and to keep his commandments and his ſtatutes and his judgments, that thou mayſt live and multiply: and the LORD thy God ſhall bleſs thee in the land whither thou goeſt to poſſeſs it.

17 But if thine heart turn away, ſo that thou wilt not hear, but ſhalt be drawn away, and worſhip other gods, and ſerve them:

18 I denounce unto you this day, that ye ſhall ſurely periſh, *and that* ye ſhall not prolong *your* days upon the land, whither thou paſſeſt over Jordan, to go to poſſeſs it.

19 I call heaven and earth to record this day againſt you, *that* I have ſet before you life and death, bleſſing and curſing: therefore chuſe life, that both thou and thy ſeed may live:

20 That thou mayſt love the LORD thy God, *and* that thou mayſt obey his voice, and that thou mayſt cleave unto him (for he *is* thy life, and the length of thy days) that thou mayſt dwell in the land which the LORD ſware unto thy fathers, to Abraham, to Iſaac, and to Jacob, to give them.

Ver. 1. *And it ſhall come to paſs, when all theſe things are come upon thee, the bleſſing and the curſe which I have ſet before thee.*] God at the firſt beſtowed great and ſingular bleſſings upon them; but when they grew ſo inſenſible of his mercy, as to violate the covenant he had made with them, then he ſent his curſes, which he had threatned, upon them; which were compleated in their expulſion out of the good land which he had given them, eſpecially in their laſt expulſion by the Romans, which was rather an extirpation.

—— *And thou ſhalt call them to mind.*] In the Hebrew, bring back to thy heart, as we obſerve in the margin, 1 Kings viii. 47. where there is the very ſame phraſe, and there tranſlated, ſhall bethink thyſelf, that is, reflect ſeriouſly both upon the bleſſings and curſes, and conſequently conſider the truth of God in fulfilling both. In which conſideration, repentance and converſion to God begin. See Ezek xviii. 28.

——— *Among all the nations whither the Lord thy God hath driven thee.*] Where they could not chuſe but often think of all the bleſſings they had enjoyed in their own land, and might have ſtill enjoyed, if they had not been diſobedient; and of all the curſes which had befallen them, till they were driven from thence, and which had purſued them ever ſince. See Levit. xxvi. 40, &c. Deut. iv. 29, 30, &c.

Ver. 2. *And ſhall return unto the Lord thy God, and ſhall obey his voice, according to all that I command thee this day, thou and thy children, with all thine heart, and with all thy ſoul.*] Repentance was compleated by forſaking their idols, and returning to the worſhip of the Lord their God alone, and by obeying all the reſt of his commands, and teaching their children to do the ſame; and all this with ſincerity of heart. This they did in ſome meaſure, after they were carried captive to Babylon; ſince which time we read nothing of their idolatry. But they fell into other ſins, which ſtopped their ears to that great prophet, the Lord Chriſt, when he came to them; for which they are puniſhed to this day, and will be till they repent and obey him.

Ver. 3. *Then the Lord thy God will turn thy captivity.*] That is, bring thoſe who were carried captive back again to their own land. Thus the word *captivity* is uſed, Pſalm xiv. 7. Epheſ. iv. 8.

—— *And have compaſſion upon thee, and will return and gather thee, from all the nations whither the Lord thy God hath ſcattered thee.*] This was fulfilled in part, when they returned from Babylon; for then they who were ſcattered into other countries, flocked again to them; and will be more compleatly fulfilled, when they ſhall believe on our bleſſed Saviour.

Ver. 4. *And if any of thine be driven out unto the uttermoſt parts of Heaven, from thence will the Lord thy God gather thee, and from thence will he fetch thee.*] Unto this promiſe Nehemiah plainly alludes, in his prayer to God, to proſper his endeavours for the reſtoration of Jeruſalem, Nehem. i. 8, 9. And finding the truth of it confirmed by the kings gracious conceſſion to him, he went about the work, though one, who was accounted a prophet, (nay ſeveral of the like quality) diſſuaded him from the enterprize, as likely to prove dangerous to his perſon, vi. 10, 11, 12, &c. Ezra alſo tells us, how Cyrus made a proclamation throughout all his kingdom, which was very large, that all the Jews might return if they pleaſed into their own country, Ezra i. 1, 4. And ſee Zachariah vii. 7, 8. And though in their laſt diſperſion by the Romans, they be far more ſcattered, and into more diſtant regions than they were in the Babylonian captivity, (according to what Moſes had threatened xxviii. 64. of this book,) yet if they did now conſider the cauſe of it, and lay to heart their ſin in crucifying the Lord Chriſt, no doubt God would have compaſſion on them, and wonderfully reſtore them. For the Jews themſelves apply this place, (and have long done ſo,) to their preſent condition, being of opinion that God hath appointed a prefixed time in his own mind, though he hath not declared it, when he will relieve them; but if they did repent, he would ſhorten the days of their baniſhment, and immediately bring them to their own land. Thus the antient Nitzacon ſet forth by Wagenſeil, p. 254. and R. Iſaac ſince him, often inſiſts upon this, in his Chiſſuk Emuna, publiſhed by the very ſame learned perſon; particularly Perek vii. where he ſaith, "There can be no "time prefixed for their deliverance, becauſe it depends "upon their repentance; whereby they may cut off the "length of this baniſhment, provided they turn to God "with their whole heart, and a full repentance." For which he alledges this place. And he repeats it again (Perek xxvii.) as the great comfort they have in this long baniſhment, that upon their perfect repentance, God will be merciful to them, and overcome their ſins, and perform this promiſe, which we find ſtill more lately mentioned in Manaſſeh ben Iſraels book de Termino vitæ, Lib. iii. Sect. 3. where he ſaith, herein all the prophets imitate Moſes, being wont after terrible threatnings to conclude with ſome ſingular conſolation, which made R. Aquiba (as the Talmudiſts report) fall a laughing, when all the wiſe men who were with him wept and lamented, at the ſight of the ruins of Jeruſalem and the temple, which they wondring at, he ſaid, "After the clouds the ſun will break "out; and after the end of the evils which Moſes threat-"ned, we may hope for good things; for God is not more "faithful in fulfilling the one, than in performing the "other."

But, alas! in all ages hitherto there are no ſigns of repentance, much leſs of a perfect one; but they have been ſtrangely hardened in their unbelief, and have bitterly reproached

proached the Lord Jeſus and his religion. Abarbinel himſelf, though a gentleman of a noble family, a well bred perſon, and of an excellent underſtanding, is extreamly guilty of this. And ſince his time Solomon Virgæ, conſidering the aſtoniſhing plagues that have befallen them, and that never any people, as he acknowledges, conflicted with ſo many miſeries and for ſo many ages, as they have done, enquires the cauſes why the divine majeſty ſhould be ſo angry with them: He reckons ſeven; among which he accounts the putting of Jeſus of Nazareth to death as one; yet not as a crime, but that which hath enraged chriſtians againſt them. For he wickedly illuſtrates this, by that ſpeech of Moſes, Exod. viii. 24. which he thus tranſlates, "If we ſlay and ſacrifice the abominable Gods of the E-"gyptians in their ſight, will they not ſtone us?" which is the higheſt reproach he could vent againſt our bleſſed Saviour; and is mingled with the moſt ſtupid folly, in giving that as a reaſon of the divine anger, which at the moſt is only a reaſon (in their account) of men's indignation, Schebet Jehuda, Sect. 63.

The moſt cruel uſage which they have met with in all Chriſtian countries, might thus exaſperate and embitter their ſpirits; and we cannot excuſe the violent hatred of chriſtians to them, and their barbarous treatment of them, though they therein fulfilled the divine threatnings, as we have ſhewn upon the 28th chapter; which being ceaſed ſince the reformation of religion, the Jews have not been ſo virulent againſt our bleſſed Saviour; and it is to be hoped will be won to the obedience of faith, by our chriſtian uſage of them; when thoſe other ſtumbling blocks, which hinder their converſion are removed out of the way.

Ver. 5. *And the Lord thy God will bring thee into the land which thy fathers poſſeſſed, and thou ſhalt poſſeſs it.*] Be again planted in it, as they were at their return from the captivity of Babylon; eſpecially after they had laid the foundation of the houſe of the Lord, he bleſſed them exceedingly, Haggai ii. 18, 19. Zachar. viii. 7, 8, 9, 10, 11, 12.

——*And he will do thee good.*] The prophet Zachariah hath given a full explication of theſe words, chap. viii. 13, 14, 15. and the prophet Jeremiah before him, chap. xxxii. 42, 43, &c. which was fulfilled in the building of the houſe of the Lord, tho' great oppoſition was made to it; and in the compaſſing Jeruſalem with walls, and ſettling the inhabitants in a ſtate of liberty, according to the prophecy of Iſaiah, lii. 1, 2.

——*And multiply thee above thy fathers.*] The Hebrew words import that he would "make them greater "than their fathers." Which he did, by that vaſt increaſe after they returned from Babylon, Zachar. viii. 4, 5. and before him, Hoſea i. 10. which is manifeſt from their ſpreading themſelves in ſo many colonies, through all Aſia, Egypt, Greece, Italy, and Spain: ſee Strabo, lib. xvi. concerning Joppa. By theſe means they were very much exalted, as Zachariah propheſied, after the captivity, chap. xii. 6. For as they had their liberty in their own country, (God being a wall of fire to them, while Jeruſalem had no walls) ſo they ſpread themſelves, and had their ſynagogues in Babylon, Arabia, Syria, and other countries before-mentioned; and a great many proſelytes alſo joined themſelves to them.

Yet we cannot well think that ſo magnificent a prophecy as this is, was entirely fulfilled after their return from Babylon, when they were tributary to the Perſians, and afterwards fell under the power of the Grecians, under whom they ſuffered very much, eſpecially in the days of Antiochus Epiphanes; whoſe death did not conclude their troubles, as Hermannus Witſius has ſhewn at large, in his Decaphylon, cap. 10, n. 9, 10, 11, 12, &c. where he endeavours to prove that there was no moment of time, after their return from Babylon, wherein they could be ſaid to be "made greater than their fathers," eſpecially in the days of David and Solomon. And therefore he concludes that this promiſe is ſtill to be compleatly fulfilled. And thus R. Iſaac (in his book before-named, Chiſſuck Emuna) argues, Perek vi. that God did not beſtow benefits upon them equal to thoſe which their fathers enjoyed, much leſs ſuperior, while the ſecond temple ſtood; but all that time was full of ſtraits and calamities; for which he alledges the prophecy of Daniel, ix. 25. And therefore ſaith, theſe words of Moſes can by no means be thought to be fulfilled, when the tribes of Judah and Benjamin returned from Babylon, and left a vaſt number behind them, who would not come back with them, but remain there to this day.

Ver. 6. *And the Lord thy God will circumciſe thine heart.*] By ſuch ſingular benefits beſtowed upon them, in a miraculous manner, God deſigned to take away the ſtubborn refractorineſs of their ſpirits, (*called hardneſs of heart*, ch. xxix. 19.) and to cut of all their wicked inclinations and diſpoſitions to idolatry and ſuperſtition, which had been their ruin. This is called, *humbling their circumciſed hearts*, Levit. xxvi. 41. But tho' God circumciſed them, yet their hearts might remain uncircumciſed, as appears from chap. xxix. 3, 4. And therefore he calls upon them to circumciſe their hearts themſelves, chap. xvi. 10. by laying to heart his benefits, and following the motions of his grace and holy ſpirit, which thereby he put into their hearts: And their neglect of this, and reſting meerly in the circumciſion of the fleſh, was that which ruined them again.

—— *And the heart of thy ſeed.*] Accordingly, we find they were freed from idolatry, after their return from Babylon; though ſtill they continued in other ſins, which brought the preſent captivity (as they call it) upon them; another baniſhment being neceſſary (ſaith R. Iſaac, in the book before-mentioned, Perek vii.) to purge them from their ſins, by the ſevere afflictions which they now endure, and have long ſuffered; becauſe their manifold ſins, as he expreſſes it, need much ſcouring, by contuſions and preſſures. After which, he ſaith, they ſhall ſin no more, but that ſhall be fulfilled which is written in the law, *the* Lord *thy* God *ſhall circumciſe thine heart*, &c. quoting theſe very words of Moſes. But, alas! they are not ſenſible for what ſin they ſuffer.

Ver. 7. *And the Lord thy God will put all theſe curſes upon thine enemies, and on them that hate thee, which perſecuted thee.*] Their very reſtoration created them many enemies, whoſe hatred increaſed with their proſperity in their own land, and was vented in cruel perſecutions of them. God, however, remarkably plagued theſe oppreſſors, particularly Antiochus Epiphanes, who died in miſerable torments.

Ver. 8. *And thou ſhalt return, and obey the voice of the Lord thy God, and do all his commandments, which I command thee this day.*] Continue ſtedfaſt in their love to him, by a ſtrict obſervance of all his commandments.

Ver. 10. *If thou ſhalt hearken unto the voice of the Lord thy God, to keep his commandments,* &c.] With a ſincere love to all his commands, (ver. 2.) who had planted them aſſuredly in their land, with his whole heart, and his whole ſoul, as Jeremiah ſpeaks, chap. xxxii. 41. But herein they were defective, after they came out of the captivity of Babylon. For tho' they never returned again to idolatry, but kept cloſe to the worſhip of God alone, yet they reſted merely in the outward rites of religion, and had not an hearty love to God, and to all goodneſs; which made them reject the Son of God when he came among them, and fall under thoſe long calamities, which will not end, till they turn to him with all their hearts and ſouls.

Ver. 11. *For this commandment which I command thee this day, it is not hidden from thee.*] Or it may be tranſlated out of the Hebrew, "it is not too wonderful above "thee;" that is, abſtruſe and hard to be underſtood, becauſe above their reach; but eaſy to be known, becauſe plainly revealed: which is as true of the Goſpel (unto which St. Paul applies theſe words, Rom. x. 6, &c.) as it was of the law of Moſes; for therein our Saviour hath declared the mind and will of God to us, in ſuch familiar words, that the moſt ſimple people may underſtand their duty.

—— *Neither is it far off.*] So that they ſhould go to ſeek it, and learn it in ſome diſtant nation. R. Iſaac, in his Chiſſuk Emuna, cap. 45. had his thoughts ſo fixed upon what is ſaid ver. 4. that he fancies theſe words belong to that matter; and that Moſes ſtill ſpeaks to them of repentance, "which is of greater value than any other "thing, and yet moſt eaſily acquired." Which cannot but make one wonder at their blindneſs; for if repentance be ſo very eaſy, how comes it to paſs that they remain impenitent for ſo many ages, and thereby, as they confeſs, prolong their miſeries? and yet he repeats the ſame words in the ſecond part of his book, Perek lxxx. where he hath the confidence to ſay St. Paul miſapplies this place.

Ver. 12. *It is not in heaven that thou ſhouldſt ſay, who ſhall go up for us to heaven, and bring it unto us, that we may hear it, and do it?*] R. Jacob Haclæi, in his preface to that part of the Miſna, called *Seder Neſim*, (as Guil. Vorſtius obſerves upon Abarbinel, about the "articles of "their faith") hath very fairly expounded this; which he takes to be a proverbial ſpeech, to ſhew that there is no need of hard, or rather impoſſible labour, to come at the knowledge of God's will, as there is in many human ſciences, where the mind of man is tired with ſeveral propoſitions and deductions, *&c.* before he arrives at what he ſeeks: But all things are plain and eaſy to be underſtood, and not hard to be performed: For God had revealed his mind clearly by Moſes from heaven, and therefore none had need go thither to deſire God to acquaint them with it, which he had done of his own accord, out of his good will towards them. And thus Grotius obſerves, upon Romans x. 6. out of ſeveral Greek authors, that they expreſſed things very difficult, by *going up to heaven.* Maimonides, indeed, and Abarbinel, make theſe words an argument for the eternity and unchangeableneſs of their law, and that there ſhould be no new revelation from heaven: But there is no colour for this from theſe words, the particle *hu* being of the feminine gender, and therefore doth not refer to God, but to the command before-mentioned, plainly importing, that men could not pretend ignorance of their duty, nor had any reaſon to deſire that ſome perſon would go to heaven again, for thoſe things which Moſes had already brought from thence. And thus the Apoſtle moſt juſtly accommodates theſe words to the new revelation from heaven by the Son of God, which was not abſtruſe and difficult, but as plain and perſpicuous as this now made by Moſes.

Ver. 13. *Neither is it beyond the ſea, that thou ſhouldſt ſay, who ſhall go over the ſea for us?* &c.] Ὡς δεῖσθαι πολυχρονίου καὶ καματηρᾶς ἀποδημίας, (to uſe the words of Philo, in his book concerning Rewards and Puniſhments,) ſo "as to need long and tedious voyages, laborious and wea-"riſome travels, to fetch it from foreign countries." Such as the Greek philoſophers undertook, who travelled into Egypt, and the eaſtern part of the world, to learn wiſdom, which God now taught his people in the wilderneſs, without any pains to attain it.

Ver. 14. *But the word is very nigh unto thee, in thy mouth, and in thy heart.*] Made ſo familiar to them, that they might always have it in their common diſcourſe, to teach it their children; and had now been ſo often repeated, that it might be well laid up in their memory, never to be forgotten by them, chap. vi. 6, 7, 8, 9. xi. 18, 19, 20. It was alſo in the mouth of their prieſts, who were to teach them knowledge, Mal. ii. 7. and preſs it upon their hearts. Here the fore-named R. Iſaac obſerves, "that repentance depends on the confeſſion of the mouth, "and grief of the heart:" But the largeſt confeſſion, and the ſoreſt grief, will not avail them, till they repent of their crucifying the Lord Jeſus, and ſhall confeſs him with their mouth, and believe in their heart, that God hath raiſed him from the dead, *&c.* as St. Paul ſpeaks, Rom. x. 9, 10.

——— *That thou mayſt do it.*] That they might have nothing to do but put it in practice; and, in order thereunto, continually read it, and keep it in mind. In which, the Jews were ſo diligent, that, as Joſephus tells the Gentiles, (Lib. ii. contra Appionem,) they could as eaſily recite all the laws of God, as tell their names. But here was their error, that they were not careful to do what they knew to be the will of God: And ſo, when he ſent his ſon among them, who plainly declared to them more fully the meaning of their holy books, they could not underſtand and receive that which they read every day. And indeed this is the common error (as Dr. Jackſon well obſerves) of all corrupt minds, to ſeek that afar off, as if they were ſtrangers to it, which is really in their mouth, and in their heart, if they would but be doers, and not only hearers of the Word, as St. James ſpeaks, alluding, perhaps, to theſe words of Moſes; as St. Paul applies this whole paſſage to the goſpel, which is that word of faith, ſo preached and publiſhed by the Apoſtles, that it may be in all our mouths and hearts, without going to ſeek for any other infallible teacher.

Ver. 15. *See I have ſet before thee this day, life and good, and death and evil.*] Life and good, death and evil, may be but two words for the ſame thing; namely, all manner of happineſs, and all manner of miſery; both which, Moſes had at large ſet before them in the twenty eighth chapter: Or by *life*, may be meant long life in the land God had promiſed them; and *good*, all the proſperity they could wiſh for there: As on the other ſide, *death* may ſignify their being cut off from the land of the living before their time; and *evil*; all the calamities he had threatned while they lived: And ſo the next verſe ſeems to interpret it. Maimonides, from theſe words obſerves, that the wills of men are under no force nor coaction, but are free-agents, and therefore have precepts impoſed upon them, with a puniſhment threatned to the diſobedient, and a reward promiſed to thoſe who keep God's commandments, of which he treats at large in his preface to his commentary upon Pirke Avoth, cap. 8.

Ver. 17. *But if thine heart turn away, ſo that thou wilt not hear,* &c.] Want of love to God, and of a due eſteem of his wonderful love to them, made their heart turn away to other things, and not regard what he had revealed to them from heaven.

Ver. 18. *I denounce unto you this day, that ye ſhall ſurely periſh, and that ye ſhall not prolong your days upon the land whither thou paſſeſt,* &c.] This is the explication of the *death and evil* he ſet before them, ver. 15.

Ver. 19. *I call heaven and earth to record this day againſt you, that I have ſet before you life and death.*] God, angels, and men, were witneſſes that Moſes had done his duty. See iv. 26. viii. 19. And therefore he is owned by God himſelf *to be faithful in all his houſe*, Numb. xii. 7.

——— *Bleſſing and curſing.*] They are the ſame with *life and death*: But the legiſlator of the Jews uſes ſeveral words to make them ſenſible that both proceeded from God; the one being the effect of his love and favour, and the other of his anger and high diſpleaſure.

——— *Therefore chuſe life, that both thou and thy ſeed may live.*] That is, chuſe to be obedient, without which they could not be happy: Or, he wiſhes them to ſet their hearts on the happineſs God had promiſed them, that it might incline them to do his will.

CHAP. XXXI.

1 Moſes encourageth the people. 7 He encourageth Joſhua. 9 He delivereth the law unto the prieſts to read it in the ſeventh year to the people. 14 God giveth a charge to Joſhua. 19 And a ſong to teſtify againſt the people. 24 Moſes delivereth the book of the law to the Levites to keep. 28 He maketh a proteſtation to the elders.

AND Moſes went and ſpake theſe words unto all Iſrael.

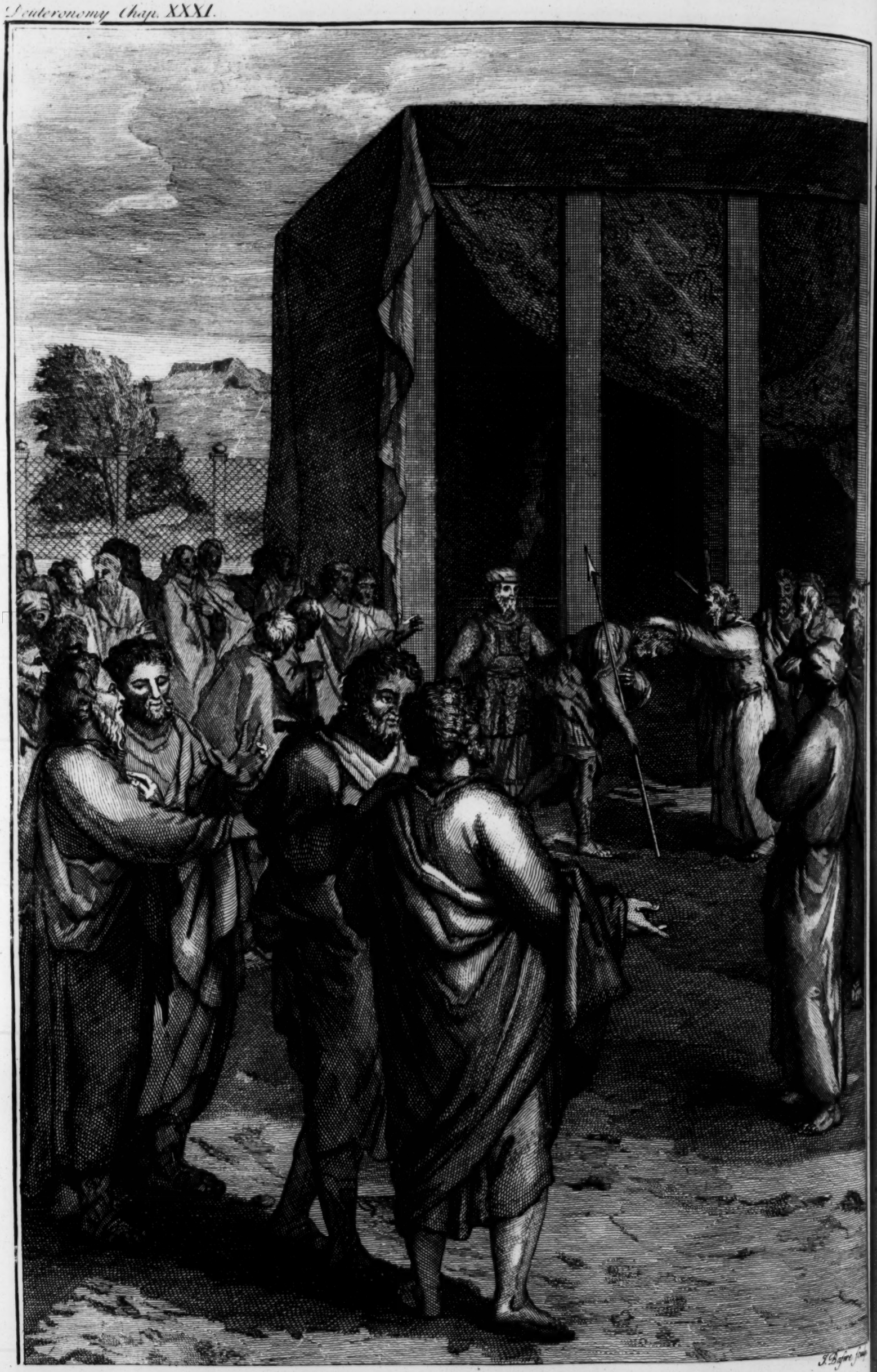
2 And he ſaid unto them, I *am* an hundred and twenty years old this day; I can no more go out and come in: alſo the LORD hath ſaid unto me, Thou ſhalt not go over this Jordan.

3 The LORD thy God, he will go over before thee, *and* he will deſtroy theſe nations from before thee, and thou ſhalt poſſeſs them: *and* Joſhua, he ſhall go over before thee, as the LORD hath ſaid.

4 And the LORD ſhall do unto them as he did to Sihon, and to Og, kings of the Amorites, and unto the land of them, whom he deſtroyed.

5 And the LORD ſhall give them up before your face, that ye may do unto them according unto all the commandments which I have commanded you.

6 Be ſtrong and of a good courage, fear not, nor be afraid of them: for the LORD thy



Moses names Joshua to succeed him.

thy God, he *it is* that doth go with thee, he will not fail thee, nor forſake thee.

7 ¶ And Moſes called unto Joſhua, and ſaid unto him in the ſight of all Iſrael, Be ſtrong and of a good courage: for thou muſt go with this people unto the land which the LORD hath ſworn unto their fathers to give them: and thou ſhalt cauſe them to inherit it.

8 And the LORD, he *it is* that doth go before thee, he will be with thee, he will not fail thee, neither forſake thee: fear not, neither be diſmayed.

9 ¶ And Moſes wrote this law, and delivered it unto the prieſts the ſons of Levi, which bare the ark of the covenant of the LORD, and unto all the elders of Iſrael.

10 And Moſes commanded them, ſaying, At the end of *every* ſeven years, in the ſolemnity of the year of releaſe, in the feaſt of tabernacles,

11 When all Iſrael is come to appear before the LORD thy God, in the place which he ſhall chuſe: thou ſhalt read this law before all Iſrael in their hearing.

12 Gather the people together, men and women, and children, and thy ſtranger that *is* within thy gates, that they may hear, and that they may learn, and fear the LORD your God, and obſerve to do all the words of this law:

13 And *that* their children which have not known *any thing*, may hear and learn to fear the LORD your God, as long as ye live in the land whither ye go over Jordan to poſſeſs it.

14 ¶ And the LORD ſaid unto Moſes, Behold, thy days approach that thou muſt die: call Joſhua, and preſent your ſelves in the tabernacle of the congregation, that I may give him a charge. And Moſes and Joſhua went, and preſented themſelves in the tabernacle of the congregation.

15 And the LORD appeared in the tabernacle in a pillar of a cloud: and the pillar of the cloud ſtood over the door of the tabernacle.

16 ¶ And the LORD ſaid unto Moſes, Behold, thou ſhalt ſleep with thy fathers, and this people will riſe up, and go a whoring after the gods of the ſtrangers of the land whither they go *to be* amongſt them, and will forſake me, and break my covenant which I have made with them.

17 Then my anger ſhall be kindled againſt them in that day, and I will forſake them, and I will hide my face from them, and they ſhall be devoured, and many evils and troubles ſhall befal them, ſo that they will ſay in that day, Are not theſe evils come upon us, becauſe our God *is* not amongſt us?

18 And I will ſurely hide my face in that day, for all the evils which they ſhall have wrought, in that they are turned unto other gods.

19 Now therefore write ye this ſong for you, and teach it the children of Iſrael: put it in their mouths, that this ſong may be a witneſs for me againſt the children of Iſrael.

20 For when I ſhall have brought them into the land which I ſware unto their fathers, that floweth with milk and honey; and they ſhall have eaten and filled themſelves, and waxen fat; then will they turn unto other gods, and ſerve them, and provoke me, and break my covenant.

21 And it ſhall come to paſs when many evils and troubles have befallen them, that this ſong ſhall teſtify againſt them as a witneſs: for it ſhall not be forgotten out of the mouths of their ſeed: for I know their imagination which they go about, even now before I have brought them into the land which I ſware.

22 ¶ Moſes therefore wrote this ſong the ſame day, and taught it the children of Iſrael.

23 And he gave Joſhua the ſon of Nun a charge, and ſaid, Be ſtrong and of a good courage: for thou ſhalt bring the children of Iſrael into the land which I ſware unto them: and I will be with thee.

24 ¶ And it came to paſs when Moſes had made an end of writing the words of this law in a book, until they were finiſhed;

25 That Moſes commanded the Levites which bare the ark of the covenant of the LORD, ſaying,

26 Take this book of the law, and put it in the ſide of the ark of the covenant of the LORD your God, that it may be there for a witneſs againſt thee.

27 For I know thy rebellion, and thy ſtiff neck: behold, while I am yet alive with you this day, ye have been rebellious againſt the LORD; and how much more after my death?

28 Gather unto me all the elders of your tribes, and your officers, that I may ſpeak theſe words in their ears, and call heaven and earth to record againſt them.

29 For I know, that after my death ye will utterly corrupt *your ſelves*, and turn aſide from the way which I have commanded you: and evil will befal you in the latter days, becauſe ye will do evil in the ſight of the LORD, to provoke him to anger through the work of your hands.

30 And Moſes ſpake in the ears of all the congregation of Iſrael the words of this ſong, until they were ended.

Ver. 1. *And Moſes went, and ſpake theſe words unto all Iſrael.*] By this it ſeems plain, that after Moſes had renewed the covenant with the people (mentioned in the foregoing chapter) he diſmiſſed them, and retired to his own tent; but not long after gave them a new ſummons, as he had done xxix. 2. and went again to take his leave of them. The LXX indeed ſeem to take the firſt words, as if the meaning was, that he *went on* with his diſcourſe. For thus they render them, συνέλεσε λαλῶν πάντας τὺς λόγυς τύτυς, *He finiſhed ſpeaking all theſe words.* For which we ſee no warrant, nor is it likely he could ſpeak all that here follows, at the ſame time.

Ver. 2. *And he ſaid unto them, I am an hundred and twenty years old this day.*] This ſhews theſe words were ſpoken not long before his death, which was this year, xxxiv. 7. Manaſſeh Ben Iſrael would have us from hence obſerve, "The ſingular care God hath of thoſe who ſerve "him with a perfect heart, as Moſes did; the days of "whoſe years, ſaith he, are exactly proportioned. For "ſo theſe words are expounded in Sota cap. 1. *To day "my years are compleated, to day I was born, and to day "I ſhall die:* For he was born on the ſeventh day of the "month Adar, and on the ſame day of the ſame month "he died. Thus Enoch, he adds, lived juſt three hun-"dred ſixty five years, which are proportioned to the days "of the ſun's annual courſe, Lib. iii. *de termino vitæ*, "ſect, 5." But as there is no great weight in this obſervation, if it were true, ſo that which he ſaith of Moſes is evidently falſe: For he did not die this very day as appears from ver. 14. where he ſaith, *The days approach that I muſt die.* Therefore the time was not yet come.

——— *I can no more go out and in.*] I am no longer capable of diſcharging the office I have long ſuſtained of your governor and leader (ſee Numb. xxvii. 17.) not becauſe he wanted vigour, either of body or mind, for that is contrary to xxxiv. 7. of this book, but becauſe God did not think fit to permit him to conduct them any farther; as the following words explain it.

——— *Alſo the Lord hath ſaid unto me, thou ſhalt not go over this Jordan.*] The particle we tranſlate *alſo*, often ſignifies *for*; and ſo is tranſlated by us in divers places; particularly in Iſai. iii. 7. Jerem. xvii. 8. and being ſo taken here, the ſenſe of theſe words is plain and eaſy; giving a reaſon why he could no longer take the charge of them, as he had done, becauſe God had otherwiſe ordered, having told him, he ſhould not bring them into Canaan, which they were now ready to enter.

Ver. 3. *The Lord thy God, he will go over before thee, and he will deſtroy thoſe nations from before thee, and thou ſhalt poſſeſs them: And Joſhua, he ſhall go over before thee.*] As their captain and leader, when Moſes had left them, iii. 28. Joſh. i. 2.

Ver. 6. *Be ſtrong, and of good courage, Fear not, nor be afraid of them.*] Be not affrighted, much leſs diſmayed, at their multitude, ſtature, and ſtrength, when ye go to fight with them. The ſecond word (*afraid*) only expreſſes an higher degree of the ſame paſſion of fear; ſignifying, being overcome with it. For that is the import of the Hebrew word *aratz*, which originally ſignifies to *prevail over another*. This he had ſaid to their fore-fathers, i. 21, 29. and after repeated to them, iii. 2, 22. vii. 17, 18, 21.

Ver. 7. *And Moſes called unto Joſhua, and ſaid unto him*, &c.] Moſes proceeded in this manner with reſpect to Joſhua, that the Iſraelites might ſhew the greater reverence to his perſon and authority, and follow his conduct as a leader appointed by God.

——— *Be ſtrong, and of good courage, for thou muſt go with this people.*] Thou art to be their leader and commander in chief, by God's ſpecial order, Numb. xxvii. 21.

Ver. 9. *And Moſes wrote this law.*] Some underſtand by *this law*, only the book of Deuteronomy; for which we ſee no reaſon, the ſcripture calling all that is contained in the five books of Moſes by the name of *the law*. St. Paul, for inſtance, in Galat. iii. 21. asks this queſtion, *Do you not hear the law?* And then quotes what we read in Gen. xvi. 21. and ſo Nehemiah ſaith, x. 34, 35. that they brought firſt fruits unto God, as it is written in the law, *viz.* Exod. xiii. 12. xxiii. 19. And Joſiah put away the workers with familiar ſpirits, &c. *that he might perform the words of the law*, 2 Kings xxiii. 24. which we find, Levit. xix. 30. xx 6, 27. And Hezekiah alſo, 2 Chron. xxxi. 3. appointed the daily oblations, and thoſe required at ſtated times to be offered, as it is written in the law of the Lord, which plainly refers to the xxviiith and xxixth of Numbers. And Joſhua built an altar on mount Ebal, viii. 30, 31. *as it is written in the book of the law of Moſes*, which we find no where but in this book of Deuteronomy, xxvii. 4.

——— *And delivered it unto the prieſts, the ſons of Levi.*] It is probable, Moſes had written moſt of theſe five books ſome time ago, (and ſo the foregoing words may be tranſlated, Moſes had wrote this law) but did not finiſh them till a little before his death, and then delivered them to the prieſts. But there is no neceſſity thus to underſtand it, for he might have time enough between this and his death, to write the whole Pentateuch; it being only ſaid, ver. 14. Thy days approach, that thou muſt die; which doth not import, that he was to die in a day or two, but that ſome weeks might intervene before his departure.

——*And unto all the elders of Iſrael.*] As he deliver'd this book of the law, that is, the whole Pentateuch (as Abarbinel and others of the Jews underſtand it) unto the prieſts, commanding them to preſerve it ſafe, near the ark, ver. 24. ſo he delivered another copy of this book to the elders of every tribe, as the Jews affirm, in Debarim Rabba; where they ſay, (and it is highly probable) that Moſes, before his death, wrote thirteen copies of the law, (with his own hand, as they add) and having delivered one unto the prieſts, to be preſerved in the holy place, gave one to each tribe, committing it to the care of the elders thereof. Thus Maimonides alſo, in his preface to Jad Chazakah, as Buxtorf obſerves, in Hiſtor. Arcæ Fœderis, cap. 5. the intent of which was, as we ſuppoſe, that all the people of each tribe might reſort to it, as the whole nation were to reſort to that in the ſanctuary, if they doubted of any thing, which might be thought to be amiſs by the errors of tranſcribers.

Ver. 11. *When all Iſrael is come to appear before the Lord thy God, in the place which he ſhall chuſe, thou ſhalt read this law before all Iſrael, in their hearing.*] This order being directed, not to all Iſrael, but to a particular perſon, plainly imports, that the ſupreme governour, whoſoever he was, had this charge laid upon him, to take care theſe laws ſhould be read at this ſolemn time, that all the people might hear them; and therefore, we think, the Jews rightly ſay, that their kings, when they had them, were bound not only to look after this matter, but to read the law themſelves, to as many as could hear them, appointing the prieſts and the Levites to read it in as many other aſſemblies of the people, as were neceſſary for the fulfilling of this precept. In order to which, a pulpit was ſet up in the court of the men of Iſrael, on the very firſt day of the feaſt; for they did not think fit to defer it till the laſt, becauſe it is here ſaid, "when Iſrael is come to "appear before the Lord," not, when they were ready to depart, as the Jews obſerve; the king going up into it, the miniſter took the book of the law, and delivered it to the ruler of the ſynagogue, who gave it to the Sagan, or vicar of the high prieſt, who delivered it to the high-prieſt, and he to the king; who ſtood up to receive it, and then ſat down to read. All this expreſſes the reverence with which this holy book was delivered; and likewiſe the reverence with which they approached the king; who, they ſay, began to read at this book of Deuteronomy, which is a compendium of the law, and proceeded, before he ſtopped, to thoſe words, chap. vi. 4. Hear, O Iſrael, &c. which having alſo read, he omitted the reſt till he

he came to chap. xi. 13. And it ſhall come to paſs, if thou wilt hearken diligently, *&c.* reading on to verſe 22. and then skipped to chap. xiv. 22. And thou ſhalt truly tithe, *&c.* reading on to the ſection concerning the king, chap. xvii. 14. and then the curſings and bleſſings out of the xxviith and xxviiith chapters, till he had ended all that ſection of the law. Thus the Miſchna, in the title Sota, cap. vii. ſect. 8. which Wagenſeil hath illuſtrated with moſt learned annotations, and our Dr. Lightfoot alſo hath given an account of it long ago, in his Temple Service, cap. 17. ſect. 1. where he ſaith, the king might ſit down if he pleaſed, when he read, but it was eſteemed more honourable if he ſtood; as king Agrippa did, when he performed this office. And before he began to read, he made a prayer to God; and all this, he adds, was done in the court of the women. Which well agrees with what is ſaid in the next verſe, Gather the people, men and women, *&c.* But it doth not contradict what we ſaid before, of his reading it in the court of the men of Iſrael: For if the king were of the family of David, it was always done there; if he were not, then in the court of the women, as Wagenſeil obſerves out of Maimonides.

Ver. 14. *And the Lord ſaid unto Moſes, Behold, thy days approach, that thou muſt die.*] God admoniſhes his ſervant Moſes, that the end of his days upon earth was near, when he muſt reſign up his office into the hands of Joſhua, who had been before appointed his ſucceſſor, Numb. xvii.

——— *Call Joſhua, and preſent yourſelves in the tabernacle of the congregation, that I may give him a charge.*] This was done, we ſuppoſe, in the face of all the people, to whom Moſes had been ſpeaking ver. 1, 2. to give Joſhua the greater authority, and to make him reverenced by them, when they ſaw he was appointed by God himſelf to be their governour, as he had been before ordained publickly by God's order, Numb. xxvii. 18, 19, *&c.*

——— *And Moſes and Joſhua went, and preſented themſelves in the tabernacle of the congregation.*] In the court of the ſanctuary, with their faces toward it; for it was not lawful for any but the prieſts to go into the ſanctuary itſelf. Some indeed have thought, that by a ſpecial order from God, Joſhua was now admitted into it. But this ſeems to be contradicted by the next verſe, which, ſaith God, appeared in a cloud over the door of the tabernacle.

Ver. 15. *And the Lord appeared in the tabernacle in a pillar of a cloud.*] This ſignifies, that the glory of the Lord, as other places ſpeak, appeared unto them, and unto the people, as it had done upon many occaſions, Exod. xxxiii. 9, 10. Numb. ix 15. xvi. 42, 43.

—— *And the pillar of the cloud ſtood over the door of the tabernacle.*] Being a ſymbol of the divine preſence, whoſe glory appeared out of the cloud, as it did, Numb. xvi. 42. for the cloud was always upon the tabernacle, Ex. xl. 35, 38. Numb. ix. 18 but when the Lord would ſtrike an awe into the people, and move them to regard what he ſaid or did, then the cloud ſtood at the door of the tabernacle, and the glory of the Lord came out of the moſt holy place, and appeared in it.

Ver. 16. *And the Lord ſaid unto Moſes, behold thou ſhalt ſleep with thy fathers.*] He firſt admoniſhed Moſes again of his departure, in the audience, we may ſuppoſe of Joſhua, who heard all the following admonition, to make him more carefully obſerve the end and deſign of it.

——— *And this people will riſe up and go a whoring.*] God, who ſearches all mens hearts, diſcerned ſuch bad inclinations in this people, that he knew they would fall into idolatry, which is called *going a whoring* from him, notwithſtanding all the means he had preſcribed to prevent it. And therefore he adds one more; which was the learning them the following ſong; notwithſtanding which, he foreſaw, that after the death of Joſhua, and the elders who ſurvived him, they would forſake him, and worſhip other gods. See Pſal. cvi. 36, 38.

——— *After the Gods of the ſtrangers of the land.*] This is an unuſual phraſe, ſignifying no more than what he calls in other places ſtrange Gods, though ſome think it imports peculiarly the Gods of the Canaanites, who were the former inhabitants, but being expelled, became ſtrangers of the land. And thus Onkelos ſeems to have underſtood it, who tranſlates it, "After the idols of the people "of the land," which was an high aggravation of their ſin, that they ſhould worſhip ſuch Gods as had not been able to protect their ſervants.

——— *Whither they go to be amongſt them.*] This ſeems to countenance the foregoing expoſition. And God charges them in future ages with this, as a very great guilt, that they worſhipped the Gods of the Amorites, in whoſe land they dwelt, Judges vi. 10.

Ver. 17. *Then my anger ſhall be kindled againſt them in that day.*] So we read it was upon their very firſt apoſtacy to idolatry, Judges ii. 14. and continued ſo in all ages, as we read frequently in that and the following books.

—— *And I will hide my face from them.*] Withdraw my favours and protection. So that they were *devoured*, as it follows, by their enemies, and wild beaſts; and "many evils and troubles beſet them; or, as the Hebrew phraſe ſignifies, "came upon them on a ſudden." The prophet Ezekiel expreſſes this calamity in theſe words; "My face will I turn from them," chap. vii. 22. The effect of which was, the divine preſence departed out of the ſanctuary, and he left it, to be polluted and defiled by robbers.

Ver. 19. *Now therefore write ye.*] This ſhews theſe words were directed both to Moſes, and to Joſhua, who was to take care, after Moſes's death, to ſee this command obſerved.

—— *This ſong for you.*] Which follows in the thirty-ſecond chapter.

—— *And teach it the children of Iſrael.*] Make them get it by heart, as we now ſpeak.

—— *Put it in their mouths.*] That they might ſing it, and thereby preſerve it in their memory. For it hath been always thought, the moſt profitable way of inſtructing people, and communicating things to poſterity, by putting them into verſe; and eſpecially children, and young people, are beſt taught in this way. And the greater moment any thing is of, the more carefully it ought to be preſerved; which Plato himſelf thought could be done by no better means than this. And therefore having ſpoken the ſongs which he would have compoſed for the uſe of the people, he would have it enacted, Δεῖν πάντα ἄνδρα ἢ παῖδα, &c. "That all men or children, whether bond "or free, male or female, ſhould be bound through the "whole city to ſing ſuch ſongs, and never ceaſe ſo to "do," *&c.* See Euſebius, Lib. 12. Præpar. Evang. cap. 32. and Plato himſelf, Lib. 2. de Legibus, where he gives a great many cautions about this matter, and concludes that, Τοῦτο ὃ Θεοῦ, ἢ Θεοῦ τινὸς ἂν εἴη p. 657. "this muſt "be the work of a god, or ſome god-like man." As if he had been acquainted with what Moſes, the man of God, or rather God himſelf here ordained, that every one ſhould have this ſong in their mouths, as a means to preſerve them in the worſhip of God alone. However, this juſtifies the admirable diſcipline of the Hebrews, in thoſe ancient times, who were taught by ſuch hymns, as the wiſeſt men among the Heathens in future times, thought the beſt way of inſtruction. For which reaſon as Ariſtotle reports in his Problems, (ſect. 19. Probl. 28.) people anciently ſung their laws as the Agathyrſi (he ſaith) continued to do in his days, Ὅπως μὴ ἀπιλάθωνται "that they "might not be forgotten." Particularly, the laws of Charondas (as Athenæus informs us out of Hermippus) were wont to be ſung at Athens παρ' εἶνον, "over a regale "of wine;" and were therefore written in ſome ſort of verſe, or tunable meaſure, as Dr. Bently has made it probable, in his Diſſertation on the Epiſtles of Phalaris, p. 373. Tully alſo (to add no more) tells us, that Cato, in his book de Originibus, reports, that it was the cuſtom among the old Romans to have the praiſes and virtues of famous men ſung to a pipe at their feaſts, which he thinks they learnt from the ancient Pythagoræans in Italy, who were wont, *carminibus præcepta quædam occultius tradere*, to deliver in verſes certain precepts, which were the greateſt ſecrets in their philoſophy; and compoſed the minds of the ſcholars to tranquility, by ſongs and inſtruments of muſick.

——— *That this ſong may be a witneſs for me againſt the children of Iſrael.*] Teſtifying that they were ſufficiently warned, and could not complain that they were not taught their duty, and told their danger; and reproving alſo their ingratitude, and putting them in mind how ill they requited their God, ver. 21.

Ver. 21. *And it ſhall come to paſs when many evils and troubles are befallen them, that this ſong ſhall teſtify againſt them, as a witneſs.*] That they are moſt juſtly puniſhed for their foul ingratitude and unbelief, with which this ſong upbraided them; God having told them plainly, chap. xxxii. 18, 19. what would be the effect of their forſaking him; and at the delivery of it, God having ſaid here, ver. 17. that when they went a whoring from him; he would "forſake "them, and hide his face from them."

Ver. 22, *Moſes therefore wrote this ſong the ſame day, and taught it the children of Iſrael.*] Commanded them to learn it, ver. 19. In order to which, the Jews ſay, every man was bound to write for himſelf a copy of it; and more than that, they make it one of the affirmative precepts (as Maimonides tells us) which obliged every Iſraelite to write out a copy of this law with his own hand. For ſo they interpret thoſe words, ver. 19. "Write "ye this ſong for you," as if they were ſpoken to all the people, and their meaning had been, "Write ye this law "for you, wherein is this ſong;" for they were not to write the law by ſmall parts and ſections, as his words are, but all of it entirely. And if a man's parents had left him a copy, yet he was oblig'd to write one himſelf; or if he could not write, to procure one to be written for him by ſome other perſon, *&c.* See Schickard's Miſchpat Hamelek, cap. ii. Theor. 5.

Ver. 23. *And he gave Joſhua the ſon of Nun a charge.*] That is, the LORD, who had hitherto ſpoken to him by Moſes, now ſpake to him himſelf, and gave him this charge, to gain him the greater authority. For which end he had order'd Joſhua to preſent himſelf before him, together with Moſes, ver. 14.

Ver. 24. *And it came to paſs, when Moſes had made an end of writing the words of this law in a book, until they were finiſhed.*] The whole book of his laws which he put together before his death.

Ver. 25. *That Moſes commanded the Levites,* &c.] The Prieſts who were of the tribe of Levi. See ver. 9.

Ver. 26. *Take this book of the law, and put it in the ſide of the ark of the covenant of the Lord your God.*] Not in the in-ſide of it; for he doth not ſay, "put it into the "ark," but "in the ſide of the ark," that is, on the out-ſide, in a little box, as Jonathan and others expound it. For it is the very ſame phraſe with that, 1 Sam. vi. 8. where the Philiſtines are ſaid to have put the jewels of gold, which they returned for a ſin-offering, in a coffer, "by the ſide of the ark," where none could depoſite any thing but the high-prieſt, becauſe no perſon but himſelf might go into the holy place, where the ark was. And therefore thoſe prieſts who received the book of the law from Moſes, delivered it to Eleazar, to be there placed. See Buxtorf Hiſtor. Arcæ, cap. 5. and Huetius more lately in his Demonſtratio Evangelica. Propos. iv. cap. de Can. Libr. Sacrorum, ſect. 8. Where he obſerves that R. Meir in both the Talmuds, Abarbinel himſelf and many others have been of opinion, from this very place, that the book of the law was put into the ark itſelf, being no leſs precious than the tables of ſtone that were there. But the Scripture tells us, "There was nothing in the ark, ſave "the two tables of ſtone," 1 Kings viii. 9. 2 Chron. v. 10. and their reaſon is good for nothing, the two tables far excelling this book, becauſe written by the finger of God; and therefore other great Doctors among the Jews rightly place it without the ark, as the very words of Moſes import.

——— *That it may be there for a witneſs againſt thee.*] It was depoſited in that place, as a publick record, that if any one ſhould falſify or deprave any thing in the law (as Abarbinel interprets it) he might be convicted out of this book, which was ſacredly preſerved to be produced as a witneſs againſt him. Or (as the author of Tzeror Hammor expreſſes it) that if they ſhould be ſo wicked, as to loſe the books of the law, this copy, kept under the care of the Prieſts, might remain to teſtify what was the will of God. As we ſee it did in the days of Joſiah, when it was caſually found in the houſe of God, as they were about the reparations of it: Though we cannot ſay, they found it in the ſide of the ark, but rather upon the roof of the houſe, or in the raiſers; where the Prieſts had hid it, as ſome of the Jews think, when Manaſſeh endeavoured to deſtroy this authentic copy of the law, as he had done all others that he could find; and when they came to uncover the houſe, there it appeared.

Ver. 28. *Gather unto me all the elders of your tribes.*] We ſuppoſe after Moſes had ſpoke to the people what God had ordered, ver. 1, 2, *&c.* he diſmiſſed them again, that he might write the book of the law, ver. 9. and deliver it to the Prieſts, *&c.* and then write the ſong, which follows in the next chapter, ver. 19, 22, *&c.* Which being done, he is ordered here to ſummon all the elders of the ſeveral tribes, and with them all the people came, ver. 30. that he might deliver to them by word of mouth, the ſong which he had written.

—— *And your officers.*] We have frequently obſerved that theſe *ſchoterim* (which we tranſlate *officers*) were but miniſters to their *elders* or judges. See Exod. v. 14. Deut. i. 15. xvi. 18. Unto which we ſhall add here only the words of Abarbinel; the office of the *ſchoterim* was to ſee that the ſentence which the judges had given was obſerved, and to compel men to it. They who would have more, may find a long roll of authors, who are of this mind, both Jews and Chriſtians, in Jo. Benedic. Carpzovius upon Schickard's Jus Regium; who hath alſo ſaid a great deal to the ſame purpoſe, cap. iv. Theorem 14.

——— *That I may ſpeak theſe words in their ears.*] The ſong which God had ſuggeſted to him; and commanded him to write, ver. 19, 22.

—— *And call heaven and earth to record againſt them.*] Call the whole world to witneſs how wicked they are, if they fall from God, after ſuch care to preſerve them in his obedience.

Ver. 29. *For I know, that after my death ye will utterly corrupt yourſelves, and turn aſide from the way which I have commanded you.*] Departing from that way of God, which I have delivered to you by his command. It was a very melancholy thing for Moſes to leave the world in this belief, that all his pains would be loſt upon them; but he comforted himſelf in doing his duty to the very laſt, and omitting no means to ſecure them from apoſtaſy.

Ver. 30. *And Moſes ſpake.*] With the aſſiſtance of Joſhua, xxxii. 44.

—— *In the ears of all the congregation of Iſrael.*] Whom the elders and officers, ver. 28. had aſſembled, according to their tribes and families; unto whom they went ſeverally, and ſpake theſe words in their hearing.

——— *The words of this ſong.*] Which follows in the next chapter, and much differs in the raiſed expreſſions, and loftineſs of the ſtile, from the reſt of this book hitherto.

——— *Until they were ended.*] Omitted nothing, but completely delivered this ſong to them; or, they ſpake all theſe words to them at the ſame time, with one continued ſpeech. We obſerved before, that the moſt ancient way of inſtruction was by poetical compoſitions, which were more ancient than rhetorical diſcourſes. And as their chief learning did conſiſt of poetry, ſo the excellency of their poetry was ſeen in the proper and native ſubject of this faculty, that is, in matters of ſacred uſe or obſervation: From whence the title of *vates* deſcended to ſecular and prophane poets, who retained the manner of ſpeech uſed by the former. But, as Conradus Pellicanus here truly obſerves, the ſcripture poetry doth not conſiſt in the cadency and number of ſyllables, contrived to pleaſe the ear, but in brief and weighty ſentences, ſimply and ſincerely compoſed in a lively manner, to enlighten the underſtanding, move the affections, and ſink deep in the memory. And the ancients, as a great man of our own obſerves, had this advantage of later poets, That the faſhion of the world (as he ſpeaks) in their times, was more apt to raviſh their thoughts with admiration, wonderful events being then more frequent, and their frequency not abating, but rather increaſing their wonder, becauſe their variety was very great, and the apprehenſion of inviſible or ſupernatural powers in thoſe events was uſual and undoubted. So that admiration was then enforced upon men, and the breaſts of thoſe who diligently obſerved thoſe events, or were any way diſpoſed by nature to it, were inſpired with lively and ſublime affections, apt to vent themſelves in ſuch poetical phraſes and reſemblances as we cannot reach, unleſs we raiſe our invention by imitation, and ſtir up admiration by meditation and ſtudy. But now, our ſenſes being neither moved with ſuch extra-

ordinary

ordinary effects of God's power, nor our minds bent to obſerve the ways of his wiſdom, ſo as to be ſtricken with true obſervation of them, we have fewer good ſacred poems than of any other kind.

Thus Dr. Jackſon, on the Creed, book 1. chap. 14. David Chytræus alſo hath an excellent diſcourſe on this ſubject, to ſhew, that the ancient poetry among the Heathens contained the doctrine of God, and of celeſtial things; all the offices and rewards of virtue, with the puniſhment of vice; the hiſtory of their kings, and the noble acts of famous men, Tome 1. of his Works, p. 154, &c. where he confirms this out of the verſes of Orpheus, who lived, as he computes, about an hundred and fifty years before David; and thoſe of Pindar, Simonides, and the reſt, who lived in the time of the war with Xerxes. But Moſes led the way to them all, whoſe mind was raiſed to that ſublimity of thought and ſpeech, which we find in his ſongs, by admiration of thoſe ſtrange events which he ſaw, Exod. xv. Numb. xxi. and here in the next chapter, wherein he was followed by Deborah, Barak, and Hannah, &c. in after-times, Judges v. 1 Sam. ii.

CHAP. XXXII.

1 *Moſes his ſong, which ſetteth forth God's mercy and vengeance.* 46 *He exhorteth them to ſet their hearts upon it.* 48 *God ſendeth him up to mount Nebo, to ſee the land, and die.*

GIVE ear, O ye heavens, and I will ſpeak; and hear, O earth, the words of my mouth.

2 My doctrine ſhall drop as the rain: my ſpeech ſhall diſtil as the dew, as the ſmall rain upon the tender herb, and as the ſhowers upon the graſs.

3 Becauſe I will publiſh the name of the LORD: aſcribe ye greatneſs unto our God.

4 *He is* the rock, his work *is* perfect: for all his ways *are* judgment: a God of truth, and without iniquity, juſt and right *is* he.

5 They have corrupted themſelves, their ſpot *is* not *the ſpot* of his children: *they are* a perverſe and crooked generation.

6 Do ye thus requite the LORD, O fooliſh people and unwiſe? *is* not he thy father *that* hath bought thee? hath he not made thee, and eſtabliſhed thee?

7 ¶ Remember the days of old, conſider the years of many generations: ask thy father, and he will ſhew thee, thy elders, and they will tell thee.

8 When the moſt High divided to the nations their inheritance, when he ſeparated the ſons of Adam, he ſet the bounds of the people according to the number of the children of Iſrael.

9 For the LORDS portion *is* his people: Jacob *is* the lot of his inheritance.

10 He found him in a deſert land, and in the waſte howling wilderneſs: he led him about, he inſtructed him, he kept him as the apple of his eye.

11 As an eagle ſtirreth up her neſt, fluttereth over her young, ſpreadeth abroad her wings, taketh them, beareth them on her wings;

12 *So* the LORD alone did lead him, and *there was* no ſtrange god with him.

13 He made him ride on the high places of the earth, that he might eat the increaſe of the fields, and he made him to ſuck honey out of the rock, and oyl out of the flinty rock.

14 Butter of kine, and milk of ſheep, with fat of lambs, and rams of the breed of Baſhan, and goats, with the fat of kidneys of wheat, and thou didſt drink the pure blood of the grape.

15 ¶ But Jeſhurun waxed fat, and kicked: thou art waxen fat, thou art grown thick, thou art covered *with fatneſs*; then he forſook God *which* made him, and lightly eſteemed the rock of his ſalvation.

16 They provoked him to jealouſy with ſtrange *gods*, with abominations provoked they him to anger.

17 They ſacrificed unto devils, not to God; to Gods whom they knew not, to new *gods that* came newly up, whom your fathers feared not.

18 Of the Rock *that* begat thee thou art unmindful, and haſt forgotten God that formed thee.

19 And when the LORD ſaw *it*, he abhorred *them*, becauſe of the provoking of his ſons, and of his daughters.

20 And he ſaid, I will hide my face from them, I will ſee what their end *ſhall be*: for they *are* a very froward generation, children in whom *is* no faith.

21 They have moved me to jealouſy with *that which is* not God, they have provoked me to anger with their vanities: and I will move them to jealouſy with *thoſe which are* not a people, I will provoke them to anger with a fooliſh nation.

22 For a fire is kindled in my anger, and ſhall burn unto the loweſt hell, and ſhall conſume the earth with her increaſe, and ſet on fire the foundations of the mountains.

23 I will heap miſchiefs upon them, I will ſpend mine arrows upon them.

24 *They ſhall be* burnt with hunger, and devoured with burning heat, and with bitter deſtruction: I will alſo ſend the teeth of beaſts upon them, with the poiſon of ſerpents of the duſt.

25 The

25 The ſword without, and terror within, ſhall deſtroy both the young man and the virgin, the ſuckling *alſo* with the man of gray hairs.

26 I ſaid, I would ſcatter them into corners, I would make the remembrance of them to ceaſe from among men:

27 Were it not that I feared the wrath of the enemy, leſt their adverſaries ſhould behave themſelves ſtrangely, *and* leſt they ſhould ſay, Our hand *is* high, and the LORD hath not done all this.

28 For they *are* a nation void of counſel, neither *is there any* underſtanding in them.

29 O that they were wiſe, *that* they underſtood this, *that* they would conſider their latter end!

30 How ſhould one chaſe a thouſand, and two put ten thouſand to flight, except their Rock had ſold them, and the LORD had ſhut them up?

31 For their rock *is* not as our Rock, even our enemies themſelves *being* judges.

32 For their vine *is* of the vine of Sodom, and of the fields of Gomorrah: their grapes *are* grapes of gall, their cluſters *are* bitter.

33 Their wine *is* the poiſon of dragons, and the cruel venom of aſps.

34 *Is* not this laid up in ſtore with me, *and* ſealed up among my treaſures?

35 To me *belongeth* vengeance, and recompenſe, their foot ſhall ſlide in *due* time: for the day of their calamity *is* at hand, and the things that ſhall come upon them make haſte.

36 For the LORD ſhall judge his people, and repent himſelf for his ſervants; when he ſeeth that *their* power is gone, and *there is* none ſhut up, or left.

37 And he ſhall ſay, Where *are* their gods, *their* rock in whom they truſted,

38 Which did eat the fat of their ſacrifices, *and* drank the wine of their drink-offerings? let them riſe up and help you, *and* be your protection.

39 See now that I, *even* I *am* he, and *there is* no god with me: I kill, and I make alive; I wound, and I heal: neither *is there any* that can deliver out of my hand.

40 For I lift up my hand to heaven, and ſay, I live for ever.

41 If I whet my glittering ſword, and mine hand take hold on judgment; I will render vengeance to mine enemies, and will reward them that hate me.

42 I will make mine arrows drunk with blood (and my ſword ſhall devour fleſh) *and that* with the blood of the ſlain, and of the captives, from the beginning of revenges upon the enemy.

43 Rejoyce, O ye nations, *with* his people: for he will avenge the blood of his ſervants, and will render vengeance to his adverſaries, and will be merciful unto his land, *and* to his people.

44 ¶ And Moſes came and ſpake all the words of this ſong in the ears of the people, he and Hoſhea the ſon of Nun.

45 And Moſes made an end of ſpeaking all theſe words to all Iſrael.

46 And he ſaid unto them, Set your hearts unto all the words which I teſtify among you this day; which ye ſhall command your children to obſerve to do, all the words of this law.

47 For it *is* not a vain thing for you: becauſe it *is* your life; and through this thing ye ſhall prolong *your* days in the land whither ye go over Jordan to poſſeſs it.

48 And the LORD ſpake unto Moſes that ſelf-ſame day, ſaying,

49 Get thee up into this mountain Abarim, *unto* mount Nebo, which *is* in the land of Moab, that *is* over againſt Jericho; and behold the land of Canaan which I give unto the children of Iſrael for a poſſeſſion.

50 And die in the mount whither thou goeſt up, and be gathered into thy people; as Aaron thy brother died in mount Hor, and was gathered unto his people:

51 Becauſe ye treſpaſſed againſt me among the children of Iſrael, at the waters of Meribah-kadeſh, in the wilderneſs of Zin; becauſe ye ſanctified me not in the midſt of the children of Iſrael.

52 Yet thou ſhalt ſee the land before *thee*, but thou ſhalt not go thither unto the land which I give the children of Iſrael.

Ver. 1. *Give ear, O ye heavens, and I will ſpeak; and hear, O earth, the words of my mouth.*] He calls angels and men to bear witneſs, chap. xxx. 19. that the Iſraelites had been admoniſhed of their duty, and warned of their danger; and this, not by words of his own invention, but which were put into his mouth by the ſpirit of God. Or, after an elegant form of ſpeech, he called upon all inſenſible creatures every where to liſten to him, that he might awaken the Iſraelites out of their ſtupidity, or upbraid them as a people who had ears to hear, and would not hear him. And, as ſome of themſelves have obſerved, he may be thought to intimate hereby, that if they would not hearken, and keep his precepts, the heavens were forbidden to give them rain, and the earth to bring forth fruit. The gloſs alſo of the Jeruſalem Targum is not amiſs, namely, that Moſes being ſhortly to die, calls the heavens

heavens and the earth, which endure through all ages, to be witneſſes againſt them when he was gone. But the following obſervation is too curious; That Iſaiah, when he propheſied, being far remote from the heavens, and near to the earth, calls upon the heavens to hear, and the earth to give ear, or attend: Whereas Moſes, quite contrary, approaching now very near to the heavens, calls upon them to attend, or give ear; and being in ſpirit remote from the earth, bids it hear.

Ver. 2. *My doctrine ſhall drop as the rain, my ſpeech ſhall diſtill as the dew.*] Or, let my doctrine drop, &c. For this ſeems to be a prayer, that his words, which were ſent from heaven to them, might ſink into their hearts, and ſoften them, as the drops of rain and dew mollify the earth, and produce ſuch fruits of obedience as might make them happy.

Ver. 3. *Becauſe I will publiſh the name of the Lord.*] For my ſong ſhall be concerning the Lord of heaven and earth, whoſe glorious perfections I will proclaim; which make him the ſole object of your worſhip.

——— *Aſcribe ye greatneſs unto our God.*] Acknowledge therefore the infinite power of our God, and his ſovereign dominion over all; and give honour and ſervice to none beſide him.

Theſe three firſt verſes ſeem to be the preface to the ſong; and now follows the ſong itſelf, which Joſephus calls ποίημα ἑξάμετρον, a poem in hexameter verſe, Antiq. lib. 4. cap. 8.

Ver. 4. *He is the rock, his work is perfect: for all his ways are judgment: a God of truth, and without iniquity, juſt and right is he.*] Maimonides takes the firſt words of this verſe, *he is the rock*, to ſignify the firſt principle, and the efficient cauſe of all things without himſelf. For ſo the word *rock* is uſed, when God bids the children of Iſrael, *look to the rock* out of which they were hewn, Iſai. li. 1. that is, to Abraham their father, from whom they were deſcended. And ſo he thinks it ſignifies, ver. 18. of this chapter, *of the rock that begat thee, thou art unmindful*; that is, of God, the author of their being. And again, ver. 30. *their rock* (*i. e.* the Lord) ſold them. See More Nevochim, p. 1. cap. 16. And then by the next words, *his work is perfect*, he thinks is meant, that as God is the creator of all things, ſo there is no defect or ſuperfluity in his works: For he takes theſe words to be the ſame with thoſe, Gen. i. 31. *God ſaw every thing that he had made, and behold it was very good.* And as his works of creation are moſt perfect, ſo are his works of providence; for he governs the world with the greateſt judgment and juſtice. So he ſeems to underſtand the next words, p. 111. cap. 17. *all his ways are judgment.* We are ignorant of the methods and reaſons of his judgments, yet no injuſtice or iniquity is to be aſcribed to him. But all the evil and all the good that befalls any man, or the whole church, proceeds from the juſt and equal judgment of God. And more largely, cap. 49. Our narrow minds cannot apprehend either the perfection of his works, or the equity of his judgments; for we apprehend his admirable works only by parts, whether we look upon the bodies of animals, or the cæleſtial ſpheres: And in like manner we apprehend but a little of his judgments; for that of which we are ignorant in both, is far more than that which we know of either. We conclude this with the words of the author of *Sepher Coſri*, p. 3. ſect. 11. He that believes this, that *all God's works are perfect, and his ways judgment*, will always lead a ſweet and pleaſant life; all afflictions will be made light to him, nay, he will rejoice that his iniquities are hereby alleviated, and that he ſhall one day be rewarded for his patience, which he teaches men by his example, and thereby juſtifies the judgments of God. With reſpect to which, we ſuppoſe, the Jews now begin the prayer which they make at the burial of their dead, with this verſe of Moſes's ſong: Which prayer they call *Tzidduck haddin*, i. e. *juſt judgment*, as Leo Modena obſerves, in his hiſtory of the preſent Jews, p. 5. cap. 8.

Ver. 5. *They have corrupted themſelves*, &c.] We know not how to juſtify this tranſlation, nor that in the margin, (*He hath corrupted himſelf.*) Maimonides tranſlates them better; making theſe words a queſtion, and the next words an anſwer to them, in this manner: *Did he* (i. e. God, the *rock*, before ſpoken of) *Do him any hurt?* For the Hebrew word *Scecheth* with *Lamed* after it, ſignifies to hurt or deſtroy, Numb. xxxii. 15. 1 Sam. xxiii. 10. (as Joh. Cocceius obſerves in his *Ultima Moſis*, ſect. 701.) And ſo the meaning is, *Is God to blame for the evils that befall him?* i. e. Iſrael. Unto which the anſwer follows in the next words, which we thus tranſlate:

——— *Their ſpot is not the ſpot of his children.*] In the Hebrew, the firſt word of this ſentence is *lo*, which ſignifies *not*, or *no*; which the accent *tipcha* (as they call it) under it, ſhews is not to be joined with the words that follow (*banau mumam*) but taken by itſelf, being a denial of the foregoing queſtion: And theſe words are thus to be tranſlated, *No his children are their lot*; or in other words, all the evil that befalls them, is the fruit of their children's wickedneſs. And ſo theſe words, are in effect the ſame with thoſe of Solomon, Prov. xix. *The fooliſhneſs of man perverteth his way, and his heart fretteth againſt the Lord:* He complains of God, when the fault is in himſelf. See More Nevochim, p. 111. cap. 12.

Onkelos tranſlates it thus: *They corrupted to themſelves, not to him*, children *that ſerved idols*, That is, as Paulus Fagius obſerves, they hurt themſelves, not God, when leaving him the true God they turned to idols; for the word *corrupt* is commonly uſed in ſcripture, where it ſpeaks of the ſin of idolatry. The Jeruſalem Paraphraſt aims at the ſame ſenſe.

—— *They are a perverſe and crooked generation.*] The whole body of them are untoward and untractable, walking contrary to God in all their ways; for there being a gemination (as they ſpeak) of a ſyllable in the latter of theſe words (*Pethaltbol*) it increaſes the ſenſe, and makes it the ſame with the ſuperlative degree among us, importing the higheſt obliquity imaginable. And theſe words were never more exactly fulfilled, than in the days of our bleſſed Saviour, who calls them *a wicked* and *adulterous*, *a faithleſs* and *perverſe generation*, Matth. xvi. 4. xvii. 17. And in the days of the apoſtles, who call them ἀτόπους, an abſurd kind of people, 2 Theſſ. iii. 3. "who pleaſed not "God, and were contrary to all men, 1 Theſſ. ii. 15.

Ver. 6. *Do ye thus requite the Lord, O fooliſh people and unwiſe?*] He upbraids them with their ſenſeleſs folly, and baſe ingratitude, which, in the following words, he demonſtrates, by repreſenting the obligations God had laid upon them.

——— *Is not he thy father, who hath bought thee? hath not he made thee? and eſtabliſhed thee?*] By ſettling them in excellent order, under the government of moſt wiſe and righteous laws. See the 4th chapter of this book, ver. 7, 8.

Ver. 7. *Remember the days of old, conſider the years of many generations.*] Conſult the moſt antient records; which would inform them how God choſe their father Abraham long ago, and promiſed to bleſs his poſterity, as he did Iſaac and Jacob, in a moſt eminent manner; and ſent Joſeph, by a wonderful providence, into Egypt, to preſerve them from periſhing by famine.

——— *Aſk thy father, and he will ſhew thee, thy elders, and they will tell thee.*] All this is to expreſs the ſame thing, namely, that they ſhould adviſe with thoſe that knew more than themſelves; and particularly with *old men*, (as the word may be underſtood which we tranſlate *elders*) who, by the benefit of their great age, had heard and ſeen more than others, and could tell them how God had dealt with them, ever ſince he brought them, by a wonderful power, out of the land of Egypt.

Ver. 8. *When the moſt high divided to the nations their inheritance.*] He directs them ſtill to look farther back, and they would find, that long before Abraham's time God had them in his thoughts, even when he divided the earth among the ſons of Noah and their poſterity after the flood, Gen. x. 5, 25, 32.

——*When he ſeparated the ſons of Adam.*] Or, *the ſons of men*; who were one people, till he ſcattered them into ſeveral parts of the earth, and ſeparated them into divers nations, by confounding their language, Gen. xi. 8, 9.

——— *He ſet the bounds of the people, according to the number of the children of Iſrael.*] He had then the children of Iſrael in his mind, before they were a nation; and made ſuch a diſtribution to other people, (particularly to the ſeven nations of Canaan) within ſuch bounds and limits

as that there might be ſufficient room for ſo numerous a people as the Iſraelites, when they came to take poſſeſſion of that country.

How the LXX. came to tranſlate theſe words thus, "He appointed the bounds of the nations according to "the number of the angels," it is hard to ſay. Bochart hath made the beſt conjecture about it, (which was hinted by de Muis before him) Phaleg. lib. i. cap. 15. that they had a bad copy before them, which left out the three firſt letters of Iſrael; and ſo they read *Baneel*, the children of God, meaning the Iſraelites. Inſtead of which, ſome tranſcribers put the angels of God, becauſe they are called, *his ſons*. Which led the antient Greek fathers, who followed this tranſlation, into great difficulties: And it grew a common opinion, that every nation was under the government of an angel; which ſeems to be the meaning alſo of the ſon of Sirach, Eccleſ. xvii. 17. and many others, fancying that God divided the nations according to the number of the children of Iſrael, when they came into Egypt, which was juſt *ſeventy*, they thence gather there were juſt ſo many diſtinct nations, and ſo many ſeveral languages; which is a conceit of ſome of the Jews, as Mr. Selden obſerves, lib. ii. de Synedr. cap. 9. But Bochart, in the place above-named, hath given the plain and ſimple meaning of this place, in theſe words; "God ſo diſtributed the earth among the ſeveral people that "were therein, that he reſerved, or in his counſel deſigned, "ſuch a part of the earth for the Iſraelites, who were then "unborn, as he knew would afford a commodious habitation to a moſt numerous nation."

Ver. 9. *For the Lords portion is his people.*] And not ſatisfied with this kindneſs, he choſe them alone out of all other nations, to be under his ſpecial care, and to enjoy ſingular privileges, which no other nation poſſeſſed; and therefore they are called his *peculiar treaſure*, Exod. xix. 5. This Origen maintains to be true, againſt all the cavils of Celſus, Lib. 5. p. 250. Edit. Cantabr. where he ſhews how beneficial their laws were; and that they were taught ſo early to know God, to believe the immortality of the ſoul, and rewards and puniſhments in the life to come, as demonſtrated they were diſtinguiſhed from all other people whatſoever. See. p. 260.

——— *Jacob is the lot of his inheritance.*] This is the ſame ſenſe, repeated in other words; alluding to the manner of meaſuring and dividing lands by *cords*, as the word in the Hebrew is, which we tranſlate *lot*. See Pſalm xvi. 6. and cap. 4. of this book, ver. 20.

Ver. 10. *He found him in a deſert land.*] There he firſt took the Iſraelites to be his peculiar people; for ſo the word, we tranſlate *found*, frequently ſignifies; as in Pſalm cxvi. 3. "the pains of hell gat hold upon me;" where in the Hebrew, the words are, *found me*. And in the New Teſtament, Rom. iv. 1. "What ſhall we ſay then, that "Abraham our father hath found?" that is, attained.

———*And in the waſte howling wilderneſs.*] Deſolate and void of all ſuſtenance; where nothing was to be heard but the howlings and yellings of wild beaſts, Deut. viii. 15.

——— *He led him about, he inſtructed him, he kept him as the apple of his eye.*] Protected and defended them from all dangers with extraordinary care; for there is nothing of which we are more tender than the ſight of our eyes; which God hath guarded by ſeveral coats and humours, and eye-lids fenced with hairs, to preſerve it from injury, unto which R. Levi Ben Gerſom thinks theſe words allude.

Ver. 11. *As an eagle ſtirreth up her neſt*, &c.] Eagles are obſerved to have a moſt tender affection to their young ones who are here meant by *her neſt*, as Bochart obſerves, (it being a common figure uſed by other authors, to put *continens pro contento*) whom ſhe provokes to fly, (which is meant by *ſtirring up* her neſt,) by *fluttering over them* with her *wings ſtretched out*; upon which ſhe takes them, while they are ſo weak and feeble that they fail in their attempt to fly, and *ſupporteth* them till they recover ſtrength to commit themſelves to the air. See Hierozoicon, P. i. lib. 2. cap. 3. and J. G. Voſſius de orig. & progr. Idolol. lib. iii. cap. 77. where he obſerves that this kindneſs to her young ones is chiefly found in the *black eagle*; tho' ſomething of it be ſeen in others; which may be the reaſon they lay a few eggs, becauſe they are not able to educate many young ones with ſuch tender care.

Ver. 12. *So the Lord alone did lead him.*] Numb. xiv. 14. This is an exact reſemblance of God's tender care of his people Iſrael: Whom he ſollicited, by Moſes and Aaron, to aſpire after their liberty, when they were oppreſſed in Egypt; juſt as an eagle excites her young ones, when they lie drowſy in the impurities of their neſt, to fly away. And as the eagle "flutters over them, with her wings "ſpread abroad," ſo God, by his Spirit, moved the Iſraelites to be obedient to their deliverers out of Egypt. For Moſes uſes the very ſame word, when he ſpeaks of the Spirit of God "moving upon the waters," Gen. i. 2. And as the eagle carries her fainting young ones on her wings, ſo God ſupported them when they were weary, and upheld them in dangerous ways: Inſomuch, that he is ſaid to carry them in his arms, as a father doth his child, Deut. i. 31. Hoſea i. 1, 3.

——— *And there was no ſtrange God with him.*] To help or aſſiſt him, but by his Almighty power alone they were protected and preſerved. Which made their ſin the more heinous, in ſacrificing to other gods, ver. 17. as if they had been their benefactors.

Ver. 13. *He made him ride on the high places of the earth.*] He brought the Iſraelites in a triumphant manner to poſſeſs another country, full of lofty and very fruitful mountains, which were in Canaan, where they lived deliciouſly So, *to ride*, ſignifies, as Bochart thinks, *laute & opipare vivere*. Which he juſtifies by that place in Hoſea, x. 11. "I will make Ephraim to ride; Judah ſhall "plow, and Jacob ſhall break his clods;" that is, ſaith he, the people of Iſrael lived in pleaſure, when Judah lived laborioufly, Hierozoic. P. i. Lib. ii. cap. 41. But, *to ride*, ſignifies alſo, to *ſubdue* and *conquer*; which may be the meaning here, Pſalm xlv. 4. lxvi. 12. and to have dominion and rule, as Maimonides interprets it, in his More Nevochim, P. i. cap. 70. In which ſenſe it is ſaid of God himſelf, in the next chapter of this book, "he rideth upon "the heavens, for thy help," ver. 26. and he rideth upon Araboth in the higheſt heavens, Pſalm lxviii. 4.

——— *And he made him to ſuck honey out of the rock.*] Wild honey, which was eſteemed an excellent food in that country, and was ſometimes found upon the ground, ſometimes in the hollow of trees, and ſometimes in the cleſts of rocks, as Bochart obſerves out of good authors, Hierozoicon, P. ii. lib iv. cap. 15. This *rock honey* ſeems to be ſpoken of as the beſt of the kind, being joyned with the fineſt wheat, Pſalm lxxxi. ult.

———*And oil out of the flinty rock.*] No part of this country being barren, but affording ſomething or other for their ſuſtenance; tho' ſome ſay that the olive-tree thrives beſt in rocky places. Columella himſelf obſerves, that it doth not delight either in low places, or in high, but *magis modicos clivos amat*, but rather loves the ſides of moderately riſing hills, lib. vi. cap. 6. And D. Chrytæus notes, that as the moſt generous wine is produced upon the Rhine, below Mentz, out of the hardeſt flints, "Sic "oleæ locis petroſis ſterilibus non infeliciter proveniunt;" ſo olive-trees grow proſperouſly in ſtony and barren places, Tom. 1. p. 173.

Ver. 14. *Butter of kine, and milk of ſheep.*] Which the ſcripture often mentions, Iſa. vii. 21, 22. 1 Cor. ix. 1, 7. And under the word *tzon* as hath been obſerved, *goats* alſo are comprehended, whoſe milk likewiſe is mentioned, Prov. xxvii. 27. Ariſtotle mentions both, and ſo doth Columella, and many others, in Bochart's Hierozoicon, p. i. lib. ii. cap. 45. where he proves, that they made butter of theſe milks as well as that of cows.

——— *With fat of lambs, and rams of the breed of Baſhan.*] A country famous for excellent paſture; being ὑπόδ.ℳ καὶ ὑανδ'ις, &c. as St. Cyril calls it; ſee Numb. xxxii. 1, 4.

——— *And goats, with the fat of kidneys of wheat.*] The Hebrews call the beſt of every kind of thing, by the name of *the fat*. And the *kidneys of wheat* ſignify, large and plump corn, affording great plenty of flour. Cajetan thinks it ſignifies wheat as big as a kidney; or rather, having that ſhape, as kidney beans have.

——— *And thou didſt drink the pure blood of the grape.*] Moſt generous red wine; very clear and bright. So Achil. Tacius, lib. ii. calls wine, αἷμα βοτρυων.

Maimonides, in his More Nevochim, p. ii. cap. 47. takes all the expreſſions in this verſe to be metaphorical, ſignifying (as Onkelos allegorizes them) the poſſeſſion of all their

their enemies cities and goods, after they had poured out their blood like water on the ground.

Ver. 15. *But Jeſhurun waxed fat, and kicked.*] Againſt him who fed him ſo plentifully and deliciouſly. It ſeems to be a metaphor taken from oxen, who being ſtirred up with a goad to labour, lift up their heels, and kick againſt him who pricks him forward. So did the Iſraelites, when they were urged and preſſed to their duty by the Prophets; for they not only deſpiſed, but evil entreated them.

Why Iſrael is called Jeſhurun is not eaſy to reſolve. Jo. Cocceius (in his Ultima Moſis, ſect. 973.) derives it from *ſhur*, which ſignifies to *ſee*, *behold*, or *deſcry*. From whence in the future tenſe, and the plural number, comes *Jeſhuru*, which, by the addition of *nun parogogicum*, as they ſpeak, makes *Jeſhurun*, that is, "the people who "had the viſion of God." We know nothing more ſimple, nor more probable than this; which highly aggravated their ſin, who having God ſo nigh unto them, chap. iv. 7. and their elders having had a ſight of him, (Exod. xxiv. 10.) were ſo ungrateful, as to rebell againſt him, and worſhip other gods. Some refer this *kicking* to their revolt from the houſe of David; when Jeroboam, to preſerve his own kingdom, ſet up the golden calves, to prevent the return of the people to their old maſter, by going up to Jeruſalem to worſhip.

——— *Thou art waxen fat, thou art grown thick, thou art covered with fatneſs.*] This variety of expreſſions is uſed to ſignify how exceeding bountifully God had provided for them; and withal, how very wanton and inſolent they were grown, as cattle fed in a fat paſture uſually are. The words *with fatneſs* (after *covered*) are not in the Hebrew, but are well ſupplied out of other places, particularly, Pſalm xvii. 10.

— *Then he forſook God which made him.*] They forſook the God who advanced them from a deſert where he found them, (ver. 10.) into a very rich and plentiful country.

——— *And lightly eſteemed the rock of his ſalvation.*] As there was a progreſs in their inſolent forgetfulneſs of God, expreſſed in three phraſes, which may ſignify three degrees of their ſtupidity ("waxen fat, grown thick, and "covered with fatneſs") ſo ſome obſerve as many degrees of their rebellion: *Firſt*, "they kicked againſt "God," that is, they threw off the yoke of his laws, and refuſed to obſerve them; *Secondly*, they forſook God and fell into idolatry; and *laſtly*, They "lightly eſteemed "the rock of their ſalvation."

Ver. 17. *They ſacrificed to devils, not to God.*] The Hebrew word *ſchedim*, which we tranſlate *Devils*, imports as much as *Deſtroyers* (as the Devil is called in the book of Revelations, ix. 11.) evil ſpirits delighting in miſchief, and leading thoſe who worſhip them into fatal perdition. Tho' ſome think they are called *ſchedim* ironically, by way of ſcorn, the true God being *Schaddai*, the *Omnipotent*, and *All-ſufficient*; and that theſe in a ſtrain of mockery are ſtigmatized by the name of *counterfeit gods*, who had no power to aſſiſt their adorers, nor were capable of preſerving themſelves. Either of theſe accounts are better than that of Manaſſeh ben Iſrael, who derives it from a Hebrew word which ſignifies *a field*, becauſe thoſe falſe gods were ſuppoſed to frequent deſert places. But then they ſhould have been called *ſedim*, not *ſchedim*, as he certainly muſt know, being a great maſter of the Hebrew learning. The LXX call them δαιμόνια, and ſo doth the Apoſtle, 1 Cor. x. 19. becauſe the Dæmons ſeduced men into the impiety of worſhipping other gods, either thoſe malignant ſpirits themſelves, or ſome other beings which they perſuaded ſimple people had ſome divinity in them; and that not only the ſtars, but even beaſts, nay, onions and garlick, which they did not conceive to be gods, but things by which, as intermediate cauſes, their gods were pleaſed or offended with them, and therefore worſhipped them.

——— *To gods whom they knew not.*] Or, as the words may be tranſlated, "gods who knew not them," that is, had never beſtowed any benefits upon them.

——— *To new gods, that came newly up.*] Such as Jeroboam's calves, invented out of his own brain; and the gods of other nations, Moloch and Baal, which were new to the Iſraelites; for the Dæmon gods were of no great antiquity: Bel, or Baal, as he is called in the Chaldee Dialect) the firſt king of Babel, after Nimrod, being the firſt that ever was deified, or reputed a god, after his death; whence all other Dæmons were called Baalim, as all the Roman emperors were called Cæſar, from the firſt monarch of that name.

——— *Whom your fathers feared not.*] That is, did not worſhip. This was a great aggravation of their guilt, that when they were deſirous of other objects of worſhip, they did not return to thoſe whom their anceſtors had reverenced (the Teraphim, for inſtance which were the gods of Laban and Rachel) for whoſe worſhip they might have pretended tradition; inſtead of which they choſe gods with whom their progenitors were unacquainted, which was an indication of a ſtrange propenſity to idolatrous worſhip.

Ver. 21. ——— *I will provoke them to anger with a fooliſh nation.*] The Jews thought all nations ſo, except themſelves. And in one ſenſe all the Gentiles were really ſo: For nothing was more ridiculous than to worſhip creatures meaner than themſelves, Jer. x. 8.

Ver. 22. *For a fire is kindled in my anger, and ſhall burn unto the loweſt hell.*] That is, this fire, by which great calamities are adumbrated, ſhall never ceaſe, till it has effectually deſtroyed them; for *hell*, and *deſtruction*, ſeem to be the ſame, Prov. xv. 11. And therefore the "loweſt hell" ſignifies the utmoſt depth of miſery.

——— *And ſet on fire the foundations of the mountains.*] Subvert the ſtrongeſt fortreſſes, which, till then, were accounted impregnable. Such as Jeruſalem (which Raſi thinks is here meant) in whoſe laſt deſtruction this threatning was perfectly accompliſhed. For Titus himſelf, as Joſephus relates (lib. vii. de Bello Judaico, cap. 43.) obſerving the vaſt height of the walls, and the bigneſs of every ſtone, together with the exact order in which they were diſpoſed and compacted, cried out, God was with us in this war, and he drove the Jews from theſe fortifications, for what could mens hands or machines perform againſt ſuch towers?

Ver. 26. *I ſaid, I would ſcatter them into corners*, &c.] Utterly deſtroy them, ſo that not one of them ſhould be found; and if any of them remained, they ſhould ſecrete themſelves, and not dare to appear among mankind.

Ver. 27. *Were it not that I feared the wrath of the enemy.*] He who is omnipotent is not capable of fear; but the Deity condeſcends to unfold himſelf conformably to our language, and aſſigns this reaſon why he did not condemn the Iſraelites to abſolute extirpation, becauſe he would not have their enemies inſult, and grow outragious in their impious language, even againſt himſelf; of which we find an inſtance, Iſa. xxxvii. 28, 29.

Ver. 28. *For they are a nation void of counſel.*] The Hebrew word *abad*, which is commonly tranſlated, periſh, and here render'd, void, ſignifies, in the Ethiopic language, is fooliſh, or mad; which makes it probable, this was the ancient ſenſe of the word among the Hebrews, and gives the beſt account of this paſſage, which may be thus tranſlated, They are a nation fooliſh in their counſel. By which kind of counſel, they were led into ſuch courſes, as were pernicious to them, and when they ſeemed moſt wiſe, they deſtroyed themſelves by their vain infatuations.

Ver. 30. *How ſhould one chace a thouſand, and two put ten thouſand to flight?*] Whence ſhould ſuch an amazing change proceed? that the Iſraelites, who formerly, with an handful of men, put vaſt armies to flight, Lev. xxvi. 8. ſhould now, tho' ever ſo numerous, be defeated by one or two of their enemies, fleeing when none purſued them?

——— *Except their Rock had ſold them.*] A little conſideration was ſufficient to make them ſenſible, that this calamity had been impoſſible, if they had not forſaken their God; who is here repreſented by the word Rock; and his ſelling them intimates, his quitting his intereſt in them, and giving them up to be ſlaves to thoſe who hated them.

Ver. 31. *For their rock is not as our Rock.*] None of the gods of the Pagans, who are here ſtyled their rock, becauſe their votaries relied on them for protection and ſafety, have ſuch power as he who gave us our being. So Maimonides interprets the word *tzur*, the ſpring and fountain of all things.

——— *Even*

—— *Even our enemies themſelves being judges.*] Who were frequently compelled to acknowledge the over-ruling power and providence of Jehovah controlling all their deſigns. As the Egyptians confeſſed, Exod. xiv. 2, 5. and Balaam, Numb. xxiii. 19, 22. and the Philiſtines, 1 Sam. iv. 7, 8. and the king of Babylon, Dan. iii. 29.

Ver. 32. *For their vine is of the vine of Sodom, and of the fields of Gomorrah.*] We ſuppoſe this relates to the Iſraelites, who are repreſented as giving an account, why their enemies ſo ſhamefully chaſed them, ver. 30. And they are here compared to a vine, which God had brought out of Egypt, and tranſplanted in Canaan, Pſalm lxxx. 8. And the prophet afterward calls them, the plant of his pleaſure, Iſa. v. 7. Which was an ancient reſemblance, as appears by this place; where they are repreſented as ſuch a degenerate people, that they were as bad as the Sodomites, or the people of Gomorrah, nay worſe than thoſe wretches, as it is in the marginal tranſlation, and therefore deſerved to be utterly deſtroyed, as they were.

—— *Their grapes are grapes of gall, their cluſters are bitter.*] Theſe words repreſent their actions, called fruit in ſcripture, to be ſo wicked, that they were no longer to be endured. And ſo Joſephus deſcribes them before their laſt deſtruction, lib. vi. de Bello Judaico, cap. ult. Where he declares, that if the Romans had delayed to fall upon ſuch an impious people, he thinks either the earth would have opened its mouth, and ſwallowed them up, or a flood drowned their city, or thunder and lightning from heaven deſtroyed it, as was the caſe of Sodom. Πολὺ γὰρ τῶν τοῦτα παθόντων ἤνεγκε γενεὰν ἀθεωτέραν, for they were a more atheiſtical generation, than they who ſuffered ſuch vengeance. And again, lib. vii. cap. 30. he ſaith, that the time when they were deſtroyed was ſo fruitful in all manner of wickedneſs among the Jews, ὡς μηδὲν κακίας ἔργον ἄπρακτον καταλιπεῖν, that there was no one work of wickedneſs that was not committed; nor can one imagine any thing ſo bad, that they did not do; endeavouring publickly, as well as privately, to exceed one another, both in impiety to God, and injuſtice to their neighbours.

Ver. 33. *Their wine is the poiſon of dragons.*] Many authors affirm, that dragons have not any poiſon; but as the Hebrew word *thaanim* ſignifies any kind of ſerpent, ſo it is certain, that the dragons of Africk and Arabia had a deadly poiſon in them, tho' thoſe of Greece had not, as Bochart proves at large, in his Hierozoicon, p. ii. lib. 3. cap. 14.

—— *And the cruel venom of aſps.*] The poiſon of aſps is called *cruel*, becauſe it is accounted the acuteſt of all other, inſtantly penetrating to the vital parts; whence the proverb, δῆγμα ἀσπίδων, the biting of aſps, for an incurable wound.

Ver. 34. *Is not this.*] That is, the vengeance mentioned in the following verſes; for the particle *hu* often refers to what comes after.

—— *Laid up in ſtore with me.*] To be produced and manifeſted in due time.

— *And ſealed up among my treaſures.*] This vengeance is repreſented as already determined or ordered, as deeds are which are ſigned and ſealed, tho' not preſently executed, but ſafely depoſited in a cabinet. And the meaning of this verſe is, that tho' the Almighty do not ſpeedily inflict his puniſhments upon evil doers, it is not becauſe he doth not obſerve them, or forget what they do; for he hath preſixed a time to reckon with them, as will appear in the fatal event.

Ver. 35. *To me belongeth vengeance and recompence.*] As the ſupreme lord, governour, and judge of the world, whoſe office it is to puniſh offenders. It is evident, the apoſtle alledging theſe words, Rom. xii. 19. ἐμοὶ ἐκδίκησις, vengeance is mine, (or, to me belongeth vengeance) exactly follows the Hebrew text, and not the preſent LXX which renders theſe words, ἐν ἡμέρᾳ ἐκδικήσεως ἀνταποδώσω, in the day of vengeance I will recompence.

—— *Their foot ſhall ſlide.*] Tho' they think themſelves immoveably fixed in their dominion, they ſhall certainly fall.

—— *In due time.*] Not ſo ſoon, perhaps, as men may expect; but when the great judge of the world ſees it moſt ſeaſonable.

—— *For the day of their calamity is at hand, and the things that ſhall come upon them make haſte.*] When they little thought of it, and prided themſelves in their poſterity, God ſuddenly brought down the Chaldeans, who had been the great inſtruments of plaguing the Jews, Iſaiah xlvii. 7, 8, 9, 10, &c. Jer. l. 15, 27, 31. li, 6, 8. And ſo ſhall the plagues of Babylon the great "come in one day. "In one hour her great riches ſhall come to nought," Rev. xvii. 8, 10, 17.

Ver. 36. *For the Lord ſhall judge his people.*] Plead their cauſe, as the ſcripture elſewhere ſpeaks, Jer. l. 34. and deliver them from the oppreſſion of their enemies; as this phraſe is often uſed in the book of Pſalms, vii. 8. x. 18.

—*And repent himſelf for his ſervants.*] Have mercy upon them, as the vulgar truly expreſſes the ſenſe, and turn his hand, which puniſhes them upon their enemies. See Jer. l. 20. li. 24.

—— *When he ſeeth that their power is gone.*] That they are not able to help themſelves. That's the due time or ſeaſon, before mentioned, for God to interpoſe; when the enemies of his people think themſelves irreſiſtable, there being none able to oppoſe them.

—— *And there is none ſhut up, or left.*] Some refer this to perſons, and others to things; and either way it ſignifies their condition to be ſo forlorn, that they could do nothing, either by men or money, for their deliverance. J. Forſterus tranſlates theſe words, *Cuſtoditum aut neglectum*, i. e. precious or vile: By which wonderful deliverance and reſtoration, when they were ſo totally deſtitute of all help, all the world was given to underſtand, that there is no God like unto the Lord.

Ver. 37. *And he ſhall ſay, where are their gods, their rock in whom they truſted.*] It is dubious, whether theſe words be directed to the Jews, or to the Gentiles who had oppreſſed them. It ſeems moſt agreeable to take them as a reproach to the enemies of the Jews, who had long boaſted the power of their gods, and aſcribed all ſucceſs to them, ver. 27. who could not deliver them in their diſtreſs.

Ver. 38. *Which did eat the fat of their ſacrifices, and drank the wine of their drink-offerings.*] For the ſame rites were uſed among the Gentiles, as among the Jews; who offered all the fat upon the altar, and then poured out the wine which accompanied the meat-offering, &c. See Numb. xv. The LXX refer this to the worſhippers themſelves, and tranſlate it thus, (agreeably enough to the Hebrew:) "The fat of whoſe ſacrifices ye ate, and "drank the wine of their drink-offerings. And Onkelos to the ſame purpoſe.

Ver. 39. *See now.*] Open your eyes now at laſt, and be convinced, by your ſad experience, of your error.

——*That I, even I am he.*] That is, I, and none but I, who have effected theſe changes in the world: Firſt, making you inſtruments in puniſhing my people; and now inflicting the like puniſhments upon you, Jerem. li. 24, 25, 49.

The words in the Hebrew being, I, I am he, the author of the old Nitzacon was ſenſible, that we Chriſtians might hence obſerve, that there are two who are here called God, namely, the Father and the Son; and therefore takes care to inform his readers, that there are not two firſt principals of things. Which, as no Chriſtian is ſo fooliſh as to affirm, ſo their own authors have acknowledged more perſons than one, here called God. Thus Jonathan, in his paraphraſe, plainly ſuppoſes another perſon in the divinity, whom he calls the Word, when he thus explains this verſe; "when the Word of the Lord "ſhall reveal himſelf to redeem his people, he ſhall ſay to "all people, I am he that have been, and am, and ſhall "be, (ſee Rev. i. 8.) and by my word kill and make alive. I "ſmote the people of Iſrael, and I will heal them in the end "of the days," which makes theſe words a plain prophecy of the Meſſiah, and him to be God. And ſo the Jeruſalem Targum: "See that I now am he in my word, and "there is no God beſide me, I am he who kill the "living in this world, and raiſe the dead in the world to "come," &c.

——— *And there is no God with me.*] As I have no ſuperior, ſo neither have I any equal.

— I

—— *I kill and I make alive, I wound and I heal.*] If I pleaſe to deſtroy any people for their ſins, none can hinder me; and if any repent, and implore my mercy, I reſtore them to perfect ſafety. R. Iſaac, in his Chiſſuk Emuna, P. i. cap. 6. ſect. 20. alledges theſe words, as a prophecy of the reſurrection of the dead in the days of the Meſſiah. And, in another place, cap. x. he alledges them as an effectual confutation of thoſe ancient heretics, who imagined two ſupream powers; one of them, the author of all good; and the other, the author of all evil: For there could not be, they fancied, the ſame care, which had an influence upon both. To remove which falſe conceit, God declares, *I kill*, as well as *make alive*, &c. And for the ſame reaſon he ſaith, in Iſaiah xlv. 7. "I form the "light, and create darkneſs; I make peace, and create "evil: I, the Lord, do all theſe things."

Ver. 40. *For I lift up my hand to heaven.*] Swear ſolemnly to do what follows, namely, be revenged on his enemies, as well as deliver his people. Thus Abraham anciently ſware, Gen xiv. 22. And when God promiſed to bring the Iſraelites into Canaan, he is ſaid, *to lift up his hand*, Exod. vi. 8. Nehem. ix. 15. From whence, ſome think, the word, *promittere*, is derived, ſignifying, to engage by ſtretching out the hand: and that from thence ſprang the cuſtom of ſtretching out, and lifting up their hand, when they ſware. Which the Gentiles practiſed, as thoſe known words of Virgil inform us, Æneid xii.

Suſpiciens Cœlum tenditque ad ſydera dextram.

When God therefore is ſaid to lift up his hand *to heaven*, the meaning is, he ſwears by himſelf, as it here follows.

—— *And ſay, I live for ever.*] As ſure as I live.

Ver. 41. *If I whet my glittering ſword.*] Make all things ready for the execution of my judgments.

—— *And mine hand take hold on judgment.*] I begin to puniſh.

—— *I will render vengeance to mine enemies.*] None ſhall ſtop my proceedings, to be fully avenged of them.

—— *And will reward them that hate me.*] For, as Jeremiah ſpeaks, chap. li. 56. the Lord God of recompences will ſurely requite: For, it is the vengeance of the Lord (as he ſpeaks in the foregoing chapter concerning Babylon, chap. l. 15.) Take vengeance upon her; as ſhe hath done, do unto her.

Ver. 42. *I will make mine arrows drunk with blood, and my ſword ſhall devour fleſh.*] Make an exceeding great ſlaughter, Iſaiah xxxiv. 5, 6.

—— *With the blood of the ſlain, and of the captives.*] This ſignifies, none ſhould be ſpared: For they ſhould be killed who were taken captive, as well as thoſe that fell in the battle.

—— *From the beginning of revenges upon the enemy.*] How the Hebrew word *Paroth* comes to ſignify *revenges*, we are not able to give an account; but in that ſenſe we take it, both here, and in Judges v. 2. The word *Para*, from whence it ſeems to be derived, ſignifies, *to make bare*, or naked. And ſo the Vulgar Latin here underſtands it; and thence Joh. Foſterus hath given a probable ſenſe of theſe words, (taking *Roſch*, which we tranſlate *beginning*, for the *head*, as it properly ſignifies, or *the king*) in this manner, "becauſe of the bareing, (*i. e.* making bare) of "the head by the enemy;" that is, the taking away of the kingdom and prieſthood from Iſrael. The LXX tranſlate it, ἀπο κεφαλης ἀρχόντων ἐχθρῶν, "from the head "of the princes of the enemies." Which is a ſenſe very agreeable, if we could find any word in the Hebrew like to *Paroth*, that ſignifies princes or rulers. But we think a more ſimple ſenſe may be given of theſe words, than any of the fore-mentioned, only by ſuppoſing the particle *Lamed* to be omitted (as in many other places) before *Paroth*, which is this, "from the king to the ſlave of the enemies." For they were wont to ſhave their captives, as every one knows, by way of contempt and ſcorn. Which is the reaſon God threatens *baldneſs* ſo often to the Iſraelites by his prophets, when he was ſo angry with them, that he gave them up to be ſlaves. Next to this is the tranſlation of Onkelos, *I will take away* (thoſe words he adds) *the crowns from the head of the enemy*. By which action the king's head was made bare.

This univerſal ſlaughter is moſt emphatically expreſſed by Jeremiah, chap. l. 35, 36, 37, 43. And ſome think this prophecy will be then moſt amply fulfilled, when the Jews ſhall be called, and made members of the church of Chriſt. See Dr. Jackſon, book xi. on the Creed, chap. xii.

Ver. 43. *Rejoice, O ye nations with his people.*] Here the particle *eth* is omitted before *ammo*, as we ſuppoſed, in the foregoing words, *lamed* to be before *paroth*. Which made the Vulgar tranſlate theſe words, *O ye nations, praiſe his people.* But the LXX diſcerned the true ſenſe, and tranſlated it as we do: The apoſtle having juſtified their tranſlation in Rom. xv. 10. where he expreſſes this, word for word, as they do, Εὐφράνθητε ἔθνη μετὰ τοῦ λαοῦ αὐτοῦ, *Rejoice ye gentiles with his people.* But it muſt here be noted, that before theſe words the LXX have ſome other, which are very remarkable, Εὐφράνθητε οὐρανοὶ ἅμα αὐτῷ, καὶ προσκυνησάτωσαν αὐτῷ πάντες ἄγγελοι Θεοῦ, *Rejoice ye heavens together with him, and let all the angels of God worſhip him*, and then follows, *rejoice ye Gentiles with his people*) which are not in the Hebrew, nor the Chaldee, and yet the latter clauſe of them προσκυνησάτωσαν αὐτῷ πάντες ἄγγελοι Θεοῦ *Let all the angels of God worſhip him*, are the very words of the apoſtle, Heb. i. 6. which ſeem to have been taken out of the LXX, for they are no where elſe to be found in the ſcripture. The margin, indeed, of our bibles refers us to Pſalm xcvii. 7. But there the words of the LXX are otherwiſe προσκυνήσατε αὐτῷ πάντες ἄγγελοι αὐτοῦ, *worſhip him all ye angels*, which are in the ſecond perſon; whereas here, and in the apoſtle, the words are in the third. We may therefore ſuppoſe rather, that the LXX, from ancient tradition among the Jews, added theſe words, (before they tranſlated this verſe) to declare unto what time the fulfilling of them ſhould principally belong. For Pſalm xcvii. ſeems to be but a deſcant (as Dr. Jackſon's words are) upon this part of Moſes's ſong, from whence the Jews might learn the ſcope of it. And accordingly the apoſtle uſes the words of the LXX here in this place, rather than thoſe of the Pſalmiſt; becauſe he would have the Hebrews underſtand and conſider, that Moſes himſelf had predicted the exaltation of the Son of God, as the Pſalmiſt afterward expounded him.

There is another tranſlation of theſe words of Moſes, which is very agreeable to the Apoſtle in Rom. xv. 10. "Rejoice ye nations, who are his people." See ver. 21. of this chapter. Either way, this is a plain prophecy of the Gentiles becoming one body with the people of Iſrael. And thus Kimchi himſelf tranſlates it, "ſing ye Gentiles, "who are his people:" which began to be fulfilled after our Saviour's aſcenſion to the throne of his glory in the heavens, when all the angels of God worſhipped him. Hitherto Moſes had ſuppoſed, in this ſong, great enmity between them; and that ſometimes they had ſeverely plagued Iſrael; as at others, God rendered to them according to what they had done to his people. But now he breaks out into a rapture of joy, to think that they ſhould one day be reconciled, and made one people of God. And the LXX thus underſtanding it, might well preface to their tranſlation of this verſe, with the words now mentioned, "Rejoice ye heavens together with him." For, if there be joy in heaven, as Procopius Gazæus well gloſſes, at the repentance of one ſinner, how much more for the ſalvation of the whole world, by deſtroying the devil's tyranny? which being to be performed by the advancement of the Son of God into the heavens, the next words might well be added, "Let all the angels of God "worſhip him." Which they had always done, (the ſame Procopius obſerves) as their God who created them: But now they praiſe and extoll his humanity, exalted at the right hand of God.

—— *For he will avenge the blood of his ſervants.*] Theſe words ſeem to expreſs ſome of the motives that ſhould perſuade the Gentiles to become one body with the Jews, (for ſuch the apoſtles, and all the firſt converts were) God puniſhing all thoſe who ſhed the blood of his ſervants; as the Chriſtian martyrs are called in the book of the Revelations. In which confidence the LXX add another ſentence before theſe words, καὶ ἐνισχυσάτωσαν αὐτῷ πάντες υἱοὶ Θεοῦ, "and let all the ſons of God be "ſtrong in him."

——— *And will render vengeance to his adverſaries.*] To all ſuch who oppoſe this bleſſed union; and firſt to the Jews, who ſet themſelves againſt it, more than any others, being mad at the apoſtles for preaching to the Gentiles, and then to the Romans, who perſecuted all thoſe who embraced Chriſtianity.

——— *And will be merciful unto his land.*] This cannot be meant of the land of Iſrael, which was no longer God's land than any other, but of the whole earth, (as Courad. Pellicanus well explains it) in which that one people of God dwells, reduced, as he ſpeaks, in the whole multitude of the faithful into one Catholick Church. For they all acknowledge, from the greateſt to the leaſt, that one only omnipotent God, with no leſs devotion and affection, than Abraham, Iſaac, Jacob, and Moſes did.

—— *And to his people.*] The whole world that believe in Chriſt, who are his faithful ſervants; whoſe blood he will avenge, Rev. xix. 2. and then ſet up his tabernacle with men, and dwell with them, and they ſhall be his people, and he will be their God, Rev. xx. 3. which we mention, becauſe this part of the prophecy reaches unto the laſt times, and is not yet all fulfilled.

Thus this famous ſong concludes, which, as the Jews reckon, conſiſts of ſeventy verſes, each of which contains two diſtinct and entire ſentences; and, as they fancy, are a compendium of the whole law of Moſes. Nay, ſome of them (ſuch are the idle conceits of this nation) think this hymn is ſo perfect a prophecy, that it contains in it the names of all the men in the world; which they undertake to find, and by that verſicle where it is, to tell what fortune he, whoſe name they ſeek, ſhall have in the world. Thus, inſtead of obſerving ſeriouſly what Moſes foretold would certainly befall themſelves, their ſuperſtition and hardneſs of heart have led them to vain conjectures concerning other men. See Wagenſeil upon Sota, p. 194, *&c.* where he ſaith, a Jew undertook to ſhew him his name in this ſong, which fell out in a verſe that ſignified proſperity to him. And, ſince him, Martinus Mauritius, in his book, de Sortitione Hebræorum, cap. 16. ſect. 3, 4, 5.

Ver. 45. *And Moſes made an end of ſpeaking all theſe words to all Iſrael.*] When he had made an end of reciting the foregoing ſong, he added what follows.

Ver. 46. *And he ſaid unto them, ſet your hearts unto all the words which I teſtify among you this day.*] Be ſedulous to enforce upon your ſelves the obſervation of all theſe things. For this expreſſion is a little more than letting them *be in their heart*, vi. 6. or *laying them up in their heart*, xi. 18. For they were ſo to retain the remembrance of them, as to attend unto them, and conſider them.

Ver. 47. *For it is not a vain thing for you.*] Ye ſhall not employ your diligence in this matter unprofitably. The Jews upon theſe words have founded a maxim, which Maimonides often mentions, "that every precept hath "its end and uſe; which tho' they do not appear to us, "are grounded upon ſtrong cauſes and reaſons." More Nevochim, p. 111. cap. 26. & 50. The deſign, for inſtance, of many ceremonial laws, cannot now be fully diſcerned, becauſe they were inſtituted directly contrary to the idolatrous rites of the Zabii; which are long ſince utterly aboliſhed, and but imperfectly recorded in thoſe ancient authors that treat of them.

——— *Becauſe it is your life.*] The means to make you an happy people. Here are two benefits, ſaith R. Iſaac, which are promiſed by the obſervation of this law, a ſpiritual and a corporal. The ſpiritual in theſe words, and the corporal in the next, *ye ſhall prolong your days*, &c. And he puts the ſpiritual firſt, tho' among all corporal bleſſings, this of long life be the chief, Chiſſuk Emuna, P. i. cap. 18

Ver. 48. *And the Lord ſpake unto Moſes that ſelf ſame day.*] Immediately after he had ended the foregoing ſong, and given them this admonition at the concluſion of it.

Ver. 49. *Get thee up into this mountain Abarim.*] Which he had pointed him unto before, and told him what he doth now, Numb. xxvii. 12.

—— *Unto mount Nebo.*] Abarim was a ridge of hills, whereof Nebo was one, ſee Numb. xxvii. 2.

—— *Which is in the land of Moab, that is over-againſt Jericho.*] This is a more particular deſcription of the ſituation of this mountain, than he gave before in the book of Numbers.

——— *Behold the land of Canaan, which I give unto the children of Iſrael for a poſſeſſion.*] Which he might eaſily ſee from the higheſt part of the mountain, called Piſgah, Deut. iii. 27.

Ver. 50. *And die in the mount whither thou goeſt up.*] After he had taken a view of the land every way.

——— *And be gathered to thy people.*] To Abraham, Iſaac, and Jacob. This ſignifies, ſaith R. Iſaac, that he ſhould be aſſociated and joined to the ſouls of the juſt, who are called *his people*. For the people of Moſes were not buried in mount Abarim; and therefore he doth not ſpeak of gathering his body to their bodies, but of his ſoul to their ſouls, Chiſſuk Emuna, P. i. cap. 11.

Ver. 52. *Yet thou ſhalt ſee the land before thee.*] He had earneſtly begged of God that he might go over Jordan; but he denied him that favour, Deut. i. 37. iii. 25, 27. yet he was pleaſed to mitigate his puniſhment, by letting him enjoy a ſight of that good country, into which he might not enter.

—— *But thou ſhalt not go thither unto the land which I gave the children of Iſrael.*] By which the Iſraelites ſhould have learnt, that as Moſes left them ſhort of the promiſed land, and could not bring them into the poſſeſſion of it; ſo his law did not contain a perfect revelation of God's will, but they were to expect ſomething beyond it.

CHAP. XXXIII.

1 *The Majeſty of God.* 6 *The bleſſings of the twelve tribes.* 26 *The excellency of Iſrael.*

AND this *is* the bleſſing wherewith Moſes the man of God bleſſed the children of Iſrael before his death.

2 And he ſaid, The LORD came from Sinai, and roſe up from Seir unto them; he ſhined forth from mount Paran, and he came with ten thouſands of ſaints: from his right hand *went* a fiery law for them.

3 Yea, he loved the people; all his ſaints *are* in thy hand: and they ſat down at thy feet; *every one* ſhall receive of thy words.

4 Moſes commanded us a law: *even* the inheritance of the congregation of Jacob.

5 And he was king in Jeſhurun, when the heads of the people, *and* the tribes of Iſrael were gathered together.

6 ¶ Let Reuben live, and not die; and let *not* his men be few.

7 ¶ And this *is the bleſſing* of Judah; and he ſaid, Hear, LORD, the voice of Judah, and bring him unto his people: let his hands be ſufficient for him, and be thou an help *to him* from his enemies.

8 ¶ And of Levi he ſaid, *Let* thy Thummim and thy Urim *be* with thy holy one whom thou didſt prove at Maſſah, *and with* whom thou didſt ſtrive at the waters of Meribah;

9 Who ſaid unto his father, and to his mother, I have not ſeen him, neither did he acknowledge his brethren, nor knew his own children: for they have obſerved thy word, and kept thy covenant.

10 They

10 They ſhall teach Jacob thy judgments, and Iſrael thy law: they ſhall put incenſe before thee, and whole-burnt-ſacrifice upon thine altar.

11 Bleſs, LORD, his ſubſtance, and accept the work of his hands: ſmite through the loins of them that riſe againſt him, and of them that hate him, that they riſe not again.

12 ¶ *And* of Benjamin he ſaid, The beloved of the LORD ſhall dwell in ſafety by him; *and the LORD* ſhall cover him all the day long, and he ſhall dwell between his ſhoulders.

13 ¶ And of Joſeph he ſaid, Bleſſed of the LORD *be* his land, for the precious things of heaven, for the dew, and for the deep that coucheth beneath,

14 And for the precious fruits *brought forth* by the ſun, and for the precious things put forth by the moon,

15 And for the chief things of the ancient mountains, and for the precious things of the laſting hills,

16 And for the precious things of the earth, and fulneſs thereof, and for the good will of him that dwelt in the buſh: let *the bleſſing* come upon the head of Joſeph, and upon the top of the head of him that was ſeparated from his brethren.

17 His glory *is like* the firſtling of his bullock, and his horns *are like* the horns of unicorns: with them he ſhall puſh the people together, to the ends of the earth: and they *are* the ten thouſands of Ephraim, and they *are* the thouſands of Manaſſeh.

18 ¶ And of Zebulun he ſaid, Rejoice, Zebulun, in thy going out; and Iſſachar, in thy tents.

19 They ſhall call the people unto the mountain, there they ſhall offer ſacrifices of righteouſneſs: for they ſhall ſuck *of* the abundance of the ſeas, and *of* treaſures hid in the ſand.

20 And of Gad he ſaid, Bleſſed *be* he that enlargeth Gad: he dwelleth as a lion, and teareth the arm with the crown of the head.

21 And he provided the firſt part for himſelf, becauſe there, *in* a portion of the law-giver *was he* ſeated; and he came with the heads of the people, he executed the juſtice of the LORD, and his judgments with Iſrael.

22 ¶ And of Dan he ſaid, Dan *is* a lions whelp: he ſhall leap from Baſhan.

23 ¶ And of Naphtali he ſaid, O Naphtali, ſatisfied with favour, and full with the bleſſing of the LORD: poſſeſs thou the weſt and the ſouth.

24 ¶ And of Aſher he ſaid, *Let* Aſher *be* bleſſed with children; let him be acceptable to his brethren, and let him dip his foot in oil.

25 Thy ſhoes *ſhall be* iron and braſs; and as thy days, *ſo ſhall* thy ſtrength *be*.

26 ¶ *There is* none like unto the God of Jeſhurun, *who* rideth upon the heaven in thy help, and in his excellency on the ſky.

27 The eternal God *is thy* refuge, and underneath *are* the everlaſting arms: and he ſhall thruſt out the enemy from before thee, and ſhall ſay, Deſtroy *them*.

28 Iſrael then ſhall dwell in ſafety alone: the fountain of Jacob *ſhall be* upon a land of corn and wine, alſo his heavens ſhall drop down dew.

29 Happy *art* thou, O Iſrael: who *is* like unto thee, O people ſaved by the LORD, the ſhield of thy help, and who *is* the ſword of thy excellency! and thine enemies ſhall be found liars unto thee, and thou ſhalt tread upon their high places.

Ver. 1. *And this is the bleſſing.*] As Jacob bleſſed his children, at his departure out of the world, when God had begun to fulfill the promiſe to Abraham, of giving him a numerous offspring; ſo Moſes having ſeen them vaſtly increaſed, and ready to enter upon the land promiſed to them, Gen. xv. 18, *&c.* takes his farewel of them, with a bleſſing pronounced upon the people in general, and upon each tribe in particular: Which is in part prophetical, as the bleſſing of Jacob was, and delivered in the prophetic ſtile, which hath ſome difficulty and obſcurity in it; on purpoſe, perhaps, to excite their diligent ſtudy to enquire into the meaning. See Gen. xlix. 1. 3.

——— *Wherewith Moſes the man of God.*] Or, the prophet of the Lord, as Onkelos tranſlates it; for prophets are called men of God in the holy books, 1 Sam. ix. 6, 7, 8. 1 Kings xiii. 1. 1 Tim. vi. 11. 2 Tim. iii. 17. 2 Peter i. 21. becauſe in the exerciſe of their ſacred function, they did not deliver their own ſenſe, nor the ſenſe of other men, but the mind and will of God, who ſpake by them.

——— *Bleſſed the children of Iſrael before his death.*] Before he went up into mount Abarim to die, xxxii. 49. he prayed God to bleſs them, and alſo foretold their future ſtate and condition. Such had been the ancient cuſtom among the holy patriarchs, (as we learn from the example of Jacob) to admoniſh their poſterity, upon their dying beds, of ſuch things as they thought moſt imported them: For then they could not but be thought to ſpeak moſt ſincerely, and their words were apt to be entertained with greater reſpect, and preſerved in mind with greater care. Moſes therefore, their deliverer, leader, and law-giver, concludes his life in the ſame manner, and, its very likely, depoſited theſe dying words with them in writing.

Ver. 2. *And he ſaid, the Lord came from Sinai.*] In the firſt place, he endeavours to make them ſenſible of what God had done already for them; and the chief of all his benefits being the revelation of his mind and will to them, he commemorates that as a common bleſſing to them all, before he begins to ſpeak in particular to each tribe: For that is meant by *the Lord came from Sinai*, where he appeared in a moſt glorious manner, and from thence promulgated his law with the greateſt ſolemnity,

Exod.

Exod. xx. And thus the Gentiles took an unwonted brightneſs in any place to be a token of the Ἐπιφάνεια, *appearance* or *advent* of ſome of their gods in that place. As alſo a great commotion in any place they took for another token of it. (See the illuſtrious Spanhemius, in his annotations upon Callimachus's hymn to Apollo, ver. 7.) which the Pagans ſeem to have learnt from this appearance of God on mount Sinai, and the quaking of that mountain, when God appeared on it.

—— *And roſe up from Seir unto them, and ſhone forth from mount Paran.*] There is no difficulty in the foregoing words, it being evident that God came down on mount Sinai, and thence delivered his commands to the Iſraelites, and eſpouſed them for his people; but how he roſe up to them from Seir, the country of Edom, and ſhone from Paran, the country of Iſhmael, is not ſo eaſy to be underſtood. The Jews indeed, who are wont to ſolve all difficulties, by inventing what they pleaſe, are not troubled to give an account of theſe words; which ſignify, they fancy, that the divine glory firſt reſided upon mount Seir, where God propounded his law to the children of Eſau; but they would not have it, becauſe they found theſe words in it, *thou ſhalt not ſteal*; ſo he came to Sinai, and gave it to the Iſraelites, who ſaid, *All the words which the Lord hath ſaid*, will we do, Exod. xxiv. 3. Thus the Jeruſalem Targum, and Pirke Elieſer, and ſome other more ancient authors, with this addition, that he offered the law to all the nations of the world, but they rejected it, becauſe it is written, *thou ſhalt have none other gods but me.* But this looks ſo like a fable, that ſome of themſelves are aſhamed of it, and have given a better ſenſe of the words, tho' we cannot ſay the true one. For thus Abraham Peritſol expounds them, "The "true law came out of Sinai to the Iſraelites, by "which the Edomites were ſo enlightned, that God "might be ſaid to riſe up to them alſo: And afterward "the celeſtial influence ſhone out of this law to the Iſh-"maelites, who were the better for it." Thus Conſtan. L'Empereur reports his ſenſe in his annotations upon Bava Kama, cap. 4. ſect. 3. where he endeavours to make out a plainer ſenſe of theſe words, in this manner: Tho' the mountain of Paran was nigher to Sinai than Seir was, and firſt occurred to thoſe who went out of Egypt; yet there was great reaſon to mention Seir before it, becauſe Moſes had reſpect to the order of their journies, which were ſo directed by divine providence, that fetching a long circuit, forward and backward, they ſhould come to Canaan. In all which turnings and windings they were marvelouſly preſerved and provided for, by the ſame good providence which conducted them. Of this Moſes here makes a thankful commemoration, how he led them from mount Sinai to the borders of the land of Canaan, toward mount Seir, (compare Deut. i. 19. with ii. 1. and Numb. xx. 14.) From whence, by reaſon of their infidelity, they were led back again in a long circuit, to the eaſt part of the land of Canaan. This may be one reaſon why theſe two places are mentioned together with Sinai, that God, who there appeared to them, was with them all the time they wandered about in the wilderneſs, till he brought them to the borders of Canaan, where they now were. And another may be, becauſe in mount Seir the brazen ſerpent was erected by God's order, for the cure of ſuch as were bitten by ſerpents, when they looked on it, which was an illuſtrious type of our bleſſed Saviour, and the ſalvation wrought by him, Numb. xx. 4, 9. And in the deſert to which Paran gave the name, (becauſe it overlooked the whole, tho' very large) they received the joyful news, that they ſhould march into Canaan: Or, as Chytræus underſtands it, in the wilderneſs of Paran the ſeventy elders received the ſpirit, to make them aſſiſtants to Moſes in the government, Numb. x. 12. xi. 24, &c. And here we may add, Moſes repeated his law to them, Deut. i. 1, 5. and ſeems in this verſe to follow a metaphor borrowed from the ſun, which firſt illuminates the air, and then riſes, and ſpreads abroad his beams, as God by degrees declared his preſence with his people, whitherſoever they went, firſt at mount Sinai, then at Seir, and laſt of all here, in the wilderneſs of Paran.

But it muſt be acknowledged, that theſe words may be interpreted in a more ſimple manner, they being but a farther amplification of what was ſaid in the firſt words, *the Lord came from Sinai*, when at the ſame time *he roſe up from Seir*, and *ſhone forth from mount Paran.* For theſe mountains were very near one another; or rather, parts of one and the ſame ridge of mountains; for Teman, (which is the ſame with Paran, Habak. iii. 3.) was near to Edom, whoſe chief city was Boſra, Amos i. 12. as that was near to Sinai.

The ignorance of the Mohammedans is much to be pitied, who out of this place imagine they have found as good an authority for the Koran, as there is for the law of Moſes, and for the Goſpel of Chriſt. For thus they interpret theſe words, "God gave the law from Sinai, and "the Goſpel from Seir," (which they would have to be the ſame with Galilee, which our Saviour much frequented) and the Koran, *from mount Paran*; which they fancy is a mountain not far from Mecca. But the laſt words of this verſe, *for them*, are ſufficient to confute theſe conceits; for they plainly ſhew that the whole verſe ſpeaks of the people of Iſrael.

—— *And he came with ten thouſands of Saints.*] Or, as our Mr. Mede thinks, it ſhould be tranſlated, "with "his holy ten thouſands," or *myriads*, that is, attended with an innumerable company of angels, who waited on him at the promulgation of the law. See Pſalm lxviii. 7. Dan. vii. 10. of which Enoch, perhaps, propheſied in part, Jude xiv. 15. And from hence it may be thought, that notion of the Jewiſh doctors, followed by St. Stephen and St. Paul, that the law was given by angels, had its origin, (Mede, book ii. p. 437.) that is, they attended upon God, as his miniſters, when he himſelf gave the law.

——*From his right hand went a fiery law for them.*] For the law of Moſes was given out of the midſt of fire, and therefore called, *a fire of law*, as the words are in the Hebrew, Exod. xix. 16, 18. Deut. iv. 11, 12. v. 22. 23, 24. The Cabaliſts (as Reuchlin obſerves) fancy, that God wrote the law in a globe of fire, and ſent it to them. But the Jeruſalem Targum is more ſober, and thus expounds it, "He ſtretched his right hand out of the midſt "of flames of fire, and gave the law unto his people." And Onkelos ſtill better, The law written with his right hand he gave us out of the midſt of fire. Or, as Campeg. Vitringa would have the latter part of this verſe tranſlated, "on his right hand a fire, and out of the fire a "law for them." The meaning being, that God came to mount Sinai with that fire; for, in ſcripture, "to be on "the right hand" of any one, is to accompany him, lib. 2. Obſerv. Sacr. cap. 4.

By the concluſion of this verſe, it is apparent, that the former part of it belongs entirely to God's mercy to the children of Iſrael, upon whom he beſtowed the law, in moſt illuſtrious tokens of his preſence. Which renders it highly probable, that his "riſing up from Seir upon them, "and ſhining from mount Paran," belong to the ſame matter, that is, the cloud, wherein he deſcended on Sinai, with a vaſt hoſt of angels, extended it ſelf ſo far, as to cover the neighbouring mountains of Seir and Paran. Tho' the meaning may be, as we have ſhewn, that he continued his preſence with them after they went from Sinai, thro' all their journies in the wilderneſs of Seir and Paran, till they came to the place where they now were.

Ver. 3. *Yea, he loved the people.*] All this was the effect of his love and kindneſs to the people of Iſrael, whom he owned for his ſon, and for his firſt-born, Exod. iv. 22. and therefore in a tender manner brought them out of Egypt, Exod. xix. 4. that he might inſtruct them in his laws.

—— *All his ſaints are in thy hand.*] Whereby he made them an holy nation, (as it there follows in Exod. xix. 5.) whom he took into his ſpecial care and moſt gracious protection, as this phraſe ſignifies in many places, Numb. iv. 28, 3. And Onkelos refers it to the mighty power, whereby he brought them out of Egypt. But it may have reſpect to God's preſervation and ſupport of them, when he gave the law in ſuch a terrible manner, that Moſes himſelf quaked, and yet none of them received any harm. As for the change of the perſon from *his* to *thy*, it is very frequent in this language, particularly in Dan. ix. 4.

—— *And they ſat down at thy feet.*] The firſt word (which we tranſlate, *ſat down*) being no where elſe found but here, and Iſaiah i. 5. where it plainly hath another ſenſe, hath occaſioned various interpretations of this ſentence.

ſentence. But moſt agree in this, of Sol. Jarchi, that as ſcholars ſat at the feet of the maſter round about him, while he taught them their leſſon, ſo the people encompaſſed the mount where God was, and heard his law, which he thence delivered. But it is a queſtion, whether there was ſuch a cuſtom of ſcholars in thoſe days; and the people did not ſit, but ſtood at the foot of the mount, Exod. xx. 18. Therefore Onkelos underſtands this of their ſitting down, or pitching their tents, where the glorious cloud that led them reſted, Numb. x. 12, 33.

——*Every one ſhall receive of thy words.*] This ſtill is commonly referred to the peoples receiving the law. But Onkelos thinks it hath reſpect to their journies "at the "commandment of the Lord," Numb. x 13. For ſo he interprets it, "They went forward according to thy word." And ſo the Jeruſalem Targum expounds theſe and the following words; "Behold they were led, and came to the "foot of his cloud, and went forward, and reſted accord-"ing to the command of his word." It takes in alſo the other ſenſe of the word *Tucchu*, (as it ſignifies *ſmiting* in Iſaiah i. 5.) in this manner, "Though he inflicted many "chaſtiſements upon them, yet they did not ceaſe, nor "deſiſt from the doctrine of the law."

Ver. 4. *Moſes commanded us a law.*] When he was about to depart from them he commanded them to obſerve that law which God had given them. This he did in this very book, chap. i. 3. v. 1. vi. 1. viii. 1, *&c.* He ſpeaks of himſelf in the third perſon, which is very uſual throughout all this book.

—— *Even the inheritance of the congregation of Jacob.*] As a peculiar bleſſing which God had beſtowed on them, and on their poſterity, above all other nations of the world, Deut. iv. 8. who, as they had not this law given to them, ſo they were not bound to obſerve it; as the Jews themſelves conclude from this very place. Nor did they force any body to embrace this law, when they made a conqueſt of a neighbouring country, but left them to their liberty, provided they would become proſelytes of the gate, that is, forſake idolatry, and keep the common precepts enjoyned to all mankind. Thus Maimonides interprets the word *inheritance*.

Ver. 5. *And he was king in Jeſhurun.*] Or, *For he was king*, that is, under God, the ſupreme ruler and governor of Iſrael; and therefore, in his name, and by his authority, required them to obſerve theſe laws. Which plainly ſhews him to have had the ſupreme power in all things, both civil and ſacred. Which is excellently expreſſed by our Mr. Thorndike, in his Review of the Rites of the Church, *&c.* p. 68. where he obſerves, "That the "Iſraelites being made a free people by the act of God, "bringing them out of Egypt, and entitling them to the "land of Canaan, upon the covenant of the law, had "Moſes not only for their prophet and their prieſt, (for "by him Aaron and his ſucceſſors were put into the "prieſthood, and the tabernacle, and all belonging to it, "were conſecrated) but alſo for their king, their law-"giver, their judge, and commander in chief of their "forces, under God, if not rather God by Moſes. For "we find, that after Moſes's deceaſe, either God, by "ſome extraordinary ſignification of his will and pleaſure, "ſtirred up ſome man in his ſtead for the time; or if there "was none ſuch, ruled their proceedings himſelf, by "Urim and Thummim, anſwering their demands, and "directing what to do, and what to follow, in all the "publick affairs that concerned the ſtate of that people. "Whereupon, when they required Samuel to make them "a king, he declared, it was not Samuel, but himſelf "whom they had rejected: Becauſe they rejected him "whom God had immediately ſet over them in his own "ſtead, by whoſe death the power returned to God, as "at the beginning."

Ver. 6. *Let Reuben live, and not die, and let not his men be few.*] In the laſt clauſe of this verſe, we repeat the word *not* (which is wanting in the Hebrew) without any neceſſity: For the words may be thus tranſlated exactly, "Let Reuben live, and not die, though his men be "few". Which ſeems to be a confirmation of the prophecy of Jacob, Gen. xlix. 4. "That he ſhould not excel, "and yet ſhould live, and not periſh," that is, be in ſome meaſure a flouriſhing tribe, tho' not ſo numerous as ſome others. And poſſibly it may be here ſuggeſted, that tho' they paſſed over Jordan before their brethren, to ſettle them there, (according to their engagement, Numb. xxxii. 27. Joſh. iv. 12, 13.) yet none of them ſhould periſh, but both they, and their wives and children, that ſtaid behind, ſhould be preſerved.

Ver. 7. *And this is the bleſſing of Judah.*] As much as to ſay, Judah ſhall be remarkably bleſſed. For theſe words [*this is the bleſſing*] are uſed of none of the reſt of the tribes, either of Reuben, which went before, or the others that follow. Here is no mention made of Simeon, (who was next to Reuben) becauſe that tribe was included in Judah, with whom their poſſeſſions were mixed, Joſh. xix. 1. and therefore went together to make expeditions, Judg. i. 3. Judah alſo is here mentioned before Levi, becauſe it was to be the royal tribe, according to the prophecy of Jacob; which Moſes was aſſured God would fulfil, and therefore prays as follows; "And he "ſaid, hear, Lord, the voice of Judah." Grant his petition, when he calls for help againſt his enemies. So Onkelos paraphraſes it, "Hear his prayer, when he goes "forth to war."

——*And bring him unto his people.*] Return him home in peace unto his people, as the ſame Onkelos expounds it.

—— *Let his hands be ſufficient for him.*] To avenge him of his enemies, as he alſo explains it.

—— *And be thou an help to him from his enemies.*] Suffer them not to prevail over him, but give him the victory, when he fights with them. So the Jeruſalem Targum paraphraſes theſe two laſt paſſages; "Let his hands "exerciſe revenge upon his enemies in battles, and do "thou ſupport and ſuſtain him againſt thoſe that hate "him". This was notoriouſly fulfilled in this tribe, which was the moſt valiant and ſucceſsful of all others. For, in all their wars, this tribe was the principal; and the ſafety of all the reſt ſeems to have depended upon this. See Judges i. 1, 2, *&c.* xx. 18. And as theſe places ſhew this was the moſt conſiderable tribe, before they had kings, ſo after that, it was able, together with Benjamin, to maintain its ground againſt the other *ten tribes*, and all other oppoſers.

Ver. 8. *And of Levi he ſaid, let thy Thummim and thy Urim be with thy holy one.*] Continue in this tribe the high dignity of conſulting with thee, and receiving directions from thee, by the high-prieſt, concerning the publick ſafety. Or, as ſome take it, (becauſe Thummim is here ſet before Urim, which it is not in any other place) make them upright and faithful, as well as underſtanding and knowing, in the diſcharge of their duty. For though by *holy one* be principally meant the high-prieſt, who was in a peculiar manner anointed to be ſeparated to the ſervice of God, eſpecially in this part of it, to approach him with Urim and Thummim, (which gave Aaron the name of the *Saint of the Lord*, Pſalm cvi. 16,) yet it comprehends all the reſt of the prieſts and Levites, in conjunction with him; for they were all ſeparated unto the Lord, when their brethren apoſtatized to idolatry. Of which, Moſes takes notice in the next verſe, "Who ſaid unto his "father, *&c.* I have not ſeen him," *&c.* regarded, that is, no relation when they executed the commands of God againſt the worſhippers of the golden calf. See our learned Dr. Spencer, de Leg. Hebr. lib. iii. cap. 7. Diſſert. 7. where he treats alſo of theſe words, as they may be applied to our Lord Chriſt, the true *holy one of God*; who is, indeed, a prieſt for ever, holy, harmleſs, undefiled, ſeparate from ſinners, *&c.* Heb. vii, 26.

——*Whom thou didſt prove at Maſſah.*] Or, whom thou haſt thoroughly proved. For, the words in the Hebrew are, "Whom in proving thou didſt prove;" the ancient interpreters not taking *Maſſah* for the name of a place, as we do, but for *trying* and *proving*. And ſo, indeed, the words in the Hebrew ſeem to import; the particle *beth*, before Maſſah, being different from that before Meribah; [which is *al*,] though we tranſlate them both alike by the word *at*. And thus the Jeruſalem Targum paraphraſes, "Whom thou didſt prove, *or* try, and he "ſtood in the tryal"; that is, approved himſelf perfect or upright, as Onkelos expreſſes it. This procured that tribe a bleſſing from the Lord, Exod. xxxii. 26, 29. and brought them into "ſpecial grace and favour with "him," as the word we tranſlate, *holy one*, ſignifies. For it is not *kadoth*, but *chaſid*.

——*And with whom thou didſt ſtrive at the waters of Meribah.*] Tho' God did ſeverely chide and reprove Moſes and Aaron, (who were the heads of this tribe) when they were tried at the waters of ſtriſe, Numb. xx. 12, 13. Yet they did not forfeit their office by the offence they then committed: And therefore Moſes prays that the ſacerdotal dignity might ſtill continue in Aaron's poſterity.

Ver. 9. *Who ſaid unto his father and to his mother, I have not ſeen him, neither did he acknowledge his brethren, nor knew his own children.*] This relates to the impartial execution of judgment by the Levites, upon the worſhippers of the golden calf, without reſpect of perſons, Exod. xxxii. 26, &c. And as ſome will have it, to Phinea's zeal, mentioned in Numb. xxv. But that it hath any reſpect to a more ancient judgment, given in the caſe of Judah and Thamar, (as the Jeruſalem Targum fancies) there is no ground to believe. See Selden lib. 2. de Synedr. cap. 8.

——*For they have obſerved thy word, and kept thy covenant.*] Exod. xxxii 28, 29. Abarbinel and others, make this to be the reaſon of what follows.

Ver. 10. *They ſhall teach Jacob thy judgments, and Iſrael thy law.*] Becauſe they were ſo upright, as to take no notice of their deareſt relations, in judgment, therefore they were intruſted with this office of teaching the people the ſtatutes of God, that is, deciding all controverſies which aroſe about any thing in the law. So the Jews expound it, and it is agreeable to what we read in the ſeventeenth chapter of this book, ver. 9, 10. and many other places, as Mr. Selden ſhews in the place forenamed, p. 372, &c. and our Mr. Thorndike in his religious aſſemblies, chap. 2. where he obſerves, the teaching here mentioned, conſiſted in declaring the meaning and obligation of the law, in matters doubtful, as is apparent from Levit. x. 8, 9, 10, 11. For tho' others might be members of their courts of judgment, yet they conſiſted chiefly of prieſts and Levites. As for teaching the people in their religious aſſemblies, that was not ſo much the office of the prieſts and Levites, as of the prophets: For tho' the prophets and diſciples of the prophets, were commonly prieſts and Levites, (who being moſt free from the care of eſtates and inheritances, and by their office, in his ceremonial ſervice, came neareſt to God of all other men, were moſt likely to be endued with an extraordinary degree of knowledge, and of the fear of God) yet it is certain, that the charge of teaching people in their aſſemblies belonged as well to thoſe prophets who were not prieſts and Levites, as to thoſe that were. And this was one reaſon, as Maimonides obſerves, why the tribe of Levi might have no inheritance in the land, that being free from the trouble of ploughing and ſowing, &c. they might wholly attend to the ſtudy of the law, and be able to teach Iſrael God's judgments. More Nevochim. P. III. cap. 33.

——*They ſhall put incenſe before thee, and whole burnt-offerings upon thine altar.*] This was the peculiar office and honour of the prieſts alone, to offer incenſe on the golden altar, and burnt-offerings on the brazen. The Jeruſalem Targum thus paraphraſes it, "They ſhall "put incenſe of precious ſpice before thee, to pacify "thine anger, and offer a moſt acceptable ſacrifice upon "thine altar."

Ver. 11. *Bleſs, Lord, his ſubſtance.*] The word we here render *ſubſtance*, is tranſlated *wealth*, viii. 17, 18. which conſiſted moſt in cattle, (they having no land to till) which he prays God to increaſe, that they might have ſufficient ſuſtenance for themſelves and their families. It is a ſtrange fancy of ſome of the Jews, that whoſoever offered incenſe grew rich, and therefore no prieſt was ſuffer'd to offer it more than once, that ſo riches might be derived to them all.

——*And accept the work of his hands.*] All their miniſtry at the altar, where the prieſts officiated; or about the tabernacle, of which the Levites had the care.

——*Smite through the loins of them that riſe againſt him, and of them that hate him, that they riſe not again.*] For they who were enemies to the prieſts and Levites, were enemies to religion, and all civil government; which was chiefly adminiſtred by them, as was before obſerved. See ch. xvii. 8, 9, 10, 11, 12.

Ver. 12. *And of Benjamin he ſaid.*] Benjamin is mentioned next to Levi, becauſe the temple, in which the prieſts officiated, was partly ſituated in his lot.

——*The beloved of the Lord.*] Or, being beloved of the Lord, as the LXX. interpret it, Ἠγαπημένῳ ὑπὸ Κυρίου.

——*Shall dwell in ſafety by him.*] That is, by the Lord: which ſignifies the ſtability of his portion, which had Jeruſalem, the holy city, in it, as we read, Joſh. xviii. 28. For tho' mount Sion was in the tribe of Judah, and the ſanctuary was likewiſe there, Pſalm lxxviii. 68. yet the city, wherein it ſtood, was not. Nay, the ancients think the altar of burnt-offering was in the tribe of Benjamin, as Kimchi obſerves upon that place before-mentioned in Joſhua. And there are reaſons to make one think, that Sion, in the place fore-named, and in others, is to be taken in a large ſenſe, comprehending mount Moriah alſo, (on which the temple was erected, 2 Chron. iii. 1.) which was in the tribe of Benjamin, and conſequently the temple was ſituated in the ſame tribe.

——*And the Lord ſhall cover him all the day long.*] The glory of the majeſtic preſence of the Lord ſhall be a ſhield over him (to defend him) continually; as the Jeruſalem Targum expounds it.

——*And he ſhall dwell between his ſhoulders.*] For "the divine Majeſty" (ſaith Onkelos) "ſhall dwell in his "country." It being in the temple, and the temple in the tribe of Benjamin, where it ſtood upon mount Moriah, as the head of a man doth upon his ſhoulders, as Dr. Lightfoot gloſſes in his Temple-Service, p. 145. edit. 1. Or the word we tranſlate here, *ſhoulders*, may ſignify *ſides*, as it is rendered in other places, Numb. xxxiv. 11. or *borders*. And nothing is more certain, than that the divine habitation was in the borders of Benjamin, whoſe lot extended to that of Judah at Jeruſalem; and was ſo united to it, that when the reſt fell off from Judah, the tribe of Benjamin always adhered to it.

This being the ſenſe which the ancient interpreters give of this verſe, and very agreeable to the words, we ſhall not trouble the reader with any other; but only mention a conceit of Conradus Pellicanus, who, "by the beloved of "the Lord," here underſtands David, who "dwelt in "ſafety by Benjamin," tho' the king of that tribe perſecuted him, for God *covered* and protected him continually from violence, &c. It is ſtrange that a man otherwiſe judicious, and well acquainted with the Jewiſh language, ſhould propound this as the beſt interpretation he could think of, when there is nothing of a bleſſing upon Benjamin contained in this paſſage.

Ver. 13. *And of Joſeph he ſaid.*] This tribe follows next, his lot falling near Benjamin, who lay between Judah and Joſeph.

——*Bleſſed of the Lord be his land.*] He foretels that this tribe ſhould be ſituated in a moſt plentiful country, and enriched by the divine bleſſing upon it.

——*For the precious things of heaven.*] Sending fruitful ſhowers from heaven.

——*For the dew.*] Together with the evening and morning dews, which are no leſs refreſhing to the earth than rain.

——*And for the deep that coucheth beneath.*] He means ſprings of water that burſt out of the bowels of the earth, for the uſe of man and beaſt.

Ver. 14. *And for the precious fruits of the ſun.*] Whoſe kindly heat brings them forth, and makes them grow to maturity.

——*And for the precious things put forth by the moon.*] For all things are plumped by the moon's cool and fattening moiſture in the night, which is digeſted by the ſun in the day: Or, this paſſage may relate to the ſeveral ſorts of fruit, which are produced every month. So Onkelos interprets it, "it produceth alſo ſweet fruits at the begin-"ning of every month." For the word *Jerachim*, in the Hebrew, being in the plural number, ſignifies *moons*, or months. And ſo the Jeruſalem Targum tranſlates it, *in every new moon*, which comprehends the whole month.

Ver. 15. *And for the chief things of the ancient mountains, and for the precious things of the laſting hills.*] Such as mount Ephraim, and Samaria, and Baſhan, which were exceeding fruitful in grapes and olives, and ſuch like excellent fruit: And called *ancient* and *laſting*, becauſe they were coeval with the earth, and not caſt up by the art of men.

Ver.

Ver. 16. *And for the precious things of the earth.*] This ſeems to relate to their arable land, which he foretels ſhould bring forth great ſtore of all ſorts of corn.

The word *Meged*, which we tranſlate *precious*, is repeated five times in theſe three laſt verſes, ſignifying that which in its kind is moſt *excellent*, as that great man Ezekiel Spanhemius obſerves upon Callimachus's hymn to Diana, ver. 245. where mentioning ſeveral inſtruments of muſick among the Greeks, whoſe names were derived from the Hebrew, he thinks one, called Μάγαδις, (which was ἀρχαῖον ὄργανον, as Athenæus declares, but he could not tell whether a wind or ſtringed inſtrument) came from this Hebrew word *Meged*, for it was not of Greek original. And in Cant. iv. 13. this word is tranſlated *pleaſant*, as all muſick is; but that eſpecially which was made by this inſtrument Μάγαδις. For Plato, who took it for a ſtringed inſtrument, calls it πολυχορδώτατον; Anacreon ſaying he had one of *twenty* ſtrings, as Spanhemius notes upon the hymn in Delum, p. 472.

——*And fulneſs thereof.*] By the *fulneſs* of the earth, may be meant either the plenty and abundance of its fruits, or the ripeneſs thereof, as Bochart obſerves in his Canaan.

——— *And for the good will of him that dwelt in the buſh.*] That is, of God, *whoſe* Majeſty (as Onkelos paraphraſes) *dwells in the heavens*, and was revealed to Moſes in the buſh, Exod. iii. 2, 4. That is, the SCHECHINAH there appeared in a moſt glorious manner, and the Lord told Moſes he was there preſent, whoſe *good will*, which is the fountain of all bleſſings, (for to it they owed their deliverance out of Egypt, which God then promiſed to Moſes out of the buſh) Moſes wiſhed might be the peculiar portion of Joſeph.

——— *Let the bleſſing come upon the head of Joſeph.*] The word *bleſſing* is not in the Hebrew; but this being connected with the foregoing words, may be thought a prayer, that the good will of God, the fountain, as we ſaid, of all bleſſings, might reſt upon Joſeph. Or, as Onkelos tranſlates it, "Let all thoſe things" (before named) "come upon the head of Joſeph." And ſo the Jeruſalem Targum expounds it, "Let all thoſe bleſſings "come, and be made perfect upon the head of Joſeph."

———*And upon the top of him, that was ſeparated from his brethren.*] That is, ſaith the ſame Targum, "upon "him that was made ruler of all the land of Egypt, and "ſplendid in the honour given him by his brethren."

Ver. 17. *His glory is like the firſtling of his bullock.*] The ancients thought there was ſo much majeſty in the countenance of a bull, eſpecially of a young bullock in its prime, lifting up its head, that they made it an emblem of kingly power, as Bochart hath ſhewn out of ſeveral good authors, in his Hierozoicon, P. i. lib. ii. cap. 29. And accordingly it here ſignifies, that the tribe of Ephraim ſhould have royal authority eſtabliſhed in it. For he doth not compare the perſon of Joſeph to a young bullock, (though he was a goodly man, eminent for his beauty and comely proportion, Gen. xxxix. 6.) but the tribes which ſprang from him, as appears by the laſt words of this verſe; whoſe glory he here comparing to that of a young bullock, and the glory of this creature conſiſting in its ſtrength, the power of the tribes of Joſeph is hereby denoted; which was ſo great, that they were the chief ſupport of the kingdom of Iſrael, which began in Jeroboam, who was king of ten tribes; after whom, there followed a race of kings, till the captivity. There may be alſo ſome reſpect in theſe words unto Joſhua, the firſt governor of all the people, who was of the tribe of Ephraim; as of Manaſſeh were Jair, Jepthah and Gideon, who were famous men among the judges.

It is likewiſe remarkable, that Joſeph is here compared to the firſtling of a bullock, becauſe Reuben being ſet aſide for his inceſt, Joſeph had the right of primogeniture, in part, tranſlated unto him, 1 Chron. v. 1, 2. and, in conſequence of it, had a double portion in the land of Canaan.

It is to be noted likewiſe, that he is ſaid to be like unto the firſtling of *his* bullock, becauſe there were not more goodly bullocks any where, than in Baſhan, Amos iv. 1. which fell to the ſhare of ſome of the children of Manaſſeh, Joſh. xvii. 5.

There have been ſome great men, who from this place, and other conjectures, have fancied that Joſeph was worſhipped in Egypt after his death, under the form of an ox' by the name of Serapis; which conjecture Bochart has confuted in the fore-named book, cap. 34.

——— *And his horns are like the horns of unicorns.*] This is a farther deſcription of the power and ſtrength of the houſe of Joſeph: For an horn is every where an emblem of mighty power and force, and *an unicorn* (as we tranſlate the word *reem*) is ſuppoſed to be a very ſtrong and ſtately creature. But Bochart hath alledged a great number of particulars to prove, that *reem* is a ſort of wild goat in Arabia, as big as a deer, and of the ſame colour, which they now call *Gazellas*, P. I. Hierozoicon, lib. iii. cap. 27.

Some of theſe creatures were ſent, ſeveral years ago, to the French king, by the Divan of Tripoli; their horns were black, and ſhaped like thoſe of a goat, only they were round and pointed. But the fullneſs, ſtrength, and ſwiftneſs of this creature, together with its fierce untameable nature, induced *Ludolphus* (who at firſt was of Bochart's opinion) to conclude, upon ſecond thoughts, that the *reem* in ſcripture ſignifies the *Rhinoceros*, as the Vulgar Latin here tranſlates the word; ſee lib. i. Commentar. in Hiſtor. Æthiop. cap. 10. n. 74. which ſeems not ſo well to agree with theſe words of Moſes; which ſuppoſe the creature here ſpoken of to have two horns, (he uſing the plural number) with which the two tribes, deſcended from Joſeph, are very fitly compared. And ſo David mentions the horns of the *reem*, Pſalm xxii. 22. But whatſoever creature it was, princes and great men were frequently compared to it, as appears from Iſaiah xxxiv. 7. where the grandees (as we now ſpeak) of Edom are called *unicorns*, as in the following words they are compared to *bullocks* and *bulls*.

——*With them he ſhall puſh the people together.*] Throw down all that oppoſe him, particularly the Canaanites. "For theſe (ſaith the Jeruſalem Targum) are the great "men of the Amorites, whom Joſhua, the ſon of Nun, "ſlew; who was of the tribe of Ephraim; and the cap-"tains which Gideon, the ſon of Joaſh, ſlew; who was of "the tribe of Manaſſeh."

—— *To the ends of the earth,*] Of the land of Canaan.

——— *And they are the ten thouſands of Ephraim, and they are the thouſands of Manaſſeh.*] Theſe things ſhall be performed by the numerous armies of Ephraim and Manaſſeh; or theſe are the benedictions of theſe two tribes; the younger of which, he ſignifies, ſhould be more powerful than the elder, according to the prophecy of Jacob, Gen. xlviii. 19.

Ver. 18. *And of Zebulun he ſaid, Rejoice Zebulun, in thy going out.*] About their buſineſs, as the Jeruſalem Targum expounds it, that is, their merchandize; which they exerciſed upon the ſea of Geneſaret, where they were ſituated, and not far from the Mediterranean; in which, he prays they might have ſuch good ſucceſs, as to fill their hearts with joy. There are thoſe who underſtand this of their *going out* to war againſt their enemies, which is the expoſition of Onkelos. And ſo this phraſe is often uſed, particularly in Gen. xiv. 8. and the valour of this tribe is, upon one occaſion, celebrated in Judges v. 18. But Jacob's prophecy determines us rather to the other ſenſe, Gen. xlix. 13. where he repreſents this tribe as mariners, rather than ſoldiers. Though it muſt be acknowledged, that there were great numbers among them in David's time, who were expert warriors, 1 Chron. xii. 33. and that the Iſraelites generally were not addicted to traffic, the ſea-coaſt being poſſeſſed by the Philiſtines, and the Canaanites, except that part which belonged to this tribe.

——— *And Iſſachar in thy tents.*] The ſame Jeruſalem Targum expounds it, "Rejoice ye houſe of Iſſachar when "ye come into your ſchools": For this was a learned tribe, at leaſt in ſome ages, as appears from 1 Chron. xii. 32.

But Jacob's prophecy determines us rather to another ſenſe, which is, that they ſhould grow rich by feeding cattle, and by husbandry: For which, their country being very proper, they choſe rather that quiet kind of life, than merchandize. Though they were near neighbours to Zebulun, and for that reaſon, as well as becauſe they were brethren by the ſame mother, are here joined in one benediction. This ſeems alſo beſt to agree with the phraſe of rejoycing *in their tents*; in which they are ſaid anciently to dwell who fed cattle, Gen. iv. 10, And perhaps the learning that the children of Iſſachar are ſaid to have ac-

1 Chron.

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Ver. 19. *They ſhall call the people unto the mountain.*] Here Moſes predicts, the houſe of God ſhould be ſet upon a mountain; unto which, he ſaith, Zebulun (for the latter end of the verſe ſhews he ſpeaks particularly of that tribe) ſhould invite the other tribes, by their forwardneſs and zeal, to go to worſhip God at the three great feſtivals. So the Jeruſalem Targum paraphraſes, "Behold, the "people of Zebulun ſhall be ready to go to the mount of "the holy houſe of the Lord." Or, by *the people*, perhaps are meant the Gentiles their neighbours, whom they ſhould endeavour to bring to the ſervice of the true God, which was eſpecially fulfilled when Chriſt came, Matth. iv. 15, 16.

——— *There they ſhall offer ſacrifices of righteouſneſs.*] Liberal ſacrifices, out of their honeſt gains by merchandize.

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Ver. 20. *And of Gad he ſaid, bleſſed be he that enlargeth Gad.*] That is, bleſſed be God, who hath allotted to him ſo large an inheritance; which he afterward alſo farther enlarged, as we read, 1 Chron. v. 18, 19, 20.

—— *He dwelleth as a lion.*] Lives ſecure and fearleſs, tho' encompaſſed with enemies, whom the Gadites tore to pieces, (as it here follows) when they offered to moleſt them. For this was a very warlike tribe, as we learn from 1 Chron. xii. 8. and therefore here compared to a *lioneſs*, ſo *labi* ſignifies, which equals a lion, if not exceeds him, in ſtrength and fierceneſs; as Bochart hath obſerved out of good authors, in his Hierozoicon, P. i. Lib. iii. cap. 20. And ſo Onkelos here tranſlates it, *He dwelleth as a lioneſs.* And the Jeruſalem Targum inſerts both, after this manner; *He remains quiet, as a lion and a lioneſs; neither is there people or kingdom that ſhall ſtand before them.*

——— *And teareth the arm with the crown of the head.*] Kills the princes with their kings, as Onkelos truly expounds it: For by *arms* are meant men of ſtrength and power; and by the *crown of the head* is properly to be underſtood the chief commander, ruler, or king. And therefore the LXX alſo tranſlate *crown of the head* by ἄρχοντα, prince, or ſupream governor.

Ver. 21. *And he provided the firſt part for himſelf.*] He firſt received his portion in the land which they conquered, as Onkelos expounds it. Which he is ſaid here to *provide for himſelf*, becauſe this tribe (with Reuben and part of Manaſſeh) deſired to be poſſeſſed of the country of Sion, which was accordingly given to them, Numb. xxxii. 1, 2, 33.

— *Becauſe there, in a portion of the Law-giver.*] Which Moſes, (who was their Law-giver) gave them by God's order, whereas the other nine tribes and a half, had theirs given them by Joſhua.

—— *Was he ſeated.*] The word in the Hebrew ſignifies *hid*, that is, *protected*, when, going to the war in Canaan, they left their wives, and children, and cattle, without any defence, but God's providence, according to the promiſe they made to Moſes, Numb. xxxvii. 16, 17, &c. What the Jeruſalem Targum, together with Onkelos, and ſeveral of the Rabbins, even Abarbinel himſelf, here ſay of Moſes being buried in this tribe (which they make the ſenſe of theſe words) we think is no more to the purpoſe, than what the Cabbaliſts obſerve upon this place, that in the bleſſing of Gad, the whole alphabet is found, becauſe Moſes, our maſter (ſaith Baal. Hatturim) was buried in his territory, who obſerved the law from *Aleph* to *Tau*, that is, from the beginning to the end.

——— *And he came.*] He ſpeaks of this as a thing already done, becauſe he certainly forſaw they would perform their engagement.

—— *With the heads of the people.*] With the chief commanders of the reſt of the tribes of Iſrael. Or, as the words may be tranſlated more literally, *He came, the heads of the people*, namely, the Gadites marched in the front, before the children of Iſrael. For ſo was the agreement between Moſes and them, as we read in Numb. xxxii. 17. that they ſhould *go ready armed before the children of Iſrael*, Of which engagement Joſhua reminds them when they were entering into Canaan, Joſh. i. 14. and they ſtood to it, ver. 16, 17.

—— *He executed the juſtice of the Lord.*] Upon the ſeven nations of Canaan, whom God commanded them to extirpate.

—— *And his judgments with Iſrael.*] Marching in the van of the Iſraelites to battle, till the whole country was ſubdued to them, Numb. xxxii. 21, 22, 29. Joſh. xxiii. 1, 2, 3. &c.

Ver. 22. *And of Dan he ſaid, Dan is a lion's whelp.*] Courageous as a young lion, according to Onkelos; and this prediction was moſt eminently verifyed in Sampſon, who was of this tribe, and whom the ſpirit of the Lord began to move in the camp of Dan, Judges xiii. 25.

—— *He ſhall leap from Baſhan.*] The tribe of Dan had no inheritance near Baſhan; but they are compared to the young lions of that place; for lions haunted mountains, Canticles iv. 8. and this mountain in particular was famous for them, and bred thoſe that were very fierce, which every one knows, leap upon their prey when they aſſault it, and faſten their nails and their teeth in it. So Bochart obſerves many ancient authors deſcribe them, P. i. Hierozoicon, Lib. iii. cap. 2. p. 789. And thus did the Danites on a ſudden leap from one end of Judæa to another, and ſeized on the city of Laiſh, near the fountain of Jordan, calling it by the name of Dan, as we read Judges xviii. 29.

Ver. 28. *And of Naphtali he ſaid, O Naphtali, ſatisfied with favour.*] That is, with the favour of God, which is explained in the next words.

—— *And full with the bleſſing of the Lord.*] The word *full*, as Maimonides obſerves, ſignifies that which is moſt perfect and abſolute in its kind, More Nevoch. P. i. cap. 19. Such was the country of Galilee, wherein this tribe had their poſſeſſion, which was πίων τε πᾶσα, καὶ εὐδοτῶ, &c. (as Joſephus ſpeaks, Lib. iii. *de Bello Judaico*, cap. 4.) fat throughout in all its parts, and very fertile, planted with all manner of trees, inſomuch, that it invited him to husbandry, who was averſe to labour, and by that means was entirely inhabited, and had no void place in all the country, &c.

—— *Poſſeſs thou the weſt and the ſouth.*] The ſame Joſephus repreſents this tribe as having poſſeſſed the eaſt and the north in the upper Galilee, Lib. v. Antiq. cap. 1. p. 142. which is directly contrary to what Moſes here declares; therefore Bochart in his Hierozoicon, P. i. Lib. iii. cap. 18. judiciouſly expounds theſe words of Moſes, not with reſpect to the whole land of Canaan, but to the Danites before mentioned. For the portion of Naphtali extended from the ſouth of the city called Dan, or Laiſh, to the ſea of Tiberias. And ſo the three Chaldee Paraphraſts expound the Hebrew word *Jam*, (which we tranſlate *Weſt*,) by the ſea of Tiberias, or Geneſaret, which is the ſame; for the Hebrews call great lakes by the name of ſeas. And by this ſea is not meant the Mediterranean, but the ſea of Galilee, or Tiberias, or Geneſaret; for by all theſe names it is called, as Mr. Selden obſerves in his *Mare Cauſum*, p. 21.

Ver. 24. *And of Aſher he ſaid, Let Aſher be bleſſed with children.*] With a numerous and beautiful iſſue.

—— *Let him be acceptable to his brethren.*] All the reſt of the Iſraelites ſhall court them for their goodly aſpect; or (as ſome rather think) he prophecies this tribe ſhould win the favour and affection of others, by their affability and obliging behaviour; for which Jacob predicts they ſhould be famous, Gen. xliv. 21.

—— *And let him dip his foot in oil.*] Be planted in a rich ſoil, full of olive trees, which ſhould make oil ſo plentiful, that they might not only waſh their faces, but their feet in it. Onkelos tranſlates it, *He ſhall be nouriſhed with the delight of kings.*

Ver.

Ver. 25. *Thy ſhoes ſhall be iron and braſs.*] Or, as the margin, *under thy feet ſhall be iron*; which hath induced ſome to think theſe minerals were dug out of Libanus, near to which lay the tribe of Aſher, who, according to this expoſition, trod upon a ſoil full of iron and braſs: But no author, as Bochart obſerves, mentions any ſuch thing as the braſs of Libanus; and therefore ſome underſtand by theſe expreſſions, the barbarous people who dwelt in Galilee of the Gentiles, and preſſed the Aſſerites, as an iron ſhoe, or fetters do the feet. But the Arabic here by *Minal*, which we tranſlate *ſhoe*, underſtands a bolt or bar, and renders this paſſage, *thy bolts ſhall be iron and braſs.* And ſo Kimchi expounding the words of Jonathan (who interprets it, *thy habitation ſhall be as ſtrong*, &c.) ſaith the meaning is, *their country ſhould be as well fenced, as if it was ſhut up with brazen or iron walls*; and R. Solomon to the ſame purpoſe: See Hierozoicon, P. ii. cap. 16. But the ſame Bochart acknowledges in his Phaleg, that Sarepta, which the Hebrews call *Zarephath*, 1 Kings xvii. 9.) a city of Sidon, had its name from the braſs and iron that was there melted, being in great plenty in that country, as the Hebrews gather from this bleſſing of the tribe of Aſher, (who were the inhabitants of thoſe places) *iron and braſs are under thy ſhoe*, as he there interprets it, Lib. iv. cap. 34. And ſo a very learned man long before him, David Chytræus, expounds theſe words, and adds this obſervation: "Nam Sidon & Sarepta, quæ "a metallis excoquendis nomen habet, in tribu Aſſer fu- "erunt. For Sidon and Sarepta, which had its name "from the melting of metals there, were in the tribe of "Aſher.

——*And as thy days, ſo ſhall thy ſtrength be.*] The ſame Chytræus expounds it, "All the time of their life, "they ſhould retain the ſame vigour of body and mind." Which ſeems to be the ſenſe of Onkelos, "As the days "of thy youth, ſo ſhall thy ſtrength be." And the Jeruſalem Targum more expreſly, "Such as they were in "the days of their youth, ſuch they ſhould be in their "old age." Or ſimply, theſe words ſignify, that this tribe *ſhould grow ſtronger and ſtronger*; which Hottinger ſeems to have aimed at, when he propounded this expoſition in his *Smegma Orientale*, cap. 7. *As are thy days, ſo are thy riches and wealth.* Maſius quite contrary upon Joſh. xix. 31. interprets theſe words to ſignify, that they ſhould have perpetual conflicts with the old inhabitants of the country: All which various interpretations proceed from the uncertain ſignification of the Hebrew word *Daba*, which we render *ſtrength*.

Ver. 26. *There is none like unto the God of Jeſhurun.*] Moſes having now bleſſed every particular tribe, concludes with this general demonſtration of their happineſs, that their God was not like the gods of other nations, but ſuper-eminent in all perfections; and therefore they muſt needs be bleſſed, while he condeſcended to be propitious to them, as their father, their keeper, their protector, avenger, and ſaviour from all their enemies.

——*Who rideth upon the heavens in thy help.*] Who commandeth in the heavens, as well as the earth; and ſends help and ſuccour to thee from thence, by thunder, lightning, and hail-ſtones, as we read he did in many places, Pſalm xviii. 8, 9. &c. lxviii. 33, 34, 35. "And "as he that rides upon an horſe, turns him this way, and "that way, as he pleaſeth, (they are the words of Mai- "monides in his More Nevochim, P. i. cap. 70.) ſo God "by his power and pleaſure commands the heavens, and "is not fixed to them, as the ſoul of them, (which was the "fooliſh opinion of the Zabii) but as the rider is far "more honourable and excellent than the beaſt on which "he ſits, and of a different ſpecies from it; ſo God is "repreſented by this metaphor (tho' but in a weak manner) "as ſeparate from the heavens, and of a more excellent "nature far tranſcending them, which are but the inſtru- "ments he uſes, to fulfill his will and pleaſure.

——*And in his excellency on the ſky.*] Or, as it may be tranſlated word for word, *And in his magnificence, the clouds.* From whence he ſends ſuch ſtorms and tempeſts as demonſtrate his power.

Ver. 27. *The eternal God is thy refuge.*] Or, *dwelling place*; to whom they might always betake themſelves for ſafety, and never fail of obtaining it, Pſalm xc. 1. In the Hebrew the words are, *The eternal God is the habitation*, or *dwelling-place*; from whence the Jews have framed this maxim, to preſerve all men from having low thoughts of God, as if he was contained in any thing, "God is the "place wherein the world dwells, and not the world the "place where God dwells." So Maimonides obſerves in the place above-named, out of Bereſchit Rabba.

——*And underneath are the everlaſting arms.*] To ſupport all thoſe, with an unwearied power and care, who commit themſelves unto him.

——*And he ſhall thruſt out the enemy from before thee.*] As Moſes had conducted them through the wilderneſs with an unwearied care, ſo he promiſes God would expel the Canaanites, and make room for them in their country.

——*And ſhall ſay, deſtroy them.*] Give the Iſraelites power, as well as authority to root them out. For to *ſay*, here, is as much as to *do*, and therefore ſignifies, *executing their deſtruction.*

Ver. 28. *Iſrael then ſhall dwell in ſafety alone.*] Live in quiet and peace, ſeparate from all other people. Or, the divine protection ſhall be ſufficient for their ſecurity. This, Raſi thinks, was fulfilled in the days of Solomon, 1 Kings iv. 25, But others of them think it is ſtill to be accompliſhed.

——*The fountain of Jacob.*] That is, his poſterity, who flowed from him as a river from a fountain, Iſaiah xlviii. 1. li. 1. Cocceius thinks theſe words ſhould be joined to the foregoing, in this manner, "Iſrael ſhall dwell "in ſafety alone by the fountain of Jacob," that is, by God. But tho' this may have ſome countenance from the ancient interpreters, (as we ſhall obſerve preſently) yet the other conſtruction is more generally received; there being the like expreſſion in Pſalm lxviii. 26. "Bleſs the "Lord in the congregation, from the fountain of Iſrael": Or, as it is in the margin, "Ye that be of the fountain "of Iſrael"; that is, are derived from him as your father.

——*Shall be upon a land of corn and wine, alſo his heavens ſhall drop down dew.*] In a fruitful country, upon which the heavens ſhall drop down refreſhing dews. Onkelos paraphraſes the whole thus: "Iſrael ſhall dwell ſe- "curely alone, according to the bleſſing wherewith Ja- "cob's father bleſſed them, in a land of corn," &c. And ſo the Jeruſalem Targum, (making more expreſs mention of the word *fountain*) "Iſrael ſhall dwell by himſelf ſe- "curely, from the fountain of benediction, wherewith "Jacob bleſſed them, in a land producing wine and oyl; "and the heavens above are commanded to ſend down "dews and rain upon them."

Ver. 29. *Happy art thou, O Iſraël.*] Moſes was not able farther to expreſs their happineſs, and therefore breaks out into admiration of it; exciting them thereby to be deeply ſenſible of it, and affected with it.

——*Who is like unto thee.*] Who had the Lord for their God, as he ſaid before, ver. 26, &c. and iv. 7, 8.

——*People ſaved by the Lord.*] Who have been redeemed by his mighty power. So the Jeruſalem Targum, "Whoſe redemption (we ſuppoſe out of Egypt is meant) "is from the preſence of the Lord". Who had preſerved them ever ſince, and would ſtill protect them, as it here follows.

This, according to R. Iſaac, (in Chiſſuk Emuna, P. i. cap. 18.) ſignifies the ſpiritual bleſſings God beſtowed on them. For true felicity, ſaith he, doth not conſiſt in victory over enemies, and plenty of corn, or ſuch like things, of which Moſes had ſpoken before in the preceding verſe, but in the ſalvation of the ſoul, of which no nation in the world was ſecure, but the Jews; which made Moſes, ſaith he, break out into theſe words, "O happy people, ſaved "by the Lord!" As much as to ſay, among all people, is there any ſaved like thee? This he ſaith, becauſe Chriſtians were wont to tell them, that they fixed their minds wholly on corporal felicity, which their law promiſed them; and therefore that Rabbi was induſtrious to draw a more exalted ſenſe from theſe words. And he accordingly lays ſo much ſtreſs upon them, that he repeats it again, a little after, That the ſalvation here promiſed is everlaſting. And yet his eyes could not be opened to ſee, that this ſalvation was to be brought to them by the Meſſiah: and that our Lord Jeſus is he, whoſe goſpel is as full of ſuch promiſes, as their law is of the promiſes of corn, and wine, and oyl.

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1 Chron. xii. 32. and which conſiſted in underſtanding the times, was nothing but their skill in the proper ſeaſons of ſowing, planting, and pruning, *&c. to know what Iſrael ought to do* in the management and improvement of their land; which was of great uſe eſpecially in that country.

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—— *And of treaſures hid in the ſand.*] This is a farther amplification of the ſame thing, relating particularly to their importation of gold, and ſilver, and precious ſtones, which are digged out of the earth. Some think it relates to the rich mines of this country; but of this we cannot find any proof.

Ver. 20. *And of Gad he ſaid, bleſſed be he that enlargeth Gad.*] That is, bleſſed be God, who hath allotted to him ſo large an inheritance; which he afterward alſo farther enlarged, as we read, 1 Chron. v. 18, 19, 20.

—— *He dwelleth as a lion.*] Lives ſecure and fearleſs, tho' encompaſſed with enemies, whom the Gadites tore to pieces, (as it here follows) when they offered to moleſt them. For this was a very warlike tribe, as we learn from 1 Chron. xii. 8. and therefore here compared to a *lioneſs*, ſo *labi* ſignifies, which equals a lion, if not exceeds him, in ſtrength and fierceneſs; as Bochart hath obſerved out of good authors, in his Hierozoicon, P. i. Lib. iii. cap. 20. And ſo Onkelos here tranſlates it, *He dwelleth as a lioneſs.* And the Jeruſalem Targum inſerts both, after this manner; *He remains quiet, as a lion and a lioneſs; neither is there people or kingdom that ſhall ſtand before them.*

—— *And teareth the arm with the crown of the head.*] Kills the princes with their kings, as Onkelos truly expounds it: For by *arms* are meant men of ſtrength and power; and by the *crown of the head* is properly to be underſtood the chief commander, ruler, or king. And therefore the LXX alſo tranſlate *crown of the head* by ἀρχοντία, prince, or ſupream governor.

Ver. 21. *And he provided the firſt part for himſelf.*] He firſt received his portion in the land which they conquered, as Onkelos expounds it. Which he is ſaid here to *provide for himſelf*, becauſe this tribe (with Reuben and part of Manaſſeh) deſired to be poſſeſſed of the country of Sion, which was accordingly given to them, Numb. xxxii. 1, 2, 33.

— *Becauſe there, in a portion of the Law-giver.*] Which Moſes, (who was their Law-giver) gave them by God's order, whereas the other nine tribes and a half, had theirs given them by Joſhua.

—— *Was he ſeated.*] The word in the Hebrew ſignifies *hid*, that is, *protected*, when, going to the war in Canaan, they left their wives, and children, and cattle, without any defence, but God's providence, according to the promiſe they made to Moſes, Numb. xxxvii. 16, 17, *&c.* What the Jeruſalem Targum, together with Onkelos, and ſeveral of the Rabbins, even Abarbinel himſelf, here ſay of Moſes being buried in this tribe (which they make the ſenſe of theſe words) we think is no more to the purpoſe, than what the Cabbaliſts obſerve upon this place, that in the bleſſing of Gad, the whole alphabet is found, becauſe Moſes, our maſter (ſaith Baal. Hatturim) was buried in his territory, who obſerved the law from *Aleph* to *Tau*, that is, from the beginning to the end.

—— *And he came.*] He ſpeaks of this as a thing already done, becauſe he certainly forſaw they would perform their engagement.

—— *With the heads of the people.*] With the chief commanders of the reſt of the tribes of Iſrael. Or, as the words may be tranſlated more literally, *He came, the heads of the people*, namely, the Gadites marched in the front, before the children of Iſrael. For ſo was the agreement between Moſes and them, as we read in Numb. xxxii. 17. that they ſhould *go ready armed before the children of Iſrael*, Of which engagement Joſhua reminds them when they were entering into Canaan, Joſh. i. 14. and they ſtood to it, ver. 16, 17.

—— *He executed the juſtice of the Lord.*] Upon the ſeven nations of Canaan, whom God commanded them to extirpate.

—— *And his judgments with Iſrael.*] Marching in the van of the Iſraelites to battle, till the whole country was ſubdued to them, Numb. xxxii. 21, 22, 29. Joſh. xxiii. 1, 2, 3. *&c.*

Ver. 22. *And of Dan he ſaid, Dan is a lion's whelp.*] Courageous as a young lion, according to Onkelos; and this prediction was moſt eminently verifyed in Sampſon, who was of this tribe, and whom the ſpirit of the Lord began to move in the camp of Dan, Judges xiii. 25.

—— *He ſhall leap from Baſhan.*] The tribe of Dan had no inheritance near Baſhan; but they are compared to the young lions of that place; for lions haunted mountains, Canticles iv. 8. and this mountain in particular was famous for them, and bred thoſe that were very fierce, which every one knows, leap upon their prey when they aſſault it, and faſten their nails and their teeth in it. So Bochart obſerves many ancient authors deſcribe them, P. i. Hierozoicon, Lib. iii. cap. 2. p. 789. And thus did the Danites on a ſudden leap from one end of Judæa to another, and ſeized on the city of Laiſh, near the fountain of Jordan, calling it by the name of Dan, as we read Judges xviii. 29.

Ver. 28. *And of Naphtali he ſaid, O Naphtali, ſatisfied with favour.*] That is, with the favour of God, which is explained in the next words.

—— *And full with the bleſſing of the Lord.*] The word *full*, as Maimonides obſerves, ſignifies that which is moſt perfect and abſolute in its kind, More Nevoch. P. i. cap. 19. Such was the country of Galilee, wherein this tribe had their poſſeſſion, which was πίων τε πᾶσα, καὶ εὐφυοτος, *&c.* (as Joſephus ſpeaks, Lib. iii. *de Bello Judaico*, cap. 4.) fat throughout in all its parts, and very fertile, planted with all manner of trees, inſomuch, that it invited him to husbandry, who was averſe to labour, and by that means was entirely inhabited, and had no void place in all the country, *&c.*

—— *Poſſeſs thou the weſt and the ſouth.*] The ſame Joſephus repreſents this tribe as having poſſeſſed the eaſt and the north in the upper Galilee, Lib. v. Antiq. cap. 1. p. 142. which is directly contrary to what Moſes here declares; therefore Bochart in his Hierozoicon, P. i. Lib. iii. cap. 18. judiciouſly expounds theſe words of Moſes, not with reſpect to the whole land of Canaan, but to the Danites before mentioned. For the portion of Naphtali extended from the ſouth of the city called Dan, or Laiſh, to the ſea of Tiberias. And ſo the three Chaldee Paraphraſts expound the Hebrew word *Jam*, (which we tranſlate *Weſt*,) by the ſea of Tiberias, or Geneſaret, which is the ſame; for the Hebrews call great lakes by the name of ſeas. And by this ſea is not meant the Mediterranean, but the ſea of Galilee, or Tiberias, or Geneſaret; for by all theſe names it is called, as Mr. Selden obſerves in his *Mare Cauſum*, p. 21.

Ver. 24. *And of Aſher he ſaid, Let Aſher be bleſſed with children.*] With a numerous and beautiful iſſue.

—— *Let him be acceptable to his brethren.*] All the reſt of the Iſraelites ſhall court them for their goodly aſpect; or (as ſome rather think) he prophecies this tribe ſhould win the favour and affection of others, by their affability and obliging behaviour; for which Jacob predicts they ſhould be famous, Gen. xliv. 21.

—— *And let him dip his foot in oil.*] Be planted in a rich ſoil, full of olive trees, which ſhould make oil ſo plentiful, that they might not only waſh their faces, but their feet in it. Onkelos tranſlates it, *He ſhall be nouriſhed with the delight of kings.*

Ver.

Ver. 25. *Thy ſhoes ſhall be iron and braſs.*] Or, as the margin, *under thy feet ſhall be iron*; which hath induced ſome to think theſe minerals were dug out of Libanus, near to which lay the tribe of Aſher, who, according to this expoſition, trod upon a ſoil full of iron and braſs: But no author, as Bochart obſerves, mentions any ſuch thing as the braſs of Libanus; and therefore ſome underſtand by theſe expreſſions, the barbarous people who dwelt in Galilee of the Gentiles, and preſſed the Aſſerites, as an iron ſhoe, or fetters do the feet. But the Arabic here by *Minal*, which we tranſlate *ſhoe*, underſtands a bolt or bar, and renders this paſſage, *thy bolts ſhall be iron and braſs*. And ſo Kimchi expounding the words of Jonathan (who interprets it, *thy habitation ſhall be as ſtrong*, &c.) ſaith the meaning is, *their country ſhould be as well fenced, as if it was ſhut up with brazen or iron walls*; and R. Solomon to the ſame purpoſe: See Hierozoicon, P. ii. cap. 16. But the ſame Bochart acknowledges in his Phaleg, that Sarepta, which the Hebrews call *Zarephath*, 1 Kings xvii. 9.) a city of Sidon, had its name from the braſs and iron that was there melted, being in great plenty in that country, as the Hebrews gather from this bleſſing of the tribe of Aſher, (who were the inhabitants of thoſe places) *iron and braſs are under thy ſhoe*, as he there interprets it, Lib. iv. cap. 34. And ſo a very learned man long before him, David Chytræus, expounds theſe words, and adds this obſervation: "Nam Sidon & Sarepta, quæ "a metallis excoquendis nomen habet, in tribu Aſſer fu- "erunt. For Sidon and Sarepta, which had its name "from the melting of metals there, were in the tribe of "Aſher.

——*And as thy days, ſo ſhall thy ſtrength be.*] The ſame Chytræus expounds it, "All the time of their life, "they ſhould retain the ſame vigour of body and mind." Which ſeems to be the ſenſe of Onkelos, "As the days "of thy youth, ſo ſhall thy ſtrength be." And the Jeruſalem Targum more expreſly, "Such as they were in "the days of their youth, ſuch they ſhould be in their "old age." Or ſimply, theſe words ſignify, that this tribe *ſhould grow ſtronger and ſtronger*; which Hottinger ſeems to have aimed at, when he propounded this expoſition in his *Smegma Orientale*, cap. 7. *As are thy days, ſo are thy riches and wealth.* Maſius quite contrary upon Joſh. xix. 31. interprets theſe words to ſignify, that they ſhould have perpetual conflicts with the old inhabitants of the country: All which various interpretations proceed from the uncertain ſignification of the Hebrew word *Daba*, which we render *ſtrength*.

Ver. 26. *There is none like unto the God of Jeſhurun.*] Moſes having now bleſſed every particular tribe, concludes with this general demonſtration of their happineſs, that their God was not like the gods of other nations, but ſuper-eminent in all perfections; and therefore they muſt needs be bleſſed, while he condeſcended to be propitious to them, as their father, their keeper, their protector, avenger, and ſaviour from all their enemies.

——*Who rideth upon the heavens in thy help.*] Who commandeth in the heavens, as well as the earth; and ſends help and ſuccour to thee from thence, by thunder, lightning, and hail-ſtones, as we read he did in many places, Pſalm xviii. 8, 9. &c. lxviii. 33, 34, 35. "And "as he that rides upon an horſe, turns him this way, and "that way, as he pleaſeth, (they are the words of Mai- "monides in his More Nevochim, P. i. cap. 70.) ſo God "by his power and pleaſure commands the heavens, and "is not fixed to them, as the ſoul of them, (which was the "fooliſh opinion of the Zabii) but as the rider is far "more honourable and excellent than the beaſt on which "he ſits, and of a different ſpecies from it; ſo God is "repreſented by this metaphor (tho' but in a weak manner) "as ſeparate from the heavens, and of a more excellent "nature far tranſcending them, which are but the inſtru- "ments he uſes, to fulfill his will and pleaſure.

——*And in his excellency on the ſky.*] Or, as it may be tranſlated word for word, *And in his magnificence, the clouds.* From whence he ſends ſuch ſtorms and tempeſts as demonſtrate his power.

Ver. 27. *The eternal God is thy refuge.*] Or, *dwelling place*; to whom they might always betake themſelves for ſafety, and never fail of obtaining it, Pſalm xc. 1. In the Hebrew the words are, *The eternal God is the habitation*, or *dwelling-place*; from whence the Jews have framed this maxim, to preſerve all men from having low thoughts of God, as if he was contained in any thing, "God is the "place wherein the world dwells, and not the world the "place where God dwells." So Maimonides obſerves in the place above-named, out of Bereſchit Rabba.

——*And underneath are the everlaſting arms.*] To ſupport all thoſe, with an unwearied power and care, who commit themſelves unto him.

——*And he ſhall thruſt out the enemy from before thee.*] As Moſes had conducted them through the wilderneſs with an unwearied care, ſo he promiſes God would expel the Canaanites, and make room for them in their country.

——*And ſhall ſay, deſtroy them.*] Give the Iſraelites power, as well as authority to root them out. For to *ſay*, here, is as much as to *do*, and therefore ſignifies, *executing their deſtruction.*

Ver. 28. *Iſrael then ſhall dwell in ſafety alone.*] Live in quiet and peace, ſeparate from all other people. Or, the divine protection ſhall be ſufficient for their ſecurity. This, Raſi thinks, was fulfilled in the days of Solomon, 1 Kings iv. 25, But others of them think it is ſtill to be accompliſhed.

——*The fountain of Jacob.*] That is, his poſterity, who flowed from him as a river from a fountain, Iſaiah xlviii. 1. li. 1. Cocceius thinks theſe words ſhould be joined to the foregoing, in this manner, "Iſrael ſhall dwell "in ſafety alone by the fountain of Jacob," that is, by God. But tho' this may have ſome countenance from the ancient interpreters, (as we ſhall obſerve preſently) yet the other conſtruction is more generally received; there being the like expreſſion in Pſalm lxviii. 26. "Bleſs the "Lord in the congregation, from the fountain of Iſrael": Or, as it is in the margin, "Ye that be of the fountain "of Iſrael"; that is, are derived from him as your father.

——*Shall be upon a land of corn and wine, alſo his heavens ſhall drop down dew.*] In a fruitful country, upon which the heavens ſhall drop down refreſhing dews. Onkelos paraphraſes the whole thus: "Iſrael ſhall dwell ſe- "curely alone, according to the bleſſing wherewith Ja- "cob's father bleſſed them, in a land of corn," &c. And ſo the Jeruſalem Targum, (making more expreſs mention of the word *fountain*) "Iſrael ſhall dwell by himſelf ſe- "curely, from the fountain of benediction, wherewith "Jacob bleſſed them, in a land producing wine and oyl; "and the heavens above are commanded to ſend down "dews and rain upon them."

Ver. 29. *Happy art thou, O Iſrael.*] Moſes was not able farther to expreſs their happineſs, and therefore breaks out into admiration of it; exciting them thereby to be deeply ſenſible of it, and affected with it.

——*Who is like unto thee.*] Who had the Lord for their God, as he ſaid before, ver. 26, &c. and iv. 7, 8.

——*People ſaved by the Lord.*] Who have been redeemed by his mighty power. So the Jeruſalem Targum, "Whoſe redemption (we ſuppoſe out of Egypt is meant) "is from the preſence of the Lord". Who had preſerved them ever ſince, and would ſtill protect them, as it here follows.

This, according to R. Iſaac, (in Chiſſuk Emuna, P. i. cap. 18.) ſignifies the ſpiritual bleſſings God beſtowed on them. For true felicity, ſaith he, doth not conſiſt in victory over enemies, and plenty of corn, or ſuch like things, of which Moſes had ſpoken before in the preceding verſe, but in the ſalvation of the ſoul, of which no nation in the world was ſecure, but the Jews; which made Moſes, ſaith he, break out into theſe words, "O happy people, ſaved "by the Lord!" As much as to ſay, among all people, is there any ſaved like thee? This he ſaith, becauſe Chriſtians were wont to tell them, that they fixed their minds wholly on corporal felicity, which their law promiſed them; and therefore that Rabbi was induſtrious to draw a more exalted ſenſe from theſe words. And he accordingly lays ſo much ſtreſs upon them, that he repeats it again, a little after, That the ſalvation here promiſed is everlaſting. And yet his eyes could not be opened to ſee, that this ſalvation was to be brought to them by the Meſſiah: and that our Lord Jeſus is he, whoſe goſpel is as full of ſuch promiſes, as their law is of the promiſes of corn, and wine, and oyl.

——*The ſhield of thy help.*] To defend them from all the aſſaults of their enemies. Moſes adds this, ſaith the

ſame R. Iſaac, to ſhew, that they to whom he promiſes ſpiritual bleſſings, are not thereby put out of hope of temporal; for the people that are *ſaved by the Lord*, have him alſo for their *ſhield* and their *ſword*, as it here follows.

—— *And who is the ſword of thy excellency.*] To cut their enemies in pieces, ſo that they ſhould glory and boaſt in magnificent victories over them. Or, as Onkelos tranſlates it, "From his preſence are all the victories of thy "valiant men."

—— *And thine enemies ſhall be found liars unto thee.*] Find themſelves deceived in all their vain hopes of ſaving themſelves, or moleſting the Iſraelites. Or, ſhould be ſo afraid of them, that with feigned ſtories they ſhould court their friendſhip, as the Gibeonites did. Or, more ſimply, ſhould ſubmit to them, though not heartily, yet out of fear; as this phraſe is uſed, Pſalm xviii. 44. lxvi. 3. and other places.

—— *And thou ſhalt tread upon their high places.*] Upon the necks of their kings, as both Onkelos and the Jeruſalem Targum underſtand it, taking *Bamoth* here for great men, in high ſtations. And thus Joſhua did, as we read, Joſhua x. 21. But this word commonly ſignifies, either *ſtrong holds*, or *places of idolatrous worſhip*, which neither their great men, nor their gods themſelves, ſhould be able to preſerve from ruin.

CHAP. XXXIV.

1 *Moſes from mount Nebo vieweth the land.* 5 *He dieth there.* 6 *His burial.* 7 *His age.* 8 *Thirty days mourning for him.* 9 *Joſhua ſucceedeth him.* 10 *The praiſe of Moſes.*

AND Moſes went up from the plains of Moab unto the mountain of Nebo, to the top of Piſgah, that *is* over-againſt Jericho: and the LORD ſhewed him all the land of Gilead, unto Dan.

2 And all Naphtali, and the land of Ephraim, and Manaſſeh, and all the land of Judah, unto the utmoſt ſea.

3 And the ſouth, and the plain of the valley of Jericho, the city of palm-trees, unto Zoar.

4 And the LORD ſaid unto him, This *is* the land which I ſware unto Abraham, unto Iſaac, and unto Jacob, ſaying, I will give it unto thy ſeed: I have cauſed thee to ſee *it* with thine eyes, but thou ſhalt not go over thither.

5 ¶ So Moſes the ſervant of the LORD died there in the land of Moab, according to the word of the LORD.

6 ¶ And he buried him in a valley in the land of Moab, over-againſt Beth-peor: but no man knoweth of his ſepulchre unto this day.

7 ¶ And Moſes *was* an hundred and twenty years old when he died: his eye was not dim, nor his natural force abated.

8 ¶ And the children of Iſrael wept for Moſes in the plains of Moab thirty days, ſo the days of weeping *and* mourning for Moſes were ended.

9 ¶ And Joſhua the ſon of Nun was full of the ſpirit of wiſdom; for Moſes had laid his hands upon him: and the children of Iſrael hearkened unto him, and did as the LORD commanded Moſes.

10 ¶ And there aroſe not a prophet ſince in Iſrael like unto Moſes, whom the LORD knew face to face:

11 In all the ſigns and the wonders which the LORD ſent him to do in the land of Egypt, to Pharaoh, and to all his ſervants, and to all his land.

12 And in all that mighty hand, and in all the great terrour which Moſes ſhewed in the ſight of all Iſrael.

Ver. 1. *And Moſes went up from the plains of Moab, unto the mountain of Nebo to the top of Piſgah, that is over againſt Jericho.*] After Moſes had thus preſcribed to the Iſraelites thoſe laws which were to regulate their future conduct, and had ſet over them a perſon who, both by his precepts and example, would encourage them to adhere inviolably to thoſe inſtitutions, he ſubmitted to the decree of death which had been denounced againſt him, and aſcended the mountain, from whence he was never to return.

Piſgah was the ſummit of Mount Nebo, which was over-againſt Jericho, a famous city on the other ſide of Jordan.

—— *And the Lord ſhewed him all the land of Gilead unto Dan.*] It was eaſy enough for a perſon, whoſe eye was not dim, to ſee the greateſt part of Paleſtine; nor was not neceſſary to have recourſe to a miracle, and to ſuppoſe, with ſome interpreters, that God ſtrengthen'd the ſight of Moſes after a ſupernatural manner, that he might extend it the farther. For the ſame reaſon we ought not to ſuppoſe, like ſome of the Jews, that God formed a map of the whole land of Canaan, that this law-giver might run it over the eaſier with his eye. But the words of the original muſt not be conſtrued ſtrictly, as if Moſes had exactly view'd every part of thoſe places which God ſhew'd to him God made him look toward the north, even to the foot of mount Libanus, and the confluence of the two rivers Jor and Dan, the ſprings of Jordan; and he ſhewed him the country of Gilead on the hither ſide of the ſame river, and which was to be the lot of the tribes of Reuben and Gad, and of half the tribe of Manaſſeh Then he cauſed him to turn his eyes to the other ſide of Jordan, and ſhewed him the northern part of Paleſtine, where was the country called Dan, after it was allotted to the tribe of that name: He made him look likewiſe toward the weſt of the promiſed land, and diſcover'd to him the ſhares that were to belong to the tribes of Naphtali and Ephraim, and to the other half tribe of Manaſſeh. He cauſed him to obſerve the ſouthern parts of Canaan, and all that vaſt tract of land which was to be poſſeſſed by the tribe of Judah, and which extended itſelf as far as the Mediterranean Sea, and the valley in which ſtood the city that bare the name of Jericho, that is to ſay, of the *ſweet ſmell*, becauſe of the great number of Palm-trees, which perfumed the air. Strabo ſays, it was ſurrounded with mountains abounding in this ſort of trees. This valley was ſituate on the ſouth ſide of the Dead Sea, where ſtood the city of Zoar.

Ver. 5. *So Moſes, the ſervant of the Lord, died there in the land of Moab, according to the Word of the Lord.*] The ſacred hiſtory relates ſome particular circumſtances concerning the death of Moſes, which could not be recorded by that great legiſlator. Under this head we place the name of Dan, given to a city which, at that time, was called Laiſh. It was near the ancient Paneades, which was rebuilt by Philip, the ſon of Herod the great, in honour to Caius Cæſar, and which for the ſame reaſon was called Cæſarea Philippi. In like manner the names of Naphtali, Ephraim, and Manaſſeh, could not be given to certain provinces in Paleſtine, before the tribes of that name had poſſeſſed themſelves of thoſe ſettlements. Nor is it at all probable, that Moſes wrote his own encomium, any more than he gave an account of his death; and it is

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next to a demonſtration, that theſe words in the ſacred text, "No man knoweth of his ſepulchre unto this day," ver. 6. were not written till ſome conſiderable time after his death, the whole account of which was probably written by Samuel, who was a prophet, and wrote by divine authority what he found in the records which were left by Joſhua, and his ſucceſſors, who gave an account of the manner in which Moſes left the world, and of all ſucceeding tranſactions, till the end of the time of the judges.

Moſes is repreſented in this verſe, as dying in the land of Moab, "according to the word of the Lord"; in which words there is ſome ambiguity. The literal verſion of the Hebrew is, "upon the mouth of the Lord;" and it has given a pretext to ſome Jewiſh authors to believe, that the Deity himſelf "drew out the ſoul of Moſes by a kiſs." Not that they underſtand it in a groſs ſenſe, but only that Moſes died in an extaſy, and with the exceſs of that pleaſure he experienced in his converſation with God. They add, that Aaron and Moſes expired by the ſame kind of death; and quote, upon this occaſion, the words of Solomon's ſong, chap. i. 1. "Let him kiſs me with the kiſſes "of his mouth; for thy love is better than wine." But ſeveral texts of ſcripture juſtify our manner of tranſlating this.

Ver. 6. *And he buried him.*] There is ſome obſcurity in the Hebrew words, which our verſions expreſs by *he buried him*; for they may relate either to the word *Lord*, which goes before; in which ſenſe, God himſelf may be ſaid to have buried Moſes, either immediately, or by the miniſtry of angels, as Epiphanius thought, Hæreſ. ix. tom. 1. p. 28. It may likewiſe be taken impersonally, *he was buried*; and perhaps it will not be eaſy to determine which of theſe interpretations are beſt. Thoſe who eſpouſe the firſt, alledge for their juſtification, the words at the cloſe of this verſe, "No man knoweth of his ſepulchre "unto this day," and pretend, that if he had been interred by the Iſraelites, the ſacred hiſtory would have deſcribed his tomb as exactly as it has thoſe of the patriarchs. They even maintain, that God had a particular reaſon for concealing the ſepulchre of Moſes from the Iſraelites, namely, to prevent their paying ſuperſtitious honours to the remains of a man whoſe memory ought to be ſo dear and venerable to them. And, indeed, the breaking of the brazen ſerpent in pieces by Hezekiah, gives an air of plauſibility to this ſuppoſition. On the other hand, the advocates for the oppoſite opinion, eſtabliſh it upon the allegation that the Jews did not render religious honours to their great men, till ſeveral ages after the death of Moſes; to which they add, that there was no more reaſon to hide his tomb, than thoſe of Abraham and Jacob; from whence they conclude, that if the ſepulchre of Moſes has not been found, it muſt have proceeded from ſome particular circumſtance which the ſacred hiſtory has not mentioned; perhaps it was becauſe the Iſraelites were wholly employed at this time, in conquering the land of Canaan, after which they had ſighed for ſo many years.

——— *In a valley in the land of Moab, over-againſt Beth-peor.*] This valley was in the land of Sihon, king of the Amorites, who had taken it from the Moabites, as we formerly obſerved, and was now poſſeſſed by the Iſraelites. Beth-peor was part of the poſſeſſion of Reuben, and a place where the temple of Peor anciently ſtood; from whence it received its denomination. For this idol is not only called Baal-peor, but ſimply Peor, Joſh. xxii. 17. And as Beth-baal is the temple of Baal, ſo Beth-peor is the temple of Peor. We ſhall relate here, after Hornius, a piece of hiſtory, which will furniſh us with an inſtance of human credulity, if it ſhould not happen to illuſtrate what the ſcripture relates concerning the tomb of Moſes.

"In the year of our Lord 1655. certain Maronite "ſhepherds, who were feeding a flock of goats on the "mountains of Nebo and Abarim, having frequently obſerved, that ſome of thoſe creatures wandered from "their flock, and were abſent for the ſpace of two or "three days, and that upon their return, their hair was "ſcented with a ſweet ſmell, thought fit to examine the "matter more cloſely, as it ſeemed to be very extraordinary. With this view they traced their goats, till at "laſt they came to places that were full of precipices, "from whence they diſcerned a little vale. They then "advanced to it, and diſcovered a cave, out of which "proceeded a very agreeable odour; and in the middle of "it they found a tomb of ſtone, on which they perceived "ſome characters were engraven. The ſhepherds being "extremely ſurpriſed at the novelty of what they beheld, "and likewiſe obſerving what a fragrant ſcent was diffuſed "all over them, went away immediately to Mataxat, the "patriarch of the Maronites, who then reſided at the "monaſtery of St. Mary, on mount Libanus, and acquainted him with the whole affair. The ſweet and "peculiar odour, with which they were all perfumed, "inducing him the more readily to credit what they related, he ſent two of his monks back with them, one of "whom was Aben-Uſeph, a learned and diſcreet man. "Theſe eccleſiaſtics coming to the place which had been "deſcribed to them, found a monument, on which they "read in Hebrew letters, MOSES THE SERVANT "OF THE LORD. The patriarch, tranſported at ſuch "a wonderful diſcovery, requeſted of Morat, the baſha "of Damaſcus, that the keeping of this tomb might be "committed to him alone. But the Greeks and Armenians, as well as the monks of St. Francis, ſtrongly oppoſed him, and at laſt the Jews alſo: Upon which, as "they were not able to agree among themſelves, they all "endeavoured by their preſents to the Grand Vizier, and "the Mufti, at court, to appropriate to themſelves the "ſuperintendence of this ſepulchre, which they verily believed was that of Moſes, and which the Jews inſiſted, "ought chiefly to belong to them. They repreſented, "that nothing could be more glorious, among all the titles of the Grand Signior, than that of being the maſter "and poſſeſſor of three ſuch renowned ſepulchres, as that "of Mohammed at Mecca, that of Jeſus Chriſt at Jeruſalem, and that of Moſes on mount Nebo. The Jeſuits "however defeated by their intrigues all the endeavours "of the other candidates; and by their bribes procured "an order, that the tomb, and the way which led to it, "ſhould be cloſed up: They even obtained a law, which "prohibited any one to approach that monument, on "pain of death. In the mean time, thoſe very Jeſuits, "acting in concert with the Druſes, formed a deſign to "ſteal away the body of Moſes, imagining they ſhould "thereby acquire a new degree of holineſs, as well as "immenſe wealth, to their order. But having after much "pains and difficulty opened the tomb, they found it "empty both of the corpſe, and reliques of that prophet."

Theſe pleaſing dreams vaniſhed almoſt aſſoon as they were formed; for a learned Rabbin proved, that the body which had been depoſited in that ſepulchre was not their ancient legiſlator, but a Jew of the ſame name; and Wagenſeil fancies, it was Moſes Maimonides. But Bartolocci has endeavoured to deſtroy that conjecture, by refuting the ſtory on which it was founded, and is induſtrious to prove, that Hornius ſuffered himſelf to be deceived by ſome impoſtor, and that there never was ſuch a perſon among the Jews, as the doctor called Jakun Ben-gad, which is the name given to him who undeceived thoſe that fancied they had found the tomb of Moſes.

The Jews have endeavoured to determine the month and day when Moſes died, and declare that this event happened on the ſeventh day of the laſt month, which they call Adar, and that it was forty years after the departure of the Iſraelites out of Egypt. Some Chriſtians have entertained the ſame opinion, but the great Uſher thinks he has demonſtrated in his Annales, that Moſes died the firſt day, and not the ſeventh, of that month; and this calculation nearly correſponds with that of Torniel.

We have now conſidered all that the ſacred hiſtory relates concerning the death of Moſes, to which St. Jude has added one circumſtance, and the Jews, according to their cuſtom, have amply ſupplied the ſilence of the ſcripture on that ſubject.

The intention of St. Jude was to perſuade the Chriſtians of his time, to avoid the pernicious examples of ſome heretics (probably ſome ſeditious Jews) who deſpiſed dominions and ſpake evil of dignities, Jude ver. 8. To induce therefore the Chriſtians to perform the duties he recommends to their practice, he tells them, that Michael the archangel, when, contending with the devil, he diſputed about the body of Moſes, durſt not bring againſt him a railing accuſation, but ſaid, the Lord rebuke thee.

We

We cannot ſide with any of the interpreters in the different opinions they have entertained of this paſſage, without violating the rule we have purſued through the courſe of this work, and to which we ſhall ſtrictly adhere in the ſequel, namely, not to propoſe any thing as fully proved, if it be not really ſo. We ſhall therefore content ourſelves with ſetting forth thoſe opinions hiſtorically before our readers.

Some explain theſe words of St. Jude literally; others aſſign to them an allegorical meaning.

Thoſe who give them a literal expoſition maintain, that there is a ſubordination among the bleſſed ſpirits, and that Michael is an angel of a ſuperior order. This poſition is not deſtitute of probability, tho' we have ſufficient reaſon to oppoſe ſuch as take upon them to decide wherein the ſubordination ſtrictly conſiſts, and who have been ſo preſumptuous as to point out the ſeveral degrees and ranks that each angel has a prerogative to hold. The Rabbins, and the counterfeit Dionyſius the Areopagite, have diſtinguiſhed themſelves by the bold deciſions they have made in this matter. However, if there be a ſubordination among the good angels, we may reaſonably ſuppoſe the ſame with reſpect to the apoſtate ſpirits, and the ſcriptures mention the devil and his angels, Matt. xxv. 41. Rev. xii. 7.

Thoſe who underſtand the words of St. Jude in a literal ſenſe, pretend there was a real controverſy between the prince of the good, and the chief of the bad angels, in conſequence of which they inſiſt, that the words of St. Jude are parallel with this text of St. Peter, *The angels which are greater in power and might, bring not railing accuſation againſt them before the Lord*, 2 Pet. ii. 11. Origen mentions a book known in his time by the title of *The aſcenſion of Moſes*; and the Rabbins cite another, which they call *The words of the days of Moſes*. Aben Ezra, however, gives us a notion of it not much to its diſadvantage, but it poſſibly might contain ſome truths blended with many fables. The apoſtles may perhaps have borrowed out of ſome of thoſe treatiſes, what has been related concerning the conteſt between the archangel and the devil, whether it be that they gave any credit to that narration, or only alledged it to ſuch perſons as believed it to be true. 'Tis certain, that this is not the only inſtance, in which the ſacred writers have had recourſe to arguments of this nature, and they quote books which would have been utterly unknown to us without their citations. Hitherto thoſe who are advocates for the literal ſenſe of the text in St. Jude, follow the ſame principle; but when they proceed to determine the end and deſign of this diſpute, they entertain different ſentiments.

Some have thought, that the devil endeavoured to ſieze upon the ſoul of this great lawgiver, which he pretended was his due, becauſe he had murdered an Egyptian.

Some of the fathers have affirmed, that the devil was jealous of the honour Moſes was about to receive in his interment by angels, or leſt his ſoul and body ſhould be taken up into heaven; and that this was the ſubject of his controverſy with the archangel.

A modern author, known by the name of John Erneſt Gerhar, is of opinion, that the aim of the devil was to prevent the body of Moſes from being depoſited on the mountain of Nebo, through an apprehenſion that it would ſilence the oracle of Baal-peor.

Mr. Jenkins advances another notion, in his vaſt comment on the epiſtle of St. Jude, namely, that the devil had an inclination to diſcover the place where Moſes was buried, that he might have an opportunity of tempting the Iſraelites to worſhip, not the body, but the ſoul of their hero. The Heathens undoubtedly adored the ſouls of their gods, at the place where their monuments were erected; and the Cretans, in particular, profeſſed an extraordinary veneration for Jupiter, becauſe he was buried in their iſland. Lactantius reproaches them for believing that their great god was dead in one place, and alive in another, and that he had, at the ſame time, a temple and a tomb. Jenkins obſerves farther, that the Pagans taught, that the ſouls of thoſe whom they deified, dwelt near the places where their bodies were interred, and that it was there they pronounced their oracles. He likewiſe ſuppoſes, that the Jews themſelves were not untainted with theſe ſuperſtitions, and to confirm his ſuppoſition, he quotes theſe words of the prophet: *Should not a people ſeek unto their God? for the living to the dead?* Iſa. viii. 19. In this ſenſe he explains this paſſage of the Pſalmiſt, *They joined themſelves to Baal Peor; and ate the ſacrifices of the dead*, Pſalm cvi. 28. and inſiſts that theſe ſacrifices were the ſame that were offered on the tombs of the falſe gods. To which he adds, that if the Jews had known where Moſes was buried, they might have been tempted to have rendered him divine honours in the ſame place, and would have prayed to him for his direction with reſpect to their future conduct. He then ſhews by experience, how neceſſary the precaution was of concealing the ſepulchre of ſo venerable a man, ſince he was conſidered as a god in Arabia, and his images were the objects of divine adoration. As Epiphanius has obſerved Tom. Hæres. LV. p. 469 This comment of Jenkins we ſhall neither embrace nor reject, but ſhall think it ſufficient to illuſtrate what he advances concerning the Theology of the Heathens, with relation to the ſouls of deified perſons, by the following obſervation of Madam Dacier, in her notes upon the Odyſſey of Homer. Lib. 20. p. 242. Namely, thus "The Egyptians believed, that after the "ſeparation of the ſoul from the mortal body there was "yet another ſeparation of two parts of the ſoul itſelf, "that is, of the intellect, or underſtanding, which Homer "calls Φρὴν, and of that fine and ſubtil body where- "with the intellect was cloathed, and which the ſame "poet calls the Εἴδωλον, or image; and that the intellect "is conſigned to heaven, but the image to hell." The Heathens fancied that this fine and ſubtil body, with which the underſtanding was inveſted, hovered ſometimes about the graves or burying places in which the groſs bodies of the dead were depoſited.

We ſhall now proceed to thoſe Interpreters who explain the text of St. Jude in an allegorical manner. Thoſe perſons think, that we ought to underſtand by the *body of Moſes*, not his carcaſs, but that body of laws which were given to the Jews by his miniſtration; agreeably to which opinion, they affirm, that the text of St. Jude is only a quotation from Zechariah, who declares he ſaw, "Joſhua "the high prieſt, ſtanding before the angel of the Lord, "and Satan ſtanding at his right hand to reſiſt him. And "the Lord ſaid unto Satan, the Lord rebuke thee O Satan, "even the Lord that hath choſen Jeruſalem rebuke thee." Zechar. iii. 1. 2. Now this Joſhua, according to the interpreters we quote, repreſents in Zechariah, what St. Jude means by the body of Moſes. The end of the prophets viſion, ſay they, was to ſhew the efforts which the devil made, in order to croſs the re-eſtabliſhment of the Jews, after the captivity, and the manner in which he was oppoſed by the angel of the Lord. This, continue they, was what St. Jude intended, when he ſaid, that "Michael the archangel diſputed with the devil about the "body of Moſes."

This explanation is not very different from that of ſome learned men, who by the *body of Moſes* underſtand, not the body of his laws, but the ſynagogue. In this ſenſe the chriſtian church is frequently ſtiled the *body of Chriſt*; and St. Ignatius ſpeaking of the reſtoration of the Syrian churches, congratulates the faithful of Smyrna, upon the re-eſtabliſhment of one of their bodies. *Ignat. Epiſt. ad Eccles. Smyrnæ, in Tom.* xv. *Biblioth. Patr.* p. 30.

Other interpreters aſſign to this paſſage of St. Jude, and that of Zechariah, a ſenſe which is ſtill more allegorical. They obſerve that the ſcripture mentions no more than one archangel, whom they ſuppoſe was Jeſus Chriſt; and that he is therefore called, *the archangel of the Lord*, and the Lord himſelf, by the prophet Zechariah; and that St. Jude, for the ſame reaſon calls him Michael, the ſignification of which name is, *Who is like to thee O God?* a name which by no means comports with a meer creature. According to this hypotheſis, Joſhua is introduced by the prophet as covered with impurity, in order to repreſent the crimes of men, who had violated the laws, engraven upon their hearts, and promulgated by Moſes. Satan diſputes with Joſhua, that is, the devil ſollicits the condemnation of men: from whence he is called the accuſer, in the revelations. The angel of the Lord pleads for the high prieſt, which is as much as to ſay, that Jeſus Chriſt intercedes for all mankind.

The objectors againſt this comment, ask what reſpect could be due from the angel of the Lord to the devil? and in

in what ſenſe could St. Jude ſay of Jeſus Chriſt, " that he " durſt not bring a railing accuſation againſt him?" But the interpreters who eſpouſe this explanation are not diſconcerted by the objection, for they reply, that the words of St. Jude, *durſt not bring againſt him a railing accuſation*, may be rendered, *he would not pronounce ſentence.* This they pretend to prove from other texts of ſcripture; beſide which they affirm, that the prophet and the apoſtle had the ſame view, which was to extol the patience and meekneſs of Chriſt, who would not oppoſe the injurious language of the devil, with any expreſſions denoting his reſentment, tho' he might juſtly have ſo done.

Theſe are the chief opinions of expoſitors, with reference to the text of St. Jude, and it may poſſibly be more eaſy to refute them all, than to advance any which would not be liable to objections. We however can't avoid giving ſome preference to the notion of Le Clerc, according to whom, St. Jude oppoſes the pretences of certain Jews (perhaps the followers of Judas the Gaulonite) who held, " that no " obedience was to be rendered to pagan magiſtrates." To reſtrain this wild conceit, the apoſtle quotes to them the paſſage in Zechariah, which Le Clerc explains to this effect; Joſhua the high prieſt is contradicted by Satan; the word Satan is collective, and ſignifies generally an adverſary. So it is to be underſtood in Pſalm, cix. ver. 6. In the prophecy of Zechariah, it denotes the governors whom the kings of Perſia ſet over the provinces ſituate on the weſt of Euphrates, and it appears by the ſacred hiſtory, that thoſe governors violently oppoſed the re-eſtabliſhment of the Jews. The angel of the Lord eſpouſes the part of the oppreſſed, but ſtill regarding the dignity of the oppreſſors. He accordingly refers the enemies of the Jews to the judgment of God, inſtead of judging them himſelf, and only ſays to them, *may the Lord defeat your deſigns.* Now the Roman magiſtrates were in relation to the Jews who lived in the time of St. Jude, the ſame as the Perſians, with reſpect to thoſe Jews who were contemporary with Zechariah.

This comment appears to us more ſimple and natural than that of Dr. Hammond, who thinks that St. Jude cenſures the Gnoſtics for deſpiſing the eccleſiaſtical powers. We alſo prefer it to that of Dr. Whitby, who is of opinion, that the heritics here meant by St. Jude, were the Nicolaitans; and that the dominions and dignities which he charges them with deſpiſing, were the angels, to whom indeed they paid religious honours, but at the ſame time aſcribed them to unworthy actions.

We have one ſcruple, however, with relation to the opinion of Le Clerc. It ſeems to us, that it cannot be denied that St. Jude underſtood by him whom he calls the devil, that great enemy to mankind, on whom we uſually beſtow that appellation; and we queſtion whether one ſingle inſtance can be produced from ſcripture, in which this word will bear any other ſignification. But if the text of St. Jude be a quotation from that of Zechariah, as we own, is not to be doubted, Satan muſt imply the ſame thing in the ſtile of the prophet, as the devil does in the language of the apoſtle. Nay it even ſeems, that we may adopt all that is eſſential in the explanation of Le Clerc, without adhering to the ſenſe he appropriates to the word Satan: we will venture at one gueſs upon the paſſage of of Zechariah, and that of St. Jude.

When God revealed any event to the ancient prophets, he communicated to them in a viſion, thoſe objects which had ſome analogy or reſemblance, to the thing he intended they ſhould know. It is not neceſſary, in order to explain theſe viſions, to refer every term grammatically, or literally to the event it adumbrates; 'tis enough if that which is offered to the mind, relates to the main end for which the viſion was imparted. We ſhall produce but one example, tho' ſuch a one as bears a great ſimilitude to the ſubject before us. St John informs us in his Revelations, Chap. xii. ver. 1. that he ſaw a great wonder in heaven, a woman in the pains of childbirth, and a dragon that ſtood prepared to devour the offſpring ſhe was on the point of bringing into the world; and that Michael and his angels fought with the devil, and defeated him. It is not neceſſary to inquire nicely, what was the event repreſented by this viſion? and we content our ſelves with this general obſervation, that the deſign of the holy ſpirit was to make St. John comprehend, that the Chriſtians were to ſuſtain a ſevere perſecution, during which, ſome extraordinary aſſiſtance from heaven ſhould interpoſe, and prevent their ſinking under the efforts of their enemies. In this viſion the dragon and his angels are indeed an emblem or type of the enemies of the church, and yet St. John ſpeaks of a dragon. It is not neceſſary, for the illuſtration of theſe ideas, that the word Dragon, ſhould be a collective term, literally importing, *the enemies of the church*; 'tis enough that a viſion, in which a monſter ſtood ready to devour a child, of which its mother was about to be delivered, is proper to repreſent what we have already intimated, namely, that the Chriſtians ſhould ſuffer a violent perſecution, during which heaven it ſelf would interpoſe in an extraordinary manner with its aid, to prevent their ſuccumbing under the rage of their adverſaries. In like manner God was pleaſed to make the Jews underſtand, after their return from the captivity, that the Perſians would raiſe great obſtacles againſt their re-eſtabliſhment. He imparts a viſion to Zechariah, and cauſes him to ſee Joſhua accuſed by the devil, and an angel of the Lord pleading the cauſe of the high prieſt, againſt all the attempts of ſo formidable a foe. This viſion anſwers its deſign, tho' Satan, in the text of the prophet, does not grammatically import the Perſians, who were profeſſed enemies to the Jews. St. Jude quotes this paſſage, and in making uſe of the word Devil, explains what Zechariah means by that of Satan; and perhaps what theſe two inſpired writers have advanced upon this occaſion, has furniſhed a pretext to ſome impoſtors for forging thoſe apochyphal works which we mentioned above; there being no one critic who has yet been able to prove that they exiſted at the time of St. Jude.

The Jews relate in their myſtical comments upon the Pentateuch, that " Samael, the wicked angel, and prince " of the devils, was ſo impatient to ſee the death of Moſes, " that he counted every day an hour; and never left off " crying, when will he die? when will that happy minute " come? then will I go down and ſeize upon his ſoul." They pretend, that David had his eye upon this event, when he ſaid, " The wicked watcheth the righteous, and " ſeeketh to ſlay him." Pſalm xxxvii. 22. They add, that Michael check'd theſe tranſports of the devil, and ſaid to him, " how, thou wretch! ſhalt thou rejoyce in ſuch a " manner as this, whilſt I am diſſolving in tears?" And that he thereupon quoted to him theſe words of one of the prophets; " Rejoice not againſt me, O mine enemy: when " I fall, I ſhall ariſe; when I ſit in darkneſs, the Lord ſhall " be a light unto me." Mic. vii. 8. I fell indeed, when Moſes died, but I roſe again when Joſhua ſucceeded him, and brought the Jews into the land of Canaan. Several of the Jews fancy likewiſe, that the devil has they know not what preſidence over the death of every man: and we ſhall cite an odd paſſage out of one of their books to that purpoſe: " The angel of death is full of eyes, and when any perſon " is upon the point of giving up his ſoul, this angel ſtands " at the bed-ſide with a naked ſword, at the end of which " hangs a drop of gall; which aſſoon as the dying perſon " perceives, he opens his mouth, and the devil cauſes " this fatal drop to fall into it."

We have likewiſe another work, of which Gilbert Gaulmin has given us the tranſlation and a comment, without mentioning the time or the author of the original. The modern Rabbins have been conſulted upon this ſubject, and they are perſuaded, that this book was a production of latter ages, and little valued by the Jews. Moſes is there repreſented as making bitter complaints of the neceſſity impoſed upon him, of dying. God enumerates to him the examples of all the moſt illuſtrious perſons of the church, who had undergone the ſame deſtiny. Moſes finds ſome fault or other in every one of them, which rendered them worthy of death. God reproaches Moſes with the diſtruſt he ſhewed in the wilderneſs of Zin; Moſes anſwers, that God is ſo good to pardon other men their ſins two or three times over, and asks, why he may not be forgiven one fault only? God tells him, he had been guilty of more than one, for he refuſed to go to Pharaoh. Moſes endeavours to juſtify himſelf, but God will not hear him. Then he covers himſelf with ſackcloth and aſhes, and offers up five hundred and fifteen prayers, which were ſo efficacious as to ſhake heaven and earth, inſomuch that he fancied the world was drawing to an end. But yet all this was ineffectual. Then Moſes begs of God to grant him one of his children for a ſucceſſor. He aſſembles the people; he explains the law to them in ſeventy languages; he fancies that the cauſe of his death is,

that God ſuſpects he envys Joſhua; wherefore to prevent any ſuch ſuſpicion, he pays him all thoſe honours which any one would render to a maſter: he riſes always at midnight, knocks at Joſhua's door, performs ſeveral domeſtic offices as his ſervant; and before all the congregation diveſts himſelf of his rays or horns, and puts them upon the head of his ſucceſſor. But this ceremony is interrupted by a voice from heaven, and Moſes is warn'd, that the time of his death draws near. Hereupon he melts into tears, and begs of God, by the power of his great name Jehovah, that he might be turned into a bird, and fly about in the air; or into a fiſh, that he may ſwim in the waters of Jordan; he propoſes to ſtay, on this ſide of that river, with the tribes who had received their portion there. At length the fatal hour arrives. God orders Gabriel, Michael, and Zinghiel, to receive the ſoul of Moſes. They refuſe to accept that commiſſion. God gives it then to Samael, who advanced his ſword to ſlay him, but was affrighted at the rays that proceeded from his eyes. Samael returns to the charge: Moſes drives him back with the rod, on which was inſcribed the name JEHOVAH, and thruſts out his eyes with it. Then God commands Moſes to fold his hands, laying them on his breaſt, and to ſhut his eyes. Upon which he calls out the ſoul, which made a fine encomium upon that body where it had reſided for the ſpace of one hundred and twenty years, and deſired ſhe might continue united to it ſtill. God promiſes to place her on a Seraphic throne, and carries her away with a kiſs. It is not neceſſary to cite any more of theſe Rabbinical dreams: we will therefore conclude our annotations on this book with the juſt encomium of this legiſlator, and trace the picture of his virtues, by collecting into theſe laſt periods the principal ſtroke of his life.

Providence raiſed him up in a time of oppreſſion, that he might become an example to the whole world of thoſe virtues which oppreſſion only can cauſe to ſhine out. It was only by a ſeries of miracles that he eſcaped the fatal effects of that bloody edict which condemned all the male children of the Hebrews to die, aſſoon as they enter'd into the world. And that which is yet more remarkable, and which ſhews how Providence mocks the deſigns of men, was, that he owed, in ſome meaſure, his preſervation to thoſe very perſons who ſought his deſtruction; and they themſelves formed that genius, and cultivated thoſe great talents, which qualified him to be the deliverer of that nation they were labouring to extirpate.

Scarce did he arrive at that age, in which men determine what kind of life they will lead, when he found himſelf called to a choice, which the fire of his paſſions ſeemed not like to ſuffer him to heſitate about, no, not for a moment. Being urged to chuſe between his religion and his fortune, he raiſed himſelf above his age, above his paſſions, and in ſome ſort above human nature, and ſacrificed his fortune to his religion. He reſolved to ſhare the miſeries of an oppreſſed people, in order to ſerve that God, who watches over his children, even at the time that he ſeems to have abandoned them to oppreſſion. He knew nothing equal to God's favour; he conſidered it as infinitely preferable to that of his king; nay, even to the hopes of inheriting the throne and crown; and according to the expreſſion of St. Paul, Heb. xi. 26. he eſteemed the reproach of Chriſt greater riches than the treaſures of Egypt.

He was not only contented to ſhare the fate of an unhappy people, but reſolved alſo to ſtop the courſe of their calamities: He could not prevail upon himſelf to be a ſimple ſpectator of the tyranny exerciſed upon his brethren, but became an avenger of the wrongs they ſuſtained; and ſeeing one of the rigid officers tormenting an Iſraelite, he ſlew the oppreſſor, and by that action expoſed himſelf to the utmoſt ſeverity of the laws of Egypt againſt murderers.

Prudence obliged him to fly from the puniſhment that was prepared for him; he accordingly retired into the country of Midian, where he experienced the effects of that wonderful Providence, which accompanied him during the whole courſe of his life. Not being able to perform the functions of an hero, he exerciſed thoſe of a philoſopher, and employed the tranquillity which he taſted in this retirement, in meditations on the greatneſs of God; or rather, it was there he had thoſe intimate communications with that Divine Being, who had choſen him to lay the firſt foundations of revealed religion, that were to ſupply the defects of natural religion, diſ-figured and darken'd by the paſſions and prejudices of mankind. He wrote the book of Geneſis, by which he furniſhed men with powerful arms againſt idolatry; and combated two of the moſt extravagant errors, that ever infeſted mankind, namely, that of the plurality of gods, and that which aſcribed imperfections to the Deity. To both of which, he oppoſed the doctrine of the unity of a perfect Being.

That God, whoſe exiſtence and attributes he preach'd, appeared to him after a manner entirely miraculous upon mount Horeb, where he gave him the glorious, but formidable commiſſion to oppoſe Pharaoh, and check the torrent of thoſe perſecutions he inflicted on the Iſraelites. He was authorized to ſupport his arguments by wonders, and to compel the whole kingdom of Egypt to attone for the barbarities they exerciſed againſt a people, whom God had choſen for the objects of his moſt tender love, and of his moſt illuſtrious miracles.

Moſes declined accepting this commiſſion, more out of humility than obſtinacy; ſince he could not perſwade himſelf, that at the age of fourſcore years, and amidſt the diſadvantage he ſuſtained, by an ungraceful impediment in his ſpeech, he was a proper perſon to ſpeak to a king, or to overturn a monarchy. He however at laſt ſubmitted to the divine command, and entered upon the ſcene of glory that was opened to him.

Upon his arrival in Egypt, he preſented himſelf to Pharaoh, whom he firſt intreated to diſmiſs the Iſraelites from ſervitude; but finding his prayers unavailing, he had then recourſe to threatnings, and at laſt brought down upon Egypt the moſt dreadful plagues that can poſſibly be imagined. He at laſt marched out of that kingdom at the head of thoſe people, who had long groaned under the weight of their calamities; but inſtead of conducting them from that country without any moleſtation, he was ſoon purſued by the Egyptian tyrant, who hung like a tempeſt upon his rear: His paſſage was likewiſe obſtructed by a chain of impaſſable mountains, and the waters of the Red-ſea. In this emergency he ſtruck the waves of that ſea, and they immediately obeyed the orders of a man whom God, if we may uſe the expreſſion, had made the truſtee of his power. And the waters were then a wall unto the children of Iſrael, on the right hand, and on the left, Exod. xiv. 29. Moſes arrived in the wilderneſs, and by a concourſe of miracles, ſaw the ſame waters which divided to make him a paſſage, cloſe again to ſwallow up Pharaoh, his army, and his whole court.

When he was thus delivered, in all appearance, from his moſt formidable enemies, he found himſelf engaged with thoſe who were yet more dangerous, we mean, his own people. All that a ſervile education could produce of mean and baſe, all that miſtaken minds could conceive of odd and abſurd, all that the moſt corrupted hearts could entertain of cowardice, ingratitude, and perfidiouſneſs, abounded in the children of Iſrael. With ſuch a nation as this, was Moſes compelled to live and converſe in a horrid wilderneſs, ſtruggling with hunger and thirſt, and a general want of all good things. At the very ſame time that he bore the brunt of all the madneſs and rage of the Iſraelites, he interceeded with God to ſpare them. He found himſelf one while under a neceſſity of defending the cauſe of God before this ſtiff-necked people, and at another time to plead their cauſe before an offended God, who declared he would no longer have any regard for a ſociety of men always ready to affront him, and always mixing among his worſhip, that of the moſt infamous idols among the Gentiles.

Sometimes Moſes prevailed ſo far as to calm the wrath of God, and the extravagancies of the people: But it was frequently impoſſible to reſtrain their fury by all the bounds he endeavoured to oppoſe againſt it. Divine juſtice then reſumed its rights, and ſmote the Iſraelites with the ſevereſt ſtrokes.

But the moſt terrible puniſhments had no more efficacy to bring them to their duty, than the moſt tender admonitions. And as if Moſes was reſponſible for the evils they drew upon themſelves by the repetitions of their crimes, they threatned to ſtone him; and propoſed the election of another general, who might lead them back to that Egypt from whence God brought them *with a ſtrong hand, and with a ſtretched out arm*, Pſalm cxxxvi. 12. They preferred a ſhameful ſlavery to the miracu-

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lous direction which guided them through the wilderneſs, and to the kingdoms which God had promiſed them.

In theſe cruel exerciſes of his patience, Moſes paſt forty whole years, and at length brought the remainder of the people even to the borders of the land of promiſe. Did ever any man ſee ſo ſingular a life? Was ever Hero ſignalized by ſo many exploits?

If we enter into a greater detail of his behaviour, we ſhall ſee all kind of virtues ſhining forth in him.

What magnanimity! witneſs his command of armies; witneſs the crown of Egypt, which he deſpiſed when it interfered with the good of religion.

What conſtancy! witneſs thoſe repeated ſummons, and brisk anſwers he made to Pharaoh, Exod. x. 1, 9. &c. *Thus ſaith the Lord,—let my people go.—We will go with our young, and with our old, with our ſons, and with our daughters, with our flocks, and with our herds,—There ſhall not a hoof be left behind.—Thou haſt ſpoken well, I will ſee thy face again no more.*

What zeal and fervency! witneſs thoſe hands lifted up to heaven, when Iſrael fought againſt Amalek. Witneſs thoſe ardent prayers in favour of the Iſraelites, Exod. xxxii. 11, 12. &c. *Lord, why doth thy wrath wax hot againſt thy people, which thou haſt brought forth out of the land of Egypt, with great power, and with a mighty hand? Wherefore ſhould the Egyptians ſpeak and ſay, For miſchief did he bring them out, to ſlay them in the mountains, and to conſume them from the face of the earth? Turn from thy fierce wrath, and repent of this evil againſt thy people. Remember Abraham, Iſaac, and Iſrael, thy ſervants.*

What love and charity! witneſs theſe noble expreſſions; *Oh, this people have ſinned a great ſin—Yet now if thou wilt, forgive their ſin: and if not, blot me, I pray thee out of the book which thou haſt written* Exod. xxxii. 31, 32.

What gentleneſs and ſweetneſs of temper! witneſs what is ſaid of him Numb. xii. 3. *The man Moſes was very meek, above all the men that were upon the face of the earth.*

How deſirous to ſeek for grace and truth at the fountain-head! Witneſs what he himſelf ſays to God; "If thy "preſence go not with me, carry us not up hence," Exod. xxxiii. 15. And again, "I beſeech thee ſhew me thy glory," ver. 18.

How zealous for God's glory! Witneſs the tables of the law broken at the ſight of a people who had render'd themſelves altogether unworthy of ſuch tender inſtances of the Divine Love. Witneſs alſo the rigorous order he gave the Levites, Exod. xxxii. 37. "Put every man his ſword by his ſide, "and go in and out from gate to gate throughout the "camp, and ſlay every man his brother, and every man his "companion, and every man his neighbour." Witneſs ſtill that ſelf-denying anſwer he return'd to Joſhua, who was afraid leſt the gifts and talents of Eldad and Medad ſhould eclipſe the glory of his maſter, Numb. ii. 29. "Envieſt thou for my ſake? "Would God that all the Lord's people were Prophets," and that the Lord would put his ſpirit upon them!

What perſeverance! Witneſs that ſong, by which he ended both his miniſtry and life.

But was there ever any virtue that has not been ſullied with ſome ſpots? Moſes had likewiſe his. Nevertheleſs, where can we find a life ſo long, and diverſified with ſo many circumſtances, which was attended with ſo few faults? Even thoſe of which he was guilty, ſeem in ſome ſort to be virtues: Their darkneſs would not ſtrike us ſo much, if the reſt of his life had not been bright and luminous. His backwardneſs, and delaying for a while to go to Egypt, when God commanded him, his unwillingneſs to adminiſter the ſacrament of circumciſion to his child, out of human conſiderations, his perſuaſion that it was not conſiſtent with divine juſtice, that God ſhould cauſe water to come out of a rock miraculouſly, to gratify a murmuring people; his ſtriking the rock with ſeveral blows; rather out of indignation to the rebels, than diſtruſt of a merciful God; theſe are faults, 'tis true, and ſuch faults as are deſerving of death, if God ſhould rigorouſly exact his rights; but in regard to human infirmities, they are faults worthy of compaſſion.

Now if it ſhould be thought there is any thing hyperbolical or extravagant in this encomium of Moſes, we can ſtill add to thoſe glorious features we have been tracing, one which is infinitely more noble than the reſt, and which has been deſcribed by him who is the true diſtributer of glory; in a word, God himſelf has drawn the character of this excellent Law-giver, and placed him above all the praiſes we are capable of beſtowing on him, ver. 10, 11, &c. of this chapter. "There aroſe not a prophet ſince in "Iſrael like unto Moſes, whom the Lord knew face to "face: In all the ſigns and the wonders which the Lord "ſent him to do in the land of Egypt, to Pharaoh, "and to all his ſervants, and to all his land, and in all "that mighty hand, and in all the great terror which "Moſes ſhewed in the ſight of all Iſrael."

The End of the Fifth Book of MOSES *called* DEUTERONOMY.

Critical

Critical and Explanatory ANNOTATIONS

On the BOOK of

J O S H U A.

The ARGUMENT.

The Title of this book is not to be conſidered as a demonſtration that it was written by Joſhua, as the five foregoing were by Moſes, but only that it contains an hiſtorical account of the actions performed by that great leader. There are arguments, however, to prove that Joſhua was really the author of this book: For though Grotius, and many other modern writers, together with ſome of the ancients, have imagined they diſcovered reaſons in the book it ſelf againſt this opinion; yet the ancient Talmudiſts aſcribe it to him, being principally induced thereunto by the words in verſe 26. of the laſt chapter of this book, which we cannot ſay are an evident proof that Joſhua was its author, for thoſe words may relate only to the covenant mentioned in that chapter. But they declare expreſsly, in Bava Bathra, cap. i. "Joſhua wrote his "own book, and the eight laſt verſes of the law;" and then, concerning the five laſt verſes of this book, they write in this manner; Eleazar wrote the 29th verſe, &c. of the xxvith chapter, as Phineas did verſe 33. And there are men of excellent learning, who have undertaken to anſwer all that can be objected to this; (particularly Daniel Huetius, in his Demonſtratio Evang. Propoſ. iv.) which objections we ſhall conſider in their proper places, where they ſeem to ariſe in this book.

The Jews reckon it among the firſt prophets, (as they are called) tho' it contains only an hiſtory of what paſſed till the death of Joſhua; which, in all probability, he would not neglect to record, that every tribe and family might have an unqueſtionable title to their inheritance, under his own hand, and that all poſterity might ſee the promiſes made to them by Moſes, were moſt punctually accompliſhed in every particular that related to their proſperity, and that in a ſhort time; for this book contains the hiſtory of the Iſraelites, from the death of Moſes to that of Joſhua, that is, as ſome compute, for the ſpace of ſeventeen years, or rather, near twenty-ſeven years, as will be evident by what we ſhall obſerve on the 10th verſe of the 14th chapter of this book.

The whole book of Joſhua may be divided into three parts: For the twelve firſt chapters record the great and miraculous victories obtained by Joſhua under the influence of the divine bleſſing. From the thirteenth chapter to the twenty-ſecond, the diviſion and allotment of the land among the tribes of Iſrael is very particularly ſet down; and laſtly, here is recited the ſolemn permiſſion given by Joſhua to the two tribes and a half to return to their ſtation and inheritance, which had been formerly conſigned to them on the other ſide of Jordan; as likewiſe the pious and earneſt exhortation of Joſhua to all the people, together with the hiſtory of his death.

CHAP. I.

1 The LORD appointeth Joſhua to ſucceed Moſes. 3 The borders of the promiſed land. 5, 9. God promiſeth to aſſiſt Joſhua. 8 He giveth him inſtructions. 10 He prepareth the people to paſs over Jordan. 12 Joſhua putteth the two tribes and half in mind of their promiſe to Moſes. 16 They promiſe him fealty.

NOW after the death of Moſes the ſervant of the LORD, it came to paſs, that the LORD ſpake unto Joſhua the ſon of Nun, Moſes miniſter, ſaying,

2 Moſes my ſervant is dead; now therefore ariſe, go over this Jordan, thou, and all this people, unto the land which I do give to them, *even* to the children of Iſrael.

3 Every place that the ſole of your foot ſhall tread upon, that have I given unto you, as I ſaid unto Moſes.

4 From the wilderneſs and this Lebanon, even unto the great river the river Euphrates, all the land of the Hittites, and unto the great ſea toward the going down of the ſun, ſhall be your coaſt.

5 There ſhall not any man be able to ſtand before thee all the days of thy life: as I was with Moſes, *ſo* I will be with thee: I will not fail thee, nor forſake thee.

6 Be ſtrong and of a good courage: for unto this people ſhalt thou divide for an inheritance the land which I ſware unto their fathers to give them.

7 Only be thou ſtrong and very courageous, that thou mayeſt obſerve to do according to all the law which Moſes my ſervant commanded thee: turn not from it to the right hand or to the left, that thou mayeſt proſper whitherſoever thou goeſt.

8 This book of the law ſhall not depart out of thy mouth, but thou ſhalt meditate therein day and night, that thou mayeſt obſerve to do according to all *that is* written therein: for then thou ſhalt make thy way proſperous, and then thou ſhalt have good ſucceſs.

9 Have not I commanded thee? Be ſtrong and of a good courage, be not afraid, neither be thou diſmayed: for the LORD thy God *is* with thee whitherſoever thou goeſt.

10 ¶ Then Joſhua commanded the officers of the people, ſaying,

11 Paſs through the hoſt, and command the people, ſaying, Prepare you victuals: for within three days ye ſhall paſs over this Jordan, to go in to poſſeſs the land which the LORD your God giveth you to poſſeſs it.

12 ¶ And to the Reubenites, and to the Gadites, and to half the tribe of Manaſſeh, ſpake Joſhua, ſaying,

13 Remember the word which Moſes the ſervant of the LORD commanded you, ſaying, The LORD your God hath given you reſt, and hath given you this land:

14 Your wives, your little ones, and your cattle ſhall remain in the land which Moſes gave you on this ſide Jordan; but ye ſhall paſs before your brethren armed, all the mighty men of valour, and help them:

15 Until the LORD have given your brethren reſt, as *he hath given* you, and they alſo have poſſeſſed the land which the LORD your God giveth them: then ye ſhall return unto the land of your poſſeſſion, and enjoy it, which Moſes the LORDS ſervant gave you on this ſide Jordan toward the ſun-riſing.

16 ¶ And they anſwered Joſhua, ſaying, All that thou commandeſt us we will do, and whitherſoever thou ſendeſt us we will go.

17 According as we hearkened unto Moſes in all things, ſo will we hearken unto thee: only the LORD thy God be with thee, as he was with Moſes.

18 Whoſoever *he be* that doth rebel againſt thy commandment, and will not hearken unto thy words, in all that thou commandeſt him, he ſhall be put to death: only be ſtrong and of a good courage.

Ver. 1. *Now after the death of Moſes, the ſervant of the Lord, it came to paſs, that the Lord ſpake unto Joſhua the ſon of Nun, Moſes miniſter, ſaying,*] The Iſraelitiſh camp continued at Shittim, near the river Jordan, and in ſight of the land of Canaan, during the days of mourning for Moſes, and the people, whom a forty years wandering in the wilderneſs, under a diſcipline intermixed with the greateſt tenderneſs and ſeverity, had rendered more tractable, and more ſenſible of God's paternal care, were only waiting for the ſignal for paſſing over Jordan; when their new general received freſh and repeated promiſes of the divine aſſiſtance in the conqueſt of the promiſed land. Nothing leſs than ſuch an aſſurance could indeed have ſupported Joſhua's courage in ſo arduous a task. He was now ninety-three years of age, and had been trained up under Moſes, one third part at leaſt of that time, ſo that he wanted neither experience nor ſagacity to foreſee all the difficulties he was to encounter with. He ſaw himſelf, indeed, at the head of ſix hundred thouſand fighting men, but, at the ſame time, his army was clogged with a vaſt multitude of old men, women, and children, beſide ſervants, cattle, and other incumbrances. The very firſt ſtep he was to take, was the croſſing a large river; in which expedition, he knew himſelf equally expoſed to the arms of thoſe he went to attack, and thoſe whom he left behind. The nations he was to ſubdue were naturally

warlike, of a gigantic ſtature and ſtrength, their towns well fortified by nature and art, their forces and intereſt united by the ſtrongeſt ties and alliances; they had all along taken the alarm, and made the greateſt preparations againſt him, reſolving either to obſtruct his conqueſt, or loſe their lives in the defence of their country.

This was the ſituation of the Canaanites, and of Joſhua's affairs, when he received the divine ſignal to prepare for the glorious conqueſt of the promiſed land. The Deity commands him to lead the people over Jordan, in order to poſſeſs the land of Canaan; promiſes to bleſs the progreſs of his arms; and animates him with the aſſurance, that he ſhould divide to the Iſraelites the inheritance which God had ſworn "unto their fathers to give them," ver. 6.

Ver. 8. *This book of the law.*] The original of which was preſerved in the ſanctuary; from whence God now uttered his will to Joſhua.

——— *Shall not depart out of thy mouth.*] He was to read it continually, that he might inſtruct others, and be thereby an example to all future governors and kings, according to the law, Deut. xvii. 18, 19. By which it is evident, that Joſhua had a copy of the law; which was written and extant in his time.

——— *But thou ſhalt meditate therein day and night.*] His other weighty employments were not to hinder him from pondering as well as reading, the law of God; becauſe it was to be the rule by which he was to conduct himſelf, in all his private tranſactions, and publick adminiſtrations.

——— *That thou mayeſt obſerve to do according to all that is written therein.*] Which was not poſſible, without the ſerious and attentive conſideration before-mentioned.

——— *For then thou ſhalt make thy way proſperous, and then thou ſhalt have good ſucceſs.*] Or, *do wiſely*. Prudence and proſperity go together; but no prudence is comparable to a ſtrict obſervance of the laws of God, upon which the felicity of kingdoms and ſtates depends.

Ver. 10. *Then Joſhua commanded the officers of the people, Saying.*] We have often obſerved, that as SCHOPHETIM were judges, who heard cauſes in their courts, and pronounced ſentence; ſo SCHOTERIM were inferiour officers belonging to the court, who ſummoned the people to attend, and executed the ſentence: For after Moſes had mentioned (Deut. i. 15.) the chief of their tribes, captains over thouſands, and hundreds, and fifties, and tens, he at laſt mentions theſe officers among their tribes; who were employed, it appears by this place, in the *camp*, as well as in the *courts* of juſtice.

Ver. 11. *For within three days, Ye ſhall paſs over this Jordan.*] Which was not ſo far from Shittim, where they now lay, but they could ſee it.

——— *To go in to poſſeſs the land, which the Lord your God giveth you to poſſeſs it.*] He conſtantly remembers them of their donation from God; both to ſtrengthen their faith, and excite their thankfulneſs. *For they got not the land in poſſeſſion by their own ſword, neither did their arm ſave them; but his right hand*, &c.

Ver. 12. *And to the Reubenites, and to the Gadites, and to half the tribe of Manaſſeh ſpake Joſhua, Saying.*] Here he begins to act according to the command of Moſes, as God beſo e directed him, ver. 7, 8. For Moſes had given this charge to the Reubenites, *&c.* when he gave them their poſſeſſion on this ſide Jordan, Numb. xxxii. 20, 21, *&c.* and put them in mind of it again, Deut. iii. 18, *&c.*

Ver. 13. *Remember the word which Moſes the ſervant of the Lord commanded you, Saying.*] It is very obſervable, how gently, and not imperiouſly, Joſhua exerciſes his authority, at his firſt entrance upon this office. For he only reminds them of what Moſes required from them, and leaves them to reflect upon the promiſe they made to him.

——— *The Lord your God hath given you reſt, and hath given you this land.*] That is, actually beſtowed upon them a country to ſettle in. For here their wives, and children, and cattle remained (with a ſufficient number of perſons to look after them) when they marched into Canaan, as it follows in the next verſe.

Ver. 14. *Your wives, your little ones, and your cattle, ſhall remain in the land which Moſes gave you on this ſide Jordan; but ye ſhall paſs before your brethren armed.*] March in the front of them, to ſhew their forwardneſs to bring them into the ſame happy condition with themſelves.

——— *All the mighty men of valour, and help them.*] Such as Joſhua thought fit to ſelect, for it is evident they did not all go over; but only forty thouſand of them, iv. 13. The reſt, tho' fit for war, were left to defend their wives, childern, and flocks, while thoſe mighty men of valour went to aſſiſt their brethren.

Ver. 16. *And they anſwered Joſhua, ſaying, All that thou commandeſt us, we will do, and whitherſoever thou ſendeſt us, we will go.*] It is likely, this was the anſwer not only of the Reubenites, Gadites, and Manaſſites, but of all the reſt of the tribes: Before whom, Joſhua put theſe two tribes and an half in mind of their duty: Which they all engage to perform exactly; theſe words containing a full recognition of Joſhua's authority, and their abſolute ſubmiſſion to it.

Ver. 17. *According as we hearkened unto Moſes in all things, ſo will we hearken unto thee.*] There they acknowledge his authority to be equal to that of Moſes, who was undoubtedly ſet over them by God; as they now own Joſhua to be.

——— *Only the Lord thy God be with thee as he was with Moſes.*] Theſe words are not a reſtriction of their obedience, which did not depend upon his ſucceſſes; but a ſolemn prayer to God, of whom they deſired no other governor than Joſhua, that he would make him as victorious as Moſes was. Therefore ſome tranſlate the words, not "only, but may the Lord thy God, *&c. or* ſince the "Lord thy God hath promiſed to be with thee. The Targum paraphraſes theſe words, *Only let the word of the Lord thy God be thy helper, as he was to Moſes.*

Ver. 18. *Whoſoever he be that doth rebel againſt thy commandment, and will not hearken unto thy words in all that thou commandeſt him, he ſhall be put to death.*] This ſeems to be the voice of all the people, and the elders, or a decree made by the elders, as the Jews underſtand it: Who looking upon Joſhua to be a king as Moſes was, extend this to all the kings of Iſrael in following times. So Guil. Schickard obſerves out of Maimonides in his Miſchpat Hammeleck, cap. iv. Theor. xiv. p. 101. But it ſhould rather be ſaid, that Joſhua was a king and prophet as Moſes was; and the law, as Ruſi obſerves, ordered him to be put to death that tranſgreſſed the orders of Moſes, and of a prophet.

——— *Only be ſtrong and of a good courage.*] He had the greater reaſon to be courageous, ſince they reſolved, as one man, to ſtand by him, and never to diſobey him. And therefore the word *rak*, which we render *only*; ſhould rather be tranſlated *therefore*, as it plainly ſignifies, chap. xiii. 6. where, ſpeaking of the land that remained to be poſſeſſed, God promiſes to drive out the inhabitants, and *therefore* bids Joſhua to divide it to the Iſraelites for an inheritance.

CHAP. II.

1 *Rahab receiveth and concealeth the two ſpies ſent from Shittim.* 8 *The covenant between her and them.* 23 *Their return and relation.*

AND Joſhua the ſon of Nun ſent out of Shittim two men, to ſpy ſecretly, ſaying, Go view the land, even Jericho: and they went, and came into an harlots houſe, named Rahab, and lodged there.

2 And it was told the king of Jericho, ſaying, Behold, there came men in hither to night, of the children of Iſrael, to ſearch out the country.

3 And the king of Jericho ſent unto Rahab, ſaying, Bring forth the men that are come to thee, which are entred into thine houſe: for they be come to ſearch out all the country.

4 And the woman took the two men, and hid them, and ſaid thus, There came men unto me, but I wiſt not whence they *were*:

5 And it came to paſs *about the time* of ſhutting of the gate, when it was dark, that the men went out: whither the men went, I wot not: purſue after them quickly, for ye ſhall overtake them.

6 But ſhe had brought them up to the roof of the houſe, and hid them with the ſtalks of flax, which ſhe had laid in order upon the roof.

7 And the men purſued after them the way to Jordan, unto the fords: and aſſoon as they which purſued after them were gone out, they ſhut the gate.

8 ¶ And before they were laid down, ſhe came up unto them upon the roof;

9 And ſhe ſaid unto the men, I know that the LORD hath given you the land, and that your terrour is fallen upon us, and that all the inhabitants of the land faint becauſe of you.

10 For we have heard how the LORD dried up the water of the Red-ſea for you, when you came out of Egypt; and what you did unto the two kings of the Amorites that *were* on the other ſide Jordan, Sihon and Og, whom ye utterly deſtroyed.

11 And aſſoon as we had heard *theſe things*, our hearts did melt, neither did there remain any more courage in any man, becauſe of you: for the LORD your God he *is* God in heaven above, and in earth beneath.

12 Now therefore, I pray you, ſwear unto me by the LORD, ſince I have ſhewed you kindneſs, that ye will alſo ſhew kindneſs unto my fathers houſe; and give me a true token:

13 And *that* ye will ſave alive my father, and my mother, and my brethren, and my ſiſters, and all that they have, and deliver our lives from death,

14 And the men anſwered her, Our life for yours, if ye utter not this our buſineſs. And it ſhall be when the LORD hath given us the land, that we will deal kindly and truly with thee.

15 Then ſhe let them down by a cord through the window: for her houſe *was* upon the town-wall, and ſhe dwelt upon the wall.

16 And ſhe ſaid unto them, Get you to the mountain, leſt the purſuers meet you; and hide yourſelves there three days, until the purſuers be returned: and afterward may ye go your way.

17 And the men ſaid unto her, We *will be* blameleſs of this thine oath which thou haſt made us ſwear.

18 Behold, *when* we come into the land, thou ſhalt bind this line of ſcarlet thread in the window, which thou didſt let us down by: and thou ſhalt bring thy father, and thy mother, and thy brethren, and all thy fathers houſhold home unto thee.

19 And it ſhall be, *that* whoſoever ſhall go out of the doors of thy houſe into the ſtreet, his blood *ſhall be* upon his head, and we *will be* guiltleſs: and whoſoever ſhall be with thee in the houſe, his blood *ſhall be* on our head, if *any* hand be upon him.

20 And if thou utter this our buſineſs, then we will be quit of thine oath which thou haſt made us to ſwear.

21 And ſhe ſaid, According unto your words, ſo *be* it. And ſhe ſent them away, and they departed: and ſhe bound the ſcarlet line in the window.

22 And they went, and came unto the mountain, and abode there three days, until the purſuers were returned. And the purſuers ſought *them* throughout all the way, but found *them* not.

23 ¶ So the two men returned, and deſcended from the mountain, and paſſed over, and came to Joſhua the ſon of Nun, and told him all *things* that befel them;

24 And they ſaid unto Joſhua, Truly the LORD hath delivered into our hands all the land; for even all the inhabitants of the country do faint becauſe of us.

Ver. 2. *And Joſhua the ſon of Nun ſent*] Or *had ſent*, before the directions given to the officers, mentioned in the preceding chapter, ver. 10, 11. which beſt agrees with the 22d verſe of this chapter, and the reſt of the hiſtorical narration.

——— *Out of Shittim.*] Called alſo Abel Shittim, Numb. xxxiii. 49. and which was in the plains of Moab, where Iſrael now lay, Deut. xxxiv. 1.

——— *Two men.*] Joſhua did not ſend a greater number, as Moſes had formerly done, partly becauſe the people of Canaan were now more alarmed than in the time of Moſes, and conſequently more ſuſpicious of all ſtrangers; and partly becauſe theſe two ſpies were not to view the whole land, but only an inconſiderable part of it. It is evident, that Joſhua did not employ theſe ſpies out of any diſtruſt as the people did, Deut i. and it is moſt probable, he had God's command and direction in it, for the encouragement of himſelf and his army in the preſent enterprize.

——— *To ſpy ſecretly.*] So that none were privy to this proceeding among the Iſraelites, but Joſhua. The word *ſecretly* ſeems added by way of oppoſition to the like action, Deut. i. where it was with the peoples privity, and upon their motion; and therefore an account was given not only to Moſes, but likewiſe to the congregation, whereas it was here given to none but Joſhua, ver. 23. which was a good precaution to prevent the inconveniency

veniency which might poſſibly have ariſen, if their report had been doubtful or diſcouraging.

—— *Saying, go view the land.*] Not the whole country of Canaan, but only that part of it which lay about Jericho, whoſe fortifications they were to obſerve, with the approaches to it, and the ſtrength it poſſeſſed.

—— *And they went and came into an harlots houſe, named Rahab*] We cannot ſee any convincing reaſon why Rahab ſhould be repreſented as an harlot, by moſt verſions as well as ours, when a more favourable appellative may be deduced from the original word Zonah, which if it ſometimes denotes an harlot, does likewiſes as frequently ſignify an inn-keeper, or one who ſells proviſions, for it is derived from the root Zon, which ſignifies to give food, and is the feminine participle active of that verb. In this expoſition of the word, we have followed the chaldee paraphraſe where it is rendered *Pundakitha*, which is plainly the Greek word Πανδοχία, and imports that ſhe kept a houſe of public reception. The moſt learned Jews likewiſe paraphraſe the word Zonah, by Mokereth-mazon, *a ſeller of proviſions*, and Kimchi allows, that it may be rendered either way; to which we may add that the Septuagint, and after them St. James, have made uſe of the Greek word πόρνη, which is capable of both ſignifications, namely, of a victualler, or a harlot, as Junius hath fully proved, (in Epiſt. Jacob. ii. 25.) And indeed, as the word in its primitive ſenſe doth properly ſignify the former, it is not unlikely that the freedoms which thoſe kind of women were wont to allow to their cuſtomers, might give birth to the latter ſignification, and, from an hoſteſs or a victualler, come in time to ſignify a harlot. But as it doth not appear by the text that Rahab did ever proſtitute herſelf in that manner, but rather the contrary, the faith which ſhe expreſſed in God, and her behaviour to his two ſervants, might well deſerve to have the moſt favourable conſtruction put upon her profeſſion. To which we may add, that it is not likely that Salmon who was a prince of the houſe of Judah, and one of the anceſtors of the Meſſiah, would, or indeed could, afterward lawfully have married her if ſhe had been ſuch a public woman.

However, we do not pretend to enter into a ſcrutiny, how far her hoſpitality to her two gueſts was blameable or praiſe-worthy, or how far ſhe was guilty of betraying her country, much leſs ſhall we take upon us to juſtify the falſhood ſhe related to the king's officers, as ſome have done with more zeal than diſcretion. But thus much may be ſaid in her behalf, ſetting aſide even her faith, for which ſhe is commended in the goſpel, that if ſhe had heard of the overthrow of Pharaoh, Sihon, and Og: the king of Jericho could not be ignorant of it, it was therefore as natural for her to be terrified with it, and provide for her ſafety, as it was for him to make a brave reſiſtance, or periſh in the attempt. To this we may add, that if what the ſcripture ſeems to intimate plainly enough, be true, that Joſhua was obliged to offer peace, before he made uſe of the ſword, againſt any of the Canaanitiſh nations, it was lawful for her, or any other ſubject, to accept it, as it was glorious for a monarch to refuſe it: At leaſt, we think that the refuſal of ſuch advantageous terms from an irreſiſtible conqueror, at the risk of being all maſſacred by him, for the ſake of a king, who, for ought that appears to the contrary, might be but a petty tyrant, and of a people whom fear had render'd incapable of making a defence, when perhaps the difference between, being under the natural monarch, if he was really ſuch, or under the conqueror, was either inconſiderable, or it may be, on the ſide of the latter: Such a refuſal, we ſay, would have been an inſtance of patriotiſm, that could hardly be expected from a Canaanite, much leſs from ſuch a young inn-keeper as Rahab muſt have been, to have been the mother of Boaz above thirty years after, as Junius has fully ſhewn in the place above quoted.

The ſpies had not been long at the houſe of Rahab, before a ſtrict ſearch was made after them by order of the alarmed king of Jericho. Their fear, however, was ſoon diſpell'd by their hoſpitable hoſteſs, who ſent away the ſearchers, by telling them out of her window, that two ſtrangers had indeed refreſhed themſelves at her houſe, but that they were gone ſince, about ſun-ſet, and might be eaſily taken, if cloſely purſu'd. Their backs were no ſooner turned, than ſhe went to the two ſpies, to whom, the freely owned the panic dread which had ſeized not only that city, but all the land of Canaan, at the news of what the God of Iſrael had done in favour of their nation, both at the Red-ſea, and againſt thoſe kingdoms which they had ſo lately conquer'd. To this ſhe added, that being fully perſuaded that he was the only true God, againſt whoſe decrees, all oppoſition would be not only vain, but dangerous, ſhe was now ready to ſave them from their imminent danger, provided they would ſwear to preſerve her and her family, when they became maſters of the city. An offer ſo generous and unexpected, joined to ſo candid a confeſſion, could not deſerve a leſs reward; and the two ſpies, who, in the condition they were in, would have purchaſed their ſafety upon terms much harder, were not long before they gave her all the deſired aſſurance, that not only ſhe and her family, but all that were found in her houſe at the taking of the city, ſhould be exempted from the common ruin. She kept them concealed the remaining part of the time, under ſome hempen ſtocks, and about midnight let them down by a rope out of one of her back windows, which was contiguous to the city wall, after ſhe had charged them to keep themſelves concealed in ſome cliff of the neighbouring mountains for two or three days, till their purſuers were returned home. Before they took their leave, they agreed that ſhe ſhould hang a ſcarlet line out of her window, which ſhould be a ſignal to them, and a ſafeguard to her houſe. The riſk they had ſuſtained put a ſtop to their further progreſs; and what they had learned at Jericho, made it as needleſs as dangerous; ſo that, having happily eſcaped all farther diſcovery, they returned to their camp on the third day, and related to Joſhua all that had happened to them.

CHAP. III.

1 *Joſhua cometh to Jordan.* 2 *The officers inſtruct the people for the paſſage.* 7 *The* LORD *encourageth Joſhua.* 9 *Joſhua encourageth the people.* 14 *The waters of Jordan are divided.*

AND Joſhua roſe early in the morning, and they removed from Shittim, and came to Jordan, he and all the children of Iſrael, and lodged there before they paſſed over.

2 And it came to paſs after three days, that the officers went through the hoſt;

3 And they commanded the people, ſaying, When ye ſee the ark of the covenant of the LORD your God, and the prieſts the Levites bearing it, then ye ſhall remove from your place, and go after it.

4 Yet there ſhall be a ſpace between you and it, about two thouſand cubits by meaſure: come not near unto it, that ye may know the way by which ye muſt go: for ye have not paſſed *this* way heretofore.

5 And Joſhua ſaid unto the people, Sanctify yourſelves: for to-morrow the LORD will do wonders among you.

6 And Joſhua ſpake unto the prieſts, ſaying, Take up the ark of the covenant, and paſs over before the people. And they took up the ark of the covenant, and went before the people.

7 ¶ And the LORD ſaid unto Joſhua, This day will I begin to magnify thee in the

the ſight of all Iſrael, that they may know that as I was with Moſes, *ſo* I will be with thee.

8 And thou ſhalt command the prieſts that bear the ark of the covenant, ſaying, When ye are come to the brink of the water of Jordan, ye ſhall ſtand ſtill in Jordan.

9 ¶ And Joſhua ſaid unto the children of Iſrael, Come hither, and hear the words of the LORD your God.

10 And Joſhua ſaid, Hereby ye ſhall know that the living God *is* among you, and *that* he will without fail drive out from before you the Canaanites, and the Hittites, and the Hivites, and the Perizzites, and the Girgaſhites, and the Amorites, and the Jebuſites.

11 Behold, the ark of the covenant of the LORD of all the earth paſſeth over before you into Jordan.

12 Now therefore take ye twelve men out of the tribes of Iſrael, out of every tribe a man.

13 And it ſhall come to paſs, aſſoon as the ſoles of the feet of the prieſts that bear the ark of the LORD, the Lord of all the earth, ſhall reſt in the waters of Jordan, *that* the waters of Jordan ſhall be cut off *from* the waters that come down from above: and they ſhall ſtand upon an heap.

14 ¶ And it came to paſs when the people removed from their tents, to paſs over Jordan, and the prieſts bearing the ark of the covenant before the people;

15 And as they that bear the ark were come unto Jordan, and the feet of the prieſts that bare the ark were dipped in the brim of the water (for Jordan overfloweth all his banks all the time of harveſt)

16 That the waters which came down from above, ſtood *and* roſe up upon an heap very far from the city Adam, that *is* beſide Zaretan: and thoſe that came down toward the ſea of the plain, *even* the ſalt-ſea, failed, *and* were cut off: and the people paſſed over right againſt Jericho.

17 And the prieſts that bare the ark of the covenant of the LORD, ſtood firm on dry ground in the midſt of Jordan, and all the Iſraelites paſſed over on dry ground, until all the people were paſſed clean over Jordan.

Ver. 1. *And Joſhua roſe early in the morning*, &c.] The conſternation which the ſpies told him was diffuſed through the whole land of Canaan, was univerſally conſidered as a ſure omen of their future ſucceſs; and Joſhua failed not to improve it, by aſſuring them that it was God himſelf who had injected ſuch a terror among their enemies, and that they had now nothing to do, but to fight valiantly under his banner and protection. He then reminded the two tribes and a half of their former promiſe of aſſiſting their brethren in the conqueſt of the land, and they on their part as readily promiſed to obey his orders at the peril of their lives. However, as thoſe tribes compoſed an army of above an hundred thouſand fighting men, Joſhua contented himſelf with leſs than one half, and left the reſt to defend their new poſſeſſions and families. After this he cauſed it to be proclaimed through the camp, that they ſhould paſs over Jordan within three days, during which time they ſhould furniſh themſelves with proviſions, ſince the manna was to ceaſe aſſoon as they had ſet foot on the other ſhore, and had taſted the bread of that country, as it actually did: Joſhua then gave the ſignal for marching from Shittim to the neighbouring ſhore of that river. Aſſoon as they were encamped there, Joſhua ſent and communicated to every tribe the order that was to be obſerved in this ſolemn march. The prieſts bearing the ark were to begin the proceſſion, and aſſoon as their feet, touching the water, had opened a miraculous way to them, each tribe was to follow in the ſame order as they had obſerved in all their marches, keeping however the awful diſtance preſcribed of two thouſand cubits, from that ſacred ſymbol of the Divine Preſence, while thoſe who bore it were to continue in the middle of the river, till the whole hoſt of Iſrael had got ſafe to the other ſhore.

To inſpire the people ſtill with a greater regard for this wonderful paſſage, they were commanded to ſanctify themſelves, as had been formerly done upon ſuch ſolemn occaſions, by waſhing their cloaths, avoiding all impurities, and abſtaining from matrimonial intercourſe, on the eve of their march. He charged likewiſe every tribe to ſend a man to him, to be ready to execute ſuch orders as he ſhould give them on the morrow; which was no ſooner come, than the prieſts began their march toward the river, and the people prepared to follow them in two columns, one above, and the other below the ark. This march happened on a Friday, on the tenth day of the firſt month Niſan, which anſwers to our thirtieth of April, and was the day on which the lamb was to be choſen, and ſet by for the paſſover; about which time the waters of Jordan being uſually ſwelled by the melting of the ſnows of Libanus, and other neighbouring mountains, ſeldom or never failed to overflow its banks. As ſoon therefore as the prieſts, who ſupported the ark, had touched the extremity of it with their feet, God, who had promiſed to ſignalize their new general here, in as miraculous a manner as he had done their old one at the Red-ſea, cauſed the waters of the river from above to go back, and riſe up in heaps far beyond the city of Adam, which is beſide that of Zaretan, whilſt thoſe below continuing their courſe toward the *ſea of the Plain*, otherwiſe called, the *Salt*, or *Dead-ſea*, opened a paſſage of about ſixteen or eighteen miles in breadth to the Iſraelites, till they were all got ſafe to the other ſide.

The city of Zaretan, which we juſt now mentioned, was afterward called Zaredathah; it belonged to the tribe of Ephraim, and became famous for the fine copper-works which Hiram caſt there for the temple of Solomon, 2 Chron. iv. 17. As for the city of Adam, though ſome geographers place it upon the Dead-ſea, that is, below the place where the waters divided themſelves, (Cellar. Geogr. Antiq. lib. iii. c. 13.) it is plain from the text, that it was above it toward Scythopolis; ſo that if the place where they croſſed was about Bethabara, where John baptized, as ſome think (vide Calm. Comm. in Joſh. & Hiſt. V. T.) the waters muſt have floated the country to the extent of near ſixty miles. What adds therefore ſtill to the miracle is, firſt, that none of thoſe cities that were ſituate along the ſhore, where the waters roſe up to ſuch a height, were drowned, or even hurt as we can find: and, ſecondly, that the inhabitants of Jericho, right over againſt whom the Iſraelites croſſed the river, did not make ſome bold attempt to have diſputed a paſs of ſuch conſequence, and obſtructed their croſſing; all which can only be attributed to the ſame miraculous power which kept the waters ſuſpended.

CHAP. IV.

1 Twelve men are appointed to take twelve ſtones for a memorial out of Jordan. 9 Twelve other ſtones are ſet up in the midſt of Jordan. 10, 19 The people paſs over. 14 God magnifieth Joſhua. 20 The twelve ſtones are pitched in Gilgal.

AND it came to paſs when all the people were clean paſſed over Jordan, that the LORD ſpake unto Joſhua, ſaying,

2 Take you twelve men out of the people, out of every tribe a man,

3 And command you them, ſaying, Take you hence out of the midſt of Jordan, out of the place where the prieſts feet ſtood firm, twelve ſtones, and ye ſhall carry them over with you, and leave them in the lodging-place where you ſhall lodge this night.

4 Then Joſhua called the twelve men, whom he had prepared of the children of Iſrael, out of every tribe a man.

5 And Joſhua ſaid unto them, Paſs over before the ark of the LORD your God into the midſt of Jordan, and take ye up every man of you a ſtone upon his ſhoulder, according unto the number of the tribes of the children of Iſrael:

6 That this may be a ſign among you, *that* when your children ask *their fathers* in time to come, ſaying, What *mean* you by theſe ſtones?

7 Then ye ſhall anſwer them, That the waters of Jordan were cut off before the ark of the covenant of the LORD, when it paſſed over Jordan, the waters of Jordan were cut off: and theſe ſtones ſhall be for a memorial unto the children of Iſrael for ever.

8 And the children of Iſrael did ſo as Joſhua commanded, and took up twelve ſtones out of the midſt of Jordan, as the LORD ſpake unto Joſhua, according to the number of the tribes of the children of Iſrael, and carried them over with them unto the place where they lodged, and laid them down there.

9 And Joſhua ſet up twelve ſtones in the midſt of Jordan, in the place where the feet of the prieſts which bare the ark of the covenant ſtood: and they are there unto this day.

10 ¶ For the prieſts which bare the ark, ſtood in the midſt of Jordan, until every thing was finiſhed that the LORD commanded Joſhua to ſpeak unto the people, according to all that Moſes commanded Joſhua: and the people haſted and paſſed over.

11 And it came to paſs when all the people were clean paſſed over, that the ark of the LORD paſſed over, and the prieſts in the preſence of the people.

12 And the children of Reuben, and the children of Gad, and half the tribe of Manaſſeh, paſſed over armed before the children of Iſrael, as Moſes ſpake unto them:

13 About forty thouſand prepared for war, paſſed over before the LORD unto battle, to the plains of Jericho.

14 ¶ On that day the LORD magnified Joſhua in the ſight of all Iſrael, and they feared him as they feared Moſes, all the days of his life.

15 And the LORD ſpake unto Joſhua, ſaying,

16 Command the prieſts that bear the ark of the teſtimony, that they come up out of Jordan.

17 Joſhua therefore commanded the prieſts, ſaying, Come ye up out of Jordan.

18 And it came to paſs when the prieſts that bear the ark of the covenant of the LORD, were come out of the mids of Jordan, *and* the ſoles of the prieſts feet were lift up unto the dry land, that the waters of Jordan returned unto their place, and flowed over all his banks, as *they did* before.

19 ¶ And the people came up out of Jordan, on the tenth *day* of the firſt month, and encamped in Gilgal, in the eaſt-border of Jericho.

20 ¶ And thoſe twelve ſtones which they took out of Jordan, did Joſhua pitch in Gilgal.

21 And he ſpake unto the children of Iſrael, ſaying, When your children ſhall ask their fathers in time to come, ſaying, What *mean* theſe ſtones?

22 Then ye ſhall let your children know, ſaying, Iſrael came over this Jordan on dry land.

23 For the LORD your God dried up the waters of Jordan from before you, until ye were paſſed over, as the LORD your God did to the Red ſea, which he dried up from before us, until we were gone over:

24 That all the people of the earth might know the hand of the LORD, that it *is* mighty: that ye might fear the LORD your God for ever.

Ver-

Ver. 1. *And it came to paſs, when all the people were clean paſſed over Jordan, that the Lord ſpake unto Joſhua, ſaying.*] This great leader went, in all probablity, to return thanks to God, for the wonderful mercy the Iſraelites had experienced, and then the Divine Being unfolded his mind to him.

Ver. 2. *Take you twelve men out of the people, out of every tribe a man.*] He bids him now call together the twelve men formerly choſen, iii. 12.

Ver. 3. *And command you them.*] We ſuppoſe Joſhua had ſome of the elders, or heads of the tribes, that joined with him in this office.

—— *Saying, take you hence out of the midſt of Jordan.*] Which continued perfectly dry for ſome time after they were all gone over; that is, till the prieſts removed from thence.

—— *Out of the place where the prieſts feet ſtood firm, twelve ſtones.*] Some underſtand this ſo preciſely, as if they were to take them from under the very ſoles of the prieſts feet, which is not probable; but only near the place where they ſtood. For the prieſts did not ſtir a ſtep from the place where they firſt ſtood; and therefore none can tell how they ſhould take theſe ſtones from under their feet, and place others in their room while they remained ſtanding fixed in the ſame place.

—— *And ye ſhall carry them over with you.*] In the ſight of all the people, to make the miracle more known among them all.

—— *And leave them in the lodging-place, where you ſhall lodge this night.*] As a monument of this miraculous work of God; which remained ever after in Gilgal; the place where they lodged that night, ver. 19, 20.

Ver. 4. *Then Joſhua called the twelve men, &c.*] Joſhua cauſed theſe men, whom he had directed to wait about him, to take up twelve other ſtones from the bottom of the river, and to erect a monument with them on the ſhore; which was no ſooner done, than the prieſts had orders to march with the ark, and leave the waters to retake their uſual courſe. Joſhua, who by this time was in as high eſteem with the people as Moſes had been before, failed not to charge them to tranſmit to their poſterity the occaſion and meaning of theſe two monuments, both which, if we may believe Euſebius and others, were to be ſeen many centuries after.

Ver. 9. —— *And they are there unto this day.*] From hence, not only ſuch men as Mr. Hobbs, but Maſius, and Grotius, and ſeveral others have argued, that this book was not written by Joſhua, but by ſome perſon who lived at a great diſtance from his time, as theſe words, they fancy, import. But this is a meer imagination, for as Joſhua wrote this book in his old age, or at leaſt then added his laſt hand to it, (as it is probable he did) he might as well uſe theſe words, as one who had lived ſeveral years after. And at this rate of arguing (as Huetius obſerves) Moſes muſt not be the author of the book of Deuteronomy, (where he ſpeaks in the ſame ſtile, chap. x. 5. xi. 4.) nor St. Matthew the author of the goſpel, which he wrote not many years after our Saviour's death; who uſes the very ſame words. chap. xxvii. 8. xxviii. 21. See *Demonſt. Evang. Propos.* iv. *cap.* xxiv.

Ver. 10. *For the prieſts that bare the ark ſtood in the midſt of Jordan.*] It is remarkable in this whole relation, that when the prieſts are mentioned, theſe words are ſtill added, *that bare the ark*, or *the ark of the covenant*, (both in this chapter, ver. 9, 16, 18, and in the foregoing ver. 13, 14, 15, 17.) to ſhew that this miracle was not to be aſcribed to them, but to the power of the Lord, unto whom they miniſtred.

—— *Until every thing was finiſhed, that the Lord commanded Joſhua to ſpeak unto the people.*] Concerning the taking up of the twelve ſtones, and placing others in their room; and all that preceded concerning their paſſing over the river, which it is likely he exhorted them to do chearfully.

—— *According to all that Moſes commanded Joſhua.*] We do not read that Moſes gave any particular directions about the foregoing matters; therefore the meaning is, that Joſhua ſtrenuouſly executed all that God ordered, as Moſes had admoniſhed him, Deut. iii. 28. and other places.

—— *And the people haſted, and paſſed over.*] This doth not refer to all the people, as if they went a ſwift pace over the river, out of fear of the waters overwhelming them, (as ſome think) but to ſuch as remained ſtill behind the ark, to attend its motions, who now ſeeing all that Joſhua commmanded was finiſhed, made haſte to get over the river, as their brethren had done before them. It is ſaid, indeed, ver. 1. that when all the people *were clean paſſed over*, Joſhua gave order about the twelve ſtones: but the meaning is, when the main body of the people was gone over: for it appears by the next verſe, that they had not all entirely paſſed over until now.

Ver. 11. *And it came to paſs when all the people were clean paſſed over.*] So that none were remaining in the plains of Moab, from hence they came.

—— *That the ark of the Lord paſſed over, and the prieſts.*] They who went firſt into the river, came laſt out: It being by the power of the Lord, whoſe ark the prieſts ſupported, that the courſe of the river was ſtopped, and a way made for all the people to paſs over.

—— *In the preſence of the people.*] Who beheld the water ſtanding ſtill on a heap, while the ark was in the river; but come tumbling down, when it was gone. Which demonſtrated that it was God's preſence with them, to which alone they owed this miraculous mercy.

Ver. 12. *And the children of Reuben, and the children of Gad, and half the tribe of Manaſſeh, paſſed over, armed, before the children of Iſrael, as Moſes ſpake unto them.*] They were the firſt who paſſed over, (according to their engagement, Numb. xxxiii. 20, 21, 27. of which Joſhua had put them in mind, i. 13.) ready to encounter any enemy that might have oppoſed their landing.

Ver. 13. *About forty thouſand prepared for war.*] Or, ready armed (as it is in the margin) and prepared to fight, in caſe they met with any oppoſition. It is obſervable, that in the laſt muſter, made not long ago, of thoſe who were fit for war in their ſeveral tribes, there were above forty thouſand in the tribe of Reuben alone; and above fifty thouſand in that of Manaſſeh, Numb. xxvi. 7. 34. And therefore it is likely Joſhua drew out this number only of choſen men; and left all the reſt to look after their families and flocks,

—— *Paſſed over before the Lord unto battle.*] Being paſſed over the river, they ſtood in battle array before the ark; at the diſtance, we ſuppoſe, of two thouſand cubits.

—— *To the plains of Jericho.*] Where it might be ſuppoſed the people of Jericho would have encamped, to oppoſe their paſſage.

Ver. 14. *On that day the Lord magnified Joſhua in the ſight of all Iſrael.*] As he promiſed, chap. iii. 7.

—— *And they feared him, as they feared Moſes, all the days of his life.*] This wonder gained him the ſame reſpect and reverence, as the dividing the Red-Sea had procured to Moſes, Exod. xiv. 31.

Ver. 15. *And the Lord ſpake unto Joſhua, ſaying*] All this affair was tranſacted purely by the Divine direction.

Ver. 16. *Command the prieſts that bear the ark of the teſtimony, that they come up out of Jordan.*] The midſt of which river, where they ſtood, being the loweſt and deepeſt part of it, they are properly ſaid *to come up* when they left that ſtation.

Ver. 17. *Joſhua therefore commanded the prieſts, ſaying, come ye up out of Jordan.*] Where they waited for the Divine order, and did not move till they received it.

Ver. 18. *And it came to paſs, when the prieſts that bare the ark of the covenant of the Lord, were come up out of the mids of Jordan, and the ſoles of the prieſts feet were lift up unto the dry land.*] Where the waters of Jordan, when it overflowed moſt were never wont to come.

——*That the waters of Jordan returned unto their place.*] The channel was filled again by the deſcent of the waters. Which for ſome time had ſtood heaped up, and continued immoveable; but now were let looſe to keep their ancient courſe.

—— *And flowed all his banks, as they did before.*] Which was done, it is likely, by a gradual deſcent of the water, and not by the tumbling down of that great heap all at once.

Ver. 19. *And the people came up out of Jordan on the tenthday of the firſt month.*] In which they came out of Egypt, upon the 15th day of it. So that there wanted juſt five days of forty years ſince their departure from thence.

—— *And encamped in Gilgal.*] A place render'd famous by their firſt encampment there; where they ſeem to have continued for ſeveral years, during the wars of Canaan.

Canaan. Here alſo they were circumciſed, (from whence the place had its name, ver. 9.) and celebrated the firſt Paſſover; the tabernacle and the ark remaining here, as long as the Iſraelites kept their ſtation in this place. See ix. 6. x. 6, 43. xiv. 6. which was, we ſuppoſe, till the war was ended; and they had alſo begun to divide the land. See xiv. 6. After which the tabernacle was fixed in Shiloh, chap xviii. 1. xxii. 9, 12. Tho' Gilgal ſtill continued a famous place, as appears from Judges ii. 1. 1 Sam. xi. 14, 15. xiii. 4, &c.

——*In the eaſt border of Jericho.*] That is, between Jordan, which lay behind them, and Jericho, which lay before them.

Ver. 20. *And thoſe twelve ſtones, which they took out of Jordan, did Joſhua pitch in Gilgal.*] We are not told in what form they were pitched; whether they remained ſingle and diſtinct, or, as Joſephus will have it, joined together in the form of an altar. It ſeems to agree beſt with the end and intention of them, if we conceive them to have been ſet down ſingle, but in ſome order, (ſuppoſe three in a row) repreſenting, like ſo many little pillars, the twelve tribes of Iſrael; who paſſing over Jordan on dry ground, a man out of each tribe was ordered to bring a ſtone, and place them here, for a perpetual memorial, ver. 7. of what God had done for them. For ſtones, every one knows, eſpecially ſome ſorts of them, are of a very durable nature, and therefore uſed by all nations, in the monuments they have made to perpetuate the memory of perſons and things. Inſomuch, that if it be true which Procopius reports, in his ſecond book De Bello Vandalico, concerning the two pillars erected by the Canaanites, who fled into Africa from the arms of Joſhua, with an inſcription ſignifying their expulſion by him, we conclude it to have been done in imitation of theſe ſtones, whereby Joſhua preſerved the memory of that miraculous paſſage which was opened to him, preparatory to their expulſion.

The remaining part of this chapter needs no explication.

CHAP. V.

1 *The Canaanites are afraid.* 2 *Joſhua reneweth circumciſion.* 10 *The Paſſover is kept at Gilgal.* 12 *Manna ceaſeth.* 13 *An angel appeareth to Joſhua.*

AND it came to paſs when all the kings of the Amorites, which *were* on the ſide of Jordan weſt-ward, and all the kings of the Canaanites, which *were* by the ſea, heard that the LORD had dried up the waters of Jordan from before the children of Iſrael, until we were paſſed over, that their heart melted; neither was there ſpirit in them any more, becauſe of the children of Iſrael.

2 ¶ At that time the LORD ſaid unto Joſhua, Make thee ſharp knives, and circumciſe again the children of Iſrael the ſecond time.

3 And Joſhua made him ſharp knives, and circumciſed the children of Iſrael at the hill of the fore-ſkins.

4 And this *is* the cauſe why Joſhua did circumciſe: All the people that came out of Egypt, *that were* males, *even* all the men of war died in the wilderneſs by the way after they came out of Egypt.

5 Now all the people that came out were circumciſed; but all the people *that were* born in the wilderneſs by the way, as they came forth out of Egypt, *them* they had not circumciſed.

6 For the children of Iſrael walked forty years in the wilderneſs, till all the people *that were* men of war, which came out of Egypt, were conſumed, becauſe they obeyed not the voice of the LORD: unto whom the LORD ſware that he would not ſhew them the land which the LORD ſware unto their fathers that he would give us, a land that floweth with milk and honey.

7 And their children, *whom* he raiſed up in their ſtead, them Joſhua circumciſed: for they were uncircumciſed, becauſe they had not circumciſed them by the way.

8 And it came to paſs when they had done circumciſing all the people, that they abode in their places in the camp, till they were whole.

9 And the LORD ſaid unto Joſhua, This day have I rolled away the reproach of Egypt from off you: wherefore the name of the place is called Gilgal unto this day.

10 ¶ And the children of Iſrael encamped in Gilgal, and kept the paſſover on the fourteenth day of the month at even in the plains of Jericho.

11 And they did eat of the old corn of the land on the morrow after the paſſover unleavened cakes, and parched *corn* in the ſelf-ſame day.

12 ¶ And the manna ceaſed on the morrow after they had eaten of the old corn of the land, neither had the children of Iſrael manna any more, but they did eat of the fruit of the land of Canaan that year.

13 ¶ And it came to paſs when Joſhua was by Jericho, that he lift up his eyes and looked, and behold there ſtood a man over againſt him, with his ſword drawn in his hand: and Joſhua went unto him, and ſaid unto him, *Art* thou for us, or for our adverſaries?

14 And he ſaid, Nay, but *as* captain of the hoſt of the LORD am I now come. And Joſhua fell on his face to the earth, and did worſhip, and ſaid unto him, What ſaith my Lord unto his ſervant!

15 And the captain of the LORD's hoſt ſaid unto Joſhua, Looſe thy ſhoe from off thy foot, for the place whereon thou ſtandeſt, *is* holy: and Joſhua did ſo.

Ver. 1. *And it came to paſs, when all the kings of the Amorites.*] Theſe were the principal inhabitants, and the moſt valuable in all the country, as hath been formerly obſerved.

——— *Which were on the ſide of Jordan weſtward.*] This ſeems to be added, to ſhew that, beſide the two kings of the Amorites, Sihon, and Og, whom they had already ſubdued on the other ſide of Jordan, eaſtward; there were other kings of the ſame nation on that ſide of Jordan, where the Iſraelites now were. And it is not improbable, that theſe kings commanded the Hittites, Hivites, and Jebuſites, as well as the Amorites.

——— *And all the kings of the Canaanites, which were by the ſea.*] That is, the Mediterranean, where the people, properly called Canaanites, dwelt, tho' there were colonies of them ſpread in other places. The Seventy here call them βασιλεῖς τ῀ Φοινίκης, the kings of Phœnicia: For upon that ſea were the principal cities of the ancient Phœnicians, namely, Tyre and Sidon. But tho' the people, who inhabited the ſea-coaſt, were peculiarly called by this name of Phœnicians, yet they were ſo powerful, that the whole country was called χώρα τ῀ Φοινίκων, the country of the Phœnicians; as the Seventy call the land of Canaan, ver. 12. of this chapter.

——— *Heard that the Lord had dried up the waters of Jordan from before the children of Iſrael, until we were paſſed over.*] This ſounds like the language of Joſhua, or of ſome other perſon then preſent, when this wonder was wrought; which aſtoniſhed thoſe who lived in the remoteſt parts of the country; and little thought of an invaſion on that ſide, (which, it is likely, made them not draw any forces that way) imagining the river, eſpecially when it overflowed all its banks, was a ſufficient ſecurity to them on that frontier.

——— *That their hearts melted; neither was there ſpirit in them any more, becauſe of the children of Iſrael.*] They quite loſt their courage, which began to fail them before, as we read, chap. ii. ver. 11. Or, as the LXX expound it, "their underſtanding failed them;" and they were in ſuch a conſternation, that none knew what to adviſe for their ſafety. In which, the providence of God is much to be obſerved, that by theſe means the Iſraelites were circumciſed (as it here follows;) whereas, if the people of Canaan had been couragious and watchful, they had taken them at a great advantage, if they had then fallen upon them; but God had intimidated their minds, and would not permit them to accompliſh any ſuch purpoſe. The Iſraelites had leiſure alſo, without any diſturbance, to celebrate the paſſover, ver. 10.

Ver. 2. *At that time the Lord ſaid unto Joſhua make thee ſharp knives, &c.*] The feaſt of the paſſover now approached, unto which no uncircumciſed perſon was to be admitted under the ſevereſt penalties; and yet at leaſt two thirds of the men were ſo. That ceremony had been intermitted during their forty years wandering, ſo that all who had been circumciſed, beſide Joſhua and Caleb, were only thoſe who were under twenty years of age at the rebellion of Cadeſh Barnea; all the reſt were dead in the wilderneſs: It was therefore neceſſary before all things, that it ſhould be renewed out of hand; wherefore Joſhua was commanded to have it immediately performed. The circumſtance of time was altogether favourable for ſuch an operation; and their miraculous paſſage over Jordan had diffuſed ſuch a univerſal dread among their enemies, that they now had no cauſe to apprehend being ſurpriſed by them, as the Schechemites had been by Simeon and Levi. Beſide, it was God who commanded, and to whom they had all the reaſon in the world to commit their ſafety; ſo that his orders were chearfully and punctually obeyed: The ſharp ſtones which they made uſe of being more proper for the ceremony than knives or razors made of metal, as being leſs apt to cauſe inflammations, occaſioned their being ſooner healed, and conſequently in a condition to celebrate the paſſover, at the appointed time, as it was accordingly done; and God, highly pleaſed with their obedience, told them that he had now "removed or rolled "away from them the reproach of Egypt," that is, according to ſome, he did no longer look upon them as uncircumciſed Egyptians, but as his own people, in memory of which, the place was called Gilgal, or Rolling. ver. 9.

This ſecond verſe has puzzled ſeveral commentators, and even St Jerom, as great an Hebraiſt as he was, to find out what this circumciſion was, that was performed a ſecond time. The generality of the Jews affirm, that they had been circumciſed in the wilderneſs, but that one of the three parts of the ceremony, namely, the puſhing quite back the remainder of the skin, after the fore-part was cut off, had been omitted during thoſe forty years, becauſe it put the infant to too much pain and agony. And, that it was this operation which Joſhua cauſed to be performed, and which being as troubleſome as the other two, is therefore here called a ſecond circumciſion. Another learned Jew, having taken upon him to prove, from the words of Jeremiah, "I will puniſh the circumciſed that has a fore-skin," cap. ix. 25. (for ſo he reads it,) that it was poſſible to bring the fore-skin again by art: ſome have thought that the Iſraelites had done ſo during their abode in the wilderneſs, for which they were order'd to be circumciſed afreſh. Thoſe Chriſtians, who have embraced this notion, pretend to back it by the words of St. Paul, 1 Cor. vii. 18. "If any "man be called, being uncircumciſed, μὴ ἐπισπάσθω, let "him not get a fore-skin again;" or, as we render it, "Let "him not become uncircumciſed." To confute which, St. Jerom has taken a great deal of pains to prove, tho' perhaps without any reaſon, that this prepuce can never be recovered, when cut off; and conſequently that the circumciſion, mentioned in Joſhua, muſt be underſtood of the circumciſion of the heart, and to have been performed with a ſpiritual knife. The truth is, this good father, tho' the moſt learned of all who bear that name, was ſo fond of the virginal, and ſo prepoſſeſſed againſt a matrimonial ſtate, that he has wreſted theſe words, together with thoſe of the Apoſtle, and a vaſt number more out of the Old and New Teſtament, in favour of his own opinion, right or wrong, and wrote with ſuch an air of triumph, and with ſo much heat againſt his oppoſers, that when he became ſenſible of it, he made no difficulty to cenſure himſelf for it in a pathetic apology, which is, perhaps, the fineſt piece of oratory that ever he penn'd, and may well atone for his indiſcreet zeal in favour of celibacy. However, all the difficulty in the words before us ariſes from the miſunderſtanding the idiom of the original, and would have been eaſily removed, if they had been tranſlated or paraphraſed thus: ——*Let*, the ceremony of, *circumciſion*, which has been ſo long diſcontinued, *be renewed*, or, *ſet on foot once more.*

Ver. 9. *And the Lord ſaid unto Joſhua, this day have I rolled away the reproach of Egypt from off you.*] It is commonly thought, that by *the reproach of Egypt*, is meant nothing elſe but uncircumciſion, with which the Iſraelites always reproached other people, particularly the Egyptians, among whom they had long dwelt, and with whom they were beſt acquainted. But our learned Dr. Spencer thinks, *the reproach of Egypt*, is the ſlavery to which they had been there long ſubject, but now were fully declared a free people, by receiving the mark of the ſeed of Abraham, and being made heirs of the promiſed land.

This he very often repeats, *Lib. 1. de Leg. Hebr. Ritual. cap.* iv. p. 44, 51, 55. And no doubt Joſhua now choſe, immediately upon their entrance into the land of Canaan, to cauſe them to be circumciſed, not only as a token they peculiarly belonged to God, but to oblige them to be careful to obſerve all the divine laws, many of which could not, and others were not, obſerved in the wilderneſs, but were now to be regularly practiſed, becauſe they held the land of Canaan by this tenure. To this purpoſe alſo Theodoret diſcourſes, in his queſtions upon this book: They were now made lords of the promiſed land, who were lately ſlaves in Egypt; for they could not be the legitimate children of Abraham, Iſaac, and Jacob, and heirs of the promiſes made to them, till they were circumciſed. Ralbag hath another notion of it: That the Egyptians ſeeing the Iſraelites wander ſo long as they did in the wilderneſs, reproached and flouted them as if they were brought thither to be deſtroyed, and not to poſſeſs the land of Canaan; from which reproaches God now delivered them, when he aſſured them, by enjoining their circumciſion, that they ſhould ſhortly enjoy that country which God promiſed; but which no uncircumciſed perſon might inherit: But the firſt is the plaineſt and moſt unconſtrained ſenſe.

——— *Wherefore the name of the place is called Gilgal unto this day.*] This was the firſt original of the name, which this place had ever after: for Galal, in Hebrew, from whence this word comes, ſignifies to remove, take away, or devolve. And ſo here the LXX tranſlate the word Gallothi, (*I have rolled away*) by ἀφεῖλον, and the vulgar Latin, by *Abſtuli*, (*I have taken away*;) which makes it ſtrange that Joſephus ſhould ſay, (*Lib.* V. *Antiq. Cap.* I.) that this word

Gilgal ſignifies liberty, whom Theodoret follows; as if this place was ſo called, becauſe now they found themſelves perfectly freed from the Egyptians, and from all the troubles they endured in the wilderneſs.

—— *Unto this day.*] Theſe words are alledged by ſome againſt Joſhua's being the author of this book; to which an anſwer hath been given, chap. iv. 9.

Ver. 10. *And the children of Iſrael encamped in Gilgal*] Continued their camp there, as they were enjoined, ver. 8.

—— *And kept the Paſſover.*] Which was the ſecond Paſſover that had been kept ſince its firſt inſtitution, the firſt being obſerved the ſecond year after their coming out of Egypt at mount Sinai; after which it had been diſcontinued for the ſpace of thirty-nine years, becauſe many of the people were uncircumciſed.

—— *On the fourteenth day of the month at even.*] According to the command of God, Exod. xii. 6.

—— *In the plains of Jericho.*] Where the tabernacle was in the midſt of their camp, unto which they brought their lamb, for it could be ſacrificed no where elſe, Deut. xvi. 2. And therefore hither the Reubenites, and Gadites, and Manaſſites, on the other ſide Jordan, came to offer this ſacrifice; which was eaſier for them, than it was in after-times to go up to Jeruſalem.

Ver. 11. *And they did eat of the old corn of the land.*] Which the people of the country had left in their barns, when they fled into Jericho, and other ſtrong holds.

—— *The morrow after the paſſover.*] There is a great diſpute among the Jews, whether this were the fifteenth day of the month, which was properly called the next day after the Paſſover, or, as others take it, the ſixteenth day, which was the ſolemn ſabbath kept on the firſt day of unleavened bread, Lev. xxiii. 10, 11. when they were to wave the ſheaf of the firſt-fruits before the Lord: The former are in the right.

—— *Unleavened cakes.*] That is, they kept the feaſt of unleavened bread, which was diſtinct from the Paſſover, as has been formerly obſerved.

—— *And parched corn in the ſelf-ſame day.*] This was new corn, which was growing that year they enter'd into Canaan, of which it was not lawful to eat, till they had offered the ſheaf before-mentioned, Lev. xxiii. 14. and therefore it is made an argument by ſome, that it was the ſixteenth day of this month when this corn was parched.

Ver. 12. *And the manna ceaſed on the morrow after they had eaten of the old corn of the land, neither had the children of Iſrael manna any more.*] Becauſe they had no need of it, as Kimchi and others interpret it, being ſupplied by the ſtore of old corn which they found in the land of Canaan, and by what was growing upon the ground.

—*But they did eat of the fruit of the land of Canaan that year.*] After they had offered the ſheaf before-mentioned, Lev. xxiii. 11. So that manna ceaſed on the 16th or 17th day of the firſt month, having continued with them forty years wanting about a month. So R. Bechai truly interprets theſe words, Exod. xvi. 35. not to ſignify forty years compleat, but near forty years; for it began to fall on the fifteenth day of the ſecond month, and ceaſed on the 16th or 17th day of the firſt month of the fortieth year after they came out of Egypt; and therefore, to ſhew that they were not to expound thoſe words, "They did eat Manna "forty years," in a ſtrict and preciſe ſenſe, Moſes immediately adds, "until they came to a land inhabited; "they did eat Manna until they came to the borders of "the land of Canaan;" which was exactly fulfilled, Gilgal being on the borders of the land, where the Manna now ceaſed; but it continued till that time, tho' they came to a land inhabited, when they conquered the kingdoms of Sihon and Og.

Ver. 13. *And it came to paſs when Joſhua was by Jericho.*] After he had performed theſe ſolemn rites of circumciſion, and the Paſſover, Joſhua went to take a view of Jericho, and to obſerve, as is cuſtomary for generals, the approaches to it.

—— *That he lift up his eyes and looked.*] Theſe words ſignify a ſudden apparition of a perſon to him; for ſo this phraſe is uſed, when ſomething new and unexpected preſents itſelf, as one is intent upon ſomething elſe, Gen. xviii. 1. Dan. x. 5.

—— *And behold, there ſtood a man before him.*] Whom he took to be a man.

—— *With his ſword drawn in his hand over-againſt him.*] He ſeemed to be a ſoldier, or rather a great commander, and ſtood directly oppoſite to him.

—— *And Joſhua went unto him.*] Such was his undaunted courage, with which God had inſpired him.

—— *And ſaid unto him, art thou for us, or for our adverſaries?*] He demands of him, whether he came to help the Iſraelites, or the people of Canaan; for whom (it appears by the anſwer) Joſhua ſuſpected he came to fight.

Ver. 14. *And he ſaid, nay*] That is, I am not on the ſide of your adverſaries.

—— *But as captain (or prince) of the hoſt of the Lord am I now come.*] By the *hoſt of the Lord*, is here meant the whole body of the people of Iſrael, whom the Lord himſelf led forth out of Egypt, as his army (ſee Exod. xii. 41.) and now appeared in this manner, that he might ſhew he would ſtill conduct them, as their chief commander and leader, by whom they ſhould be victorious over their enemies: For tho' many take this to have been a created angel (Michael, ſuppoſe, the chief of them) yet it is evident that Joſhua did not think him ſo to be, for he fell down and worſhipped him, as we read in the words following.

—— *And Joſhua fell on his face to the earth.*] With the profoundeſt reverence.

—— *And did worſhip.*] Which he durſt not have given (for God alone is to be adored) if he had not taken him to be the divine WORD that was come to fight for them. So the Chaldee paraphraſe, upon Joſh. x. 42. "It "was the WORD of the Lord that fought for them," according to God's promiſe, i. 9, 17. This the learned Dr. Alix, ſhews was the judgment of the ancient Jewiſh church, and it is moſt certain was the judgment of the ancient Chriſtians, particularly of Juſtin Martyr, Euſebius, and Theodoret. See Valeſius, in his annotations upon Euſebius's eccleſiaſtical hiſtory, Lib. 1. cap. 2. p. 7. And therefore the great Uſher, fears not to ſay in his annals, *Jeſus Dominus noſter, princeps militiæ patris ſui, Jeſu typico ad Jerichuntem gladio ſtricto apparens, promittit ſe populum defenſurum*; that is, Jeſus our Lord, the prince of his father's hoſt, appearing to him who was a type of him at Jericho, with a drawn ſword, promiſed to be the defender of his people: Where he ſeems, by the captain of the Lord's hoſt, to underſtand our Lord, who commands angels themſelves; for they are ſometimes called the hoſt of heaven, 1 Kings xxii. 19. Luke ii. 13. And it may very well be thought the meaning here.

—— *And ſaid unto him, what ſaith my Lord unto his ſervant?*] Joſhua was poſſeſſed with ſo deep a ſenſe of the greatneſs of this perſon, that he humbly deſires to receive his commands, and he would obey them.

Ver. 15. *And the captain of the Lord's hoſt ſaid unto Joſhua, looſe thy ſhoe from off thy foot, for the place where thou ſtandeſt is holy.*] This is the fulleſt evidence that can be given of the divinity of this perſon who appeared to him; and was ſo far from reproving him for rendering him too much honour, that he commanded to him to do much more; for that which he here requires, is the higheſt acknowledgment of a divine preſence that was uſed among the Eaſtern nations. And, conſidering that theſe are the very ſame words which were ſpoken to Moſes, Exod. iii. 2, 3. we learn the reaſon why God commanded this to Joſhua; which was, for ſtrengthening of his faith, that as now he was placed in Moſes his ſtead, ſo God would be with him, as he had been with Moſes. And thus Joh. a Coch diſcourſes very reaſonably upon the *Gemara* of the Sanhedrin, Cap. 6. N. 3. "This angel, who ſuffered him-"ſelf to be worſhipped, and by whoſe preſence the place "where he appeared was ſanctified, ſo that Joſhua was "commanded to put off his ſhoes, no doubt was he whom "all the angels in heaven worſhip."

CHAP. VI.

1 Jericho is ſhut up. 3 God inſtructeth Joſhua how to beſiege it. 12 The city is compaſſed. 17 It muſt be accurſed. 20 The walls fall down. 22 Rahab is ſaved. 26 The builder of Jericho is curſed.

NOW Jericho was ſtraitly ſhut up, becauſe of the children of Iſrael: none went out, and none came in.

2 And the LORD ſaid unto Joſhua, See, I have given into thine hand Jericho, and the king thereof, *and* the mighty men of valour.

3 And ye ſhall compaſs the city, all ye men of war, *and* go round about the city once: thus ſhalt thou do ſix days.

4 And ſeven prieſts ſhall bear before the ark ſeven trumpets of rams horns: and the ſeventh day ye ſhall compaſs the city ſeven times, and the prieſts ſhall blow with the trumpets.

5 And it ſhall come to paſs that when they make a long *blaſt* with the rams horn, *and* when ye hear the ſound of the trumpet, all the people ſhall ſhout with a great ſhout: and the wall of the city ſhall fall down flat, and the people ſhall aſcend up every man ſtraight before him.

6 ¶ And Joſhua the ſon of Nun called the prieſts, and ſaid unto them, Take up the ark of the covenant, and let ſeven prieſts bear ſeven trumpets of rams horns before the ark of the LORD.

7 And he ſaid unto the people, Paſs on, and compaſs the city, and let him that is armed paſs on before the ark of the LORD.

8 ¶ And it came to paſs when Joſhua had ſpoken unto the people, that the ſeven prieſts bearing the ſeven trumpets of rams horns, paſſed on before the LORD, and blew with the trumpets: and the ark of the covenant of the LORD followed them.

9 ¶ And the armed men went before the prieſts that blew with the trumpets, and the rere-ward came after the ark, *the prieſts* going on and blowing with the trumpets.

10 And Joſhua had commanded the people, ſaying, Ye ſhall not ſhout, nor make any noiſe with your voice, neither ſhall *any* word proceed out of your mouth, until the day I bid you ſhout, then ſhall ye ſhout.

11 So the ark of the LORD compaſſed the city, going about *it* once: and they came into the camp, and lodged in the camp.

12 ¶ And Joſhua roſe early in the morning, and the prieſts took up the ark of the LORD.

13 And ſeven prieſts bearing ſeven trumpets of rams horns before the ark of the LORD, went on continually, and blew with the trumpets: and the armed men went before them, but the rere-ward came after the ark of the LORD, *the prieſts* going on, and blowing with the trumpets.

14 And the ſecond day they compaſſed the city once, and returned into the camp: ſo they did ſix days.

15 And it came to paſs on the ſeventh day, that they roſe early about the dawning of the day, and compaſſed the city after the ſame manner, ſeven times: only on that day they compaſſed the city ſeven times.

16 And it came to paſs at the ſeventh time, when the prieſts blew with the trumpets, Joſhua ſaid unto the people, Shout, for the LORD hath given you the city.

17 ¶ And the city ſhall be accurſed, *even* it and all that *are* therein, to the LORD: only Rahab the harlot ſhall live, ſhe and all that *are* with her in the houſe, becauſe ſhe hid the meſſengers that we ſent.

18 And you, in any wiſe keep *your ſelves* from the accurſed thing, leſt ye make *your ſelves* accurſed when ye take of the accurſed thing, and make the camp of Iſrael a curſe, and trouble it.

19 But all the ſilver and gold, and veſſels of braſs, and iron, *are* conſecrated unto the LORD: they ſhall come into the treaſury of the LORD.

20 So the people ſhouted when *the prieſts* blew with the trumpets: and it came to paſs when the people heard the ſound of the trumpet, and the people ſhouted with a great ſhout, that the wall fell down flat, ſo that the people went up into the city, every man ſtraight before him, and they took the city.

21 And they utterly deſtroyed all that *was* in the city, both man and woman, young and old, and ox, and ſheep, and aſs with the edge of the ſword.

22 But Joſhua had ſaid unto the two men that had ſpied out the country, Go into the harlots houſe, and bring out thence the woman, and all that ſhe hath, as ye ſware unto her.

23 And the young men that were ſpies, went in, and brought out Rahab, and her father,

father, and her mother, and her brethren, and all that ſhe had: and they brought out all her kindred, and left them without the camp of Iſrael.

24 And they burnt the city with fire, and all that *was* therein: only the ſilver and the gold, and the veſſels of braſs and of iron, they put into the treaſury of the houſe of the LORD.

25 And Joſhua ſaved Rahab the harlot alive, and her fathers houſhold, and all that ſhe had; and ſhe dwelleth in Iſrael *even* unto this day: becauſe ſhe hid the meſſengers which Joſhua ſent to ſpy out Jericho.

26 ¶ And Joſhua adjured *them* at that time, ſaying, curſed *be* the man before the LORD, that riſeth up and buildeth this city Jericho: he ſhall lay the foundation thereof in his firſt-born, and in his youngeſt *ſon* ſhall he ſet up the gates of it.

27 So the LORD was with Joſhua, and his fame was *noiſed* throughout all the country.

Ver. 1. *Now Jericho was ſtraitly ſhut up*, &c.] The news of what Moſes had tranſacted on the other ſide of Jordan againſt Sihon and Og, kings of the Amorites, created, as we may naturally ſuppoſe, great aſtoniſhment and conſternation in the minds of the Canaanites, of every denomination. Jericho was the firſt place which felt the fury of the fated exciſion, being diſmantled, in the manner recorded in this chapter, by the ſhouts of the Iſraelites, the ſound of ſeven rams horns, and the circumvection of the ark of the covenant.

Ver. 2. *And the Lord ſaid unto Joſhua, ſee I have given into thine hand Jericho*, &c.] Nothing could be more wiſely ordered than the miraculous manner of taking the city, agreeably to the directions given by the Deity to Joſhua from this to the end of the fifth verſe. Since it would not only ſignalize the firſt conqueſt of the Iſraelites in the land of Canaan, but would likewiſe infuſe ſuch a terror into its inhabitants, as might either induce them more readily to accept the terms of peace that were offered, antecedent to any hoſtilities, or, at the worſt, to ſave their own lives, by timely abandoning the country to the conquerors.

The city of Jericho, into which great numbers out of the neighbouring villages had retired, ſome to aſſiſt in its defence, others to ſave themſelves, had been cloſely ſhut up by order of the king, who commanded in it in perſon, no man being ſuffered to go in or out of it: On the ſeventh day, which was the Sabbath, the circumvection of the ark was repeated ſeven times, with the uſual ſolemnity; the prieſts ſounding with the rams horns, and attended by the ſame guard of armed men marching before and after it, as they had done, during the firſt ſix days. The whole proceſſion, as we may reaſonably ſuppoſe, kept at ſuch a diſtance from the walls as to be out of the reach of their ſhot, whilſt the beſieged, whoſe skill in military affairs made them think it impoſſible for a city to be taken by marches of ſuch an odd appearance, might probably conclude that the Iſraelites were only exhibiting an aukward ſhew of their ſtrength. However, as ſoon as the ſeventh round was ended, the ſound of the trumpets was accompanied with an univerſal ſhout of the beſiegers, and this was immediately ſucceeded by the fall of the city-wall, ver. 20. and every man there mounted the breach before him. Their firſt care was to convey Rahab, (who had been ſo hoſpitable to the two ſpies,) and all her family, out of the city, ver. 22. and when they were all conducted to a place of ſecurity, the Iſraelites deſtroyed all the men, women, children, and cattle, that were found in the city; after which, having ſeized upon all the gold, ſilver, braſs, and other metals, they ſet the city on fire, and levell'd it to the ground. Joſhua then pronounced a prophetic curſe, ver. 26. on the man who ſhould afterward attempt to rebuild that city; declaring, that any ſuch perſon ſhould "lay the foundation thereof in his firſt-"born, and in his youngeſt ſon, ſhould he ſet up the gates "of it:" By which the Jews underſtand, that all his children ſhould die an untimely death before he had compleated his work; and this prediction was literally fulfilled above five hundred and fifty years after, by Hiel, the Bethelite, who laid the foundation of it in his eldeſt ſon Abiram, and ſet up its gates in his youngeſt ſon Segub, 1 Kings xvi. 34.

Such was the fatal end of Jericho, which is called by the name of the city of *Palm Trees*, Deut. xxxiv. 3. on account of the great number of them that grew in the circumjacent plain. To which Joſephus adds, that not only the tree from which the celebrated balm of Gilead flow'd, but likewiſe ſeveral other odoriferous trees grew in that neighbourhood, and from whoſe fragrancy the city it ſelf is ſuppoſed to have been named Jericho, which, in the original ſignifies, *odour*. This, however, muſt not be literally underſtood, as if there had been no city of that name, from Joſhua to Hiel, ſince we read of the city of Palm-trees in the time of Eglon, Judg. iii. 13. and of Jericho, in the days of David, for there it was that he ordered his ambaſſadors to continue, till their beards, which had been cut off by Hanun, king of Ammon, were grown again, 2 Sam. x. 4, 5. Joſephus likewiſe informs us, the New Jericho was rebuilt not upon the ſame ſpot, where the old city ſtood, the ruins of which, he declares, were to be ſeen in his time, but at a ſmall diſtance from it. However, after Hiel had ventured to rebuild the old town, it was inhabited without any ſcruple, and, in proceſs of time, became famous on many accounts. Here the prophet ſweetened the waters of the ſpring that ſupplied it and the neighbouring country; and here Herod erected a ſumptuous palace: It likewiſe became the dwelling-place of Zaccheus, and was at laſt honoured with the preſence of the divine Jeſus, who vouchſafed to render it the ſcene of ſome of his miracles.

Rahab, and her family, had a place aſſigned them out of the Iſraelitiſh camp, and ſhe was ſoon after incorporated into their community, by her embracing the Jewiſh religion, and her marriage to Salmon, head of the tribe of Judah, as we have already intimated in another place; but whether the reſt of her kindred conducted themſelves by her example, or not, is neither certain, nor of much conſequence.

The Jews inform us, that Joſhua was very doubtful whether the promiſe which the two ſpies had made to Rahab was lawful or not, and that he could not ratify it till he had firſt conſulted Eleazer the ſovereign Pontif, and the ſeventy elders, who not only pronounced ſentence in her favour, but declared her worthy of a greater reward than ſhe had ſtipulated for herſelf. Upon which, aſſoon as ſhe had accompliſhed the days of her purification without the camp, on account of her being a Gentile, ſhe was admitted a proſelyte, and ſoon after eſpouſed to Salmon, the ſon of Naaſhon, and great-grandfather of David. A Romiſh chronologiſt affirms, upon the authority of the Jewiſh Rabbies, that Joſhua married her; (Genebr. Chronol.) from whence another writer of the ſame church has inferred, that it was a grand-daughter of hers of the ſame name, who was afterward married to Salmon; (Berruy. hiſt. de Peup. de Dieu. Age, iii. l. 1.) but as we cannot ſee any foundation for either of theſe notions, we have choſen to follow the majority of chronologers, and particularly the great Uſher, who affirms, that it was this Rahab whom Salmon eſpouſed. (Uſh. ann. p. 26.) However, as it is forbidden by the 112th negative precept of Moſes, to contract the leaſt affinity with any of the ſeven nations there mentioned (Deut. vii. 1. &c.) the Jews affirm her to have been of ſome other nation, and only an inhabitant of Jericho, which is not at all improbable.

Achan and all his Family and Cattle stoned and burnt

CHAP. VII.

1 The Iſraelites are ſmitten at Ai. 6 Joſhua's complaint. 10 God inſtructeth him what to do. 16 Achan is taken by the lot. 19 His confeſſion. 22 He and all he had are deſtroyed in the valley of Achor.

BUT the children of Iſrael committed a treſpaſs in the accurſed thing: for Achan the ſon of Carmi, the ſon of Zabdi, the ſon of Zerah, of the tribe of Judah, took of the accurſed thing: and the anger of the LORD was kindled againſt the children of Iſrael.

2 And Joſhua ſent men from Jericho to Ai, which *is* beſide Beth-aven, on the eaſt ſide of Beth-el, and ſpake unto them, ſaying, Go up and view the country. And the men went up and viewed Ai.

3 And they returned to Joſhua, and ſaid unto him, Let not all the people go up: but let about two or three thouſand men go up and ſmite Ai, *and* make not all the people to labour thither; for they *are but* few.

4 So there went up thither of the people about three thouſand men, and they fled before the men of Ai.

5 And the men of Ai ſmote of them about thirty and ſix men: for they chaſed them *from* before the gate *even* unto Shebarim, and ſmote them in the going down: wherefore the hearts of the people melted, and became as water.

6 ¶ And Joſhua rent his clothes, and fell to the earth upon his face, before the ark of the LORD, until the even-tide, he and the elders of Iſrael, and put duſt upon their heads.

7 And Joſhua ſaid, Alas, O Lord GOD, wherefore haſt thou at all brought this people over Jordan, to deliver us into the hand of the Amorites, to deſtroy us? would to God we had been content, and dwelt on the other ſide Jordan.

8 O Lord, what ſhall I ſay, when Iſrael turneth their backs before their enemies!

9 For the Canaanites, and all the inhabitants of the land ſhall hear *of it*, and ſhall environ us round, and cut off our name from the earth: and what wilt thou do unto thy great name?

10 ¶ And the LORD ſaid unto Joſhua, Get thee up, wherefore lieſt thou thus upon thy face?

11 Iſrael hath ſinned, and they have alſo tranſgreſſed my covenant which I commanded them: for they have even taken of the accurſed thing, and have alſo ſtolen, and diſſembled alſo, and they have put *it* even amongſt their own ſtuff.

12 Therefore the children of Iſrael could not ſtand before their enemies, *but* turned *their* backs before their enemies, becauſe they were accurſed: neither will I be with you any more, except ye deſtroy the accurſed from amongſt you.

13 Up, ſanctify the people, and ſay, Sanctify your ſelves againſt to-morrow: for thus ſaith the LORD God of Iſrael, *There is* an accurſed thing in the midſt of thee, O Iſrael: thou canſt not ſtand before thine enemies, until ye take away the accurſed thing from among you.

14 In the morning therefore ye ſhall be brought according to your tribes: and it ſhall be *that* the tribe which the LORD taketh, ſhall come according to the families *thereof*; and the family which the LORD ſhall take, ſhall come by houſholds; and the houſhold which the LORD ſhall take, ſhall come man by man.

15 And it ſhall be, *that* he that is taken with the accurſed thing, ſhall be burnt with fire, he and all that he hath: becauſe he hath tranſgreſſed the covenant of the LORD, and becauſe he hath wrought folly in Iſrael.

16 ¶ So Joſhua roſe up early in the morning, and brought Iſrael by their tribes; and the tribe of Judah was taken:

17 And he brought the family of Judah; and he took the family of the Zarhites: and he brought the family of the Zarhites man by man; and Zabdi was taken:

18 And he brought his houſhold man by man; and Achan the ſon of Carmi, the ſon of Zabdi, the ſon of Zerah, of the tribe of Judah, was taken.

19 And Joſhua ſaid unto Achan, My ſon, give, I pray thee, glory to the LORD God of Iſrael, and make confeſſion unto him: and tell me now what thou haſt done, hide *it* not from me.

20 And Achan anſwered Joſhua, and ſaid, Indeed I have ſinned againſt the LORD God of Iſrael, and thus and thus have I done.

21 When I ſaw among the ſpoils a goodly Babyloniſh garment, and two hundred ſhekels of ſilver, and a wedge of gold of fifty ſhekels weight, then I coveted them, and took them, and behold, they *are* hid

in the earth, in the midſt of my tent, and the ſilver under it.

22 ¶ So Joſhua ſent meſſengers, and they ran unto the tent, and behold, *it was* hid in his tent, and the ſilver under it.

23 And they took them out of the midſt of the tent, and brought them unto Joſhua, and unto all the children of Iſrael, and laid them out before the LORD.

24 And Joſhua, and all Iſrael with him, took Achan the ſon of Zerah, and the ſilver, and the garment, and the wedge of gold, and his ſons, and his daughters, and his oxen, and his aſſes, and his ſheep, and his tent, and all that he had: and they brought them unto the valley of Achor.

25 And Joſhua ſaid, Why haſt thou troubled us? the LORD ſhall trouble thee this day. And all Iſrael ſtoned him with ſtones, and burned them with fire, after they had ſtoned them with ſtones.

26 And they raiſed over him a great heap of ſtones, unto this day: So the LORD turned from the fierceneſs of his anger: wherefore the name of that place was called, The valley of Achor, unto this day.

Ver. 1. *But the children of Iſrael.*] That is, one among them. Which is an uſual form of ſpeech in the holy ſcriptures, to aſcribe that to many indefinitely, wherein one alone is concerned.

—— *Committed a treſpaſs in the accurſed thing.*] Offended God, by purloining to his own uſe ſome of the ſpoils which were devoted to deſtruction, or appropriated to God's treaſury, with a curſe upon him who meddled with them.

——— *For Achan the ſon of Carmi.*] Who is called Achar, in 1 Chron. ii.7. becauſe he having troubled Iſrael, (as the word *achar* ſignifies) ver. 25. of this chapter, it is likely that, in after-times, they turned his name into Achar, inſtead of Achan.

—— *The ſon of Zabdi.*] Who is called Zimri, 1Chron. ii. 6.

—— *The ſon of Zerah, of the tribe of Judah.*] For, we find, Zerah was the ſon of Judah, and came with him into Egypt, when he was very young; for we read of no children he had, Gen. xlvi. 12. And if we ſuppoſe him to have begotten Zabdi, when he was ſeventy years old, and allow as many years before Zabdi begat Carmi, and as many before Carmi begat Achan, we may make account (with Bonfrerius) that Achan was now about fifty years old; an age wherein many men begin to be more covetous than they were in their youth.

—*Took of the accurſed thing.*] What it was, he himſelf confeſſeth, ver. 21.

———*And the anger of the Lord was kindled againſt the children of Iſrael.*] The ſin of one member of the body provoked the Divine Majeſty to expreſs his diſpleaſure againſt them all, which they deſerved upon other accounts, that they might be awakened to find out, and to puniſh him, who had brought them into great danger.

This preface is made to this chapter, to ſhew whence the ill ſucceſs they had at Ai proceeded.

Ver.2. *And Joſhua ſent men from Jericho to Ai.*] Call'd Hai in Abraham's time, Gen. xii. 8. Which Joſhua, we ſuppoſe, had ſummoned to ſurrender, according to the precept in Deut. xx. 10. but they had refuſed. It was a city about three miles diſtant from Jericho, as the Jews ſay in Semoth Rabbah; which Maſius takes to ſignify three leagues.

—*Which is beſide Beth-aven.*] Whether Beth-aven here ſignifies a city, or a wilderneſs, is uncertain. See chap. xviii. 12.

— *On the eaſt ſide of Beth-el.*] A place which was but one league from Ai, as Maſius computes, and lay weſtward of it, Gen. xii. 8. for the war was carried on from the eaſt, where Jericho was, to the weſtern parts of the country. It was called Beth-aven in future times, by way of reproach, when the golden calves were ſet up in it, which made it not a houſe of God, as Beth-el ſignifies, but an houſe of idolatry, which is the import of Beth-aven. But it is plain from hence, theſe were two diſtinct places.

— *And ſpake unto them, ſaying, Go up, and view the country; and the men went up, and viewed Ai.*] How it lay, and how it was fortified, &c. And it ſ ems to have been ſeated in the hilly country, and belonged to the Amorites, ver. 7.

Ver. 3. *And they returned unto Joſhua, and ſaid unto him, Let not all the people go up: but let about two or three thouſand men go up, and ſmite Ai,* &c.] They thought this number would be ſufficient, becauſe, as it follows in the end of the verſe, they were but few; and therefore they would not have all Iſrael put to the trouble of marching thither. In which counſel a good providence of God interpoſed; for if the flight of three thouſand men put the Iſraelites into ſuch a conſternation, as we read, ver. 5, 6. what would their condition have been, if all the people had been defeated! as would have been the caſe, if they had attacked Ai, while this guilt remained among them.

Ver. 4 *So there went up thither of the people about three thouſand men; and they fled before the men of Ai.*] Who ſeeing ſo ſmall a number, came out, and engaged the Iſraelites; whoſe courage quite failed them, ſo that they ſeem not to have ſtruck a ſtroke, but immediately ran away. For God, to whom they owed all their valour and victories, had then deſerted them.

Ver. 5. *And the men of Ai ſmote of them about thirty and ſix men.*] Of the hindmoſt of them, it is moſt likely, who could not run away ſo faſt as the reſt.

— *For they chaſed them from before the gate.*] Of the city of Ai.

—*Unto Shebarim.*] A place, we ſuppoſe, between Ai and Jericho; which the Targum thinks had its name from the rout of the Iſraelites there.

—— *And ſmote them in the going down.*] Till they came to the plains of Jericho. For Ai ſtanding on a hill, there was a deſcent from thence thither.

— *Wherefore the hearts of the people melted.*] As wax doth before the fire, Pſalm lxviii. 2. or as ice before the ſun.

—— *And became as water.*] Weak and wavering, in uncertain reſolutions; not knowing what to do.

Ver. 6. *And Joſhua rent his clothes.*] As the manner was, when they were afflicted with grief at any great calamity, or the commiſſion of any extraordinary crime. Which cuſtom was very ancient, Gen. xxxvii. 34. xliv.13. and continued in the times of the prophets; who make it a crime that men did not rend their clothes, when grievous ſins were committed.

——*And fell to the earth upon his face.*] To make his ſupplication to God for mercy.

———*Before the ark of the Lord.*] Not in the ſanctuary, but with his face toward it; in imitation of which, the Præcentor in the Jewiſh ſynagogue, at this day, falls down before the cheſt, wherein they keep the book of the Law, when he takes it out to read; as Buxtorf obſerves, in his Synag. Judaica. And on ſolemn faſt-days, as the Miſna relates, ſuch proſtrations were uſual.

———*Until the even-tide.*] Continued all day in faſting and prayer to God.

——— *He and the elders of Iſrael.*] Who rent their clothes, we ſuppoſe, as he had done; and then preſented themſelves, in this mournful manner, before God, to implore his mercy.

———*And put duſt upon their heads.*] Which was ſtill an higher expreſſion of great grief, and of a deep ſenſe of their unworthineſs to be relieved. This practice was very uſual in this nation, (1 Sam. iv. 12. 2 Sam. i. 2, &c.) and was imitated by the Gentiles; as we ſee in the example of the Ninevites, Jonah iii. 6. and of Achilles, who bewailed the death of Patroclus, by throwing duſt on his head,

head, and lying down in the duſt, as Homer deſcribes it, in Iliad Σ. ver. 23, 24.

Ver. 7. *And Joſhua ſaid, Alas, O Lord God.*] A form of ſpeech, dolefully bewailing their forlorn condition: Which did not unbecome ſo great a captain as Joſhua was; for the moſt generous ſpirits have the moſt tender ſenſe of humanity, as Arius Montanus excellently diſcourſes upon this place.

——*Wherefore haſt thou at all brought this people over Jordan, to deliver us into the hands of the Amorites to deſtroy us?*] This is not a ſinful expoſtulation with God, (for Joſhua is not reprehended for it, but graciouſly inſtructed) but only a confeſſion of his ignorance, why God ſhould accompliſh ſuch wonders for them as he had done, and now ſuffer them to fall into the hands of thoſe enemies, whom they had conquered on the other ſide of Jordan. And it is, as if he had ſaid, I am confounded in my thoughts, being unable to underſtand why, &c. and conſequently he deſired to be informed of the reaſon of this change in his providence.

——*Would to God we had been content, and dwelt on the other ſide Jordan.*] As far as he could apprehend, they had better have reſted ſatisfy'd with what they had in poſſeſſion, than be thus defeated in their attempt to acquire more.

Ver. 8. *O Lord, what ſhall I ſay?*] What courſe ſhall I take? Or, how ſhall I anſwer the reproaches of our inſulting enemies?

—*When Iſrael turneth their backs before their enemies?*] What hope is there of conquering them, or preſerving our ſelves?

Ver. 9. *For the Canaanites, and all the inhabitants of the land, ſhall hear of it.*] They who are at the greateſt diſtance, by the ſea-ſide, will hear the report of our defeat; which will ſoon be ſpread over the whole country.

——*And ſhall inviron us round.*] Be encouraged thereby to gather all their forces together, and ſurround us.

——*And cut off our name from the earth.*] Utterly deſtroy us.

——*And what wilt thou do unto thy great name?*] And, which was worſe, God would loſe the glory of all the miracles he had wrought, and be thought unable to accompliſh what he had begun to do for his people. This argument Moſes had formerly preſſed, Exod. xxxii. 12. Numb. xiv. 16. Deut. ix. 28. and God himſelf, in the ſong which he commanded Moſes to teach the people, makes uſe of it, Deut. xxxii. 26, 27.

Ver. 10. *And the Lord ſaid unto Joſhua, Get thee up; Wherefore lieſt thou thus upon thy face?*] Theſe words are not a reproof, but a gracious anſwer to his prayers; for, when a perſon who ſupplicates a prince is commanded to riſe from his knees, it is a token of acceptance.

Ver. 11. *Iſrael hath ſinned.*] See ver. 1.

——*And they have alſo tranſgreſſed my covenant which I commanded them.*] They had promiſed obedience to all God's commands, Exod. xxiv. 7. and aſſured Joſhua, they would do whatſoever he ordered them, chap. i. 16, 17, 18. And this was a late command delivered by him from God, that they ſhould not meddle with any thing devoted to God, with a ſolemn curſe.

——*For they have even taken of the accurſed thing.*] That which belongs to me, ver. 1.

——*And have alſo ſtolen, and diſſembled alſo.*] Not only purloined that which God reſerved to himſelf, but denied it after the fact was done. For, as we ſuppoſe, Joſhua, after the deſtruction of Jericho, had made enquiry whether the ſilver and gold, &c. were brought into the treaſury, and whether they had deſtroyed all other things, as God commanded; and they all anſwered, that they had.

——*And they have put it even amongſt their own ſtaff.*] To conceal it from diſcovery: Or, it is an expreſſion of his impudent tranſgreſſion of God's command, in converting it immediately to his own private uſe. For in this verſe the crime is aggravated in a gradual manner, in that Achan had not only ſinned, but againſt the covenant they had ſolemnly made with God; and that in a matter of great importance, in which he had lately laid his injunctions upon them; having not only taken to himſelf what belonged to God, but done it by way of ſtealth, as if he could not ſee it; and likewiſe denied the doing of it; and perſiſted in the ſin, by mixing what he had ſtolen with his own proper goods.

Ver. 12. *Therefore the children of Iſrael could not ſtand before their enemies, but turned their backs before their enemies, becauſe they were accurſed.*] By having a man among them, who was fallen under the curſe of God.

——*Neither will I be with you any more, except ye deſtroy the accurſed from amongſt you.*] Theſe words ſhew, that only one man among them was accurſed, tho' they all ſuffered for it; and were to continue to ſuffer, till he had been deſtroyed. For now that they knew there had been ſuch a crime committed among them, they had been as guilty as Achan, if they had not puniſhed it.

Ver. 13. *Up.*] He was not ſtill lying on the ground, for God had bid him riſe before; and he, we ſuppoſe, had obeyed him: But this is a word whereby he quickens him to make all the ſpeed he could, to do as he now directed him.

——*Sanctify the people.*] Call upon them to ſanctify themſelves; as it here follows.

——*And ſay, Sanctify your ſelves.*] As they did when they were to meet the Lord at mount Sinai, Exod. xix. 10, &c. and as they were lately commanded to do, when he led them over Jordan, chap. iii. 5. For now they were to appear before his majeſty, that an inquiſition might be made, who he was that had been guilty of this foul crime.

—*To-morrow.*] For he would not have the guilt remain any longer upon them.

——*For thus ſaith the Lord God of Iſrael, There is an accurſed thing in the midſt of thee, O Iſrael.*] He ſpeaks in this ſtyle, both to awaken them to ſanctify themſelves; and alſo to appear before the Lord next morning.

——*Thou canſt not ſtand before thine enemies, until ye take away the curſed thing from among you.*] Both the perſon who had violated the *Anathema*; and the thing he had purloined.

Ver. 14. *In the morning therefore ye ſhall be brought.*] Before the Lord.

——*According to your tribes.*] Some principal perſons of every tribe, repreſenting the reſt, were ſet before the Lord.

——*And it ſhall be, that the tribe which the Lord taketh, ſhall come according to the families thereof; and the family which the Lord ſhall take, ſhall come by houſholds; and the houſhold which the Lord ſhall take, ſhall come man by man.*] How the lots in this inquiſition were caſt, is neither plain from ſcripture, nor agreed about by commentators, though we have a great many inſtances of their being uſed to diſcover guilty perſons, not only by the Jews, as in this caſe, and the caſe of Saul, 2 Sam. xiv. 38, &c. but by other nations, as we find by the hiſtory of Jonah; and for ſeveral other purpoſes, bad as well as good. As to the manner in which the ceremony it ſelf was performed, except the calling of the tribes one after another, till it came to the right, and ſo down to the inferior branches of each family, till they came at laſt to ſingle perſons, as in the two caſes above-mentioned, except this we have nothing certain about it. Joſephus only ſays, that it was done before the high-prieſt, and ſeventy elders. To this other Jews add, that they were made to paſs before the ark, and that the high-prieſt was directed by the Urim to pitch upon the right tribe, family, &c. However that be, the lawfulneſs of this way of caſting lots cannot be denied, ſince it was not only countenanced, if not preſcribed, by God, but afterwards practiſed even by the Apoſtles, though the heatheniſh ſuperſtitions, which were afterwards intermixed with this method of inquiſition, and vile purpoſes, to which it has been proſtituted, may poſſibly have rendered it exceeding dangerous, if not altogether criminal. Joſhua loſt no time, and having caſt lots from the tribes to the families, Achan, the ſon of Carmi, of the tribe of Judah, was found to be the ſacrilegious perſon.

Ver. 19. *And Joſhua ſaid unto Achan, My ſon.*] All great minds are full of tenderneſs and compaſſion; and nothing more unbecomes a prince, than violent paſſion: Which Joſhua was ſo far from expreſſing on this occaſion, that he ſpeaks to him with the greateſt mildneſs imaginable.

——*Give, I pray thee, glory to the Lord God of Iſrael.*] The Samaritan chronicle paraphraſes this not amiſs; "Lift up thine eyes to the king of heaven and

"earth,

" earth, and acknowledge that nothing can be hid from " him; who knows the greateſt ſecrets."

——— *And make confeſſion unto him, and tell me now what thou haſt done.*] Openly confeſs thy guilt; and relate to me what it is, that thou haſt converted to thine own uſe.

——— *Hide it not from me.*] Who thou ſeeſt have God at hand, to diſcover that which none of us know but thy ſelf.

Ver. 20. *And Achan anſwered Joſhua, and ſaid, indeed I have ſinned againſt the Lord God of Iſrael.*] Which the Samaritan chronicle thus expreſſes; " I acknowledge that " I have grievouſly ſinned before God, who knows all ſe- " cret and hidden things." For I have prevaricated againſt the covenant of God, and againſt his ambaſſador.

Ver. 21. *When I ſaw among the ſpoils a goodly Babyloniſh garment.*] There are a great many opinions about this garment; which Bochart moſt probably judges to have been a various garment, as the LXX. tranſlate it; that is, of divers colours, wherein were ſeveral figures, either woven, or wrought with a needle; for which ſort of work Babylon was famous, inſomuch that they were called painted garments; which made a moſt glorious ſhew. Achan therefore was tempted by the luſtre of this, to reſerve it for his own uſe, or perhaps for ſale; for they bore an immenſe price.

——— *And two hundred ſhekels of ſilver.*] Which were equal to an hundred German dollars, as Maſius obſerves.

——— *And a wedge of gold.*] In the Hebrew, a *tongue*; for it had that ſhape.

——— *Of fifty ſhekels weight.*] This may be underſtood in two ſenſes; either that it was worth ſo many ſhekels in value, that is, fifty dollars; or, that it weighed as much as fifty ſhekels, that is, three hundred dollars. The laſt ſenſe Maſius thinks moſt probable.

— *Then I coveted them, and took them*] To his own uſe, when he ſhould have brought them into God's treaſury, James i. 15.

——— *And behold, they are hid in the earth, in the midſt of my tent.*] 'Till he could have time to diſpoſe of them to his beſt advantage.

——— *And the ſilver under it.*] The ſilver was immediately under the Babyloniſh garment, and the gold under that: For both ſilver and gold are here meant, tho' one only is mentioned.

The law againſt ſacrilege condemning the tranſgreſſor to the flames, and God commanding the perſon here guilty to be puniſhed in that manner, the Jews affirm, that Achan was actually burnt; and whereas it is ſaid, ver. 25. that he was ſtoned, they think it to have been done accidentally by the people, who were ſo highly provoked, that they could not forbear caſting ſtones at him, as he was led to execution. However, their large comment on this place obſerves, judiciouſly enough, that he was alſo guilty of the breach of the ſabbath, becauſe it was on that day that Jericho was taken; and therefore, that as he had been guilty of a double crime, ſacrilege, and ſabbath-breaking, ſo he received the double puniſhment preſcribed, ſtoning and burning. The Jews add, that the place where the three thouſand men were routed by the men of Ai, was called Shebarim, breaches or defeats, from the defeat which they received there; as Achor was, from the grief which Achan cauſed them.

CHAP. VIII.

1 *God encourageth Joſhua.* 3 *The ſtratagem whereby Ai was taken.* 29 *The king thereof is hanged.* 30 *Joſhua buildeth an altar,* 32 *writeth the law on ſtones,* 33 *propoundeth bleſſings and curſings.*

AND the LORD ſaid unto Joſhua, Fear not, neither be thou diſmayed: take all the people of war with thee, and ariſe, go up to Ai: ſee, I have given into thy hand the king of Ai, and his people, and his city, and his land.

2 And thou ſhalt do to Ai, and her king, as thou didſt unto Jericho and her king: only the ſpoil thereof, and the cattle thereof ſhall ye take for a prey unto your ſelves: lay thee an ambuſh for the city, behind it.

3 ¶ So Joſhua aroſe and all the people of war, to go up againſt Ai: and Joſhua choſe out thirty thouſand mighty men of valour, and ſent them away by night.

4 And he commanded them ſaying, Behold, ye ſhall lie in wait againſt the city, *even* behind the city: go not very far from the city, but be ye all ready.

5 And I, and all the people that *are* with me, will approach unto the city: and it ſhall come to paſs when they come out againſt us, as at the firſt, that we will flee before them.

6 (For they will come out after us) till we have drawn them from the city; for they will ſay, They flee before us, as at the firſt: therefore we will flee before them.

7 Then ye ſhall riſe up from the ambuſh, and ſeize upon the city: for the LORD your God will deliver it into your hand.

8 And it ſhall be when ye have taken the city, *that* ye ſhall ſet the city on fire: according to the commandment of the LORD ſhall ye do. See, I have commanded you.

9 ¶ Joſhua therefore ſent them forth; and they went to lie in ambuſh, and abode between Beth-el and Ai, on the weſt-ſide of Ai: but Joſhua lodged that night among the people.

10 And Joſhua roſe up early in the morning, and numbered the people, and went up, he and the elders of Iſrael, before the people to Ai.

11 And all the people, *even the people* of war that *were* with him, went up, and drew nigh, and came before the city, and pitched on the north-ſide of Ai: now *there was* a valley between them and Ai.

12 And he took about five thouſand men, and ſet them to lie in ambuſh between Beth-el and Ai, on the weſt-ſide of the city.

13 And when they had ſet the people, *even* all the hoſt that *was* on the north of the city, and their liers in wait on the weſt of the city: Joſhua went that night into the midſt of the valley.

14 ¶ And it came to paſs when the king of Ai ſaw *it*, that they haſted and roſe up early, and the men of the city went out againſt

againſt Iſrael to battle, he, and all his people, at a time appointed before the plain; but he wiſt not that *there were* liers in ambuſh againſt him behind the city.

15 And Joſhua and all Iſrael made as if they were beaten before them, and fled by the way of the wilderneſs.

16 And all the people that *were* in Ai, were called together to purſue after them: and they purſued after Joſhua, and were drawn away from the city.

17 And there was not a man left in Ai, or Beth-el, that went not out after Iſrael: and they left the city open, and purſued after Iſrael.

18 And the LORD ſaid unto Joſhua, Stretch out the ſpear that *is* in thy hand, toward Ai; for I will give it into thine hand. And Joſhua ſtretched out the ſpear that *he had* in his hand, toward the city.

19 And the ambuſh aroſe quickly out of their place, and they ran as ſoon as he had ſtretched out his hand: and they entered into the city, and took it, and haſted, and ſet the city on fire.

20 And when the men of Ai looked behind them, they ſaw, and behold, the ſmoke of the city aſcended up to heaven, and they had no power to flee this way or that way: and the people that fled to the wilderneſs turned back upon the purſuers.

21 And when Joſhua and all Iſrael ſaw that the ambuſh had taken the city, and that the ſmoke of the city aſcended, then they turned again, and ſlew the men of Ai.

22 And the other iſſued out of the city againſt them, ſo they were in the midſt of Iſrael, ſome on this ſide, and ſome on that ſide: and they ſmote them, ſo that they let none of them remain, or eſcape.

23 And the king of Ai they took alive, and brought him to Joſhua.

24 And it came to paſs, when Iſrael had made an end of ſlaying all the inhabitants of Ai, in the field, in the wilderneſs wherein they chaſed them, and when they were all fallen on the edge of the ſword, until they were conſumed, that all the Iſraelites returned unto Ai, and ſmote it with the edge of the ſword.

25 And *ſo* it was, *that* all that fell that day, both of men and women, *were* twelve thouſand, *even* all the men of Ai.

26 For Joſhua drew not his hand back wherewith he ſtretched out the ſpear, until he had utterly deſtroyed all the inhabitants of Ai.

27 Only the cattle and the ſpoil of that city, Iſrael took for a prey unto themſelves, according unto the word of the LORD, which he commanded Joſhua.

28 And Joſhua burnt Ai, and made it an heap for ever, *even* a deſolation unto this day.

29 And the king of Ai he hanged on a tree until even-tide: and as ſoon as the ſun was down, Joſhua commanded that they ſhould take his carcaſe down from the tree, and caſt it at the entring of the gate of the city, and raiſe thereon a great heap of ſtones *that remaineth* unto this day.

30 ¶ Then Joſhua built an altar unto the LORD God of Iſrael in mount Ebal.

31 As Moſes the ſervant of the LORD commanded the children of Iſrael, as it is written in the book of the law of Moſes, an altar of whole ſtones, over which no man hath lift up *any* iron: and they offered thereon burnt-offerings unto the LORD, and ſacrificed peace-offerings.

32 And he wrote there upon the ſtones a copy of the law of Moſes, which he wrote in the preſence of the children of Iſrael.

33 And all Iſrael, and their elders, and officers, and their judges, ſtood on this ſide the ark, and on that ſide, before the prieſts the Levites, which bare the ark of the covenant of the LORD, as well the ſtranger, as he that was born among them; half of them over-againſt mount Gerizzim, and half of them over-againſt mount Ebal: as Moſes the ſervant of the LORD had commanded before, that they ſhould bleſs the people of Iſrael.

34 And afterward he read all the words of the law, the bleſſings and curſings, according to all *that is* written in the book of the law.

35 There was not a word of all that Moſes commanded, which Joſhua read not before all the congregation of Iſrael, with the women, and the little ones, and the ſtrangers that were converſant among them.

Ver. 1. *And the Lord ſaid unto Joſhua.*] Who, it is likely, now conſulted God about their progreſs in this war: which he had not done before, chap. vii. 2. being ſufficiently authoriſed by what God had often ſaid to him, and by their ſucceſs againſt Jericho: But this late defeat before Ai might make him think it neceſſary to take advice of the Divine Majeſty, before he attempted any thing farther.

—*Fear not, neither be thou diſmayed.*] Becauſe of the late ill ſucceſs; of which he now knew the cauſe; which was removed.

——*Take all the people of war with thee.*] This order may ſeem ſtrange, ſince the people themſelves thought two or three thouſand were ſufficient, if God were with them. But God would have them all to ſhare in the ſpoil of Ai; that they who had obeyed him, in abſtaining from laying their hands on any thing in Jericho, might be now rewarded for it, by the prey of this city, as it follows in the next verſe.

——*And ariſe, go up to Ai.*] Which, it appears by this, was in the hill-country.

——*I have given into thy hand the king of Ai, and his people, and his city, and his land.*] God bids him be confident of a compleat victory, as if he had already won it.

Ver. 2. *And thou ſhalt do to Ai and her king, as thou didſt to Jericho and her king.*] Only with ſuch a difference as follows in the next verſe.

——*Only the ſpoil thereof, and the cattle thereof, ſhall ye take for a prey unto yourſelves.*] None of the ſilver or gold, or any thing elſe, was ſeparated to God's uſe, nor order'd to be deſtroyed; but they were to enjoy it all entirely themſelves.

——*Lay thee an ambuſh for the city behind it.*] On the weſt of it; for they were now in Gilgal, which lay eaſtward.

Ver. 3. *So Joſhua aroſe, and all the people of war, to go up againſt Ai.*] The king of Ai apprehended, that Joſhua intended to beſiege him, but knew nothing of the ſtratagem and ambuſcades which had been concerted to ruin him, and deſtroy his city. He ſaw Joſhua appear before his walls, with no very formidable force, and immediately reſolved to encounter him; which he no ſooner offered to do, than the Iſraelites turned their backs, and fled with much ſeeming precipitation. The king of Ai, conceiving that he had now a favourable opportunity to defeat the Iſraelites as effectually as he could deſire, ordered all his forces to quit the city, and join him in the purſuit of the enemy, whoſe flight he little thought was no more than a counterfeit. The city being now left deſtitute of defence, and this being made known to a party of Iſraelites who lay in ambuſh, they immediately roſe up, ſeized upon the city, and ſet the out-skirts of it on fire. The king of Ai, turning his head, ſaw the ſmoke of his city aſcending up to heaven; and, in the midſt of his conſternation, likewiſe beheld the enemy ſtop ſhort, and face about upon him. His return to the city was intercepted by thoſe who had ſet it on fire, and were now advancing to aſſiſt in cutting him off. The men of Ai, perceiving therefore that their city muſt inevitably periſh, and that they were to be attacked on all ſides, were entirely diſpirited with fear, and they all fell by the edge of the ſword, except their king, who was taken alive, and led to Joſhua. After this ſlaughter of their army, their city was viſited by the Iſraelites, and there the ſcene of blood was acted over again upon the women, and thoſe who were found in and about the city; ſo that 12000 perſons were ſlain that day, and the fated city was now turned into a deſolate heap, as it ever afterward continued. The captive king was hung upon a tree till the evening, when this body was taken down, and toſſed into what had been the gate-way of the city, where he had uſed to ſit in judgment perhaps, and buried under an heap of ſtones, which were thrown on him: So ended the kingdom of Ai.

Ver. 30. *Then Joſhua built an altar unto the Lord God of Iſrael in mount Ebal.*] If this mount lay between Ai and Beth-el, (as Gerardus Mercator endeavours to prove by many arguments) then this altar, we may well think, was built immediately after the taking of Ai, as ſoon as the Iſraelites came into poſſeſſion of this mount: For they look'd upon themſelves, no doubt, as obliged to fulfill the command of God, given them by Moſes, as ſoon as it was poſſible. But the ſcripture plainly deſcribes this mount Ebal, as near Shechem, for there was only a valley between Ebal and Gerizzim, from whence Jotham ſpake to the men of Shechem, Judg. ix. 7. which was a great way diſtant from Ai. And therefore we muſt ſuppoſe that which is here related, not to have been done till they had the country about Shechem.

Ver. 31. *As Moſes, the ſervant of the Lord, commanded the children of Iſrael.*] Deut. xi. 29, 30. xxvii. 2, &c. See in thoſe places.

——*As it is written in the book of the law of Moſes, an altar of whole ſtones, over which no man hath lift up any iron.*] The altar was built according to the direction given by God, in the foregoing law of his, Exod. xx. 25. and repeated in Deut. xxvii. 5, 6. See there.

——*And they offered thereon burnt-offerings unto the Lord, and ſacrificed peace-offerings.*] For now they renewed their covenant with God the third time.

Ver. 32. *And he wrote there upon the ſtones a copy of the law of Moſes, which he wrote in the preſence of the children of Iſrael.*] It is a great queſtion what it was he wrote upon theſe ſtones. Some fancy, all the five books of Moſes; others, only the book of Deuteronomy; which is more likely than the other; but too long for theſe ſtones to contain, or for him to write, in the preſence of all Iſrael. Others, therefore, think only the ten commandments, or a compendium of the law of Moſes; or, perhaps, the bleſſings, and curſings: But Fortunatus Scacchus, with ſome probability, conjectures, that he only wrote the words of the covenant, by which the children of Iſrael acknowledged they held the land of Canaan, of God, as their great Lord; upon condition they obſerved his laws, to which they and their poſterity were obliged. And this he principally grounds upon theſe words, Deut. xxvii. 3. *Thou ſhalt write upon them all the words of this law.* Where the Hebrew word *Hazoth (This)* he thinks hath a particular reſpect to what he is ſpeaking of; namely, their going over Jordan to poſſeſs the land which God gave them, upon condition they obſerved his ſtatutes.

Ver. 33. *And all Iſrael, and their elders, and officers, and their judges, ſtood on this ſide of the ark, and on that ſide.*] With their faces toward the ark.

——*Before the prieſts the Levites, which bare the ark of the covenant of the Lord.*] Who were to pronounce the bleſſings and the curſings preſcribed by the law. See Deut. xxvii. 24.

——*As well the ſtranger, as he that was born among them.*] For the law made no diſtinction between them, Levit. xix. 34.

——*Half of them over-againſt mount Gerizzim, and half of them over againſt mount Ebal, as Moſes the ſervant of the Lord had commanded before.*] In Deut. xxvii. 12, 13. See there.

——*That they ſhould bleſs the people of Iſrael.*] There were curſings, as well as bleſſings pronounced: But the intent of curſing was, that they might avoid thoſe ſins againſt which they were denounced; and thereby obtain a bleſſing.

Ver. 34. *And afterward he read all the words of the law, the bleſſings and the curſings, according to all that is written in the book of the law.*] Namely, in Deut. xxvii. ver. 15, 16, 17, 18, &c. The word *afterward* is not be neglected, which imports, that after the building of the altar, and the offering ſacrifices thereon, and writing the law on the ſtones, and diſpoſing the people in their place about the ark, then he read the law to them. Which was likely to be heard with the greater attention, when they were thus prepared to receive it, and had ſolemnly worſhipped God, and owned his authority.

Ver. 35. *There was not a word of all that Moſes commanded, which Joſhua read not before all the congregation of Iſrael.*] Namely, all that Moſes directed in Deut. xxvii. or, as others will have it, the whole book of Deuteronomy, wherein theſe bleſſings and curſings are contained. See Deut. xxxi. 13.

——*With the women, and the little ones, and the ſtrangers that were converſant among them.*] By the *ſtrangers* here mentioned (and in ver. 33.) are to be underſtood ſuch as were proſelytes to their religion; and had undertaken to obſerve this law, as well as themſelves; and therefore were to be made acquainted with it. And that they might be moved to have the greater regard to it, Joſhua himſelf, their chief governor, read it to them. So ſome of the Jews underſtand it; after the prieſts had read the bleſſings and curſings, then Joſhua read all the commanding and forbidding precepts in the law.

CHAP.

CHAP. IX.

1 The kings combine againſt Iſrael. 3 The Gibeonites by craft obtain a league. 16 For which they are condemned to perpetual bondage.

AND it came to paſs, when all the kings which were on this ſide Jordan, in the hills, and in the valleys, and in all the coaſts of the great ſea over-againſt Lebanon, the Hittite, and the Amorite, the Canaanite, the Perizzite, the Hivite, and the Jebuſite heard *thereof*;

2 That they gathered themſelves together to fight with Joſhua, and with Iſrael, with one accord.

3 ¶ And when the inhabitants of Gibeon heard what Joſhua had done unto Jericho, and to Ai,

4 They did work wilily, and went and made as if they had been ambaſſadors, and took old ſacks upon their aſſes, and wine-bottles, old, and rent, and bound up,

5 And old ſhoes, and clouted upon their feet, and old garments upon them, and all the bread of their proviſion was dry *and* mouldy.

6 And they went to Joſhua unto the camp at Gilgal, and ſaid unto him, and to the men of Iſrael, We be come from a far country: now therefore make ye a league with us.

7 And the men of Iſrael ſaid unto the Hivites, Peradventure ye dwell among us, and how ſhall we make a league with you?

8 And they ſaid unto Joſhua, We *are* thy ſervants. And Joſhua ſaid unto them, Who *are* ye? and from whence come ye?

9 And they ſaid unto him, From a very far country thy ſervants are come, becauſe of the name of the LORD thy God: for we have heard the fame of him, and all that he did in Egypt,

10 And all that he did to the two kings of the Amorites, that *were* beyond Jordan, to Sihon king of Heſhbon, and to Og king of Baſhan, which *was* at Aſhtaroth.

11 Wherefore our elders, and all the inhabitants of our country, ſpake to us, ſaying, Take victuals with you for the journey, and go to meet them, and ſay unto them, We *are* your ſervants: therefore now make ye a league with us.

12 This our bread we took hot *for* our proviſion out of our houſes, on the day we came forth to go unto you; but now behold it is dry, and it is mouldy:

13 And theſe bottles of wine, which we filled, *were* new, and behold, they be rent: and theſe our garments and our ſhoes are become old, by reaſon of the very long journey.

14 And the men took of their victuals, and asked not *counſel* at the mouth of the LORD.

15 And Joſhua made peace with them, and made a league with them, to let them live: and the princes of the congregation ſware unto them.

16 And it came to paſs at the end of three days, after they had made a league with them, that they heard that they *were* their neighbours; and *that* they dwelt among them.

17 And the children of Iſrael journeyed, and came unto their cities on the third day: now their cities were Gibeon, and Chephirah, and Beeroth, and Kirjath-jearim.

18 And the children of Iſrael ſmote them not, becauſe the princes of the congregation had ſworn unto them by the LORD God of Iſrael: and all the congregation murmured againſt the princes.

19 But all the princes ſaid unto all the congregation, We have ſworn unto them by the LORD God of Iſrael: now therefore we may not touch them.

20 This we will do to them; we will even let them live, leſt wrath be upon us, becauſe of the oath which we ſware unto them.

21 And the princes ſaid unto them, Let them live (but let them be hewers of wood, and drawers of water unto all the congregation) as the princes had promiſed them.

22 ¶ And Joſhua called for them, and he ſpake unto them, ſaying, Wherefore have ye beguiled us, ſaying, We *are* very far from you; when ye dwell among us?

23 Now therefore ye *are* curſed, and there ſhall none of you be freed from being bond-men, and hewers of wood, and drawers of water for the houſe of my God.

24 And they anſwered Joſhua, and ſaid, Becauſe it was certainly told thy ſervants, how that the LORD thy God commanded his ſervant Moſes, to give you all the land, and to deſtroy all the inhabitants of the land from before you, therefore we were ſore afraid of our lives becauſe of you, and have done this thing.

25 And

25 And now behold, we *are* in thine hand: as it ſeemeth good and right unto thee to do unto us, do.

26 And ſo did he unto them, and delivered them out of the hand of the children of Iſrael, that they ſlew them not.

27 And Joſhua made them that day hewers of wood, and drawers of water for the congregation, and for the altar of the LORD, even unto this day, in the place which he ſhould chuſe.

Ver. 1. *And it came to paſs, when all the kings which were on this ſide Jordan ——— heard thereof.*] The greateſt part of the country was now riſing up in arms againſt Joſhua; but Gibeon, a city of the Hivites, far ſtronger, and more conſiderable than Ai, and renowned for the courage of its citizens, heard what had been done to the kingdoms of Jericho and Ai, and trembled; and the inhabitants, deſpairing to be able to withſtand, by meer ſtrength, the torrent which was now broke into their country, reſolved to try what art could accompliſh in ſo dangerous a conjuncture; and accordingly came to the reſolution of ſending to Joſhua ſome ambaſſadors, who ſhould be dreſſed in old tattered garments, and accommodated with no other proviſions than dry mouldy bread, and old rent wine-skins. All this they contrived, that their ambaſſadors might ſeem to come from ſome very remote country. With this ſordid equipage they ſet out for Joſhua's camp in Gilgal; where, being arrived, they told him, they were come from a very diſtant country to ſollicit his friendſhip; and being queſtioned as to their ſincerity, they anſwered equivocally; and being ſtill further preſſed upon the point, they replyed, with great ſubmiſſion, That they actually came from a very remote land; and that the fame of the Lord God, and what he had done for Iſrael in Egypt; and ſince then, by the deſtruction of thoſe mighty kings of Sihon and Og, had been the inducements which brought them ſo far from home, being ſent by the unanimous votes of all their countrymen, that they might make their homage, and deſire to be admitted into a league with Iſrael; and as a proof that in all they had ſaid they had confined themſelves to ſtrict truth, they produced their dry and mouldy bread, which they averred they had taken hot out of their houſes the day they ſet out; our bottles of wine, ſaid they, were new, and ſee how they are rent; our garments and ſhoes were the ſame, but they are worn out by reaſon of our very long journey. In all this they acted their parts with the utmoſt cunning and prevarication; and, being too eaſily believed, gained their point, by perſuading Joſhua and the Iſraelites to make a league with them.

Thus did they over-reach their enemies, and thereby ſave their lives. At the end of three days their whole artifice was diſcovered; but then they valued it not, having brought the Iſraelites under a ſolemn engagement to protect them as friends: but, in the concluſion, they fared not ſo well, as they (perhaps) expected, being condemned to be hewers of wood, and drawers of water; that is, to be ſlaves, or very little better.

CHAP. X.

1 *Five kings war againſt Gibeon.* 6 *Joſhua reſcueth it.* 10 *God fighteth againſt them with hail-ſtones.* 12 *The ſun and moon ſtand ſtill at the word of Joſhua.* 16 *The five kings are mured in a cave.* 22 *They are brought forth,* 24 *Scornfully uſed,* 26 *And hanged.* 28 *Seven kings more are conquered.* 43 *Joſhua returneth to Gilgal.*

NOW it came to paſs, when Adonizedek king of Jeruſalem had heard how Joſhua had taken Ai, and had utterly deſtroyed it (as he had done to Jericho and her king, ſo he had done to Ai and her king) and how the inhabitants of Gibeon had made peace with Iſrael, and were among them;

2 That they feared greatly, becauſe Gibeon *was* a great city, as one of the royal cities, and becauſe it *was* greater than Ai, and all the men thereof *were* mighty.

3 Wherefore Adoni-zedek king of Jeruſalem, ſent unto Hoham king of Hebron, and unto Piram king of Jarmuth, and unto Japhia king of Lachiſh, and unto Debir king of Eglon, ſaying,

4 Come up unto me, and help me, that we may ſmite Gibeon: for it hath made peace with Joſhua, and with the children of Iſrael.

5 Therefore the five kings of the Amorites, the king of Jeruſalem, the king of Hebron, the king of Jarmuth, the king of Lachiſh, the king of Eglon, gathered themſelves together, and went up, they and all their hoſts, and encamped before Gibeon, and made war againſt it.

6 ¶ And the men of Gibeon ſent unto Joſhua to the camp to Gilgal, ſaying, Slack not thy hand from thy ſervants; come up to us quickly, and ſave us, and help us: for all the kings of the Amorites that dwell in the mountains, are gathered together againſt us.

7 So Joſhua aſcended from Gilgal, he and all the people of war with him, and all the mighty men of valour.

8 ¶ And the LORD ſaid unto Joſhua, Fear them not: for I have delivered them into thine hand; there ſhall not a man of them ſtand before thee.

9 Joſhua therefore came unto them ſuddenly, *and* went up from Gilgal all night.

10 And the LORD diſcomfited them before Iſrael, and ſlew them with a great ſlaughter at Gibeon, and chaſed them along the way that goeth up to Beth-horon, and ſmote them to Azekah, and unto Makkedah.

11 And it came to paſs as they fled from before Iſrael, *and* were in the going down to Beth-horon, that the LORD caſt down great ſtones from heaven upon them unto Azekah, and they died: *they were* more which died with hailſtones, than *they* whom the children of Iſrael ſlew with the ſword.

12 ¶ Then ſpake Joſhua to the LORD, in the day when the LORD delivered up the

the Amorites before the children of Iſrael, and he ſaid in the ſight of Iſrael, Sun, ſtand thou ſtill upon Gibeon, and thou moon in the valley of Ajalon.

13 And the ſun ſtood ſtill, and the moon ſtayed, until the people had avenged themſelves upon their enemies. *Is* not this written in the book of Jaſher? ſo the ſun ſtood ſtill in the midſt of heaven, and haſted not to go down about a whole day.

14 And there was no day like that, before it or after it, that the LORD hearkned unto the voice of a man: for the LORD fought for Iſrael.

15 ¶ And Joſhua returned, and all Iſrael with him, unto the camp to Gilgal.

16 But theſe five kings fled, and hid themſelves in a cave at Makkedah.

17 And it was told Joſhua, ſaying, The five kings are found hid in a cave at Makkedah.

18 And Joſhua ſaid, Roll great ſtones upon the mouth of the cave, and ſet men by it for to keep them.

19 And ſtay you not, *but* purſue after your enemies, and ſmite the hindmoſt of them, ſuffer them not to enter into their cities: for the LORD your God hath delivered them unto your hand.

20 And it came to paſs when Joſhua and the children of Iſrael had made an end of ſlaying them with a very great ſlaughter, till they were conſumed, that the reſt *which* remained of them, entred into fenced cities.

21 And all the people returned to the camp to Joſhua at Makkedah in peace: none moved his tongue againſt any of the children of Iſrael.

22 Then ſaid Joſhua, Open the mouth of the cave, and bring out thoſe five kings unto me out of the cave.

23 And they did ſo, and brought forth thoſe five kings unto him out of the cave, the king of Jeruſalem, the king of Hebron, the king of Jarmuth, the king of Lachiſh, *and* the king of Eglon.

24 And it came to paſs when they brought out thoſe kings unto Joſhua, that Joſhua called for all the men of Iſrael, and ſaid unto the captains of the men of war, which went with him, Come near, put your feet upon the necks of theſe kings. And they came near, and put their feet upon the necks of them.

25 And Joſhua ſaid unto them, Fear not nor be diſmayed, be ſtrong and of good courage: for thus ſhall the LORD do to all your enemies againſt whom ye fight.

26 And afterward Joſhua ſmote them, and ſlew them, and hanged them on five trees: and they were hanging upon the trees until the evening.

27 And it came to paſs at the time of the going down of the ſun, *that* Joſhua commanded, and they took them down off the trees, and caſt them into the cave wherein they had been hid, and laid great ſtones in the caves mouth, *which remain* until this very day.

28 ¶ And that day Joſhua took Makkedah, and ſmote it with the edge of the ſword, and the king thereof he utterly deſtroyed, them, and all the ſouls that *were* therein, he let none remain: and he did to the king of Makkedah, as he did unto the king of Jericho.

29 Then Joſhua paſſed from Makkedah, and all Iſrael with him, unto Libnah, and fought againſt Libnah.

30 And the LORD delivered it alſo, and the king thereof, into the hand of Iſrael, and he ſmote it with the edge of the ſword, and all the ſouls that *were* therein: he let none remain in it, but did unto the king thereof, as he did unto the king of Jericho.

31 ¶ And Joſhua paſſed from Libnah, and all Iſrael with him, unto Lachiſh, and encamped againſt it, and fought againſt it.

32 And the LORD delivered Lachiſh, into the hand of Iſrael, which took it on the ſecond day, and ſmote it with the edge of the ſword, and all the ſouls that *were* therein, according to all that he had done to Libnah.

33 ¶ Then Horam king of Gezer, came up to help Lachiſh; and Joſhua ſmote him and his people, until he had left him none remaining.

34 ¶ And from Lachiſh, Joſhua paſſed unto Eglon, and all Iſrael with him, and they encamped againſt it, and fought againſt it.

35 And they took it on that day, and ſmote it with the edge of the ſword, and all the ſouls that *were* therein he utterly deſtroyed that day, according to all that he had done to Lachiſh.

36 And Joſhua went up from Eglon, and all Iſrael with him, unto Hebron, and and they fought againſt it.

37 And they took it, and ſmote it with the edge of the ſword, and the king thereof, and all the cities thereof, and all the ſouls that *were* therein: he left none remaining (according to all that he had done to Eglon) but deſtroyed it utterly, and all the ſouls that *were* therein.

38 ¶ And Joſhua returned, and all Iſrael with him to Debir, and fought againſt it.

39 And he took it, and the king thereof, and all the cities thereof, and they ſmote them with the edge of the ſword, and utterly deſtroyed all the ſouls that *were* therein, he left none remaining: as he had done to Hebron, ſo he did to Debir, and to the king thereof, as he had done alſo to Libnah, and to her king.

40 ¶ So Joſhua ſmote all the country of the hills, and of the ſouth, and of the vale, and of the ſprings, and all their kings: he left none remaining, but utterly deſtroyed all that breathed, as the LORD God of Iſrael commanded.

41 And Joſhua ſmote them from Kadeſh-barnea, even unto Gaza, and all the country of Goſhen, even unto Gibeon.

42 And all theſe kings and their land did Joſhua take at one time: becauſe the LORD God of Iſrael fought for Iſrael.

43 And Joſhua returned, and all Iſrael with him, unto the camp to Gilgal.

Ver. 1. *Now it came to paſs, when Adonizedek king of Jeruſalem.*] Who ſeems to have been the moſt potent prince in Canaan, and carried in his name an honourable title, which had been anciently given to the kings of this place; who had been famous for doing juſtice. For, it is probable, that ever ſince Melchiſedeck, who was king of Salem, and truly king of righteouſneſs, as his name ſignified: They affected this title, though they did not always anſwer their character: For this Adonizedek (whoſe name imports the *Lord of Righteouſneſs*) had none of the virtues which were ſo eminent in Melchiſedeck.

——*King of Jeruſalem.*] It is thought by ſome, that this city held the name of Salem, which they ſuppoſe it had in Abraham's time, till the Iſraelites came into the land of Canaan; and then they called it *Jeruſalem*, when they firſt took poſſeſſion of it. Which they did not ſo fully, but that ſtill the Jebuſites dwelt there with the children of Benjamin, (ſee Judges i. 8, 21.) who were ſo weak, that the Jebuſites, in time, recovered it wholly to themſelves, and expelled the Benjamites; ſee Judges xix. 10. where it is called Jebus; though the other name is alſo acknowledged; becauſe the Iſraelites called it *Jeruſalem*, while the Jebuſites, having prevailed, called it Jebus.

——*Had heard how Joſhua had taken Ai.*] By which means, the Iſraelites were come nearer to him, than when they took Jericho.

When this prince therefore heard how Ai had been utterly deſtroyed, and what was worſe to the common cauſe, that the Gibeonites had ſubmitted to Joſhua, he was divided betwixt diſdain and fear. But, reſolving to make an example of the Gibeonites, thereby to deter others from following ſo pernicious and ſo inglorious an example, he called in Hoham, king of Hebron; Piram, king of Jarmuth; Japhia, king of Lachiſh; and Debir, king of Eglon; (all which cities afterward belonged to the tribe of Judah, as appears from the following part of this book) to join him to fight againſt Gibeon; and, accordingly, they all went againſt it, and beſieged it. The inhabitants, in this diſtreſs, diſpatched notice to Joſhua of what was befallen them, and begged his ſpeedy ſuccour, to reſcue them from their enraged countrymen. The effect of this was, that the five kings, as they were beſieging the city, were furiouſly aſſaulted by Joſhua; ſo that they were obliged to riſe from before it, and make off in great confuſion.

Ver. 11. *And it came to paſs, as they fled from before Iſrael, and were in the going down to Beth-horon,*] Which was ſeated on the ſide of a hill, and ſeems to have taken its name from the wonderful ſtorm, here mentioned: For, Beth-horon, ſignifies as much as the houſe or place of fury or anger.

——*That the Lord caſt down great ſtones from heaven upon them.*] It is plain, that if we admit the Divine authority of this book, we cannot but look upon this tranſaction as altogether ſupernatural, and of the number of thoſe many which God was pleaſed to work in favour of the Iſraelites; it will be therefore needleſs to dwell long upon this enquiry, how far this ſtorm of hail-ſtones that preceded the victory obtained by the Iſraelites was ſo or not?

However, though we have ventured to give it the name of hail, not ſo much in compliance with the modern taſte, as becauſe the original is capable of that ſenſe, without any great violence done to it; yet it is plain to thoſe who underſtand it, that the moſt natural one is, that it was a ſhower of real ſtones. The text literally runs thus, *And the Lord cauſed great ſtones to fall, or to be caſt, upon them, and many more died by the Abne habarad, the hail-ſtones, than by the ſword*; and it is this laſt expreſſion that made the Septuagint, and, after them, Joſephus and the author of Eccleſiaſticus, chap. xlvi. 6. to underſtand them of a real hail of more than ordinary bigneſs, in which there is nothing but what is agreeable enough to the genius of the tongue. But on the other hand it is certain, that it is ſo far from being the obvious meaning of it, that the word Hail ſeems rather to be uſed here to expreſs the vaſt quantity, bigneſs, vehemence and execution of thoſe ſtones which then fell; and the expreſſion of flying and falling as thick as hail is not only common to all the ancient, but likewiſe retained in moſt modern languages; for which reaſon ſeveral learned men have underſtood it of a miraculous ſhower of real ſtones, as being the moſt eaſy and natural meaning of the text.

The misfortune is, that men, who are more ſcrupulous than learned, are apt to run themſelves into greater difficulties, than thoſe they endeavour to avoid; and whilſt they take ſuch care to ſcreen themſelves from the ſuſpicion of being over credulous, eſpecially in caſes which carry the appearance of a miracle, they not only call in queſtion the moſt pregnant teſtimonies of the like facts in prophane hiſtory, both ancient and modern, but likewiſe caſt diſtant reflections on the divine hiſtorian, and thoſe inſpired writers who have mentioned the ſame facts after him, as if they had deſignedly made choice of ſuch terms in recording them, as would make them appear more ſuper-natural than they really were. For if nothing had fallen on the Canaanites but a common ſhower of hail, in which no circumſtance had been extraordinary but the ſize, why muſt they be ſuppoſed to have exaggerated it at any ſuch rate?

The two learned critics, Grotius and Le Clerc, who uſed to go hand in hand before, have here taken a ſeparate tract: The former believes them to have been real ſtones, becauſe he finds many parallel inſtances of it in prophane hiſtory; and it is indeed no more than what has been fully proved by ſeveral eminent authors on that ſide the queſtion. However, Le Clerc has not ſcrupled to affirm, that it was nothing elſe than a large ſhower of Hail; and has the aſſurance to call teſtimonies alledged out of hiſtory, mere forgeries, and the endeavours of ſome authors to account for it in a natural way, trifling and not worth confuting. How eaſy he would have found the task, had he gone ſeriouſly about it, will be beſt known by an impartial view of the teſtimonies themſelves, and of what has been urged to prove the poſſibility of the thing from natural cauſes.

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As to the firſt, we hope our readers will think it ſufficient for our purpoſe, to inſtance in two or three of the moſt pregnant and unqueſtionable facts recorded in ancient hiſtory, and corroborate them with ſome few of a more recent date, but too authentic to be ſo eaſily eluded: And if the latter are of ſuch a nature as to lead us to an eaſy diſcovery of their cauſe, we ſhall not be at a loſs for a ſufficient ground to admit the poſſibility, if not the reality of the former. It is no wonder, that they who lived in the early ages of the world, ſhould conſider a ſhower of great ſtones as too miraculous to be credited without ocular demonſtration. Such prodigies happen ſo ſeldom, that we find the Romans, above a thouſand years after Joſhua's time, very backward to believe the report of that which fell upon the mountain Alba, in the reign of Tullus Hoſtilius, ſucceſſor to Numa Pompilius, till they had it confirmed by thoſe whom they ſent thither on purpoſe to examine it, who brought them word that the fact was not only true, but that thoſe ſtones had fallen from the skies in the ſame manner as hail, that is, they were driven down by the wind (T. Liv. 1. dec. 1.) They became, in time, more familiar, and leſs queſtioned, eſpecially after that remarkable one which fell upon the ſame mountain, which the ſame author tells us laſted two whole days, lib. 25, 30, and 34. The ſame, or ſomething like it, is affirmed to have been ſeen at Rome, Capua, Lavinium, and ſo many other places in Italy, by ſo many authentic authors, that we cannot ſee how they can with any modeſty be called in queſtion, Vid. & de Bell. Afric. c. 47. Aman. Bell. Civit. lib. 4. Auguſt. de Civit. lib. 3. c. 32.

To theſe various inſtances, of which the authors quoted above, have given us ſeveral other particulars, ſuch as that thoſe ſtones, which fell in that prodigious manner, were ſometimes red-hot, and, at other times, cold; ſometimes like hard clods of earth, and ſometimes like ſand or duſt. We might add what is likewiſe recorded by others of equal credit, of ſtones that have been obſerved to be carried for ſome conſiderable time in the air, and thence fallen with great violence upon the earth. Such was that which is mentioned by Plutarch (in Vita Lyſandri) to have fallen in Thrace into the river Argos, which Anaxagoras fancied to have fallen from the ſun, (vid. Diog. in Anaxag. & Not. Menag. in Laert.) and which the author, from whom the former has it, (Damachus apud Plut. ubi ſupra) tells us was obſerved to fly about in the air like a luminous cloud, about the ſpace of ſeventy-five days, during which time, ſeveral ſplinters did now and then break off, and fly about like wandering ſtars before they fell down: The main ſtone it ſelf was of ſuch prodigious bigneſs, that Pythagoras could by no means think with Ariſtotle, Meteorolog. lib. 1. cap. 7. that it had been broken off from ſome rock, and carried up into the air by a vehement wind; becauſe, as he juſtly obſerves, it would have been impoſſible for it to have been ſo long ſuſpended there, as Damachus affirms it was. Pliny, who tells us, that it was ſtill carefully preſerved in his time, ſays, that it was *magnitudine vehis*, of the bigneſs of a four-wheel'd cart, or rather of a loaded waggon, of a dark burnt colour. Such was that likewiſe which is recorded to have fallen in Alſace, in the midſt of a ſtorm of hail, in November 29, 1630, (Geſner. & Anſ. de Boot. Hiſt. Lapid. & Gem.) which Calmet declares he had ſeen at the great church of Anxiſſem, where it is ſtill preſerved, and is like a large dark flint, whoſe ſurface has been ſplintered by the fire, and weighs near three hundred pounds. Of the ſame nature were thoſe which count Marcellin relates to have fallen in Thrace, A. D. 1452, and ſeveral others. For if ſuch prodigious ſtones could either be engendered in the air, or carried up thither by the force of vehement winds, or of ſubterraneous fires, the like may be more reaſonably ſuppoſed of thoſe which fell upon the Canaanites, which had nothing ſo extraordinary either in their ſize, appearance, or effects.

We might here alſo take notice of ſome other kinds of ſtony ſhowers, mentioned by ancient and modern authors, and which are ſtill more natural, as being occaſioned either by vehement hurricanes, earthquakes, or ſubterranean fires. Of the firſt ſort were thoſe that fell upon and routed the Perſians when they attempted to plunder the temple of Delphos, and are affirmed by other travellers to be very frequent in ſome parts of America. (*vide Coreal and Fuilleee's Voyages.*) Thoſe that fell upon the Gauls, upon the like attempt, are attributed to a vehement hurricane, by Pauſanias, (*lib.* 1.) but to an earthquake by Juſtin. (*lib.* 24.) The laſt ſort is that which is cauſed by volcanoes and ſubterraneous fires; and theſe are ſo well known, that we ſhall mention but two remarkable inſtances, of a very late date, namely, that which preceded the ſurprizing emerſion of the Iſle of Santorino out of the Archipelago, in the year 1707. concerning which we have the following account: That a dreadful noiſe had been heard for ſeveral days, like that of thunder, or of great guns, during which, volleys of ſtones all on fire were ſeen to riſe out of the ſea, and to fly quite out of ſight, like ſo many rockets; and then fall into the ſea again about five miles from the place where they were thrown up. All this while the air was filled with a thick ſulphureous ſmoke, mixed with cinders, which with much difficulty diſperſed, and fell in ſuch abundance, that the neighbouring countries were covered with the ſume, and ſmall ſtones that fell with it. Something like this is what Montfaucon tells us happened in Italy, near the village of Tripergola, where, after ſeveral terrible ſhocks and earthquakes, during which the air was darkned, and the ground covered with ſtones and duſt, which kept pouring down from the ſky, for the ſpace of two days, a mountain was obſerved to have reared it ſelf in the midſt of the lake Lucrino; this happened according to our author, in the year, 1538. *Vid. Montfaucon's Diar. Ital.*

The reader may find ſeveral other inſtances of the like, and perhaps of a more ſurprizing nature, in ſome of the authors above mentioned, which we forbear to dwell upon; and ſhall only add at preſent, a remark or two on the poſſibility of ſome ſort of ſtones, different from thoſe of hail, being ingendered in the air. How common hail is formed in the clouds is too well known to want any explanation: That duſt, ſand, earth, and other ſuch materials, may be carried up a conſiderable height into the air by a ſtrong whirlwind, is no more that what is commonly obſerved; here then we need but ſuppoſe that theſe, mingling themſelves with other exhalations, whether ſulphureous, bituminous, oily, vitrioline, and with the moiſture of the clouds, are there conglomerated, and hardened by their own weight, by the preſſure of the air and clouds, and thence fall down when they can be no longer ſupported.

Of this nature ſeem to have been thoſe which an author of credit (*Gardan. de Variet. lib.* 15. *c.* 72.) tells us did fall in the neighbourhood of Abdua, to the number of twelve hundred, which he ſays were of the colour of ruſty iron, ſmooth and hard, and of a ſulphureous ſmell, not unlike in all theſe reſpects to thoſe which are commonly called thunder-ſtones or bolts. Theſe (he adds) were obſerved to fall from a vehement whirlwind, which appeared like an atmoſphere of fire, and were ſo large and heavy, that one of them weighed ſix ſcore, and another ſixty pounds.

To all this we may add, that theſe ſhowers of ſtones were ſo far from being queſtioned either by the Greeks or Romans, that they were looked upon both by them, and other leſs polite nations, as ominous; for which reaſon they always conſulted the oracles, or endeavoured to avert the impending danger by ſacrifices, and other religious rites, which are reported to have laſted nine days, (*Alex. ab Alex. Genial Dier. lib.* 5. *cap.* 27.) inſomuch, that theſe kinds of heatheniſh expiations have induced ſome Chriſtians to believe that the devil was the author both of theſe prodigious ſhowers, and of the ſuperſtitious rites that were uſed to avert them, in order to confirm mankind in their idolatry. But as ſuch overſtrained notions need not be confuted in the preſent age, we ſhall cloſe this annotation, and the ſubject of it, with obſerving, that it is not unlikely, that the fabulous ſtory of Hercules obtaining ſuch a ſhower of ſtones from Jupiter, to cruſh thoſe enemies, which his arm and valour could not overcome, (*Mela lib.* 2. *Gall. Narbon. Plin. lib.* 5. *Æſchyl. ap. Strab. lib.* 4.) might owe its birth to this we are upon. It is certain, that the poets have joined in the character of that fabulous hero, ſeveral characters and exploits, which they have taken from thoſe of Moſes, Joſhua, Sampſon, and other Jewiſh worthies: (*Grot. de Verit. Huet. Demonſt. Evang.*) What make it very probable that this tempeſt of ſtones is of that number, is, that thoſe enemies, againſt whom Hercules is ſaid to have procured it, are called *the ſons of Neptune*, which expreſſion, being diveſted of the fable, properly ſignifies any people that traffic by ſea, and is very applicable to the Phœnicians, and their neighbours the Canaanites. But this we ſubmit to the reader.

Ver.

Ver. 12. *Then ſpake Joſhua to the Lord in the day when the Lord delivered up the Amorites before the children of Iſrael, and he ſaid in the ſight of Iſrael, Sun, ſtand thou ſtill upon Gibeon, and thou Moon, in the valley of Ajalon.*] We need not tell our readers how many, otherwiſe learned men, of the Chriſtians have ſcrupled to fall in with the Copernican ſyſtem, in this and many other countries free from the inquiſition, upon a miſtaken notion that it is point blank contrary to ſeveral expreſs teſtimonies of Holy Writ, among which this of the ſun and moon ſtanding ſtill is ſtrenuouſly urged by them; whilſt others, from a contrary principle, have been induced to queſtion its Divine authority, becauſe it favoured ſo abſurd a ſyſtem as that of Ptolemy is now allowed and proved to be. It was, doubtleſs, this laſt error which gave occaſion to thoſe two prophane ſayings, reported of that great philoſopher, Alphonſo king of Naples, *That if the ſyſtem of the earth's ſtanding ſtill were true, the whole univerſe was but a bungling piece of mechaniſm; and that if he had been admitted into God's council at the creation, he could have ſaved him a world of trouble (Vide Bacon's Apophthegms.)*

Now it is plain that theſe two extremes might have been eaſily avoided by two very obvious obſervations, namely, firſt, that the expreſſions here made uſe of, *ſun ſtand ſtill upon Gibeon*, &c. are figurative, and incapable of a literal ſenſe.

The words literally run thus: *Sun be thou ſilent in, or upon, Gibeon, and thou moon in the valley of Ajalon.* And in the next verſe it is ſaid, that they ſtood ſtill accordingly. Now it is plain, that thoſe two luminaries were neither in, upon, or even over theſe places in any other than a relative ſenſe, and that they had a different ſituation with reſpect to thoſe that were one mile eaſt or weſt of the place where Joſhua ſtood. We may venture to add, that it was impertinent to make the moon ſtand ſtill with the ſun, upon any other ſuppoſition, than that Joſhua had the ſolar ſyſtem in his thoughts when he uſed theſe expreſſions, becauſe the preſence of the moon was uſeleſs to him as long as he had that of the ſun; but if he only prayed that their light might continue till he had accompliſhed his conqueſt, which is certainly all he meant, he could not but know, that, upon the earth's ſtanding ſtill, both the ſun and the moon, and all the reſt, muſt ſeem to do ſo. It is plain our incomparable philoſopher, Sir Iſaac Newton, who was ſufficiently maſter of the Hebrew, was not diſconcerted by theſe, or any ſuch popular phraſes, from purſuing his favourite ſyſtem, though no man paid a greater deference to the authority of the ſcriptures than he did; and that he thought it ſufficient that the effect was the ſame, whether the ſun or the earth were ſuppoſed to be ſtopped in their career.

If it be asked, how it was poſſible for the earth to reſiſt, for ſo many hours, the impulſe of the circumambient fluid of the Carteſians, or the attraction and gravitation of the Newtonian Syſtem, or of whatever other mover that hurries it along, without cauſing an univerſal ſtop in the whole ſyſtem? Beſide, that the objection will be equally ſtrong, if not ſtronger, in the other hypotheſis, of the ſun ſtanding ſtill; it may be anſwered, that the fact being altogether preternatural, we need but ſuppoſe a ſufficient power to have diverted that impulſe from the earth, and directed it to glide on each ſide it, and then all the reſt might eaſily keep on their motion, tho' this ſtood ſtill all the while. However, we do not pretend to anſwer all the objections that have been raiſed againſt the poſſibility of this miracle from principles, which, for ought we know, have no foundation, but in the heads of thoſe who firſt invented them: We think it enough to ſay, that the ſupreme author of nature, who firſt gave motion to matter, and whoſe will appointed the laws of it, can neither ſuſpend or diſpenſe with them, whenever his own glory, or any wiſe ends of his providence, make it neceſſary or expedient. To doubt of this, is to deny the truth of all miracles; and we think ſuch a vein of ſcepticiſm unworthy of any anſwer.

The ſecond obſervation is, that the ſyſtem, which places the earth immoveable in the center, and ſuppoſes the ſun, moon, and ſtars, to turn round it, was the moſt univerſally received, the moſt adapted to vulgar capacities, and the freeſt from ſeeming difficulties, becauſe moſt agreeable to common appearances and obſervations; and that the groſs Iſraelites were ſo uſed to it, that had Moſes, Joſhua, or any other inſpired writer, known any thing of the ſolar ſyſtem, yet it would have been improper, if not dangerous, to have ſo much as hinted at it. However, theſe conſiderations, tho' obvious and reaſonable, have been ſo far from being univerſally admitted, that a great number of authors, both Jews and Chriſtians, have ranſack'd their brains, to find out more ſatisfactory ſolutions, tho' with ſo little circumſpection and ſucceſs, that they have rather multiplied than removed the difficulties they endeavoured to avoid.

Among the firſt, ſome have affirmed, that the motion of the luminaries was only abated in its velocity, as that of a coach is, from its full ſpeed to a ſlower pace. This they gather from the expreſſion in the 13th verſe of this chapter, *So the ſun ſtood ſtill in the midſt of heaven, and haſted not to go down about a whole day.* But whether or no they thought it eaſier to retard, than wholly to ſuſpend the motion of thoſe heavenly bodies, ſure it is, that neither of theſe effects could be accompliſhed but by a ſupernatural power. The ſame may be ſaid of what ſome rabbies affirm, that God ſubſtituted ſome meteor, or body of light; or that he retained the moon above the horizon, to ſupply the abſence of the ſun; but all theſe are modeſt perſons, compared with the learned Maimonides, who inſiſts, that all the miracle of this great tranſaction conſiſted in a bare wiſh or prayer of Joſhua, that the ſun might not go down, till he had obtained a compleat conqueſt, and in God's granting his requeſt, not by ſtopping the ſun's career during ſo many hours, as we underſtand it, but by enabling that general, and his army, to perform as much execution in one, as would have reaſonably taken up two days, More Nevoch. part 2. c. 39. After this, we need not wonder, if Spinoſa, the laſt among the Jews we ſhall mention on this occaſion, has ſtill improved upon Maimonides, and quite removed the difficulty, as he imagined, by denying the miracle, and attributing the extraordinary length of that day to the bare refraction of the ſolar rays by the ſky, which was more than ordinarily charged with hail, but which the people miſtook for the diſcontinuance of the ſun's motion. According to him, Iſaiah was no better a philoſopher than Joſhua, when he attributed the change that was wrought upon the dial of Ahaz, to the retrogreſſion of the ſun, rather than to a refraction of it from ſome cloud, (Tract. Theologo Politic. c. 2.)

We very much queſtion, whether any of theſe critics, eſpecially the two laſt, would ever have been thought worth anſwering, or even mentioning, had they not been ſo cloſely followed by ſome very learned Chriſtians, Proteſtants as well as Romaniſts. We ſhall only take notice of three of the moſt eminent among them, namely, Grotius, Peirerius, and Le Clerc, whoſe ſentiments, as well as what has been offered in their confutation, we ſhall now repreſent with as much brevity as the ſubject will allow.

As for Grotius, tho' he did not think it impoſſible, that God ſhould ſuſpend the courſe of the ſun, or make it appear upon our horizon after it is ſet, yet he is ſo far from granting this to be the real fact, that he thinks its not being mentioned, among other things of leſs moment, in the Epiſtle to the Hebrews, is a ſtrong argument againſt it: and therefore what is ſaid in this chapter, *That the Lord hearkened unto the voice of a man*, ver. 14. he thinks, with Maimonides, means no more, than that God, at the requeſt of Joſhua, granted him as much time and diſpatch, as was neceſſary for acquiring a compleat victory, Comm. in Joſh. x. 14.

The misfortune, however, is, that the argument will hold equally againſt ſeveral other miraculous tranſactions, which are likewiſe omitted by the apoſtle, tho' expreſly recorded in Holy Writ, ſuch as the plagues of Egypt, together with all the wonders wrought by Moſes in the wilderneſs, the miraculous paſſage over Jordan, and many other events altogether as extraordinary. The author of the Epiſtle to the Hebrews does not ſpeak a word of the conqueſt of Canaan, or mention Joſhua among his worthies, tho' his character be ſo vaſtly ſuperior to that of Gideon, Jephtha, and others, who are enumerated in that place. Beſide, it is plain, the deſign of that chapter was only to give ſome few remarkable inſtances of the wonderful power of faith; but to have collected all that is recorded with relation to that ſubject, would have en-

larged it beyond the bulk of the whole epiſtle; and to have been too curious in the choice of them, eſpecially to thoſe of his nation, who knew theſe particulars as well as himſelf, would have been too affected, and have ſavoured too much of art and human wiſdom, which was always profeſſedly avoided by the inſpired writers. See Luke xxi. 15. 1 Cor. i. 17, 21, 27. 2 Cor. i. 12. to which many other paſſages of ſcripture might be added.

Under this head, we may rank another objection, namely, the ſilence of all the ancient hiſtorians, which, it is urged, could never have been ſo univerſal, had ſuch a memorable tranſaction ever happened.

But it ought to be remembred, that this event is vaſtly previous to any profane writer, either extant or quoted; ſo that it was eaſy for the remembrance, or even the monuments of it, if any ſuch there were, to be loſt among a prodigious multitude of others, during the long and dark interval, between it, and the moſt ancient authors among the Pagans. If light, however, may be allowed to be deduced out of darkneſs, whence could the poets derive the notion, of their demi-gods and heroes having the power of lengthening days and nights, as beſt ſerved either their warlike or amorous deſigns, but, moſt likely, from this wonderful event? How came Jupiter, for inſtance, to be ſuppoſed to have ſpun out the night he paſſed with Alcmena, to twice its natural duration? Or Minerva to have done the ſame in favour of Ulyſſes, while he was ſacrificing his rivals to his revenge, and making himſelf known to his wife? (Hom. Odyſſ. xxiii. ver. 242, 243.) and many others of the like nature. (*vide* Bacon. Syren. Huet. Demonſtr. Evangel. Calmet. Diſſert. & al.) But tho' we were incapable of producing any thing out of prophane hiſtory to confirm this fact, yet would this be no fair argument againſt the truth of it, or the veracity of the ſacred writer, abſtracting even from his divine authority, if we judge of him with the ſame candour we afford any other hiſtorian.

Peirerius, who affected an extraordinary skill in accounting for all ſcriptural miracles in a natural way, ſuppoſes, contrary to all reaſon, as well as the evident meaning of the ſacred text, that Joſhua only wiſhed for a longer day, about the time of the ſun's ſetting; upon which the land of Paleſtine, or perhaps the territories only about Gibeon, were enlightned by a kind of twilight, or a corruſcation which had ſome ſimilitude to our Aurora Borealis, and which continuing long enough to anſwer the purpoſe of Joſhua, was miſtaken by him for the ſun, tho' that luminary was actually ſet as uſual; and made him and his army fancy that day to have been longer than any other, by all that interval. But here the queſtion is not, how far theſe *parelia*, or mock ſuns, can ſupply the place of the real one, but whether the hiſtorian's account can be capable of ſuch a forced interpretation? The text declares expreſly, that the ſun ſtood ſtill in the mid-heaven, at the prayer of Joſhua; and that his more than uſual continuance above the horizon, or rather, in the ſame ſituation, made that a longer day, than was ever known before or ſince, ver. 13, 14. The words in the original ſignify, *in the midſt of heaven*, or *in the mid-heaven*, which is always underſtood, both by aſtronomers and the vulgar, to intimate the place where the ſun is at noon, and that it haſted not to go down, or, literally, to decline toward its ſetting during one whole day. What follows in ver. 14. that no day was ever like it, either before or ſince, is a plain confirmation of what we advance. However, as theſe authors ſeem to rely but little on the authority of the ſacred text, whatever they pretend to the contrary, it may not be amiſs to make ſome attempt to confute them in their own way, by ſhewing, that their ſuppoſition of the ſun's being near ſetting, when Joſhua ſuſpended its motion, makes againſt their favourite hypotheſis, and leaves Joſhua not time enough for all the work which he is recorded to have accompliſhed on that day.

It is expreſly declared, that the army marched all that night from Gilgal, and came early in the morning to Gibeon, where Joſhua engaged and defeated the enemy, put them to flight, and purſued them from the aſcent of Bethoron to Azekah and Makkedah; and that as they were marching down the deſcent of Bethoron, the ſtorm of hail fell upon them, after which Joſhua commanded the ſun to ſtand ſtill in Gibeon, and the moon in Ajalon. All this might be tranſacted eaſily enough, before the ſun had paſſed the meridian, and the ſituation of theſe two laſt places makes it evident, it muſt have been about that time of the day. From the Bethoron here mentioned, or lowet Bethoron, Joſhua purſued them to Azekah and Makkedah, which could not be leſs than twelve or fourteen miles, according to St. Jerom, who places the former at nine, and the latter at eight miles northward of Eleuteropolis. (*Vide Epitaph. Paulæ, & loc. Hebr.*) There Joſhua is informed, that the five kings had concealed themſelves in a cave, upon which he orders the mouth of it to be cloſed up with ſtones, and then continues his purſuit of the fugitive army, till part of the enemies is deſtroyed, and the reſt fled into fenced cities, and then returns to Makkedah. Here again he cauſes the mouth of the cave to be opened, and the five kings to be hanged till ſun-ſet, and then to be taken down, and buried in the ſame cave. Can an army which had marched all the night, and fought all the day, be ſuppoſed to have purſued their enemies ſo many miles, kill'd them all the way they went, then to march back to Makkedah, and execute and bury the five kings with ſuch ſolemnity, after ſun-ſet, and by the help of a refracted light? And if ſo, what ſun was that which they ſaw ſetting, when they took the kings down? How much leſs probable is it ſtill, that they ſhould have compleated all this before the ſetting of the real ſun? The reader may farther conceive, how much the ſituation of Gibeon and Ajalon is incompatible with the ſuppoſition we have been oppoſing, from the maps and geography with which we intend to illuſtrate this work, in due time.

Suppoſing then for once, the whole army of the Iſraelites to have been ſo little acquainted with theſe pretended lights already mentioned, as to have fancied the ſun was ſtill above the horizon, could they poſſibly have been ſo ſtupid, as not to know the uſual poſition of that great luminary at noon, from that of his ſetting? But ſhould we ſuppoſe even this, muſt they not have been undeceived, either by ſeeing it riſe the next morning at the uſual time, or by the concurring teſtimony of other people, who had ſeen it riſe and ſet as at other times? And if they were undeceived, is it probable that they would have tranſmitted an account of this event in ſuch terms, as muſt of neceſſity betray either their want of common ſenſe, or, which is worſe, of common honeſty? Laſtly, was it poſſible for Peirerius, or any of his admirers, if they really believed this book of Joſhua to be divinely inſpired, to ſuppoſe that the Holy Ghoſt would have ſuffered the Hebrew general, not only to have continued under ſuch a deluſion, but even to have tranſmitted it to poſterity with the divine ſtamp upon it?

The laſt perſon we propoſe to mention under this head, is the famous Monſieur Le Clerc, who has not only embraced the ſentiments of Peirerius and Grotius, but has endeavoured to corroborate them with new reaſons; the two firſt of which are taken from Joſhua's expreſſion, *Sun, ſtand ſtill upon Gibeon*, which can admit of none but a figurative ſenſe; and from the literal one, being contrary to the received ſolar ſyſtem. We have already ſhewn, that they prove nothing on either ſide of the queſtion; but he goes farther, and declares, that Providence is too ſparing of miracles, to beſtow ſo ſignal a one, as the overturning the whole order of nature, in favour of ſo inconſiderable a circumſtance, as the defeat of a Canaanitiſh army in one day, rather than in two. To this it is added, that Joſhua's prayer was too unreaſonable for God to grant, in the ſtrict ſenſe wherein it is commonly underſtood, ſince the next day might have ſufficed as well, without lengthening this at the expence of ſo great a miracle. The Jews indeed ſay, that the reaſon why this day was extended beyond its natural portion of time, was becauſe the next was the ſabbath; which would have favoured the Canaanites with an opportunity either of rallying or eſcaping. (*Rabbin in Sedar Olam. Vide Munſt. in loc.*) But, beſide that we have nothing but their mere word for this aſſertion, it is evident from their own confeſſion, that it was not always unlawful for them to do execution on the ſabbath, ſince Jericho was ſo lately taken on that day. Some Chriſtians however declare, that it was on a ſabbath that the ſun ſtood ſtill. (*Serrar. Bonfrer. De Lyr. in loc.*) The learned Uſher ſays nothing of the particular day, or even the month, in which this event happened, but only ſuppoſes it to have been toward the latter end of the year. (*Annal. p. 26.*)

But are not the above-mentioned ſuppoſitions of Le Clerc very preſumptuous, and may not ſuch a bold way of reaſoning, againſt the plaineſt facts recorded in ſcripture, prove the fatal ſource of endleſs errors and infidelity? And will it not be equally prevalent againſt all the other miracles, wrought from the time of Moſes to that of Chriſt himſelf? Why were ſo many performed in Egypt, when Pharaoh might have been ſoftened into complacency on much eaſier terms? Why muſt the Red-ſea, or the Jordan, be miraculouſly divided, when the former might have been coaſted, and the latter forded, at a much eaſier rate? In a word, why did the bleſſed Jeſus, and his faithful diſciples, work ſuch a variety of miracles, when one or two, of an extraordinary nature, well known and atteſted, were ſufficient to prove the Divine miſſion of thoſe who performed them? Well might Job ſay, *Vain man would be wiſe*, chap. xi. 12.

The ſame Le Clerc ſuppoſes the account of this great tranſaction, that we have been conſidering, to have been taken from the book of Jaſher, or the *upright*, which, like other poetical works, eſpecially thoſe that are written in the Oriental tongues, are too hyperbolical to admit of a literal conſtruction, and cannot be rightly underſtood, unleſs they be reduced to the utmoſt degree below that ſenſe. We ſhall not trouble ourſelves with examining, how unreaſonable the ſuppoſition of ſuch inconſiſtent and unnatural hyperboles is, and eſpecially of their being afterward cloſely followed by an inſpired hiſtorian, whoſe ſtyle is every-where elſe repreſented in the other extreme: It will be ſufficient to obſerve, that all this is affirmed gratuitouſly, and without any reaſonable foundation. For who told Grotius, or Le Clerc, that the book of Jaſher was a poetical performance, abounding with ſuch hyperbolical flights? Sure it is, that no mention is made of it any where but in this place, and in 2 Sam. i. 18. and theſe paſſages would rather incline one to believe it to have been a hiſtory of Hebrew worthies, written and continued by ſeveral hands, and at different periods. The Jews indeed underſtand by Jaſher, or *righteous*, Moſes himſelf, and ſuppoſe this book to be the Pentateuch, in which are contained ſeveral promiſes of the wonders God was to accompliſh in favour of his people. (*Vide Munſt. in loc.*) But as this perſuaſion reſults from a ſuperſtitious unwillingneſs in them, to own that any inſpired book could be loſt, they are not followed by any Chriſtians. However that be, M. Le Clerc has taken the pains to verſify the two places in queſtion, by the tranſpoſition of ſome words, in order to make it appear at leaſt probable, that the author of the book of Joſhua, in quoting them out of that of Jaſher, had only reduced them to hiſtorical proſe by the contrary tranſpoſition.

But here we beg leave to obſerve, that it is at leaſt a very bold aſſumption to ſay, that a writer, who barely appeals to another for the truth of any ſingle inſtance, has taken the whole from him. The moſt that can be fairly concluded from ſuch an appeal is, that the fact is equally affirmed by both, either in the ſame or equivalent terms; but ſuch as an honeſt hiſtorian would never have uſed, if he had entertained the leaſt ſuſpicion of their being ſo monſtrouſly exaggerated by poetic rhapſody; and that all which was meant by thoſe expreſſions, of the ſun and moon ſtanding ſtill in the mid-heaven, and of that day being thereby ſo miraculouſly lengthened, was no more than that there remained ſo much light after their ſetting, occaſioned by ſome unuſual refraction, as made the whole army think theſe luminaries to be ſtill above the horizon.

As to what Le Clerc adds, that it is more probable, that Joſhua ſhould pray for a longer day, when he perceived the ſun juſt going to leave him, than when it was in its meridian; tho' it carries a plauſible appearance of reaſon, yet can it by no means conclude againſt a poſitive text, corroborated with other circumſtances equally ſtrong on the other ſide. Joſhua might have his reaſons for what he did, tho' they are not recorded, nor we able to gueſs at them. He was an old experienced general, eager for a compleat victory, which alone could ſave his new allies from the impending ruin, and able no doubt to compute what time it would take to accompliſh it; ſo that his fear of loſing any part of it might make him pray, that the day might be thus prolonged, till he had gained an entire conqueſt. But after all, where is the unreaſonableneſs of ſuppoſing, that God, who deſigned to ſignalize the action of this day, by one of the greateſt miracles that ever was wrought, did himſelf inſpire the Hebrew general with that wiſh or prayer, which otherwiſe, perhaps, would never have come into his head?

But here it is further objected, that the occaſion was of too little importance to deſerve ſo ſignal a miracle, ſince it was only giving one inconſiderable nation an advantage over another, for which the next day might have been altogether as effectual: But, beſide that this ſeems to ſet limits to the divine wiſdom and power, Le Clerc ſeems not to have examined the caſe thoroughly; for which reaſon we beg leave to do it for him, and to ſet it in a fairer light, by reminding the reader, that this battle was not fought offenſively but defenſively on Iſrael's ſide, and in order to ſave a people, whom they had ſolemnly taken under their protection, from being utterly deſtroyed upon that very account. The Gibeonites, as a free people, had a right to take all proper meaſures for their ſafety, ſo that Joſhua could not but look upon the confederacy formed againſt them as cruel and unjuſt, and conſequently that it would have been baſe and diſhonourable in him to have refuſed them the deſired ſuccour. To this we may add, that the honour of God himſelf was concerned in the preſervation of his new-made proſelytes, whoſe alliance with the Iſraelites had been ratified in his name, by the mouth of his high-prieſt. Upon theſe conſiderations Joſhua loſes no time, but marches all that night to their aſſiſtance, and on the next day God is pleaſed to reward his faithfulneſs and zeal by a miraculous victory, which not only ſaves the oppreſſed by the total defeat of the oppreſſors, but makes at once the whole land of Canaan ſenſible, that a mightier God was on Iſrael's ſide, than any that was worſhipped there, ſince he had ſuſpended the courſe of the ſun and moon, the two grand deities of thoſe idolatrous nations. Had Iſrael's ſword alone gained the conqueſt, it would have been imputed to their valour and ſtrength; and had nothing more remarkable happened in it, than the ſhower of ſtones or large hail, it might have been thought owing to chance, or, at beſt, been only known in that neighbourhood; whereas the ſtopping of the two great luminaries in the heighth of their career, thus univerſally felt, could not but convince thoſe unhappy people, that the gods which they truſted to were ſubject to that of Iſrael, as well as prove a moſt powerful diſſuaſion to the latter, from falling into the idolatries of the former.

What ſhews this laſt to be more than a bare conjecture is, that noble zeal which the nine tribes and a half expreſſed ſome years after, againſt their brethren, on the other ſide Jordan, when they ſuſpected them to have ſet up an altar there, with an idolatrous intent.

Some other objections urged againſt our ſide of the queſtion, ſuch as the intolerable heat to which Joſhua's army muſt have been expoſed, had the ſun continued ſo long over their heads, the neceſſity there was of their ſtopping to refreſh themſelves with ſome ſuſtenance, and laſtly, that had Joſhua wrought a miracle, which ſo far exceeded thoſe of Moſes, he would have been greater than he; theſe, we ſay, would hardly be worth mentioning, were it not to ſhew, to what ſtrange ſhifts a favourite notion or ſyſtem will drive men of the greateſt learning. For, firſt, the exceſſive heat of a vertical ſun might be allayed by interpoſing clouds and refreſhing winds: none certainly ought to be more ready to grant this ſuppoſition, than they who think, not that this day was longer, but that more execution was done in it than uſual.

We may likewiſe add, that the effects of ſuch a violent heat, as is here ſuppoſed, might be nothing ſo dreadful or fatal as is pretended, eſpecially to a people inured to it from their infancy, as the Iſraelites had been, during the ſpace of forty years. Hiſtory furniſhes us with inſtances enough of marches and battles, in as hot regions and ſeaſons at leaſt, tho' thoſe exceſſive heats were nothing ſo natural to the armies that were expoſed to them. Even theſe more northern climates have ſometimes endured ſuch a degree of ſultry weather, during ſome weeks ſucceſſively, as came little ſhort of that of the torrid zone, without any of thoſe ill conſequences, which are urged by ſuch as deny the miracle we have been endeavouring to eſtabliſh.

As

As to the pretended neceſſity the Iſraelites were under of ſtopping to refreſh themſelves with food, we need not inform our readers, that nothing is more common in ſuch exigencies as theſe, than for the ſoldiers, who generally carry their proviſion about them, to refreſh themſelves with it as they march. The laſt thing objected, that ſuch a miracle would make Joſhua a greater man than Moſes, contrary to ſome expreſs texts in ſcripture, is too jejune to deſerve an anſwer. Moſes and Joſhua were both inſtruments in the hands of God, to whoſe glory alone the greatneſs of the miracle redounds, without adding any preference to the one over the other, ſince one miracle cannot be ſaid to be greater than another, with reſpect to an Almighty power.

It is plain then, if we admit the Divine authority of this book, we cannot but look upon this tranſaction as altogether ſupernatural, and of the number of thoſe many which God was pleaſed to work in favour of the Iſraelites.

Ver. 16. *But theſe five kings fled, and hid themſelves in a cave at Makkedah.*] The five kings ſeeing nothing but deſtruction and deſolation before their eyes, made the beſt of their way to a cave near the city of Makkedah, the only glimpſe of hope they had left. Happily, as they thought, they reached this aſylum, but were ſome how or other diſcovered to be there; and information thereof being carried to Joſhua, they ſoon ſaw the mouth of the cave cloſed up with great ſtones: And under this diſmal confinement did they remain till the action of this miraculous day was concluded, when being viſited and dragged out, they were thrown before the congregation of Iſrael, the chiefs of whom trod on necks: After which they were all put to death, and their dead bodies hung on a tree; till the ſetting of the ſun, when they were taken down and toſſed into the mouth of the cave, which was again filled up with great ſtones, as a monument of their fall and unhappy end. This was the fate of the five confederate kings, while ſome of their ſubjects were ſo fortunate as to retire into certain fenced cities, and to eſcape for the preſent.

Ver. 29. *Then Joſhua paſſed from Makkedah.*] This only ſignifies what was their next expedition, for it is likely they refreſhed themſelves a while, before they left this place.

——— *And all Iſrael with him.*] All whom he brought along with him, to the relief of Gibeon. See ver 7.

——— *Unto Libnah.*] A city which fell to the ſhare of the tribe of Judah, in the diviſion of the land, xv. 42. and was one of the cities conſigned to the prieſts, xxi. 13. 1 Chron. vi. 57.

——— *And fought againſt Libnah.*] Laid ſiege to it, and planted their batteries againſt it.

Ver. *And the Lord delivered it alſo, and the king thereof, into the hand of Iſrael.*] They made an eaſy conqueſt of it, becauſe God gave it up into their hand.

——— *And he ſmote it with the edge of the ſword, and all the ſouls that were therein*, &c.] Theſe are the ſame words, whereby the deſtruction of Makkedah is deſcribed, ver. 28. For both theſe cities favoured the five kings before mentioned, and therefore (as Pellicanus thinks) were utterly deſtroyed, not only by the command of God, but by the right of war. But the command of God was the only ground, as it is expreſſed ver. 40.

Ver. 31. *And Joſhua paſſed from Libnah, and all Iſrael with him, unto Lachiſh.*] Another city which fell to the tribe of Judah, xv. 39. and was not far from Libnah.

——— *And encamped againſt it, and fought againſt it.*] This, it ſeems, was a ſtronger city than either of the former; for there is no mention of an encampment againſt them, before the Iſraelites began their aſſault.

Ver. 32. *And the Lord delivered Lachiſh into the hand of Iſrael.*] The ſacred hiſtorian doth not add, *and the king thereof*, as he did with reſpect to Makkedah and Libnah, ver. 28, 30. becauſe he was one of the five kings whom Joſhua had lately hanged, and they had not, it's likely, ſet a new one on his throne, ver. 23.

——— *Which took it on the ſecond day.*] After they began the ſiege; or, the ſecond day after the taking of Makkedah and Libnah: But the former is moſt probable, becauſe the encampment againſt it, implies that the Iſraelites ſpent ſome time before it,

——— *And ſmote it with the edge of the ſword*, &c.] Theſe words, and the following, are the very ſame with what is before related of the two forenamed cities; only it is not added, *he let none remain*; which is to be ſuppoſed.

Ver. 33. *Then Horam king of Gezer came up to help Lachiſh.*] This was a city afterward in the tribe of Ephraim, xvi. 10. belonging to the Levites, xxi. 21. and not far from Gibeon, as may be conjectured from 1 Chron. xiv. 16.

——— *And Joſhua ſmote him and his people, until he had left him none remaining.*] If he deſtroyed his city at this time, he returned to Lachiſh; and it is probable, he ſent forth a detachment to fight Horam and his army, which detachment, having routed them, deſtroyed alſo their city, and then continued the ſiege of Lachiſh.

Ver. 34. *And from Lachiſh, Joſhua paſſed unto Eglon.*] Which alſo belonged afterward to Judah, xv. 39. and ſeems to have been as conſiderable as Lachiſh; for it follows, that *they encamped againſt it, and fought againſt it*, as they had done againſt the other. Their king was one of the five, who was killed and hanged before, ver. 23.

Ver. 25. *And they took it on that day.*] The ſame day they ſet down before it, for none came to their relief, as Horam did to aſſiſt Lachiſh, which may be one reaſon that city was not taken till the ſecond day, ver. 32.

——— *And ſmote it with the edge of the ſword*, &c.] The ſame was ſaid of the forenamed cities; and theſe words, he *utterly deſtroyed all*, that were therein in the ſame day, have the ſame import with this expreſſion, *he let none remain.*

——— *And Joſhua went up from Eglon, and all Iſrael with him, unto Hebron, and they fought againſt it.*] Hebron was likewiſe a city of Judah, ch. xv. 54. and ſeated in the mountainous country, as the former were in the plain; which is the reaſon Joſhua is ſaid *to go up* to it from Eglon,

Ver. 37. *And they took it, and ſmote it with the edge of the ſword, and the king thereof.*] Their former king was one of the five whom Joſhua had lately killed and hanged, but it ſeems they had now ſet up a new ſovereign, their city being of great note, ſince it had other cities depending on it, as appears by the next words.

——— *And all the cities thereof.*] It was not only one of the royal cities, which had others ſubject to it (as Gibeon had, which was a kind of royalty) but its power was likewiſe very extenſive, for the words in this part of the verſe import, that there were many cities ſubordinate to its juriſdiction.

——— *And all the ſouls that were therein, he left none remaining*, &c.] Caleb was very inſtrumental in this conqueſt, and ſignalized himſelf in a peculiar manner, by driving out the three ſons of Anak, xv. 13, 14. who were ſlain there, Judges i. 10. Thus we muſt underſtand this hiſtory, or elſe ſay, as ſome do, either that Joſhua only took the city, and deſtroyed it, but could not make himſelf maſter of the citadel, on the ſummit of the mountain (which ſeems to be contrary to the real fact, for we read in the next chapter ver. 21, 22. that he cut off the Anakims from the mountains, *&c.* or that, after he had deſtroyed it, as is here related, the Anakims came from Gaza and other cities of the Philiſtines, whither they now fled, and peopled it anew; but were expelled again by Caleb, as ſome underſtand, xiv. 12. See Judges i. 19.

Ver. 38. *And Joſhua returned, and all Iſrael with him, to Debir, and fought againſt it,*] Joſhua had not been there before, but having advanced as far ſouth and weſt as he thought expedient, (even as far as Gaza, which was in the weſtern coaſt, ver. 41.) he turned his courſe toward the camp at Gilgal, which was now north eaſt from him, and in his march thither took Debir, which was alſo a city of Judah, xv. 49. and one of the cities of the prieſts, xxi. 15. 1 Chron. vi. 58. called alſo Kiriath-Sepher, and Kiriath-Sanna.

Ver. 39. *And he took it, and the king thereof, and all the cities thereof*, &c.] We may gather from hence, that it was a great city like Hebron, in the conqueſt of which Othniel, the brother of Caleb, was very inſtrumental; and therefore it was conſigned to him as a donation, chap. xv. 15, 16, 17. and Judges i. 11.

Ver. 40. *So Joſhua ſmote all the country of the hills, and of the ſouth, and of the vales, and of the ſprings, and all their kings.*] This hiſtory has not enumerated all the cities,

ties that were taken by Joſhua, and only declares in ſhort, that he ſubdued the whole country that lay ſouth and weſt, (as it is explained in the next verſe) of whatſoever ſort it was, both the hilly and the low country.

——*He left none remaining, but utterly deſtroyed all that breathed.*] This account muſt be reſtrained to the inhabitants, for the Iſraelites preſerved their cattle, as a booty to which they deemed themſelves intituled.

——*As the Lord God of Iſrael commanded.*] This is added as a juſtification of the Iſraelites from all imputation of barbarity and injuſtice, ſince they only executed a divine ſentence againſt the people, for their abominable wickedneſs, Lev. xviii. 24, 25. wherewith the Iſraelites would have been in danger of being infected, if they had not extirpated the inhabitants of this country.

Ver. 41. *And Joſhua ſmote them from Kadeſh-barnea.*] Which was in the ſouth of Canaan, as appears from Numb. xxxiv. 4. and chap. xv. of this book, ver. 3. where it is mentioned as belonging to the tribe of Judah.

——*Even unto Gaza.*] A city of the Philiſtines, in the ſouth-weſt part of Canaan.

——*And all the country of Goſhen.*] There was a city in the tribe of Judah of this name, and which, like Hebron, was ſituated in the mountains, in the ſouthern part of the country, chap. xv. 51. from which city the adjacent region was called the country of Goſhen. This tract was enriched with excellent paſture lands, and plenteous ſtreams, like that country in Egypt of the ſame denomination, and thence was called Goſhen, as Pellicanus conjectures; becauſe the Hebrew word *geſhem* ſignifies copious ſhowers which impart fertility to the earth.

—*Even unto Gibeon.*] Which was in the more northerly part of the country. And therefore as the former account ſpecified the conqueſts of Joſhua from the ſouth to the weſt; ſo here his conqueſts from the ſouth to the north are related.

Ver. 42. *All theſe kings, and their land, did Joſhua take at one time.*] That is, in one expedition.

——*Becauſe the Lord God of Iſrael fought for Iſrael.*] Which render'd their conqueſt eaſy and expeditious. The Targum hath it, *The Lord God of Iſrael, by his Word, fought for Iſrael*, that is, by him who appeared to Joſhua as the captain of the Lord's hoſt.

Ver. 43. *And Joſhua returned, and Iſrael with him, unto the camp to Gilgal.*] The great Uſher thinks, that this war with the five kings, who came againſt Gibeon, *&c.* concluded this memorable year. In the former part of which Moſes conquered the kingdoms of Sihon and Og, on the other ſide of Jordan; and in the latter part of it, Joſhua ſubdued a conſiderable tract of the land of Canaan; and in the middle of it the manna ceaſed, and they ate of the fruit of the country. So that in the autumn of this year they began to ſow, and conſequently, from this time, they likewiſe began to number their ſabbatical years. But the learned Dr. Alix thought this was contrary to the opinion of the ancient Jews, who ſuppoſed, that the firſt year of the Semitah was the fourteenth after their entrance into Canaan. For the land muſt have been divided previous to its cultivation; and ſo the ſabbath of the land muſt have been ſeven years after the partition of it among the Iſraelites.

CHAP. XI.

1 *Divers kings overcome at the waters of Merom.* 10 *Hazor is taken and burnt.* 16 *All the country taken by Joſhua.* 21 *The Anakims cut off.*

AND it came to paſs when Jabin king of Hazor had heard *thoſe things*, that he ſent to Jobab king of Madon, and to the king of Shimrom, and to the king of Achſhaph,

2 And to the kings that *were* on the north of the mountains, and of the plains, ſouth of Cinneroth, and in the valley, and in the borders of Dor, on the weſt;

3 *And to* the Canaanite on the eaſt, and on the weſt, and *to* the Amorite, and the Hittite, and the Perizzite, and the Jebuſite in the mountains, and *to* the Hivite under Hermon, in the land of Mizpeh.

4 And they went out, they and all their hoſts with them, much people, even as the ſand that *is* upon the ſea-ſhore in multitude, with horſes and chariots very many.

5 And when all theſe kings were met together, they came and pitched together at the waters of Merom, to fight againſt Iſrael.

6 ¶ And the LORD ſaid unto Joſhua, Be not afraid becauſe of them: for to-morrow about this time will I deliver them up all ſlain before Iſrael: thou ſhalt hough their horſes, and burn their chariots with fire.

7 So Joſhua came, and all the people of war with him, againſt them by the waters of Merom ſuddenly, and they fell upon them.

8 And the LORD delivered them into the hand of Iſrael, who ſmote them, and chaſed them unto great Zidon, and unto Miſrephoth-maim, and unto the valley of Miſpeh eaſtward, and they ſmote them, until they left them none remaining.

9 And Joſhua did unto them as the LORD bade him: he houghed their horſes, and burnt their chariots with fire.

10 ¶ And Joſhua at that time turned back and took Hazor, and ſmote the king thereof with the ſword: for Hazor beforetime was the head of all thoſe kingdoms.

11 And they ſmote all the ſouls that *were* therein with the edge of the ſword, utterly deſtroying *them:* there was not any left to breathe; and he burnt Hazor with fire.

12 And all the cities of thoſe kings, and all the kings of them did Joſhua take, and ſmote them with the edge of the ſword, *and* he utterly deſtroyed them, as Moſes the ſervant of the LORD commanded.

13 But *as for* the cities that ſtood ſtill in their ſtrength, Iſrael burned none of them, ſave Hazor only; *that* did Joſhua burn.

14 And all the ſpoil of theſe cities, and the cattel, the children of Iſrael took for a prey unto themſelves: but every man they ſmote with the edge of the ſword, until they had deſtroyed them, neither left they any to breathe.

15 ¶ As the LORD commanded Moſes his ſervant, ſo did Moſes command Joſhua, and

and ſo did Joſhua: he left nothing undone of all that the LORD commanded Moſes.

16 So Joſhua took all that land, the hills, and all the ſouth country, and all the land of Goſhen, and the valley, and the plain, and the mountain of Iſrael, and the valley of the ſame:

17 *Even* from the mount Halak, that goeth up to Seir, even unto Baal-gad in the valley of Lebanon, under mount Hermon: and all their kings he took, and ſmote them, and ſlew them.

18 Joſhua made war a long time with all thoſe kings.

19 There was not a city that made peace with the children of Iſrael, ſave the Hivites the inhabitants of Gibeon: all *other* they took in battle.

20 For it was of the LORD to harden their hearts, that they ſhould come againſt Iſrael in battle, that he might deſtroy them utterly, *and* that they might have no favour, but that he might deſtroy them, as the LORD commanded Moſes.

21 ¶ And at that time came Joſhua, and cut off the Anakims from the mountains, from Hebron, from Debir, from Anab, and from all the mountains of Judah, and from all the mountains of Iſrael: Joſhua deſtroyed *them* utterly with their cities.

22 There was none of the Anakims left in the land of the children of Iſrael: only in Gaza, in Gath, and in Aſhdod, there remained.

23 So Joſhua took the whole land, according to all that the LORD ſaid unto Moſes, and Joſhua gave it for an inheritance unto Iſrael, according to their diviſions by their tribes. And the land reſted from war.

Ver. 1. *And it came to paſs, that when Jabin king of Hazor*, &c.] This city was the metropolis of the northern part of Canaan, ver. 10. and fell to the ſhare of the tribe of Naphtali, in the diviſion of the land, chap. xix. 36. Jabin was the name of the king of the Canaanites in this part of the country, in future times.

——*Heard of theſe things.*] Received intelligence of the ill ſucceſs which attended the five kings, who intended to carry their vengeance againſt Gibeon, and was likewiſe informed, that Makkedah, Libnah, Lachiſh, Eglon, Hebron, and Debir, had been ſubverted, and all their inhabitants put to the ſword; and again, that Horam king of Gezer, and his whole force, had periſhed in attempting to relieve Lachiſh: Such a crowd of calamities made him reſolve to raiſe all the tribes of the Canaanites, to withſtand the deſtruction which ſo imminently threatned them all.

——*That he ſent to Jobab king of Madon.*] This is the name of a place we read of no where but here, but was undoubtedly ſubject to Hazor, as the reſt were.

——*And to the king of Shimron.*] A place afterward in the tribe of Zebulon, near the country of Naphtali, chap. xix. 15.

——*And to the king of Achſhaph.*] In the tribe of Aſher, chap. xix. 25. Theſe two laſt places Arias Montanus thinks were more remote from Hazor than Madon; and lay toward the ſouth, near mount Tabor. The inhabitants of theſe territories were the only ſouthern people that remained after the five kings were deſtroyed. But toward the north, and the eaſt, and the weſt, many were ſtill left, whom Jabin now aſſembled together.

Ver. 2. *And to the kings that were in the north of the mountains.*] Or in the mountainous country near Libanus, for that was in the north part of Canaan.

——*And in the plains ſouth of Cinneroth.*] In the flat country which lay ſouth of the lake called in after-times Geneſaret.

——*And in the valley.*] Some think the ſacred hiſtorian means that pleaſant valley between mount Hermon and mount Gilboa, called the valley of Jezreel.

——*And the borders of Dor.*] A city with a country belonging to it, in the tribe of Manaſſeh, chap. xvii. 11.

——*On the weſt.*] Upon the midland ſea; where Joſephus mentions, in his ſecond book againſt Appion, a city called Dora, near mount Carmel.

Ver. 3. *And to the Canaanite on the eaſt, and on the weſt.*] Some of this people lived in the eaſt, near Jordan, and others of them in the weſt, near the Mediterranean ſea.

——*And to the Amorite, and the Hittite, and the Perizzite.*] There were other Amorites ſcattered up and down the country, beſide thoſe who were ſubject to the five kings mentioned in the preceding chapter, ver 5. who were all now aſſembled by Jabin, together with the reſt of the Hittites and Perizzites, who were in ſeveral parts of the country, that they might form as powerful an army as could be raiſed.

——*And the Jebuſite in the mountain.*] About Jeruſalem, where they kept a ſtrong hold, till the time of David; as the Perizzites lived in other mountainous and woody countries.

——*And to the Hivite under Hermon.*] This was a mountain in the north-eaſt part of the country, where ſome Hivites were ſettled, as others were about Gibeon. That Hermon was eaſterly, appears from Pſalm lxxxix. 12. whence it is that the Hivites are called Kadmonites, that is, Eaſterlings, Gen. xv. 19.

——*In the land of Mizpeh.*] There were ſeveral cities of this name; one in the tribe of Judah, chap. xv. 38. another belonging to Benjamin, chap. xviii. 26. and two more beyond Jordan, in the land of Gilead; one in the tribe of Gad, the other in the tribe of Manaſſeh, or very near it; which gave name to the adjacent country, and ſeems to be here intended.

All theſe kings confederated together againſt Iſrael; their forces, as the ſacred hiſtorian obſerves, ver. 4. were as the ſand on the ſea-ſhore for multitude, and were very ſtrong in horſe and chariots; a formidable enemy for Joſhua and his people to deal with, ſince they were unprovided of both thoſe military advantages.

Ver. 5. *And when all theſe kings were met together, they came and pitched together at the waters of Merom*, &c.] Being thus united they encamped near the waters of Merom, ſince called the lake Samachonitis, from the abundance of fiſh with which it was ſtocked: for Samachon, or Semechon, in the Arabic language ſignifies a *fiſh*. The ſacred hiſtorian here calls this lake, the waters of Merom, that is, the upper waters: for the lake itſelf was near the fountain of Jordan, which river flowed thro' the lake of Tiberias, and diſcharged its ſtreams into the lake Aſphaltites, or the Dead-ſea. With reſpect to which waters, theſe were called the upper, they being lower. And here the confederated forces encamped, preferably to any other place, ſince they were under the juriſdiction of Jabin, who had aſſembled them together. For Hazor, where he reign'd, was ſituated on this lake, as Joſephus obſerves, Antiq. lib. 5. cap. 6.

Ver. 6. *And the Lord ſaid unto Joſhua, Be not afraid of them.*] Some collect from hence, even Joſephus himſelf, that Joſhua was greatly intimidated, when he heard that ſuch a numerous and martial army was advancing againſt him. But we cannot think it probable, that this great leader, after ſo many late aſſurances, and ſignal demonſtrations, as God had given him of his Divine Preſence with him in this war, ſhould be capable of this unmanly paſſion. Theſe words therefore were ſpoken to him, that he might animate

the people, whoſe hearts were apt to fail them, when they beheld ſuch formidable enemies.

———*For to-morrow about this time, I will deliver them up all ſlain before Iſrael.*] The LXX tranſlate it τεθραυμένους, put to flight. Which agrees with what follows; for it is certain they were not all ſlain, ſince many of them fled, and the Iſraelites purſued them: And therefore other copies of the Septuagint have it τετρωμένους, wounded; that is, they were ſo broken and ſhatter'd, that they in effect were all dead men.

——— *Thou ſhalt hough their horſes.*] Cut their hamſtrings, and thereby render them incapable of future ſervice.

—— *And burn their chariots with fire.*] That they might no more be employed in war, no not by the Iſraelites themſelves.

Ver. 7. *And Joſhua came, and all the people of war with him, againſt them, to the waters of Merom, ſuddenly,* &c.] While the confederates continued in the ſtation they had choſen, and were conſulting with reſpect to the future operations of the war, Joſhua aſſaulted them by ſurpriſe, drove them out of their camp, and broke them into as many diſtinct bodies, perhaps, as they were tribes, many of which made a precipitate retreat toward their reſpective countries, but the main body of them ſeem to have fled toward the great Zidon, ver. 8. a large and famous city in thoſe days, built (as Joſephus conjectures) by the eldeſt ſon of Canaan, from whom it derived its name. See Gen x. 15. It was ſituated in the north-weſt part of Canaan, on the ſea-coaſt.

Joſhua not only chaſed the fugitives to great Zidon, but likewiſe to Mizrepoth-maim, which is thought by ſome to have been a place famous for hot waters, which we think it needleſs to examine, and ſhall therefore only offer a probable conjecture from chap. xiii. 6. that it was a place in the country of Zidon, where ſalt was made.

Theſe ſcattered forces were alſo purſued unto the valley of Mizpeh eaſtward. (See ver. 3.) This ſignifies, that in their confuſion, ſome of them fled weſtward to Zidon, and Mizrephoth-maim, and others eaſtward, toward Mizpeh.

Ver. 9. *And Joſhua did unto them as the Lord bade him; he houghed their horſes, and burnt their chariots with fire.*] We do not read, as Kimchi obſerves upon this place, of any horſes and chariots, which the five kings, mentioned in the foregoing chapter, brought into the field; becauſe they went only to beſiege Gibeon, and hoped to take it preſently by aſſault, in which there could be no uſe of horſes and chariots, which they did not want, no more than theſe kings, who abounded in them, and placed their principal confidence in their horſemen and chariots: Which was the reaſon God commanded Joſhua to hough their horſes; that is, to cut the nerves and ſinews in their hams, which Joſephus tranſlates ἀχρήστους ποιεῖν, to make them uſeleſs and unprofitable: For God would not have his people place their ſafety and ſecurity in theſe, but in him alone, as good people always did, Pſalm xx. 7. Accordingly, when David had conquered Hadadezar, and taken from him a great number of horſes and chariots, he diſabled all the horſes, after the example of Joſhua (as if God intended by him to teach all future rulers of his people what to do) reſerving only as many as would ſerve for an hundred chariots, 2 Sam. viii. 4. And Schickard obſerves out of the Jewiſh authors, that they were wont thus to enervate all the horſes they found in the king's ſtables after his death, that they might not be of uſe to his ſucceſſor.

Ver. 10 *And Joſhua at that time turned back, and took Hazor.*] Which was in the eaſtern part of the country, upon the lake before mentioned.

——— *And ſmote the king thereof with the ſword.*] This was one reaſon, it is likely, why he made haſte to inveſt Hazor, becauſe the king thereof, who was the chief author of this war, had eſcaped out of the battle, and thought to defend himſelf there.

——— *For Hazor before-time was the head of all thoſe kingdoms.*] Not of all the kingdoms of Canaan, but of all thoſe mentioned in the beginning of this chapter. Which was another reaſon why Joſhua fell upon it *at this time*, that by taking the moſt conſiderable city of this part of Canaan, all the reſt might be diſheartened to hold out againſt him.

Ver. 11. ——— *And he burnt Hazor with fire.*] Which the Canaanites afterward rebuilt, and poſſeſſed it for ſome time, another king of the ſame name reigning in it, Judges iv. 2. For the kings of this city were called Jabin in many ſucceſſions, as the Egyptian kings were called Pharaoh, and the kings of the Philiſtines, Abimelech, &c.

Ver. 12. *And all the cities of thoſe kings, and all the kings of them, did Joſhua take.*] Namely thoſe mentioned ver. 2, 3. whom Jabin drew into confederacy with him, and perhaps were his dependants.

Ver. 13. *But as for the cities that ſtood ſtill in their ſtrength.*] The Hebrew words *al thillam* (which we tranſlate *in their ſtrength.*) Literally ſignify *on their heap*, as is noted in the margin of our Bibles, that is, were ſeated in an eminent place, and therefore of greater ſtrength than thoſe that ſtood in the plain. Thus Bochart interprets it in his Canaan, Lib. 1. cap. 29. from whence he thinks came the name of Thelaſſar, 2 Kings xix. 12. and of Thelabib, Ezek. iii. 15. and thus we obſerve the prophet Jeremiah ſpeaks, xxx. 18. Jeruſalem ſhall be built on her *own heap*, or high hill. But the meaning may be, according to our tranſlation, the cities whoſe walls were not battered down in the taking of them.

——— *Iſrael burned none of them.*] Becauſe they intended to dwell in them, and would not be at the charge and pains of building new walls for their ſafety.

——— *Save Hazor only, that did Joſhua burn.*] Becauſe it was the capital city, and began this war againſt them; and being laid deſolate and depopulated by the Iſraelites, the Canaanites took their opportunity to rebuild it, and ſettle themſelves there again.

Ver. 14. *And all the ſpoil of theſe cities, and the cattle, the children of Iſrael took for a prey unto themſelves.*] As the Lord allowed them to do at Ai, viii. 2.

——*But every man they ſmote with the edge of the ſword, until they had deſtroyed them,* &c.] Becauſe God had often commanded theſe nations ſhould be extirpated for their abominable wickedneſs, leſt the Iſraelites ſhould be drawn in to imitate them in their odious impurities.

Ver. 15. *As the Lord commanded Moſes his ſervant.*] Exod. xxxiv. 11, 12, &c.

——— *So did Moſes command Joſhua.*] Numb. xxvi 19. Deut. xxxi. 7.

—— *And ſo did Joſhua, he left nothing undone of all that the Lord commanded Moſes.*] Which is a demonſtration that Moſes left in writing what we read the Lord commanded in the foregoing books, and that they were not written (as ſome pretend) in latter times: For it would have been impoſſible for Joſhua to have executed every thing which had been commanded by Moſes, unleſs he had had the book of the law before him for his direction. But ſo deſirous are ſome men to weaken the authority of theſe Sacred Books, that from hence they argue that this of Joſhua could not be written by himſelf, but by ſome other author; becauſe he gives himſelf this high commendation. So the author of *Theolog. Polit.* who by the ſame reaſon might have rejected St. Paul's Epiſtles as none of his, and Cæſar's Commentaries; for both of them relate the virtues of their reſpective authors, and the noble actions they performed.

Ver. 16. *And Joſhua took all that land, the hills and all the ſouth country, and all the land of Goſhen, and the valley, and the plain.*] This is a deſcription of his whole conqueſt, as appears from x. 40.

— *And the mountain of Iſrael.*] It is very uncertain what place this was, but many think it probable to be Beth-el, where God appeared to Jacob as he went to Padan-Aram, and promiſed to give him this land, Gen. xxviii. 12, 13. and where he dwelt, by God's direction, after he came to Padan-Aram, where God appeared to him again, and repeated the ſame promiſe, and changed his name from Jacob to Iſrael, Gen. xxxv. 1, 9, 10, &c.

——— *And the valley of the ſame.*] Belonging to the ſame mountain. But Pellicanus thinks the ſingular number is put for the plural; and thus explains the whole verſe. The land of Iſrael was partly in the hill-country, partly in the ſouth, toward Egypt, partly in the plain near the great ſea, and the ſea of Sodom, and the ſpring of Jordan, near Tabor in Galilee. And moreover, the *mountains of Iſrael* were the two Carmels, Hermon, Gilead, Libanus, thoſe about Jeruſalem, and many other.

Ver.

Ver. 17. *Even from the mount Halak.*] Or, the *ſtony mountain*, as Bochart interprets it, Canaan, lib. 1. cap. 5.

——*That goeth up to Seir.*] Which was the bounds of the country of Edom.

——*Even unto Baal Gad, in the valley of Lebanon, under mount Hermon.*] As the preceding words expreſs the bounds of Joſhua's conqueſt ſouthward; ſo hither they extended northward. And this ſeems to be a deſcription of the length of the country which he took from the king of Hazor, and all thoſe who joined with him, as archbiſhop Uſher underſtands it.

Ver. 18. *Joſhua made war a long time with thoſe kings.*] No loſſes, though ever ſo grievous, could, for a conſiderable time, break the hearts of the Canaanites; they ſtood their ground, and roſe up ſo thick and ſo faſt one after another, that they kept Joſhua employed ſix years, And, in the end, great numbers are ſuppoſed to have left their country, and travelling towards Afric, to have ſettled themſelves there at laſt, erecting a monument in memory of the calamities which had driven them from their native place. In their way thither, they are ſuppoſed to have ſeized on the lower Egypt, where they erected a monarchy, which ſubſiſted under ſeveral of their own kings; but being at laſt over-powered, were forced, ſome of them, farther weſtward into Afric: And thus are they made out to have been the Phœnician paſtors who lorded it ſo long, and ſo rigorouſly over Egypt.

Ver. 19. *There was not a city that made peace with the children of Iſrael.*] This is the reaſon why the war continued ſo long, becauſe there was but one city that ſurrendered on ſuch terms as had been offered them; but all the reſt obſtinately refuſed to ſubmit to Joſhua.

——— *Save the Hivites, the inhabitants of Gibeon.*] Who, if they had truly diſcovered who they were, (which out of fear they concealed) and ſollicited for peace, they might have obtained it on ſuch conditions as were propoſed to all.

Ver. 20. *For it was of the Lord to harden their hearts, that they ſhould come againſt Iſrael in battle.*] Being a people obſtinately wicked, God ordered things ſo in his providence, that they were emboldened, (notwithſtanding they had heard the wonders that were certainly wrought for Iſrael) to fight with them By which it appears, the Gibeonites were a better ſort of people, who conſidered what God had accompliſhed in favour of the Iſraelites.

——— *That he might deſtroy them utterly, and that they might have no favour.*] Which they might have obtained, if they had not been ſo raſh as to imagine they could withſtand thoſe, before whom the river Jordan fled, and the walls of Jericho fell down flat.

Ver. 21. *And at that time.*] That is, in the war before-mentioned, and perhaps in the concluſion of it; after Joſhua had left none to oppoſe him in other places, but only in thoſe mountainous countries, which were of difficult acceſs.

——*Came Joſhua.*] Either from the Camp at Gilgal, or from deſtroying the kings, and their countries, of which mention is made in this chapter.

———*And cut off the Anakims.*] Who were a diſtinct people (Arias Montanus thinks) from the Canaanites; of a fierce, cruel, and tyrannical diſpoſition, and who oppreſſed all their neighbours.

——— *From the mountains.*] Where they had ſettled, and ſtrongly fortified themſelves: Which cauſed Joſhua to let them alone till he had compleated his other conqueſts.

——— *From Hebron.*] Called alſo *Kiriath-Arba*, the city of Arba, who was a great man among the Anakims. See Bochart, in his Canaan, lib. 1. cap. 1. P. 363.

——*From Debir.*] Called alſo *Kiriath-Sepher.*

———*From Anab.*] This, as well as the two forenamed cities, fell to the tribe of Judah, chap. xv. 50.

——*And from all the mountains of Judah.*] All the mountainous country, that fell afterward by lot to that tribe.

——— *And from all the mountains of Iſrael.*] All the mountainous country, that was in the reſt of the tribe of Iſrael, where theſe people, it is likely, fled for ſafety.

Joſhua deſtroyed them utterly, with their cities.] Which it ſeems they had in thoſe mountainous countries of Iſrael; beſide Hebron, Debir, and Anab, in the tribe of Judah.

Ver. 22. *There were none of the Anakims left in the land of the children of Iſrael.*] Joſhua rooted them out of the whole country which the Iſraelites conquered.

———*Only in Gaza, in Gath, and in Aſhdod, there remained.*] Theſe were three cities of the Philiſtines, unto which either ſome of them eſcaped and there took ſhelter, or they had been there from ancient time, and the Iſraelites could not yet expel them. For they did not poſſeſs themſelves of the country of the Philiſtines till the time of David; when we find ſome of theſe giants ſtill there; particularly in Gath. But that there were any of them in Aſcalon, the famous Bochart ſhews to be an error, lib. 1. Canaan, cap. 1.

Ver. 23. *So Joſhua took the whole land.*] Which either the Canaanites, or the Anakims poſſeſſed; that is, ſubdued it ſo, that none roſe up againſt him, though many places were not yet in the poſſeſſion of the Iſraelites. See chap. xiii. 1, 2, &c. For which were many reaſons; one of which was, becauſe the Iſraelites were not yet ſo many as to be able to people the whole country, and keep the beaſts of the field from multiplying upon them, Exodus xxiii. 29. And two more reaſons are added, Judges iii. 1, 4.

——— *According to all that the Lord ſaid unto Moſes.*] Deut. xxxi. 7, 8.

——— *And Joſhua gave it for an inheritance unto Iſrael.*] Deut. iii. 28.

——— *According to their diviſions by their tribes.*] Numb. xxvi. 53. Numb. xxxiii. 54.

——— *And the land reſted from war.*] None of the lords of the Philiſtines, or any other, preſumed to give any diſturbance to the Iſraelites in their poſſeſſions; but they enjoyed them quietly. And thereby had liberty to make a diviſion of the country; which God ordered them to go about, chap. xiii.

Now began the ſeventh year from the time the Iſraelites firſt ploughed and ſowed in the land; and therefore was the firſt ſabbatical year that they obſerved after Joſhua had brought them to their reſt in the land of Promiſe. An emblem (as our great Uſher obſerves) of that eternal Sabbatiſm, or Reſt, unto which the true Jeſus will bring his people, Heb. iv. 8, 9. And from this time they were to reckon, unto their Jubilee, mentioned, Levit. xxv 8, 13. But that was not from their entrance into Canaan, but from the ſeventh year after the diviſion of the land.

CHAP. XII.

1 *The two kings whoſe countries Moſes took and diſpoſed of.* 7 *The one and thirty kings on the other ſide Jordan which Joſhua ſmote.*

NOW theſe *are* the kings of the land which the children of Iſrael ſmote, and poſſeſſed their land on the other ſide Jordan toward the riſing of the ſun: from the river of Arnon, unto mount Hermon, and all the plain on the eaſt.

2 Sihon king of the Amorites, who dwelt in Heſhbon, *and* ruled from Aroer, which *is* upon the bank of the river Arnon, and from the middle of the river, and from half Gilead even unto the river Jabbok, *which is* the border of the children of Ammon:

3 And from the plain to the ſea of Cinneroth on the eaſt, and unto the ſea of the plain, *even* the ſalt-ſea on the eaſt, the way to Beth-jeſhimoth: and from the ſouth, under Aſhdoth-piſgah.

4 And the coaſt of Og king of Baſhan, *which was* of the remnant of the giants, that dwelt at Aſhtaroth, and at Edrei,

5 And

5 And reigned in mount Hermon, and in Salcah, and in all Bashan, unto the border of the Geshurites, and the Maachathites, and half Gilead, the border of Sihon king of Heshbon.

6 Them did Moses the servant of the LORD, and the children of Israel smite, and Moses the servant of the LORD gave it *for* a possession unto the Reubenites, and Gadites, and the half tribe of Manasseh.

7 ¶ And these *are* the kings of the country which Joshua and the children of Israel smote on this side Jordan on the west, from Baal-gad in the valley of Lebanon, even unto the mount Halak, that goeth up to Seir, which Joshua gave unto the tribes of Israel *for* a possession, according to their divisions:

8 In the mountains, and in the valleys, and in the plains, and in the springs, and in the wilderness, and in the south-country: the Hittites, the Amorites, and the Canaanites, the Perizzites, the Hivites, and the Jebusites.

9 ¶ The king of Jericho, one: the king of Ai, which *is* beside Beth-el, one:

10 The king of Jerusalem, one: the king of Hebron, one:

11 The king of Jarmuth, one: the king of Lachish, one:

12 The king of Eglon, one: the king of Gezer, one:

13 The king of Debir, one: the king of Geder, one:

14 The king of Hormah, one: the king of Arad, one:

15 The king of Libnah, one: the king of Adullam, one:

16 The king of Makkedah, one: the king of Beth-el, one:

17 The king of Tappuah, one: the king of Hepher, one:

18 The king of Aphek, one: the king of Lasharon, one:

19 The king of Madon, one: the king of Hazor, one:

20 The king of Shimron-meron, one: the king of Achshaph, one:

21 The king of Tannach, one: the king of Megiddo, one:

22 The king of Kedesh, one: the king of Jokneam of Carmel, one:

23 The king of Dor, in the coast of Dor, one: the king of the nations of Gilgal, one:

24 The king of Tirzah, one: all the kings thirty and one.

Ver. 1. *Now these are the kings of the land, which the children of Israel smote, and possessed their land.*] Before the sacred historian gives an account of the division of the land, he thinks fit to lay before every one's eyes, as in a table, the land they had conquered; which was to be divided.

——— *On the other side Jordan, toward the rising of the sun.*] There they began their conquests, before they passed over Jordan.

——*From the river Arnon unto mount Hermon.*] So the bounds of this conquest are described by Moses, Deut. iii. 8. iv. 48.

———*And all the plain on the east.*] That is, on the east of Jordan, Deut. i. 1. called the Plain of Moab, Deut. xxxiv. 1.

Ver. 2. *Sihon king of the Amorites, who dwelt in Heshbon.*] He was the first king whose land they conquered and possessed. See Numb. xxi.

———*And ruled from Aroer, which is upon the bank of the river Arnon.*] See Numb. xxi. 24.

———*And From the middle of the river.*] In which stood the city called Aroer: For Ar never was in the hands of Sihon; but his kingdom was bounded by it, on that side. See Deut. ii. 36. iii. 16.

——*And from half Gilead.*] In the Hebrew, *and half of Gilead*; there being nothing to answer to the word *from*; which being left out, the sense is plain, that half of the country of Gilead belonged to Sihon, as the other half did to Og, ver. 5.

——— *Even unto the river Jabbok, which is the border of the children of Ammon.*] Thus his country is constantly described; particularly in Numb. xxi. 24. Deut. iii. 16.

Ver. 3. *And from the plain,* &c.] There is nothing answering to the word *from* in the Hebrew; which may most clearly be translated, *and the plain:* And so the LXX only retaining the word *araba*, which we translate, *plain*. This was another part of Sihon's country, a great plain, which lay eastward of the sea of Cinneroth, and the Salt-sea; by which it was bounded on the west.

——*The way to Beth-jeshimoth.*] Which, by the next words, is thought to have lain towards the south.

——— *And from the south, under Ashdod-Pisgah.*] The meaning seems to be, that on the south it was bounded by Ashdod-Pisgah.

Ver. 4. *And the coast of Og king of Bashan.*] The next conquest they made was of the kingdom of Og, who was of the remnant of the giants. See Deut. iii. 11.

——— *That dwelt at Ashtaroth and at Edrei.*] See Deut. i. 4. Some would infer from this place, and from chap. xiii. 12. that Og had two royal seats, one at Ashtaroth, another at Edrei; and that he lived sometimes in the one, and sometimes in the other.

Ver. 5. *And reigned in mount Hermon.*] At the foot of which some other people lived, who were conquer'd by Joshua, chap. xi. 17.

———*And in Salcah.*] This was one of Og's cities, in that part of his kingdom, which was next to Hermon, as some conjecture from chap. xiii. 2. But others think it was in the southern part of this country, possessed afterward by the Gadites; which they gather from 1 Chron. vi. 11, 12, 16.

——— *And in all Bashan, unto the border,* &c.] See an account of this, and of all that follows in this verse, Deut. iii. 13, 14.

Ver. 6. *Them did Moses the servant of the Lord, and the children of Israel smite.*] These two kings were conquer'd by Moses, before they came into Canaan, Numb. xxi.

———*And Moses the servant of the Lord gave it for a possession unto the Reubenites, and Gadites, and the half tribe of Manasseh.*] See Numb. xxxii. and Deut. iii. 12. xiii. 8. Moses is called the servant of the Lord twice in this verse, to make the Israelites sensible, that this war against the two kings before-named, was made by Divine authority, and that their land was afterward given to the Reubenites, &c. by the same authority.

Ver. 7. *And these are the kings.*] They that follow in the rest of the chapter.

——— *Of the country, which Joshua and the children of Israel smote on this side Jordan.*] In the late wars, before-mentioned in this book.

——On

—*On the weſt.*] Weſtward of Jordan.

——*From Baal-gad, in the valley of Lebanon, even unto the mount Halak, that goeth up to Seir.*] Theſe were the northern and ſouthern bounds of the country of theſe kings. See chap. xi. 17.

——*Which Joſhua gave unto the tribes of Iſrael for a poſſeſſion, according to their diviſions.*] Unto the reſt of the tribes, who had not their ſhare on the other ſide of Jordan, chap. xi. 33.

Ver. 8. *In the mountains, and in the valleys, and in the plains.*] This is a deſcription of the condition of the country; in which valleys and plains differ only in this, that the former were ſuch as lay between mountains, and the latter, the flat country, which was remote from the mountains.

—*And in the ſprings.*] Which commonly guſh out at the foot of mountains.

——*And in the wilderneſs, and in the ſouth country.*] Theſe are joined together, becauſe their wilderneſſes were ſoutherly, in the hotteſt and drieſt part of the land: But we are not to ſuppoſe, that the wilderneſſes were countries without people, but only ſuch as were thinly inhabited, in compariſon with other parts of the land. For we read of houſes and towns in the wilderneſs, 1 Kings xi. 34. ix. 18.

——*The Hittites, the Amorites, and the Canaanites,* &c.] This paſſage may relate either to the kings, or the countries, already mentioned.

Ver. 9. *The king of Jericho, one.*] He is firſt mentioned, becauſe firſt conquered.

—*The king of Ai.*] He was the next.

——*Which is beſide Beth-el, one.*] The people of which place came to aſſiſt the king of Ai, and were conquer'd at the ſame time, chap. viii. 17.

Ver. 10. *The king of Jeruſalem, one.*] Who was the next that oppoſed Joſhua, and therefore next mentioned, chap. x. 1.

——*The king of Hebron, one.*] He, and the three next, the kings of Jarmuth, Lachiſh, and Eglon, ver. 11, 12. joined with the king of Jeruſalem, and were vanquiſh'd at the ſame time.

Ver. 12. *The king of Gezer, one.*] He came out to help Lachiſh, and was ſmitten at the ſame time, chap. x. 33.

Ver. 13. *The king of Debir, one.*] Mentioned, chap. x. 38.

——*The king of Geder, one.*] We read not of him before, but find ſeveral towns in the tribe of Judah, of much the ſame name, *viz.* Gederah, Gederath, Gederothaim, and Geder, chap. xv. 36, 41, 56. 2 Chron. xxviii. 18. All which, as Bochart obſerves, have their name, *a ſepimento*, from the fence that was about them, Lib. 1. Canaan, c. 36.

Ver. 14. *The king of Hormah, one; the king of Arad, one.*] We have no mention of theſe kings before; but we know that Hormah was a city in the tribe of Judah, chap. xv. 30. Judges i. 17. 1 Sam xxx. 30. and afterward given to Simeon, Joſh. xix. 4. Arad alſo was a place in the tribe of Judah, as appears by the ſtory in Judges, chap. i. 16.

Ver. 15. *The king of Libnah, one.*] Mentioned before, chap. x. 29.

—*The king of Adullam, one.*] This was a city in the ſame tribe of Judah, chap. xv. 35. 1 Sam. xxii. 1.

Ver. 16. *The king of Makkedah, one.*] See chap. x. 26.

——*The king of Beth-el, one.*] We read not of any king here before; but it ſeems there was one, depending upon Ai, chap. viii. 17.

Ver. 17. *The king of Tappuah, one.*] There were two cities of this name, one in the tribe of Judah, chap. xv. 34. the other in the tribe of Ephraim, chap. xvii. 8. It is probable, the latter is here meant, becauſe the king of it is mentioned next to the king of Beth-el, which was in the confines of Benjamin and Ephraim. And immediately follows the king of Hepher; which was a place not far off, in the tribe of Zebulon.

——*The king of Hepher, one.*] We read of the land of Hepher, in 1 Kings iv. 10. which St. Jerom ſaith was in the tribe of Zebulon, near Sephorim, or Diocæſarea.

Ver. 18. *The king of Aphek, one.*] There were two Apheks in this country, which Joſhua conquer'd; one in the tribe of Judah, chap. xiii. 53. 1 Sam. ix. 1. xxix. 1. another in the tribe of Aſher, Joſh. xix. 53. which of them is here intended, cannot be certainly determined.

The king of Laſharon, one.] This place is never named any where elſe in ſcripture. But we take it for Saron, (as the vulgar Latin here doth, leaving out the firſt ſyllable) which was a city near Lydda, as we learn from Acts ix. 35. And the country about it was very pleaſant and fruitful, Iſaiah xxxiii. 9. xxxv. 2. There was another Saron alſo on the other ſide of Jordan in the eaſt, in the country of the Gadites, 1 Chron. v. 16. of which ſome think the prophet Iſaiah ſpeaks, lxv. 10.

Ver. 19. *The king of Madon, one; the king of Hazor, one.*] Both theſe are mentioned before, as conquer'd by Joſhua, xi. 1.

Ver. 20. *The king of Shimron-meron, one; the king of Achſhaph, one.*] Theſe two are mentioned in the ſame place, chap. xi. 1. And Shimron was in the tribe of Zebulon, and Achſhaph in the tribe of Aſher, chap. xix. 15, 25. The former hath the addition of Meron to it in this place, to diſtinguiſh it from ſome other Shimron, which ſome think was in the tribe of Ephraim, called Shomeron, or Samaria.

Ver. 21. *The king of Taanach, one.*] A city given to the tribe of Manaſſeh, chap. xvii. 11. and in the confines of Zebulon. It belonged to the Levites, chap. xxi. 25. But the old inhabitants were not expelled out of it, Judges i. 27.

——*The king of Megiddo, one.*] This city fell to the ſame tribe, as we read in the ſame place, and was near the river Kiſhon, as may be gathered from Judges v. 19. The Canaanites were not driven out of this city, Judges i. 27.

Ver. 22. *The king of Kedeſh, one.*] There were two cities called Kedeſh or Kadiſh, one in the tribe of Judah, chap. xv. 23. the other in the tribe of Naphtali, chap. xix. 37. The latter is here meant; for it was a fenced city, as we read there; but the other was of no note.

——*The king of Jokneam of Carmel, one.*] A city in the tribe of Zebulon, at the bottom of mount Carmel, near the river Belus, chap. xix. 11. and one of the cities of the Levites, chap. xxi. 34. It had its name from its delightful ſituation, as Bochart conjectures, Lib. 1. Canaan, cap. 28.

Ver. 23. *The king of Dor, in the coaſt of Dor, one.*] A city in the lot of the tribe of Manaſſeh, chap. xvii. 11. which had a large territory belonging to it, called after its name: For it was a royal city, and one of the moſt ancient in Phœnicia, as Bochart obſerves. So ſtrong alſo, that the Iſraelites could not get poſſeſſion of it (or could not keep out the ancient inhabitants) when it fell to the portion of Manaſſeh, Judges i. 27. Nor could Antiochus Sidetes, in future times, take it, though he laid ſiege to it with a very great army; Canaan, lib. 1. cap. 41.

——*The king of the nations of Gilgal, one.*] This Gilgal is not the place where Joſhua encamped when he came over Jordan; for there was no city there, nor any king of that country, but the king of Jericho. That place alſo had its name from the circumciſion of the Iſraelites there, ver. 9. We have no mention, indeed, of any other Gilgal in ſcripture; but St. Jerom ſays, in his time, there was a place called *Gelgel*, about ſix miles from Antipatris, which was near the ſea, not far from Joppa. Hither, it is likely, merchants from ſeveral countries reſorted; and thence was the chief ruler there called, *the king of the nations of Gilgal.* Some finding mention of *Galilee of the nations*, fancy that it is the place here meant. But that name, for ſome part of Galilee, was not known in the days of Joſhua, being occaſioned by Solomon's giving Hiram twenty towns in this country, 1 Kings ix. 11.

Ver. 24. *The king of Tirzah, one.*] It is not certain in what part of the country this city was; but, it is very probable, in the lot of the tribe of Ephraim. For Jeroboam, (who was of this tribe) and his ſucceſſors, made it the royal ſeat, till the building of Samaria, 1 Kings xiv. 17 xvi. 23, 24.

——*All the kings, thirty and one.*] Some cannot believe, that in ſo ſmall a country there were ſo many kings. But they ſhould conſider, that theſe kings were only petty

princes, or lords of cities; which had a few villages depending on them, the inhabitants of which were their tenants. This appears by ver. 9. where we read of the king of Beth-el; which was so small a place, that he, and the king of Ai, joined together, and had but twelve thousand subjects, chap. viii. 25. For kingdoms were anciently very small in their beginning. To which we may add, that Cæsar, in the fifth book of his commentaries, mentions four kings in the county of Kent alone: How many then were there in all Britain? For, it appears by Tacitus, that the Silures, and the Brigantes, had their own kings also. And Cæsar informs us, that in France there were as many kings as princes! and so it was in Spain, as Livy writes. And Vopiscus, in the life of the emperor Probus, relates, that when he was in Germany, *Reguli novem ex diversis gentibus, &c.* "nine petty kings came "from divers nations, and threw themselves at his feet," as he himself wrote to the senate of Rome, in a letter which is there recorded. In which he calls them, *novem reges*, nine kings.

CHAP. XIII.

1 *The bounds of the land not yet conquered.* 8 *The inheritance of the two tribes and half.* 14, 33 *The Lord and his sacrifices are the inheritance of Levi.* 15 *The bounds of the inheritance of Reuben.* 22 *Balaam slain.* 24 *The bounds of the inheritance of Gad,* 29 *And of the half tribe of Manasseh.*

NOW Joshua was old *and* stricken in years; *and* the LORD said unto him, Thou art old *and* stricken in years, and there remaineth yet very much land to be possessed.

2 This *is* the land that yet remaineth: all the borders of the Philistines, and all Geshuri,

3 From Sihor, which *is* before Egypt, even unto the borders of Ekron northward, *which* is counted to the Canaanite: five lords of the Philistines; the Gazathites, and the Ashdothites, the Eshkalonites, the Gittites, and the Ekronites; also the Avites.

4 From the south, all the land of the Canaanites, and Mearah that *is* beside the Sidonians, unto Aphek, to the borders of the Amorites:

5 And the land of the Giblites, and all Lebanon toward the sun-rising, from Baal-gad under mount Hermon, unto the entring into Hamath.

6 All the inhabitants of the hill-country from Lebanon unto Misrephoth-maim, *and* all the Sidonians, them will I drive out from before the children of Israel: only divide thou it by lot unto the Israelites for an inheritance, as I have commanded thee.

7 Now therefore, divide this land for an inheritance unto the nine tribes, and the half tribe of Manasseh,

8 With whom the Reubenites, and the Gadites have received their inheritance, which Moses gave them, beyond Jordan eastward, *even* as Moses the servant of the LORD gave them:

9 From Aroer that *is* upon the bank of the river Arnon, and the city that *is* in the midst of the river, and all the plain of Medeba unto Dibon:

10 And all the cities of Sihon king of the Amorites, which reigned in Heshbon, unto the border of the children of Ammon:

11 And Gilead, and the border of the Geshurites, and Maachathites, and all mount Hermon, and all Bashan unto Salcah:

12 All the kingdom of Og in Bashan, which reigned in Ashtaroth and in Edrei, who remained of the remnant of the giants: for these did Moses smite and cast them out.

13 Nevertheless, the children of Israel expelled not the Geshurites nor the Maachathites: but the Geshurites and the Maachathites dwell among the Israelites unto this day.

14 Only unto the tribe of Levi he gave none inheritance; the sacrifices of the LORD God of Israel made by fire, *are* their inheritance, as he said unto them.

15 ¶ And Moses gave unto the tribe of the children of Reuben, *inheritance* according to their families:

16 And their coast was from Aroer that *is* on the bank of the river Arnon, and the city that *is* in the midst of the river, and all the plain by Medeba:

17 Heshbon and all her cities that *are* in the plain; Dibon, and Bamoth-baal, and Beth-baal-meon.

18 And Jahaza, and Kedemoth, and Mephaath,

19 And Kirjathaim, and Sibmath, and Zareth-shahar, in the mount of the valley,

20 And Beth-peor, and Ashdoth-pisgah, and Beth-jeshimoth,

21 And all the cities of the plain, and all the kingdom of Sihon king of the Amorites, which reigned in Heshbon, whom Moses smote with the princes of Midian, Evi, and Rekem, and Zur, and Hur, and Reba, *which were* dukes of Sihon, dwelling in the country.

22 ¶ Balaam also the son of Beor the sooth-sayer did the children of Israel slay with the sword, among them that were slain by them.

23 And the border of the children of Reuben, was Jordan, and the border *thereof.* This *was* the inheritance of the children of Reuben, after their families, the cities, and the villages thereof.

24 And

24 And Moſes gave *inheritance* unto the tribe of Gad, *even* unto the children of Gad according to their families:

25 And their coaſt was Jazer, and all the cities of Gilead, and half the land of the children of Ammon, unto Aroer that *is* before Rabbah:

26 And from Heſhbon unto Ramath-mizpeh, and Betonim: and from Mahanaim unto the border of Debir:

27 And in the valley, Beth-aram, and Beth-nimrah, and Succoth, and Zaphon, the reſt of the kingdom of Sihon king of Heſhbon, Jordan and *his* border, *even* unto the edge of the ſea of Cinnereth, on the other ſide Jordan eaſt-ward.

28 This *is* the inheritance of the children of Gad, after their families, the cities, and their villages.

29 ¶ And Moſes gave *inheritance* unto the half tribe of Manaſſeh: and *this* was *the poſſeſſion* of the half tribe of the children of Manaſſeh, by their families.

30 And their coaſt was from Mahanaim, all Baſhan, all the kingdom of Og king of Baſhan, and all the towns of Jair which *are* in Baſhan, threeſcore cities:

31 And half Gilead, and Aſhtaroth, and Edrei, cities of the kingdom of Og in Baſhan, *were pertaining* unto the children of Machir the ſon of Manaſſeh, *even* to the one half of the children of Machir by their families.

32 Theſe *are the countries* which Moſes did diſtribute for inheritance in the plains of Moab, on the other ſide Jordan by Jericho eaſt-ward.

33 But unto the tribe of Levi Moſes gave not *any* inheritance: the LORD God of Iſrael *was* their inheritance, as he ſaid unto them.

Ver. 1. *Now Joſhua was old and ſtricken in years.*] To what age he was advanced, we cannot determine, becauſe we do not know how old he was when the Iſraelites came out of Egypt. Some think he was *three and forty* at that time, and then he was *fourſcore and three* when they came into Canaan: And now, it may be gathered from probable conjectures, that he wanted not much of an hundred.

——— *And the Lord ſaid unto him, Thou art old and ſtricken in years, and there remaineth yet very much land to be poſſeſſed.*] Which, in his declining age, he could not hope to live to conquer.

Ver. 2. *This is the land that yet remaineth.*] To be ſubdued hereafter.

———*All the borders of the Philiſtines.*] Who lay in the ſouth-weſt part of Canaan, near the ſea.

——— *And all Geſhuri.*] Which was a city, and a country, in the north-eaſt, not far from Hermon, belonging to the lot of the tribe of Manaſſeh. See Deut. iii. 14.

Ver. 3. *From Sihor, which is before Egypt.*] The ſacred hiſtorian deſcribes more largely the borders of the Philiſtines, whoſe country extended along the ſea-coaſt, ſouth and north; from Sihor, which was a little ſtream from one of the branches of the Nile; whereby Paleſtine was bounded on that ſide. See Gen. xv. 18. and Voſſius de Orig. & Progr. Idolol. lib. 2. cap. 74.

——— *Even unto the borders of Ekron northward.*] Ekron was a famous city among the Philiſtines, where Baal-zebub was worſhipped, called in the New Teſtament, *the prince of the devils*, (or *dæmons*) becauſe he was the principal God of the people of Paleſtine. This city was given to the tribe of Judah at firſt, chap. xv. 45. afterward to the tribe of Dan, chap. xix. though neither of them could obtain the poſſeſſion of it.

——*Which is counted to the Canaanite.*] For the Philiſtines were not the original inhabitants of this country, which belonged to the off-ſpring of Canaan, the youngeſt ſon of Ham; whereas the Philiſtines were deſcended from Mizraim, his ſecond ſon; who expelled the Avites out of this country, as we read, Deut. ii. 23.

——— *Five lords of the Philiſtines.*] The country inhabited by this people, was under the government of *five lords*, as they are conſtantly called in Scripture; in the Hebrew, *Seraim*, or *Seranaim*; which ſeems to be an ancient Phœnician word (the ſame with *Sarim*) for a ruler of a province, or city. The LXX call them Σατραπαι, and the Vulgar Latin, *reguli*, petty princes. But they are never called *melakim*, kings, in ſcripture, as the reſt of the princes of Canaan are. Which inclines us to think, that their government was not ſo abſolute, as that of the reſt of the kings of Canaan. Only we read in future times, that Achiſh was king of Gath; having, it ſeems, in the time of David, made himſelf more abſolute than the former lords of that place.

———*The Gazathites, and the Aſhdothites, the Eſhkalonites, the Gittites, and the Ekronites.*] Theſe people had their names from the five principal cities of this country, where they inhabited; which are commonly known.

———*Alſo the Avites.*] Theſe were a people mixed with them, being a remnant of the ancient inhabitants of this country. But there was no diſtinct lord of them, there being but five in all. Some have confounded them with the Hivites; but their name is quite different in the Hebrew, and ſo is their country. For the Hivites lived in Hermon in the north; and theſe here in the weſt. From whence, though they were driven by the Caphtorites, (Deut. ii. 23.) yet, ſome of them, it ſeems, remained; as ſeveral of the Canaanites did, when the Iſraelites diſpoſſeſſed them of their country. Bochart thinks they were not the off-ſpring of Canaan; but it is manifeſt they inhabited part of the country belonging to them: For Sidon was the firſt-born of Canaan, who was ſettled on that coaſt; and the border of the Canaanites is ſaid to be from thence unto Gaza, Gen. x. 19.

Ver. 4. *From the ſouth.*] Of the Philiſtines country.

——— *All the land of the Canaanites.*] All that tract of land which belonged to the people properly called Canaanites, who lived upon the ſea-coaſt.

——— *And Mearah.*] We find no mention of the place elſewhere: Some tranſlate it, *a cave.*

——— *That is beſide the Sidonians.*] Who were in the northern point of that ſea-coaſt.

———*Unto Aphek.*] There were two cities of this name; but it is moſt reaſonable here to underſtand that in the tribe of Aſher; and though Joſhua had its king ſlain, he had not taken his country.

——— *To the borders of the Amorites.*] Who were in theſe parts: For they being a mighty people, had diſperſed themſelves, not only in the eaſt, and in the ſouth, but in theſe northern regions.

Ver. 5. *And the land of the Giblites.*] A people inhabiting a city called *Gebal*, and the country about it, near Tyre and Sidon; as appears from Ezekiel xxvii. 9. and in 1 Kings v. 18. they are mentioned as ſtone-cutters ſent by Hiram, king of Tyre, to king Solomon.

———*And all Lebanon toward the ſun-riſing.*] They extended their conqueſts thus far, chap. xi. 17. but could not ſubdue the eaſtern part of this country.

———*From Baal-Gad under mount Hermon, unto the entering into Hamath.*] Concerning Baal-Gad, ſee chap. xi. 17. and concerning *the entering into Hamath*, Numbers xxxiv. 8.

Ver. 6. *All the inhabitants of the hill-country.*] In the northern parts of the land.

—*From*

—— *From Lebanon.*] This shews what hilly country is here meant.

——*Unto Misrephath-maim.*] A place before-mentioned, chap. xi. 8. Some render it *hot waters*, or *baths*. For *sharaph*, signifies *to burn*; and *maim*, is *waters*. And we may add, there are those who think they were *lime-kilns*, others, *glass-furnaces*; but, most likely, *salt-pits*.

——*And all the Sidonians.*] Who were near the inhabitants of Libanus, westward upon the sea.

— *Them will I drive out from before the children of Israel.*] If they persisted constant in God's worship and service; which they did not; and therefore we never read, that the Sidonians were conquered by the Israelites; and the people of Lebanon were only made tributaries in the days of David and Solomon.

—*Only*] Or rather *therefore*, as the work *rak* sometimes signifies.

—— *Divide thou it by lot unto the Israelites for an inheritance.*] Though the enemy be not yet driven out, yet, since I have promised to expel them, assign all the fore-mentioned countries to the children of Israel by lot, as the inheritance I have bestowed upon them: Which gave them a strong assurance they should have all this land; both because God had given it to them for an *inheritance*, and ordered it to be divided by *lot*.

—— *As I have commanded thee.*] Or, as I now command thee, and give thee authority to do.

Ver. 7. *Now therefore, divide this land for an inheritance unto the nine tribes, and the half tribe of Manasseh.*] Both that which was conquered, and that which remained unconquered, was to be divided, that every tribe might know what belonged to them, by God's gift; and be encouraged to attempt the conquest of it, when they were able; and be preserved from entering into any covenant or society with those, who kept their inheritance from them; and likewise hinder the unconquered people from joining their forces together to recover their country, the Israelites inhabiting the cities and fields that lay between them.

Ver. 8. *With whom.*] That is, with the other half of the tribe before-mentioned.

—— *The Reubenites, and the Gadites have received their inheritance, which Moses gave them, beyond Jordan eastward.*] Numb. xxxii. 33, *&c.*

——— *Even as Moses the servant of the Lord gave them.*] Which he did by the Divine command, and therefore they were not to be disturbed in their possession. Deut. iii. 18.

Here the words of God to Joshua, ver. 1. end; and in the next verse the writer of this book begins to describe the country which God ordered to be given to the forenamed two tribes and an half, that there might be no future dispute about this division; but it might be held as good, as that which was made by Lot among the rest of the tribes.

Ver. 9. *From Aroer that is upon the bank of the river Arnon, and the city that is in the midst of the river.*] See chap. xii. 2. and Deut. iii. 16.

—— *And all the plain of Medeba unto Dibon.*] These are two cities, which the Amorites took from the Moabites, (as we read, Numb. xxi. 30.) and the Israelites took from them when they conquered Sihon their king. The former of them was in the portion of the Reubenites; the other, of the Gadites: And when the ten tribes were carried captive, they returned into the possession of the Moabites again. For Isaiah speaks of them as belonging to Moab, chap. xv. 2. and so doth Jeremiah, chap. xlviii. 22. The plain of Medeba seems to be the same with the plain of Moab.

Ver. 10. *And all the cities of Sihon king of the Amorites, which reigned in Heshbon, unto the border of the children of Ammon.*] See Numb. xxi. 24, 25, *&c.*

Ver. 11. *And Gilead, and the border of the Geshurites, and Maachathites.*] Geshur and Maacha were two cities near mount Hermon, in the extreme bounds of this country northward; whose inhabitants the Israelites could not drive out, (ver. 13.) and yet their land was divided among them.

——— *And all mount Hermon, and all Bashan, unto Salcah.*] See all this verse explained, xii. 5. To which we shall only add, that Maacah was in the tribe of Manasseh, and is the city which Ptolemy calls Epicæros. Which name the Chaldee Paraphrast uses both here, and xii. 4, 5. and Deut. iii. 14. instead of Maacha; as Bochart observes, lib. 2. Phaleg. cap. 6.

Ver. 12. *All the kingdom of Og in Bashan, which reigned in Ashtaroth and in Edrei, who remained of the remnant of the giants.*] See xii. 4. and Deut. iii. 11.

——— *For these did Moses smite, and cast them out.*] These Raphaim (which we translate giants) were perfectly conquered, and rooted out by Moses. They were smitten in Abraham's time, by Chedorlaomer, Gen. xiv. 5. but recovered so much strength, that their country, when Moses conquered it, was called the *land of giants*, Deut. iii. 13.

Ver. 13. *Nevertheless, the children of Israel expelled not the Geshurites, nor the Maachathites.*] See ver. 2.

——— *But the Geshurites and the Maachathites dwell among the Israelites until this day.*] For Joshua growing old, ver. 1. made no further conquest, but left this people unsubdued, as Moses also had done.

Ver. 14. *Only unto the tribe of Levi he gave none inheritance.*] For the tythes of the whole country were instead of their portion in land, Deut. xviii. 2. And this is set down here by Joshua, as formerly by Moses, to shew that they had as an indisputable a right to the tythes, as their brethren had to the land.

——— *The sacrifices of the Lord God of Israel, made by fire, are their inheritance.*] That is, the inheritance of the priests; for the whole tribe of Levi had nothing to do with them. See Numb. xviii. where the portion of the priests and Levites is exactly set down. And see ver. 33. of this chapter, and xiv. 3. xviii. 7.

——— *As he said unto them.*] See Numb. xviii. 20; 21. where this is distinctly said, both with respect to the priests and to the Levites.

Ver. 15. *And Moses gave unto the tribe of the children of Reuben, inheritance, according to their families.*] Having said in general what Moses gave to the two tribes and an half, the sacred historian proceeds to set down in particular, what share each of them had in this country: That so, they might no more differ among themselves about their respective portions, than the nine tribes and half might controvert that affair with them all. And first, mention is made of what part of the land was given to Reuben, which was divided into as many portions as they had families.

Ver. 16. *And their coast was from Aroer, that is, on the bank of the river Arnon.*] See ver. 9. Aroer itself was in the tribe of Gad, Numb. xxxii. 34. unto which the portion of the Reubenites extended.

Ver. 17. *Hetsbon, and all the cities that are in the plain.*] Namely, the plain before-mentioned, ver. 9.

——— *Dibon.*] It is said plainly in Numb. xxxii. 34. that it belonged to the Gadites; for it was, as Masius well judges, in the confines of both tribes, and so was inhabited by both. Which is to be said also of Heshbon, here ascribed to the Reubenites, but in xxi. 39. is said to be a city of the Levites in the tribe of Gad. And so we read also in 1 Chron. vi. *ult.* And this is still more evident; for Heshbon, which in this verse is reckoned to the Reubenites, in the 26th verse of this very chapter is said to be given to the tribe of Gad, which is a demonstration they shared it between them.

—— *And Bamoth-baal, and Beth-baal-meon.*] We read of Bamoth not far from this country, Numb. xxi. 19. but no where else of Bamoth-baal, which, it is probable, was some high place where Baal was worshipped; for we read of high places in this country, Numb. xxi. 28. We find mention of Baal-meon in many places, particularly Numb. xxxii. 38. where it is said to be given to this tribe. And the addition of Beth to it signifies, there was some house, that is, temple, of Baal, in this place.

Ver. 18. *And Jahaza.*] Here they fought with Sihon. See Numb. xxi. 23.

—— *And Kedemoth.*] From whence Moses sent friendly messengers to Sihon, to desire a peaceable passage through his country, Deut. iii. 26.

——*And Mephaath.*] This, with the two foregoing, were Levitical cities in the tribe of Reuben, chap. xxi. 36, 37. 1 Chron. vi. 78, 79.

Ver. 19 *And Kiriathaim and Sibmah.*] These two are mentioned in Numb. xxxii. 37, 38. as given to the Reubenites.

— *And*

—*And Zareth-ſhahar.*] We do not read of this city any where elſe.

—*In the mount of the valley.*] In the mount which overlooked the great plain before-mentioned; which may be ſuppoſed to be one of the mountains of Abarim, where this city, and perhaps the two former, were ſeated.

Ver. 20. *And Beth-peor.*] It ſeems to have had its name from the impure idol, which was there worſhipped by the Moabites, Numb. xxv. 3, 5. See Deut. xxxiv. 6.

—*And Aſhdod-piſgah, and Beth-jeſhimoth*] See chap. xii. 3.

Ver. 21. *And all the cities of the plain.*] As well as thoſe mentioned in the mountain which overlooked it, ver. 19.

—*And all the kingdom of Sihon king of the Amorites.*] That is, all the forementioned places belonging to the kingdom of Sihon. But they had not all his kingdom aſſigned to them, for it was ſhared between them and the Gadites, as appears from ver. 27.

—*Whom Moſes ſmote with the princes of Midian.*] Not in the war with Sihon, mentioned Numb. xxi. but in another war after that, undertaken by a particular command of God, Numb. xxxi.

—*Evi, and Rekem, and Zur, and Hur, and Reba*]. Who are mentioned as kill'd in that war, Numb. xxxi. 8.

—*Which were dukes of Sihon.*] This is the reaſon why they are here mentioned, becauſe, tho' they lived in Midian, yet they were tributaries to Sihon; and, it is likely, aſſiſted him in his war with Iſrael, in which tho' they then eſcaped, yet afterward they were ſlain by them.

—*Dwelling in the country*] It is uncertain, whether the ſacred hiſtorian means, that Sihon had given them ſome place in his country to inhabit, (that they might be ready on all occaſions to aſſiſt him with their forces) or, that they were placed in the country of Midian; whereas ſome of that people were unſettled, and moved from place to place, like the ancient Nomades. However it was, they were ſuch great men in Midian, that they are called kings, Numb. xxxi. 8. as here they are called princes; but much inferior to Sihon, whom they ſerved only as great commanders under him. So our tranſlators, we ſuppoſe, underſtood it, which made them render the Hebrew word *neſiche* by the Engliſh word *dukes*, which we elſewhere tranſlate *nobles*, Pſalm lxxxiii. 13.

Ver. 22. *Balaam alſo the ſon of Beor the ſoothſayer.*] He had been a prophet, but degenerated into a ſoothſayer or diviner, (ſee Numb. xxii. 5, 6, 7, 8.) and became a prophet again for the ſake of Iſrael.

— *Did the children of Iſrael ſlay with a ſword, among them that were ſlain by them.*] It is hard to give an account why Balaam is here mentioned, unleſs we ſuppoſe him to have adviſed Sihon, and thoſe dukes who joined him, to undertake the war; as it is certain he counſelled the Midianites to draw-in the Iſraelites to commit idolatry, Numb. xxv. 7.

Ver. 23. *And the border of the children of Reuben was Jordan, and the border thereof.*] This river was the boundary of their country weſtward.

Ver. 24. *And Moſes gave inheritance unto the tribe of Gad,* &c.] As he had done to the Reubenites, ver. 15.

Ver. 25. *And their coaſt was Jazer.*] See Numb. xxi. 32. and xxxii. 35.

—*And all the cities of Gilead.*] Which lay next to Jazer: For half of Gilead was conſigned to the children of Manaſſeh, ver. 31.

—*And half of the land of the children of Ammon.*] The children of Iſrael took nothing from them, but were expreſly forbidden to meddle with their country, Deut. ii. 19. The hiſtorian ſpeaks therefore of that part of their country, which Sihon had taken from them; (as he did part of the Moabites country, Numb. xxi. 26.) and the Iſraelites, having vanquiſhed Sihon, juſtly poſſeſſed from Arnon to Jabbok; as Jephthah repreſents to the Ammonites, when they demanded this land as belonging to them; after the Iſraelites had enjoyed it near three hundred years, Judges xi. 13, 22, &c.

— *Unto Aroer.*] This was the bounds of that country taken from the Ammonites by Sihon, from Aroer unto Jabbok; for Aroer was ſeated upon Arnon beforementioned.

—*That is before Rabbah.*] Over-againſt Rabbah, the chief city of the Ammonites country, and ſituated in the north part of it, as Aroer was in the ſouth.

Ver. 26. *And from Heſhbon.*] See ver. 17.

— *Unto Ramath-Mizpeh.*] The ſame with Ramath-Gilead, of which we read, chap. xx. 8. and in many other places. It ſeems to be the ſame place which is called Mizpeh of Gilead, where Jephthah the Gileadite lived, Judges xi. 29, 34.

—*And Betonim.*] We know no more of this place, than that it was, in all probability, a city in the north part of this tribe, as Ramath-Gilead was, and Heſhbon in the ſouth.

— *And from Mahanaim.*] This was a city built in that place where Jacob ſaw the camps of angels, Gen. xxxii. 1, 2. It was not far from the river Jabbok, as appears from that chapter, ver. 22. This city was very conſiderable in after-times; Iſhboſheth, who reigned over Iſrael after Saul, having his reſidence here; and David making ſome ſtay here where he fled from Abſalom, 2 Sam. ii. 8, 12. xvii. 27. It was one of the Levitical cities, xxi. 37.

— *Unto the border of Debir.*] There was another city of this name in the tribe of Judah, chap. xv. 15, 49. But this was (as St. Jerom and Euſebius tell us) a city of the Ammonites upon Jordan.

Ver. 27. *And in the valley, Beth-aram, and Beth-nimrah.*] The Sacred Hiſtorian, having mentioned the frontier places, proceeds now to particularize thoſe cities which were in the midſt of the country. And theſe two are mentioned, Numb. xxxii. 36. The latter of which, here called Beth-nimrah (*Domus Pardorum*, as Bochart interprets it) is ſimply called Nimrah in the third verſe of that chapter. And the waters of Nimrim (Iſa. xv. 6.) ſeem to have been in the ſame place; which, as Moſes and Joſhua declare, belonged to the Gadites; but Iſaiah and Jeremiah call it a city of the Moabites. Who in the days of thoſe prophets, after the ten tribes were carried into captivity, recovered thoſe places.

— *And Succoth.*] Which was the place where Jacob fixed, after he had paſſed over Jabbok, in his return from Padan-aram, Gen. xxxiii. 17.

— *And Zaphon.*] A place which, according to St. Jerom, was ſituated on the bank of Jordan.

— *The reſt of the kingdom of Sihon king of Heſhbon.*] Namely, all but that which was given to the Reubenites.

— *Jordan and his border.*] For inſtance, the country bordering upon Jordan.

— *Even unto the edge of the ſea of Cinnereth, on the other ſide Jordan eaſtward.*] To the extreme part of the lake, in after-times called Geneſareth; where the river Jordan iſſued out of it on the ſouth-eaſt.

Ver. 28. *This is the inheritance of the children of Gad, after their families, the cities, and their villages.*] Which are not all named, but they were in the region here deſcribed.

Ver. 29. *And Moſes gave inheritance unto the half-tribe of Manaſſeh,* &c.] The country which they conquered on the other ſide Jordan, being too large for the Reubenites and Gadites alone, Moſes beſtowed what follows upon the half-tribe of Manaſſeh; who did not deſire it, (as far as we can find.) See Numb. xxxii. 1, 2. but were thought fit to be joined with the other two tribes, becauſe they were very numerous, Numb. xxvi 34. and, it is likely, had great ſtore of cattle, as the other had.

Ver. 30. *And their coaſt was from Mahanaim.*] Mentioned before, ver. 26.

— *All Baſhan, all the kingdom of Og, king of Baſhan.*] This kingdom conſiſted of three parts, (Deut. iii. 13.) half of Gilead; together with Baſhan, and the region of Argob: All which are ſometimes comprehended under the name of Baſhan, becauſe it was the principal part of the kingdom of Og.

— *And all the towns of Jair, which are in Baſhan.*] This is an explication of what went before; for theſe towns were in the fore-named kingdom of Baſhan, and not diſtinct from it. Why they are called *the towns of Jair*, Moſes gives an account, Numb. xxxii. 4.

— *Threeſcore cities.*] Which were in the region of Argob, as we read, Deut. iii. 4, 14.

Ver. 31. *And half Gilead.*] The other half, that was not given to the Gadites, ver. 25. This alſo is but an explication of what was ſaid at the firſt; for Gilead was not diſtinct from the kingdom of Og, king of Baſhan, but a part of it.

——— *And Aſhtaroth, and Edrei, cities of the kingdom of Og in Baſhan.*] Royal cities, as is commonly thought, from chap. xii. 4.

———*Were pertaining unto the children of Machir, the ſon of Manaſſeh.*] All the poſterity of Manaſſeh came from Machir; for he had no other ſon beſide him, Numb. xxxii. 29. unto whoſe children, that is, to one half of them, (as it is explained in the following words) this part of that kingdom was given, Deut. iii. 15.

——— *Even to one half of the children of Machir, by their families.*] Among whom Jair and his poſterity had the honour to be reckoned, tho' he was of the tribe of Judah; but he proved ſo inſtrumental in conquering this country, that he had his inheritance given him here, 1 Chron. ii. 21, &c. Numb. xxxiv. 41, 42.

Ver. 33. *Theſe are the countries which Moſes did diſtribute for inheritance in the plains of Moab, on the other ſide Jordan, by Jericho, eaſtward.*] Which countries, with their bounds and limits, are thus particularly deſcribed, that every tribe might reſt ſatisfied with God's appointment, and not invade the territories of their brethren.

Ver. 33. *But unto the tribe of Levi, Moſes gave not any inheritance: The Lord God of Iſrael was their inheritance, as he ſaid unto them.*] This had been intimated before in this very chapter, ver. 14. and is repeated, chap. xiv, 3, 4. and xviii. 7. which frequent repetition was for the honour of this tribe; and that the people might have the greater regard to them, and care of them.

CHAP. XIV.

1 *The nine tribes and a half are to have their inheritance by lot.* 6 *Caleb by privilege obtaineth Hebron.*

AND theſe *are the countries* which the children of Iſrael inherited in the land of Canaan, which Eleazar the prieſt, and Joſhua the ſun of Nun, and the heads of the fathers of the tribes of the children of Iſrael diſtributed for inheritance unto them.

2 By lot *was* their inheritance, as the LORD commanded by the hand of Moſes, for the nine tribes, and *for* the half-tribe.

3 For Moſes had given the inheritance of two tribes, and an half-tribe, on the other ſide Jordan: but unto the Levites he gave none inheritance among them.

4 For the children of Joſeph were two tribes, Manaſſeh and Ephraim: therefore they gave no part unto the Levites in the land, ſave cities to dwell *in*, with their ſuburbs for their cattle, and for their ſubſtance.

5 As the LORD commanded Moſes, ſo the children of Iſrael did, and they divided the land.

6 ¶ Then the children of Judah came unto Joſhua in Gilgal: and Caleb the ſon of Jephunneh the Kenezite, ſaid unto him, Thou knoweſt the thing that the LORD ſaid unto Moſes the man of God, concerning me and thee, in Kadeſh-barnea.

7 Forty years old *was* I when Moſes the ſervant of the LORD ſent me from Kadeſh-barnea, to eſpy out the land; and I brought him word again, as *it was* in mine heart.

8 Nevertheleſs, my brethren that went up with me, made the heart of the people melt: but I wholly followed the LORD my God.

9 And Moſes ſware on that day, ſaying, Surely the land whereon thy feet have troden, ſhall be thine inheritance, and thy childrens for ever: becauſe thou haſt wholly followed the LORD my God.

10 And now behold, the LORD hath kept me alive, as he ſaid, theſe forty and five years, even ſince the LORD ſpake this word unto Moſes, while *the children of* Iſrael wandered in the wilderneſs: and now lo, I *am* this day fourſcore and five years old.

11 As yet I *am as* ſtrong this day, as *I was* in the day that Moſes ſent me: as my ſtrength *was* then, even ſo *is* my ſtrength now, for war, both to go out, and to come in.

12 Now therefore give me this mountain, whereof the LORD ſpake in that day (for thou heardſt in that day how the Anakims *were* there, and *that* the cities *were* great *and* fenced) if ſo be the LORD *will be* with me, then I ſhall be able to drive them out, as the LORD ſaid.

13 And Joſhua bleſſed him, and gave unto Caleb the ſon of Jephunneh, Hebron for an inheritance.

14 Hebron therefore became the inheritance of Caleb the ſon of Jephunneh the Kenezite, unto this day: becauſe that he wholly followed the LORD God of Iſrael.

15 And the name of Hebron before *was* Kirjath-arba, *which Arba was* a great man among the Anakims. And the land had reſt from war.

Ver. 1. *And theſe are the countries.*] Namely, Thoſe mentioned in the fifteenth, ſixteenth, and the following chapters; for this chapter is but a kind of preface to the diviſion of the land.

——— *Which the children of Iſrael inhabited in the land of Canaan.*] Which was now conquered by Joſhua; as that of Sihon and Og had been by Moſes.

———*Which Eleazar the Prieſt, and Joſhua the ſon of Nun, and the heads of the fathers of the tribes of the children of Iſrael diſtributed for inheritance unto them.*] According to the command given by God to Moſes, Numb. xxxiv. 17, 18. where the names of the twelve heads of the tribes, or the princes (as they were called) are ſet down, ver. 19, 20, &c.

Ver.

Ver. 2. *By lot was their inheritance.*] To take away all occaſion of controverſy, the matter being determined by God.

—— *As the Lord commanded by the hand of Moſes.*] Numb. xxvi. 55, 56. xxxiii. 54.

— *For the nine tribes, and for the half-tribe.*] Who were to be provided for in the land of Canaan, as the other had been on the farther ſide of Jordan.

Ver. 3. *For Moſes had given the inheritance of two tribes and an half-tribe, on the other ſide Jordan.*] This ſeems expreſſive of a ſtrong faith, which the nine tribes and a half had in the promiſe of God; that they were contented to ſee their brethren in actual poſſeſſion of their inheritance; when they themſelves were only in hopes of their portion.

—— *But unto the Levites, he gave no inheritance among them.*] Neither on this ſide Jordan, nor on the other; as was ſaid before, xiii. 33. and mentioned here again for the reaſon following.

Ver. 4. *For the children of Joſeph were two tribes, Manaſſeh and Ephraim.*] The privilege of the firſt-born was transfered from Reuben to Joſeph (1 Chron. v. 1, 2.) from whoſe two ſons ſprung two tribes: So that there were ſtill twelve tribes, without reckoning Levi for one, Gen. xlviii. 5, 6.

—— *Therefore they gave no part unto the Levites in the land.*] Becauſe the children of Joſeph ſucceeded in their room, as the Vulgar Latin tranſlates the foregoing words; that is, to make up the number of twelve tribes.

—— *Save cities to dwell in.*] Not for a poſſeſſion, as Pellicanus obſerves, but only for an habitation: For they could not ſell them, as their brethren might their poſſeſſions.

—— *With their ſuburbs, for their cattle, and for their ſubſtance.*] See Numb. xxxv. 2, 3.

Ver. 5. *As the Lord commanded Moſes, ſo the children of Iſrael did.*] That is, aſſigned them cities and ſuburbs, chap. xxi. 1, 2, &c.

—— *And they divided the land.*] That is, when Eleazar, Joſhua, and the princes had divided it.

Ver. 6. *Then the children of Judah.*] Before they went to caſt lots for the diviſion of the land, ſome of the children of Judah interpoſed in the behalf of Caleb; coming along with him, we ſuppoſe, as witneſſes to the truth of what he alledged.

—— *Came unto Joſhua in Gilgal.*] Where the tabernacle as yet was; for Joſhua had not removed his camp from thence; and, accordingly, here the diviſion of the land began to be made; though it was finiſhed at Shiloh, as we read chap. xviii.

—— *And Caleb, the ſon of Jephunneh the Kenezite, ſaid unto him.*] This ſhews that he was the principal perſon concerned in this addreſs to Joſhua; though the reſt, perhaps, who came along with him, were not only witneſſes to the truth of his pretenſions, but came to deſire Joſhua to begin the diviſion of the land; the tribe of Judah, now the Reubenites were provided for, being the eldeſt of thoſe that wanted their portion. Among whom, Caleb was not only a conſiderable perſon, but one of thoſe princes who were appointed by God to aſſiſt in the diviſion of the land, Numb. xxxiv. 19. and therefore would not be a judge in his own caſe, but deſired to have it ſettled before by Joſhua, the ſupreme governor of God's people. Why he is called the Kenezite, is not eaſy to reſolve; nor is it certain, whether Caleb or Jephunneh be called the Kenezite. But it comes to the ſame, whether the one or the other be ſo called; and the Hebrew words will bear either conſtruction; yet St. Jerom, and the LXX, take it to belong to Caleb, ſome of whoſe anceſtors were called Kenez; which was certainly a name very common in their family; ſee chap. xv. 17. and Judges i. 13. And there is no improbability in it, that Kenez was the father of Jephunneh, from whence both he and his ſon were called Kenezites.

—— *Thou knoweſt the thing that the Lord ſaid unto Moſes, the Man of God.*] Caleb gives Moſes this title, that what had been order'd by that legiſlator might be thought of greater authority, namely, a Divine Command.

——*Concerning me and thee, in Kadeſh-barnea.*] Which he was confident Joſhua could not but remember, being concerned in it as well as himſelf. See Numb. xiv. 24, 30, 38.

Ver. 7. *Forty years old was I when Moſes the ſervant of the Lord ſent me from Kadeſh-barnea, to eſpy out the land.*] Caleb mentions this circumſtance, partly to ſhew that Moſes took care to ſend people of ſome experience, able to make obſervations, and judge aright; as well as in their full ſtrength of body, and in a capacity to travel and take pains. Such, it is probable, were all the reſt, as well as he; men grown up every way to maturity, both of judgment, and bodily vigour.

—— *And I brought him word again, as it was in mine heart.*] Deliver'd my true opinion freely and ſincerely, without either fear or flattery, Numb. xiii. 30.

Ver. 8. *Nevertheleſs, my brethren that went up with me, made the heart of the people melt.*] Numb. xiii. 31, 32. xiv. 1, &c. which did not diſcourage Caleb from ſpeaking the truth.

—— *But I wholly followed the Lord my God.*] This teſtimony God himſelf gave him, Numb. xiv. 24. which he might therefore mention without any breach of modeſty, it being the ground of his preſent petition.

Ver. 9. *And Moſes ſware on that day, ſaying, Surely, the land whereon thy feet have trodden, ſhall be thine inheritance, and thy childrens for ever, becauſe thou haſt wholly followed the Lord my God.*] See Deut. i. 34, 35, 36. This was firſt pronounced by God himſelf, and that with an oath, Numb. xiv. 21, 24. Some think *his treading on it with his feet*, was his taking poſſeſſion, and being admitted the owner of that land; according to the preſent notion of civil lawyers, who will have *poſſeſſio* to be as much as *pedis poſitio*. But this is only a modern conceit.

Ver. 10. *And now, behold, the Lord hath kept me alive, as he ſaid, theſe forty and five years.*] Thus far the Deity had fulfilled his promiſe, in preſerving Caleb alive till the country was conquer'd, wherein he promis'd him a certain portion; ſo that he wanted only actual poſſeſſion of it.

—— *Even ſince the Lord ſpake this word unto Moſes while the children of Iſrael wandered in the wilderneſs.*] Which was thirty and eight years.

——*And now, lo, I am this day fourſcore and five years old.*] It ſeems then that ſeven years were paſs'd ſince they came into Canaan, before they began to divide the land; which was not till a year after the war was ended. See chap. xi. 18. As for the time that follow'd, between the compleat diviſion of the land, and the death of Joſhua, it is not ſet down in this book; nor have we any paſſage in it from whence any probable conjecture can be formed about it, but only that in chap. xxiii. 1. where it is ſaid, *A long time after God had given them reſt, Joſhua waxed old*, &c. which ſhews it is not to be reſtrain'd to ſo ſhort a time as *ſeven*, or *ten* years, but may rather be thought *twenty*, as Du Pin computes it.

Ver. 11. *As yet I am as ſtrong this day, as I was in the day that Moſes ſent me.*] As able both in body and mind, to undertake, and diſpatch any buſineſs, as he was forty and five years ago; which was a wonderful bleſſing of God, and an argument that the petition of Caleb ſhould be granted; becauſe he wanted neither courage nor ſtrength to aſſault and take the place he deſired, if it were ſtill in the hands of the Canaanites, or to defend and preſerve it, if it were already conquered from them.

—— *As my ſtrength was then, even ſo is my ſtrength now, for war, both to go out, and to come in.*] This is a repetition of what he affirmed, as is uſual, when a thing is certain and undoubted. And it likewiſe ſhews the force and efficacy of the Divine Promiſe, confirmed by an oath; which (as Dr. Jackſon well obſerves) was as remarkable in preſerving the life and ſtrength of Caleb, as in bringing mortality on others, who he ſware ſhould not enter into Canaan.

Ver. 12. *Now therefore give me this mountain, whereof the Lord ſpake in that day.*] The mountainous country where Hebron lay, xi. 21. which was the place promiſed to him.

—— *For thou heardeſt in that day.*] The LXX and the vulgar Latin, refer this to what goes before, and make the ſenſe to be, as if he had ſaid, *in thy hearing*, God promiſed this country to me.

—— *How the Anakims were there, and that the cities were great and fenced.*] The vulgar repreſents the ſenſe thus,

thus, *where the Anakims are*, &c. See Numb. xiii. 28, 32, 33. Caleb mentions cities in the plural number; for we read of two other, beſide Hebron, which they poſſeſſed, xi. 21.

——— *If ſo be the Lord will be with me.*] Theſe are not words of doubting; but a pious acknowledgment that nothing could be ſucceſsfully enterprized, without God's gracious aſſiſtance; of which Caleb was undoubtedly very confident. The Targum hath it, *If ſo, the word of the Lord will be my helper:* which is the conſtant language of that Paraphraſt in all this book, upon ſuch occaſions. See i. 9, 17, vi. 27. x. 42. and xxiii. 3, 10.

——— *Then I ſhall be able to drive them out as the Lord ſaid.*] Whether this expulſion was accompliſhed now, or before, when Joſhua conquered great part of the country, is a diſpute. See x. 37.

Ver. 13. *And Joſhua bleſſed him.*] Acknowledged his deſerts, and beſeeched God to proſper him in his undertaking, and gave his conſent that he ſhould have this country: For then God is ſaid *to bleſs* a man, when he beſtows his benefits upon him; and we do not bleſs others to purpoſe, unleſs we perform what they reaſonably deſire.

——— *And gave unto Caleb the ſon of Jephunneh, Hebron for an inheritance.*] That is, the country about it: For Hebron itſelf was a city of the prieſts, xxi. 11, 13. where it is expreſly ſaid ver. 12, the fields and the villages of it were given to Caleb.

Ver. 14. *Hebron therefore became the inheritance of Caleb, the ſon of Jephunneh the Kenezite unto this day, becauſe that he wholly followed the Lord God of Iſrael.*] God rewarded his fidelity by this ſingular gift, which he beſtowed upon him before the land was divided by Lot.

Ver. 15. *And the name of Hebron before was Kirjath-Arba.*] See upon Gen. xxiii. 2.

——— *Which Arba was a great man among the Anakims.*] Of great authority, as well as ſtrength. So the word Gadol is uſed Gen. xxiv. 35. and ſo we call men at this day, who are of great power, by the name of Magnates. He was the father of Anak, xv. 13. and xxi. 11. who either built this city, or fortified it, or made it his royal ſeat (being a kind of prince among them) and perhaps was here buried, which made it be called his city. See Numb. xiii. 33.

——— *And the land had reſt from war.*] Which afforded an opportunity for dividing the land. This was ſaid before, xi. *ult.* and now repeated, perhaps to ſhew that what is here reported concerning Caleb, was done ſome time ago, at the end of the war, and now mentioned to manifeſt, that he held this portion of land by a Divine Donation, before the country was divided by Lot.

CHAP. XV.

1 *The borders of the lot of Judah.* 13 *Calebs portion and conqueſt.* 16 *Othniel for his valour, hath Achſah, Calebs daughter to wife.* 18 *She obtaineth a bleſſing of her father.* 21 *The cities of Judah.* 63 *The Jebuſites not conquered.*

THIS then was the lot of the tribe of the children of Judah by their families, *even* to the border of Edom; the wilderneſs of Zin ſouth-ward, *was* the uttermoſt part of the ſouth-coaſt.

2 And their ſouth-border was from the ſhore of the ſalt-ſea, from the bay that looketh ſouth-ward.

3 And it went out to the ſouth-ſide to Maaleh-acrabbim, and paſſed along to Zin, and aſcended up on the ſouth-ſide unto Kadeſh-barnea: and paſſed along to Hezron, and went up to Adar, and fetched a compaſs to Karkaa.

4 *From thence* it paſſed toward Azmon, and went out unto the river of Egypt, and the goings out of that coaſt were at the ſea: this ſhall be your ſouth-coaſt.

5 And the eaſt-border *was* the ſalt-ſea, *even* unto the end of Jordan: and *their* border in the north-quarter, *was* from the bay of the ſea, at the uttermoſt part of Jordan.

6 And the border went up to Beth-hogla, and paſſed along by the north of Beth-arabah, and the border went up to the ſtone of Bohan the ſon of Reuben.

7 And the border went up toward Debir from the valley of Achor, and ſo northward looking toward Gilgal, that *is* before the going up to Adummim, which *is* on the ſouth-ſide of the river: and the border paſſed towards the waters of Enſhemeſh, and the goings out thereof were at En-rogel.

8 And the border went up by the valley of the ſon of Hinnom, unto the ſouth-ſide of the Jebuſite, the ſame *is* Jeruſalem: and the border went up to the top of the mountain, that *lieth* before the valley of Hinnom weſt-ward, which *is* at the end of the valley of the giants north-ward.

9 And the border was drawn from the top of the hill unto the fountain of the water of Nephtoah, and went out to the cities of mount Ephron, and the border was drawn to Baalah, which *is* Kirjath-jearim.

10 And the border compaſſed from Baalah weſt-ward unto mount Seir, and paſſed along unto the ſide of mount Jearim (which *is* Cheſalon) on the north-ſide, and went down to Beth-ſhemeſh, and paſſed on to Timnah.

11 And the border went out unto the ſide of Ekron north-ward: and the border was drawn to Shicron, and paſſed along to mount Baalah, and went out unto Jabneel; and the goings out of the border were at the ſea.

12 And the weſt-border *was* to the great ſea, and the coaſt *thereof:* this *is* the coaſt of the children of Judah round about, according to their families.

13 ¶ And unto Caleb the ſon of Jephunneh, he gave a part among the children of Judah, according to the commandment of the LORD to Joſhua, *even* the city of Arba the father of Anak, which *city is* Hebron.

14 And Caleb drove thence the three ſons of Anak, Sheſhai, and Ahiman, and Talmai, the children of Anak.

15 And

15 And he went up thence to the inhabitants of Debir: and the name of Debir before *was* Kirjath-ſepher.

16 ¶ And Caleb ſaid, He that ſmiteth Kirjath-ſepher, and taketh it, to him will I give Achſah my daughter to wife.

17 And Othniel the ſon of Kenaz, the brother of Caleb, took it: and he gave him Achſah his daughter to wife.

18 And it came to paſs, as ſhe came *unto him*, that ſhe moved him to ask of her father a field: and ſhe lighted off *her* aſs; and Caleb ſaid unto her, What wouldſt thou?

19 Who anſwered, Give me a bleſſing; for thou haſt given me a ſouth-land, give me alſo ſprings of water: and he gave her the upper ſprings, and the nether ſprings.

20 This *is* the inheritance of the tribe of the children of Judah according to their families.

21 And the uttermoſt cities of the tribe of the children of Judah toward the coaſt of Edom ſouth-ward, were Kabzeel, and Eder, and Jagur,

22 And Kinah, and Dimonah and Adadah,

23 And Kedeſh, and Hazor, and Ithnan,

24 Ziph, and Telem, and Bealoth,

25 And Hazor, Hadattah, and Kerioth, *and* Hezron, which *is* Hazor,

26 Aman, and Shema, and Moladah,

27 And Hazar-gaddah, and Heſhmon, and Beth-palet,

28 And Hazar-ſhual, and Beer-ſheba, and Bizjothjah,

29 Baalah, and Iim, and Azem,

30 And Eltolad, and Cheſil, and Hormah,

31 And Ziklag, and Madmannah, and Sanſannah,

32 And Lebaoth, and Shilhim, and Ain, and Rimmon: all the cities *are* twenty and nine with their villages.

33 *And* in the valley, Eſhtaol, and Zoreah, and Aſhnah,

34 And Zanoah, and En-gannim, Tappuah, and Enam,

35 Jarmuth, and Adullam, Socoh, and Azekah,

36 And Sharaim, and Adithaim, and Gederah, and Gederothaim: fourteen cities with their villages.

37 Zenan, and Hadaſhah, and Migdal-gad,

38 And Dilean, and Mizpeh, and Joktheel,

39 Lachiſh, and Bozkath, and Eglon,

40 And Cabbon, and Lahmas, and Kithliſh,

41 And Gederoth, Beth-dagon, and Naamah, and Makkedah: ſixteen cities with their villages.

42 Libnah, and Ether, and Aſhan,

43 And Jiphtah, and Aſhnah, and Nezib,

44 And Keilah, and Achzib, and Mareſhah: nine cities with their villages.

45 Ekron with her towns and her villages.

46 From Ekron even unto the ſea, all that *lay* near Aſhdod, with their villages.

47 Aſhdod with her towns and her villages, Gaza with her towns and her villages, unto the river of Egypt, and the great ſea, and the border *thereof*.

48 ¶ And in the mountains, Shamir, and Jattir, and Socoh,

49 And Dannah, and Kirjath-ſannah, which *is* Debir,

50 And Anab, and Eſhtemoh, and Anim,

51 And Goſhen, and Holon, and Giloh: eleven cities with their villages.

52 Arab, and Dumah, and Eſhean,

53 And Janum, and Beth-tappuah, and Aphekah,

54 And Humtah, and Kirjath-arba, (which *is* Hebron) and Zior: nine cities with their villages.

55 Maon, Carmel, and Ziph, and Juttah,

56 And Jezreel, and Jokdeam, and Zanoah,

57 Cain, Gibeah, and Timnah: ten cities with their villages.

58 Halhul, Beth-zur, and Gedor,

59 And Maarath, and Beth-anoth, and Eltekon: ſix cities with their villages.

60 Kirjath-baal, (which *is* Kirjath-jearim) and Rabbah: two cities with their villages.

61 ¶ In the wilderneſs, Beth-arabah, Middin, and Secacah,

62 And Nibſhan, and the city of Salt, and En-gedi: ſix cities with their villages.

63 As for the Jebuſites, the inhabitants of Jeruſalem, the children of Judah could not drive them out: but the Jebuſites dwell with the children of Judah at Jeruſalem unto this day.

Ver. 1. *This then was the lot of the tribe of the children of Judah.*] The firſt lot that came up was for the tribe of Judah; in honour of it, and that the prophecy of Jacob might be fulfilled concerning his pre-eminence among his brethren. Theſe lots could not be drawn without a pre-

cedent ſurvey of the whole country. A deſcription of which being laid before Joſhua, he, together with Eleazer, and the princes, divided it into nine ſhares and a half, as equally as they could, conſidering not merely the quantity of ground, but likewiſe the quality and goodneſs of the ſoil.

——— *By their families.*] The lot was only of ſo much land for the whole tribe; unto every family of which a portion was aſſigned by Joſhua, and the reſt, who were appointed to ſee that none were neglected, and that they had every one a juſt proportion. Therefore the lot for each tribe was not ſo unalterably fixed and determined, but that it might be enlarged or diminiſhed, by taking from that tribe which had too much, and giving it to that which had too little. See chap. xix. 9.

———*Even to the border of Edom, the wilderneſs of Zin, ſouthward, was the uttermoſt part of the ſouth-coaſt.*] See Numb xxxiv. 2. Edom lay upon the wilderneſs of Zin; and the lot of Judah extended as far as that; which was the ſouth part of the land. And indeed the tribe of Judah (as Pellicanus obſerves) had half of the ſouth part of the whole land of Canaan for their portion; as the tribes of Joſeph, (Ephraim, and Manaſſeh,) had the north part; with whom the reſt of the tribes were intermix'd, namely, Simeon, Benjamin, and Dan, with the tribe of Judah; and Iſſachar, Zebulon, Aſher, and Naphtali, with the portion of Joſeph.

Ver. 2. *And their ſouth-border was from the ſhore of the Salt ſea.*] The foregoing verſe was a ſhort deſcription of the length of Judah's country: Now the ſacred hiſtorian deſcribes the bounds of it on all quarters: And here declares, that the Salt, or Dead-ſea, was the bounds of it on the ſouth-eaſt.

——— *From the bay that looketh ſouthward.*] In the Hebrew, it is *from the tongue*; which ſignifies either a *creek*, or a *promontory*, as ſome underſtand it, pointing to the ſouth-eaſt. See Numb. xxxiv. 3.

Ver. 3. *And it went out to the ſouth-ſide to Maaleh-acrabbim.*] There was a mountain ſo call'd, from the multitude of *ſcorpions* that were there. It roſe at the end of this lake, Numb. xxxiv. 4. from whence the country of Acrabatene had its name, as Bochart thinks (ſee Hierozoicon, p. 2. lib. 5. cap. 29.) and it lay near the country of Edom, 1 Maccab. v. 3.

——— *And paſſed along to Zin, and aſcended up on the ſouth-ſide unto Kadeſh-barnea.*] This is the very deſcription of the ſouthern bounds of the promiſed land, Numb. xxxiv. 4.

——— *And paſſed along to Hezron.*] There is nothing ſaid of this place in the book of Numbers; but it appears to have been a city, from the 25th verſe of this chapter.

——— *And went up to Adar.*] This place is mention'd in Numb. xxxiv. 4. and call'd Hazaradar. So that Hezron lay between Kadeſh-barnea and this town.

—— *And fetched a compaſs to Karkaa.*] This place is not mention'd in Numbers, or any where elſe; but lay beyond Adar, not in a right line, but bending toward the weſt.

Ver. 4. *From thence it paſſed toward Azmon.*] This is mention'd in the forenamed place, Numb. xxxiv. 4.

—*And went out unto the river of Egypt; and the goings-out of that coaſt were at the ſea.*] That is, the Mediterranean ſea, Numb. xxxiv. 5.

—*This ſhall be your ſouth coaſt.*] From the tongue of the Salt-ſea to the Mediterranean.

Ver. 5. *And the eaſt border was the Salt-ſea, even unto the end of Jordan.*] Having deſcribed the ſouthern limits, the ſacred penman ſets down the eaſtern; which beginning where the ſouthern did, at the tongue of the Salt-ſea, reached to the other end of it, where Jordan falls into this ſea. So that the whole length of this ſea, from one end of it to the other, was the eaſtern boundary of Judah's country.

—*And their border in the north quarter, was from the bay of the ſea, at the uppermoſt part of Jordan.*] It had its beginning where the eaſtern border ended, namely, at the mouth of Jordan, where it flows into the Salt-ſea.

Ver. 6. *And the border went up to Beth-hogla.*] A city in the tribe of Benjamin, chap. xviii. 21.

—*And paſſed along by the north of Beth-arabah.*] Another city in the ſame tribe, chap. xviii. 21. tho' there was one in this tribe of the ſame name, (ver. 61. of this chapter) which ſome take to be the ſame city, which lay in the frontier of both tribes.

—*And the border.*] That is, this northern border.

——— *Went up to the ſtone of Bohan, the ſon of Reuben.*] We find mention made of this ſtone again, chap. xviii. 17. where the author of this book ſpeaks of the bounds of the tribe of Benjamin. It was but lately laid here, ſince the Iſraelites came into this country; but by whom, or of what it was a monument, is not known. It is certain, Bohan did not dwell here; for the Reubenites had their portion on the other ſide of Jordan; but perhaps he performed ſome famous exploit in this place, or died and was buried here; being one of thoſe who came over Jordan to aſſiſt their brethren in the conqueſt of Canaan.

Ver. 7. *And the border went up toward Debir.*] Which is mention'd in no other place: For it is not the ſame with that Debir, in ver. 15. which was in the ſouth, near Hebron; but this in the northern parts.

——— *From the valley of Achor.*] Mentioned, vii. 24, 26.

——— *And ſo northward, looking toward Gilgal.*] Having Gilgal on the north of it. Which is to be underſtood, not of that Gilgal near Jericho, but of that place called Geliloth, chap. xviii. 17. which was diſtant from thence, as appears by what follows.

——— *That is before the going up to Adummim.*] A place which ſtood upon a riſing ground; which ſome think was in the tribe of Judah, others of Benjamin.

——— *Which is on the ſouth-ſide of the river.*] Or, of the brook; which ſome take to be the brook Kedron.

——— *And the border paſſed toward the waters of En-ſhemeſh, and the goings-out thereof were at En-rogel.*] This place, it is evident (1 Kings i. 9.) was near Jeruſalem; which ſhews that Gilgal before-mentioned was not the place where they were now encamped.

Ver. 8. *And the border went up.*] For it was an aſcent from the Salt-ſea to this country; eſpecially when they came nigh to this place.

—— *By the valley of the ſon of Hinnom.*] A famous place on the eaſt-ſide of Jeruſalem; and ſo delightfully ſhady, that it invited the Iſraelites to idolatrous worſhip in this valley, whereby it became infamous, 2 Kings xxiii. 10. Jerem. vii. 32. Hinnom, in all probability, was ſome eminent perſon, in ancient times, who was the owner of this valley: For it is ſometimes called *the valley of the children of Hinnom*; which ſhews his poſterity were planted here. After it was polluted by idolatry, it became a place where they threw all their filth, and dead carcaſes; and where there was a continual fire, the Jews ſay, to burn bones, and ſuch ſordid things, as were thrown there; from whence, they think, it became the name for *Hell-fire*.

——— *Unto the ſouth-ſide of the Jebuſite.*] Namely, the city of the Jebuſites.

——— *The ſame is Jeruſalem.*] Which is called Jebuſi, in the laſt verſe of the eighteenth chapter, and Jebus, Judg. xix. 10. eſpecially that part of it fortified by the Jebuſites, which was called mount Sion, and lay on the ſouth of Jeruſalem.

——— *And the border went up to the top of the mountain.*] Which is thought to be mount Moriah.

——— *That lieth before the valley of Hinnom weſtward.*] It was weſt-ward to the valley of Hinnom; and ſo had that valley on the eaſt of it.

—— *Which is at the end of the valley of the giants northward.*] Which mountain had on the north part of the valley of Rephaim (as the word is in the Hebrew) which was in the tribe of Judah, extending itſelf from mount Moriah, as far as Bethlehem, as Joſephus informs us.

Ver. 9. *And the border was drawn from the top of the hill unto the fountain of the water of Nephtoah.*] Where this fountain, or well of water, was, cannot be known; for it is no where mentioned but here, and in chap. xviii. 15.

——— *And went out to the cities of mount Ephron.*] This place alſo is unknown; for it cannot be that in the tribe of Ephraim, mentioned 1 Chron. xiii. 19.

——— *And the border was drawn to Baalah, which is Kirjath-jearim.*] Called (ver. 60. and xviii. 14.) Kirjath-baal;

baal; there being, it is likely, a temple of Baal in this place, whoſe name the Iſraelites changed into Kirjath-jearim; which ſignifies *urbs ſylvarum, a city of woods*, becauſe of the goodly trees that grew in this quarter, and made it the fitter for idolatrous uſes.

Ver. 10. *And the border compaſſed from Baalah weſtward.*] Not in a direct line, but ſlanting toward the weſt.

——— *Unto mount Seir.*] Not that mount belonging to the Edomites, but another of that name.

——— *And paſſed along unto the ſide of mount Jearim (which is Cheſalon) on the north-ſide.*] This was a woody country, as appears from the name of this mountain, and from mount Seir alſo, which ſignifies as much as *hairy*.

——— *And went down to Beth-ſhemeſh.*] A known place in the tribe of Judah, and a city of the prieſts, xxi. 16.

——— *And paſſed on to Timnah.*] Another city in the ſame tribe, ver. 17. but afterward given to the tribe of Dan, xix. 43.

Ver. 11. *And the border went out to the ſide of Ekron northward.*] This city belonged to the Philiſtines; but fell to the lot of Judah, as did alſo Aſhdod and Gaza, ver. 45, 46, 47. But afterward Ekron was given to the Danites.

——— *And the border was drawn to Shicron, and paſſed along to mount Baalah, and went out unto Jabneel.*] It cannot now be known where theſe three places were; only it appears by what follows, that they were not far from the coaſt of the Philiſtines.

——— *And the goings-out of the border were at the ſea.*] That is, the northern border ended at the Mediterranean ſea; where there was a city called Jamnia; which ſome think was the ſame with Jabneel.

Ver. 12. *And the weſt border was to the great ſea, and the coaſt thereof.*] All along that coaſt of the Mediterranean, unto the river of Egypt; where the weſt border met with the ſouthern, ver. 4.

——— *This is the coaſt of the children of Judah round about, according to their families.*] That is, thus the lot was bounded on all ſides, in the firſt draught of it. Which being afterward found too large, it was contracted into a narrower compaſs, that more room might be made for the tribe of Simeon, who had part of this lot conſigned to them; as ſome other places were added out of it, to the tribes of Benjamin and Dan; as will afterward appear.

Ver. 13. *And unto Caleb the ſon of Jephunneh, he gave a part among the children of Judah.*] Or rather, he (that is, Joſhua) had *given him* a part in this country, which by lot fell to the tribe of Judah. See the foregoing chap. xiv. 6, 7, *&c.* where we read how Caleb petitioned for it, and founded that petition on a grant made to him of it, long ago, by God himſelf.

——— *According to the commandment of the Lord to Joſhua.*] God promiſed it by Moſes; and it appears from theſe words, that Joſhua had an order from God to make it good.

—*Even the city of Arba the father of Anak, which city is Hebron.*] See chap. xiv. 15. This is here again particularly remembered, and an addition made to it, for this reaſon; that Joſhua havingdeſcribed the bounds of the country of Judah, and intending to ſet down the particular cities that were included in it, and diſtributed among them (as he had juſt before ſaid, ver. 12.) *according to their families*; it might be remembered, that there were two cities, or rather the territories about them, given to two families, antecedent to this diſtribution made by him, Eleazar and the princes. Which being a matter fit to remain for ever upon record, and to be known to all poſterity, he inſerts it here at large, in this deſcription of the portion of Judah; of which, it is likely, every family of that tribe had a map in their houſes; that, they knowing their limits, might both preſerve them, and keep within them.

Ver. 14. *And Caleb drove thence.*] Not by his own power alone, but by the confederate army of the tribe of Judah and Simeon, (Judges i. 3, 9, *&c.*) in which, it is probable, he had a principal command; and led on that party, which aſſaulted this city. See chap. x. 36, 37. xi. 21.

——— *The three ſons of Anak, Sheſhai, and Ahiman, and Talmai, the children of Anak.*] Who he had ſeen five and forty years ago, and was not at all affrighted at them; ſee Numb. xiii. 22. and Judges i. 10, *&c.*

Ver. 15. *And he went up thence to the inhabitants of Debir.*] See chap. x. 38, 39.

——— *And the name of Debir before was Kirjath-ſepher*] See Judges i. 11, 12. It is called alſo Kirjath-ſanna, ver. 49. of this chapter; which hath the ſame ſignification: For *ſunna*, (as Bochart obſerves, Canaan, lib. 2. cap. 17.) in the Arabic language, is *learning*, or *the law*. The Chaldee calls it, *Kirjath-arche*; which he tranſlates, *urbs archivorum*, the city where the ancient records of theſe nations were kept. All which ſhews, the conjecture of ſome very learned men is not improbable, who think this city in thoſe times was the ſeat of learning, as Athens was among the Greeks in future ages: Inſomuch, that Grotius takes this city to be the ſame with that which Xenophon calls Φοινίκων γυμνάσιον, *the ſchool of the Phœnicians*. But, as the word γυμνάσιον, in Xenophon's days, did not ſignify a ſchool of learning, but a place deſigned for exerciſes of the body, ſo we do not read of any famous place in that country, to which men reſorted in his time for ſtudy.

Ver. 16. *And Caleb ſaid.*] Made proclamation, we ſuppoſe, throughout the army, which he led againſt Debir.

———*He that ſmiteth Kirjath-ſephir, and taketh it.*] Aſſaults this fortreſs, and poſſeſſeth himſelf of it.

———*To him will I give Achſah my daughter to wife.*] With this place, we ſuppoſe, for her dowry.

Ver. 17. *And Othniel the ſon of Kenaz, the brother of Caleb, took it.*] He was ſtirred up, in all probability, by the ſpirit of God, (as he was when he was conſtituted judge of Iſrael, Judges iii. 9, 10.) to attack this place with an extraordinary courage; in which the providence of God appeared, (as Caleb hoped it would) in beſtowing his daughter upon a worthy perſon, and keeping the inheritance in his own tribe.

———*And he gave him Achſah his daughter to wife.*] Some think this was not lawful, becauſe he was her uncle. But this is a miſtake, for Othniel was not Caleb's brother, but Kenaz, who was Othniel's father. For Caleb is conſtantly called the ſon of Jephunneh, and Othniel the ſon of Kenaz. Therefore they had not the ſame father, but were very near of kin; which is all the word *brother* ſignifies in many places.

Ver. 18. *And it came to paſs, as ſhe came unto him.*] As ſhe was brought from her father's houſe to her husband's, according to the accuſtomed manner. See Selden, in his *Uxor. Hebr. l. 2. c. 11.*

———*That ſhe moved him to ask of her father a field.*] Deſired her husband, to whom ſhe thought her father at this time would deny nothing, to beſtow a field upon her. Or, perhaps, ſhe deſired his permiſſion for her to ask it of her father.

———*And ſhe lighted off her aſs.*] Upon which they then rode in thoſe countries, having no horſes, nor mules, till after-times. And her lighting down was in reverence to her father, to whom ſhe addreſſed herſelf in an humble poſture.

———*And Caleb ſaid unto her, What wouldſt thou?*] He ſeems to have prevented her requeſt; knowing, by her poſture, ſhe had ſomething to deſire of him. But Ludov. de Dieu takes it quite otherwiſe; that when ſhe came to her husband's houſe, ſhe did not alight from her aſs, but continued ſtill ſitting upon it. Which her father obſerving, and asking her the reaſon why ſhe did not come down, and go to her husband, ſhe told him, ſhe had firſt a requeſt to beg of him. And thus both the LXX and the Vulgar tranſlate it, as if ſhe did not alight, but ſighed and cried, ἐκ τοῦ ὄνου, from the aſs on which ſhe ſat.

Ver. 19. *Who anſwered, Give me a bleſſing.*] Beſtow a gift upon me, as the word *bleſſing* is uſed, Gen. xxxiii. 11. or, make my happineſs compleat.

——— *For thou haſt given me a ſouth land.*] A dry country; being both mountainous, and toward the ſouth, that is, toward the deſerts of Arabia, from whence very hot and ſcorching winds were wont to blow.

—*Give me alſo ſprings of water.*] A field hard by, wherein were ſprings of water; for it was not merely the ſprings ſhe begged, but the ground in which they were; as appears from the foregoing verſe, where ſhe moved her husband to ask a field.

——— *And he gave her the upper ſprings, and the nether ſprings.*] Whereby that dry ground might be water'd

water'd and made fruitful. He ſeems to have given her more than ſhe deſired; not only thoſe ſprings which were in the mountain, but thoſe below alſo; ſo that neither the riſing ground, nor the plain, might want water, as Arias Montanus expounds it.

Ver. 20. *This is the inheritance of the tribe of the children of Judah, according to their families.*] Now follows an account of the cities within the lot of this tribe; which were aſſigned to their ſeveral families, after Hebron (which was the principal of them, for here David reigned over the tribe of Judah alone ſeven years) was given to Caleb. Which the generality of the Jews think he did not get into his poſſeſſion till after the death of Joſhua; as is related in the book of Judges. See there, chap. i. 11, 12, 13, &c.

Ver. 21. *And the uttermoſt cities of the tribe of the children of Judah.*] Thoſe that were in the confines; for he doth not ſeem to number all that were in the heart of the country. So the Jews think; tho' the truth is, as will appear in the following part of the chapter, he only begins with the outmoſt cities, but afterward proceeds to thoſe that were in the midſt of the country.

——*Toward the coaſt of Edom, ſouthward.*] He begins with thoſe that lay on the ſouth ſide of the country; which was the border he firſt deſcribed, ver. 1, 2.

——*Were Kabzeel.*] Where that valiant perſon Benajah was born, who ſmote two lion-like men of Moab, 1 Chron. xi. 22.

——*And Eder.*] Which Euſebius calls Ἐδὲρ: but hath no more to ſay of it, nor of Jagur, and the reſt that follow, but that they were in the tribe of Judah: Nor ſhall we further enquire after every particular city mentioned; the number of which is ſumm'd up, ver. 32.

Ver. 32. — *All the cities are twenty and nine, with their villages.*] If the foregoing places be enumerated, there are no leſs than thirty and eight of them: But there were only twenty and nine of them (as ſome ſolve the difficulty) that could be called cities; the other being only villages: Or, the meaning is, (as the Jews generally think) that twenty and nine only belonged to the tribe of Judah; the reſt being afterward given to the tribe of Simeon, as we find in the nineteenth chapter. Where nine of theſe very cities here mentioned, are ſaid to be in that tribe, *viz.* Beer-ſheba, Moladah, Hazar-ſhual, Baalah, Azem, Hormah, Zigleg, Ain, and Rimmon: Which nine, with the twenty and nine here ſet down as the ſum total, make juſt thirty and eight: And this ſeems to be the truer account, becauſe the villages of other cities are mentioned, ver. 36 and 41. and yet none of them ſet down by name, as is ſuppoſed in the firſt interpretation of theſe words.

Ver. 33. *And in the valley.*] Or in the plain, below the mountains: But which way, we think it unneceſſary to examine.

Ver. 36. *Fourteen cities, with their villages.*] There are fifteen in all, if we take the two laſt for diſtinct cities. But, in all probability, there might be one, called indifferently Gederah, or (as we tranſlate it in the margin) Gederothaim. Perhaps there might be a double city, the old and the new: Or, Gederothaim was an appendix to Gederah, as the borough of Southwark is to the city of London.

Ver. 37. *Zenan, and Hadaſha,* &c.] We ſuppoſe, theſe cities, and all that follow to the forty-firſt verſe, lay alſo in the valley, or plain.

Ver. 41. *Sixteen cities, with their villages.*] There are exactly that number, among which Mizpeh, Lachiſh, Beth-dagon, Eglon, and Makkedah, were the chief. They ſeem to have been in the weſtern part of this country, near the tribe of Dan; for the two firſt in the former diviſion (Eſhtaol and Zoreah, ver. 33.) were afterward given to the Danites, xix. 41.

Ver. 42. *Libnah and Ether,* &c.] Theſe two cities, and thoſe that follow to ver. 45. were in another diviſion of the plain country; among which, Libnah, Keilah, Achzib, and Mareſhah, were the moſt noble.

Ver. 44. *Nine cities, with their villages.*] But Ether and Aſhan were afterward given to the tribe of Simeon, xix. 7. which may ſeem a prejudice to the interpretation given by the Jews of ver. 32. unleſs we ſuppoſe theſe two places to be different from them, tho' called by the ſame name: As here is mention made of Aſhnah, ver. 43. and there is one of the ſame name in the former Diviſion, ver. 33.

Ver. 45. *Ekron, with her towns and her villages.*] The Hebrew word for towns ſignifies *daughters*; by which, ſeem to be meant leſſer cities, depending on Ekron, with their villages belonging to them: Gath and Askalon, perhaps, were ſuch at this time; tho', in future ages they became much more conſiderable; which may be the reaſon they are not here mentioned. For this, and the two following verſes, deſcribe the lot of Judah in the weſt, upon the Mediterranean ſea; which comprehended all from Ekron, unto the river of Egypt.

Ver. 48. *And in the mountains.*] From the plain, the author of this book proceeds to the mountains; and diſtributes the cities there into five diviſions.

——*Shamir and Jattir,* &c.] In this diviſion there were eleven cities; among which was Kirjath-ſanna, ver. 49. which had three names. See ver. 15.

Ver. 52. *Arab and Dumah,* &c.] In this diviſion there were nine cities, ver. 54. which were in this mountainous country, in the middle of Judæa; as thoſe mentioned before, and thoſe that follow, were: And therefore, it is not true which the Jews ſay, that Joſhua reckons up only the cities in the skirts of the country, with which indeed he began. See ver. 21.

Ver. 55. *Maon, Carmel,* &c.] This, and the two following verſes, contain an account of ten cities and their villages, in another diviſion, two of which were near each other; for Nabal dwelt in Maon, and had great poſſeſſions in Carmel, 1 Sam. xxv. 2. There was another Maon in the deſerts of Jeſhimon, 1 Sam. xxiii. 1. as there was another among the Moabites, called *Beth-maon*, the houſe, or dwelling of Maon. The people of which, called *Maonites*, and, as ſome think, *Mehunims*, (Judges x. 10, 12. 2 Chron. xxvi. 7.) were very powerful, and ſome time oppreſſed the Iſraelites. And there was likewiſe another Carmel; for this is not the place where Elijah built an altar and offered ſacrifices, when he ſlew the prophets of Baal, (1 Kings xviii.) but a place far diſtant from it; where Saul made himſelf a place when he returned from the conqueſt of the Amalekites, 1 Sam. xv. 12. that is, encamped, as ſome will have it, and divided the ſpoil, or built a triumphant arch, as St. Jerom interprets it; and where Nabal kept ſo many ſheep, as are mentioned in the place before-named; and is the place the prophets mean (as Bochart conjectures) when they ſpeak of the paſtures of Carmel, Jer. l. 19. Amos i. 2. Mic. vii. 14. See Hierozoicon, P. 1. lib. 2. cap. 48.

Ver. 57. *Cain, Gibeah, and Timnah,* &c.] The firſt of theſe cities, Pellicanus thinks, hath the ſame name with that called *Kinah*, ver. 22. tho' it be in a different place. And, indeed, in this diviſion, conſiſting of ten cities, there are two whoſe names we had before, when mention is made of thoſe in the skirts of the country, namely, Ziph and Zanoah. See ver. 24, 34. Which ſhews there were many cities in the ſame country of the ſame name.

——*Gibeah and Timnah.*] Are known places. See Gen xxxviii. 12.

Ver. 58. *Halhul, Beth-zur,* &c.] This, and the following verſe, contain a ſmall diviſion of ſix cities; the moſt eminent of which was Beth-zur, which lay in the road from Jeruſalem to Hebron, about twenty miles from it, as St. Jerom tells us.

Ver. 60. *Kirjath-baal,* &c.] Here are only two cities in this diviſion, the firſt of which was called *Kirjath-jearim*, as we read, chap. xviii. 14. and Baala, and Baal-gudah, 2 Sam. vii. 2. 1 Chron. xiii. 6.

Ver. 61. *In the wilderneſs.*] So the Hebrews call thoſe parts of the country, which were but thinly inhabited; as this was, wherein there were but ſix cities. Of this wilderneſs of Judah, we read frequently in the following books of ſcripture; ſeveral parts of which are mentioned in the hiſtory of David, when he fled for fear of Saul, and lurked in this country: Particularly in the wilderneſs of Ziph, 1 Sam. xxiii. 14. and of Maon, ver. 24, 25. and of Engeddi, one of the places here mentioned, 1 Sam. xxiv. 1. And there was a part of the wilderneſs not far from Carmel, before-mentioned, 1 Sam. xxv. 14.

Ver. 62. *The city of Salt.*] Some take this to be Zoar, the little city to which Lot was permitted to retire at the deſtruc-

deſtruction of Sodom: And it is called the city of Salt, either becauſe it ſtood near the Salt-ſea, or becauſe the wife of Lot was here transformed into a pillar of ſalt.

Ver. 63. *As for the Jebuſites, the inhabitants of Jeruſalem, the children of Judah could not drive them out.*] This ſuppoſes that Jeruſalem belonged to the children of Judah; and ſo it did in part, though not the whole; for ſome of it was in the tribe of Benjamin, as ſhall be obſerved in its proper place. The king of this city Joſhua had vanquiſhed, together with the other four kings of the Amorites, who joined in battle with him, Joſh. x. 5, 23. and, in the concluſion of that chapter, he is ſaid (ver. 42.) to have *taken all theſe kings and their land at one time.* But if Jeruſalem was then taken, as well as the land about it, the ſtrong-hold of Zion remained ſtill in the hands of the Jebuſites. And the Iſraelites not being able preſently to people all the cities they had taken, the Jebuſites recovered the city of Jeruſalem; from whence, the children of Judah expelled them after the death of Joſhua, Judg. i. 8 But ſtill mount Zion continued in their hands, till the reign of David.

——*But the Jebuſites dwell with the children of Judah, at Jeruſalem, unto this day.*] That is, in the fort of Zion, which was a part of it; where they were ſo conſiderable, that the city was called the city of the Jebuſites, and its name, Jebus, Judges xix. 10, 11. There can be no doubt, we think, that theſe Jebuſites were of the ſeed of Canaan, they being conſtantly numbered among the ſeven nations devoted to deſtruction. Yet ſome of the Jews have a conceit, that the people here mentioned, were derived from Abimelech, king of the Philiſtines; with whom, their fore-father Iſaac made a ſolemn league; and therefore the children of Judah did not expel them. So Kimchi. But this is evidently a weak imagination: For why did they expel them at laſt, as they really did, if they were to be kind to them upon this account?

CHAP. XVI.

1 *The general borders of the ſons of Joſeph.* 5 *The border of the inheritance of Ephraim.* 10 *The Canaanites not conquered.*

AND the lot of the children of Joſeph fell from Jordan by Jericho, unto the water of Jericho on the eaſt, to the wilderneſs that goeth up from Jericho throughout mount Beth-el,

2 And goeth out from Beth-el to Luz, and paſſeth along unto the borders of Archi to Ataroth,

3 And goeth down weſt-ward, to the coaſt of Japhleti, unto the coaſt of Beth-horon the nether, and to Gezer: and the goings-out thereof are at the ſea.

4 So the children of Joſeph, Manaſſeh, and Ephraim, took their inheritance.

5 ¶ And the border of the children of Ephraim, according to their families, was *thus:* even the border of their inheritance on the eaſt-ſide, was Ataroth-addar unto Beth-horon the upper.

6 And the border went out toward the ſea, to Michmethah on the north-ſide, and the border went about eaſt-ward unto Taanah-ſhiloh, and paſſed by it on the eaſt to Janohah:

7 And it went down from Janohah, to Ataroth and to Naarath, and came to Jericho, and went out at Jordan.

8 The border went out from Tappuah weſt-ward unto the river Kanah: and the goings-out thereof were at the ſea. This *is* the inheritance of the tribe of the children of Ephraim by their families.

9 And the ſeparate cities for the children of Ephraim *were* among the inheritance of the children of Manaſſeh, all the cities with their villages.

10 And they drave not out the Canaanites that dwelt in Gezer: but the Canaanites dwell among the Ephraimites unto this day, and ſerve under tribute.

Ver. 1. *And the lot of the children of Joſeph.*] That is, of Ephraim, and that half of the tribe of Manaſſeh, which was not yet provided for: See ver. 4. One cannot but obſerve the providence of God, in bringing up their lot next to Judah's. For, as he had the prerogative of being made the chief of all Jacob's children, Gen. xlix. 10. ſo Joſeph had the privilege of the firſt-born transferred to his family. And therefore they are conſidered before any of the other tribes, except Judah.

——*Fell from Jordan by Jericho.*] In the Hebrew, *went forth* from Jordan, by the city of Jericho, which was in the tribe of Benjamin; whoſe tribe lay between thoſe of Judah and Ephraim.

——*Unto the water of Jericho, on the eaſt.*] This is juſtly thought to be the water mentioned, 2 Kings ii. 19, 20, 21. whoſe ſpring, which watered the plain of Jericho, was cured by Eliſha.

——*To the wilderneſs that goeth up from Jericho throughout mount Beth-el.*] It appears from chap. xviii. 12, 13. that this was the wilderneſs of Beth-aven.

Ver. 2. *And goeth out from Beth-el to Luz.*] Beth-el was ſo called, becauſe the famous Divine Viſion was there imparted to Jacob, mentioned Gen. xviii. It was near the city Luz, as appears from the 19th verſe of that chapter, but was diſtinct from the city itſelf, being in the neighbouring fields, where Jacob lay all night; though being ſo near, it is likely they afterward became one city. But they who would hence infer, that this book could not be written by Joſhua, becauſe Luz was built after his death in the land of the Hittites, (Judges i. 26.) have, inſtead of ſhewing any great capacity, proved themſelves meer triflers: For, it is evident that the Sacred Hiſtorian doth not here ſpeak of that Luz, but of the old city: For the country of the Hittites belonged to Hebron and Beerſheba, and the neighbouring places in the land of Judah; to which the author of this book could have no reſpect here in the deſcription of the land of Ephraim. Therefore, when Luz and Beth-el are ſaid to be the ſame, (xviii. 13. and Judges i. 23) the meaning can be no more, but that in length of time they were united; the inhabitants of Luz going into Beth-el. And of ſuch coalitions of two cities into one, there are ſix hundred examples, as Huetius obſerves in his *Demonſtr. Evang. Propoſ.* 4. And therefore, we think, Dupin well tranſlates this whole verſe, in the following manner: *From Beth-el Luz, the border paſſeth along to Archi-ataroth.*

——*And paſſeth along unto the borders of Archi to Ataroth.*] Or rather, the borders of *Archi-ataroth*, as both the LXX and the Vulgate tranſlate it, and as the words are in the Hebrew, this being the ſame city which is afterward call'd Ataroth, ver. 7. it being uſual to cut off the former part of the names of cities, as Bochart obſerves in abundance of inſtances; and gives this for one, in his *Phaleg. lib.* 2. *cap.* 24.

Ver. 3. *And goeth down weſt-ward to the coaſt of Japhleti.*] This place is mentioned no where elſe; but it was in the weſtern part of the land, toward the Mediterranean.

——*Unto the coaſt of Beth-horon the nether.*] See chap. x. 10.

——*And to Gezer.*] This was one of the Levitical cities in this tribe of Ephraim, Joſh. xxi. 21. And, as

If. Caſaubon hath proved at large, it was, in all probability, the city which Joſephus, and the author of the book of the Maccabees, call Gazara; and is mentioned as a neighbouring city to Joppa, Azotus, and Jamnia.

——— *And the goings-out thereof are at the ſea.*] The Vulgate hath it, *at the great ſea*; which is certainly here meant; this being a ſhort deſcription of the lot of this tribe from Jordan on the eaſt, to the Mediterranean on the weſt.

Ver. 4. *So the children of Joſeph, Manaſſeh, and Ephraim, took their inheritance.*] According to the following meaſures: Which give a more particular account of what is before ſaid in general.

Ver. 5. *And the border of the children of Ephraim, according to their families.*] And firſt, the author of this book ſhews what was given to Ephraim, reſerving the deſcription of Manaſſeh's portion to the next chapter.

——— *Even the border of their inheritance on the eaſt ſide.*] The north eaſt. For he deſcribes, tho' ſlightly, only the breadth of this lot from ſouth to north.

———*Was Ataroth-addar, unto Beth-horon the upper.*] The firſt of theſe was in the ſouth, and the latter in the north.

Ver. 6. *And the border went out toward the ſea.*] From Beth-horon the upper; this northern border went on one ſide weſtward, toward the Mediterranean.

——— *To Michmetha on the north ſide.*] And on the other ſide eaſtward, toward Jordan. This is very obſcurely expreſſed; but it appears, from what follows, that it muſt be thus interpreted.

—— *And the border went about eaſt-ward unto Taanath-ſhiloth.*] Still proceeded further eaſtward, unto this place; the name of which only is now known.

——*And paſſed by it on the eaſt to Janohah.*] Another place eaſterly, of which we are now ignorant. For there are no records left to make us underſtand in what part of the eaſt it was ſituated; which was perfectly known, when this country was inhabited by the Ephraimites.

Ver. 7. *And it went down from Janohah to Ataroth, and to Naarath, and came to Jericho.*] Not to the very city, for that belonged to Benjamin; but to the country adjoining.

——*And went out at Jordan.*] Which was the eaſtern boundary of this country.

Ver. 8. *The border went out from Tappuah weſtward, unto the river Kanah.*] The Sacred Hiſtorian returns to deſcribe the length of it from eaſt to weſt; if the river, or brook Kanah, be the ſame with the brook Cerith, mentioned 1 Kings xvii. 3. And ſo not only Adricoinius underſtands it, but that great man Bochart; who obſerves it was called the brook Cherith, from the word *cara*, which ſignifies to *eat* or *feed*, becauſe here God commanded the ravens to feed Elijah; and it was called Kana, from the multitude of reeds which grew there, (and ſo the Vulgar here tranſlates it, *the valley of reeds*) in which, it may be ſuppoſed, Elijah lay hid, *Hierozoicon, P. 2. L. 2. C. 14.* But there is ſo much to be objected againſt this ſituation of the brook Kana, that we muſt leave it in ſuſpence whether it were in the eaſt, or in the weſt; and confeſs, with Pellicanus, that as none of the Hebrews or Latins have given a ſatisfactory account of theſe four laſt verſes, ſo neither do we pretend to it.

——— *And the goings-out thereof were at the ſea.*] Where *ſea* alone is mentioned, it is commonly underſtood to ſignify the Mediterranean; which quite overthrows the opinion that makes Kana the ſame with Cherith. But the Vulgar here took it for the Salt-ſea, (adding the word *Salſiſſimum*) which favours the above-mentioned opinion.

Ver. 9. *And the ſeparate cities for the children of Ephraim, were among the inheritance of the children of Manaſſeh, &c.*] What theſe ſeparate cities were, cannot now be known, becauſe we have not a particular account given of all the cities of this tribe, (as we had of Judah) but only of thoſe, which were the limits of this country. But they ſeem to have been ſome cities in the tribe of Manaſſeh, which were inhabited by the children of Ephraim, tho' the territories about them belonged to the Manaſſites, and were occupied by them.

Ver. 10. *And they drave not out the Canaanites that dwelt in Gezer, but the Canaanites dwell among the Ephraimites unto this day.*] The inhabitants of Gezer were properly Canaanites, who dwelt upon the ſea-coaſt where Gezer was ſituated.

——— *And ſerve under Tribute.*] The Iſraelites ſo far ſubdued them, as to make them tributaries; and ſome fancy, impoſed on them the precepts of the ſons of Noah. But they ought to have deſtroyed them, and were prohibited from making peace with them on any conditions. See Judges ii. 1, 2, 3. unleſs the conjecture of Grotius be true, namely, that the inhabitants of Gezer ſubmitted and accepted the terms of peace, which Joſhua was bound to offer them before he began the war; as the Gergaſites he thinks, alſo did, who remained even in our Saviour's time: For they delivered up themſelves at the firſt ſummons to ſurrender; which is the reaſon, he imagines, that they are omitted in the enumeration of their enemies, both in xi. 1. and in Deut. xx. 17. See his annot. on his 13th chapter of the ſecond book *de Juri Belli & Pacis.* ſect. 4.

This city, and the people of it, were deſtroyed in Solomon's time by Pharaoh king of Egypt, who made a preſent of it to his daughter, Solomon's wife; who therefore rebuilt it, 1 Kings ix. 16, 17. till the Canaanites lived in it; from whence Spinoza would have it concluded, that this book was not written by Joſhua, becauſe we find the ſame thing recorded in the book of Judges, i. 29. which is of a later date. But this is a very frivolous cavil; for, as Huetius well obſerves, if an hiſtorian ſhould have ſaid in the life of Tiberius, the Germans were not deſtroyed, the ſame might in like manner have been ſaid in the life of Veſpaſian; and juſt ſo, when Joſhua ſaid the Gazerites were not cut off by the Ephraimites, it did not hinder him, who wrote in the following age, from declaring the ſame, becauſe they ſtill remained in poſſeſſion of their ancient habitation.

CHAP. XVII.

1 The lot of Manaſſeh. 7 His coaſt. 12 The Canaanites not driven out. 14 The children of Joſeph obtain another lot.

THERE was alſo a lot for the tribe of Manaſſeh: (for he *was* the firſt-born of Joſeph) to *wit*, for Machir the firſt-born of Manaſſeh the father of Gilead: becauſe he was a man of war, therefore he had Gilead and Baſhan.

2 There was alſo *a lot* for the reſt of the children of Manaſſeh by their families; for the children of Abiezer, and for the children of Helek, and for the children of Aſriel, and for the children of Shechem, and for the children of Hepher, and for the children of Shemida: theſe *were* the male-children of Manaſſeh the ſon of Joſeph by their families.

3 ¶ But Zelophehad the ſon of Hepher, the ſon of Gilead, the ſon of Machir, the ſon of Manaſſeh, had no ſons, but daughters: and theſe *are* the names of his daughters, Mahlah, and Noah, Hoglah, Milcah, and Tirzah.

4 And they came near before Eleazar the prieſt, and before Joſhua the ſon of Nun, and before the princes, ſaying, The LORD commanded Moſes to give us an inheritance among our brethren: therefore according to the commandment of the LORD, he

he gave them an inheritance among the brethren of their father.

5 And there fell ten portions to Manaſſeh, beſide the land of Gilead and Baſhan, which *were* on the other ſide Jordan;

6 Becauſe the daughters of Manaſſeh had an inheritance among his ſons: and the reſt of Manaſſehs ſons had the land of Gilead.

7 ¶ And the coaſt of Manaſſeh was from Aſher to Michmethah, that *lieth* before Shechem, and the border went along on the right-hand, unto the inhabitants of En-tappuah.

8 *Now* Manaſſeh had the land of Tappuah: but Tappuah on the border of Manaſſeh *belonged* to the children of Ephraim.

9 And the coaſt deſcended unto the river Kanah, ſouth-ward of the river: theſe cities of Ephraim *are* among the cities of Manaſſeh: the coaſt of Manaſſeh alſo *was* on the north ſide of the river, and the out-goings of it were at the ſea.

10 South-ward *it was* Ephraims, and north-ward *it was* Manaſſehs, and the ſea is his border, and they met together in Aſher on the north, and in Iſſachar on the eaſt.

11 And Manaſſeh had in Iſſachar and in Aſher, Beth-ſhean and her towns, and Ibleam and her towns, *and* the inhabitants of Dor and her towns, and the inhabitants of En-dor and her towns, and the inhabitants of Taanach and her towns, and the inhabitants of Megiddo and her towns, *even* three countries.

12 Yet the children of Manaſſeh could not drive out *the inhabitants of* thoſe cities, but the Canaanites would dwell in that land.

13 Yet it came to paſs when the children of Iſrael were waxen ſtrong, that they put the Canaanites to tribute; but did not utterly drive them out.

14 And the children of Joſeph ſpake unto Joſhua, ſaying, Why haſt thou given me *but* one lot and one portion to inherit, ſeeing I *am* a great people, foraſmuch as the LORD hath bleſſed me hitherto?

15 And Joſhua anſwered them, If thou *be* a great people, *then* get thee up to the wood-*country*, and cut down for thy ſelf there in the land of the Perizzites, and of the giants, if mount Ephraim be too narrow for thee.

16 And the children of Joſeph ſaid, The hill is not enough for us: and all the Canaanites that dwell in the land of the valley, have chariots of iron, *both they* who *are* of Beth-ſhean and her towns, and *they* who *are* of the valley of Jezreel.

17 And Joſhua ſpake unto the houſe of Joſeph, *even* to Ephraim, and to Manaſſeh, ſaying, Thou *art* a great people, and haſt great power: thou ſhalt not have one lot *only*.

18 But the mountain ſhall be thine, for it *is* a wood: and thou ſhalt cut it down: and the out-goings of it ſhall be thine: for thou ſhalt drive out the Canaanites, though they have iron chariots, *and* though they *be* ſtrong.

Ver. 1. *There was alſo a lot for the tribe of Manaſſeh.*] That half of it, which had no portion on the other ſide Jordan.

—— *For he was the firſt-born of Joſeph.*] We cannot make any ſenſe of this, and therefore the particle *ki* ſhould be tranſlated *tho'*, not *for*. And then the meaning is plain enough, that the lot of Manaſſeh came up after that of Ephraim (not before it) tho' he was the firſt-born of Joſeph; for Jacob had preferred Ephraim before him, Gen. xlviii. 19, 20.

—— *For Machir, the firſt-born of Manaſſeh.*] And his only ſon, from whom ſprung ſuch a multitude, that there was no room for them all, on the other ſide Jordan; but part of them were to be diſpoſed of here.

—— *The father of Gilead.*] Numb. xxvi. 29.

—— *Becauſe he was a man of war.*] This is generally thought to relate to Machir; who had accompliſhed ſome famous exploits in the skirmiſhes they had with the neigbouring people, while they were in Egypt (ſee 1 Chron. vii. 21, 22.) for he was not alive to fight when they came to Canaan.

—— *Therefore he had Gilead and Baſhan.*] A ſhare in this country; for ſome of it was given to the Reubenites and Gadites, xiii. 25. but the Gileadites were alſo planted here, ver. 31. for as they inherited the valour of their progenitor, they were fit to defend this frontier country.

Ver. 2. *There was alſo a lot for the reſt of the children of Manaſſeh, by their families.*] A great part of the Manaſſites being diſpoſed of before they paſſed over Jordan, now follows the lot which fell to the reſt, whoſe ſeveral families are named.

—— *For the children of Abiezer, and for the children of Helek, and for the children of Aſriel, and for the children of Shechem, and for the children of Hepher, and for the children of Shemida.*] Theſe ſix families deſcended from Gilead, as was read Numb. xxvi. 30, &c. where the firſt of them, who is here called Abiezer, is there called Jeazer.

—— *Theſe were the male children of Manaſſeh, the ſon of Joſeph, by their families.*] The expreſſion of *male children* is here uſed, in order to introduce what follows concerning the females. And they are called *the children of Manaſſeh*, becauſe they inherited in his right, being families deſcended from him. See *Selden de Succeſſionibus*, cap. 22.

Ver. 3. *But Zelophehad the ſon of Hepher, the ſon of Gilead, the ſon of Machir, the ſon of Manaſſeh.*] Here is recited their pedigree from the ſon of Joſeph.

—— *Had no ſons, but daughters.*] And ſo could not make a family in Manaſſeh; and conſequently have no ſhare in the land.

—— *And theſe are the names of his daughters, Malah, and Noah,* &c.] See Numb. xxvi. 33.

Ver. 4. *And they came near before Eleazar the prieſt, and before Joſhua the ſon of Nun, and before the princes*]

To

To whom God had committed the care of dividing the ſeveral lots, xiv. 1. Numb. xxxiv. 17, 18.

——— *Saying, the Lord commanded Moſes to give us an inheritance among our brethren.*] See Numb. xxvii. 6, 7.

——— *Therefore, according to the commandment of the Lord, he gave them an inheritance among the brethren of their father.*] Or, an inheritance was given them, according to this commandment of God to Moſes, by Eleazar and Joſhua, and the reſt who were appointed to divide the land. For after the lot had determined what land every tribe ſhould have, Eleazar, Joſhua, and the princes, conſidered how many families there were in the tribe, and how large they were; and accordingly, divided it among them. So Numb. xxvi. 55, 56, imports.

Ver. 5. *And there fell ten portions to Manaſſeh.*] For there were ſix portions given to ſix ſons: But the portion of Hepher, the laſt of them, being divided into five parts among his five daughters, there were ten portions in all. See Selden *de Succeſſion.* cap. 23. which ten portions being aſſigned to ſo many families, Eleazar, Joſhua, and the princes, were not concerned any further in dividing thoſe ten portions into leſſer, among ſeveral houſholds; but that, we ſuppoſe, they agreed among themſelves.

——— *Beſide the land of Gilead and Baſhan, which were on the other ſide Jordan.*] Mentioned before, ver. 1.

Ver. 6. *Becauſe the daughters of Manaſſeh.*] That is, of Zelophehad, who deſcended from Manaſſeh.

——— *Had an inheritance among his ſons.*] Being conſidered as heirs to their father

——— *And the reſt of Manaſſeh's ſons.*] Who were not of the ſix families before-mentioned.

——— *Had the land of Gilead.*] On the other ſide Jordan, as has been frequently obſerved; and is again repeated, to prevent all contentions that might ariſe about their portions.

Ver. 7. *And the coaſt of Manaſſeh was from Aſher to Michmethah, that lieth before Shechem.*] This was the ſouth border, which extended from a city called Aſher, to another called Michmethah; which was over-againſt a city in the tribe of Ephraim, called Shechem.

——— *And the border went along on the right hand unto the inhabitants of Entappuah.*] And ſo to thoſe that lived in the land of Tappuah, leaving Tappuah it ſelf on the right hand.

Ver. 8. *Now Manaſſeh had the land of Tappuah.*] All the territory, adjoining to this city, belonged to the tribe of Manaſſeh.

——— *But Tappuah on the border of Manaſſeh belonged to the children of Ephraim.*] But the city it ſelf, which lay on the confines of their country, was one of thoſe ſeparated cities mentioned in the preceding chapter, ver. 9. in which the children of Ephraim dwelt.

Ver. 9. *And the coaſt deſcended unto the river Kanah, ſouthward of the river.*] Concerning this place, ſee ver. 8. of the foregoing chapter.

——— *Theſe cities of Ephraim are among the cities of Manaſſeh.*] That is, the cities on the coaſt before-mentioned, were inhabited by the Ephraimites, as well as Tappuah; tho' they were in the tribe of Manaſſeh. For theſe two tribes were nearer of Kin than any other; for which reaſon a ſtricter friendſhip was intended to be eſtabliſhed between them.

——— *The coaſt of Manaſſeh alſo was on the north ſide of the river.*] By the *coaſt of Manaſſeh*, is meant the cities inhabited by the Manaſſites; which were all on the north ſide of this river; as all thoſe on the ſouth ſide of it, tho' belonging to the Manaſſites, were inhabited by the children of Ephraim.

——— *And the out-goings of it were at the ſea.*] The coaſt mentioned in the beginning of the verſe, ended at the Mediterranean ſea.

Ver. 10. *Southward it was Ephraim's, and northward it was Manaſſeh's, and the ſea is his border.*] Theſe words expreſs the ſituation of theſe two tribes, with reſpect to each other: Ephraim on the ſouth, and Manaſſeh on the north; and both bounded on the weſt, by the Mediterranean.

——— *And they met together in Aſher on the north, and in Iſſachar on the eaſt.*] Though on the ſouth the tribe of Manaſſeh was wholly joined to the tribe of Ephraim, yet, on the north-weſt, toward the Mediterranean, it had the tribe of Aſher on the confines of it; and on the eaſt, (toward Jordan, and the ſea of Tiberias) the tribe of Iſſachar. So Pellicanus rightly explains theſe words. For both the tribes of Ephraim and Manaſſeh could not touch theſe other tribes.

Ver. 11. *And Manaſſeh had in Iſſachar and in Aſher.*] As Ephraim had ſome towns in the tribe of Manaſſeh, ſo Manaſſeh had others in the tribes of Iſſachar and Aſher, to whom, in the north weſt, and the eaſt, they were near neighbours.

——— *Beth-ſhean, and her towns*] This was a place not far from the ſea of Tiberias, before-mentioned, and near Jordan.

——— *And Ibleam and her towns.*] It appears, by 2 Kings ix. 27. that it was not far from Megiddo, mentioned in the latter end of this verſe.

——— *And the inhabitants of Dor and her towns.*] Concerning Dor, ſee chap. xi. 2. whoſe inhabitants (as alſo thoſe of the cities following) are here mentioned; becauſe, it ſeems, they poſſeſſed the people (whom they ought to have deſtroyed) as well as their cities and towns, making them their ſlaves.

——— *And the inhabitants of Endor, and her towns.*] Endor was the city to which Saul went in order to conſult with the witch, and it was not far from mount Tabor; which was in the confines of the tribe of Iſſachar.

——— *And the inhabitants of Taanach, and her towns.*] This city lay not far from the other, and was one of thoſe given to the Levites, chap. xxi. 25.

——— *And the inhabitants of Megiddo, and her towns.*] This was near the former; not far from the brook Kiſhon, Judges v. 19.

——— *Even three countries*] Or rather, three parts of thoſe countries before-mentioned.

Ver. 12. *Yet the children of Manaſſeh could not drive out the inhabitants of thoſe cities.*] Thro' want of faith in God, and of zeal to execute his commands; which made them tardy in their attempts to expel the inhabitants of this country.

——— *But the Canaanites would dwell in that land.*] Finding themſelves ſtrong enough to maintain it, againſt ſuch feeble endeavours, as the Iſraelites employed in its conqueſt.

Ver. 13. *Yet it came to paſs, when the children of Iſrael were waxen ſtrong, that they put the Canaanites to tribute.*] When they were more numerous and expert in war, not only the Manaſſites, but they of other tribes alſo, compelled the Canaanite to be tributaries to them.

——— *But did not utterly drive them out.*] In which they heinouſly tranſgreſſed the Divine Command, Deut. xx. 16, 17, 18.

Ver. 14. *And the children of Joſeph ſpake unto Joſhua*] Both they of Ephraim, and they of Manaſſeh, ver. 17.

——— *Saying, why haſt thou given me but one lot, and one portion to inherit, ſeeing I am a great people.*] They were diſcontented with their lot, which they thought too contracted for them; becauſe they were ſo very numerous, that the country which was aſſigned them was little enough for one of their tribes.

——— *For as much as the Lord hath bleſſed me hitherto?*] Multiplied them exceedingly, as appears from Numbers xxvi. 34, 37.

Ver. 15. *And Joſhua anſwered them, if thou be a great people.*] Though Joſhua was their fleſh and blood, yet he would not humour them; but returns their argument upon them, that ſince they were ſo great a people, they ſhould act as here follows.

——— *Then get thee up to the wood-country.*] Which was in the highlands, ver. 18. and theſe were full of trees; for *aba*, as Bochart obſerves, ſignifies very thick woods, Canaan, lib. 2. cap. 9.

——— *And cut down for thy ſelf there.*] Make it habitable, and commodious for your purpoſe.

——— *In the land of the Perizzites.*] Who were a rough uncivilized people, living in theſe mountainous foreſts, as Bochart collects from this paſſage; and thinks they had their name from thence; becauſe they did not live in cities and towns, but in thoſe *pagi*, or wild villages, that were in the woods; and which the Hebrews call *pherazoth*; from whence the *pagani*, the people who inhabited thoſe places, were called *pherazim*. Phaleg. lib. 4. cap. 36.

——*And*

——— *And of the giants.*] There were ſome of the *rephaim* (as the Hebrew word is) ſtill remaining here; or it was a place where they had been wont to dwell.

——— *If mount Ephraim be too narrow for thee.*] If that noble mount which was conſigned to them for their portion, with the reſt of the land before-mentioned (which is included in the name of mount Ephraim, the principal part being put for the whole) did not afford them ſufficient room, Joſhua exhorts them to enlarge their bounds, by taking in thoſe wood-lands before-mentioned.

Ver. 16. *And the children of Joſeph ſaid, the hill is not enough for us.*] They ſtill inſiſted, that if they could get poſſeſſion of the woody mountain, and deſtroy all the inhabitants, and cut down all the trees, it would not be ſufficient to contain them.

——*And all the Canaanites that dwell in the land of the valley.*] But if it would, they further alledge, they had no hope to conquer it; becauſe, before they could come at it, they muſt encounter thoſe who lived in the valley below it, who were too ſtrong for them.

——*Have chariots of Iron.*] Not chariots made of iron, but armed with that metal, and which the ancients called *currus falcati*, in Greek, δρεπανοφόρα; having a kind of ſcythes, of two cubits, faſtned to long axle-trees on both wheels; which being driven ſwiftly through a body of men, made great ſlaughter, mowing them down like graſs or corn. Xenophon gives a deſcription of them in his Cyro-Pædia, lib. 6. and Quintus Curtius, lib. 4. cap. 9. alſo Vegetius de Re Militari, lib. 3. cap. 24. Bonfrerius hath collected many particulars on this ſubject, and ſo hath Dietericus in his Antiq. Biblicæ, p. 329, &c. where he obſerves, that Xenophon imagined Cyrus to have been the inventor of theſe chariots, which had been in uſe among the Canaanites eight hundred years before.

——*Both they who are of Beth-ſhean and her towns, and they who are of the valley of Jezreel.*] Which cities, it ſeems, lay near this mountain, to which Joſhua directed them, and both of them were poſſeſſed by the Canaanites.

Ver. 17. *And Joſhua ſpake unto the houſe of Joſeph, even to Ephraim, and to Manaſſeh.*] He was not moved, by their objections, from his reſolution; but told them,

——— *Thou art a great people, and haſt great power.*] That, by their own confeſſion, they were very numerous; and, conſequently, of great power.

——— *Thou ſhalt not have one lot only.*] And therefore need not be ſtraitned in their habitation, which they ſaid was not ſufficient for one tribe.

Ver. 18. *But the mountain ſhall be thine.*] For they ſhould have the mountain added to their portion; which he could not enlarge any other way, it being ſettled by a Divine Decree.

——— *For it is a wood, and thou ſhalt cut it down.*] Or, tho' it be a wood, yet they could cut it down, and grub it up; and then it would afford a commodious habitation.

——— *And the out-goings of it ſhall be thine.*] They ſhould have the product of it: Or, all the country below in the valley, ver. 16. ſhould be theirs alſo.

——— *For thou ſhalt drive out the Canaanites, tho' they have iron chariots, and tho' they be ſtrong.*] Joſhua anſwers all their objections, ver. 16. with an aſſurance that they ſhould be able, with the divine aſſiſtance, to diſpoſſeſs the preſent inhabitants, notwithſtanding their great force and power: For ſo God had commanded them to believe, and not be afraid of their chariots, which now ſeemed ſo terrible to them. See Deut. xx. 1.

CHAP. XVIII.

1 *The Tabernacle is ſet up at Shiloh.* 2 *The remainder of the land is deſcribed, and divided into ſeven parts.* 10 *Joſhua divideth it by lot.* 11 *The lot and border of Benjamin.* 21 *Their cities.*

AND the whole congregation of the children of Iſrael aſſembled together at Shiloh, and ſet up the tabernacle of the congregation there, and the land was ſubdued before them.

2 And there remained among the children of Iſrael ſeven tribes, which had not yet received their inheritance.

3 And Joſhua ſaid unto the children of Iſrael, How long *are* you ſlack to go to poſſeſs the land, which the LORD God of your fathers hath given you?

4 Give out from among you three men, for *each* tribe: and I will ſend them, and they ſhall riſe, and go through the land, and deſcribe it according to the inheritance of them, and they ſhall come *again* to me.

5 And they ſhall divide it into ſeven parts: Judah ſhall abide in their coaſt on the ſouth, and the houſe of Joſeph ſhall abide in their coaſts on the north.

6 Ye ſhall therefore deſcribe the land *into* ſeven parts, and bring *the deſcription* hither to me, that I may caſt lots for you here before the LORD our God.

7 But the Levites have no part among you, for the prieſthood of the LORD *is* their inheritance: and Gad, and Reuben, and half the tribe of Manaſſeh, have received their inheritance beyond Jordan on the eaſt, which Moſes the ſervant of the LORD gave them.

8 ¶ And the men aroſe, and went away: and Joſhua charged them that went to deſcribe the land, ſaying, Go, and walk through the land, and deſcribe it, and come again to me, that I may here caſt lots for you before the LORD in Shiloh.

9 And the men went, and paſſed through the land, and deſcribed it by cities into ſeven parts, in a book, and came *again* to Joſhua to the hoſt at Shiloh.

10 ¶ And Joſhua caſt lots for them in Shiloh, before the LORD: and there Joſhua divided the land unto the children of Iſrael according to their diviſions.

11 ¶ And the lot of the tribe of the children of Benjamin came up according to their families: and the coaſt of their lot came forth between the children of Judah, and the children of Joſeph.

12 And their border on the north ſide was from Jordan, and the border went up to the ſide of Jericho, on the north ſide, and went up through the mountains weſt-ward, and the goings-out thereof were at the wilderneſs of Beth-aven.

13 And the border went over from thence toward Luz, to the ſide of Luz (which *is* Beth-el) ſouth-ward, and the border de-

ſcended to Ataroth-adar, near the hill that *lieth* on the ſouth ſide of the nether Beth-horon.

14 And the border was drawn *thence*, and compaſſed the corner of the ſea ſouth-ward, from the hill that *lieth* before Beth-horon ſouth-ward: and the goings-out thereof were at Kirjath-baal (which *is* Kir-jath-jearim) a city of the children of Judah: This *was* the weſt quarter.

15 And the ſouth quarter *was* from the end of Kirjath-jearim, and the border went out on the weſt, and went out to the well of waters of Nephtoah.

16 And the border came down to the end of the mountain that *lieth* before the valley of the ſon of Hinnom, *and* which *is* in the valley of the giants on the north, and deſcended to the valley of Hinnom, to the ſide of Jebuſi on the ſouth, and deſcended to En-rogel,

17 And was drawn from the north, and went forth to En-ſhemeſh, and went forth toward Geliloth, which *is* over-againſt the going up of Adummim, and deſcended to the ſtone of Bohan the ſon of Reuben.

18 And paſſed along toward the ſide over-againſt Arabah north-ward, and went down unto Arabah.

19 And the border paſſed along to the ſide of Beth-hoglah north-ward: and the out-goings of the border were at the north bay of the Salt-ſea, at the ſouth end of Jordan: This *was* the ſouth coaſt.

20 And Jordan was the border of it on the eaſt ſide. This *was* the inheritance of the children of Benjamin, by the coaſts thereof round about, according to their families.

21 Now the cities of the tribe of the children of Benjamin, according to their families, were Jericho and Beth-hoglah, and the valley of Keziz,

22 And Beth-arabah, and Zemaraim, and Beth-el,

23 And Avim, and Parah, and Ophrah,

24 And Chephar-haammonai, and Ophni, and Gaba: twelve cities with their villages.

25 Gibeon, and Ramah, and Beeroth,

26 And Mizpeh, and Chephirah, and Mozah,

27 And Rekem, and Irpeel, and Taralah,

28 And Zelah, Eleph, and Jebuſi (which *is* Jeruſalem) Gibeath, *and* Kirjath: fourteen cities with their villages. This *is* the inheritance of the children of Benjamin, according to their families.

Ver. 1. *And the whole congregation of the children of Iſrael.*] All their elders, and heads of their tribes, who repreſented the people of Iſrael, and are ſometimes meant by the *whole congregation*, as Bertram hath ſhewn in many inſtances, particularly in 1 Chron. xiii. 1, 2. *&c.* See *L. de Repub. Judaica*, in the latter end of cap. 6. and cap. 11. But here it may well ſignify the whole body of the people, who accompany'd the ark, in order to fix it in a new ſituation.

—— *Aſſembled together at Shiloh.*] A place in the tribe of Ephraim, not far from Jeruſalem; the great Uſher thinks, it was the ſame with Salem; but we cannot find any ground for that ſuppoſition.

—— *And ſet up the tabernacle of the congregation there.*] Which had hitherto remained in Gilgal; but now, by God's order, no doubt, for he was to chuſe the place of his own reſidence, Deut xii. 5, 11, 14, *&c.* was removed hither, together with the camp of Iſrael, which continued ſo long in Gilgal, merely becauſe the tabernacle was there. If it be enquired, what token God gave of his choice of this place, Mr Mede anſwers (Diſcourſe XLV Book 1.) perhaps it was by manifeſting ſome extraordinary token of his approbation, by accepting their ſacrifices; or, it may be, they conſulted him in this caſe by the oracle of *Urim* and *Thummim*. For, when he made choice of mount Sion, an angel ordered the prophet Gad to tell David he ſhould ſet up an altar in the treſhing-floor of Ornan; and there God anſwered him by fire, *&c.* See 1 Chron. xxi. 18, 26. Now the reaſon of its being tranſlated to Shiloh, was, probably, becauſe it would have been too far, after the diviſion of the land, for all the tribes of Iſrael to go to Gilgal, to tranſact all that the law required to be done at the tabernacle; which was now indiſpenſably to be performed, tho' while they lived in the wilderneſs, they did not conduct themſelves by theſe rules, Deut. xii. 8, 9, 10. and perhaps while they continued unſettled in Canaan, could not exactly obſerve them. This place alſo was very convenient for all the tribes to reſort to it, and likewiſe very ſafe, being guarded by the two powerful tribes of Judah and Ephraim. And it was, as we obſerved, in the lot of the latter, for it was fit it ſhould be where Joſhua was; who, being of this tribe, lived among them. Here it is thought the tabernacle continued for the ſpace of three hundred and fifty years, till the days of Samuel; but the learned archbiſhop Uſher reckons no more than three hundred and twenty-eight years.

—— *And the land was ſubdued before them.*] Or rather, *for the land was ſubdued*, &c. that is, continued quiet, without any oppoſition from the old inhabitants, ſince the conqueſt mentioned, xi. 23.

Ver. 2. *And there remained among the children of Iſrael ſeven tribes, which had not yet received their inheritance.*] For whom no lot had been drawn at Gilgal. The reaſon of which was, perhaps, becauſe the laſt mentioned tribes of the houſe of Joſeph, were not ſatisfied with the diviſion which was begun to be made there: And therefore Joſhua diſcontinued his proceedings till he had made a new ſurvey of the whole country. In order to which, God commanded him to remove hither; from whence, being in the middle of the country, they might accompliſh it with the greater facility, and in a more ſatisfactory manner to the children of Joſeph, by ſettling the houſe of God among them.

Ver. 3. *And Joſhua ſaid unto the children of Iſrael.*] Unto the *congregation* before-mentioned, ver. 1.

—— *How long are you ſlack to go to poſſeſs the land, which the Lord God of your fathers hath given you?*] He doth not reprove them for not taking poſſeſſion of the land that was conquered, without God's direction, by a lot, (for that was expreſly commanded) but for their being ſo remiſs in propoſing ſome means of making ſuch an equal diviſion as they deſired, that they might take poſſeſſion of the land, where their lot ſhould fall.

Ver. 4. *Give out from among you three men, for each tribe.*] Joſhua therefore propounds a method himſelf for their ſatisfaction; and ſuch a one, as they could not reaſonably diſlike, namely, that they ſhould chuſe three men (for he would not appoint them, but only give them orders

ders what to do) out of each of the ſeven remaining tribes that were not provided for; or rather, out of the nine tribes and a half; that they who had already received their portion, might be willing to reſign up ſome part of it, if they found, upon the ſurvey, there was not ſufficient left for their brethren.

—— *And I will ſend them, and they ſhall riſe, and go through the land.*] I will give them orders to go immediately through the whole country, both that which was divided, and that which was not.

—— *And deſcribe it.*] Set down not only the dimenſions of it, but its condition and quality, whether barren or fruitful, mountainous or plain, &c.]

—— *According to the inheritance of them.*] Diſtributing the geographical deſcription into as many parts as there remain tribes unprovided of their inheritance.

—— *And they ſhall come again to me.*] Make their report to Joſhua, when they had compleated their work, that he might judge of it.

Ver. 5. *And they ſhall divide it into ſeven parts*] Of equal extent, with a juſt regard, as Joſephus obſerves, not merely to the quantity of ground, but the goodneſs of the ſoil. But there was no reſpect to the greater or leſſer number of perſons in each tribe: for then theſe men had given each tribe their portion, and there had been no need of a lot. Their buſineſs was to divide the country into ſeven equal portions, and leave God to appoint which portion ſhould fall to each tribe; who would have no reaſon to complain, when the diviſion was made by themſelves.

—— *Judah ſhall abide in their coaſt on the ſouth, and the houſe of Joſeph ſhall abide in their coaſts on the north.*] The lot of Judah, which was ſoutherly, and the lot of Ephraim and Manaſſeh, which, with reſpect to the former, were northerly, were not to be altered. But theſe tribes were to remain undiſturbed in their poſſeſſions, unleſs it ſhould be found, that they had more than they needed, and others had leſs. For this was the very reaſon of making a new and more exact ſurvey of the country, than had been made before the firſt diviſion; that there might be an allotment made more to every one's ſatisfaction, when they had a more perfect account of all the land. Accordingly, it is evident, that the tribe of Judah (by common conſent, no doubt) parted with ſome of their portion to the Simeonites, and the Danites, whoſe lot appeared to be too ſcanty, xix. 29, 41.

Ver. 6. *Ye ſhall therefore deſcribe the land into ſeven parts, and bring the deſcription hither to me.*] When the men, who were appointed to meaſure the country, had divided it into ſeven parts, Joſhua ordered that the deſcription thus divided, ſhould be laid before him.

—— *That I may caſt lots for you here before the Lord,* &c.] Whereby their poſſeſſions were ſettled and eſtabliſhed by a divine authority. For the lots being drawn before the ſanctuary, God was intreated to declare what portion every tribe ſhould have. Accordingly, it was their duty to look upon it as a ſacred appointment, and to be contented with it; for it was done at the very door of the tabernacle, as we read, xix. 51.

Ver. 7. *But the Levites have no part among you, for the prieſthood of the Lord is their inheritance.*] Joſhua declared, what had been often ſaid before, that in this diviſion of the land, the prieſts and Levites were to have no ſhare; God having otherwiſe provided for them. See xiii. 14, 32. xiv. 3.

—— *And Gad and Reuben, and half the tribe of Manaſſeh, have received their inheritance beyond Jordan,* &c.] And as for the reſt, no care was to be taken of them in this diviſion, becauſe Moſes had provided for them before they came over Jordan.

Ver. 8. *And the men aroſe, and went away.*] Being choſen by their brethren (as Joſhua directed, ver. 4.) to act in their name.

—— *And Joſhua charged them that went to deſcribe the land, ſaying, Go, and walk through the land, and deſcribe it,* &c.] Before they went, Joſhua gave them a charge to accompliſh the buſineſs in which they were employed, with care and fidelity; uſing their beſt diligence to be truly and fully informed; and, at their return, to give him an account of the particulars, that he might terminate all diſputes, by imploring God to aſſign every tribe their portion.

—— *That I may here caſt lots for you, before the Lord in Shiloh.*] Theſe words ſound as if Joſhua gave this charge in the preſence of God, before the ſanctuary, that the men might be excited to execute his orders with with greater diligence.

Ver. 9. *And the men went and paſſed through the land.*] Thro' the whole country, which the Iſraëlites had conquered.

—— *And deſcribed it by cities.*] Set down the name of every city, and its villages, and the territory about it, with its ſituation. For ſo, we ſuppoſe, Joſhua charged them.

—— *Into ſeven parts, in a book.*] Which contained maps, that exhibited a chorographical deſcription of all the cities, towns, mountains, plains, woods, and all other conditions and qualities of the ſoil.

—— *And came again to Joſhua to the hoſt at Shiloh.*] For the tabernacle being removed hither, the camp followed it, as we obſerved, ver. 1. And here it remained till the land was divided among the ſeven tribes, which could not be done in a ſhort time: For, Joſephus declares, they were ſeven months in taking this ſurvey, and making the deſcription above-mentioned.

Ver. 10. *And Joſhua.*] With the aſſiſtance of Eleazar and the princes, xiv. 1.

—— *Caſt lots for them in Shiloh, before the Lord.*] As he aſſured them he would, ver. 6.

—— *And there Joſhua divided the land unto the children of Iſrael according to their diviſions.*] That is, according to the diviſions made by the ſurveyors; which were ſo juſt and equal, that all conſented the lot ſhould determine what part ſhould belong to them.

Ver. 11. *And the lot of the tribe of the children of Benjamin came up.*] The providence of God ſo ordered it, that the children of Benjamin ſhould have the firſt lot of theſe ſeven, next to the children of Joſeph; they two, being the only ſons of Rachel, the beloved wife of Jacob.

—— *According to their families.*] To be divided according to their families.

—— *And the coaſt of their lot came forth between the children of Judah.*] Who lay on the ſouth of them.

—— *And the children of Joſeph.*] For the Ephraimites lay on the north of them. And it is obſervable, that in the bleſſing of Moſes, Benjamin is placed between Judah and Joſeph (Levi having no inheritance among them) Which prophecy of Moſes, was, by this lot, exactly accompliſhed concerning him, Deut. xxxiii. 12.

Ver. 12. *And their border on the north-ſide was from Jordan, and the border went up to the ſide of Jericho, on the north-ſide.*] Juſt thus the ſouth border of Ephraim proceeded from Jordan by Jericho, which was in the tribe of Benjamin. See xvi. 1, 7.

—— *And went up through the mountains weſtward.*] Through the mountainous country, which lay on the north of Jericho; it went up to the weſtern part of the country.

—— *And the goings-out thereof were at the wilderneſs of Beth-aven.*] A place near Beth-el; which, in after times, (when foul idolatry was committed there) was called Beth-avan, an houſe or place of iniquity, Hoſea iv. 15. x. 8.

Ver. 13. *And the border went over from thence toward Luz, to the ſide of Luz, which is Beth-el, ſouthward.*] On the ſouth-ſide of that city. See xvi. 2. The Jews think there were two Beth-els; one here named, in the confines of Benjamin and Joſeph, where Jacob had the viſion of the Ladder reaching up to heaven; and the other near Ai, viii. 6, 17.

—— *And the border deſcended to Ataroth-adar.*] Called Archi-ataroth, chap. xvi. 2.

—— *Near the hill that lieth on the ſouth ſide of the nether Beth-horon.*] Beth-horon was a city in the tribe of Ephraim, chap. xvi. 3. called, *the nether*, becauſe there was an higher at a ſmall diſtance from it, in the mountain adjoining. Tho' others will have the two Beth-horons to have been very remote from each other; one in the mountain of Ephraim, the other in the valley near Jordan.

Ver. 14. *And the border was drawn thence.*] In a line bending weſtward, as appears by what follows in the end of the verſe; which informs us, that the weſtern border began from Beth-heron the nether.

—— *And*

——*And compaſſed the corner of the ſea ſouthward, from the hill that lieth before Beth-horon.*] We cannot give any account of this border, according to our tranſlation: For, it is certain, it did not compaſs any corner of the Mediterranean, (and no other ſea can be here meant) nor came near unto it. Therefore, by *peath*, which we tranſlate *corner*, muſt be underſtood *the ſide* of the ſea. As if the ſacred hiſtorian had ſaid, it extended in a parallel line to the ſea. So the Vulgate hath it, *over-againſt the ſea*; and the LXX to the ſame purpoſe. And the word *ſouthward* is joined by the Vulgate, not to the *ſea*, but to the next words; *ſouthward from the hill that lieth before Beth-horon.*

Southward.] That is, the hill was to the ſouth of Beth-horon, as we read in the verſe before.

——*And the goings-out thereof were at Kirjath-baal, (which is Kirjath-jearim) a city of the children of Judah.*] See chap. xv. 60.

——*This was the weſt quarter.*] Here the *peath*, before-mentioned, (for it is the ſame word we before tranſlate *corner*) the weſt ſide, or quarter, ended: For that is meant by *its out-goings.*

Ver. 15. *And the ſouth quarter.*] Here is the ſame word, *peath*, again in the Hebrew.

——*Was from the end of Kirjath-jearim, and the border went out on the weſt.*] Did not go directly ſouth, but deflected a little toward the ſea, till it came to *the well of waters of Nephtoah*, as this verſe concludes; ſee chap. xv. 9. By conſidering of which, and the foregoing and following verſes, it will be unneceſſary to ſay much of this ſouth border of Benjamin; it being the ſame with the north border of Judah. For the very ſame places are named here, as are there, and in the ſame order; with this difference only, that in deſcribing this border, the ſacred penman proceeds from the weſt toward the eaſt; but, in deſcribing that of Judah, from the eaſt toward the weſt. So that Kirjath-jearim is there the north limits of Judah, as it is here the ſouth limits of Benjamin.

Ver. 16. *And the border came down to the end of the mountain that lieth before the valley of the ſon of Hinnom*, &c.] See chap. xv. 8.

——*And deſcended to En-rogel.*] See chap. xv. 7.

Ver. 17. *And was drawn from the north, and went forth to En-ſhemeſh, and went forth toward Geliloth.*] See chap. xv. where this place is called *Gilgal.*

——*Which is over-againſt the going up of Adummim, and deſcended to the ſtone of Bohan, the ſon of Reuben.*] See the ſame chapter, and ver. 6.

Ver. 18. *And paſſed along toward the ſide over-againſt Arabah northward, and went down unto Arabah.*] Called Beth-arabah, chap. xv. 6. and ſo the LXX have it here in this verſe.

Ver. 19. *And the border paſſed along to the ſide of Beth-hoglah northward.*] Leaving Beth-hoglah on the north of it; ſee chap. xv. 6.

——*And the out-goings of the border were at the north bay of the Salt-ſea.*] Its utmoſt progreſs was to the tongue or bay of the Salt-ſea, which is on the north part of it.

——*At the ſouth end of Jordan.*] Where Jordan ends toward the ſouth; being ſwallowed up by the Salt-ſea.

——*This was the ſouth coaſt.*] That is, hither it reached, and here it ended.

Ver. 20. *And Jordan was the border of it on the eaſt ſide.*] Till, near Jericho, it met with the bounds of the tribe of Ephraim and Manaſſeh.

——*This was the inheritance of the children of Benjamin, by the coaſts thereof round about.*] That is, a deſcription of its bounds, on all ſides.

——*According to their families.*] This inheritance was divided among as many families as were in that tribe.

Ver. 21. *Now the cities of the tribe of the children of Benjamin, according to their families, were Jericho.*] Having given a deſcription of the bounds of the country, the hiſtorian ſets down the principal cities in it. The firſt of which was well known, *viz.* Jericho; the territory of which remained, though the city it ſelf was deſtroyed: And perhaps there were ſome houſes there, though without walls or gates; which ſeem to be the only things which Joſhua commanded ſhould not be built, chap. vi. 26.

——*And Beth-hoglah.*] A city near Jericho, and not far from Jordan.

——*And the valley of Keziz.*] Rather, *Emer-keziz*; for a city is here meant, and not a valley. Or, it may be interpreted, *Keziz*, in the valley; that is, in the plain of Jericho.

Ver. 22. *And Beth-arabah.*] This city is reckoned to Judah, chap. xv. 61. being, it ſeems, in the confines of both tribes. It ſtood alſo in the plain of Jericho, ſignifying as much as *Domus Campeſtris*, an habitation in the fields: For there were large fields about it, as Bochart ſuppoſes; from whence a place in Aſſyria, for this reaſon, was called Araba, as he ſhews, Phaleg. lib. 4. cap. 21.

——*And Zemaraim.*] A city, it is probable, built by Zemari, the tenth ſon of Canaan, Gen. x. 18. There was a mountain alſo called by this name; from the ſame city, it is likely. For though it is ſaid to be mount Ephraim, 2 Chron. xiii. 14. it might alſo, in part, belong to Benjamin; as Betharaba, and the next cities, were the property of two tribes.

——*And Beth-el.*] A city in the confines of the tribe of Ephraim, and of Benjamin; and it ſeems to have belonged to both.

Ver. 23. *And Avim, and Parah, and Ophrah*] We know no more of theſe cities but their names.

Ver. 24. *And Chepher-haammonai, and Opkni.*] Theſe alſo are unknown cities.

——*And Gaba.*] This is often named in ſcripture, and called Gibeah, being that place where the barbarous fact was committed, which almoſt ruined this tribe, Judges xix. and is called Gibeah of Saul; becauſe it was his native country, where he made his reſidence, after he was king, 1 Sam. x. 26. And it was one of the cities of the prieſts, Joſh. xxi. 17.

——*Twelve cities, with their villages.*] Which ſeem to have been in the eaſtern part of their country.

Ver. 25. *Gibeon, and Ramah, and Beeroth.*] The firſt of theſe is well known from the ſtory of its ancient inhabitants, related in the ninth chapter of this book. It was alſo a city of the prieſts, chap. xxi. 17. and ſeated on a hill, as its very name imports. Ramah alſo was an eminent city on the north ſide of Jeruſalem, as Bethlehem was on the ſouth. So that Jeruſalem was in the road from the one to the other, as appears from the man that went from Bethlehem-Judah to Ramah, Judges xix. 2, 11, 13.

Beeroth alſo is notorious upon this account, that is, was one of the cities which cunningly joined with Gibeon to deceive Joſhua, and procure a peace, chapter ix. 17.

Ver. 26. *And Mizpeh.*] There were ſeveral cities of this name, as we have obſerved before, chap. xv. 38. And this was in the confines of the tribe of Judah: So that it ſeems to have belonged both to them, and to Benjamin, as ſeveral others did.

——*And Chephirah.*] Another of the cities depending upon Gibeon, chap. ix. 17.

——*And Mozah.*] An unknown city.

Ver. 27. *And Rekem.*] This is a city mentioned both by Euſebius and St. Jerom; but they do not inform us where it was; nor ſo much as mention the two next, Irpeel and Taralah.

Ver. 28. *And Zelah, Eleph.*] Two cities, of which no more than the names are remaining. Euſebius, and St. Jerom, mention the former, as in the tribe of Benjamin, but ſay no more.

——*And Jebuſi, (which is Jeruſalem.)*] See chap. xv. 63. where it is reckoned to the tribe of Judah; for both that tribe, and Benjamin, had an intereſt in it. The old city belonged to the tribe of Benjamin; to which, an addition being made, it belonged to Judah, (as ſome have ſuppoſed) that is, the north part, with mount Moriah, was in the porrion of Benjamin; but the ſouth part, wherein mount Sion was, belonged to Judah.

——*Gibeath.*] This was a diſtinct city from Gaba, ver. 24. and we ſuppoſe near Jeruſalem.

——*And Kirjath.*] The very name imports a city: Which, Euſebius and St. Jerom ſay, was under the metropolis of Gibeath, before-mentioned. Πόλις τῶν Μητροπολιν Γαβαθά.

——*Fourteen cities, with their villages.*] Which were in the weſtern part of this tribe.

——*This is the inheritance of the children of Benjamin.*] Which was one of the ſmalleſt, with reſpect to the quantity

quantity of ground which they poſſeſſed; but the ſoil was the richeſt of all other tribes, as Joſephus informs us.

——*According to their families.*] All the families of the Benjamites were diſpoſed of into theſe great cities, and the territories belonging to them; in which, it is probable, there were leſſer cities, not here named. For we find two cities of the prieſts in this tribe, which are not among thoſe here ſet down, namely, Anathoth, and Almon, chap. xxi. 18.

CHAP. XIX.

1 The lot of Simeon, 10 Of Zebulun, 17 Of Iſſachar, 24 Of Aſher, 32 Of Naphtali, 40 Of Dan. 49 The children of Iſrael give an inheritance to Joſhua.

AND the ſecond lot came forth to Simeon, *even* for the tribe of the children of Simeon, according to their families: and their inheritance was within the inheritance of the children of Judah.

2 And they had in their inheritance, Beer-ſheba, and Sheba, and Moladah,

3 And Hazar-ſhual, and Balah, and Azem,

4 And Eltolad, and Bethul, and Hormah,

5 And Ziklag, and Beth-markaboth, and Hazar-ſuſah,

6 And Beth-lebaoth, and Sharuhen: thirteen cities, and their villages.

7 Ain, Remmon, and Ether, and Aſhan: four cities, and their villages.

8 And all the villages that *were* round about theſe cities, to Baalath-beer, Ramath of the ſouth. This *is* the inheritance of the tribe of the children of Simeon according to their families.

9 Out of the portion of the children of Judah, *was* the inheritance of the children of Simeon: for the part of the children of Judah was too much for them: therefore the children of Simeon had their inheritance within the inheritance of them.

10 ¶ And the third lot came up for the children of Zebulun, according to their families: and the border of their inheritance was unto Sarid.

11 And their border went up toward the ſea, and Maralah, and reached to Dabbaſheth, and reached to the river that *is* before Jokneam,

12 And turned from Sarid eaſt-ward, toward the ſun-riſing, unto the border of Chiſloth-tabor, and then goeth out to Daberath, and goeth up to Japhia,

13 And from thence paſſeth on along on the eaſt to Gittah-hepher, to Ittah-kazin, and goeth out to Remmon-methoar to Neah.

14 And the border compaſſeth it on the north ſide to Hannathon: and the out-goings thereof are in the valley of Jiphthah-el.

15 And Kattath, and Nahallal, and Shimron, and Idalah, and Beth-lehem: twelve cities with their villages.

16 This *is* the inheritance of the children of Zebulun, according to their families, theſe cities with their villages.

17 ¶ *And* the fourth lot came out to Iſſachar, for the children of Iſſachar, according to their families.

18 And their border was *toward* Jezreel, and Cheſſulloth, and Shunem,

19 And Hapharaim, and Shihon, and Anaharath,

20 And Rabbith, and Kiſhion, and Abez,

21 And Remeth, and En-gannim, and En-haddah, and Beth-pazzez.

22 And the coaſt reacheth to Tabor, and Shahazimah, and Beth-ſhemeſh, and the out-goings of their border were at Jordan: ſixteen cities with their villages.

23 This *is* the inheritance of the tribe of the children of Iſſachar, according to their families, the cities and their villages.

24 ¶ And the fifth lot came out for the tribe of the children of Aſher, according to their families.

25 And their border was Helcath, and Hali, and Beten, and Achſhaph,

26 And Alammelech, and Amad, and Miſheal; and reacheth to Carmel weſtward, and to Shihor-libnath,

27 And turneth toward the ſun-riſing to Beth-dagon, and reacheth to Zebulun, and to the valley of Jiphthah-el, toward the north ſide of Beth-emek, and Neiel, and goeth out to Cabul on the left-hand,

28 And Hebron, and Rehob, and Hammon, and Kanah, *even* unto great Zidon:

29 And *then* the coaſt turneth to Ramah, and to the ſtrong city Tyre, and the coaſt turneth to Hoſah: and the out-goings thereof are at the ſea from the coaſt to Achzib.

30 Ummah alſo, and Aphek, and Rehob: twenty and two cities with their villages.

31 This *is* the inheritance of the tribe of the children of Aſher, according to their families, theſe cities with their villages.

32 ¶ The ſixth lot came out to the children of Naphtali: *even* for the chil-

dren of Naphtali, according to their families.

33 And their coaſt was from Heleph, from Allon to Zaanannim, and Adami, Nekeb, and Jabneel, unto Lakum: and the out-goings thereof were at Jordan.

34 And *then* the coaſt turneth weſt-ward to Aznoth-tabor, and goeth out from thence to Hukkok, and reacheth to Zebulun on the ſouth ſide, and reacheth to Aſher on the weſt ſide, and to Judah upon Jordan toward the ſun-riſing.

35 And the fenced cities *are* Ziddim, Zer, and Hammath, Rakkath, and Cinnereth,

36 And Adamah, and Ramah, and Hazor,

37 And Kedeſh, and Edrei, and Enhazor,

38 And Iron, and Migdal-el, Horem, and Beth-anath, and Beth-ſhemeſh: nineteen cities with their villages.

39 This *is* the inheritance of the tribe of the children of Naphtali, according to their families, the cities and their villages.

40 ¶ *And* the ſeventh lot came out for the tribe of the children of Dan, according to their families.

41 And the coaſt of their inheritance was Zorah, and Eſhtaol, and Ir-ſhemeſh,

42 And Shaalabbin, and Ajalon, and Jethlah,

43 And Elon, and Thimnathah, and Ekron,

44 And Eltekeh, and Gibbethon, and Baalath,

45 And Jehud, and Bene-berak, and Gath-rimmon,

46 And Me-jarkon, and Rakkon, with the border before Japho.

47 And the coaſt of the children of Dan went out *too little* for them: therefore the children of Dan went up to fight againſt Leſhem, and took it, and ſmote it with the edge of the ſword, and poſſeſſed it, and dwelt therein, and called Leſhem, Dan, after the name of Dan their father.

48 This *is* the inheritance of the tribe of the children of Dan, according to their families, theſe cities with their villages.

49 ¶ When they had made an end of dividing the land for inheritance by their coaſts, the children of Iſrael gave an inheritance to Joſhua the ſon of Nun, among them:

50 According to the word of the LORD, they gave him the city which he asked, *even* Timnath-ſerah in mount Ephraim: and he built the city, and dwelt therein.

51 Theſe *are* the inheritances which Eleazar the prieſt, and Joſhua the ſon of Nun, and the heads of the fathers of the tribes of the children of Iſrael, divided for an inheritance by lot, in Shiloh before the LORD, at the door of the tabernacle of the congregation: ſo they made an end of dividing the country.

• Ver. 1. *And the ſecond lot came forth to Simeon, even for the tribe of the children of Simeon.*] Both the LXX, and the Vulgate, leave out the latter part of theſe words, as if they were ſuperfluous; and only ſay, *the ſecond lot came forth to Simeon.* But we ſuppoſe, the words following, in the Hebrew, are intended to ſhew, that tho' their inheritance was within that of the tribe of Judah, (as the ſucceeding words inform us) yet thoſe cities were not all that were given to this tribe, but they had another ſhare by lot that fell to them: And God diſpoſed it ſo, that the very next lot to Benjamin came up for them; Simeon being the eldeſt ſon of Jacob, that was unprovided for.

——*According to their families.*] Which was divided by Eleazar, Joſhua, and the princes, among their ſeveral families.

——*And their inheritance was within the inheritance of the children of Judah.*] So we well tranſlate it; for tho' the word in the Hebrew be (*betoch*) *in the midſt*, of the inheritance of Judah, yet it ſignifies no more than *within*. For the lot of Simeon did not lie in the very heart, but in the skirts of the country of Judah: From whoſe northern and weſtern border ſome part was cut off, and given to the Simeonites; for the reaſon mentioned ver. 9.

Ver. 2. *And they had in their inheritance Beer-ſheba, and ſheba.*] Or rather, *Beer-ſheba*, which is *Sheba*: For they were one and the ſame place; ſometimes called at length, Beer-ſheba, and ſometimes contracted into Sheba; nothing being more common than to cut off the beginnings of the names of towns and places, as Bochart hath ſhewn in many inſtances, in his Phaleg. lib. 2. cap. 24. which he repeats in his Hierozoicon, P. 1. lib. 2. cap. 15. And certainly it is ſo here; for otherwiſe it could not have been ſaid, ver. 6. there were *thirteen* cities in all, but *fourteen*; for there are ſo many, if Sheba be diſtinct from Beer-ſheba. Which was the laſt city in the ſouth belonging to the land of Iſrael. From whence the common ſaying, *From Dan to Beer-ſheba*, to expreſs the whole length of the country; from Dan in the north, to Beer-ſheba in the ſouth.

——*And Moladah.*] This is mentioned before, in the account we had of the lot of Judah, chap. xv. 26.

Ver. 3. *And Hazar-ſhual.*] A place abounding in foxes.

——*And Balah.*] The ſame that is mentioned in the ſouth of Judah, chap. xv. 29.

——*And Azem.*] It ſignifies in Hebrew, *great ſtrength*. We read of it no where elſe but in this place, and 1 Chron. iv. 29. where it is called *Ezem*.

Ver. 4. *And Eltolad.*] Called in the ſame book and chapter of Chronicles, *Tolad*; the firſt ſyllable being cut off, as we obſerved, ver. 2. it often is.

——*And Bethul.*] Called there *Bethuel*. Which ſome will have to be the ſame with Bethulia, where Judith dwelt; becauſe ſhe was of the tribe of Simeon. But that is a miſtake; for this was in the ſouth of Judah, and that a city in Galilee.

——*And Hormah.*] Which is mentioned in the ſame place, 1 Chron. iv. 30. and was one of the cities, to whom David ſent part of the ſpoil he took from the Amalekites, 1 Sam. xxx. 30.

Ver. 5. *And Ziklag.*] A neighbouring city, as appears from both the fore-mentioned places.

——*And Beth-markaboth, and Hazar-ſuſah.*] It is a very probable conjecture of Bochart, that theſe were two of the cities where Solomon kept his chariots and horſes, 1 Kings x. 26. For the former of theſe ſignifies

the

the houſe of chariots; and the other, *the village of horſes*. For it is called Hazar-ſuſim, in the plural number, 1 Chron. iv. 31. See Hierozoicon, P. 1. l. 2. c. 9.

Ver. 6. *And Beth-lebaoth, and Sharuhen.*] They ſeem to be the ſame cities called in after-times Beth-birei, and Shaaraim, 1 Chron. iv. 31.

—— *Thirteen cities, and their villages.*] See ver. 1.

Ver. 7. *Ain, Remmon, and Ether, and Aſhan.*] One of theſe towns is otherwiſe called in 1 Chron. iv. 32. namely, Etam, not Ether; and a fifth is added; which ſhews, that all the cities and towns belonging to Simeon are not here mentioned; no more than all thoſe belonging to Benjamin, as we obſerved on ver. 28 of the foregoing chapter. *Aſhan* alſo is thought by Bochart (in the place aforenamed) to be the ſame with Chor-aſhan in 1 Sam. xxx. 30. by cutting off the firſt ſyllable.

—— *Four cities, and their villages.*] Which are mentioned ſeparate from the reſt; either becauſe they were in another part of the country; or becauſe they were not properly cities, but only Chatſerim (large villages) as they are expreſly called, 1 Chron. iv. 32. that is, towns which were without walls. Here indeed they are called cities; but that muſt be underſtood largely, to make it agree with the Chronicles, for towns of more than ordinary bigneſs.

Ver. 8. *And all the villages that were round about theſe cities.*] Here the word Chatſerim (villages) is oppoſed to cities; and ſignifies all the towns great and ſmall, that lay about all the cities before-mentioned.

—*To Baalath-beer, Ramath.*] This is the name but of one city, called ſimply Baal, in 1 Chron. iv. 33. and is that city in the tribe of Judah, mentioned ch. xv. ver. 24. or ver 29. As far as which city the bounds of the tribe of Simeon extended: Some think, this is the city which Solomon repaired, and made larger and ſtronger, 1 Kings ix. 18.

—— *Of the ſouth.*] This doth not relate to the ſituation of the city before-mentioned; but of the inheritance of this tribe, which was on the ſouth of Judah.

Ver. 9. *Out of the portion of the children of Judah was the inheritance of Simeon.*] For which reaſon the bounds of this tribe on all ſides are not deſcribed, becauſe that was ſufficiently done in the deſcription of the poſſeſſion of Judah; out of which the inheritance of this tribe was taken.

—— *For the part of the children of Judah was too much for them.*] They who were ſent to make a new ſurvey of the whole land, found that the former ſurveyors had not meaſured it exactly; but left one diviſion too big in proportion to the reſt, which fell to the tribe of Judah; who had now, therefore, a large ſhare cut from them; becauſe they had too much, and others too little.

—*Therefore the children of Simeon had their inheritance within the inheritance of them.*] Within that lot, which was at firſt given to the tribe of Judah; yet not abſolutely given, but ſo that, if it appeared there was not ſufficient for the reſt of their brethren, and they had more than enough, that error ſhould be corrected, by taking ſomething from them, and giving it to another tribe; as it was now in this new allotment.

Ver. 10. *And the third lot came up for the children of Zebulun, according to their families.*] He was not the next brother; for Iſſachar was born before him. But he is mentioned before Iſſachar, both in the bleſſing of Jacob, Gen. xlix. 13. and of Moſes, Deut. xxxiii. 18.

—— *And the border of their inheritance was unto Sarid.*] No more is ſaid of this place by Euſebius, than that it was ὅριον Ζαβουλών, the bound or limit of Zebulun; and St. Jerom declares the ſame. By what follows, it ſeems to have been the ſouth-weſt border.

Ver. 11. *And their border went up toward the ſea.*] That is, the Mediterranean, which was in the weſt.

—*And Maralah, and reached to Dabbaſheth.*] Theſe were the cities in the weſtern borders, as appears by the following words.

—— *And reached to the river that is before Jokneam.*] See xii. 22.

Ver. 12. *And turned from Sarid eaſtward toward the ſun-riſing.*] This is the deſcription of the ſouth-border; which extended from Sarid in the weſt, as far as Jordan in the eaſt.

—— *Unto the border of Chiſloth-tabor.*] A city near mount Tabor in the tribe of Iſſachar, ver 18. For, as on the weſt the Zebulunites were contiguous to the tribe of Manaſſeh; ſo, toward the eaſt, they were to the tribe of Iſſachar.

—— *And then goth out to Daberath.*] A city alſo in the tribe of Iſſachar, xxi. 28.

—— *And goeth up to Japhia.*] It is uncertain where this city was, tho' ſome think it to be the ſtrong city which Joſephus calls Japha (L. 2. *de Bello Jud.* cap. 25.) and places it in Galilee near Jotapata.

Ver. 13. *And from thence paſſeth on along on the eaſt to Gittah-hepher.*] This ſeems to be a deſcription of the eaſtern border: We read of the land of Hepher, 1 Kings iv. 10. which was near the ſea of Galilee. There this city was, in which Jonah the prophet was born, 2 Kings xiv. 25.

—— *To Ittah-kazin.*] This city, it is likely, was upon the ſame ſea of Galilee, called Geneſaret, which the Vulgate calls Thacaſin.

—— *And goeth out to Remmon-methoar to Neah.*] Here the eaſtern border ended (for that is meant by the phraſe *goeth out*) at the ſea of Geneſaret; ſo Joſephus expreſly affirms. See alſo Gen. xlix. 13.

Ver. 14. *And the border compaſſeth it on the north-ſide to Hannathon.*] Here begins the deſcription of the northern bo der; which, from the laſt-named place, went in a bending line toward Hannathon, a city, it is ſuppoſed, in this tribe.

—— *And the out-goings thereof are in the valley of Jiphthah-el.*] Here the northern border ended; but we know no more of this valley of Jiphthah-el, than that it was in the tribe of Aſher, in the confines of this tribe, ver. 27.

Ver. 15. *And Kattath, and Nahallal, and Shimron, and Idalah, and Bethlehem.*] It is not certain whether theſe cities belonged to Zebulun, or are ſet down as places upon which this tribe border'd. Of the two firſt, we can give no account, but we read of Shimron as a principal city, which had a king in it conquered by Joſhua. See xii. 20. And Idalah is mentioned by St. Jerom (*De locis Hebraicis*) and called Jadela, as if were compounded of Jad (which ſignifies a place, Deut. xxv. 12.) and Ela (a goddeſs) being the place where Venus was worſhipped, as Bochart conjectures, Lib. 1. Canaan, cap. 3. As for Beth-lehem, we are not to take it for the place where our Saviour was born, which is called Bethlehem-Judah, to diſtinguiſh it from this, which was far from it,

—— *Twelve cities, with their villages.*] Here are more cities than twelve; therefore ſome of them are mentioned only as the boundaries of this country. There is no doubt but thoſe mentioned ver. 13. were in this tribe, and many think, thoſe five, here mentioned in this, were ſo likewiſe. Jokneam likewiſe belonged to it; but which were the reſt to make up the number twelve cannot be determined.

Ver. 16. *This is the inheritance of the children of Zebulun, according to their families, theſe cities with their villages.*] That is, theſe were the boundaries of it; but all the cities belonging to it are not here enumerated; for we read of two, Kartah, and Dimnah, xxi. 34, 35. which are not here named; and indeed twelve cities, like theſe, hardly ſeem ſufficient for ſixty thouſand men, (Numb. xxvi. 27.) therefore they were only the principal; and all perhaps that the meaſurers of the land had noted in their book.

Ver. 17. *And the fourth lot came out to Iſſachar, for the children of Iſſachar, according to their families.*] Thus far there is ſome kind of order obſerved in theſe lots; Iſſachar being brother to Zebulun by the ſame mother.

Ver. 18. *And their border was toward Jezreel.*] This was one of the royal ſeats of the kings of Iſrael in after-times, 1 Kings xxi. 1. Euſebius and St. Jerom place it in the tribe of Manaſſeh, but it ought to be conſidered as belonging to this tribe, as the next place is agreed to be. There was another in the tribe of Judah, xv. 56.

—— *And Cheſſulloth.*] Mentioned ver. 12. and which St. Jerom and Euſebius place in the tribe of Iſſachar, under the name of Acheſeloth.

—— *And Shunem.*] Where that noble lady lived, who entertained Eliſha at her houſe, 2 Kings iv. 8. 12.

And

And where Abiſhag, the wife of David in his old age, was born, 1 Kings i. 3.

Ver. 19. *And Hapharaim, and Shihon, and Anaharath.*] The ſacred hiſtorian doth not deſcribe the borders on all ſides of this tribe, but only ſets down ſome principal cities; for it lying between Manaſſeh and Zebulun, the ſituation of it was ſufficiently known; and they do but gueſs, who ſay theſe ſix cities, named in the preceding verſe and in this, were in the ſouthern border.

Ver. 20. *And Rabbith, and Kiſhion, and Abez.*] Theſe three cities, and the two next that follow, ver. 21. are ſuppoſed by ſome to have conſtituted the weſtern boundary.

Ver. 21. *And Remeth and En-gannim.*] Here the ſame perſons imagine the weſtern border ended.

——— *En-haddah, and Beth-pazzez.*] Theſe two, and the three next, ver. 22. are conceived to have been the northern limits.

Ver. 22. *And the coaſt reacheth to Tabor.*] That is, this northern border; for mount Tabor was in the north, and this city lay near it, and received its name from the mount, or gave its own name to it.

——— *And Shahazimah, and Beth-ſhemeſh.*] Here the northern border ended. There was another Beth-ſhemeſh in the tribe of Naphtali, ver. 38. and a third in the tribe of Judah, xxi. 16.

——— *And the out-goings of their border were at Jordan.*] This makes it probable, that the former account, given as we obſerved by ſome perſons of its other borders, is not true, becauſe it leaves no city for the eaſtern boundary near Jordan; nor any for the middle of the country.

——— *Sixteen cities, with their villages.*] This makes it evident, that Tabor was a city; otherwiſe there would be but fifteen.

Ver. 23. *This is the inheritance of the tribe of the children of Iſſachar, according to their families, the cities and their villages.*] Theſe were their principal cities, but, in all probability, there were others, for we read of two, which are not mentioned here, xxi. 28, 29. namely, Dabareh, and Jarmuth; yet there are thoſe who think Jarmuth is but another name for Remeth, mentioned ver. 2. which ſeems to us to be altogether improbable.

Ver. 24. *And the fifth lot came out for the tribe of the children of Aſher, according to their families.*] No reaſon can be aſſigned for this order; unleſs it be, that God was pleaſed to place this tribe, as being deſcended from the hand-maid of Leah, not far from Zebulun, one of Leah's ſons. As for Gad, the elder brother of Aſher, he was provided-for before, on the other ſide of Jordan.

Ver. 25. *And their border was Helkath, and Hali, and Beten, and Achſhaph.*] We know no more of the three firſt of theſe cities, than their names; but the laſt of them was very conſiderable, mention being made of the king of Achſhaph, xi. 1. xii. 20. The firſt of them alſo we find was a Levitical city, xxi. 31. called Hukok, in 1 Chron. vi. 75. It appears likewiſe, by the mention of Carmel in the next verſe, unto which this border extended, that theſe cities were ſituated in the weſt, near the Mediterranean ſea.

Ver. 26. *And Alammelech, and Amad, and Miſheal; and reacheth to Carmel weſtward.*] Or, by the ſea, not far from Ptolemais, to diſtinguiſh it from the other Carmel, in the tribe of Judah, near Hebron. See xv. 55. Here the great prophet Elijah ſometimes dwelt, and confounded the worſhippers of Baal by a ſtupendous miracle; but we are as ignorant of the three cities mentioned in this verſe, as we are of the other in the preceding.

——— *And to Shihor-libnath.*] Whether this was a city (ſome fancy Ptolemais) or a promontory, or a muddy river (for there are theſe different opinions concerning it) we cannot take upon us to determine.

Ver. 27. *And turneth toward the ſun-riſing.*] It turned from the ſea toward the eaſt; and from thence northward, bending toward the weſt again; for there are no borders or ſides of this tribe deſcribed: But from the ſouth part of the ſea it extended eaſtward, and then to the north, in the form of a bow, toward the north part of the ſame ſea where Zidon was, ver. 28.

—— *To Beth-dagon.*] There was a place of this name mentioned before, in the tribe of Judah, xv. 41. where it is thought there was a famous temple of Dagon, the god of the Philiſtines.

——— *And reacheth to Zebulun, and to the valley of Jipthah-el.*] And ſo touched upon the northern border of the tribe of Zebulun; where the valley of Jipthah-el lay. See ver. 14.

——— *Toward the north-ſide of Beth-emek, and Neiel.*] The ſituation of theſe is not known; only Euſebius and St. Jerom declare, that Beth-emek lay in a valley, in this tribe, as the word ſeems to import.

——— *And goeth out to Cabul on the left hand.*] On the north-ſide (called the left-hand) of this city, which was ſituated in the tribe of Aſher, this border ended. Some have been ſo frivolous as from hence to argue, that this book was written long after the time of Joſhua; becauſe the land of Cabul (1 Kings ix. 13.) was not known till the days of Solomon, when Hiram gave this name to the land preſented to him by that king; as if there were no difference between *the land*, and *the city* of Cabul; when one of them was a little region, containing twenty towns, and the other a ſmall place in the confines of Ptolemais, both of them in the tribe of Aſher. They are plainly diſtinguiſhed by Joſephus, who calls one of them γῆν Χαβαλῶν, the land of Cabul; and the other, κώμην, the village of Cabul.

Ver. 28. *And Hebron.*] Called Elbon by the LXX, and by the Vulgate, Abran; to diſtinguiſh it, we ſuppoſe, from Hebron in the land of Judah.

—— *And Rehob.*] There were two cities ſo called in this tribe. See ver. 30. One of them was a Levitical city, xxi. 31. and the Canaanites kept poſſeſſion either of that, or the other, Judges i. 31.

—— *And Hammon.*] There was a Levitical city of this name in the tribe of Naphtali, 1 Chron. vi. 76. called Hammoth-dor in xxi. 32. of this book.

—— *And Kanah.*] There were two cities of this name; one in the upper Galilee, which was Kanah the greater; and the other in the lower Galilee, called Kanah the leſs. The greater is here meant, and it was near Zidon. The leſſer was that where our bleſſed Saviour turned water into wine, and of which Nathaniel and the Syrophœnician woman were inhabitants.

—— *Even unto great Zidon.*] See before, concerning this city, xi. 8.

Ver. 29. *And then the coaſt turneth to Ramah.*] Which was another city on the northern part of the Mediterranean ſea.

——— *And to the ſtrong city Tyre.*] This tranſlation is queſtionable; for we never read one word of the city Tyre (unleſs it be here) until the days of David; tho' we often read of Sidon in the books of Moſes; even in the prophecy of Jacob. And Homer himſelf, who frequently mentions Sidon, and the Sidonians, never names Tyre. Therefore, it is highly probable, ſome other place is meant by Tzor, (as our margin notes the word is in the Hebrew) which was a fenced city, as we render the word here tranſlated *ſtrong*, ver. 35. And, perhaps, there were ſeveral cities called by this name of Tzor, or Tyre, beſide that famous one in future times; particularly Palætyrus, which ſignifies *Old Tyre*. And, it is no improbable conjecture of Campegius Vitringa, that into theſe two places, Sidon and Tzor, many of the Canaanites fled, to ſecure themſelves when Joſhua invaded them: For *tzor* ſignifies not only *a rock*, but any ſtrong and fortified place; from whence it is poſſible, the Latin word *turris*, and our Engliſh word *tower*, are derived. Certain it is, that theſe were two celebrated cities, ἐνδοξικοὶ λαμπροὶ, as Strabo calls them, lib. 16. where he declares, they were ſo anciently, as well as in his time; inſomuch, that it was uncertain which was the metropolis of the Phœnicians. But he undoubtedly means the New Tyre, which was built in an iſland; for the Old Tyre was on the continent.

——— *And the coaſt turneth to Hoſah.*] The coaſt declined a little toward a city of this name.

——— *And the out-goings thereof are at the ſea from the coaſt to Achzib.*] It ended at the country which belonged to Achzib; for ſo *hebel*, which we here tranſlate *coaſt*, ſignifies. In proper ſpeaking, indeed, it imports *a cord*, with which ground was meaſured; and thence was uſed to ſignify the portion of ground it ſelf, which was meaſured by that cord or line. Thus we read of Hebel Argob, the region of Argob, Deut. iii. 13. And Hebel Hajam, the region of the ſea, Zeph. ii. 5. Achzib, according

according to St. Jerom, is that place, which in after-times was called Ecdippa, by Pliny and others.

Ver. 30. *Ummah alſo, and Aphek, and Rehob.*] It is probable theſe were three cities in the heart of the country of Aſher.

——*Twenty and two cities with their villages.*] There are more than this number here mentioned, though we do not reckon Carmel, nor Jipthah-el; one of which was a mountain, the other a valley. Therefore ſome of them were only the boundaries of this tribe, but did not belong to their poſſeſſion.

Ver. 31. *This is the inheritance of the tribe of the children of Aſher according to their families, theſe cities with their villages.*] That is, theſe were the moſt eminent cities; tho' it be probable there were ſome other; for we read of one called Abdon, chap. xxi. 30. which is not mentioned here.

Ver. 32. *The ſixth lot came out to the children of Naphtali: even for the children of Naphtali, according to their families.*] Here the younger ſon of Bilhah, the handmaid of Rachel, is preferred before the elder, who was Dan, (Gen. xxx. 6, 8.) as Zebulun was before Iſſachar. Such was the method of Divine Providence in that nation, to convince them, that they ought not to value themſelves too highly, as they were apt to do, upon their external privileges.

Ver. 33. *And their coaſt was from Heleph, from Allon to Zaanannim, and Adami, Nekeb, and Jabneel unto Lakum.*] The Sacred Penman has not informed us what particular coaſt this was; but, by what follows, it appears to have been the northern border where theſe cities were ſituated, near Lebanon and Sidon, and the reſt of the northern tract of Aſher's country: For Naphtali comprehended the Upper Galilee.

——*And the out-goings thereof were at Jordan.*] This border ended at that river, and at the very fountain of it, which was at the foot of Libanus.

Ver. 34. *And then the coaſt turneth weſt-ward to Aznoth-tabor, and goeth out from thence to Hukkok.*] The ſouthern border began at the former of theſe cities, and terminated at the latter.

—— *And reacheth to Zebulun on the ſouth ſide.*] Toucheth on the confines of the tribe of Zebulun; ſo that the north ſide of Zebulun was the ſouth ſide of Naphtali.

——*And reacheth to Aſher on the weſt ſide.*] This is a ſhort account of their weſtern border, which extended as far as the limits of the tribe of Aſher.

—— *And to Judah upon Jordan toward the ſun-riſing.*] It was not near Judah, there being ſeveral tribes between them. Therefore the meaning is, this tribe had a communication with that of Judah, by means of the river Jordan. So the word *upon*, in our tranſlation, ought to be interpreted. This river afforded them the convenience of carrying merchandizes to Judah, or bringing them from thence. And thus ſome think the prophecy of Moſes was accompliſhed, Deut. xxxiii. 23. *Poſſeſs thou the weſt and the ſouth.* Which doth not ſignify, that they had any land in the ſouth; but that they trafficked with that country by the means of Jordan.

Ver. 35. *And the fenced cities are Ziddim, Zer, and Hammath, Rakkath, and Cinnereth.*] Theſe were northern cities, as appears by that mentioned in the midſt, namely, Hammath, or Hamath, which was the utmoſt bounds of the land of Iſrael northward. See Numb. xiii. 21. xxxiv. 8. 1 Kings viii. 65. It ſeems to have derived its name from the youngeſt ſon of Canaan, who probably was its founder, as his eldeſt ſon was of Sidon, Gen. x. 18. It continued a famous city a long time; for, in the days of David, we read how the king of it artfully made his peace with that prince, by a very conſiderable preſent, 2 Sam. viii. 9, &c.

Rakkath, which immediately follows Hammath, is, in the opinion of ſome Jews, the ſame with Tiberias. So the author of the book *de Cippis Hebraicis*, ſet forth by Hottinger. Whence the Talmudiſts, as he obſerves, ſay, Rakkath is Zipporia; which was called Rakkath, becauſe it was ſeated on the bank of a river. It was alſo called Mœſia, and at laſt, Tiberias; tho' other Jewiſh authors make Rakkath different from that city.

—— *Cinnereth.*] This was a place upon the ſea of Tiberias, and in it were delightful gardens, and a kind of paradiſe. Whence it was called Geneſer; as much as to ſay, *the gardens of princes* (Gannoth-ſarim.) And it had the name of Cinnereth from its *ſweetneſs and pleaſures*, as the Jews ſay, (Cod. Megill) *Kinnereth is Ginſer. And why is it called Cinnereth? becauſe its fruits are as ſweet to the taſte, as the ſound of a harp is to the ear.* See Hottinger, in his annotations on the fore-named book, p. 36.

As to the two firſt cities, Ziddim and Zer, we cannot ſay any thing of them.

Ver. 36. *And Adamah, and Ramah, and Hazor.*] We may gueſs where theſe cities were ſeated, by Hazor, the laſt of them, to which they were neighbours. See concerning it, chap. xi. 1.

Ver. 37. *And Kedeſh, and Edrei, and En-hazor.*] The firſt of theſe was a Levitical city, chap. xxi. 32. in which that famous captain, Barak, was born, Judg. iv. 6. where it is called Kedith-Naphtali, to diſtinguiſh it from thoſe of that name in other tribes. Of the other two cities we know nothing.

Ver. 38. *And Iron, and Migdal-el, Horem, and Beth-anath, and Beth-ſhemeſh.*] It is generally known that there was another Beth-ſhemeſh in the tribe of Judah; and that this city, and Beth-anath, the children of Naphtali could not conquer, Judges i. 33. but we know no more of them, nor of the reſt, ſave only that Euſebius declares, there was a large village, called Magdal-el, between Dora and Ptolemais.

——*Nineteen cities with their villages.*] Six of which were fenced cities, certainly belonging to this tribe; and there are as many more mentioned as make up twenty-three. Some of which, therefore, muſt be accounted as bordering cities, or only large villages, and not properly cities.

Ver. 39. *This is the inheritance of the tribe of the children of Naphtali according to their families, the cities and their villages.*] This muſt be underſtood (as in the account of the fore-mentioned tribes) of the principal cities; for there were more beſide theſe, as appears from chap. xxi. 32. where Hammoth-dor, and Kartan, are enumerated among the Levitical cities in this tribe, which are not mentioned here.

Ver. 40. *And the ſeventh lot came out for the tribe of the children of Dan,* &c.] They were the only remaining tribe that was to be provided for.

Ver. 41. *And the coaſt of their inheritance was Zorah, and Eſhtaol, and Ir-ſhemeſh.*] The author of this book doth not here deſcribe the lot of the children of Dan by its borders; but mentions the cities that were comprehended in it. Some of which were at firſt given to Judah; out of whoſe ſhare, it being too large, ſome cities were taken for the Danites, as others likewiſe were for the Simeonites. And, it is certain, the two firſt of theſe fell to Judah, in the firſt diviſion of the land, chap. xv. 33. They both were very eminent places, for the birth and burial, and mighty actions of Sampſon: For at Zorah he was born, Judges xiii. 2. Between Zorah and Eſhtaol he was buried, Judges xvi. 31. And here the Spirit of God began to operate upon him at certain times, chap. xiii. 25. It is probable alſo, that Ir-ſhemeſh was originally in the tribe of Judah, it being of much the ſame ſignification with Beth-ſhemeſh: For one ſignifies, *the city of the ſun*; the other, *the houſe, or place, of the ſun.*

Ver. 42. *And Shaalabbin.*] Which the Amorites kept in their poſſeſſion, Judg. i. 35. where, by a ſmall variation of letters, it is called *Shaalbin*; and in ſome copies of the LXX, tranſlated, ἐν ᾧ ᾗ αἱ ἀλωπεκες, and in others, ἐν Θέλαξιν. And, in our preſent LXX, both theſe are retained: For a fox, in the Arabian language, is called *thalab*; and, in the Phœnician, (which is half Arabic) *ſaalab.*

——*And Ajalon.*] Another city which the Amorites kept from the children of Iſrael, as we find Judg. i. 35 It was one of the Levitical cities, chap. xxi. 23. and that famous place, mentioned chap. x. 13.

——*And Jethlah.*] We know no more of it, than that it was a city in this tribe.

Ver. 43. *And Elon, and Thimnathah, and Ekron.*] It is certain, that the laſt of theſe three cities was at firſt given to Judah, chap. xv. 45. But Thimnathah was not the ſame with Timnath in the ſame tribe, (chap. xv. 10, 57.) but quite different from it, as Gibeath was from Geba. For Sampſon went down to this city Timnath, Judg. xiv. 5. which ſhews it was in a valley; whereas Judah went up to Timnath, to ſhear his ſheep, (Gen xxxviii. 11, 13.)

11, 13.) which ſhews it was upon a hill. Concerning Elon, we can ſay nothing, unleſs it be the ſame with Holon in the tribe of Judah, chap. xv. 51.

Ver. 44. *And Eltekeh, and Gibbethon, and Baalath.*] Some think that the firſt of theſe is the ſame with that city in the tribe of Judah, called Eltekon, chap. xv. 59. and the laſt the ſame with that called there Baalah, verſe 39. As for Gibbethon, the Danites ſeem not to have got poſſeſſion of it, or at leaſt they loſt it again; for it was in the hands of the Philiſtines after the days of David, 1 Kings xv. 27. xvi. 15. and yet was appointed one of the Levitical cities, Joſh. xvi. 21, 23.

Ver. 45. *And Jehud, and Bene-berak, and Gath-rimmon.*] Where Jehud was we find not; but Βαεραχαι is mentioned by Euſebius, as a village near Azotus (or Aſhdod) and St. Jerom ſaith it was called Bernea, in his time; which may incline us to his opinion, that Gath-rimmon was no other than the city of Gath, ſo frequently mentioned in ſcripture, as one of the principal cities of the Philiſtines. It is ranked among the Levitical cities, xxi. 24. as Gibbethon was, ver. 44. tho' in the hands of the Philiſtines.

Ver. 46. *And Me-jarkon, and Rakkon.*] It is not certain where theſe places were ſituated; but very likely near the place next mentioned.

——*With the border before Japho.*] This place was afterward called Joppa, being the principal ſea-port town in all Judea (mentioned by Pomponius Mela, Strabo, and Pliny) and continues ſo to this day; retaining the name of Japha, which in the Hebrew ſignifies *fair*, or *beautiful*. It is not certain, that it was a part of the tribe of Dan, tho' Euſebius calls it a ſea town of the lot of Dan; for theſe words may ſignify no more, but that their portion comprehended the border which lay before this place.

Ver. 47. *And the coaſt of the children of Dan went out too little for them.*] The words, *too little*, are not in the Hebrew; where there is nothing that correſponds with them. The paſſage runs thus, *The coaſt of the children of Dan went out from them*; that is, they were diſpoſſeſſed of it in ſome parts, by their potent neighbours, the Amorites, who forced them into the mountains, and would not ſuffer them to dwell in the valley, Judg. i. 34. This reduced them to ſuch ſtraits, that they were conſtrained to enlarge their border ſome other way; which they did by the means following.

——*Therefore the children of Dan went up to fight againſt Leſhem.*] A city not far from Jordan, called Laiſh, in the book of Judges, before it was taken by the Danites. In after-times, when it fell into the hands of the Romans, it was called Paneas, and made the metropolis of Iturea, and Trachonitis; and from Philip alſo, ſon of Herod the great, who very much enlarged and adorned it, it was called Cæſarea Philippi, in honour of Tiberius Cæſar.

——*And took it, and ſmote it with the edge of the ſword, and poſſeſſed it, and dwelt therein.*] Were not diſturbed in their poſſeſſion of this conquer'd place.

——*And called Leſhem, Dan, after the name of Dan their father.*] It was cuſtomary for conquerors to change the names of thoſe places which they ſubdued. This was done with reſpect to Leſhem, after the death of Joſhua; and is related more largely in the book of Judges, chap. xviii. where the whole expedition is recorded. From whence ſome have argued, that this book was not written by Joſhua; whereas no more can fairly be inferr'd, than that in after-times, Ezra, or ſome other, thought good to inſert this verſe here, in order to compleat the account of the Danites poſſeſſions. For any one may ſee, that if this verſe were taken away, all that is related of this tribe is perfectly coherent, and there is no breach at all in the context of the foregoing with the verſe ſubſequent to this; which is an argument, that this ſhort account of their taking Leſhem was not written by the author of this book, but inſerted afterward by ſome other perſon. For if the words of this verſe were omitted, this relation of the Danites lot would be more like the account of all the other lots.

Ver. 48. *This is the inheritance of the tribe of the children of Dan, according to their families, theſe cities with their villages.*] The number of them is not ſet down, as in the foregoing tribes; of which it is to no purpoſe to enquire the reaſon.

Ver. 49. *When they had made an end of dividing the land for inheritance by their coaſts.*] That is, after every tribe had their reſpective portion aſſigned to them.

——*The children of Iſrael gave an inheritance to Joſhua the ſon of Nun, among them.*] We cannot but admire the wonderful modeſty of this great man, who received his portion laſt of all; and then, not by lot, but by their gift, who were already poſſeſſed of the whole land.

Ver. 50. *According to the word of the Lord, they gave him the city which he asked.*] God indeed had ordered, that he ſhould have a portion, and that he himſelf ſhould chuſe it; but he was content to ſtay for it till every one elſe was amply provided for. We do not expreſsly read of this command; but many particulars were ſaid and done, which are not recorded. And Joſhua being as faithful and upright as Caleb, and choſen beſide to be the captain of God's people, we cannot but think, that when God ordered what Caleb ſhould have, he gave the ſame direction with reſpect to Joſhua. And ſo much is implied in theſe words of Caleb himſelf, when he demanded his portion of Joſhua, xiv. 6. *Thou knoweſt the thing the Lord ſaid unto Moſes the man of God, concerning me and thee, in Kadeſh-barnea.*

——*Even Timnah-ſerah in mount Ephraim.*] Joſhua did not chuſe the beſt place in all the country, but a convenient one in his own tribe; which was ſeated on the north-ſide of a hill called Gaaſh, as we read in the latter end of this book.

——*And he built the city, and dwelt therein.*] Repaired it, we ſuppoſe, (for in all probability there was a city in that ſituation before) and made a convenient habitation for his family and relations. But we read nothing of them; for as he did not affect to make himſelf king of Canaan, ſo he contented himſelf with a moderate allotment, and made no large proviſion for his poſterity. We have no mention made of his ſons or daughters; but as Pellicanus obſerves, all the Iſraelites were his children.

Ver. 51. *Theſe are the inheritances which Eleazar the prieſt, and Joſhua the ſon of Nun, and the heads of the fathers of the tribes of the children of Iſrael, divided, &c.*] It is uſual, after ſo long an account to recapitulate in a compendious manner what had been tranſacted, and by whoſe authority.

——*So they made an end of dividing the country.*] Every tribe had the place of their ſettlement appointed to their ſatisfaction; ſo that there was no further diviſion made of the land.

CHAP. XX.

1 God commandeth, 7 and the children of Iſrael appoint the ſix cities of refuge.

THE LORD alſo ſpake unto Joſhua, ſaying,

2 Speak to the children of Iſrael, ſaying, Appoint out for you cities of refuge, whereof I ſpake unto you by the hand of Moſes:

3 That the ſlayer that killeth *any* perſon unawares *and* unwittingly, may flee thither: and they ſhall be your refuge from the avenger of blood.

4 And when he that doth flee unto one of thoſe cities, ſhall ſtand at the entring of the gate of the city, and ſhall declare his cauſe in the ears of the elders of that city; they ſhall take him into the city unto them, and give him a place that he may dwell among them.

5 And if the avenger of blood purſue after him, then they ſhall not deliver the ſlayer up into his hand: becauſe he ſmote his neighbour unwittingly, and hated him not before-time.

6 And

6 And he ſhall dwell in that city, until he ſtand before the congregation for judgment, *and* until the death of the high-prieſt that ſhall be in thoſe days: then ſhall the ſlayer return and come unto his own city, and unto his own houſe, unto the city from whence he fled.

7 ¶ And they appointed Kedeſh in Galilee in mount Naphtali, and Shechem in mount Ephraim, and Kirjath-arba (which *is* Hebron) in the mountain of Judah.

8 And on the other ſide Jordan by Jericho eaſt-ward, they aſſigned Bezer in the wilderneſs upon the plain, out of the tribe of Reuben, and Ramoth in Gilead out of the tribe of Gad, and Golan in Baſhan out of the tribe of Manaſſeh.

9 Theſe were the cities appointed for all the children of Iſrael, and for the ſtranger that ſojourneth among them, that whoſoever killeth *any* perſon at unawares, might flee thither, and not die by the hand of the avenger of blood, until he ſtood before the congregation.

Ver. 1. *And the Lord ſpake unto Joſhua, ſaying.*] From the tabernacle, at the door of which he, and Eleazar, and the princes, had been making a diviſion of the land, as the laſt verſe of the preceding chapter informs us.

Ver. 2. *Speak unto the children of Iſrael, ſaying, Appoint out for you cities of refuge.*] We have already given a large account of theſe cities of refuge, and the perſons who were intitled to protection there, in our annotations on the 35th chapter of Numbers, to which we therefore refer our readers.

Ver. 7. *And they appointed Kedeſh in Galilee in mount Naphtali, and Shechem in mount Ephraim, and Kirjath-arba (which is Hebron) in the mountain of Judah.*] It is commonly obſerved, that as theſe three cities were ſeated on high and eminent places, that they might be ſeen afar off; ſo they were at ſuch a diſtance from each other, that all the country might more eaſily have the benefit of one or other of them. For Kedeſh was in the north, and Hebron in the ſouth, and Shechem between both.

Ver. 8. *And on the other ſide Jordan by Jericho, eaſtward.*] On the eaſt of Jericho, in the land of the two tribes and a half; which was almoſt as long as the land of Canaan, but not ſo broad.

—*They aſſigned Bezer in the wilderneſs upon the plain, out of the tribe of Reuben, and Ramoth in Gilead out of the tribe of Gad, and Golan in Baſhan out of the tribe of Manaſſeh.*] Theſe cities were aſſigned by Moſes before he died, Deut. iv. 43. but were not inveſted with the privilege till now. And it is obſervable, that if Bezer ſtood in a flat country, the other two, Ramoth and Golan, were ſeated on riſing ground.

All theſe cities belonged to the Levites; who by their authority, might defend thoſe who fled thither for refuge, from all unjuſt treatment; and by their wiſdom direct the elders to judge aright concerning the cauſe of ſuch as took ſanctuary there; and alſo give them good inſtructions while they continued among them, until the death of the high-prieſt.

CHAP. XXI.

1 *Eight and forty cities given by lot out of the other tribes, unto the Levites.* 43 *God gave the land, and reſt unto the Iſraelites, according to his promiſe.*

THEN came near the heads of the fathers of the Levites unto Eleazar the prieſt, and unto Joſhua the ſon of Nun, and unto the heads of the fathers of the tribes of the children of Iſrael.

2 And they ſpake unto them at Shiloh in the land of Canaan, ſaying, The LORD commanded by the hand of Moſes, to give us cities to dwell in, with the ſuburbs thereof for our cattle.

3 And the children of Iſrael gave unto the Levites out of their inheritance at the commandment of the LORD, theſe cities, and their ſuburbs.

4 And the lot came out for the families of the Kohathites: and the children of Aaron the prieſt, *which were* of the Levites, had by lot out of the tribe of Judah, and out of the tribe of Simeon, and out of the tribe of Benjamin, thirteen cities.

5 And the reſt of the children of Kohath *had* by lot out of the families of the tribe of Ephraim, and out of the tribe of Dan, and out of the half tribe of Manaſſeh, ten cities.

6 And the children of Gerſhon *had* by lot out of the families of the tribe of Iſſachar, and out of the tribe of Aſher, and out of the tribe of Naphtali, and out of the half tribe of Manaſſeh in Baſhan, thirteen cities.

7 The children of Merari by their families *had* out of the tribe of Reuben, and out of the tribe of Gad, and out of the tribe of Zebulun, twelve cities.

8 And the children of Iſrael gave by lot unto the Levites theſe cities with their ſuburbs, as the LORD commanded by the hand of Moſes.

9 ¶ And they gave out of the tribe of the children of Judah, and out of the tribe of the children of Simeon, theſe cities which are *here* mentioned by name,

10 Which the children of Aaron, *being* of the families of the Kohathites, *who were* of the children of Levi, had: (for theirs was the firſt lot.)

11 And they gave them the city of Arba the father of Anak (which *city is* Hebron) in the hill-*country* of Judah, with the ſuburbs thereof round about it.

12 But

12 But the fields of the city, and the villages thereof, gave they to Caleb the ſon of Jephunneh, for his poſſeſſion.

13 ¶ Thus they gave to the children of Aaron the prieſt, Hebron with her ſuburbs, *to be* a city of refuge for the ſlayer, and Libnah with her ſuburbs,

14 And Jattir with her ſuburbs, and Eſhtemoa with her ſuburbs,

15 And Holon with her ſuburbs, and Debir with her ſuburbs,

16 And Ain with her ſuburbs, and Juttah with her ſuburbs, *and* Beth-ſhemeſh with her ſuburbs: nine cities out of thoſe two tribes.

17 And out of the tribe of Benjamin, Gibeon with her ſuburbs, Geba with her ſuburbs,

18 Anathoth with her ſuburbs, and Almon with her ſuburbs: four cities.

19 All the cities of the children of Aaron, the prieſts, *were* thirteen cities with their ſuburbs.

20 ¶ And the families of the children of Kohath, the Levites, which remained of the children of Kohath, even they had the cities of their lot out of the tribe of Ephraim.

21 For they gave them Shechem, with her ſuburbs in mount Ephraim, *to be* a city of refuge for the ſlayer; and Gezer with her ſuburbs,

22 And Kibzaim with her ſuburbs, and Beth-horon with her ſuburbs: four cities.

23 And out of the tribe of Dan, Eltekeh with her ſuburbs, Gibbethon with her ſuburbs,

24 Ajalon with her ſuburbs, Gath-rimmon with her ſuburbs: four cities.

25 And out of the half tribe of Manaſſeh, Tanach with her ſuburbs, and Gath-rimmon with her ſuburbs: two cities.

26 All the cities *were* ten with their ſuburbs, for the families of the children of Kohath that remained.

27 ¶ And unto the children of Gerſhon of the families of the Levites, out of the *other* half tribe of Manaſſeh, *they gave* Golan in Baſhan with her ſuburbs, *to be* a city of refuge for the ſlayer: and Beeſhterah with her ſuburbs: two cities.

28 And out of the tribe of Iſſachar, Kiſhon with her ſuburbs, Dabareh with her ſuburbs,

29 Jarmuth with her ſuburbs, En-gannim with her ſuburbs: four cities.

30 And out of the tribe of Aſher, Miſhal with her ſuburbs, Abdon with her ſuburbs,

31 Helcath with her ſuburbs, and Rehob with her ſuburbs: four cities.

32 And out of the tribe of Naphtali, Kedeſh in Galilee with her ſuburbs, *to be* a city of refuge for the ſlayer: and Hammoth-dor with her ſuburbs, and Kartan with her ſuburbs: three cities.

33 All the cities of the Gerſhonites, according to their families, *were* thirteen cities with their ſuburbs.

34 ¶ And unto the families of the children of Merari the reſt of the Levites, out of the tribe of Zebulun, Jokneam with her ſuburbs, and Kartah with her ſuburbs,

35 Dimnah with her ſuburbs, Nahalal with her ſuburbs: four cities.

36 And out of the tribe of Reuben, Bezer with her ſuburbs, and Jahazah with her ſuburbs,

37 Kedemoth with her ſuburbs, and Mephaath with her ſuburbs: four cities.

38 And out of the tribe of Gad, Ramoth in Gilead with her ſuburbs, *to be* a city of refuge for the ſlayer: and Mahanaim with her ſuburbs,

39 Heſhbon with her ſuburbs, Jazer with her ſuburbs: four cities in all.

40 So all the cities for the children of Merari by their families, which were remaining of the families of the Levites, were *by* their lot, twelve cities.

41 All the cities of the Levites within the poſſeſſion of the children of Iſrael, *were* forty and eight cities with their ſuburbs.

42 Theſe cities were every one with their ſuburbs round about them: thus *were* all theſe cities.

43 ¶ And the LORD gave unto Iſrael all the land which he ſware to give unto their fathers: and they poſſeſſed it, and dwelt therein.

44 And the LORD gave them reſt round about, according to all that he ſware unto their fathers: and there ſtood not a man of all their enemies before them; the LORD delivered all their enemies into their hand.

45 There failed not ought of any good thing which the LORD had ſpoken unto the houſe of Iſrael: all came to paſs.

Ver. 1. *Then came near.*] After the cities of refuge were ſettled.

——*The heads of the fathers of the Levites.*] So the princes of the ſeveral tribes, who divided the land in conjunction

conjunction with Joſhua and Eleazar, are called, xiv. 1. and in the concluſion of this verſe. And therefore the chief perſons deſcended from Kohath, Gerſhon, and Merari (who were the fathers of the Levites) are here meant by *the heads of the fathers* of that tribe.

——*Unto Eleazar the prieſt, and unto Joſhua the ſon of Nun, and unto the heads of the fathers of the tribes of the children of Iſrael.*] Who were appointed by God, to ſee the land divided, and are called the princes of the tribes, Numb. xxxiv. 18.

Ver. 2. *And they ſpake unto them at Shiloh in the land of Canaan, ſaying, The Lord commanded,* &c.] This command is recorded in Numb. xxxv. 2. *&c.* and is ſet down before any mention was made of the cities of refuge, (which are ordered in the following part of the chapter) tho', it ſeems, that command was executed before this.

Ver. 3. *And the children of Iſrael gave unto the Levites out of their inheritance at the commandment of the Lord, theſe cities and their ſuburbs.*] Not only Joſhua, Eleazar, and the princes, but all the people of Iſrael acknowledged this obligation which God had laid upon them; and accordingly theſe words import, that the people ſeparated ſo many cities as the Divine Majeſty commanded by Moſes (and which were to be forty eight, Numb. xxxv. 7.) for the habitation of the Levites. Which cities are here named and diſtributed among them in this chapter.

Ver. 4. *And the lot came out for the family of the Kohathites.*] After the cities which were to belong to the Levites were ſet out, they were divided by lot among their ſeveral families, as the whole land was among the tribes. And the firſt lot came out for the nobleſt family in the tribe of Levi; for Moſes and Aaron were deſcended from Kohath.

——*And the children of Aaron the prieſt, which were of the Levites.*] The family of Aaron being prieſts, were the principal among the Levites; and therefore were firſt, and very honourably provided for.

——*Had by lot out of the tribe of Judah, and out of the tribe of Simeon, and out of the tribe of Benjamin, thirteen cities.*] It was by a peculiar providence, that the ſhare which fell to the prieſts, was in thoſe tribes that were neareſt to the city; which God intended ſhould be the fixed place of his worſhip and ſervice in future times; that the prieſts might be ready to give their attendance there, without much trouble.

Ver. 5. *And the reſt of the children of Kohath.*] All his deſcendants were not prieſts, but Aaron and his family alone; the reſt were nothing more than Levites.

——*Had by lot out of the families of the tribe of Ephraim, and out of the tribe of Dan, and out of the half tribe of Manaſſeh, ten cities.*] Theſe three tribes were neareſt to the other three before-mentioned; ſo that the Kohathites were not ſeparated to any conſiderable diſtance from one another.

Ver. 6. *And the children of Gerſhon had by lot,* &c.] Among the ſons of Levi, Gerſhon is mentioned as the eldeſt, (Exod. vi. 16. Numb. iii. 17.) but the lot came up firſt to the children of Kohath, the prieſts being deſcended from him.

Ver. 7. *The children of Merari by their families, had out of the tribe of Reuben,* &c. —— *twelve cities.*] This is only a general account of the tribes in which their reſpective lots fell, and of the number of cities beſtowed on their ſeveral families.

Ver. 9. *And they gave out of the tribe of the children of Judah, and out of the tribe of the children of Simeon, theſe cities which are here mentioned by name.*] Here now follows a particular account of the names of thoſe cities, which were ſaid before, in general, to have been given out of the two tribes; which are joined together, becauſe the lot of Simeon was taken out of the lot of Judah.

Ver. 10. *Which the children of Aaron being of the families of the Kohathites,* &c.] That is, being one of the families of the Kohathites, and the eldeſt of them; for they were deſcended from Amram, the eldeſt ſon of Kohath, Exod. vi. 18. Numb. iii. 19.

Ver. 11. *And they.*] Namely, Eleazar, Joſhua, and the princes.

—— *Gave them the city of Arba,* &c.] See, with reſpect to this city, chap. xiv. 15. xv. 13.

Ver. 12. *But the fields of the city, and the villages thereof, they gave to Caleb,* &c.] The prieſts had only the cities and ſuburbs, which were their poſſeſſion, as much as the fields and villages were Caleb's; on whom they were beſtowed before, chap. xiv. 13.

——*Thus they gave to the children of Aaron the prieſt, Hebron with her ſuburbs, to be a city of refuge for the ſlayer.*] It was given them with this condition, that they who ſlew a man undeſignedly, ſhould be entertained in this city, and have a place aſſigned them, in order to live ſecurely among the reſt of the inhabitants, chap. xx. 4.

—— *And Libnah with her ſuburbs.*] This muſt be underſtood to belong to them no otherwiſe than Hebron did; unto which they had no pretenſions beyond the city and ſuburbs: And therefore the fields and villages of Libnah were no part of their property; and the ſame is to be obſerved with relation to all the following cities of the prieſts.

Ver. 14. *And Jattir with her ſuburbs, and Eſhtemoa with her ſuburbs.*] Theſe are mentioned as belonging to Judah, chap. xv. 48, 50.

Ver. 15. *And Holon with her ſuburbs.*] Called Helin, 1 Chron. vi. 56.

——*And Debir with her ſuburbs.*] See chap. xv. 55.

Ver. 16. *And Ain with her ſuburbs.*] This was a city in the tribe of Simeon, xix. 17. but taken out of Judah, xv. 32.

——*And Juttah with her ſuburbs.*] See xv. 55.

—— *And Beth-ſhemeſh with her ſuburbs.*] Unto which city the Divine Providence directed the kine, that drew the cart wherein the Philiſtines placed the ark, when they ſent it home, there being a very conſiderable number of prieſts in this city, to receive it with due care and reverence, 1 Sam. vi. 12, 13.

——*Nine cities out of theſe two tribes.*] For the tribe of Judah was very large; and the command of God was, that from them who had many cities, they ſhould give many, Numb. xxxv. 8.

Ver. 17. *And out of the tribe of Benjamin, Gibeon with her ſuburbs,* &c.] See chap. xviii 24, 25.

Ver. 18. *Anathoth with her ſuburbs.*] This was the city of the prophet Jeremiah, who was likewiſe a prieſt, Jer. i. 1.

——*And Almon with her ſuburbs.*] Called Alemeth, in 1 Chron vi. 60. For there were greater alterations than this made, by length of time, in the names of places.

—— *Four cities.*] Which may be conſidered as a large number, out of ſo ſmall a tribe, but the ſoil was very rich.

Ver. 20. *And the families of the children of Kohath, the Levites, which remained of the children of Kohath.*] Who were mere Levites, and not prieſts.

—— *Even they had the cities of their lot out of the tribe of Ephraim.*] Part of them were planted there, and part of them in two other tribes, as it follows, ver. 23, *&c.*

Ver. 21. *For they gave them Schechem,* &c.] See chap. xx. 7. xvi. 3.

Ver. 22. *And Hibzaim with her ſuburbs.*] Which city is called Jokmeam, in 1 Chron. vi. 68.

——*And Beth-horon with her ſuburbs.*] We read of both the Beth-horons in the deſcription of this tribe, the upper and the nether, xvi. 3, 5. the firſt of which ſeems to be here meant.

Ver. 24. *Ajalon with her ſuburbs,* &c.] The four cities mentioned in this and the 23d verſe, we find before in this tribe, xix, 41, 44, 45.

Ver. 25. *And out of the half tribe of Manaſſeh.*] Namely, that half of it which was ſettled in Canaan.

—— *Tanach with her ſuburbs.*] See xvii. 11.

——*And Gath-rimmon with her ſuburbs.*] In 1 Chron. vi. 70. theſe two cities are called Aner, and Bileam: ſo much were names changed in a long tract of time: Or, the Levites being diſpoſſeſſed of the two cities mentioned in this verſe, by the invaſion of their enemies (who perhaps demoliſhed them) thoſe two others were given in lieu of them.

——*Two cities.*] Which were a juſt proportion to the other whole tribes, who gave four.

Ver. 26. *All the cities were ten with their ſuburbs, for the families of the children of Kohath that remained.*] Who were not of the children of Aaron, the prieſts, ver. 5.

Ver. 27. *And unto the children of Gerſhon of the families of the Levites, out of the other half tribe of Manaſſeh.*] Namely, that half tribe who had their inheritance on the other ſide of Jordan.

——*Golan in Baſhan*, &c.] From whence the neighbouring country was called Gaulonitis.

——*And Beeſh-terah, with her ſuburbs.*] Called Aſhtaroth in 1 Chron. vi. 71. by a very inconſiderable change, only leaving out the firſt letter.

——*Two cities.*] The ſame number that was given out of the other half of this tribe, ver. 25.

Ver. 28. *And out of the tribe of Iſſachar, Kiſhon with her ſuburbs.*] xix. 20. Called Kedeſh, 1 Chron.. vi. 72.

——*And Dabareh with her ſuburbs.*] Not mentioned before in this book; but in 1 Chron vi. 72.

Ver. 29. *Jarmuth, with her ſuburbs.*] Called Ramoth, 1 Chron. vi. 73.

——*En-gannim, with her ſuburbs.*] xx. 21. Called Anem, 1 Chron. vi. 73.

Ver. 30. *And out of the tribe of Aſher, Miſhal with her ſuburbs.*] Called Miſhael, xix. 26. and Maſhal, 1 Chron. vi. 74.

——*Abdon, with her ſuburbs.*] Mentioned in the laſt cited chapter of the Chronicles, but not in the 19th chapter of this book.

Ver. 31. *Helkath, with her ſuburbs.*] xix. 25. Called Hukok, 1 Chron. vi. 75.

——*And Rehob.*] Mentioned likewiſe there, and in the 19th chap. ver. 28. of this book.

Ver. 32. *And out of the tribe of Naphtali, Kedeſh in Galilee*, &c.] See chap. xx. ver. 7.

——*And Hammoth-dor, with her ſuburbs.*] Called ſimply Hamath, xix. 35. and Hammoth, 1 Chron. vi. 76.

——*And Kartan, with her ſuburbs.*] Called Kirjathaim, 1 Chron. vi. 76.

——*Three cities.*] This being a ſmaller territory, it ſeems, than the reſt of the tribes already mentioned, who gave four.

Ver. 34. *And unto the families of the children of Merari, the reſt of the Levites.*] The remaining families of the Levites; for there were three heads of them, Gerſhon, Kohath, and Merari.

——*Out of the tribe of Zebulun, Jokneam, with her ſuburbs, and Kartah, with her ſuburbs.*] Of the former, See xix. 11. and of the latter, ver. 16.

Ver. 35. *Dimnah, with her ſuburbs*, &c.] See xix. 15, 16.

——*Four cities.*] There are but two mentioned, 1 Chron. vi. 77. with quite different names; the other two, it ſeems, being loſt before that time.

Ver. 36. *And out of the tribe of Reuben, Bezer, with her ſuburbs.*] This was one of the cities of refuge, xx. 8. tho' not here mentioned as the reſt are, in the foregoing part of this chapter, and in ver. 38.

——*And Jahazath, with her ſuburbs.*] Theſe, and the two cities in the next verſe, are mentioned as cities in this tribe, xiii. 18. And ſo they are in 1 Chron. vi. 78, 79. as Levitical cities.

Ver. 37. *Kedemoth, with her ſuburbs.*] Some have urged againſt the integrity of the Hebrew text, that this and the preceding verſe are not to be found in ſome ancient copies of the Bible; and indeed, the Maſorites acknowledge as much; but it is evident, that they are found in copies of very great antiquity; and the context ſhews, that they ought to be here, as biſhop Walton obſerves in his *Conſiderator conſidered*, chap. 6. ſect. 14. And Hottinger alſo (who anſwers this cavil more largely) obſerves, that they were in a moſt accurate manuſcript belonging to the duke of Rohan, and written in 1495. The Maſorites, who take notice of this omiſſion, acknowledge, in the margin of this verſe, that it was to be found in ſeveral copies.

Ver. 38. *And out of the tribe of Gad, Ramoth*, &c.] See xx. 8.

——*And Mahanaim, with her ſuburbs.*] This city was made by Abner, the royal ſeat for Iſhboſheth, Βασίλειον ἐπείνου, as Joſephus expreſſes it, Antiq l. 7. c. 1.

Ver. 39. *Heſhbon, with her ſuburbs, Jazar, with her ſuburbs*, &c.] Theſe with the foregoing, are mentioned 1 Chron. vi. 80, 81.

Ver. 41. *All the cities of the Levites within the poſſeſſion of the children of Iſrael, were forty and eight cities*, &c.] So God ordered by Moſes, Numb. xxxv. 7. and it is a demonſtration, that Moſes was divinely inſpired to make ſuch an appointment, before it could be known, whether, without ſtraitning the other tribes, they could part with ſo many cities to the Levites. For when Joſhua and Caleb went up to ſearch the land, they could have no opportunity to take any accurate dimenſions of the country; whereby Moſes might know there would be room enough to allow the Levites ſo large a portion as this; but he was directed to it by a divine fore-knowledge.

Ver. 42. *Theſe cities were every one with their ſuburbs round about them.*] Namely, two thouſand cubits on every ſide round the city, as is ordered, Numb. xxxv. 5. and it certainly was a large proportion for this tribe, which was the ſmalleſt of them all. But God intended an ample proviſion ſhould be made for his miniſters; and they had not any part of the land belonging to theſe cities, but only room for themſelves and their cattle.

——*Thus were all theſe cities.*] In this manner were they diſpoſed, and ſettled, according to the Divine command. Six of them were cities of Refuge; and the other forty two had the ſame privileges, when the inhabitants pleaſed, and at the coſt of thoſe who fled thither for protection.

Ver. 43. *And the Lord gave unto Iſrael all the land which he ſware to give unto their fathers.*] The Deity gave them a right to the whole country, and inveſted them with the actual poſſeſſion and enjoyment of the greateſt part of it: He likewiſe authorized them to ſubdue the reſt (if they continued obedient to him) aſſoon as it would be convenient. All which was exactly conformable to his promiſe and oath; for the Iſraelites not being numerous enough to people the whole country, at their firſt coming into it, God never intended to expel all the old inhabitants at once, but by degrees; as we read expreſly, Exod. xxiii. 29, 30.

Ver. 44. *And the Lord gave them reſt round about*, &c.] They continued unmoleſted in their reſpective poſſeſſions, and cultivated their land without any diſturbance.

——*The Lord delivered all their enemies into their hand.*] This is not to be underſtood, as if all the people of Canaan were abſolutely in ſubjection to them; but that as long as Joſhua lived, all thoſe who attempted to oppoſe and deſtroy them, were delivered into their power.

Ver. 45. *There failed not ought of any good thing which the Lord had ſpoken unto the houſe of Iſrael; all came to paſs.*] Which they themſelves (as God afterward tells them, xxiii. 14.) knew very well, and could not but acknowledge. But it muſt be underſtood, according to the explication of ver. 43. For the time of fulfilling ſome part of the divine promiſe was not then come, and the completion of what was already begun, depended upon their obedience to God.

CHAP. XXII.

1 *The two tribes and half with a bleſſing are ſent home.* 10 *They build the altar of teſtimony, in their journey.* 11 *The Iſraelites are offended thereat.* 21 *They give them good ſatisfaction.*

THEN Joſhua called the Reubenites, and the Gadites, and the half tribe of Manaſſeh,

2 And ſaid unto them, Ye have kept all that Moſes the ſervant of the LORD commanded you, and have obeyed my voice in all that I commanded you.

3 Ye have not left your brethren theſe many days unto this day, but have kept the charge of the commandment of the LORD your God.

4 And now the LORD your God hath given reſt unto your brethren, as he promiſed them: therefore now return ye, and get ye unto your tents, *and* unto the land of your poſſeſſion, which Moſes the ſervant of

of the LORD gave you on the other ſide Jordan.

5 But take diligent heed to do the commandment and the law, which Moſes the ſervant of the LORD charged you, to love the LORD your God, and to walk in all his ways, and to keep his commandments, and to cleave unto him, and to ſerve him with all your heart, and with all your ſoul.

6 So Joſhua bleſſed them, and ſent them away: and they went unto their tents.

7 ¶ Now to the *one* half of the tribe of Manaſſeh Moſes had given *poſſeſſion* in Baſhan: but unto the *other* half thereof gave Joſhua among their brethren on this ſide Jordan weſt-ward. And when Joſhua ſent them away alſo unto their tents, then he bleſſed them,

8 And he ſpake unto them, ſaying, Return with much riches unto your tents, and with very much cattle, with ſilver, and with gold, and with braſs, and with iron, and with very much raiment: divide the ſpoil of your enemies with your brethren.

9 ¶ And the children of Reuben, and the children of Gad, and the half tribe of Manaſſeh, returned, and departed from the children of Iſrael out of Shiloh, which *is* in the land of Canaan, to go unto the country of Gilead, to the land of their poſſeſſion, whereof they were poſſeſſed, according to the word of the LORD by the hand of Moſes.

10 ¶ And when they came unto the borders of Jordan, that *are* in the land of Canaan, the children of Reuben, and the children of Gad, and the half tribe of Manaſſeh, built there an altar by Jordan, a great altar to ſee to.

11 ¶ And the children of Iſrael heard ſay, Behold, the children of Reuben, and the children of Gad, and the half tribe of Manaſſeh, have built an altar over-againſt the land of Canaan, in the borders of Jordan, at the paſſage of the children of Iſrael.

12 And when the children of Iſrael heard *of it*, the whole congregation of the children of Iſrael gathered themſelves together at Shiloh, to go up to war againſt them.

13 And the children of Iſrael ſent unto the children of Reuben, and to the children of Gad, and to the half tribe of Manaſſeh, into the land of Gilead, Phinehas the ſon of Eleazar the prieſt,

14 And with him ten princes, of each chief houſe a prince, throughout all the tribes of Iſrael, and each one *was* an head of the houſe of *their* fathers, among the thouſands of Iſrael.

15 And they came unto the children of Reuben, and to the children of Gad, and to the half tribe of Manaſſeh, unto the land of Gilead, and they ſpake with them, ſaying,

16 Thus ſaith the whole congregation of the LORD, What treſpaſs *is* this that ye have committed againſt the God of Iſrael, to turn away this day from following the LORD, in that ye have builded you an altar, that ye might rebel this day againſt the LORD?

17 *Is* the iniquity of Peor too little for us, from which we are not cleanſed until this day, (although there was a plague in the congregation of the LORD)

18 But that ye muſt turn away this day from following the LORD? and it will be, *ſeeing* ye rebel to-day againſt the LORD, that to-morrow he will be wroth with the whole congregation of Iſrael.

19 Notwithſtanding if the land of your poſſeſſion *be* unclean, *then* paſs ye over unto the land of the poſſeſſion of the LORD, wherein the LORDs tabernacle dwelleth, and take poſſeſſion among us: but rebel not againſt the LORD, nor rebel againſt us, in building you an altar, beſide the altar of the LORD our God.

20 Did not Achan the ſon of Zerah commit a treſpaſs in the accurſed thing, and wrath fell on all the congregation of Iſrael? and that man periſhed not alone in his iniquity.

21 ¶ Then the children of Reuben, and the children of Gad, and the half tribe of Manaſſeh, anſwered and ſaid unto the heads of the thouſands of Iſrael,

22 The LORD God of gods, the LORD God of gods, he knoweth, and Iſrael he ſhall know, if *it be* in rebellion, or if in tranſgreſſion againſt the LORD, (ſave us not this day)

23 That we have built us an altar to turn from following the LORD, or if to offer thereon burnt-offering, or meat-offering, or if to offer peace-offerings thereon, let the LORD himſelf require *it*;

24 And if we have not *rather* done it for fear of *this* thing, ſaying, In time to come your children might ſpeak unto our children, ſaying, What have you to do with the LORD God of Iſrael.

25 For

25 For the LORD hath made Jordan a border between us and you; ye children of Reuben, and children of Gad, ye have no part in the LORD: ſo ſhall your children make our children ceaſe from fearing the LORD.

26 Therefore we ſaid, let us now prepare to build us an altar, not for burnt-offering, nor for ſacrifice:

27 But *that* it *may be* a witneſs between us and you, and our generations after us, that we might do the ſervice of the LORD before him with our burnt-offerings, and with our ſacrifices, and with our peace-offerings, that your children may not ſay to our children in time to come, Ye have no part in the LORD.

28 Therefore ſaid we, that it ſhall be, when they ſhould *ſo* ſay to us, or to our generations in time to come, that we may ſay *again*, Behold the pattern of the altar of the LORD, which our fathers made, not for burnt-offerings, nor for ſacrifices, but it *is* a witneſs between us and you.

29 God forbid that we ſhould rebel againſt the LORD, and turn this day from following the LORD, to build an altar for burnt-offerings, for meat-offerings, or for ſacrifices, beſides the altar of the LORD our God that *is* before his tabernacle.

30 ¶ And when Phinehas the prieſt, and the princes of the congregation, and heads of the thouſands of Iſrael, which *were* with him, heard the words that the children of Reuben, and the children of Gad, and the children of Manaſſeh ſpake, it pleaſed them.

31 And Phinehas the ſon of Eleazar the prieſt, ſaid unto the children of Reuben, and to the children of Gad, and to the children of Manaſſeh, This day we perceive that the LORD *is* among us, becauſe ye have not committed this treſpaſs againſt the LORD: now ye have delivered the children of Iſrael out of the hand of the LORD.

32 ¶ And Phinehas the ſon of Eleazar the prieſt, and the princes, returned from the children of Reuben, and from the children of Gad, out of the land of Gilead unto the land of Canaan, to the children of Iſrael, and brought them word again.

33 And the thing pleaſed the children of Iſrael, and the children of Iſrael bleſſed God, and did not intend to go up againſt them in battle, to deſtroy the land wherein the children of Reuben and Gad dwelt.

34 And the children of Reuben, and the children of Gad, called the altar *Ed*: for it *ſhall* be a witneſs between us, that the LORD *is* God.

Ver. 1. *And Joſhua called the Reubenites,* &c.] Who came as auxiliaries to their brethren when they paſſed over Jordan; as they had engaged to do, when they received their inheritance on the other ſide of it, i. 12, 13, 14, &c.

Ver. 2. *And ſaid unto them, Ye have kept all that Moſes the ſervant of the Lord commanded you, and have obeyed my voice in all that I commanded you.*] In this and in the following verſes, Joſhua commends them for their obedience to God, and likewiſe to him, and for their conſtancy and patience in their piety to God, and love to their brethren.

Ver. 3. *Ye have not left your brethren theſe many days, unto this day.*] Seven years (ſome think, as many more) they had continued in their ſervice, as long as the war laſted with the Canaanites, and even till they had ſeen their brethren ſettled in the lots fallen to them.

——*But have kept the charge of the commandment of the Lord your God.*] During which time they never refuſed what was expected from them, for the aid of their brethren. See xi. 18. xiv. 10. This was a ſignal proof of their perſevering obedience, in continuing ſo long abſent from their wives and children.

Ver. 4. *And now the Lord your God hath given reſt unto your brethren, as he promiſed them.*] In which the Divine Majeſty had acted as graciouſly for them before, chap. i. 13.

——*Therefore now return ye, and get ye unto your tents.*] So Joſhua calls their houſes, becauſe this was the common word uſed for a long time in the wilderneſs, to ſignify an *habitation*.

——*And unto the land of your poſſeſſion, which Moſes the ſervant of the Lord gave you on the other ſide Jordan.*] It was but reaſonable and juſt, that they ſhould go and enjoy what God had beſtowed upon them, now their brethren were in the quiet poſſeſſion of their portion; it was likewiſe proper, that their fidelity in accompliſhing their promiſe, ſhould be rewarded with the ſame ſtate of tranquility in their own ſettlements, when they were diſmiſſed, after they had thus acquitted themſelves of their engagement; for they agreed to ſerve no longer, than till they had driven the Canaanites out of their country, Numb. xxxii. 21.

Ver. 5. *But take diligent heed to do the commandment and the law, which Moſes the ſervant of the Lord charged you.*] That is, be ſedulous to obſerve all his precepts, (as they had been punctual to this of aiding their brethren) and for that end, preſerve in mind all that God hath done for you.

——*To love the Lord your God, and to walk in all his ways, and to keep his commandments, and to cleave unto him, and to ſerve him with all your heart, and with all your ſoul.*] Eſpecially to worſhip the Lord alone, with ſincere affection; which Moſes inculcated above all things, before he died, Deut. vi. 5, 13, 14. x. 12. xi. 13, 22. xx. 9. xxx. 6. 20.

Ver. 6. *So Joſhua bleſſed them, and ſent them away.*] He not only praiſed and commended them, but diſmiſſed them with a ſolemn prayer to God for his bleſſing upon them. And he ſeems firſt to have diſmiſſed with his bleſſing the Reubenites and Gadites; and then to have bleſſed the Manaſſites by themſelves.

——*And they went unto their tents.*] In order to make the neceſſary preparations for their departure.

Ver. 7. *Now to the one half of the tribe of Manaſſeh Moſes had given poſſeſſion in Baſhan: but unto the other half thereof gave Joſhua among their brethren on this ſide Jordan weſt-ward.*] This is repeated, to ſhew, why only the half tribe of Manaſſeh is mentioned, ver. 1. and to introduce what follows.

——*And*

—— *And when Joſhua ſent them away alſo unto their tents.*] In the ſame manner as he had diſmiſſed the Reubenites and Gadites.

——*Then he bleſſed them*] This ſeems to ſignify, that he gave a peculiar bleſſing to the Manaſſites; that is, rewarded their ſervices, by ſome preſent which he made them: For ſo the word *bleſſing* ſometimes ſignifies, 2 Kings v. 15. And he did this the rather, becauſe the Manaſſites were nearly related to the children of Ephraim, (of which tribe Joſhua himſelf was a member) and were now to be ſeparated from the reſt of their brethren in Canaan.

Ver. 8. *And he ſpake unto them, ſaying.*] This ſpeech ſeems to be directed to the Reubenites and Gadites, as well as to the Manaſſites; tho' theſe laſt had a peculiar concern in it.

——*Return with much riches unto your tents, and with very much cattle, with ſilver, and with gold*, &c.] As if he had ſaid, Part with your brethren contentedly, and well pleaſed; laden with the ſpoils which you have acquired in the wars againſt the people of Canaan. For they had their ſhare in the prey, as well as the other ſeven tribes and a half; and carried it away to their own country.

—— *Divide the ſpoil of your enemies with your brethren.*] Joſhua order'd them, when they came home, to let thoſe who remained on the other ſide of Jordan, to defend their wives, children, and cattle, participate in the ſpoil which they had obtained, eſpecially ſince ſuch a proceeding was thought equitable by God himſelf, in the war they had with the Midianites, before they came over Jordan; when twelve thouſand marched out to battle, and had one half of the ſpoil; the other being diſtributed among all thoſe of the congregation who continued at home, Numb. xxxi. 27. And it is very reaſonable to ſuppoſe, that the ſame proportion was now obſerved; the forty thouſand who went to aſſiſt their brethren in the war, having one half of the ſpoil; and their brethren, who ſtaid to guard their poſſeſſion, the other half: So that the warriors, who were leſs numerous than thoſe who remained at home, had the far greater ſhare, as was highly reaſonable; becauſe they had hazarded their lives in the enterprize. But, in Davids's time, a law was made, that they who went to fight, and they who ſtaid to guard the ſtuff, ſhould have an equal ſhare in the prey, 1 Sam. xxx. 24, 25. Gen. xiv. 24.

Ver. 9. *And the children of Reuben, and the children of Gad, and the half-tribe of Manaſſeh, returned, and departed from the children of Iſrael out of Shiloh, which is in the land of Canaan, to go into the country of Gilead*, &c.] This ſhews that Joſhua gave them all his bleſſing in Shiloh, where the ſanctuary was; and ſent them from thence, under the Divine Protection, to their own country: Which is here called, *the country of Gilead*; becauſe that was an eminent part of their country, divided between the children of Gad, and Manaſſeh, and here comprehends the reſt of the land, where the Reubenites lived.

Ver. 10. *And when they came into the borders of Jordan.*] Or, *they came* (for the word *when* is not in the Hebrew) unto the banks of that river.

——— *That are in the land of Canaan.*] This ſeems at firſt ſight to import, that they built the altar, mentioned in the end of the verſe, before they went over Jordan, in the land of Canaan. Which is altogether improbable; for it would not have anſwered their intention; which was to ſhew, that Jordan did not make ſuch a ſeparation between them and their brethren, but that they were one people with thoſe in Canaan: where the altar of God was in Shiloh. Therefore we take this to be a compendious form of ſpeech; ſignifying, that they came to the borders of Jordan in the land of Canaan; and paſſed over into their own country on the other ſide of the river. And ſo the Hebrew word *gelilath* (which we tranſlate *borders*) ſeems to ſignify, a certain place near Jordan, to which they came. The Vulgate tranſlates it *heaps*; the LXX, in the Vatican copy, retains the word Γαλαάδ, (or Γαλιλαὼθ, as ſome other copies more truly have it) taking it for ſome noted place, which was near their paſſage over Jordan.

——— *The children of Reuben, and the children of Gad, and the half-tribe of Manaſſeh, built there an altar by Jordan.*] The word *there* hath cauſed ſome expoſitors to imagine, that they built this altar in the land of Canaan: But the particle *ſham* relates to time, as well as place, and may be tranſlated *then*, as well as *there*. Examples of which there are in Judg. v. 21. Prov. viii. 27. compared with ver. 30. Eccleſ. iii. 17. and moſt plainly Iſa. xlviii. 16. And thus it is here to be interpreted, that before they went any farther, they continued on the bank of Jordan, till they had erected this altar, on the borders of their own country: For ſo the next verſe teaches us to expound it, and will admit of no other ſenſe; where it is ſaid, they had built an altar *over-againſt the land of Canaan.*

——— *A great altar to ſee to.*] Which made a very conſpicuous appearance, being very high, and conſequently viſible afar off. For being built, not by a private perſon, but by the whole body of a great people, they thought they could not make it too ſtately and magnificent. And herein it differ'd ſo much from the altar made by Moſes, that they thought perhaps it would adminiſter the leſs occaſion to their brethren, to ſuſpect it was intended for ſacrifice.

The deſign, however, of thoſe who erected this altar was ſo far miſtaken by their brethren, that theſe latter aſſembled themſelves at Shiloh, and there reſolved to enter into a bloody war againſt them, in caſe they could not clear themſelves from the crime of rebellion and apoſtacy, of which this new altar had cauſed them to be thought guilty. They therefore deputed ten of their chiefs, with Phineas, the ſon of the High-prieſt, at their head, to go and enquire into the reaſon of this proceeding.

Ver. 15. *And they came unto the children of Reuben, and to the children of Gad, and to the half-tribe of Manaſſeh.*] Who hearing of their coming, held a congregation, it is likely, of the chief perſons among them, to receive the meſſage from them.

—— *Unto the land of Gilead.*] So the country of the two tribes and half is called here, and in verſe 13. by the name of an eminent part of it, which is put for the whole.

——— *And they ſpake with them, ſaying.*] Made the following ſpeech in the aſſembly of the two tribes and half, by the mouth of Phineas.

Ver. 16. *Thus ſaith the whole congregation of the Lord*] The repreſentatives of the whole people of Iſrael, in whoſe name this embaſſy was ſent.

———*What treſpaſs is this that ye have committed againſt the God of Iſrael.*] They were not able to expreſs the heinouſneſs of it.

———*To turn away this day from following the Lord*] So ſoon after they had ſeen his wonderful works, and receiv'd ſuch a charge from Joſhua, as he gave them at their departure from Canaan, ver. 5.

—— *In that ye have built you an altar.*] Which they ſuppoſed was for ſacrifice.

——— *That ye might rebel this day againſt the Lord?*] Which, if it had been ſo, would have been an impious violation of his expreſs command, immediately after the promulgation of the law from mount Sinai, Exod. xx. 24.

Ver. 17. *Is the iniquity of Peor too little for us, from which we are not cleanſed unto this day*] Phineas inſtances in this, being himſelf an actor in the puniſhment of it, tho' it deſerv'd ſtill much greater ſeverity. For, that's the meaning of, *we are not cleanſed*; have not ſufficiently ſuffered for that ſin, there being ſome remaining (he fear'd) that were infected with thoſe idolatrous inclinations, whom God might juſtly cut off.

———(*Although there was a plague in the congregation of the Lord.*)] Which deſtroyed twenty and four thouſand, Numb. xxv. 9.

Ver. 18. *But that ye muſt turn away this day from following the Lord?*] Commit more ſins of that nature. For, whether they intended to worſhip other gods, or to worſhip the God of Iſrael in a manner he did not allow, it was idolatry, in the judgment of Phineas.

——— *And it will be, ſeeing ye rebel to day againſt the Lord.*] It muſt be acknowledged, that Phineas, and thoſe by whom he was deputed, were a little too precipitate in concluding their brethren to be rebels, before they had ask'd them for what purpoſe they had erected this altar, which ſhould properly have been the firſt queſtion; but their pious fear, leſt God ſhould be offended, made them immediately utter this vehement expoſtulation.

———*That to-morrow.*] That is, quickly, or ſpeedily.

———*He will be wroth with the whole congregation of Iſrael.*] With you for committing this ſin, and with us for not puniſhing it.

Ver. 19. *Notwithſtanding.*] Or rather, *and now*, as the LXX tranſlate the Hebrew particle *veac.*

—— *If the land of your poſſeſſion be unclean.*] They imagin'd the Reubenites, and Gadites, and Manaſſites, might take their land to be leſs holy, for want of an altar, and ſuch a token of the Divine Preſence, as there was in the tabernacle. This appears to be the ſenſe, by what follows; which Mr. Mede carries ſomething further, in his obſervations concerning the appropriation of ſome place to the worſhip of God: Which ſo univerſally prevail'd, from the beginning, that it was believ'd, in thoſe elder times, that thoſe countries and territories, wherein no place was ſet apart for divine worſhip, were unhallow d and unclean. This, he thinks, may be rightly gather d from theſe words. See book ii. upon Eccleſ. v. 1 p. 433.

——*Then paſs ye over unto the land of the poſſeſſion of the Lord, wherein the Lord's tabernacle dwelleth, and take poſſeſſion among us.*] This expreſſes a wonderful zeal for God, and the common good, wherewith they were at preſent poſſeſſed; which made them deſire rather to give up ſome o' their own land to them, than ſee them apoſtatize from their religion.

——*But rebel not againſt the Lord, nor rebel againſt us.*] They deſire their brethren not to break the common bond that united them to each other, as well as unto God, which was the ſame religion.

——*In building you an altar, beſide the altar of the Lord our God.*] Which was, in effect, to forſake the Lord.

Ver. 20. *Did not Achan the ſon of Zerah.*] Deſcended from Zerah, chap. vii. 17, 18.

——*Commit a treſpaſs in the accurſed thing.*] This was a freſher inſtance than that of Baal-peor, ver. 17.

——*And wrath fell upon all the congregation of Iſrael? and that man periſhed not alone in his iniquity.*] Chap. vii. 1, 2, *&c.* Phineas here explains what he ſaid, ver. 18. that the whole congregation was in danger of falling under the divine diſpleaſure by their apoſtacy.

Ver. 21. *Then the children of Reuben, and the children of Gad, and the half tribe of Manaſſeh, anſwered and ſaid unto the heads of the thouſands of Iſrael.*] Some of the heads of the tribes made the following reply, in the name of all the reſt.

Ver. 22. *The Lord God of Gods, the Lord God of Gods.*] In the Hebrew, the *God of Gods, the Lord; the God of Gods, the Lord.* Where there are three names of God, *El, Elohim*, and *Jehovah*; ſignifying, that they own'd no other god, but him whom their fore-fathers worſhipped, by what name ſoever he was called: That God, who is infinitely above all creatures, the fountain of all other beings. And they double the expreſſion of their devotion to him, that they might ſignify their earneſtneſs and vehemency to vindicate themſelves from the crime objected to them.

Some of the ancient Jews thought a great myſtery was contained in theſe words: For the *Midraſch Tillim*, upon the fiftieth pſalm, (cited by Mart. a Raymund, in his Pugio Fidei, P. 3. Diſtinct. 1. cap. 4.) thus diſcourſes, "What did they ſay, that they mention theſe words twice, "*El, Elohim, Jehovah*; *El, Elohim, Jehovah?* They "ſaid, *God, God, Jehovah*, the firſt time, becauſe by "theſe the world was created; and they ſaid, *God, God,* "*Jehovah*, the ſecond time, becauſe by theſe the law was "given." Where he plainly inſinuates a plurality of perſons, ſaying, *beheu*, (*by theſe*) the world was created, *&c.* and refers to the firſt words of Geneſis, where it is ſaid, *Elohim* created in the beginning the heaven and the earth. No wonder then that Chriſtians have been of the ſame opinion, and thought theſe three names denoted the Father, Son, and Holy Ghoſt; as the author of the old Nitzacon (three hundred years before that of R. Lipman's) acknowledges, p. 59. and offers no anſwer, but only this, That theſe three belong to one God; which we alſo acknowledge.

——*He knoweth.*] They appeal to him who ſearcheth the hearts of men, and their moſt ſecret deſigns.

——*And Iſrael he ſhall know.*] By ſeeing their conſtancy in the religion of their anceſtors.

—— *If it be in rebellion, or if in tranſgreſſion againſt the Lord, (ſave us not this day.)*] They direct their ſpeech on a ſudden (as is uſual in great emotions of mind) to God himſelf; deſiring they may not live, but be immediately deſtroyed by him, if they intended either to renounce his worſhip and ſervice; or to worſhip him in any manner that ſhould deviate from his Divine Appointment.

Ver. 23. *That we have built us an altar to turn from following the Lord, or if to offer thereon burnt-offering, or meat-offering, or if to offer peace-offerings thereon, let the Lord himſelf requite it.*] That is, they deſire God to puniſh it, (for ſo that phraſe, *requite it*, ſignifies, Deut. xviii. 19.) if they intended to offer any ſort of ſacrifice upon this altar; which they acknowledge would be a direct apoſtacy from their religion.

Ver. 24. *And if we have not rather done it for fear of this thing.*] The Hebrew word, *deaga*, (which we tranſlate *fear*) ſignifies ſuch anxiety in their mind, as filled them with great inquietude, till they thought of this expedient to give themſelves eaſe.

—— *Saying, In time your children might ſpeak unto our children, ſaying, What have you to do with the Lord God of Iſrael?* They were afraid a time might come, when they ſhould be look'd upon as aliens, who had no right to come to the tabernacle, and the altar, to offer ſacrifice there. The Targum hath it, *What have you to do with the word of the Lord God of Iſrael?*

Ver. 25. *For the Lord hath made Jordan a border between us and you; ye children of Reuben,* &c.] Divided us from you by the river Jordan.

—— *Ye have no part in the Lord: ſo ſhall your children make our children ceaſe from fearing the Lord.*] Make them loſe their religion, (which is called, *the fear of God*) by pretending they were none of the Lord's people. It was not likely, would one think, ſuch a thing ſhould happen; but they did not know what length of time, and their diſtance from their brethren might produce, to make theſe forget their relation to them and unto God; their country being no part of the land of Promiſe, as Canaan was. Here again the Targum hath it; *Ye have no part in the word of the Lord.*

Ver. 26. *Therefore we ſaid, Let us now prepare to build us an altar, not for burnt-offering, nor for ſacrifice.*] They again diſclaim that, before they give the true reaſon of what they had done.

Ver. 27. *But that it may be a witneſs between us and you, and our generations after us.*] For it had been an ancient way of preſerving the remembrance of things, by raiſing ſuch ſtructures to teſtify to them, Gen. xxx. 48. and uſed afterward by Joſhua himſelf, chap. xxxiv. 27.

—— *That we might do the ſervice of the Lord before him with our burnt-offerings.*] Have the privilege to come and worſhip God at the tabernacle, by offering ſuch ſacrifices as the reſt of the Iſraelites did.

——*That your children may not ſay to our children in time to come, ye have no part in the Lord.*] That they might not be thruſt away from the altar when they brought their ſacrifices, under a pretence that they were none of God's people, becauſe they did not live in the land which he promis'd to their fathers. Here the Targum uſes the ſame language again, *No part in the WORD of the Lord.*

Ver. 28. *Therefore ſaid we, that it ſhall be, when they ſhould ſo ſay to us or to our generations in time to come, that we may ſay again.*] Have a reply ready, if ſuch a thing, as we fear, ſhould happen.

——*Behold the pattern of the altar of the Lord, which our fore-fathers made.*] Which they cou'd not exactly have imitated, if they had not been acquainted with it, and worſhipped God there with their brethren.

——*Not for burnt-offerings, nor for ſacrifices.*] They thought this could not be too often repeated, that they might not be miſunderſtood.

—— *But it is a witneſs between us and you.*] A publick teſtimony, that we ought not to be excluded from the worſhip of God among you, being of the ſame communion with you.

Ver. 29. *God forbid that we ſhould rebel againſt the Lord, and turn this day from following the Lord, to build an altar for burnt-offerings,* &c.] They utterly renounce all ſuch intentions, as they were ſuſpected to have entertained, proteſting once more, in the moſt ſolemn manner, that they meant not to rebel *againſt the WORD of the Lord*, as the Targum again expreſſes it.

Ver. 30. *And when Phinehas the prieſt, and the princes of the congregation, and heads of the thouſands of Iſrael, which*

which were with him, heard the words that the children of Reuben, and the children of Gad, and the children of Manaſſeh ſpake, it pleaſed them.] They not only acquieſced in their anſwer, but were exceedingly rejoiced to hear it.

Ver. 31. *And Phinehas the ſon of Eleazar the prieſt, ſaid unto the children of Reuben,* &c.] He ſpake to them in the name of all his company.

——*This day we perceive that the Lord is among us, becauſe ye have not committed this treſpaſs againſt the Lord.*] He acknowledges thankfully the gracious preſence of God with them, in preſerving the Reubenites, &c. from ſo great a ſin, as their brethren fear'd they had committed; and all the people of Iſrael from ſuch heavy judgments, as it would have deſerv'd.

——*Now ye have delivered the children of Iſrael out of the hand of the Lord.*] Who would have puniſhed them for this ſchiſm, if they had been guilty of it, and not cenſured for it. This whole verſe runs thus in the Targum. "This day we perceive, that the SCHECHI-"NAH (or Divine Majeſty) is among us, becauſe ye "have not committed this treſpaſs againſt the word of the "Lord; whereby ye have delivered the children of Iſrael "out of the hand of the word of the Lord."

Ver 32. *And Phinehas the ſon of Eleazar the prieſt, and the princes, returned from the children of Reuben, and from the children of Gad, out of the land of Gilead*] Under Reuben and Gad, the half tribe of Manaſſeh is included, both here, and ver. 25, 32, 33. as under the land of Gilead is included the whole country of theſe tribes. The LXX thought good to add here (and in all thoſe verſes) expreſly, *and the half tribe of Manaſſeh*; tho' not in the Hebrew.

——*And brought them word again.*] Inform'd them how they found things among their brethren.

Ver. 33. *And the thing pleaſed the children of Iſrael.*] They were ſatisfied in the account they received; and approved of what their brethren had done.

——*And the children of Iſrael bleſſed God.*] As Phinehas had done, that their brethren had not offended the Divine Majeſty, as they ſuſpected.

——*And did not intend to go up againſt them in battle.*] Laid aſide that intention, which was in their mind, ver. 21. and purſued it no further.

——*To deſtroy the land wherein the children of Reuben, and Gad, dwelt.*] For ſo they thought they were bound to do by the command, Deut. 12, &c. which extended to a whole country, as well as a city.

Ver. 34. *And the children of Reuben, and the children of Gad, called the altar Ed.*] That is, *a witneſs*; for the reaſon following.

——*For it ſhall be a witneſs between us, that the Lord is God.*] That we own no other God but Jehovah, and him only will we worſhip, as he hath commanded. So the LXX, ὅτι Κύριος ὁ Θεὸς αὐτῷ ἐστι, that the Lord is their God

In all this whole relation, from ver. 10. to the end of the chapter, there being no mention of Joſhua, who is not once named, either as ſending theſe ambaſſadors, or receiving the report which they brought back, ſome have thence entertained a conceit, that he was dead before this event happened; and conſequently that he could not be the author of this book. But, it is manifeſt, ſuch perſons are very induſtrious to weaken the authority of theſe ſacred records; or elſe they would not draw conſequences of this nature, from ſuch frivolous obſervations. For it is evident, that all this came to paſs not long after Joſhua had diſmiſſed theſe tribes with good counſel, and likewiſe with his bleſſing: for they returning, immediately after this, to their own country, went no farther than Jordan before they erected this altar; ſoon after which thoſe great perſons went to expoſtulate with them, and heard their apology, and came back and reported it. All this is related in one continued and coherent hiſtory, as it were with one breath, without the leaſt ſignification of any conſiderable time that paſſed between one part of it and the other. And the LXX were ſo well ſatisfied of this, that they took the anſwer of the Reubenites, Gadites, and Manaſſites, to have been brought to Joſhua; for they ſay he impoſed the name of Ed upon the altar. So their words are in the Vatican edition, which is moſt common among us, Καὶ ἐπωνέμασεν ὁ Ιησοῦς τ βωμὸν, &c.

CHAP. XXIII.

1 *Joſhua's exhortation before his death,* 3 *by former benefits,* 5 *by promiſes,* 11 *and by threatnings.*

AND it came to paſs, a long time after, that the LORD had given reſt unto Iſrael from all their enemies round about, that Joſhua waxed old, *and* ſtricken in age:

2 And Joſhua called for all Iſrael, *and* for their elders, and for their heads, and for their judges, and for their officers, and ſaid unto them, I am old *and* ſtricken in age:

3 And ye have ſeen all that the LORD your God hath done unto all theſe nations, becauſe of you; for the LORD your God *is* he that hath fought for you,

4 Behold, I have divided unto you by lot theſe nations that remain, to be an inheritance for your tribes, from Jordan, with all the nations that I have cut off, even unto the great ſea weſt-ward.

5 And the LORD your God he ſhall expel them from before you, and drive them from out of your ſight, and ye ſhall poſſeſs their land, as the LORD your God hath promiſed unto you.

6 Be ye therefore very couragious to keep and to do all that is written in the book of the law of Moſes, that ye turn not aſide therefrom, to the right hand or to the left.

7 That ye come not among theſe nations, theſe that remain amongſt you, neither make mention of the name of their gods, nor cauſe to ſwear *by them*, neither ſerve them, nor bow your ſelves unto them:

8 But cleave unto the LORD your God, as ye have done unto this day.

9 For the LORD hath driven out from before you, great nations and ſtrong: but *as for* you, no man hath been able to ſtand before you unto this day.

10 One man of you ſhall chaſe a thouſand: for the LORD your God, he *it is* that fighteth for you, as he hath promiſed you.

11 Take good heed therefore unto your ſelves, that ye love the LORD your God.

12 Elſe if ye do in any wiſe go back, and cleave unto the remnant of theſe nations, *even* theſe that remain among you, and ſhall make marriages with them, and go in unto them, and they to you:

13 Know

13 Know for a certainty, that the LORD your God will no more drive out *any of* theſe nations from before you; but they ſhall be ſnares and traps unto you, and ſcourges in your ſides, and thorns in your eyes, until ye periſh from off this good land which the LORD your God hath given you.

14 And behold, this day I *am* going the way of all the earth, and ye know in all your hearts, and in all your ſouls, that not one thing hath failed of all the good things which the LORD your God ſpake concerning you; all are come to paſs unto you, *and* not one thing hath failed thereof.

15 Therefore it ſhall come to paſs, *that* as all good things are come upon you, which the LORD your God promiſed you: ſo ſhall the LORD bring upon you all evil things, until he have deſtroyed you from off this good land which the LORD your God hath given you.

16 When ye have tranſgreſſed the covenant of the LORD your God, which he commanded you, and have gone and ſerved other gods, and bowed your ſelves to them: then ſhall the anger of the LORD be kindled againſt you, and ye ſhall periſh quickly from off the good land which he hath given unto you.

Ver. 1. *And it came to paſs, a long time after that the Lord had given reſt unto Iſrael from all their enemies round about.*] Some take it to have been fourteen years after their conqueſt of the country, chap. xi. 23. and ſeven years after the diviſion of it. See chap. xiv. 10.

——— *That Joſhua waxed old, and ſtricken in age.*] This was ſaid of him before the land was divided, chap. xiii 1. and a portion thereof given unto him; where he built a city, which took up ſo much time, that probably he was now in the laſt year of his life.

Ver. 2. *And Joſhua called for all Iſrael.*] Sent out a ſummons to them, to come to him at Timnah-ſerah, where he lived, as the Jews will have it; but rather to Shiloh, where they might appear before God, as well as before him, and have the greater regard to his words.

———*And for their elders*, &c.] The word *and* is not in the Hebrew text, and therefore theſe words are an explication of what is meant by *all Iſrael*, namely, not all the people, but their elders; that is, the great Sanhedrim, as they were called in future times.

———*And for their heads.*] That is, of their tribes and families.

———*And for their judges.*] Who were ſettled in all the leſſer cities.

———*And for their officers.*] Who attended upon the judges, to execute their ſentence.

———*And ſaid unto them, I am old and ſtricken in age.*] He would make them ſenſible, that this might be the laſt time he ſhould be able to ſpeak to them, which might move them to give greater attention unto what he ſaid.

Ver. 3. *And ye have ſeen.*] Or rather, behold ye have ſeen; for ſo the particle *ve*, which we tranſlate *and*, ſometimes ſignifies, Gen. xxiv. 31. "Behold, I have prepared "the houſe," &c.

———*All that the Lord your God hath done unto all theſe nations, becauſe of you.*] For your ſake; that he might make room for you in their country, by expelling them out of it.

———*For the Lord your God is he that hath fought for you.*] See i. 9. xi. 8, 10, 42. The Targum here ſaith, (as in chap. x. 42.) "The Lord your God, his Word fought for "you." See chap. xiv. 12.

Ver. 4. *Behold, I have divided unto you by lot theſe nations that remain, to be an inheritance for your tribes, from Jordan, with all the nations that I have cut off, even unto the great ſea weſt-ward.*] The meaning is, he had divided among them the whole land of Canaan, from Jordan in the eaſt, to the Mediterranean in the weſt; as well that part of the land which remain'd ſtill unconquer'd, as that out of which they had expell'd the ancient inhabitants.

Ver. 5. *And the Lord your God, he ſhall expel them from before you, and drive them from out of your ſight*, &c.] This relates to thoſe who remained unſubdued, mention'd in the beginning of the foregoing verſe, whom they ſhould undoubtedly conquer, and poſſeſs their country, if they adhered to God in faithful obedience, as Joſhua exhorts them in the following part of this chapter.

Ver. 6. *Be ye therefore very courageous to keep and to do.*] Or, as it may be tranſlated, by obſerving or doing.

———*All that is written in the book of the law of Moſes.*] Which was the condition upon which God promiſed to continue them in the poſſeſſion of this land. By this it is evident, that the book of the law of Moſes was extant in thoſe days, and that the people read it.

Ver. 7. *That ye come not among theſe nations, theſe that remain among ſt you.*] Have no familiarity with them, e pecially by marriage.

Neither make mention of the name of their gods.] With any ſort of reſpect to them. See Exod. xxiii. 13. and Deut. xii. 3.

———*Nor cauſe to ſwear by them.*] It was utterly unlawful for them to compel even a pagan to ſwear by the name of his god; for this was to ſuppoſe, that theſe imaginary deities were conſcious of mens thoughts, and had power to puniſh thoſe who were guilty of perjury. And the forbidding this, was alſo to ſecure them from making leagues and covenants with the Gentiles, which they would not look upon as binding without an oath.

———*Neither ſerve them.*] By offering ſacrifices, or praying, or making vows to them, tho' ever ſo ſecretly.

———*Nor bow yourſelves unto them.*] As all inward reverence, ſo all outward reſpect likewiſe, was forbidden to be paid to them, eſpecially open and public acts of worſhip. Interpreters here obſerve a gradation, from an amicable familiarity with thoſe pagans, to the moſt groſs idolatry, into which their friendſhip with theſe people would naturally be ray them.

Ver. 8. *But cleave unto the Lord your God, as ye have done unto this day.*] A remarkable inſtance of which adherence they had all lately given, when the nine tribes and a half were ſo unanimous in their reſolution to puniſh idolatry, with the extirpation of thoſe that were guilty of it, chap. xxii. 33. and when their ſuſpected brethren likewiſe zealouſly diſclaimed all inclinations to it, ver. 22, 29.

Ver. 9. *For the Lord hath driven out from before you great nations and ſtrong.*] The ſeven nations of Canaan, who dwelt in ſtrong cities, and brought mighty armies againſt the Iſraelites, with horſes and chariots, and were ſome of them gigantic perſons, chap. xi. 4, 22.

——— *But as for you, no man hath been able to ſtand before you unto this day.*] The enemies who gave them battle were ſhamefully defeated, tho' from ſome of their ſtrong cities the Iſraelites had not yet driven them. See chap. xxi. 44.

Ver. 10. *One man of you ſhall chaſe a thouſand.*] Joſhua animates them with juſt hopes of the ſame ſucceſs for the future, as they had hitherto been favour'd with by the divine bleſſing on their arms.

——— *For the Lord your God is he that fighteth for you, as he hath promiſed you.*] Joſhua would not have them aſcribe their victories to their own bravery, but to the divine power. Here again the Targum hath it, "the "Word of the Lord, &c.

Ver. 11. *Take good heed therefore unto yourſelves, that ye love the Lord your God.*] It highly therefore concerned them to be ſedulous in the worſhip and ſervice of God alone,

J. Baptiste sculp.

Joshua makes a Covenant with God.

alone; and this conduct was to be accompanied with ſincere love to him; ſince all their happineſs depended upon his favour to them; for that this is meant by *loving God*, appears from the following verſe; and from Deut. vi. 4, 5. x. 12. xi. 22.

Ver. 12. *Elſe if you do in any wiſe go back.*] If you apoſtatize from God, and baſely degenerate into idolatry.

——*And cleave unto the remnant of theſe nations, even theſe that remain among you.*] Embrace their errors, as the Vulgate tranſlates; which they might eaſily do by contracting friendſhips with them, as the phraſe properly ſignifies.

——*And ſhall make marriages with them.*] Which would be the natural effect of their familiarity with them.

Ver. 13. *Know for a certainty that the Lord your God will no more drive out any of theſe nations from before you.*] As he had hitherto done, and ſtill promiſed the ſame, if they would continue in their obedience to him. The expreſſion in the Targum is, *The Word of the Lord will no more drive out*, &c.

——*But they ſhall be ſnares and traps unto you.*] They ſhall remain in the land to inveigle and ſeduce you into other impieties.

——*And ſcourges in your ſides.*] They ſhall occaſion ſevere chaſtiſements to be inflicted upon you: for this alludes to the ſtripes that were given offenders on their ſides, Eccleſ. xxx. 12. xlii. 5.

——*And thorns in your eyes*] They ſhall afflict you in the moſt grievous manner; ſee Numb. xxxiii 55.

——*Until ye periſh from off this good land, which the Lord your God hath given you.*] For, when they once loſt the love and favour of God, they would, from that moment, forfeit alſo the inheritance he had beſtowed upon them.

Ver. 14. *And behold, this day I am going the way of all the earth.*] I am to die ſhortly, as all men muſt one time or other; therefore hearken to the words of a dying man.

——*And ye know in all your hearts, and in all your ſouls.*] Ye are all fully convinced.

——*That not one thing hath failed, of all the good things which the Lord your God ſpake concerning you*, &c.] See upon chap. xxi. 45. And God was as good as his word ever after, as Solomon acknowledges, 1 Kings viii. 56.

Ver. 15. *Therefore it ſhall come to paſs, that as all good things are come upon you, which the Lord your God promiſed you; ſo ſhall the Lord.*] When he ceaſed to be *their God.*

——*Bring upon you all evil things*, &c.] According to what Moſes had predicted at large, Levit. xxvi. and Deut. xxviii. For God's faithfulneſs is no leſs viſible in fulfilling his threatnings, than his promiſes.

Ver. 16. *When ye have tranſgreſſed the covenant of the Lord your God, which he commanded you, and have gone and ſerved other gods*, &c.] This was the principal particular in the covenant, that they ſhould have no other gods but him alone; as we have obſerved from a great number of places in the book of Deuteronomy.

——*Then ſhall the anger of the Lord be kindled againſt you, and ye ſhall periſh quickly from off the good land which he hath given unto you.*] See Deut. xxviii. 20.

CHAP. XXIV.

1 *Joſhua aſſembleth the tribes at Shechem.* 2 *A brief hiſtory of God's benefits from Terah.* 14 *He reneweth a covenant between them and God.* 26 *A ſtone the witneſs of the covenant.* 29 *Joſhuas age, death and burial.* 32 *Joſephs bones are buried.* 33 *Eleazar dieth.*

AND Joſhua gathered all the tribes of Iſrael to Shechem, and called for the elders of Iſrael, and for their heads, and for their judges, and for their officers, and they preſented themſelves before God.

2 And Joſhua ſaid unto all the people, Thus ſaith the LORD God of Iſrael, Your fathers dwelt on the other ſide of the flood in old time, *even* Terah the father of Abraham, and the father of Nachor: and they ſerved other gods.

3 And I took your father Abraham from the other ſide of the flood, and led him throughout all the land of Canaan, and multiplied his ſeed, and gave him Iſaac.

4 And I gave unto Iſaac, Jacob and Eſau: and gave unto Eſau mount Seir, to poſſeſs it; but Jacob and his children went down into Egypt.

5 I ſent Moſes alſo and Aaron, and I plagued Egypt, according to that which I did amongſt them: and afterward I brought you out.

6 And I brought your fathers out of Egypt: and you came unto the ſea, and the Egyptians purſued after your fathers with chariots and horſemen unto the Red ſea.

7 And when they cried unto the LORD, he put darkneſs between you and the Egyptians, and brought the ſea upon them, and covered them; and your eyes have ſeen what I have done in Egypt: and ye dwelt in the wilderneſs a long ſeaſon.

8 And I brought you into the land of the Amorites, which dwelt on the other ſide Jordan; and they fought with you: and I gave them into your hand, that ye might poſſeſs their land, and I deſtroyed them from before you.

9 Then Balak the ſon of Zippor king of Moab, aroſe and warred againſt Iſrael, and ſent and called Balaam the ſon of Beor, to curſe you:

10 But I would not hearken unto Balaam, therefore he bleſſed you ſtill: ſo I delivered you out of his hand.

11 And ye went over Jordan, and came unto Jericho: and the men of Jericho fought againſt you, the Amorites and the Perizzites, and the Canaanites, and the Hittites, and the Girgaſhites, the Hivites, and the Jebuſites, and I delivered them into your hand.

12 And I ſent the hornet before you, which drave them out from before you, *even* the two kings of the Amorites: *but* not with thy ſword, nor with thy bow.

13 And I have given you a land for which ye did not labour, and cities which ye built not, and ye dwell in them: of the vineyards and olive-yards which ye planted not, do ye eat.

14 ¶ Now therefore fear the LORD, and ſerve him in ſincerity and in truth, and put away the gods which your fathers ſerved on the other ſide of the flood, and in Egypt: and ſerve ye the LORD.

15 And if it ſeem evil unto you to ſerve the LORD, chuſe you this day whom you will ſerve, whether the gods which your fathers ſerved, that *were* on the other ſide of the flood, or the gods of the Amorites, in whoſe land ye dwell: but as for me and my houſe we will ſerve the LORD.

16 And the people anſwered and ſaid, God forbid that we ſhould forſake the LORD, to ſerve other gods.

17 For the LORD our God, he *it is* that brought us up, and our fathers out of the land of Egypt, from the houſe of bondage, and which did thoſe great ſigns in our ſight, and preſerved us in all the way wherein we went, and amongſt all the people through whom we paſſed.

18 And the LORD drave out from before us all the people, even the Amorites which dwelt in the land: *therefore* will we alſo ſerve the LORD, for he *is* our God.

19 And Joſhua ſaid unto the people, Ye cannot ſerve the LORD; for he *is* an holy God: he *is* a jealous God, he will not forgive your tranſgreſſions, nor your ſins.

20 If ye forſake the LORD, and ſerve ſtrange gods, then he will turn and do you hurt, and conſume you, after that he hath done you good.

21 And the people ſaid unto Joſhua, Nay, but we will ſerve the LORD.

22 And Joſhua ſaid unto the people, Ye *are* witneſſes againſt your ſelves, that ye have choſen you the LORD, to ſerve him. And they ſaid, *We are* witneſſes.

23 Now therefore put away *(ſaid he)* the ſtrange gods which *are* among you, and incline your heart unto the LORD God of Iſrael.

24 And the people ſaid unto Joſhua, The LORD our God will we ſerve, and his voice will we obey.

25 So Joſhua made a covenant with the people that day, and ſet them a ſtatute, and an ordinance in Shechem.

26 ¶ And Joſhua wrote theſe words in the book of the law of God, and took a great ſtone, and ſet it up there under an oak, that *was* by the ſanctuary of the LORD.

27 And Joſhua ſaid unto all the people, Behold, this ſtone ſhall be a witneſs unto us; for it hath heard all the words of the LORD which he ſpake unto us: it ſhall be therefore a witneſs unto you, leſt ye deny your God.

28 So Joſhua let the people depart, every man unto his inheritance.

29 ¶ And it came to paſs after theſe things, that Joſhua the ſon of Nun, the ſervant of the LORD died, *being* an hundred and ten years old.

30 And they buried him in the border of his inheritance in Timnath-ſerah, which *is* in mount Ephraim, on the north-ſide of the hill of Gaaſh.

31 And Iſrael ſerved the LORD all the days of Joſhua, and all the days of the elders that overlived Joſhua, and which had known all the works of the LORD, that he had done for Iſrael.

32 ¶ And the bones of Joſeph, which the children of Iſrael brought up out of Egypt, buried they in Shechem, in a parcel of ground which Jacob bought of the ſons of Hamor the father of Shechem, for an hundred pieces of ſilver; and it became the inheritance of the children of Joſeph.

33 And Eleazar the ſon of Aaron died, they buried him in a hill *that pertained to* Phinehas his ſon, which was given him in mount Ephraim.

Ver. 1. *And Joſhua gathered all the tribes of Iſrael.*] It is likely that Joſhua, living longer than he expected, when he made the foregoing ſpeech to the Iſraelites, called the people together once more, to repeat his good advice to them before he died; as Moſes made ſeveral pathetic ſpeeches to them before his departure from them: Or, perhaps, it was the uſual cuſtom of Joſhua to take frequent occaſion to aſſemble them together, in order to remind them of their duty. And theſe two exhortations, which he made to them in the latter end of his life, he thought fit to record.

——*To Shechem.*] Some will have this place to be the ſame with Shiloh: It is here called Shechem, becauſe it was in the country of Shechem, and not far from it. The LXX alſo call it Σηλω̃, both here, and ver. 25. It is plain alſo, by the latter end of the verſe, that they aſſembled at the place where God condeſcended to reſide, and which was in Shiloh: Yet all this is not ſufficient to make us think they were not ſummoned to the city called Shechem: For there is no good reaſon for aſſigning this name to Shiloh; it being (as St. Jerom obſerves) ten miles from Shechem: And all other copies of the LXX, but the Vatican, having Συχὲμ, not Σηλω̃. And as for their appearing before God at this place, we ſhall give an account of it in the end of this verſe; and only obſerve at preſent, that it is likely Joſhua, who was the ſupreme governor of God's people, being old and infirm, cauſed the ark, for this time, to be brought to Shechem, as being near to him, that he might renew the covenant with the people in that place where Abraham firſt ſettled, when he came into the land of Canaan, and where he erected an altar, and God eſtabliſh'd his covenant with him, (Gen. xii. 6, 7,) and where the patriarchs were bury'd, (Acts vii. 15, 16.) and the bones of Joſeph were ſoon to be depoſited, (ver. 32. of this chapter) and where the Iſraelites, at their

their firſt entrance into Canaan, renew'd their covenant with God, Joſh. viii. 30, &c. For Ebal and Gerzim were near Shechem.

——— *And called for the elders of Iſrael, and for their heads, and for their judges, and for their officers.*] The ſame perſons as were mentioned, chap. xxiii. 2. Theſe paſſages give us a diſtinct account of thoſe who were employed in the government of the Iſraelites.

——— *And they preſented themſelves before God.*] At his tabernacle, which was for the preſent brought hither. For, it is evident, that the kings, or chief rulers of Iſrael, were empowered to carry the ark from the place of its reſidence, whenever ſuch a conveyance was rendered neceſſary by any great emergency, 1 Sam. iv. 3, 4. 2 Sam. xv. 24. And now at this great aſſembly of the whole nation by their repreſentatives, there was a juſt reaſon for its being brought hither, (becauſe the old age of Joſhua rendered him incapable of going, with any convenience, to Shiloh) that it might be a more ſolemn meeting, being held in the preſence of God. Mr. Mede hath another notion of this matter; for he thinks that there was a *proſeucha*, or place of prayer, erected by the Iſraelites, (at leaſt by the Ephraimites, in whoſe lot Shechem was) after they had ſubdued the country, that they might reſort thither to call upon God, when they were not able to go ſo far as the tabernacle.

Ver 2. *And Joſhua ſaid unto all the people.*] Who were there preſent, namely, the elders, heads, judges, and officers, mentioned in the foregoing verſe; who were to report his words to all the people.

——— *Thus ſaith the Lord God of Iſrael.*] This is an argument, that Joſhua uttered all that follows by a Divine Impulſe; for he begins his ſpeech in the ſolemn form uſed by the prophets, (*thus ſaith the Lord*) and introduces God himſelf ſpeaking in his own perſon. From whence it may be inferr'd, he was a prophet, as well as the ruler of God's people.

———*Your fathers dwelt on the other ſide of the flood.*] That is, of the river Euphrates.

——*In old time.*] Many years before they came from Ur of the Chaldees into Haran, Gen. xi. 21, 31.

——— *Even Terah the father of Abraham, and the father of Nahor.*] Theſe were Terah's two eldeſt ſons, Gen xi. 26.

——— *And they ſerved other gods.*] All agree that Terah was an idolater, living in that country; from whence, as many think, idolatry firſt came, Gen. xxxi. 19. The Jews, in *Schalſch. Hakkabala* ſay, he was a prieſt; ſee Hottinger in his *Smegma Orientale*, cap. 8 p. 290. Others of them ſay, he was a ſtatuary, who made images of ſeveral materials, λέγων τάτες εἶναι Θεὸς, *ſaying, theſe were gods*; as Suidas ſpeaks, who, together with Epiphanius, is of this opinion. See Bochart, in his *Phaleg.* lib. 2. cap. 5. Abraham himſelf alſo was, as moſt agree, bred up in the ſame idolatry; tho' ſome few deny it; as Hottinger obſerves in the ſame place; where he alledgeth the words of Maimonides, who declares, that he was converted to the worſhip of the Creator of all in the 48th year of his age; and that his father Terah alſo repented, and worſhipped the true and only God.

Ver. 3. *And I took your father Abraham from the other ſide of the flood.*] From that idolatrous country where he was born and educated. Which is mentioned as a ſingular obligation upon the Iſraelites to adhere to God, who ſelected out the father of their families, ſo many ages ago, to be his worſhipper. This, Maimonides repreſents in very pathetical expreſſions: "How great is the benefit, "(ſaith he) that we receive by theſe precepts, which "have freed us from ſuch a grand error wherein our fa-"ther was educated, and converted us to the true belief "of God? by teaching us, that he created all things, "and that he is to be worſhipped, and lov'd, and fear'd, "and he only; and that there is no great labour required "to do his will, but only the love and fear of him, in "which too all his worſhip is perfected," &c. More Nevochim, P. 3. cap. 29.

——*And led him.*] From Charran, after his father's death.

———*Throughout all the land of Canaan.*] Till he came to Shechem, (where the Iſraelites now were aſſembled) and to Beth-el; and ſtill on toward the ſouth of the land of Canaan, Gen. xii. 6, 8, 9.

——— *And multiplied his ſeed, and gave him Iſaac.*] In order to the accompliſhment of his promiſe, Gen. xv. 5. he beſtowed a ſon upon him when he was an hundred years old, Gen. xxi. 1, 2, &c.

Ver. 4. *And I gave unto Iſaac, Jacob, and Eſau.*] Who had a very numerous iſſue, Gen. xxv. 24, &c.

——— *And I gave unto Eſau Mount Seir, to poſſeſs it.*] He and his brother being grown ſo rich, and their cattle ſo increaſed, that there was not room for them both, in the land of *Canaan*, where they ſojourn'd, Gen. xxxvi. 6, 7. 8.

———*But Jacob and his children went down into Egypt.*] Tho' Eſau left the land of Canaan entirely to him, yet the time was not come when God intended to plant his poſterity in it; but they were obliged to go down into Egypt, where they ſuffered a cruel bondage, Gen. xlvi. 6. Exod i. 11, &c. So the LXX explain it.

Ver. 5 *I ſent Moſes alſo and Aaron.*] And when they were multiply'd exceedingly, (Exod. i. 7, 14, 20.) theſe two great perſons were ſent to deliver them from that Bondage, Exod. iii. 10. iv. 14.

———*And I plagued Egypt, according to that which I did amongſt them*] Smote it with thoſe ſigns (as the LXX explain it) which are related in that book of Exodus.

———*And afterward I brought you out.*] By thoſe wonderful plagues the Egyptians were at laſt conſtrained to let the Iſraelites depart, as they deſired, Exod xii. 31. &c.

Ver 6. *And I brought your fathers out of Egypt, and you came unto the ſea.*] When he had brought them out (as is related Exod xii 40.) they were led by God through the way of the wilderneſs of the Red Sea, Exod. xiii 8. by which they encamped, and were in very great ſtraits, xiv. 9.

———*And the Egyptians purſued after your fathers with chariots and horſemen unto the Red Sea.*] Imagining them to be in ſuch difficulties, that they could not eſcape out of their hand, Exod. xiv. 3

Ver. 7. *And when they cried unto the Lord, he put darkneſs between you and the Egyptians.*] So that when they had overtaken them, they could not ſee where they were, Exod. xiv. 10, 19, 20.

———*And brought the ſea upon them, and covered them.*] Inſomuch that they march'd after them into the ſea, where they were overwhelmed, Exod. xiv 27, 28.

———*And your eyes have ſeen what I have done in Egypt.*] Or, *upon the Egyptians.* He appeals to the truth of this to them, who had ſeen the Egyptians lie dead upon the ſea ſhore, Exod. xiv. 30. 31. For their elders, to whom Joſhua now addreſſes himſelf, were ſpectators of that wonderful event, and were now not only men of great dignity but (many of them at leaſt) of great age.

———*And ye dwelt in the wilderneſs a long ſeaſon.*] Forty years Numb. xiv. 33. where God gave them a Law and fed them in a miraculous manner, &c.

Ver. 8 *And brought you into the land of the Amorites, which dwelt on the other ſide Jordan.*] Toward the latter end of that time, Numb. xxi. 20, 21.

And they fought with you: and I gave them into your hand, &c.] ſee there, ver. 23, 24, 33, &c.

Ver. 9. *Then Balak the ſon of Zippor king of Moab, aroſe, and warred againſt Iſrael.*] He did not actually draw out his forces and fall upon them, but prepared them with an intention to drive the Iſraelites from his coaſt, if Balaam could have diſabled them by his curſes; which ſufficiently appears from Numb xxii. 11. David Camius therefore judiciouſly obſerves, that *the deſign or contrivance is reputed the work it ſelf.*

——— *And ſent and called Balaam the ſon of Beor to curſe you.*] See Numb. xxii. 5, 6, &c.

Ver. 10. *But the Lord would not hearken unto Balaam.*] Who had a great inclination to do what Balak deſired; and one would think, by this, begg'd of God to give him leave to practiſe his arts in order to injure the Iſraelites. And, when this was deny'd him; yet, when he afterward obtained the Divine Permiſſion to go to the king of Moab, he ſet out with theſe intentions, and with hope he might prevail with God to ſuffer him to proſecute his deſign, Numb. xxii. 32.

——— *Therefore he bleſſed you ſtill: So I delivered you out of his hand*] Balaam all along pronounced nothing but bleſſings on them, inſtead of curſes, notwithſtanding all the

the attempts that were made to the contrary, Numb. xxiii. and xxiv. which was to be aſcribed to the over-ruling power of God, who hinder'd him from hurting them.

Ver. 11. *And ye went over Jordan.*] Having vanquiſh'd two kings of the Amorites on the other ſide of it, and got quit of all other enemies, (the Moabites and Midianites) God, in a wonderful manner, brought them into Canaan, by drying up the river Jordan to give them a paſſage over it.

——— *And came unto Jericho.*] Which was the firſt place they beſieged, being the neareſt Jordan.

——— *And the men of Jericho fought againſt you.*] We do not read of any ſallies they made upon the Iſraelites; but they ſhutting their gates to defend the city againſt them, it is likely flung ſtones from their wall upon them.

——*The Amorites, and the Perizzites, and the Canaanites, and the Hittites, and the Girgaſhites, the Hivites, and the Jebuſites.*] After which, it appears by this book that they fought with all the *ſeven* nations of Canaan; who engaged them in ſeveral bodies, and at different times. Theſe tranſactions were performed ſo lately, that there was no need for Joſhua to repeat all the particulars mentioned in the 10th, 11th, and 12th chapters. But, by the diviſion of their land among the Iſraelites, it was very well known to them, that (as this verſe concludes) *God had delivered them into their hands.* It is obſervable, that the Girgaſhites are here particularly mentioned, as fighting againſt Iſrael with the reſt of the ſeven nations; which makes Grotius's obſervation doubtful of their ſurrender at Joſhua's firſt ſummons; (ſee chap. xvi. 10.) but if that be not true, it is manifeſt ſome of them remain'd unſubdu'd, and had a ſettlement in Canaan in our Saviour's days: When we read of the country of the Gergeſens, the inhabitants of which were not Jews, as appears by their breeding ſwine.

Ver. 12. *And I ſent the hornet before you, which drave them out before you.*] This may ſignify either, that before the Iſraelites came into theſe parts, God ſent hornets, which ſo infeſted their enemies, that many of them were compelled to leave their country; or, that when they came to give battle, they were aſſaulted by theſe creatures in ſuch a manner, as facilitated the victory of the Iſraelites. This God promiſed in Exod xxiii. 27, 28. Deut. vii. 20. And here Joſhua reminds them of the Divine Veracity. The book of Wiſdom calls them προφόβους, the *fore runners* of God's hoſt. And Kimchi declares, they flew in the eyes of the Canaanites, and ſo blinded them, that they could not ſee to fight.

———*Even the two kings of the Amorites.*] Sihon and Og, whoſe country was firſt infeſted with theſe noxious animals; and afterward the kings of Canaan, and their people felt their fury.

——*But not with thy ſword, nor with thy Bow.*] Theſe ſwarms of hornets, it ſeems, did greater execution than the armies of the Iſraelites. We do not read of their aſſaulting the Canaanites in any of the battles that Joſhua fought with them; for he did not think fit to mention it in the foregoing account of his victory, but declares it now in general, when he was to ſum up all the mercies of God to them.

Ver. 13. *And I have given you a land for which ye did not labour, and cities which ye built not, and ye dwell in them.*] As Joſhua had obſerv'd before, chap. xi. 13.

——*Of the vine yards and olive-yards which ye planted not, do ye eat.*] According to his promiſe, Deut. vi. 10, 11.

Ver. 14. *Now therefore fear the Lord.*] The fear of God commonly ſignifies his worſhip and ſervice, unto which, Joſhua exhorts the Iſraelites in the following words; which ſeem to relate to all outward acts of worſhip; as the expreſſion before us does to the inward and mental reverence which it was incumbent on them to entertain for him as the only God.

———*And ſerve him in ſincerity and in truth.*] Worſhip no other god in conjunction with him, nor blend any idolatrous rites with thoſe preſcribed by his Sacred Majeſty; but ſerve him conſtantly and purely according to his law, *which is the truth*, Pſalm cxix. 142.

—*And put away the gods which your fathers ſerved, on the other ſide of the flood.*] See ver. 2. This intimates, that ſome idolaters were now among them, tho' they did not preſume to make any open profeſſion of their impiety: For the Iſraelites had lately expreſs'd ſo unanimous a zeal againſt any appearance of idolatry, that one cannot think there was any known worſhipper of other gods now in the nation.

—*And in Egypt.*] Where they began to be corrupted in their religion, as is often ſuggeſted by the prophet Ezekiel, chap. xx. 6, 7, 8, 18. xxiii. 3, 8, 9, 21, 27.

——*And ſerve ye the Lord.*] Joſhua repeats it again, as an exhortation of the greateſt moment.

Ver. 15. *And if it ſeem evil unto you to ſerve the Lord, chuſe you this day whom you will ſerve.*] He could not think they would turn Atheiſts, and have no God at all; and was unwilling to ſuppoſe, that they would prefer any other god to him, who had obliged them by ſuch benefits as are before-mentioned: Which he expreſſes in this rhetorical form of ſpeech; and is as much as if he had ſaid, If you like not the Lord's ſervice, tell me whom you will ſerve? Where do you hope to find a God comparable to him?

———*Whether the gods which your fathers ſerved, that were on the other ſide of the flood.*] That ſervice had ſome colour for it, becauſe of its antiquity; but was condemn'd by Abraham their father, who forſook that religion, and was bleſſed for it by God with the inheritance he had now given his poſterity in the land of Canaan.

———*Or the gods of the Amorites, in whoſe land you dwell.*] That was ſo abſurd as to need no confutation; for thoſe gods could not defend their own worſhippers.

———*But as for me and my houſe, we will ſerve the Lord.*] Joſhua declares his firm reſolution, that let them take what courſe they pleas'd, he, together with his whole family, (as far as he could oblige them) would worſhip the Lord alone.

Ver. 16. *And the people anſwered and ſaid.*] All the elders, and others there preſent, and all thoſe to whom they reported what Joſhua had ſaid, made this anſwer.

——— *God forbid that we ſhould forſake the Lord.*] The Hebrew word, *Chalila*, (which we tranſlate, *God forbid*) imports a great abhorrence and abomination of that which is mentioned with it.

——*To ſerve other Gods.*] Which they now look'd upon as the greateſt madneſs.

Ver. 17. *For the Lord our God, he it is that brought us up, and our fathers out of the land of Egypt, from the houſe of bondage, and which did thoſe great ſigns in our ſight,* &c.] They gave ſuch powerful reaſons why they ſhould ſerve none but the Lord alone, that if they had always preſerv'd them as freſh in their minds, as they were now, they could never have apoſtatized to the worſhip of other Gods.

Ver. 18. *And the Lord drave out from before us all the people.*] That is, of *Canaan.*

——— *Even the Amorites that dwelt in the land.* In the *Hebrew*, *and the Amorites*; that is, together with the two kings of the Amorites, whom they had driven before out of the land on the other ſide Jordan.

———*Therefore will we alſo ſerve the Lord.*] Their reſolution was to follow the example of Joſhua, their leader.

———*For he is our God.*] As they were convinced by their wonderful deliverance out of Egypt; and by all the great ſigns God had wrought there, and after they came from thence, and by the care he took of them in the wilderneſs, and all other places; and now by their late victories over moſt potent enemies, whom he had driven out of their country, and inveſted the Iſraelites with the poſſeſſion of it.

Ver. 19. *And Joſhua ſaid unto the people, Ye cannot ſerve the Lord.*] This is far from ſignifying an utter impoſſibility; (for that would have contradicted his exhortation, ver. 14.) but that they were ſo very prone to idolatry, that they would not be able to perſevere ſtedfaſt in their reſolution, unleſs they took care conſtantly to reflect upon, and lay to heart, what they had now acknowledg'd, (ver. 18.) which he was afraid they would not do.

———*For he is an holy God: he is a jealous God.*] Who having no equal, (that's meant by *holy*) will endure no rival; and therefore they who rendered the worſhip proper to him, to any other beſide, or with him, were deem'd to deny his incomparable ſanctity, and ſaid in ſcripture to *profane* his holy name, as Mr. Mede obſerves, ſee book 1. diſcourſe 2. It is a juſt remark which Mr. Alix here makes, in his excellent book, (*of the judgment*

of

of the Jewiſh church againſt the Unitarians, chap. ix.) that here is a plain idea of a plurality of perſons in the Godhead, the words in the Hebrew being, *he is the holy Gods*; like that Eccleſ. xii. 1. *Remember thy creators.* And, indeed, this is a place antiently noted by the Chriſtian doctors, (whom the Jews call Hereticks) who ask'd R. Samlai, as the Jews themſelves tell us, what he had to anſwer to theſe words, *Ye cannot ſerve the Lord, Ki Elohim Kedoſhim Hu, becauſe he is the holy Gods?* Who had nothing to reply, but that Joſhua doth not ſay, *They are the holy gods*, but he is the *Holy Gods*; which is the very ſame that we affirm, that he is Three in One. This is in Bereſchith Rabba, mention'd by Raymund, in his Pugio Fidei, and by J. Wagenſeil, in his conſutation of Lipman's Carmen Memoriale, p. 129.

—*He will not forgive your tranſgreſſions, nor your ſins.*] But make thoſe who aſſume any other deity into fellowſhip with him in worſhip, feel how he reſents ſuch diſhonour done to his Divine Majeſty.

Ver. 20. *If ye forſake the Lord, and ſerve ſtrange gods.*] Either the gods of the Amorites, before-mention'd, or thoſe that their fathers anciently ſerv'd.

——— *Then he will turn and do you hurt, and conſume you, after that he hath done you good.*] After the courſe of his providence toward you, and ſend as many curſes upon you, as he hath conferred bleſſings; according to the predictions of Moſes, in Deut. xxviii. 63.

Ver. 21. *And the people ſaid unto Joſhua, Nay, but we will ſerve the Lord.*] They deſire him to entertain a better opinion of them; for they perſiſt in their well-grounded reſolution, ver. 16, 17, 18.

Ver. 22. *And Joſhua ſaid unto the people, Ye are witneſſes againſt your ſelves, that ye have choſen you the Lord, to ſerve him.*] This ſolemn profeſſion, which they had thus deliberately and publickly made, he tells them, would teſtify againſt them, and condemn them, if they proved falſe to God.

——— *And they ſaid, We are witneſſes.*] Here they renew that choice of God for their king, which their forefathers made when they came out of Egypt, (in the xixth and xxivth chapters of Exodus) and acknowledg'd they ſhould be ſelf-condemn'd, if they did not make it good.

Ver. 23. *Now therefore put away (ſaid he) the ſtrange gods that are among you.*] See ver. 14. This is an argument that he was a prophet, as we ſaid upon verſe 2. that he ſaw their inward diſpoſition, and the ſecret affection hey had to idols. For tho' there was no publick idol worſhipped, yet he knew, by the ſpirit of prophecy, that they had their *penates*, (as the Romans called them) *houſhold gods*; or rather, gods which they worſhipped ſecretly in their cloſets, as our Dr. Spencer obſerves, Diſſert. 1. lib. 3. cap. 3. Theſe being the very ſame words which Jacob uſed to his houſhold, when he ſuſpected them of the ſame crime, tho' there was no open idolatry practiſed among them, Gen. xxxv. 2.

——— *And incline your heart unto the Lord God of Iſrael.*] Settle your affection upon the Lord alone, who you profeſs is your ſovereign, to whom the whole nation hath infinite obligations, ver. 16, 17, 18.

Ver. 24. *And the people ſaid unto Joſhua, The Lord our God will we ſerve, and his voice will we obey.*] They repeat their profeſſed reſolution a third time, which made it more binding; and a ſtronger witneſs againſt them, if they forſook the Lord.

Ver. 25. *So Joſhua made a covenant with the people that day.*] Engaged them to make good this ſolemn profeſſion, by renewing the covenant they had formerly enter'd into, both in the days of Moſes, and in his time: wherein they promiſed to worſhip him alone, and be obedient to him; and he promiſed to do for them as he had formerly done, that is, be their conſtant protector and benefactor. There are thoſe who think this covenant was now eſtabliſhed by ſacrifice, as it was when they came out of Egypt, Ex. xxiv. 4, 5. and when they came into Canaan, Joſh. viii. 31. But as there is no mention of an altar, or any offering, ſo it is not likely, that Joſhua would offer any ſacrifice, but in the place which God had choſen, which was Shiloh: For tho' we ſuppoſe the ſanctuary to have been brought hither for a little time, yet it was not the ſettled place of the Divine reſidence.

———*And ſet them a ſtatute, and an ordinance.*] It is commonly interpreted, that he propounded to them in brief the precepts of the law; which are the conditions of the covenant: But it may be interpreted, that he enacted this covenant to have the force of a ſtatute and ordinance, or judgment, as it is in the Hebrew.

———*In Shechem.*] So that it was afterward called the covenant or ſtatute in Shechem, where they all made repeated profeſſions of love to God.

Ver. 26. *And Joſhua wrote theſe words.*] From hence, the Talmudiſts conclude Joſhua to have been the author of this book; as if theſe words ſignified, that he, after the example of Moſes, committed to writing all that we read in this book, and added it at the end of the five books written by Moſes, as it is now annexed to them. But it muſt be confeſſed, that one cannot certainly infer more from thoſe words, than that he wrote the words of the foregoing covenant; and this he did, as it here follows, in the very book of the law of God, that it might be preſerved in everlaſting remembrance.

——— *In the book of the law of God.*] Which was laid up, by the order of Moſes, in the ſide of the ark, Deut. xxxi. 24, 25, 26. From whence he took it, and wrote in it all that had paſſed between him and the people, that they might look upon this as a ſacred tranſaction, as indeed it was, and moſt carefully obſerve it: And perhaps he wrote it alſo in that copy of the law of God, which the princes had for the uſe of every tribe. See upon Deut. xxxi. 9.

———*And took a great ſtone, and ſet it up there.*] As a monument of the covenant now made. Which was an ancient way of preſerving the memory of things paſt, as appears by what Jacob did, Gen. xxviii. 18. and they themſelves had lately done, chap. iv. 3, 20, 21, &c. Upon this ſtone, it is probable, there was an inſcription, ſignifying what it meant.

———*Under an oak that was by the ſanctuary of the Lord.*] This is one argument Mr. Mede uſes, to prove that the ſanctuary, properly ſo called, cannot be here meant, becauſe it was unlawful to plant any trees near it, Deut. xvi. 21, 22. and therefore he underſtands hereby a Proſeucha, or place of prayer, which, in memory of Jacob, was here at Shechem. And he plainly ſhews, there were both ſuch places, and alſo ſynagogues, in ſeveral parts of the country; the former being in the fields, and open on the top; the latter in cities, and covered as our houſes are: To which we may add, that we read of ſanctuaries, in the plural number, that were among them in after-times, Amos vii. 9. Yet it muſt be acknowledged, that the argument he uſes from the place we mentioned in Deuteronomy, is not cogent: For tho' they be prohibited there to plant a grove of any trees near God's altar, after the manner of the Gentiles, this did not make it unlawful to ſet up the ſanctuary under a tree that had been planted before; eſpecially when was done only for a ſhort time, and not to make it the ſettled place for its conſtant abode.

But there are thoſe who avoid this ſeeming difficulty, by refering theſe words *in the ſanctuary of the LORD*, (as they may be tranſlated) not to the *Oak*, but to the words going before, namely, *the Book of the Law of God*; which was in the ſanctuary. And thus, it is certain, words are ſometimes to be connected, not with thoſe immediately preceding, but with thoſe that are more remote. A remarkable inſtance of which we have in Gen. xiii. 10. where thoſe words in the end of the verſe, *As thou comeſt unto Zoar*, cannot be joined to *the land of Egypt*, juſt before mentioned, but *to the plain of Jordan*, in the very beginning of the verſe.

Ver. 27. *And Joſhua ſaid unto all the people, This ſtone ſhall be a witneſs unto us.*] As Laban ſaid concerning the heap of ſtones which he and Jacob rais'd, Gen. xxxi. 48, 51, 52.

——— *For it hath heard all the words of the Lord which he ſpake unto us.*] All thoſe ſpeeches which had been delivered by Joſhua in the name of God, ver. 2, 3, &c. and all that the Iſraelites had anſwered to him: That is, the covenant between God and them; which being renewed before this ſtone, it is ſaid, by an elegant figure, to have heard what was ſpoken, becauſe it would remain to teſtify and declare to all poſterity the engagements that lay upon them. Thus the prophet calls to all creatures, *Hear, O Heaven*, &c.

——— *It ſhall be therefore a witneſs unto you, leſt ye deny your God.*] To accuſe them, as much as if it had heard what they ſaid, and could ſpeak againſt them.

Ver. 28. *So Joſhua let the people depart, every man unto his own inheritance.*] And the ſanctuary of the LORD returned to its ſettled place, which was in Shiloh.

Ver. 29. *And it came to paſs after theſe things, that Joſhua the ſon of Nun, the ſervant of the Lord died,* &c.] Thus did this great man, this faithful and illuſtrious ſervant of the Moſt High, cloſe the laſt period of a glorious life. He had long devoted himſelf to the ſervice of Moſes, and in ſcripture is called the ſervant of this great Legiſlator. He is called by the Greeks, *Jeſus the ſon of Nave*; His firſt name was Hoſea, and we find him mentioned by it, in the Book of Numbers, chap. xiii. ver. 8, 16. Some believe that Moſes changed his name, by adding that of God to it. Hoſea ſignifies *Saviour*; and Jehoſua, *the Salvation of God*, or, *he will ſave*. His quality of ſervant of Moſes is no blemiſh or diſhonour to his memory. On the contrary, it is one of the greateſt honours he could receive, and a very particular mark of diſtinction from Moſes to have choſen him for his miniſter. In the heroic times, great men had their ſervants in this manner, who were people of eminent quality and known worth: Thus in Homer, Patroclus was the ſervant of Achilles, and Meriones attended on Idomeneus. Now, Patroclus and Meriones were two Grecian princes of great conſideration in the army before Troy. Eliſha was the ſervant of Elijah, and poured water upon his hands; notwithſtanding which, he was a great prophet.

Jeſus the ſon of Sirach, has penned the encomium of of Joſhua in theſe terms. "Jeſus the ſon of Nave was "valiant in the wars, and was the ſucceſſor of Moſes in "prophecies, who according to his name, was made "great for the ſaving of the elect of God, and taking "vengeance of the enemies that roſe up againſt them, "that he might ſet Iſrael in their inheritance. How "great glory got he, when he did lift up his hands, and "ſtretched out his ſword againſt the cities! Who before "him ſo ſtood to it? for the Lord himſelf brought his "enemies unto him. Did not the ſun go back by his "means, and was not one day as long as two? He called "upon the moſt high Lord, when the enemies preſſed "upon him on every ſide, and the great Lord heard "him: And with hail-ſtones of mighty power he made "the battle to fall violently upon the nations, and in the "deſcent of Bethoron he deſtroyed them that reſiſted "that the nations might know all their ſtrength, becauſe "he fought in the ſight of the Lord, and he followed "the mighty one." Ecclus. xlvi. 1, 2. *&c.*

The Book which bears the name of Joſhua is generally attributed to this great man, and all the copies of it go under his name. Both the church and ſynagogue agree, in making him the author of this work, and acknowledging it to be canonical.

The Samaritans pretend to have a Book of Joſhua, which they preſerve with great reſpect, and make uſe of it to ſupport their pretenſions againſt the Jews; but this Book is very different from that which the Jews and Chriſtians eſteem to be canonical. It contains 47 chapters, filled with an infinite number of fables and childiſh ſtories. It begins where Moſes choſe Joſhua to ſucceed him in the government of the people, and relates the hiſtory of Balaam the diviner, who was ſent for to curſe the Iſraelites; it likewiſe mentions the war which Moſes made againſt the Midianites, together with the occaſion of it, and gives an account of the death, both of Balaam and Moſes, and the lamentations which were made for the latter. It relates the paſſage of Jordan very much at large, and the taking of Jericho, and adds a large number of miracles which are not recorded in the genuine Book of Joſhua. After the death of Joſhua, this Book names one Terſico, of the tribe of Ephraim, for his ſucceſſor. The author comprehends in his hiſtory, what concerns the judges and kings of Judah, Jaddus, and Alexander the Great, together with the ſiege of Jeruſalem by Adrian: He concludes with what relates to Nathanael, and his ſons Babarraba, Akbarus, and Phinehas. This Book is not printed; Joſeph Scaliger, to whom it belonged, left it as a legacy to the library of Leyden, where it is at preſent written in Samaritan characters, but in the Arabic language, tranſlated from the Hebrew.

The Jews repreſent Joſhua as the author of a prayer, which they repeat, either entire or in part, as often as they go out of their ſynagogues. It begins thus. "It "is our duty to praiſe the Lord of the univerſe, and to "celebrate the creation of the world; for he hath not "made us like unto the nations of the earth, and hath "prepared for us an inheritance infinitely richer and "greater, *&c.*" They likewiſe aſcribe to Joſhua ten rules, which were to be obſerved in the land of promiſe. The firſt is, that it is lawful to feed ſmall, but not large cattle, in foreſts, the trees whereof are large. The ſecond, that all Iſraelites are allowed to pick up ſmall pieces of wood, ſuch as briars, or the like, in another man's field, provided they find them looſe on the ground, and do not cut them. The reſt of theſe regulations are much of the ſame nature.

We do not read any where, that Joſhua was ever married, or had children,

Some of the eaſtern writers add a very peculiar ſtory concerning Joſhua, namely, that his ſwift conqueſts, and his ſeverity to the inhabitants of the land of Canaan, made his enemies call him *the evening*, or *the deſtroying wolf*. And that in his time there was a king of Armenia the leſs, whoſe name was Shaubeck the ſon of Hemam, who made a confederacy with five and forty kings out of Perſia and Media, as alſo Armenia the greater, Syria, Sidon, and the remains of the Canaanites, and with them Japhet the giant. Theſe by their united ſtrength raiſe an army like the ſand of the ſea, and ſend a letter to Joſhua, the ſtile whereof ſhews it to have been written in a much later age, being couched in theſe terms.

"We know, O thou evening wolf, what thou haſt done "to our neighbours. Thou haſt made our palaces deſolate. "Thou haſt kill'd, and haſt not ſpar'd. Thou haſt de"ſtroy'd all with the ſword, both young and old, without "diſtinction, and haſt laid all their cities waſte. Know "therefore, that we at the end of thirty days, will come "into thy land, and invade thy poſſeſſion, even to the "mountain, in which thou worſhippeſt thy God, which is "called the holy mountain (of Gerizim.) We the forty"five kings, every one of us being guarded with a thou"ſand valiant men, handling the bow and dart, wearing "ſwords, and skill'd in war (will come.) And with us "there is the Giant the ſon of Japhet, arm'd with an En"gine of ſteel, with which he kills a thouſand, or at leaſt "five hundred at a time. Thoſe whom he brings with "him are kings, guarded with ſoldiers, and arm'd with in"ſtruments of war, which they all received in their own "right from their grandfather Noah, of bleſſed memory. "Be thou therefore ready, and provide thy inſtruments of "war, leſt thou ſhouldſt ſay hereafter, that we took thee "unprovided." Upon this the elders and chief men of the army thought fit to ſend this epiſtle by a proper ambaſſador, who ſhould number the people, view the camp, obſerve their order, and give an account of their condition, and in what manner they might be attack'd with the greateſt advantage. This ambaſſador was ſent on the ſecond day of the tenth month, in the twenty firſt year after the entrance of the Iſraelites into Canaan, and came thither on the day after the great aſſembly of the feaſt of weeks began; and he brought the epiſtle to Joſhua, who was then ſeated on his royal throne, and judging the people; ſome of whom he condemned to be beheaded, others to be burnt, and others to be impriſon'd. Joſhua commanded, that the ambaſſador ſhould be brought to him, but refus'd to ſee him, before he had made an end of judging the children of Iſrael. At laſt he took the epiſtle from his hand and read it in the houſe of God, with faſting, weeping and mourning, and kept it at his own houſe till the end of the feaſt of weeks; neither would he at that time make the people ſad, tho' he himſelf laid up the matter in his own heart. In the mean time the ambaſſador view'd the multitude and good diſcipline of the army, the ſtrength and valour of the king, the commandments of their God, and his power, the deſcent of the pillar of fire, and its greatneſs. But when he beheld the high prieſt, he was ſeized with a ſecret fear, becauſe he never ſaw any one like him, nor heard of any ſuch in former ages. But when the feaſt was ended, Joſhua gather'd all the people together, and read the epiſtle before them. After which he ſaid, "I have fought many bat-

"tles.

" tles. I have ſubdued many kings, and was never afraid " of any of them. But this accident makes me fear and " tremble." The congregation likewiſe was ſad, their joints trembled, their knees ſmote one againſt another, and they hung down their heads toward the earth. In the mean time Joſhua had detain'd the ambaſſador in a private place, where he could not ſee the concern of the people. However the multitude made this anſwer to Joſhua, " We " never yet heard any ſuch thing. We never yet con- " quer'd any ſuch perſon; and we never yet fought with " ſuch an army. But this war is the war of God, who " is with us, and with our children, and with thee alſo, " O our king, keeper and lord. Thou ſhalt direct us by " the help of God, and as we have obey'd Moſes, ſo will " we obey thee, Take thee a roll of a book, and write in a " manly ſtyle, and anſwer our neighbours theſe perverſe rebels " with words as ſharp as theirs. Joſhua ſaid, ſtand ſtill, " that you may hear the form, which I have drawn up, " and if you like it, I will ſend it to them." And all the people anſwered, " Open thy mouth and let thy words " be underſtood." Upon which he reads to them the following letter. " In the name of the *Lord God of Iſrael*, " who weakens the ſtrong, and proud, and kills the wicked " and rebellious; who ſeparates the aſſemblies of ſinners " and robbers, and gathers together the diſperſed, juſt and " and holy men. He is God of Gods, and Lord of Lords, " the God of Abraham, Iſaac, and Jacob, the Lord who " is a man of war. Joſhua the ſervant of God, and of the " holy ſelect ſynagogue, the bleſſed aſſembly, the multi- " tude of the congregation of the children of Iſrael, the " ſons of Abraham, Iſaac, and Jacob, ſaith, There is no " peace to the wicked, to the congregation ſmitten with " plagues, to the worſhippers of Images and adorers of " Idols. Know ye, that ye have done ill in waking a ſleep- " ing lion, and ſtirring up a fierce lion, by putting a ſword " into his hand, when he is provok'd. I watching for ju- " ſtice will render your deſerts upon your heads. What " madneſs hath provok'd you to come into the holy place, " and pollute my land? Put yourſelves in order, and ſtir " not a foot from your place; for after ſeven days I will " come to you, and kill your ſtrong men, that there ſhall " be no poſſibility of eſcaping. You boaſt indeed, that " you have with you five and forty kings, and every one " of theſe is guarded with a thouſand valiant men. I will " not boaſt, becauſe the kings of the earth, and becauſe " the glorious angels are with me; one of whom over- " turn'd Sodom and Gomorrah, another brought in the " Flood, and a third divided the world into ſeventy na- " tions. The people which are with me being ſi hun- " dred thouſand men, both ſtrong and valiant, paſs'd the " ſea with a dry foot. God went before them by night in " a pillar of fire, and by day in a pillar of cloud. Twelve " thouſand of the choiceſt of them ſlew the five kings of " Midian, and Balaam the ſon of Beor, and all their males " without the loſs of a man. We have a prieſt whoſe " name is Phinehas, in whoſe hands are the trumpets; ſo that " when he blows them, all our enemies fall down before us. " Have you not heard that Pharaoh and all his multitude " were overwhelmed in the ſea, and we paſs'd over as on " dry land? Hath it not been told to you, what we have " done to Sihon and Og, the two kings of the Amorites? " Is it not evident what we have done to the one and thirty " kings of Canaan? What then? If the ſon of Japhet " the giant is with you; yet with us there is the giant of " giants, and one who is exalted far above all."

The Mohammedans add, that Joſhua was ſent by God in order to fight the giants, who poſſeſſed the town and country of Arika or Jericho; and that he gave them battle on a Friday in the evening; but as night came on, and he could not combat them on the enſuing ſabbath, he beg'd of God to prolong the day, that he might have ſufficient time to defeat them. His prayer was accordingly heard, and the ſun continued an hour and an half above the horizon longer than uſual. This was one motive which obliged the Muſſulmans to chuſe this day for their feſtival preferably to Saturday. They add, that Joſhua drove the Philiſtines, or rather the Canaanites, out of their country, and obliged them to retire into Africa. It is certain, that as God had given expreſs orders for this people to be treated with the utmoſt rigour, Joſhua extirpated great numbers, and obliged the reſt to fly, as authors have obſerved, ſome into Africa, others into Greece. Nay, there are ſome writers, who ſeem perſuaded, that many of them came into Germany and Sclavonia, and that others retired into America. Their opinion, however, ſeems to have the beſt foundation, who affirm, that they withdrew into Africa. The rabbins aſſure us, that the Girgaſhites took this reſolution; but do not inform us to what part of Africa they retired. Procopius ſays, that they firſt retreated into Egypt, but not thinking themſelves ſecure there, they advanced further into Africa, where they built many cities, and ſpread themſelves over all thoſe vaſt regions, which extend as far as the pillars of Hercules, preſerving their old language with ſome little alteration. This author adds, that in the province of Tingitana, and in the very ancient city of Tingis, which was founded by them, there were two great pillars to be ſeen, of white ſtone, erected near a large fountain, with an inſcription in Phœnician characters, to this purpoſe: *We are people preſerved by flight from that rover Jeſus the ſon of Nave, who purſued us.* In the time of Athanaſius, the Africans ſtill ſaid they were deſcended from the Canaanites; and, when they were asked concerning their original, they ſaid, they were Canaani; and it is agreed that the Punic tongue was almoſt entirely the ſame as the Canaanitiſh and Hebrew language.

——— *Being an hundred and ten years old.*] Joſhua was conſequently of the ſame age with Joſeph. How many of theſe years he paſs'd in Canaan, as the chief ruler of God's people, interpreters have not agreed. Some ſay he lived twenty and eight years after the Iſraelites came over Jordan; (which is the opinion of the Jews in Seder Olam) tho' others reduce this number of years to ſeven. There is a middle opinion maintained by others, that he was their governor ſeventeen years.

Ver. 30. *And they buried him in the border of his inheritance in Timnath-ſerah.*] Called, in Judges ii. 9. *Timneth-heres*; becauſe of the image of the ſun engraven on his ſepulchre, in memory of that famous day when the ſun ſtood ſtill till Joſhua had compleated his victory.

——*On the north ſide of the hill of Gaaſh.*] So called, as the Jews fable, becauſe it trembled at the interment of Joſhua, whoſe death the people did not ſufficiently lament. Which fancy, it is likely, came into their head, becauſe there is no mention here of any days of mourning for him, as there were for Aaron and Moſes. In which, St. Jerom, and other of the fathers, think there is a myſtery, namely, that under the law, when the kingdom of heaven was not yet open'd, they had reaſon to mourn and weep for the death of their friends; but under the Goſpel, wherein is revealed, by the Lord Jeſus, (of whom Joſhua was a figure) the wonderful love of God to men, &c. There is no reaſon for mourning and lamentation, but rather for rejoicing.

Ver. 31. *And Iſrael ſerved the Lord all the days of Joſhua.*] No idolatry appeared among them publickly while he lived, (whatſoever private ſuperſtition might be practis'd, ver. 14, 23.) for all that wicked generation which came out of Egypt, (except the younger ſort) were conſumed in the wilderneſs, before Joſhua took the conduct of them. And God kept them there ſo many years, as waſted them alſo, for this reaſon, among others, that they might forget the idolatrous cuſtom of Egypt, unto which it early appear'd, by their making the golden calf, they were ſtrongly inclined. Thus St. Chryſoſtom diſcourſes, Adverſ. Vitæ Monaſt. vituper. lib. 1. God, ſaith he, that the children of Iſrael might unlearn the evil cuſtoms of Egypt, brought them κλαὶ μόνας ἐπὶ τῆς ἐρημίας, to lead a ſolitary life in the wilderneſs, forming their minds, as in a monaſtery, far from thoſe who had corrupted them. And he deſtroy'd there all the elder ſort, that none might enter into Paleſtine, but thoſe who had not ſeen the ſuperſtitious impieties of the Egyptians, ἵ μηδὲν διδάσκαλον ἔχειν τῆς τοσαύτης πονηρίας; and that they might have no maſter left among them, to teach them ſuch kind of wickedneſs.

——*And all the days of the elders that over-lived Joſhua, and which had known all the works of the Lord, that he had done for Iſrael.*] Theſe elders had been choſen by Moſes, who knew them to be men of great piety; that had not only ſeen, but obſerv'd and kept in mind all God's wonderful works; and would put others in mind of them, and teach them to ſerve and obey the Lord.

From

From this place the Jews labour to eſtabliſh all their oral traditions; which Moſes, ſay they, deliver'd to Joſeph, and he to theſe *elders*, and they to the *prophets*, and theſe to others; (ſee Maimonides, in Seder Zeraim, ſet forth by our moſt learned Dr. Pocock, P. 34.) for which, there is no foundation.

Ver. 32. *And the bones of Joſeph, which the children of Iſrael brought up out of Egypt.*] The Jews have employed very unneceſſary pains in reconciling this place with Exodus xiii. 19. where it is ſaid, *Moſes took the bones of Joſeph with him:* For there is no contradiction between theſe two places, the children of Iſrael doing what Moſes required them to do; who could not carry them away himſelf, but ſaw them brought out of Egypt. Yet thus they gravely diſcourſe about this matter in the Talmud, Tit. Sota, cap. 1. ſect. 47. "When any one begins a "thing, but doth not bring it to perfection, and another "comes and finiſhes it, the ſcripture ſpeaks of him who "compleats it, as if he alone had done it."

——*Buried they in Shechem.*] Which was one reaſon, perhaps, for gathering the great aſſembly abovementioned, that they might the more ſolemnly depoſite the bones of this great man, in that portion of land which his father Jacob had given him, (ſee Gen. xlviii. 22.) where, it ſeems, they thought it moſt agreeable to lay him, rather than in the cave of Machpelah. It may be reaſonably thought alſo, that the bodies of the reſt of the ſons of Jacob, from whom the twelve tribes deſcended, were brought into Canaan to be there interr'd, as Joſephus relates from ancient tradition, Antiq. lib. 2. cap. 4. And St. Stephen confirms it, Acts xii. 16. For tho' Joſeph excell'd them all in dignity, and gave this ſpecial charge about his body, yet no doubt every tribe had as great a regard to the head of it, and would be inclined to do the ſame for their fathers, as Joſeph deſired for himſelf.

—— *In a parcel of ground which Jacob bought of the ſons of Hamor, the father of Shechem, for an hundred pieces of ſilver.*] See Gen. xxxiii. 18, 19. This ſhews they did not bury him in the city of Shechem, but in a field near it, which was his own ground: For ſo the antient manner was, not to bury in cities or towns, but in the adjacent fields or gardens.

And it became the inheritance of the children of Joſeph.] Of theEphraimites, who gave Shechem to the Levites, for a city of refuge, xxi. 20, 21.

Ver. 33. *And Eleazar the ſon of Aaron died.*] Who imitated Joſhua (if we may believe the Samaritan chronicle) in calling all the elders and princes of the tribes to him before he died, charging them ſtrictly to obey all the commands of God. After which he put off his ſacred Garments, and cloathed his ſon Phinehas with them. This is ſo far from being improbable, that it is likely all the Elders did the ſame, as far as their authority could extend; being very deſirous their poſterity ſhould continue firm and ſtedfaſt in the worſhip of God alone.

—— *And they buried him in an hill, that pertained to Phinehas his ſon.*] In the Hebrew the words are, *in the hill of Phinehas*; that is, a hill called by his name. It being the manner, to call places by the name of their eldeſt ſon.

——— *Which was given to him in Mount Ephraim.*] It is a queſtion to whom this hill was given: Moſt probably to Eleazar, who being the high prieſt at the time of the diviſion of the land, they thought fit to give him a peculiar portion, diſtinct from all the cities of the prieſts; none of which were in the tribe of Ephraim, but all of them in the tribes of Judah, Benjamin, and Simeon, as we read xxi. 9, 17, 19. And they gave it Eleazar in this country, that he might be near the tabernacle, (which was in Shiloh) and near Joſhua, in order to be ready on all occaſions to adviſe him, and conſult the oracle for him. But againſt this there lies a great objection; namely, that no Levite or prieſt was to have any portion in the diviſion of the land: And therefore it is the moſt received opinion among the Jews, that either Eleazar or Phinehas had this inheritance in the right of his wife. So the Gemara Babylonica on Bava Bathra, and a great many others, mentioned by Mr. Selden in his book *de ſucceſſionibus ad leges, Heb.* cap. 18. where he obſerves another example of this marital ſucceſſion, as he calls it; that is, the husband ſucceeding his wife in her eſtate after her death, in 1. Chron. ii. 21. where the twenty three cities which Jair poſſeſs'd, Kimchi ſaith he had by his wife.

Theſe five laſt verſes, it is evident, were not written by Joſhua: But this is no argument againſt his being the author of this book; no more than that Moſes did not write the Pentateuch, becauſe there is the like account given of his death and burial, in the concluſion of it, by ſome other author. See Deut. xxxiv. 1. The Talmudiſts, ſay in Bava Bathra, that Joſhua wrote his own book, and the eight laſt verſes of the Pentateuch. And they ſay in the ſame place (chap. 1.) as to what is written here, ver. 29, it was done by Eleazar; and what is ſaid, ver. 33. it was wrote by Phinehas: Or rather theſe five verſes from 29. to the end, were written by Samuel, who being a prophet, was moved and directed by God to continue the hiſtory of this people from the death of Joſhua, to his own time.

The End of the Book of JOSHUA.

Critical and Explanatory ANNOTATIONS On the BOOK of JUDGES.

The ARGUMENT.

This book is called in the Hebrew by the name of *Shophetim*, or *Judges*; and it contains an excellent hiſtory of the ſtate of the Iſraelites, as well eccleſiaſtical as civil, from the death of Joſhua, till the government and high-prieſthood of Eli, under the conduct of the Judges, who were ſo called, not becauſe they exerciſed the ordinary juriſdiction of magiſtracy among the people (as the word *Judge* commonly imports) but becauſe they were raiſed up by God, in a very extraordinary manner, ſometimes out of one tribe, ſometimes out of another, and were endued with a ſpirit of wiſdom and magnanimity, to maintain his rights, and thoſe of the people he had ſelected to himſelf, and to vindicate them in a victorious manner from the injuſtice and tyranny of their oppreſſors, as likewiſe to reſtore the purity of the divine worſhip, whenever it happened to be alter'd or corrupted.

Firſt therefore, in this book are recorded the ſeveral wars in which the Iſraelites were engaged, after the death of Joſhua, by the expreſs command of God, againſt the heathen inhabitants then remaining in the land of Canaan, in order to their utter extermination; in which the Iſraelites were generally ſo remiſs and neglectful, that God, in his diſpleaſure againſt them for ſuch a conduct, ſuffered many of theſe pagan nations to continue in the land, for a trial and puniſhment of his inconſiderate and indolent people.

The Iſraelites indeed retained the purity of the divine worſhip among them, during the lives of thoſe venerable and pious elders, who had been ſpectators of the miraculous acts which the LORD had performed by the miniſtration of Joſhua; but after the death of theſe excellent perſons, this book records in what manner the people, by abuſing their liberty, peace, and proſperity, degenerated from time to time into idolatry, and a moſt impious corruption of manners, as is frequently intimated in this hiſtory, not only in general terms, but likewiſe in ſeveral heinous and tragic inſtances, particularly thoſe recorded in the 17th, 18th, 19th, and 20th chapters, and which may be juſtly conſidered as ſo many monuments, not only of the iniquity and corruption of that people, but likewiſe of, the righteous indignation of the Almighty, and the inſupportable ſeverity of his awakened vengeance.

This book likewiſe informs us, that God, when he was provoked at the frequent apoſtacy of his people, not only reproved them in the ſharpeſt manner for their inexcuſable conduct, but actually delivered them into the hands of their inveterate enemies, ſuch as Cuſhan king of Meſopotamia, Eglon king of Moab, Jabin king of the Canaanites, and alſo into the hands of the Philiſtines, Midianites, Amalakites, and other eaſtern people, and likewiſe of the Ammonites, *&c.* who for a long time oppreſſed and afflicted Iſrael. And yet when this guilty people did, in the anguiſh of their ſouls, make an humble acknowledgment of their tranſgreſſions, when they renounced their idolatry and perverſeneſs, and fervently called upon God for his grace and aſſiſtance, he was immediately moved with compaſſion, and ſhewed himſelf as faithful in performing his promiſes, as he had been in executing his menaces; and he frequently

delivered them by the generous inſtruments he had raiſed for that purpoſe, ſuch as were Othniel, Ehud, Shamgar, Deborah, and Barak, Gideon, Jephtha, and Sampſon.

This book alſo makes mention of five Judges, whoſe wars are not recorded in it, namely, Thola, Jair, Ebſan, Edon, and Abdon.

This whole hiſtory may be of uſe to inform us, that tho' the church of God may be tainted with many corruptions, yet he generally takes a very particular care to reclaim the members of it from their apoſtacy, and often employs thoſe to puniſh and chaſtiſe his people, who have been the occaſion of their ſins; in a word, that he never chaſtens them with a deſign to deſtroy them, but to make them return to him by true repentance, and that he is always ready to aid and deliver them, when ſuch is their diſpoſition.

It is but conjectured who was the writer of this book: Some think Ezra; but in all probability it was the prophet Samuel, who was the laſt of the Judges; and by the direction of God brought down their hiſtory to his own days, when the Iſraelites were ſollicitous for a king to be ſet over them. The Talmudiſts (in Bava Bathra, cap. 1.) are of this opinion, which is likewiſe embraced by Kimchi, Abarbinel, and other great authors. And indeed there is reaſon to believe, that the perſon, who wrote the concluſion of the book of Joſhua, was likewiſe the writer of this, in the ſecond chapter of which he inſerts part of what is recorded there. And it is manifeſt, that it was written before the ſecond book of Samuel, where mention is made of a paſſage in this book, which could not have been ſo commonly known, if it had not been publiſhed here, 2 Sam. xi. 21. out of Judges ix. 53. David alſo, in Pſalm lxviii. 7, 8. ſeems to allude unto what we read in the Song of Deborah, ver. 4. Certain it is, it was written before the reign of David; for the Jebuſites were poſſeſſed of Jeruſalem when this author lived, ver. 21. of the firſt chapter; and they were driven out of it by David, 2 Sam. v. 6. and therefore this book was compiled before that time; and is of wonderful uſe, as Procopius Gazæus obſerves, to repreſent to us the mighty power of true religion to make a nation happy; and the diſmal calamities which are brought upon it by a courſe of impiety.

CHAP. I.

1 *The acts of Judah and Simeon.* 4 *Adoni-bezek juſtly requited.* 8 *Jeruſalem taken.* 10 *Hebron taken.* 11 *Othniel hath Achſah to wife for taking of Debir.* 16 *The Kenites dwell in Judah.* 17 *Hermah, Gaza, Askelon and Ekron taken.* 21. *The Acts of Benjamin.* 22 *Of the houſe of Joſeph, who take Bethel.* 30 *Of Zebulon.* 31 *Of Aſher.* 33 *Of Naphtali.* 34 *Of Dan.*

NOW after the death of Joſhua, it came to paſs, that the children of Iſrael asked the LORD, ſaying, Who ſhall go up for us againſt the Canaanites firſt to fight againſt them?

2 And the LORD ſaid, Judah ſhall go up: behold, I have delivered the land into his hand.

3 And Judah ſaid unto Simeon his brother, Come up with me into my lot, that we may fight againſt the Canaanites, and I likewiſe will go with thee into thy lot. So Simeon went with him.

4 And Judah went up, and the LORD delivered the Canaanites and the Perizzites into their hand: and they ſlew of them in Bezek ten thouſand men.

5 And they found Adoni-bezek in Bezek: and they fought againſt him, and they ſlew the Canaanites, and the Perizzites.

6 But Adoni-bezek fled, and they purſued after him, and caught him, and cut off his thumbs, and his great toes.

7 And Adoni-bezek ſaid, Threeſcore and ten kings, having their thumbs and their great toes cut off, gathered *their meat* under my table: As I have done, ſo God hath requited me. And they brought him to Jeruſalem, and there he died.

8 (Now the children of Judah had fought againſt Jeruſalem, and had taken it, and ſmitten it with the edge of the ſword, and ſet the city on fire.)

9 ¶ And afterward the children of Judah went down to fight againſt the Canaanites that dwelt in the mountain, and in the ſouth, and in the valley.

10 And Judah went againſt the Canaanites that dwelt in Hebron (now the name of Hebron before *was* Kirjath-arba) and

and they ſlew Sheſhai, and Ahiman, and Talmai.

11 And from thence he went againſt the inhabitants of Debir? (and the name of Debir before *was* Kirjath-ſepher.)

12 And Caleb ſaid, He that ſmiteth Kirjath-ſepher, and taketh it, to him will I give Achſah my daughter to wife.

13 And Othniel the ſon of Kenaz, Calebs younger brother took it: and he gave him Achſah his daughter to wife.

14 And it came to paſs when ſhe came *to him*, that ſhe moved him to ask of her father a field: and ſhe lighted from off her aſs; and Caleb ſaid unto her, What wilt thou?

15 And ſhe ſaid unto him, Give me a bleſſing: for thou haſt given me a ſouth-land, give me alſo ſprings of water. And Caleb gave her the upper ſprings, and the nether ſprings.

16 ¶ And the children of the Kenite, Moſes father in law, went up out of the city of palm-trees, with the children of Judah into the wilderneſs of Judah, which *lieth* in the ſouth of Arad, and they went and dwelt among the people.

17 And Judah went with Simeon his brother, and they ſlew the Canaanites that inhabited Zephath, and utterly deſtroyed it: (and the name of the city was called Harmah)

18 Alſo Judah took Gaza with the coaſt thereof, and Askelon with the coaſt thereof, and Ekron with the coaſt thereof.

19 And the LORD was with Judah, and he drave out *the inhabitants of* the mountain, but could not drive out the inhabitants of the valley, becauſe they had chariots of iron.

20 And they gave Hebron unto Caleb, as Moſes ſaid: and he expelled thence the three ſons of Anak.

21 And the children of Benjamin did not drive out the Jebuſites that inhabited Jeruſalem: but the Jebuſites dwell with the children of Benjamin in Jeruſalem unto this day.

22 ¶ And the houſe of Joſeph, they alſo went up againſt Beth-el: and the LORD *was* with them.

23 And the houſe of Joſeph ſent to deſcry Beth-el: (now the name of the city before *was* Luz)

24 And the ſpies ſaw a man come forth out of the city, and they ſaid unto him, Shew us, we pray thee, the entrance into the city, and we will ſhew thee mercy.

25 And when he ſhewed them the entrance into the city, they ſmote the city with the edge of the ſword: but they let go the man and all his family.

26 And the man went into the land of the Hittites, and built a city, and called the name thereof Luz: which *is* the name thereof unto this day.

27 ¶ Neither did Manaſſeh drive out *the inhabitants of* Beth-ſhean and her towns, nor Taanach, and her towns, nor the inhabitants of Dor and her towns, nor the inhabitants of Ibleam and her towns, nor the inhabitants of Megiddo and her towns: but the Canaanites would dwell in that land.

28 And it came to paſs when Iſrael was ſtrong, that they put the Canaanites to tribute, and did not utterly drive them out.

29 ¶ Neither did Ephraim drive out the Canaanites that dwelt in Gezer: but the Canaanites dwelt in Gezer among them.

30 ¶ Neither did Zebulun drive out the inhabitants of Kitron, nor the inhabitants of Nahalol: but the Canaanites dwelt among them, and became tributaries.

31 ¶ Neither did Aſher drive out the inhabitants of Accho, nor the inhabitants of Zidon, nor of Ahlab, nor Achzib, nor Helbah, nor Aphik, nor of Rehob:

32 But the Aſharites dwelt among the Canaanites, the inhabitants of the land: for they did not drive them out.

33 ¶ Neither did Naphtali drive out the inhabitants of Beth-ſhemeſh, nor the inhabitants of Beth-anath; but he dwelt among the Canaanites, the inhabitants of the land: nevertheleſs, the inhabitants of Beth-ſhemeſh and of Beth-anath became tributaries unto them.

34 And the Amorites forced the children of Dan into the mountain: for they would not ſuffer them to come down to the valley.

35 But the Amorites would dwell in mount Heres in Ajalon, and in Shaalbim: yet the hand of the houſe of Joſeph prevailed, ſo that they became tributaries.

36 And the coaſt of the Amorites *was* from the going up to Akrabbim, from the rock, and upward.

Ver. 1. *Now after the death of Joſhua.*] And of Eleazar, it is probable (for this book gives an account of what follow'd after thoſe events that are mention'd in the foregoing)

foregoing) but how long after cannot be certainly determin'd: There is ſome reaſon however to think, it was not till the Iſraelites were become ſo numerous, as to be able to people more of the country than they had yet in poſſeſſion.

——*It came to paſs, that the children of Iſrael.*] There was no perſon appointed by Joſhua to ſucceed him in the government, as he was nominated by Moſes to be his ſucceſſor; but the adminiſtration of affairs was left to the elders. For it is a mere fiction which we find in the Samaritan Chronicle, namely, that at the aſſembly (mentioned, Joſhua xxiv.) that great leader choſe *twelve* of the chief of the tribes, and caſt lots which of them ſhould hold his place when he died; and that the lot fell upon one whoſe name was Abel, and was likewiſe his nephew; to whom Joſhua aſſign'd his authority, and placed a crown upon his head.

——*Asked the Lord, ſaying.*] Enquired of him by *urim* and *thummim*, as the manner was in all caſes that concern'd the whole congregation of Iſrael. For which end, it is to be ſuppoſed, that ſome who repreſented the body of the people (their *elders*, perhaps, or *heads* of their tribes) were ſent to Shiloh, where the ſanctuary was fixed, and deſired Phinehas the High-prieſt, to repreſent their caſe to God, and implore his directions.

——*Who ſhall go up for us againſt the Canaanites firſt to fight againſt them.*] The Iſraelites being increas'd, as we have already intimated, to ſuch a number, that they were able to people more of the country; and finding themſelves ſtraitned for want of room, began to concert meaſures for enlarging their poſſeſſions; but would not begin an enterprize of that nature without the Divine approbation and direction: And therefore intreated the Divine Majeſty to inform them who ſhould make the firſt attempt; that the reſt being encouraged by their ſucceſs (of which they did not doubt, if they had his ſacred warrant for what they did) might act in the ſame manner. For it is evident by theſe words, *go up for us*, that all the tribes on this ſide Jordan were concern'd in this affair.

Ver. 2. *And the Lord ſaid, Judah.*] That is, the tribe of Judah, who were very populous, and equally brave.

——*Shall go up.*] And aſſault the mountainous country, which was the lot of this tribe. According to the prophecy of Jacob, Gen. xlix. 8. where, comparing Judah to a lion's whelp, that patriarch declares, from the prey, my ſon, thou art *gone up*.

——*Behold I have delivered the land into his hand.*] That is, all the land belonging to their lot. By this it ſeems plain, that the anſwer by *urim* and *thummim* was given by a voice which utter'd theſe words. Here Abarbinel endeavours to anſwer a queſtion ſtarted by the Jews; namely, why Joſhua did not enquire in this manner, tho' it be expreſly ſaid, Numb. xxvii. 21. that *he ſhall ſtand before Eleazar the prieſt, and ask counſel of the Lord, after the judgment of urim.* He thinks he did ſo, all the time after that, till the death of Moſes, to ſhew he was conſtituted the leader of God's people, for none but ſuch could enquire by *urim*: But after the death of that great Law-giver, Joſhua was endued with the ſpirit of prophecy, as Moſes was, and ſo had no need to enquire in that manner, being immediately directed by God in his proceedings; but when he himſelf died, there being none endued with the prophetical ſpirit, the children of Iſrael were obliged to have recourſe to this oracle. This account is very much below the judgment of ſo great a man as Abarbinel; for tho' Moſes was a prophet, yet, he frequently asked counſel of God at the ſanctuary, which was the ſame as if he had enquired by *urim*. Therefore the true anſwer is, that Joſhua did thus enquire of the Lord in the caſe of Achan; and it is highly probable he did the ſame in the management of his war, and other occaſions, tho' it be not expreſly mention'd in ſo many words.

Ver. 3. *And Judah ſaid unto Simeon his brother.*] They were brethren by the ſame father and mother; and alſo nearly ſtationed in their ſituation, the lot of the tribe of Simeon being taken out of that of Judah, Joſh. xix 9.

——*Come up with me into my lot, that we may fight againſt the Canaanites.*] Which people, with the Perizzites (as is further declared in the next verſe) ſtill poſſeſſed a conſiderable part of the lot which fell to Judah.

——*And I likewiſe will go with thee into thy lot.*] To drive the Canaanites out of that part of the country which was the portion of Simeon.

——*So Simeon went with him.*] They joyn'd their forces together in this expedition, under the conduct, no doubt, of ſome eminent leader. And who ſo fit as Caleb? Who, tho' an aged man, was full of vigour, and fit for war, (as he himſelf declared not long ago, Joſh. xiv. 10, 11.) and had not yet got poſſeſſion (as appears by the ſequel) of that portion which by God's commandment was aſſign'd him.

Ver. 4. *And Judah went up.*] They were the principal perſons concern'd in this expedition, and therefore only mention'd, tho' the children of Simeon went up with them.

——*And the Lord delivered.*] We meet with no ſuch religious expreſſion (which occurs often here) in any Heathen writer.

——*The Canaanites and Perizzites into their hand.*] Tho' moſt of the people properly called Canaanites dwelt by the Mediterranean ſea, yet many of them were ſcatter'd up and down in other parts of the country, and particularly in theſe mountains and woody places, where the Perizzites dwelt; ſee Joſh. xvii. 15, 16.

——*And they ſlew of them in Bezek ten thouſand men.*] In the country near Bezek, which was a city in the tribe of Judah, not far, as ſome think, from Bethlehem. Here they choſe to make their rendezvous of their forces, and wait to receive the children of Judah, that if they ſhould happen to be defeated, they might eaſily find a ſtrong place of retreat.

Ver. 5. *And they found Adoni-bezek in Bezek.*] He was the king, or Lord of this place, as his name imports, whom the Iſraelites ſurprized, as the word *found* ſignifies, by a ſudden aſſault upon this city, whither he ſeems to have fled, when he had loſt the field. Theodoret makes this king the ſame with Adonizedek (mention'd in Joſh. x) but as their names are different, ſo he was king of Jeruſalem, and this of Bezek; where he was overcome; but the former in Gibeon, who was killed alſo with the ſword, and then hanged on a tree; but this had only his thumbs and toes cut off, and then brought to Jeruſalem, where he died.

——*And they fought againſt him.*] Took the city wherein he thought to have defended himſelf, and the remainder of his army, which eſcaped hither.

——*And they ſlew the Canaanites, and the Perizzites.*] Put all the people of thoſe two nations, (whom they found there) to the ſword.

Ver. 6. *But Adoni-bezek fled, and they purſued after him and caught him.*] They found which way he went, and purſued him with ſo much expedition, that they overtook him before he could arrive at the ſtrong fortreſs of the Jebuſites; where, it is likely, he hoped to ſecure himſelf.

——*And cut off his thumbs and his great toes.*] That he might be made incapable of war hereafter, being rendered unable to handle arms, or to run ſwiftly.

This ſevere treatment had been practiſed by himſelf as appears by his own confeſſion in the next verſe, which made the Iſraelites think it reaſonable to ſerve him in his own kind.

Ver. 7. *And Adoni-bezek ſaid, threeſcore and ten kings.*] In theſe days the chief perſon in every city had a kingly power; as we learn from the hiſtory of Joſhua, who found many kings in Canaan, when he conquer'd it. And ſeventy ſuch petty princes Adoni-bezek had ſubdued; who were not kings of ſo many ſeveral cities, but ſome of them, it is likely, kings of the ſame place, who ſucceſſively oppoſed him, and were dethroned by him.

——*Having their thumbs, and their great toes cut off, gathered their meat under my table.*] He was proud and inſolent, as well as cruel, treating thoſe kings whom he conquered, as if they had been the vileſt of animals.

As I have done, ſo God hath requited me.] Juſtice was defined by the Pythagorans to be τὸ ἀντιπεπονθὸς, to make others feel the hurt they had done, by their ſuffering the like puniſhment; which Harmenopulus calls ταυτοπάθεια, *ſuffering the very ſame*; as Grotius obſerves Lib. 2. *De jure belli & Pacis*, c. 20. N. 32. Now,

Adoni-

Adoni-bezek's acknowledgment of God's juſtice in this puniſhment, hath made ſome think that prince was a penitent, and became a convert to the true religion: For he ſpeaks of God in the ſingular number, and not of the gods, as was cuſtomary with the Heathens, and this might poſſibly be the reaſon why they ſpared his life. Certain it is, his pride and arrogance were very much humbled by his puniſhment, which extorted this confeſſion from him; for it carried with it (as Mr. Mede obſerves upon theſe words) the very ſtamp and print of the ſin for which it was inflicted.

——*And they brought him to Jeruſalem.*] Which, as it follows in the next verſe, was now in the poſſeſſion of the children of Judah: Tho' the Jews think they had not yet taken the city; but having begirt it, they brought him priſoner thither, and he died in the time of the ſiege.

——*And there he died.*] After he had lived ſome time, perhaps, to perfect his repentance.

Ver. 8. *Now the children of Judah had fought againſt Jeruſalem, and taken it.*] We do not read of its being taken by Joſhua, tho' it ſeems highly probable, that when he took the king of Jeruſalem, he alſo made himſelf maſter of his city, and treated it as he did the reſt of the cities of thoſe kings, Joſh. x. 3, 23. But when he was gone to conquer other parts of the country, it is likely the old inhabitants returned again, and took poſſeſſion of it: For the land was not then divided among the Iſraelites: After which, this city falling in part to the ſhare of Judah, they diſpoſſeſſed the Jebuſites who dwelt there, of all but the ſtrong fortreſs on the top of mount Sion, which held out till the days of David.

——*And ſmitten it with the edge of the ſword, and ſet the city on fire.*] As Joſhua had done to Jericho, Ai, and Hazor; this being a city, it is probable, deeply infected with idolatry; from which they thought fit entirely to purify it before they rebuilt it.

Ver. 15. *And afterward the children of Judah went down.*] From Jeruſalem (we ſuppoſe) which ſtood high.

——*To fight againſt the Canaanites which dwelt in the mountain.*] There were ſeveral mountains round Jeruſalem, (Pſal. cxxv. 2.) and we often read of the mountains of Judah, which were poſſeſſed, it ſeems, by the old inhabitants, till after the death of Joſhua.

——*And in the ſouth.*] Toward the wilderneſs of Paran.

——*And in the valley.*] Or the flat country about thoſe mountains, ſome of which are mentioned in the following verſes.

Ver. 10. *And Judah went againſt the Canaanites that dwelt in Hebron.*] It appears from hence, that the old inhabitants of this country had returned to this place, after it had been deſtroyed by Joſhua, as we read it was, Joſh. x. 36, 37. But they were now expelled again by the children of Judah after his death, this city being in their lot.

——*Now the name of Hebron before was Kirjath-arba.*] Which ſignifies the city of Arba, who was the father of Anak.

——*And they ſlew Sheſhai, Ahiman, and Talmai.*] Theſe were the three ſons of Anak, as we read Joſh. xv. 14. where it is ſaid, that Caleb drove them out from thence; for he was the conductor of the children of Iſrael in this expedition, and had great reaſon to go up againſt this city, becauſe this part of the country was given to him by a particular direction of God, Joſh. xiv. 13, 14. xv. 13. But he did not conquer it till after the death of Joſhua.

Ver. 11. *And from thence he went againſt the inhabitants of Debir*, &c.] Another city which had been taken by Joſhua in the beginning of the war, Joſh. x. 38, 39. but while he was engaged in the conqueſt of other parts of the country, was re-inhabited by the Canaanites who were not expelled till after the death of Joſhua; when Caleb (to whom it was aſſigned, together with Hebron, for his portion, Joſh. xv. 15.) drove them out again, and poſſeſſed himſelf of it.

Ver. 12. *And Caleb ſaid.*] Hence it ſtill appears, that the children of Judah fought under the conduct of Caleb, as their general.

——*He that ſmiteth Kirjath-ſepher, and taketh it, to him will I give Acksah my daughter to wife.*] This, and the three following verſes. 13, 14, 15, have been explained upon Joſh. xv. 16, &c. where the portion of Judah being deſcribed, there is a particular mention of what was given to Caleb, and how he diſpoſed of it; which relation ſeems to have been taken out of this book, and inſerted there, by the authority of Ezra, for the fuller illuſtration of all that belonged to that tribe, whether by lot, or peculiar donation before the diviſion of the land. For any one may ſee that the deſcription of Judah's lot is entirely coherent (as Huetius truly obſerves) if all between the twelfth and the twentieth verſe were left out; and that all things here mentioned were not done till after the death of Joſhua, is evident by the narration which is here made of all that fell out after that time.

Ver. 16. *And the children of the Kenite, Moſes his father-in-law.*] See Numb. x. 29. where Hobab, the ſon of Jethro, was invited by Moſes to accompany him into the land of Canaan, and, in all probability, accepted the invitation.

——*Went up out of the city of palm-trees.*] That is, Jericho, which was in a flat country. See Deut. xxxiv. 3. Here, it ſeems, they were pleaſed to ſettle themſelves at their firſt coming into Canaan, where Moſes promiſed, that whatſoever goodneſs God ſhould ſhew to the Iſraelites, they ſhould have their ſhare in it: And no part of the country was more delightful than this about Jericho; in the territory of which they dwelt, for the city it ſelf was deſtroy'd.

——*With the children of Judah.*] Admiring the courage and ſucceſs of this tribe, they ſeem to have contracted a particular friendſhip with them, and to have accompanied them in this expedition into the high country.

——*Into the wilderneſs of Judah, which lieth in the ſouth of Arad.*] In the ſouthern part of the land of Canaan, where Arad was, Numb. xxi. 1. which, as Procopius Garzæus here obſerves, was a city of the Amorites, near the wilderneſs of Kadeſh, which is Paran: In his time it was a village four miles from Malaathon; but twenty from Hebron.

——*And dwelt among the people.*] They removed from the city of Palm-trees, which was in the tribe of Benjamin, and ſettled themſelves among the people of Judah. Yet not all of them; for ſome went into the northern parts among the tribe of Naphtali, as appears from chap. iv. 10, 11. What ſhould be the reaſon of their forſaking ſo pleaſant a place, as that where they were firſt ſettled, is but conjectured. Some think it was the love of ſolitude and retirement; which they gather from Jerem. xxxv. 6. &c. Or, as we ſaid, out of their great affection to the children of Judah, under whoſe protection they hoped for greater ſafety than in other places.

Ver. 17. *And Judah went with Simeon his Brother.*] Having finiſhed, as far as they were able, the conqueſt of what belonged to the tribe of Judah, they went to aſſiſt the Simeonites, according to their mutual engagement, ver. 3.

——*And they ſlew the Canaanites that inhabited Zephath, and utterly deſtroyed it.*] Some think this was the name both of a city, and of a ſmall region; but the exact ſituation of it is not known.

——*And the name of the city was called Hormah.*] From the utter deſtruction before-mentioned. Some think this was the ſame place with that mentioned Numb. xxi. 2, 3. But mention is there made of more cities that were laid waſte, whereas here there is but one.

Ver. 18. *And Judah took Gaza, with the coaſt thereof; and Askelon, with the coaſt thereof; and Ekron, with the coaſt thereof.*] Theſe *three* cities were in the land of the Philiſtines, upon the ſea-coaſt, which the Iſraelites did not hold long, before the Philiſtines recovered them again. For the Iſraelites contenting themſelves with taking theſe cities, without deſtroying the people, (as they did in other places, and ought to have done here) and only making them tributaries, it was not difficult for them to regain their liberty.

Ver. 19. *And the Lord was with Judah.*] The Targum here uſes the ſame language, which the author of it conſtantly expreſſes in the book of Joſhua, when he mentions God's preſence with Iſrael, *and the word of the Lord helped the houſe of Judah.*

foregoing) but how long after cannot be certainly determin'd: There is ſome reaſon however to think, it was not till the Iſraelites were become ſo numerous, as to be able to people more of the country than they had yet in poſſeſſion.

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——*Asked the Lord, ſaying.*] Enquired of him by *urim* and *thummim*, as the manner was in all caſes that concern'd the whole congregation of Iſrael. For which end, it is to be ſuppoſed, that ſome who repreſented the body of the people (their *elders*, perhaps, or *heads* of their tribes) were ſent to Shiloh, where the ſanctuary was fixed, and deſired Phinehas the High-prieſt, to repreſent their caſe to God, and implore his directions.

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Ver. 2. *And the Lord ſaid, Judah.*] That is, the tribe of Judah, who were very populous, and equally brave.

——*Shall go up.*] And aſſault the mountainous country, which was the lot of this tribe. According to the prophecy of Jacob, Gen. xlix. 8. where, comparing Judah to a lion's whelp, that patriarch declares, from the prey, my ſon, thou art *gone up*.

——*Behold I have delivered the land into his hand.*] That is, all the land belonging to their lot. By this it ſeems plain, that the anſwer by *urim* and *thummim* was given by a voice which utter'd theſe words. Here Abarbinel endeavours to anſwer a queſtion ſtarted by the Jews; namely, why Joſhua did not enquire in this manner, tho' it be expreſly ſaid, Numb. xxvii. 21. that *he ſhall ſtand before Eleazar the prieſt, and ask counſel of the Lord, after the judgment of urim.* He thinks he did ſo, all the time after that, till the death of Moſes, to ſhew he was conſtituted the leader of God's people, for none but ſuch could enquire by *urim*: But after the death of that great Law-giver, Joſhua was endued with the ſpirit of prophecy, as Moſes was, and ſo had no need to enquire in that manner, being immediately directed by God in his proceedings; but when he himſelf died, there being none endued with the prophetical ſpirit, the children of Iſrael were obliged to have recourſe to this oracle. This account is very much below the judgment of ſo great a man as Abarbinel; for tho' Moſes was a prophet, yet, he frequently asked counſel of God at the ſanctuary, which was the ſame as if he had enquired by *urim*. Therefore the true anſwer is, that Joſhua did thus enquire of the Lord in the caſe of Achan; and it is highly probable he did the ſame in the management of his war, and other occaſions, tho' it be not expreſly mention'd in ſo many words.

Ver. 3. *And Judah ſaid unto Simeon his brother.*] They were brethren by the ſame father and mother; and alſo nearly ſtationed in their ſituation, the lot of the tribe of Simeon being taken out of that of Judah, Joſh. xix 9.

——*Come up with me into my lot, that we may fight againſt the Canaanites.*] Which people, with the Perizzites (as is further declared in the next verſe) ſtill poſſeſſed a conſiderable part of the lot which fell to Judah.

——*And I likewiſe will go with thee into thy lot.*] To drive the Canaanites out of that part of the country which was the portion of Simeon.

——*So Simeon went with him.*] They joyn'd their forces together in this expedition, under the conduct, no doubt, of ſome eminent leader. And who ſo fit as Caleb? Who, tho' an aged man, was full of vigour, and fit for war, (as he himſelf declared not long ago, Joſh. xiv. 10, 11.) and had not yet got poſſeſſion (as appears by the ſequel) of that portion which by God's commandment was aſſign'd him.

Ver. 4. *And Judah went up.*] They were the principal perſons concern'd in this expedition, and therefore only mention'd, tho' the children of Simeon went up with them.

——*And the Lord delivered.*] We meet with no ſuch religious expreſſion (which occurs often here) in any Heathen writer.

——*The Canaanites and Perizzites into their hand.*] Tho' moſt of the people properly called Canaanites dwelt by the Mediterranean ſea, yet many of them were ſcatter'd up and down in other parts of the country, and particularly in theſe mountains and woody places, where the Perizzites dwelt; ſee Joſh. xvii. 15, 16.

——*And they ſlew of them in Bezek ten thouſand men.*] In the country near Bezek, which was a city in the tribe of Judah, not far, as ſome think, from Bethlehem. Here they choſe to make their rendezvous of their forces, and wait to receive the children of Judah, that if they ſhould happen to be defeated, they might eaſily find a ſtrong place of retreat.

Ver. 5. *And they found Adoni-bezek in Bezek.*] He was the king, or Lord of this place, as his name imports, whom the Iſraelites ſurprized, as the word *found* ſignifies, by a ſudden aſſault upon this city, whither he ſeems to have fled, when he had loſt the field. Theodoret makes this king the ſame with Adonizedek (mention'd in Joſh. x) but as their names are different, ſo he was king of Jeruſalem, and this of Bezek; where he was overcome; but the former in Gibeon, who was killed alſo with the ſword, and then hanged on a tree; but this had only his thumbs and toes cut off, and then brought to Jeruſalem, where he died.

——*And they fought againſt him.*] Took the city wherein he thought to have defended himſelf, and the remainder of his army, which eſcaped hither.

——*And they ſlew the Canaanites, and the Perizzites.*] Put all the people of thoſe two nations, (whom they found there) to the ſword.

Ver. 6. *But Adoni-bezek fled, and they purſued after him and caught him.*] They found which way he went, and purſued him with ſo much expedition, that they overtook him before he could arrive at the ſtrong fortreſs of the Jebuſites; where, it is likely, he hoped to ſecure himſelf.

——*And cut off his thumbs and his great toes.*] That he might be made incapable of war hereafter, being rendered unable to handle arms, or to run ſwiftly.

This ſevere treatment had been practiſed by himſelf as appears by his own confeſſion in the next verſe, which made the Iſraelites think it reaſonable to ſerve him in his own kind.

Ver. 7. *And Adoni-bezek ſaid, threeſcore and ten kings.*] In theſe days the chief perſon in every city had a kingly power; as we learn from the hiſtory of Joſhua, who found many kings in Canaan, when he conquer'd it. And ſeventy ſuch petty princes Adoni-bezek had ſubdued; who were not kings of ſo many ſeveral cities, but ſome of them, it is likely, kings of the ſame place, who ſucceſſively oppoſed him, and were dethroned by him.

——*Having their thumbs, and their great toes cut off, gathered their meat under my table.*] He was proud and inſolent, as well as cruel, treating thoſe kings whom he conquered, as if they had been the vileſt of animals.

As I have done, ſo God hath requited me.] Juſtice was defined by the Pythagorans to be τὸ ἀντιπεπονθὸς, to make others feel the hurt they had done, by their ſuffering the like puniſhment; which Harmenopulus calls ταὐτοπάθεια, *ſuffering the very ſame*; as Grotius obſerves Lib. 2. *De jure belli & Pacis*, c. 20. N. 32. Now,

Adoni-

Adoni-bezek's acknowledgment of God's juſtice in this puniſhment, hath made ſome think that prince was a penitent, and became a convert to the true religion: For he ſpeaks of God in the ſingular number, and not of the gods, as was cuſtomary with the Heathens, and this might poſſibly be the reaſon why they ſpared his life. Certain it is, his pride and arrogance were very much humbled by his puniſhment, which extorted this confeſſion from him; for it carried with it (as Mr. Mede obſerves upon theſe words) the very ſtamp and print of the ſin for which it was inflicted.

——*And they brought him to Jeruſalem.*] Which, as it follows in the next verſe, was now in the poſſeſſion of the children of Judah: Tho' the Jews think they had not yet taken the city; but having begirt it, they brought him priſoner thither, and he died in the time of the ſiege.

——*And there he died.*] After he had lived ſome time, perhaps, to perfect his repentance.

Ver. 8. *Now the children of Judah had fought againſt Jeruſalem, and taken it.*] We do not read of its being taken by Joſhua, tho' it ſeems highly probable, that when he took the king of Jeruſalem, he alſo made himſelf maſter of his city, and treated it as he did the reſt of the cities of thoſe kings, Joſh. x. 3, 23. But when he was gone to conquer other parts of the country, it is likely the old inhabitants returned again, and took poſſeſſion of it: For the land was not then divided among the Iſraelites: After which, this city falling in part to the ſhare of Judah, they diſpoſſeſſed the Jebuſites who dwelt there, of all but the ſtrong fortreſs on the top of mount Sion, which held out till the days of David.

——*And ſmitten it with the edge of the ſword, and ſet the city on fire.*] As Joſhua had done to Jericho, Ai, and Hazor; this being a city, it is probable, deeply infected with idolatry; from which they thought fit entirely to purify it before they rebuilt it.

Ver. 15. *And afterward the children of Judah went down.*] From Jeruſalem (we ſuppoſe) which ſtood high.

——*To fight againſt the Canaanites which dwelt in the mountain.*] There were ſeveral mountains round Jeruſalem, (Pſal. cxxv. 2.) and we often read of the mountains of Judah, which were poſſeſſed, it ſeems, by the old inhabitants, till after the death of Joſhua.

——*And in the ſouth.*] Toward the wilderneſs of Paran.

——*And in the valley.*] Or the flat country about thoſe mountains, ſome of which are mentioned in the following verſes.

Ver. 10. *And Judah went againſt the Canaanites that dwelt in Hebron.*] It appears from hence, that the old inhabitants of this country had returned to this place, after it had been deſtroyed by Joſhua, as we read it was, Joſh. x. 36, 37. But they were now expelled again by the children of Judah after his death, this city being in their lot.

——*Now the name of Hebron before was Kirjath-arba.*] Which ſignifies the city of Arba, who was the father of Anak.

——*And they ſlew Sheſhai, Ahiman, and Talmai.*] Theſe were the three ſons of Anak, as we read Joſh. xv. 14. where it is ſaid, that Caleb drove them out from thence; for he was the conductor of the children of Iſrael in this expedition, and had great reaſon to go up againſt this city, becauſe this part of the country was given to him by a particular direction of God, Joſh. xiv. 13, 14. xv. 13. But he did not conquer it till after the death of Joſhua.

Ver. 11. *And from thence he went againſt the inhabitants of Debir*, &c.] Another city which had been taken by Joſhua in the beginning of the war, Joſh. x. 38, 39. but while he was engaged in the conqueſt of other parts of the country, was re-inhabited by the Canaanites who were not expelled till after the death of Joſhua; when Caleb (to whom it was aſſigned, together with Hebron, for his portion, Joſh. xv. 15.) drove them out again, and poſſeſſed himſelf of it.

Ver. 12. *And Caleb ſaid.*] Hence it ſtill appears, that the children of Judah fought under the conduct of Caleb, as their general.

——*He that ſmiteth Kirjath-ſepher, and taketh it, to him will I give Acksah my daughter to wife.*] This, and the three following verſes. 13, 14, 15, have been explained upon Joſh. xv. 16, &c. where the portion of Judah being deſcribed, there is a particular mention of what was given to Caleb, and how he diſpoſed of it; which relation ſeems to have been taken out of this book, and inſerted there, by the authority of Ezra, for the fuller illuſtration of all that belonged to that tribe, whether by lot, or peculiar donation before the diviſion of the land. For any one may ſee that the deſcription of Judah's lot is entirely coherent (as Huetius truly obſerves) if all between the twelfth and the twentieth verſe were left out; and that all things here mentioned were not done till after the death of Joſhua, is evident by the narration which is here made of all that fell out after that time.

Ver. 16. *And the children of the Kenite, Moſes his father-in-law.*] See Numb. x. 29. where Hobab, the ſon of Jethro, was invited by Moſes to accompany him into the land of Canaan, and, in all probability, accepted the invitation.

——*Went up out of the city of palm-trees.*] That is, Jericho, which was in a flat country. See Deut. xxxiv. 3. Here, it ſeems, they were pleaſed to ſettle themſelves at their firſt coming into Canaan, where Moſes promiſed, that whatſoever goodneſs God ſhould ſhew to the Iſraelites, they ſhould have their ſhare in it: And no part of the country was more delightful than this about Jericho; in the territory of which they dwelt, for the city it ſelf was deſtroy'd.

——*With the children of Judah.*] Admiring the courage and ſucceſs of this tribe, they ſeem to have contracted a particular friendſhip with them, and to have accompanied them in this expedition into the high country.

——*Into the wilderneſs of Judah, which lieth in the ſouth of Arad.*] In the ſouthern part of the land of Canaan, where Arad was, Numb. xxi. 1. which, as Procopius Garzæus here obſerves, was a city of the Amorites, near the wilderneſs of Kadeſh, which is Paran: In his time it was a village four miles from Malaathon; but twenty from Hebron.

——*And dwelt among the people.*] They removed from the city of Palm-trees, which was in the tribe of Benjamin, and ſettled themſelves among the people of Judah. Yet not all of them; for ſome went into the northern parts among the tribe of Naphtali, as appears from chap. iv. 10, 11. What ſhould be the reaſon of their forſaking ſo pleaſant a place, as that where they were firſt ſettled, is but conjectured. Some think it was the love of ſolitude and retirement; which they gather from Jerem. xxxv. 6. &c. Or, as we ſaid, out of their great affection to the children of Judah, under whoſe protection they hoped for greater ſafety than in other places.

Ver. 17. *And Judah went with Simeon his Brother.*] Having finiſhed, as far as they were able, the conqueſt of what belonged to the tribe of Judah, they went to aſſiſt the Simeonites, according to their mutual engagement, ver. 3.

——*And they ſlew the Canaanites that inhabited Zephath, and utterly deſtroyed it.*] Some think this was the name both of a city, and of a ſmall region; but the exact ſituation of it is not known.

——*And the name of the city was called Hormah.*] From the utter deſtruction before-mentioned. Some think this was the ſame place with that mentioned Numb. xxi. 2, 3. But mention is there made of more cities that were laid waſte, whereas here there is but one.

Ver. 18. *And Judah took Gaza, with the coaſt thereof; and Askelon, with the coaſt thereof; and Ekron, with the coaſt thereof.*] Theſe *three* cities were in the land of the Philiſtines, upon the ſea-coaſt, which the Iſraelites did not hold long, before the Philiſtines recovered them again. For the Iſraelites contenting themſelves with taking theſe cities, without deſtroying the people, (as they did in other places, and ought to have done here) and only making them tributaries, it was not difficult for them to regain their liberty.

Ver. 19. *And the Lord was with Judah.*] The Targum here uſes the ſame language, which the author of it conſtantly expreſſes in the book of Joſhua, when he mentions God's preſence with Iſrael, *and the word of the Lord helped the houſe of Judah.*

——*And he drave out the inhabitants of the mountain.*] God gave them ſuch ſucceſs whereſoever they went, that it ought to have encouraged them to go on with their enterprize; which they did not, as the following words inform us. This mountain was, probably, Mons Caſius, which was near Gaza.

——*But could not drive out the inhabitants of the valley, becauſe they had chariots of iron.*] Here now the fountain of all the enſuing evils, which befell the Iſraelites, begins to be opened. In that, either through indolence, avarice, or diſtruſt of God's power, or by indulging more lenity than the law of Moſes allowed, they did not invade thoſe people who were ſtronger than ordinary; or, being unfaithful to God, they failed in their attempt; or, having ſome ſucceſs, only brought the enemies under tribute. And, it is moſt likely, they were ſo terrified at the iron chariots, (which were in uſe in the plain country, tho' not in the mountains) that they were quite diſheartened, and did not remember what God had promiſed them, (ver. 2. of this chapter) and how undauntedly Joſhua aſſaulted thoſe who advanced againſt him in this formidable array, Joſh. xi. 4, 6.

Ver. 20. *And they gave Hebron unto Caleb, as Moſes ſaid; and he expelled thence the three ſons of Anak.*] Thus ends the account of the wars of the tribe of Judah; which concludes with a repetition of what part of their country was given to Caleb; becauſe he was their leader, (as we have frequently obſerved) and this was his reward, namely, the country about Hebron, the city it ſelf belonging to the Levites.

Ver. 21. *And the children of Benjamin did not drive out the Jebuſites that inhabited Jeruſalem.*] This tribe, and that of Judah, had an intereſt in Jeruſalem: But though both of them joined together, they could not drive out the Jebuſites who inhabited the ſouth part of it, where they had a ſtrong fortreſs upon mount Sion. See Joſh. xv. 63. Nay, of that part of the city which belonged to Judah, they were not diſpoſeſſed till the fore-named expedition.

——*But the Jebuſites dwelt with the children of Benjamin unto this day.*] That is, they kept poſſeſſion of that fortreſs, from which the Benjamites were not able to expell them; but they dwelt there in the days when Samuel wrote this book, being not driven out till the reign of David. And they ſeem alſo to have dwelt with the Benjamites in that part of the city belonging to them; which tho' conquer'd, yet the inhabitants were not deſtroyed, but only brought under tribute For this was very agreeable to the indolent and avaricious turn of mind which now began to prevail in Iſrael.

Ver. 22. *And the houſe of Joſeph.*] Namely, the tribe of Ephraim, Joſh. xvi. 1.

——*They alſo went up againſt Beth-el*] They, following the example of Judah, Benjamin, and Simeon, endeavoured to enlarge their border by taking Beth-el.

—*And the Lord was with them.*] As the ſucceſs demonſtrated. The Targum hath it, (as before, ver. 19.) *the word of the Lord was their helper.*

Ver. 23. *And the houſe of Joſeph ſent to deſcry Beth-el.*] They proceeded very cautiouſly; ſending ſpies (as we read in the next verſe) to view the ſtrength of the place, and to diſcover how it might be beſt approached.

——*Now the name of the city before was Luz.*] See Gen. xxviii. 19. Joſh. xvi. 2.

Ver. 24. *And the ſpies ſaw a man come forth out of the city.*] Whom they apprehended, as he paſs'd by the place where they lay to make their obſervations, and get intelligence.

——*And they ſaid unto him, ſhew us, we pray thee, the entrance into the city.*] Where it may be moſt eaſily entered. For they did not enquire the way to the gate, which was common and plain enough; but for the weakeſt part, where the walls were loweſt, or moſt out of repair, or had the leaſt guard. Or, they deſired him, perhaps, to ſhew them ſome private way to get into it, which none knew but the inhabitants.

——*And we will ſhew thee mercy.*] As they addreſſed themſelves to him in a gentle manner, when they apprehended him; ſo they aſſured him he ſhould receive kind uſage, when they got into the city, by ſparing his life and all belonging to him, which it is highly probable, he begg'd of them when he found himſelf in their power; and they might lawfully grant that requeſt, provided he changed his religion, or left the country, as we find he afterward did.

Ver. 25. *And when he ſhewed them the entrance into the city.*] Notice, we ſuppoſe, was immediately ſent to the army which lay not far off.

——*They ſmote the city with the edge of the ſword.*] Came upon them on a ſudden, and attacked them where they leaſt expected it; ſo that the aſſailants found little reſiſtance.

——*But they let go the man, and all his family.*] Did not offer them any injury, but gave them their lives, together with full liberty to remove to what quarter they pleaſed.

Ver. 26. *And the man went into the land of the Hittites.*] A colony of this nation, we ſuppoſe, had planted themſelves heretofore in ſome of the neighbouring countries, Syria, or Arabia, or ſome of thoſe who fled upon Joſhuas invading the land, ſettled themſelves there. To whom this man thought good to go with his family, being perhaps of the ſame nation.

——*And built a city.*] Which is an argument, that the children of Ephraim were ſo kind as to diſmiſs him and his family, with all their goods and eſtate.

——*And called the name thereof Luz.*] To perpetuate the memory of the place from whence he came. The founders of cities are mentioned with honour by all authors, and this ſeems be the intention, in the paſſage before us.

——*Which is the name thereof unto this day.*] It retain'd its name to the time when this book was written, and long after: For it ſeems to be the ſame city mentioned by Joſephus, as ſituated in Arabia (not far from Judea) And Bochart obſerves, that this place derived its name originally from the great plenty of Almonds, which grew there; from whence alſo Luſitania might poſſibly have its name.

Ver. 27. *Neither did Manaſſeh drive out the inhabitants of Beth-ſhean, &c.*] Hitherto the Iſraelites had conducted themſelves with ſome bravery, and expelled ſeveral bodies of the Canaanites: But the ſacred hiſtorian now begins to ſhew how puſillanimous others of them were; for theſe do not ſeem to have attempted any thing againſt the places mentioned here, or any where elſe. Beth-ſhean was a city not far from Jordan. See Joſh. xvii. 11. where the reſt of the cities mentioned in this verſe are enumerated.

Ver. 28. *And it came to paſs when Iſrael was ſtrong, that they put the Canaanites to tribute, and did not utterly drive them out.*] Herein they violated the law whereby they were commanded to deſtroy that people, when they were able. As they were ſtrong enough to impoſe tribute upon them, they undoubtedly might have expelled them entirely out of the land. But they found more profit in making them tributaries, and it coſt them leſs pains to bring them into ſubjection, than to deſtroy them as they were enjoined. And this ſeems to be here intimated as the common fault of all the Iſraelites, that when they grew potent they did not endeavour to deſtroy or expel the Canaanites, but permitted them to live quietly upon payment of tribute.

Ver. 29. *Neither did Ephraim drive out the Canaanites that dwelt in Gezer.*] It is very probable that this tribe did not ſo much as exact any tribute from them (ſince nothing of that nature is here mentioned) but made a covenant of friendſhip with them, which was ſtill a greater crime. And this the next words ſeem to import.

——*But the Canaanites dwell in Gezer among them.*] Which is a form of ſpeech not uſed in the foregoing exceptions. And to dwell among a people, ſignifies a quiet ſettlement, as in 2 Kings iv. 13. When Eliſha offered the Shunamite to do her any good office at court, ſhe expreſſes herſelf ſatisfied with her condition, in theſe words, *I dwell among my own people.*

Ver. 30. *Neither did Zebulun drive out the inhabitants of Kitron, nor the inhabitants of Nahalol.*] This was a more criminal neglect than the former, becauſe this laſt city was ἀφωρισμένη Λευίταις, one of thoſe that were ſeparated for the Levites, as Euſebius obſerves. They, however, did more than the Ephraimites; for tho' they let this people dwell among them, they compelled them to pay tribute.

Ver. 31. *Neither did Aſher drive out the inhabitants of Accho.*] Which was a city near the Mediterranean ſea, called by Strabo and others, Ace, and afterward Ptolemais.

——*Nor*

———*Nor the inhabitants of Zidon.*] Which was a great and celebrated city on the ſame ſea.

———*Nor of Ahlab, nor Achzib.*] We find no mention of the former of theſe elſewhere; but the latter is in Joſh. xix. 29. and was called in after-times Ecdippa, as Euſebius relates.

———*Nor Helbah, nor Aphik, nor of Rehob.*] The two latter of theſe we read of in Joſh. xix. 28, 30. but nothing of the former, unleſs it be the ſame with Helkath, mentioned there, ver. 25.

Ver. 32. *But the Aſherites dwell among the Canaanites,* &c.] They ſeem to have entered into a league of friendſhip with the Canaanites; ſo that they were intermixed with them, as if they had been the ſame nation, which was moſt ſtrictly prohibited by the law of Moſes. For they did not ſo much as make them tributaries; but ſeem to have ſubmitted to the baſeſt condition of all the other tribes: For it is not ſaid, (as of the other tribes) that the people dwelt among the Aſherites; but that the Aſherites dwelt among them. As if the Canaanites ſtill remained the lords of the country, and the Aſherites were only permitted to live among them.

Ver. 33. *Neither did Naphtali drive out the inhabitants of Beth-ſhemeſh, nor the inhabitants of Beth-anath.*] Both theſe cities are mentioned as in the lot of Naphtali, Joſh. xix. 38.

———*But he dwelt among the Canaanites,* &c.] Imitating the Aſherites, in permitting the old inhabitants to live promiſcuouſly with them; or rather contenting themſelves with the liberty to live quietly among the Canaanites.

———*Nevertheleſs, the inhabitants of Beth ſhemeſh and of Beth-anath became tributaries unto them.*] In this particular they were more valiant than the Aſherites, ſince they brought thoſe two cities under contribution, and compelled the inhabitants to acknowledge them for their lords.

Ver. 34. *And the Amorites forced the children of Dan into the mountain.*] The condition of the Danites was the worſt of all the tribes: For they could neither expel the old inhabitants, nor make them tributaries, nor ſo much as poſſeſs the land together with them. But the Amorites greatly diſtreſſed them, by ſhutting them up in the cities that were in the mountanous parts of the country, and not ſuffering them to dwell below in the plain.

Ver. 35. *But the Amorites would dwell in mount Heres in Aijalon, and in Shaalbim.*] To add to the affliction of the Danites, the Amorites would not ſuffer them to enjoy all the mountainous country, but poſſeſſed themſelves of thoſe cities there; which conſtrained the Danites to ſeek for larger quarters in other parts; and ſeems to have been the occaſion of that expedition mentioned Joſh. xix. 47.

———*Yet the hand of the houſe of Joſeph.*] That is, the Ephraimites, who were next neighbours to the Danites in one part of their country.

——*Prevailed.*] Againſt the Amorites, as the LXX expound it, Ἐβαρύνθη ἡ χεὶρ οἴκου Ἰωσὴφ ἐπὶ τὸ Ἀμορῥαῖον, *The hand of the houſe of Joſeph was heavy upon the Amorite*; for they came to the aſſiſtance of their brethren, when they were greatly diſtreſſed.

———*So that they became tributaries.*] They prevailed over the Amorites to ſuch a degree, as obliged the cities mentioned in ver. 35. to pay tribute to the Danites, if not all the low countries which they inhabited; for the ſacred hiſtorian declares in general, *they became tributaries*, meaning all the Amorites in thoſe parts.

Ver. 36. *And the coaſt of the Amorites was from the going up to Akrabbim, from the rock and upward.*] We find mention of the going up to Akrabbim, in Joſh. xv. 3. And the Vulgate by the *rock* (in Hebrew *ſelah*) underſtand the city called Petra, which was ſituated on the borders of Edom; and by Amaziah call'd Jockteel, in 2 Kings xiv. 7. Some take theſe words to ſignify the large extent of the country which the Amorites inhabited; but we rather think they denote, that the children of Ephraim gave ſuch a check to their inſolence, as confined them to this country, which extended from Akrabbim and Selah, to the mountains here mentioned. By this it appears, that the Iſraelites permitted ſo many of the old inhabitants to remain in Canaan, that they ſettled themſelves among them; inſomuch that, in the days of Solomon, we read of a remnant of the Amorites, Hittites, Perizzites, Hivites, and Jebuſites, 1 Kings ix. 20, 21. and in far later ages, the Gergaſens remained in the days of our bleſſed Saviour, Matt. viii. 28. but it is probable they were all become proſelytes, ſo far as to worſhip the God of Iſrael, tho' they were not entirely of the Jewiſh religion.

CHAP. II.

1 An angel rebuketh the people at Bochim. 6 The wickedneſs of the new generation after Joſhua. 14 Gods anger and pity towards them, 20 The Canaanites are left to prove Iſrael.

AND an angel of the LORD came up from Gilgal to Bochim, and ſaid, I made you to go up out of Egypt, and have brought you unto the land which I ſware unto your fathers: and I ſaid, I will never break my covenant with you.

2 And ye ſhall make no league with the inhabitants of this land, you ſhall throw down their altars: but ye have not obeyed my voice; why have you done this?

3 Wherefore I alſo ſaid, I will not drive them out from before you: but they ſhall be *as thorns* in your ſides, and their gods ſhall be a ſnare unto you.

4 And it came to paſs, when the angel of the LORD ſpake theſe words unto all the children of Iſrael, that the people lift up their voice, and wept.

5 And they called the name of that place Bochim: and they ſacrificed there unto the LORD.

6 ¶ And when Joſhua had let the people go, the children of Iſrael went every man unto his inheritance to poſſeſs the land.

7 And the people ſerved the LORD all the days of Joſhua, and all the days of the elders that outlived Joſhua, who had ſeen all the great works of the LORD, that he did for Iſrael.

8 And Joſhua the ſon of Nun, the ſervant of the LORD, died, *being* an hundred and ten years old.

9 And they buried him in the border of his inheritance in Timnath-heres in the mount of Ephraim, on the north-ſide of the hill Gaaſh.

10 And alſo all that generation were gathered unto their fathers: and there aroſe another generation after them, which knew not the LORD, nor yet the works which he had done for Iſrael.

11 ¶ And the children of Iſrael did evil in the ſight of the LORD, and ſerved Baalim:

12 And they forſook the LORD God of their fathers, which brought them out of the land of Egypt, and followed other gods, of the gods of the people that *were* round

round about them, and bowed themſelves unto them, and provoked the LORD to anger.

13 And they forſook the LORD, and ſerved Baal and Aſhtaroth.

14 ¶ And the anger of the LORD was hot againſt Iſrael, and he delivered them into the hands of ſpoilers, that ſpoiled them, and he ſold them into the hands of their enemies round about, ſo that they could not any longer ſtand before their enemies.

15 Whitherſoever they went out, the hand of the LORD was againſt them for evil, as the LORD had ſaid, and as the LORD had ſworn unto them: and they were greatly diſtreſſed.

16 ¶ Nevertheleſs, the LORD raiſed up judges, which delivered them out of the hand of thoſe that ſpoiled them.

17 And yet they would not hearken unto their judges, but they went a whoring after other gods, and bowed themſelves unto them: they turned quickly out of the way, which their fathers walked in, obeying the commandments of the LORD; *but* they did not ſo.

18 And when the LORD raiſed them up judges, then the LORD was with the judge, and delivered them out of the hand of their enemies, all the days of the judge: (for it repented the LORD becauſe of their groanings, by reaſon of them that oppreſſed them, and vexed them)

19 And it came to paſs when the judge was dead, *that* they returned, and corrupted *themſelves* more than their fathers, in following other gods, to ſerve them, and to bow down unto them: they ceaſed not from their own doings, nor from their ſtubborn way.

20 ¶ And the anger of the LORD was hot againſt Iſrael; and he ſaid, Becauſe that this people hath tranſgreſſed my covenant which I commanded their fathers, and have not hearkened unto my voice:

21 I alſo will not henceforth drive out any from before them, of the nations which Joſhua left when he died:

22 That through them I may prove Iſrael, whether they will keep the way of the LORD, to walk therein, as their fathers did keep *it*, or not.

23 Therefore the LORD left thoſe nations, without driving them out haſtily, neither delivered he them into the hand of Joſhua.

Ver. 1. *And an angel of the Lord.*] The Jews by an *angel* here underſtand a prophet, who was ſent by God as his meſſenger; which the word *angel* imports: And they commonly take it to have been Phinehas, who was employ'd on this occaſion. But we cannot ſee any reaſon to depart from the natural ſignification of the word, when there is no abſurdity in it, and it is not uſual to ſpeak in this metaphorical ſtyle; for we think no inſtance can be given where a prophet is called "an angel of the Lord."

—— *Came up from Gilgal to Bochim.*] This latter was not the name of the place before, but was given it on this occaſion, ver. 5. In all probability it was Shiloh, for there was no other place where it was cuſtomary for the people of God to aſſemble, as they now were when this angel appeared to them, ver. 4.

——— *And ſaid, I made you to go up out of Egypt.*] Theſe words ſufficiently ſhew, that this was not a created angel. For who but God himſelf could ſpeak in this ſtyle, "I made you to go up out of Egypt." This angel therefore was the ſame divine Being that appeared to Joſhua near Jericho, Joſh. v. 13, 14. and therefore it was fit for him to appear now as coming from Gilgal, in order to remind the Iſraelites of the illuſtrious appearance of God near that place, and the aſſurance he then gave them of his intended preſence with them in the conqueſt of the land, and the ſolemn covenant they made with him, by the renewal of circumciſion in that place: Which upbraided them with their baſe ingratitude to God, and their puſillanimous ſloth in not endeavouring to expel the Canaanites.

--- *And have brought you unto the land which I ſware unto your fathers.*] And of which he had now given them poſſeſſion.

--- *And I ſaid, I will never break my covenant with you.*] If they proved not falſe to him, he aſſured them, they ſhould always find him preſent with them, to make good his promiſes to them.

Ver. 2. *And ye ſhall make no league with the inhabitants of this land.*] Or rather, *but* ye ſhall make no league, *&c.* for this was the condition of the covenant on their part, Deut. vii. 2. and long before that in Exod. xxiii. 32. xxxiv. 12. and again more lately, Joſh. xxiii. 12.

—— *But ye have not obey'd my voice; why have ye done this?*] That is, you can give no account of your diſobedience to ſuch plain and repeated commands.

Ver. 3. *Wherefore I alſo ſaid, I will not drive them out from before you.*] God therefore had taken a peremptory reſolution to accompliſh the threatnings pronounced in his covenant, with the ſame exactneſs and punctuality as he had hitherto obſerved in the performance of his favourable promiſes to them.

Ver. 4. *And it came to paſs when the angel of the Lord ſpoke theſe words unto all the children of Iſrael.*] It appears from hence that they were aſſembled to celebrate ſome ſolemn feſtival, and conſequently the place where thoſe words were ſpoken to them was Shiloh.

—— *That the people lift up their voice and wept.*] Some of them from a penitent ſenſe of their ſins; but moſt of them from a juſt apprehenſion of their danger and approaching calamities, from the growing power of the Canaanites, and to find themſelves forſaken by God, who had ſo long been their gracious protector.

Ver. 5. *And they called the name of that place Bochim.*] Which ſignifies weepers.

—— *And they ſacrificed there unto the Lord.*] For the expiation of their ſins, by which they had provoked God to this reſolution; and in order to regain his divine favour and compaſſion.

Ver. 8. *And Joſhua the ſon of Nun, the ſervant of the Lord died.*] After he had made that excellent ſpeech to them which we have commented upon at large, and after he had engaged them in a ſolemn covenant to be God's people, Joſh. xxiv. 29.

Ver. 10. *And alſo all that generation were gathered unto their fathers.*] Not only thoſe who had beheld the wonderful works of God in Egypt, and the wilderneſs, but thoſe alſo who had ſeen Jordan dried up, the walls of Jericho fall down, the ſun ſtand ſtill at the word of Joſhua, and their enemies over-whelmed with hail-ſtones, *&c.* which had created ſuch impreſſions in their hearts, that they generally continued in the ſervice of God while they lived; and kept others in obedience to him.

--- *And*

——— *And there arose another generation after them which know not the Lord*, &c.] Which had no experimental, nor serious and affectionate knowledge of God, nor of his works; but only studied to settle themselves, on any terms, in their possessions, by making peace with the Canaanites, whom they ought to have expelled from the land.

Ver. 11. *And the children of Israel did evil in the sight of the Lord, and served Baalim.*] They render'd divine worship to the gods of those nations whose land they possessed, and which false deities were called by this general name (Baalim) which signifies *lords*. For among the Pagans, as St. Paul observes, there were gods many, and lords many. In Hebrew he would have said many Baalim, who were their deified great men. For Baal (in Chaldee, Bel) was the first monarch that was deified, and reputed a god after his death; from whence all other divinities of this class had the appellation of Baalim. As, from the first Roman emperor, who was called Cæsar, all those who succeeded him were styled Cæsars. Baalim therefore being the general name of the gods of Syria, Palestine, and the neighbouring countries, there were as many Baals as nations. For instance, Baal of the Sidonians, and Baal of the Amorites, Moabites, Ammonites, and the rest of the neighbouring people.

Ver. 12. *And they forsook the Lord God of their fathers, which brought them out of the land of Egypt, and followed other gods, of the gods of the people that were round about them.*] They were not contented with worshipping the gods of the Canaanites, but extended their adoration to the gods of other neighbouring nations; none of which had ever bestowed the least benefit upon them. This was a very flagrant aggravation of their sin; that when all other nations selected to themselves such gods as they imagined had been propitious to them, or from whom they could still receive the blessings they needed, the Israelites most unworthily forsook the greatest benefactor to their nation, who had render'd them a free and prosperous people; and worshipped such gods as had never been be eficial to them in any one instance, nor had been able to preserve their own adorers from the destruction to which they were fated by Almighty God, whom Israel ought to have served.

Ver. 13. *And they forsook the Lord, and served Baal, and Ashtaroth.*] They particularly worshipped the sun, and the moon, or Venus, which some understand by Astarte. In the next chapter it is said, they worshipped Baalim and the groves, ch. iii. 7. For in those groves several goddesses, under the name of Ashtaroth, were worshipped; and there were as many Astartes among the heathens, as there were Baals; and therefore the scripture mentions them in the plural number, because of the multitude of images representing Juno, or Venus, or Diana, which had the name of Ashtaroth, signifying (as some conjecture) *beatæ, blessed.*

Ver. 14. *And the anger of the Lord was hot against Israel.*] His Divine Indignation, at their apostacy from him, was now rendered manifest, by many tremendous effects.

——— *And he sold them into the hands of their enemies round about.*] Who carried away their persons, as well as their goods, and reduced them to a state of slavery; for that seems to be the meaning of *selling them*, which is a phrase that frequently occurs in this book, and likewise in other places. This was an equitable punishment; that as they served the gods of the people *round about them*, ver. 12. so they should be slaves to all those nations.

Ver. 16. *Nevertheless the Lord raised up judges*, &c.] Extraordinary rulers and governors, whose authority, we think, was chiefly exerted in times of war; they being raised up by a particular inspiration from God, *to deliver them out of the hands of those that spoiled them.* So that commonly, when they had wrought deliverance for the people, and their army was dismissed, they became private men again, as appears by the history of Jephtha, who would not undertake to lead them against the Ammonites, unless he might be their governor after the conclusion of the war, Judg. xi. 9. and of Gideon, who refused to rule over them, when they offered the government to him, after the conquest of the Midianites, chap. viii. 22, 23. Their principal business, therefore, was to preserve and restore the liberties of the people, together with God's true religion; and to prescribe what was proper to be done in such conjunctures; being a kind of dictators, whose power continued as long as the exercise of it was necessary. It must however be acknowledged, that some of them had an established authority for life, over those whom they had rescued from slavery, but not over the whole community of Israel, part of which was sometime in peace, when another part was oppressed; and took upon them the regulation of political affairs, when they were too difficult and intricate to be decided by the ordinary judges. Thus we read that Deborah, a prophetess, judged Israel, and that the people came to her for judgment, before she excited Barak to vindicate their liberties.

Ver. 17. *And yet they would not hearken unto their judges*, &c.] Not constantly, but revolted again, tho' those worthy persons admonished them of their sin and folly, and of the danger and misery which would inevitably result from such a conduct.

Ver. 18. *And when the Lord raised them up judges, then the Lord was with the judge*, &c.] Infused an heroic bravery into his soul, and blessed him with extraordinary success. The Targum here continues its usual language, *The Word of the Lord was the helper of the judge.*]

——— *And delivered them out of the hand of their enemies, all the days of the judge.*] As long as he ruled over them, and kept them in obedience to God. This signifies, that if the judges did not constantly exercise their authority, yet the effects of it remained all the days of their life.

——— *For it repented the Lord because of their groanings*, &c.] He graciously condescended to alter the course of his providence, when they not only sighed and groaned under their oppressions, but cried unto him for help and promised amendment, as we find they did, chap. iii. 9, 15. vi. 7, 8, &c.

Ver. 19. *And it came to pass when the judge was dead, that they returned and corrupted themselves more than their fathers*, &c.] These most ungrateful wretches then relapsed into their former idolatry, and exceeded their fathers in iniquity. They either multiplied more strange gods, or devised new rites of worship, contrary to the express law of the only true God.

Ver. 20. *And the anger of the Lord was hot against Israel.*] Their insolent and abominable conduct highly incensed the Divine Majesty against them, and provoked him to punish them with greater severity than before.

——— *And he said, Because that this people hath transgressed my covenant*, &c.] By contracting alliances with the Canaanites, and not destroying their altars, &c. The Deity had indeed sufficient cause to be exceedingly offended at their proceedings; first, because they had forsaken him to whom they owed the privilege of their being a nation; secondly, because they had violated that covenant, which was neither of a late date, nor couched in ambiguous or obscure terms, but had been made long ago with their progenitors, who, as it was very well known, had derived extraordinary benefits from it; and thirdly, because, as this verse concludes, they had not hearkened unto the voice of God, tho' he by his prophets had frequently admonished them of their duty, and severely reproved and threatned them; but they were grown so impious and untractable, that instead of paying that reverend regard, which was due to the divine precepts, they abandon'd themselves, in a most presumptive and rebellious manner, to the impieties of other nations.

Ver. 21. *I also will not henceforth drive out any from before them*, &c.] That is, not presently, or so soon as he intended, if the conduct of the Israelites had been agreeable to his sacred will.

Chap. III.

1 The nations which were left to prove Iſrael. 6 By communion with them they commit idolatry. 8 Othniel delivereth them from Chuſhan-Riſhathaim. 12 Ehud from Eglon. 31 Shamgar from the Philiſtines.

NOW theſe *are* the nations which the Lord left to prove Iſrael by them (*even* as many *of Iſrael* as had not known all the wars of Canaan;

2 Only that the generations of the children of Iſrael might know to teach them war, at the leaſt ſuch as before knew nothing thereof)

3 *Namely*, five lords of the Philiſtines, and all the Canaanites and the Sidonians, and the Hivites that dwelt in mount Lebanon, from mount Baal-hermon, unto the entring in of Hamath.

4 And they were to prove Iſrael by them, to know whether they would hearken unto the commandments of the Lord, which he commanded their fathers by the hand of Moſes.

5 ¶ And the children of Iſrael dwelt among the Canaanites, Hittites, and Amorites, and Perizzites, and Hivites, and Jebuſites:

6 And they took their daughters to be their wives, and gave their daughters to their ſons, and ſerved their gods.

7 And the children of Iſrael did evil in the ſight of the Lord, and forgat the Lord their God, and ſerved Baalim, and the groves.

8 ¶ Therefore the anger of the Lord was hot againſt Iſrael, and he ſold them into the hand of Chuſhan-riſhathaim king of Meſopotamia: and the children of Iſrael ſerved Chuſhan-riſhathaim eight years.

9 And when the children of Iſrael cried unto the Lord, the Lord raiſed up a deliverer to the children of Iſrael, who delivered them, *even* Othniel the ſon of Kenaz, Caleb's younger brother.

10 And the ſpirit of the Lord came upon him, and he judged Iſrael, and went out to war; and the Lord delivered Chuſhan-riſhathaim king of Meſopotamia into his hand: and his hand prevailed againſt Chuſhan-riſhathaim.

11 And the land had reſt forty years: and Othniel the ſon of Kenaz died.

12 ¶ And the children of Iſrael did evil again in the ſight of the Lord: and the Lord ſtrengthened Eglon the king of Moab againſt Iſrael, becauſe they had done evil in the ſight of the Lord.

13 And he gathered unto him the children of Ammon, and Amalek, and went and ſmote Iſrael, and poſſeſſed the city of palm-trees.

14 So the children of Iſrael ſerved Eglon the king of Moab eighteen years.

15 But when the children of Iſrael cried unto the Lord, the Lord raiſed them up a deliverer, Ehud the ſon of Gera, a Benjamite, a man left-handed: and by him the children of Iſrael ſent a preſent unto Eglon the king of Moab.

16 But Ehud made him a dagger (which had two edges) of a cubit length, and he did gird it under his raiment, upon his right thigh.

17 And he brought the preſent unto Eglon king of Moab: and Eglon *was* a very fat man.

18 And when he had made an end to offer the preſent, he ſent away the people that bare the preſent.

19 But he himſelf turned again from the quarries that *were* by Gilgal, and ſaid, I have a ſecret errand unto thee, O king: who ſaid, Keep ſilence. And all that ſtood by him, went out from him.

20 And Ehud came unto him, and he was ſitting in a ſummer-parlour, which he had for himſelf alone: and Ehud ſaid, I have a meſſage from God unto thee. And he aroſe out of *his* ſeat.

21 And Ehud put forth his left hand, and took the dagger from his right thigh, and thruſt it into his belly.

22 And the haft alſo went in after the blade: and the fat cloſed upon the blade, ſo that he could not draw the dagger out of his belly, and the dirt came out.

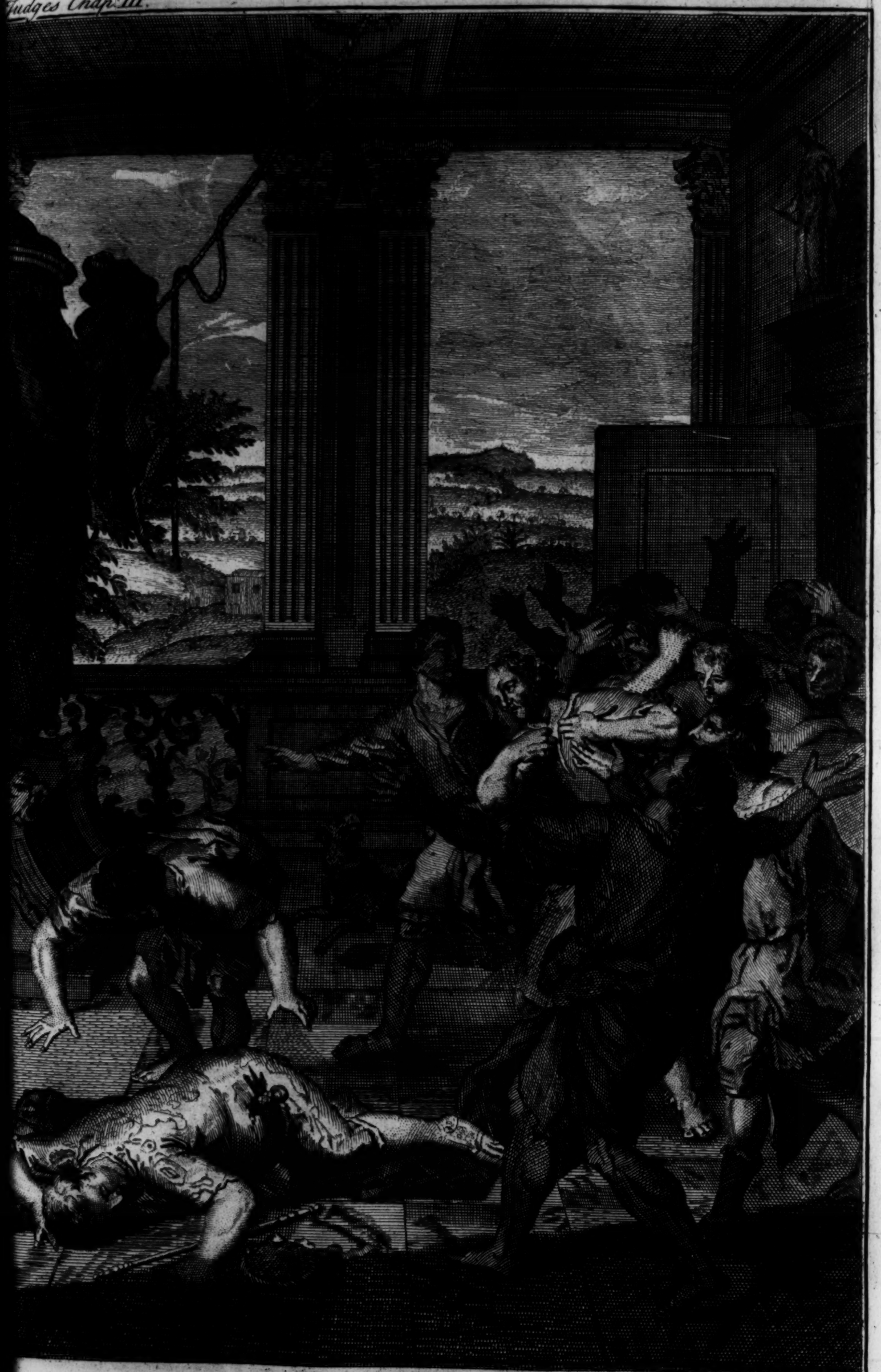
23 Then Ehud went forth through the porch, and ſhut the doors of the parlour upon him, and locked them.

24 When he was gone out, his ſervants came; and when they ſaw, that behold, the doors of the parlour *were* locked, they ſaid, Surely he covereth his feet in his ſummer-chamber.

25 And they tarried till they were aſhamed: and behold he opened not the doors of the parlour, therefore they took a key, and opened *them*: and behold their lord *was* fallen down dead on the earth.

26 And Ehud eſcaped while they tarried: and paſſed beyond the quarries, and eſcaped unto Seirath.

27 And it came to paſs when he was come, that he blew a trumpet in the mountain



Eglon King of the Moabites kill'd.

T. Bafire fculp.

tain of Ephraim, and the children of Iſrael went down with him from the mount, and he before them.

28 And he ſaid unto them, Follow after me: for the LORD hath delivered your enemies the Moabites into your hand. And they went down after him, and took the fords of Jordan toward Moab, and ſuffered not a man to paſs over.

29 ¶ And they ſlew of Moab at that time about ten thouſand men, all luſty, and all men of valour; and there eſcaped not a man.

30 So Moab was ſubdued that day under the hand of Iſrael: and the land had reſt fourſcore years,

31 ¶ And after him was Shamgar the ſon of Anath, which ſlew of the Philiſtines ſix hundred men with an ox-goad, and he alſo delivered Iſrael.

Ver. 1. *Now theſe are the nations which the Lord left, to prove Iſrael by them.*] The ſacred hiſtorian having declared in general, that God did not think fit to drive out all the Canaanites, becauſe he intended to try the care and fidelity of his people in his ſervice, proceeds now to enumerate the particular nations that remained unſubdued.

——*Even as many of Iſrael as had not known all the wars of Canaan.*] Such as were born ſince the concluſion of the war, and had not ſeen any of the wonderful works of God, in the conqueſt of the land. The Divine Majeſty therefore intended to prove them, that it might appear whether they would worſhip him, when they ſaw what they muſt inevitably expect, if they apoſtatiſed from him; namely, that he would let their implacable enemies the Canaanites looſe upon them.

Ver. 2. *Only that the generations of the children of Iſrael might know to teach them war.*] There was another reaſon, mentioned ver. 22. of the preceding chapter, why theſe pagan nations were left remaining. But that which is contained in the verſe before us would have been ſufficient, if there had not been any other, namely, that the Iſraelites might not grow indolent and ſluggiſh, for want of ſome to awaken and exerciſe their courage, and cauſe martial diſcipline to be kept up among them; and that they might, by having powerful enemies ſo near them, have conſtant recourſe to God, and depend upon the aid of him alone, by whoſe power their fathers had ſubjected ſeveral of thoſe pagan nations.

——*At the leaſt ſuch as before knew nothing thereof.*] If this was not needful for all, it was at leaſt for ſuch as had never been trained up to arms. For they being wholly brought up to husbandry, and feeding of cattle, would have had no military diſcipline among them, if they had not had the Canaanites for ſuch near neighbours.

Or, the meaning of the verſe before us may be this, *They ſhall know what it is to be left to themſelves*; for their fathers fought by a divine power, but theſe their deſcendants ſhould learn what it was to fight like common men, and without the aſſiſtance of God.

Ver. 3. *Namely, the five Lords of the Philiſtines.*] See Joſh. xiii. 2, 3. and Judges i. 18. where it appears, that three of them had been in ſome meaſure conquer'd, but had now recovered their country again, in conſequence of the ſlothful conduct of the Iſraelites.

——*And all the Canaanites.*] Theſe, as we have frequently obſerved, were a particular people of that country, near the Mediterranean ſea; and many of them ſtill remained ſcattered up and down the land.

——*And the Sidonians.*] Who inhabited the territory belonging to the famous city of Sidon, which derived its name from one of the ſons of Canaan, Gen. x. 15.

——*And the Hivites that dwelt in mount Lebanon.*] Lebanon, or Libanus, is a famous mountain, which ſeparates Syria from Paleſtine. It forms a kind of horſe-ſhoe in its length, beginning at the diſtance of three or four leagues from the Mediterranean, above Smyrna, and extending from north to ſouth toward Sidon, and from thence bending from weſt to eaſt, from Sidon toward Damaſcus, and at laſt returning from the ſouth toward the north, from the ſtreight of Damaſcus, as far as Laodicea Scabioſa. The weſtern part of this chain of mountains is what we properly call Libanus. The other part, which is oppoſite to it eaſtward, and extends from ſouth to north, is called by the Greeks, Antilibanus. Between theſe two mountains is a long valley called Cœle-Syria, or hollow Syria; in Joſhua, the valley of Lebanon, chap. xi. 17. Its preſent name is Betkah, from the Hebrew, *bekah*, which ſignifies, a plain. The name of Libanus is derived from the Hebrew Leban, or Laban, which ſignifies, white; and the mount in all probability was ſo called, by reaſon of the ſnow which always covers it in many places.

Libanus is about an hundred leagues in circumference. It has Meſopotamia to the eaſt, Armenia to the north, the holy land to the ſouth, and the Mediterranean to the weſt. Four rivers iſſue from this celebrated mountain, namely, Jordan, Rocham, Nahar-Roſſien, and Nahar-Cadicha. It is compoſed of four incloſures of mountains, which riſe one upon the other. The firſt is very fruitful in grains and fruits; the ſecond is extremely barren, abounding in nothing but thorns, rocks, and flints; the third enjoys a perpetual ſpring, the trees being always crowned with verdure, and the orchards laden with fruit. In a word, it is ſo exceeding fertile and delightful, that ſome have call'd it a terreſtrial paradiſe. The fourth is ſo high, that it is generally covered with ſnow, and is render'd uninhabitable by the exceſſive cold.

We intend, in a more proper place, to preſent our readers with a particular account of the cedars for which this mountain was ſo juſtly celebrated.

——*From mount Baal-hermon.*] This mountain (as we formerly obſerved in our annotations on Joſh. xi. ver. 3.) was ſituated in the north-eaſt part of the country, where ſome Hivites were ſettled.

——*Unto the entring in of Hamath.*] There was a celebrated city of this name in Syria; and which is thought to be Emeſa on the Orontes. But *the entring in of Hamath*, mentioned in this verſe, and in ſeveral other paſſages of ſcripture, is the narrow paſs extending from the land of Canaan to Syria, through the valley which lies between Lebanon, or Libanus, and Antilabanus. This entrance into Hamath is ſet down as the northern boundary of the land of Canaan. Joſephus, and St. Jerom after him, believed Hamath to be Epiphania, but Theodoret, and many other good geographers, maintained it to be Emeſa in Syria.

The ſame Theodoret declares (qu. 22. in 2 lib. Reg.) that Aquila tranſlated Hamath, Epiphania. For his part he believes, there were two cities of this name which were to be diſtinguiſhed; one ſurnamed the great, Amos, vi. 2. which is the ſame as Emeſa; the other ſimply called Hamath, which, ſays that Author, is the ſame as Epiphania. St. Jerom (ad Amos vi. and in Ezek. xlvii.) and St. Cyril of Alexandria (in Amos p. 312.) believe, on the contrary, that Hamath the great is Antioch, and that Hamath, without an Epithet is Epiphania: But we think it cannot be made appear by any text of ſcripture, that there were two Hamaths in Syria. Joſhua aſſigns the city of Hamath to the tribe of Naphtali, Joſh. xix. 35. Toi, king of Hamath cultivated a good intelligence with David, 2 Sam. viii. 9. This city was taken by the kings of Judah, and retaken from the Syrians by Jeroboam the ſecond, 2 Kings xiv. 28. The kings of Aſſyria made themſelves maſters of it upon the declenſion of the kingdom of Iſrael, and tranſplanted the inhabitants of Hamath into Samaria. 2 Kings xvii. 24. and xviii. 34, &c.

Ver. 4. *And they were to prove Iſrael by them*, &c.] That their vertue might appear, if they did not imitate theſe people; or their baſeneſs and degeneracy, if they did.

Ver. 5. *And the children of Iſrael dwelt among the Canaanites, Hittites, and Amorites*, &c.] The Canaanites, the Sidonians, and the Hivites of mount Libanon, from Baal-hermon to Hamath, were left to prove Iſrael, and

to

to exerciſe them with temptation to idolatry and other ſins; and the more immediately devoted nations, the Canaanites, Hittites, Amorites, Perizzites, Hivites, and Jebuſites, dwelt as it were in common with the children of Iſrael in their promiſed land; where being thus blended together, they in time wrought ſo upon the unſtable minds of the Iſraelites, as to perſuade that people to intermarry with them and ſerve their gods, thereby captivating their minds, as they afterward ſubjected their bodies.

Ver. 7. *And the children of Iſrael did evil in the ſight of the Lord, and forgat the Lord their God, and ſerved Baalim, and the groves.*] Some expoſitors here take groves, literally, for the trees themſelves which compoſed thoſe ſhady retreats, that were anciently conſecrated to heroes; being, ſometime, the place of their interment, and where their *manes* were ſuppoſed to appear. For Baalim were the ſame as heroes, and trees were accounted ſacred by the ancient Pagans, who conſecrated them to this or that deity, decorated them with ribbands, and lights, made vows to them, and hung the ſpoils of their enemies upon them: Inſomuch, that it was cuſtomary for travellers to ſtop, when they were to paſs by them, as if they had been the habitation of ſome god. Mr. Selden however thinks, that by *groves*, are here to be underſtood the images of their gods in the groves; as it is certain they muſt ſignify in ſome places: And he conjectures, with great probability, that there were ſeveral goddeſſes, under the name of Aſhtaroth, worſhipped in theſe ſhady places

Whatever thoſe deities were, it is evident, that they were different from Baalim; for the prophets of Baal, and the prophets of the groves, were diſtinct perſons, in 1 Kings xviii. 19

——— *Therefore the anger of the Lord was hot againſt Iſrael, and he ſold them into the hand of Cuſhan-riſhathaim king of Meſopotamia.*] Of that country which lay between the two great rivers Euphrates and Tigris. So that the firſt enemies who oppreſſed the Iſraelites were the Syrians; who either out of hatred, or deſire to enlarge their dominions, came over the Euphrates and invaded them.

This prince kept the Iſraelites in ſubjection for the ſpace of about eight years.

Ver. 9. *And when the children of Iſrael cried unto the Lord.*] When they returned to him, and acknowledged him to be their only God, of whom they earneſtly begged pardon and implored his divine aid with fervent prayer, beſeeching him to deliver them from this cruel ſervitude, as he did Jacob their forefather from the bondage of Laban the Syrian.

——— *The Lord raiſed up a deliverer to the children of Iſrael, who delivered them.*] All the judges are called by the name of *ſaviours*, or *deliverers*, in Nehemiah ix. 27. becauſe they reſcued the Iſraelites from the oppreſſion of their enemies, when they could not help themſelves.

——— *Even Othniel the ſon of Kenaz, Caleb's younger brother.*] It is not eaſy to determine, from the expreſſion as it is couched in this verſe, whether Othniel, or his father, was Caleb's brother. The Septuagint and Vulgate have taken it in the firſt ſenſe; but it is plain, he was not his brother by the father's ſide, becauſe the one is called the ſon of Jephunneh, and the other the ſon of Kenaz; neither can they be ſuppoſed to have been uterine brothers, becauſe in ſuch a caſe the law of Moſes would not have permitted the one to have given his daughter to the other. The diſparity of age likewiſe deſerves to be conſidered: Caleb had then paſt his eighty-fifth year, but Othniel muſt be ſuppoſed to have been much younger, when he married that great man's daughter, who was an heireſs. It is therefore more reaſonable to conclude that Caleb and Kenaz were firſt couſins, and ſuch the Hebrew frequently calls brothers; in which caſe Othniel and Achſah might lawfully marry.

Othniel found means to raiſe an army, with which he gained a compleat victory over the king of Meſopotamia, and freed Iſrael from the yoke of that potent prince. The ſacred hiſtorian gives us no further account of that war, the event of which could not but be much to the honour of Iſrael, conſidering the ſtrength of this enemy. All that the ſacred text adds, is, that the ſucceſs of Othniel obtained a peace which laſted forty years; that is, till the death of their judge and deliverer. This victory happened about thirty-eight years after the death of Joſhua, but it is not eaſy to fix the time when Othniel died.

Ver. 12. *And the children of Iſrael did evil again in the ſight of the Lord.*] It ſeems ſurprizing, that the preſence of one good man in authority, ſhould be able to diſcontinue ſuch a propenſity to idolatrous worſhip, that was ſo natural to the Iſraelites, and which immediately after the death of their judge, could not be conſtrained within any bounds, but broke out like a torrent with double force. Yet this was the caſe of the Iſraelites, during all the time of their judges; the ſame perſon who freed them from ſervitude, purified them alſo from idolatry; but he was no ſooner dead, than their innocence and religion were at an end, tho' their peace and happineſs were ſure to expire with thoſe. Thus every Epocha of their hiſtory, during the adminiſtration of the judges, is only an alternate ſucceſſion of ſinning and contrition, of ſervitude and deliverance.

——— *And the Lord ſtrengthned Eglon the king of Moab againſt Iſrael.*] As God raiſed up deliverers to Iſrael when they became penitent, ſo he ſpirited up enemies againſt them, and gave them power to oppreſs them, whenever they revolted from his ſervice.

Ver 13. *And he gathered unto him the children of Ammon, and Amalek.*] He prevailed upon theſe two nations, who were his near neighbours, (Moab lying between them) to aſſociate themſelves with him in this war; and they were eaſily inclined to be his confederates, eſpecially Amalek, who ſtill retained an old grudge to the Iſraelites.

——— *And went and ſmote Iſrael.*] Either by a ſudden invaſion, or in a pitched battle.

——— *And poſſeſſed the city of palm-trees.*] Which was Jericho, as appears from Deut. xxxiv. 3. Judges i. 16. which tho' it had been deſtroyed by Joſhua, yet the place where it ſtood remaining, theſe victorious forces, in all probability, built fortifications, and placed a ſtrong garriſon there, that they might the better keep the whole country in awe.

The Iſraelites continued in ſubjection to this prince for the ſpace of eighteen years.

Ver. 15. *But when the children of Iſrael cried unto the Lord, the Lord raiſed them up a deliverer, Ehud the ſon of Gera, a Benjamite.*] The tribe of Benjamin was more immediately oppreſſed than any of the others, the country of Jericho lying in it, and therefore it was very proper that one of that tribe ſhould deliver his brethren on this occaſion.

——— *A man left-handed.*] The Hebrew words *itter jad jemini* are very obſcure, being uſed no where elſe but here, and xx. 16. In both places the Septuagint tranſlate them ἀμφοτεροδέξιος, and are followed by the Vulgate, which renders them, *qui utraque manu pro dextra utebatur*, who could uſe both hands as other people do their right. This conſtruction the Hebrew phraſe will bear, which naturally ſignifies, as we tranſlate it in the margin, *ſhut of his right hand*, that is, who did nothing with it, but employed his left, tho' he could uſe both alike. Or, as Joſephus will have it, τῶν χειρῶν τὴν ἀριστερὰν ἀμείνων, *who of the two could uſe his left hand beſt.*

——— *And by him the children of Iſrael ſent a preſent unto Eglon the king of Moab.*] Some interpreters underſtand by this, the tribute which had been impoſed upon them; but it rather ſignifies a voluntary preſent above their uſual payments; whereby they hoped to mollify his mind, and render him favourable to themſelves: For the Hebrew word *mincha*, is uſed for ſuch offerings as were preſented to God, in order to obtain his gracious regards.

Ver. 16. *But Ehud made him a dagger*, &c.] Ehud formed the deſign of delivering his countrymen from the intollerable oppreſſion they had ſo long ſuſtained, by aſſaſſinating the tyrant, and with that view provided himſelf with a dagger fit for the execution of his purpoſe; tho' ſhort enough to be concealed under the habit he wore; and being left-handed, he girt it on his right thigh, which alſo gave the leſs ſuſpicion of his being armed.

Ver. 17. *And he brought the preſent to Eglon.*] Was admitted into his preſence, and delivered the preſent with his

his right hand, which he, probably, could uſe as well as his leſt, tho' not, perhaps, with ſo much ſtrength.

——*And Eglon was a very fat man.*] And conſequently very unweildy, and leſs able to riſe up, or defend himſelf from a ſudden ſtroke. The LXX tranſlate it ἀνὴρ ἀσεῖ& σφόδρα, an exceeding evil, or courteous man, which rendered it more practicable for Ehud to give the intended blow, when that prince embraced him, or roſe out of his ſeat to receive his meſſage, in an obliging manner.

Ver. 18. *And when he had made an end to offer the preſent.*] Which was done with ſuch ceremonies as were cuſtomary in thoſe days.

——*He ſent away the people that bare the preſent.*] It was brought by ſome of Ehud's retinue, whom he accompany'd part of their way homeward, and then diſmiſſed them with orders to proceed on their way, and leave him to diſpatch ſome private buſineſs: For ſuch deſigns as he was then meditating in his mind, ſeldom ſucceed when many are engaged in them.

Ver. 19. *But he himſelf turned again from the quarries that were by Gilgal.*] Some underſtand by the Hebrew word *peſilim*, which we tranſlate *quarries*, a place where ſtones were hewed or dug; others, the twelve ſtones which Joſhua placed in Gilgal: But the Septuagint and the Vulgate take it for *graven images*, for ſo indeed the word *peſil* commonly ſignifies in ſcripture; and ſo we tranſlate it in the margin of our Bible: When Ehud therefore beheld theſe idolatrous images, he was inflamed with a zealous indignation, and inſtead of proceeding any farther in his return home, he went back with a full reſolution to revenge the indignity offered to the Divine Majeſty, as well as the oppreſſion of his people. It is to be ſuppoſed, the Moabites had ſet up their graven images in this place, preferably to any other, in order to teſtify their contempt of the God of Iſrael, who had ſo long condeſcended to honour it with his Sacred Preſence; or that they might aſcribe their ſubjection of the land to their idols, as the Iſraelites rendered the glory of their conqueſts to the true God.

——*And ſaid, I have a ſecret errand unto thee, O king, who ſaid keep ſilence.*] Eglon, upon this intimation of privacy in the meſſage, would not ſuffer Ehud to proceed, till all the attendants were withdrawn.

——*And all that ſtood by him, went out from him.*] It may be thought ſurprizing that a prince ſhould truſt himſelf alone with one of that nation, who he knew groaned under the rigours of his yoke; but his mind was then blinded by the preſent he had received, and likewiſe by the engaging manner in which it was delivered.

Ver. 20. *And Ehud came unto him, and he was ſitting in a ſummer parlour.*] In a cool room, as the Hebrew word imports, where he was defended from the heat of the ſun, and enjoyed the freſh air.

——*And Ehud ſaid, I have a meſſage from God unto thee.*] Ehud expreſſed himſelf in this manner, in order to amuſe the king of Moab, and divert him from any apprehenſions of danger; and likewiſe to oblige him to riſe from his ſeat, which Ehud knew he would do, ſince ſuch was the common practice of the Heathens in their intercourſes with the gods they worſhipped. He deſignedly made uſe of the word *Elohim*, which was common both to the true God and the Pagan deities; and not the word *Jehovah*, which was peculiar to the true God; becauſe Eglon not knowing whether the meſſage came not from his own falſe god, he would have the greater inclination to riſe, whereby Ehud would have an opportunity of directing his blow in the moſt advantageous manner; but this prince would poſſibly have ſhewn his contempt of the God of Iſrael, by ſitting ſtill to hear his meſſage.

——*And he aroſe out of his ſeat.*] This is a remarkable inſtance of the ancient veneration men paid to whatſoever carried the name and authority of God in it, and it reproaches thoſe who can now preſume to behave themſelves irreverently, even in the celebration of his divine worſhip and ſervice.

Ver. 21. *And Ehud put forth his left-hand, and took the dagger from his right-thigh.*] The king, if he had been ſuſpicious of any danger, would naturally have had his eye upon the right-hand of Ehud, and not the left.

——*And thruſt it into his belly.*] So that it pierced ſome vital part, upon which the king immediately expired, without ſpeaking a word, or making any noiſe to alarm his ſervants, who were waiting without.

This action of Ehud ſome juſtify, by ſuppoſing he had the expreſs command of God for it. But as the ſcripture has not intimated any thing of that nature, others think he might lawfully rid his country of a tyrant, who had unjuſtly enſlaved it. This, however, is a poſition that ought to be advanced with the utmoſt caution, ſince it otherwiſe may encourage aſſaſſinations in every caſe, where the actor judges the cauſe he engages in to be righteous.

Ver. 27. *And the haft alſo went in after the blade.*] The thruſt was ſo violent, that not only the blade of the dagger, but the handle alſo went into his bowels.

——*And the dirt came out.*] All agree, that the word *parſchedona*, which is no where found but in this paſſage, ſignifies the excrements, which came not out at the wound, for that was cloſed, but at the uſual place, it being common for bodies, and eſpecially theſe that are corpulent, to purge after death.

Ver. 23. *And Ehud went forth through the porch.*] It is very uncertain what the Hebrew word *miſredona*, ſignifies, which we tranſlate *porch*. Some take it for the guard-chamber, as the LXX ſeem to underſtand it, or a place where the kings ſervants ſat; through which Ehud paſſed boldly, that he might give no ſuſpicion of what had happened. Kimchi ſays, it was the place where the people ſat, who waited for audience.

——*And ſhut the doors of the parlour upon him, and locked them.*] He not only ſhut the doors of the parlour and locked them, but in all probability took the key away with him. There ſeem to have been double doors, an outward and an inward, as is uſual.

Ver. 24. *And when he was gone out, his ſervants came.*] Aſſoon as Ehud had left the king, the attendants who ſaw him go out, came into the Anti-chamber to be ready at their ſovereign's call.

——*And when they ſaw, that behold the doors of the parlour were locked, they ſaid ſurely he covereth his feet in his ſummer-chamber.*] They concluded he was eaſing nature, as the phraſe in this verſe is commonly underſtood, and in 1 Sam. xxiv. 3. on which occaſion the long garments then worn in thoſe countries were ſo diſpoſed as to cover the feet. But we think it may be underſtood of laying himſelf down to ſleep, which was very cuſtomary in thoſe countries, during the heat of the day. 2 Sam. iv. 5. and then lying down in their cloaths it was neceſſary to cover their feet for the ſake of decency. This interpretation agrees better with the paſſage before us than the other; for the king's attendants thought fit to wait a very conſiderable time before they entered the chamber, that they might not interrupt his repoſe; whereas the other affair being ſoon diſpatch'd, would not have occaſioned their waiting ſo long.

Ver. 25. *And they tarried till they were aſhamed.*] Till they were in great confuſion, not knowing what could cauſe him to ſleep ſo much longer than uſual.

——*And behold, he opened not the doors of the parlour.*] At which, it is likely, after a tedious expectation, they knocked, without receiving any anſwer.

——*Therefore they took a key and opened them.*] For in the courts of kings it was uſual for more perſons than one to be entruſted with keys to the ſame room.

Ver. 26. *And Ehud eſcaped while they tarried.*] Their long expectance of the king's awaking from his ſuppoſed ſleep, gave Ehud a favourable opportunity of making his eſcape.

——*And paſſed beyond the quarries, and eſcaped unto Seirath.*] Gilgal was ſo near the garriſon which the Moabites had in thoſe territories, that Ehud did not think himſelf ſafe, till he was got out of the tribe of Benjamin, into the mountainous country of Ephraim, where this town was ſituated, on the confines of the tribe of Benjamin.

Ver. 27. *And it came to paſs when he was come, that he blew a trumpet in the mountain of Ephraim.*] In order to ſummon thoſe who were diſpoſed to recover their ancient liberties, to take arms and follow him; and when he had aſſembled what forces he could draw together on that occaſion, he attack'd the Moabites that were garriſon'd on

the weſt of Jordan, and ſlew ten thouſand of their beſt men; which utterly broke the power of Moab, and freed the Iſraelites from the yoke of that nation.

Ver. 30. ——*And the land had reſt fourſcore years.*] This is expounded by a learned writer in the following manner, "And the land had reſt in the eightieth year "after the former reſtored to it by Othniel." But there is another ſolution, which ſome Jewiſh writers of great repute ſuggeſt, in order to bring the years of ſervitude and of peace, mentioned in this book, into ſuch a compaſs as may correſpond with what is ſaid in 1 Kings vi. 2. concerning the number of years that paſſed, from the deliverance out of Egypt, to the building of Solomon's temple: For they ſuppoſe, that few or none of the judges ruled over the whole country of Iſrael, but ſome in one part, and ſome in another; ſo that there were ſeveral judges at the ſame time, in different parts of the land. Accordingly, our learned chronologer Sir John Marſham, who follows this opinion, underſtands here by "the land, which "had reſt for the ſpace of fourſcore years," not the whole land of Iſrael, but the eaſtern part of it, which had ſhaken off the yoke of Moab; but in the mean time the Philiſtines invaded the weſtern parts, as it here follows, and were repulſed by Shamgar, while the eaſtern countries were in a ſtate of perfect tranquility. This we take to be the cleareſt account of theſe words, *the land had reſt fourſcore years*, that is, the eaſtern part of the country, which had ſhaken off the yoke of Moab, not the whole land of Iſrael: For as the Philiſtines invaded the weſtern parts, ſo Jabin afflicted the northern, as it follows in the next chapter, while the oriental tribes continued in peace.

Ver. 31. *And after him was Shamgar the ſon of Anath*, &c.] Shamgar, the third judge of the Iſraelites, deliver'd them from ſome ſmall oppreſſions wh ch they ſuffer'd from the Philiſtines. The ſacred text gives us no further particulars about him, than that he ſlew ſix hundred of them with an ox-goad, or, as the Latin and Greek verſions render it, with a plough-ſhare. The expreſſion in the Hebrew is, *malmad hakabar*, which ſignifies any inſtrument, by which oxen are broke to labour. The Philiſtines were more careful than any other nation to ſtrip the Jews of all their military weapons, whenever they had them in ſubjection; and if this was the caſe at preſent, it is likely that expreſſion means only ſuch ruſtic inſtruments, as Shamgar and his men could lay their hands on. But as the text mentions nothing of any previous ſervitude, it is probable, that the deliverance here ſpoken of was only from ſome incurſion of the Philiſtines, perhaps in the ſeaſon of ploughing, when they thought the Iſraelites might be more eaſily ſurpriſed, but in which they were repulſed with loſs, by the vigilance and bravery of their then judge.

CHAP. IV.

1 *Deborah and Barak deliver Iſrael from Jabin and Siſera.*
18 *Jael killeth Siſera.*

AND the children of Iſrael again did evil in the ſight of the LORD when Ehud was dead.

2 And the LORD ſold them into the hand of Jabin king of Canaan, that reigned in Hazor; the captain of whoſe hoſt *was* Siſera, which dwelt in Haroſheth of the Gentiles.

3 And the children of Iſrael cried unto the LORD: for he had nine hundred chariots of iron; and twenty years he mightily oppreſſed the children of Iſrael.

4 ¶ And Deborah a propheteſs, the wife of Lapidoth, ſhe judged Iſrael at that time.

5 And ſhe dwelt under the palm-tree of Deborah, between Ramah and Beth-el in mount Ephraim: and the children of Iſrael came up to her for judgment.

6 And ſhe ſent and called Barak the ſon of Abinoam, out of Kedeſh-naphtali, and ſaid unto him, Hath not the LORD God of Iſrael commanded, *ſaying*, Go, and draw toward mount Tabor, and take with thee ten thouſand men, of the children of Naphtali, and of the children of Zebulun?

7 And I will draw unto thee, to the river Kiſhon, Siſera the captain of Jabins army, with his chariots and his multitude; and I will deliver him into thine hand.

8 And Barak ſaid unto her, If thou wilt go with me, then I will go: but if thou wilt not go with me, *then* I will not go.

9 And ſhe ſaid, I will ſurely go with thee: notwithſtanding the journey that thou takeſt, ſhall not be for thine honour: for the LORD ſhall ſell Siſera into the hand of a woman. And Deborah aroſe, and went with Barak to Kedeſh.

10 ¶ And Barak called Zebulun and Naphtali, to Kedeſh, and he went up with ten thouſand men at his feet: and Deborah went up with him.

11 Now Heber the Kenite, *which was* of the children of Hobab the father-in-law of Moſes, had ſevered himſelf from the Kenites, and pitched his tent unto the plain of Zaanaim, which *is* by Kedeſh.

12 And they ſhewed Siſera, that Barak the ſon of Abinoam was gone up to mount Tabor.

13 And Siſera gathered together all his chariots, *even* nine hundred chariots of iron, and all the people that *were* with him, from Haroſheth of the Gentiles, unto the river of Kiſhon.

14 And Deborah ſaid unto Barak, Up; for this *is* the day in which the LORD hath delivered Siſera into thine hand: is not the LORD gone out before thee? So Barak went down from mount Tabor, and ten thouſand men after him.

15 And the LORD diſcomfited Siſera, and all *his* chariots, and all *his* hoſt with the edge of the ſword, before Barak; ſo that Siſera lighted down off *his* chariot, and fled away on his feet.

16 But Barak purſued after the chariots, and after the hoſt unto Haroſheth of the Gentiles: and all the hoſt of Siſera fell upon the edge of the ſword, *and* there was not a man left.

17 How-

17 Howbeit, Siſera fled away on his feet to the tent of Jael the wife of Heber the Kenite: for *there was* peace between Jabin the king of Hazor, and the houſe of Heber the Kenite.

18 ¶ And Jael went out to meet Siſera, and ſaid unto him, Turn in, my lord, turn in to me, fear not: and when he had turned in unto her, into the tent, ſhe covered him with a mantle.

19 And he ſaid unto her, Give me, I pray thee, a little water to drink, for I am thirſty: and ſhe opened a bottle of milk, and gave him drink, and covered him.

20 Again he ſaid unto her, Stand in the door of the tent, and it ſhall be when any man doth come, and enquire of thee, and ſay, Is there any man here? that thou ſhalt ſay, No.

21 Then Jael Hebers wife, took a nail of the tent, and took an hammer in her hand, and went ſoftly unto him, and ſmote the nail into his temples, and faſtned it into the ground: (for he was faſt aſleep and weary) ſo he died.

22 And behold, as Barak purſued Siſera, Jael came out to meet him, and ſaid unto him, Come, and I will ſhew thee the man whom thou ſeekeſt. And when he came into her *tent*, behold, Siſera lay dead, and the nail *was* in his temples.

23 So God ſubdued on that day Jabin the king of Canaan, before the children of Iſrael.

24 And the hand of the children of Iſrael proſpered, and prevailed againſt Jabin the king of Canaan, until they had deſtroyed Jabin king of Canaan.

Ver. 1. *And the children of Iſrael again did evil in the ſight of the Lord, when Ehud was dead.*] And likewiſe after the death of Shamgar, of whom no further mention is made, becauſe he did nothing more than that one memorable act, recorded in the laſt verſe of the preceding chapter.

Ver. 2. *And the Lord ſold them into the hand of Jabin king of Canaan.*] We agree with thoſe who think this Jabin deſcended from the other prince of that name, who fell by the hands of Joſhua, and that he now ſeized on the ſpot where Hazor formerly ſtood, and rebuilt that city. Whether Jabin was an appellative common to all the kings of Hazor, we cannot determine from any poſitive authority, tho' it ſeems to have been a common cuſtom for kings in thoſe parts to ſucceed each other under the ſame appellation, as Pharaoh in Egypt, Agag in Amalekitis, *&c.*

——— *The captain of whoſe hoſt was Siſera, which dwelt in Haroſheth of the Gentiles.*] This was a city ſituated on the lake Semechon, or Samechon, through which the Jordan paſſes. It is ſixty furlongs in length, and thirty in breadth, that is, about 7500 paces long, and 3750 broad. Some derive the name Semechon from *ſamach*, which in Arabic ſignifies a fiſh; others from the Chaldee word *ſamak*, which ſignifies red, as if the waters were reddiſh and turbid; and there was certainly marſhy ground about this lake. The city of Hazor, where Jabin reſided, was ſeated on the ſide of the lake Semechon, and afterward the city of Seleucia was founded there.

The lake Semechon muſt have been near the city of Dan, and the fountains of Jordan, and at the diſtance of 120 furlongs from the lake of Tiberias, toward the ſouth. Joſephus ſays, that the marſhes of this lake extended even as far as Daphne, but there is great probability that, inſtead of Daphne, it ſhould be Red Dane; for that hiſtorian declares, in the ſame place, that the waters of Jordan fall into this pool below the temple of the golden calf. Now it is known, that the temple of the golden calf was at Dan. It is ſomething extraordinary, that this lake ſhould never be mentioned in any paſſage of ſcripture, that we know of. 'Tis thought that Pliny intended to ſpeak of it, when he ſays, that there is a lake at the diſtance of 150 furlongs from the Mediterranean, not far from Libanus, where the ſweet-ſcented reed grows.

Ver. 3. *And the children of Iſrael cried unto the Lord: for he had nine hundred chariots of iron.*] The number of theſe chariots, which are generally taken for the ſcythed ſort, is much wonder'd at by the learned; but what ſhall we ſay to Joſephus, who acquaints us, that Jabin did actually reſide at Azor [Hazor] near the lake Samachon, and that he had an army of 300,000 foot, 10,000 horſe, and 3000 chariots, (Antiq. lib. 5. c. 6.) If Bochart therefore wonders, as he does, at the 900 chariots given by the ſcripture to this prince, when that author obſerved, that Mithridates had but 100 in his army, and Darius but 200, what muſt he have thought of Joſephus's 3000? Indeed, not only in the number of the chariots, but in that alſo of the horſe and foot, the Jewiſh hiſtorian is too large to be eaſily credited; but it is to be obſerved, that notwithſtanding he on this ſide ſo vaſtly exceeds the ſcriptural account of Jabin's chariots, he however agrees with thoſe ſacred records, as to the number of the Iſraelites who roſe up to recover their rights and liberties, ſince he limits their number to ten thouſand. What authority he had for this very extraordinary exceſs, in the numbers of the Canaanites againſt the Iſraelites, we know not: but his view may have been to do honour, in this example, as well as in others, to his countrymen and forefathers, with the Romans, who gloried chiefly in their own military exploits, and in what had been accompliſhed of that nature by their anceſtors.

It may be ſuppoſed, that the Canaanites placed their chief ſtrength in chariots of this nature, not being able to maintain a great body of horſemen.

Ver. 4 *And Deborah the propheteſs.*] Such a one as Miriam, endued with divine gifts of wiſdom to inſtruct and govern others. For ſhe was not only enriched with the knowledge of divine things, but was alſo excited by the Holy Spirit (as Kimchi here obſerves) to declare the will of God to the people, which was the proper office of a prophet. Her name in Hebrew ſignifies a *bee*, which hath been given by other nations to illuſtrious women. As among the Greeks, for inſtance, the nymph ſaid to be the nurſe of Jove is called Meliſſa, which ſignifies a bee in the Greek language; and the wife of Periander king of Corinth had the ſame name.

——— *The wife of Lapidoth.*] Or, as others tranſlate it, a woman of Lapidoth, taking this word to ſignify a place, and not a perſon; but our verſion ſeems to be moſt natural, and is preferable to that of R. Solomon, and others, who render it, a woman of ſplendors, that is, an illuſtrious woman.

——— *She judged Iſrael at that time.*] Had the ſupreme authority over them; being ſo well known to be divinely inſpired, that it procured her univerſal reverence, and ſubmiſſion to her judgment.

Ver. 5. *And ſhe dwelt under the palm-tree of Deborah.*] Or, as the Septuagint and Vulgate underſtand it, ſhe *ſat* under the palm-tree, when ſhe adminiſter'd judgment. Whence the tree was called by her name, becauſe it was the place where all reſorted to her.

——— *Between Ramah and Beth-el.*] That is, in the confines of the tribes of Benjamin and Ephraim, for Ramah was a city in the tribe of Benjamin, and Beth-el in that of Ephraim.

——— *In mount Ephraim.*] In one of the mountains in the borders of that country; for tho' the tree was near both

both tribes, yet it ſtood on the edge of the tribe of Ephraim. From her dwelling in a mount, and being a propheteſs as well as a governeſs, ſome learned men imagine, the ſtory of the Theban ſphinx was invented by the Greeks. See Bochart. lib. 1. Canaan. cap. 16.

Ver. 6. *And ſhe ſent and called Barak the ſon of Abinoam.*] Concerning whom we know no more, than that he was born or dwelt in a famous city in the tribe of Naphtali; for that he was Deborah's husband, or, as others ſay, her ſon, are ungrounded conceits of ſome of the Jews.

——*Out of Kedeſh-Naphtali.*] There were ſeveral cities named Kedeſh, one in the tribe of Iſſachar, 1 Chron. vi. 72. another in the tribe of Judah, Joſh. xv. 23. and therefore, for diſtinction ſake this is called Kedeſh-Naphtali, which was a city of great note, in the upper Galilee, belonging to the Levites, and a city of refuge.

——*And ſaid unto him, Hath not the Lord God of Iſrael commanded?*] She could not think he doubted of the commiſſion ſhe now gave him from God; and which he received as an oracle whoſe veracity was indiſputable.

——*Saying, Go and draw.*] The Vulgate take the word *draw* to ſignify gathering forces together, but the LXX ſuppoſe it to be of the ſame import with the preceding word *go*; ſignifying that he ſhould go, till he drew near to mount Tabor.

——*Toward mount Tabor.*] Which was a noble mountain in Galilee, not far from Kedeſh, in the tribe of Zebulun, and in the confines of Iſſachar and Manaſſeh. On the top of it was a very ſpacious plain, as we are informed by Joſephus, who calls it *Staburium*, (L. 4. de Bello Jud. c. 2.) where Barak might draw up an army in military array, and exerciſe the ſoldiers in a very commodious manner.

——*And take with thee ten thouſand men of the children of Naphtali, and of the children of Zebulun?*] She thought he need go no farther than theſe two tribes, which were neareſt to him; but others alſo offered their ſervice out of Manaſſeh and Iſſachar, as appears from ver. 14, 15.

Ver. 7. *And I will draw unto thee.*] Theſe are the words of God, (which Deborah pronounced in his name) ſignifying, as Arias Montanus underſtands the word *draw*, that the Deity would, by his ſecret providence, incline Siſera to come within the power of Barak, in order to be deſtroyed, as hunters (unto whom warriors are ſometimes compared) entice wild beaſts to fall into their toils.

——*To the river Kiſhon.*] Which was near mount Tabor, having its ſource at the foot of it.

——*Siſera the captain of Jabin's army, with his chariots and his multitude.*] Wherewith he intended to encompaſs this mountain, and block up Barak till he forced him to ſurrender.

——*And I will deliver him into thine hand.*] This ſhews Deborah to have been endued with the higheſt gift of prophecy, which was to foretell future events with certainty.

Ver. 8. *And Barak ſaid unto her, If thou wilt go with me, then will I go: but if thou wilt not go with me, then I will not go.*] He is commended for his faith in God by the apoſtle, Heb. xi. 32. as well as other great worthies in ancient time; tho' it was ſo weak and imperfect, that he made conditions with God's meſſenger, and abſolutely refuſed to obey, unleſs they were granted. He had great reaſon, he thought, for it; becauſe he might want her advice in doubtful matters, and her authority alſo, both to raiſe ſoldiers, and to keep them together in good order, and likewiſe to inſpire them with courage. The LXX here add a great many words, which make this the reaſon of his backwardneſs; that without her he ſhould not be able to know the beſt time of giving Siſera battle.

Ver. 9. *And ſhe ſaid, I will ſurely go with thee.*] She ſaw he had faith enough to undertake the enterprize, and therefore conſented to his propoſal.

——*Notwithſtanding the journey that thou takeſt.*] In the Hebrew it is, *the way that thou takeſt.* Which may ſignify the courſe he had reſolved upon, not to go without her.

——*Shall not be for thine honour.*] Tho' his faith was accepted; yet the weakneſs of it ſomething eclipſed his glory.

——*For the Lord ſhall ſell Siſera into the hand of a woman.*] It is a great part of the glory of a conqueror, to take the general of the enemy's army, or to kill him with his own hand; which ſhe tells him ſhould be denied him, as a ſmall puniſhment of his reluctance to comply with her directions; and as he would not go without a woman, ſo a woman ſhould take away this honour from him.

——*And Deborah aroſe, and went with Barak to Kedeſh.*] She made no delay, but immediately accompanied him to his own city, where he began, we ſuppoſe, his levy of men.

Ver. 10. *And Barak called Zebulun and Naphtali, to Kedeſh.*] He cauſed proclamation to be made of God's command, and his own intentions, in theſe two tribes; who reſorted to him in great numbers.

——*And he went up with ten thouſand men.*] He ſelected, we ſuppoſe, ten thouſand men, out of thoſe who flocked to him, and went up with them to mount Tabor.

——*At his feet.*] That is, they followed him as their leader. Tho' it may ſignify, that they were all *footmen*; there being no horſes in Judæa, but what were brought out of other countries. This made the victory the more glorious, by the overthrow of a vaſt number of chariots and horſes, in the oppoſite army.

——*And Deborah went up with him.*] To encourage him and his forces, now they were aſſembled together.

Ver. 11. *Now Heber the Kenite, which was of the children of Hobab the father-in-law of Moſes.*] See Numbers x. 29. This is interpoſed, to explain what follows concerning Jael who was Heber's wife.

——*Had ſevered himſelf from the Kenites.*] Who went along with the children of Judah, to ſettle among them, Judg. i. 16. What the reaſon was of Heber's leaving them, as they all left the plain of Jericho, is not known; but there was a ſpecial providence of God in it.

——*And pitched his tent.*] The Kenites lived after the manner of the Midianites, (from whom they deſcended) in tents, not in houſes.

——*Unto the plain of Zaanaim.*] A place in the tribe of Naphtali, Joſh. xix. 33. where there was a plain, or (as the LXX expounds the Hebrew word *alon*) a grove of oaks, under the ſhadow of which their tents were pitched.

Ver. 12. *And they ſhewed Siſera, that Barak the ſon of Abinoam was gone up to mount Tabor.*] They could not want intelligence of ſo publick an action as this; and the words ſeem to import, that Siſera had *many* to inform him of all that paſſed.

Ver. 13. *And Siſera gathered together all his chariots,* &c.] In which, as we before obſerved, their main ſtrength conſiſted: but they being unfit for ſervice in mountainous countries, it is probable they placed them in ſuch a manner below the mountain, as to ſhut up Barak there; by ſeizing all the avenues, and preventing all proviſions from being brought to him.

Ver. 14. *And Deborah ſaid unto Barak, Up; for this is the day in which the Lord hath delivered Siſera into thine hand.*] This is not any contradiction to what was ſaid ver. 9. that God would *ſell Siſera into the hand of a woman.* For both events were true; Siſera, and his army, were delivered into the hand of Barak, to be routed by him; but he, in his flight, fell into the hands of Jael, in order to be ſlain.

Ver. 15. *And the Lord diſcomfited Siſera,* &c.] The particulars of the battle are not recorded in the Sacred Text; but it evidently appears from thence, that there was ſomething extraordinary and miraculous in this defeat of Jabin's hoſt. The Lord ſtruck a terror into them (as the word *haman* imports) by a noiſe of thunder, and thick flaſhes of lightning, as the word is uſed, 1 Sam. vii. 10. and alſo in Joſh. x. 10. The heavens, therefore, had the principal ſhare in this great overthrow. Joſephus, that his readers might not be ſurpriſed at the ruin of ſo mighty a people by ſuch a contemptible handful of Iſraelites, tells us very circumſtantially, That the armies were no ſooner engaged, than there aroſe a furious wind, which diſcharged ſuch a tempeſt of hail and rain in the faces of the Canaanites, as at once ſtifled and blinded them, and benumbed their fingers to ſuch a degree, as entirely diſabled them from action; ſo that they were eaſily broken and

and diſperſed, in conſequence of which they were trampled to death by the horſe, and torn to pieces by their own chariots, which, together with the execution made on them by the Iſraelites, quite diſſipated this mighty multitude, and reduced them to nothing.

—— *So that Siſera lighted down off his chariot and fled away on his feet.*] He thought his chariot not ſwift enough to carry him out of danger, and imagined that he ſhould be leſs liable to be diſcovered, when he fled like a common ſoldier. To which we may add, that in ancient times valiant men were wonderfully ſwift of foot; as is obſerved of Aſahel, 2 Sam. ii. 18. and every one knows it was the character of Achilles among the Greeks.

Ver. 17. *Howbeit Siſera fled away on his feet to the tent of Jael the wife of Heber the Kenite.*] Siſera was the only one of all the numerous army of the Canaanites, that was not ſlain by the victorious hoſt of Iſrael. By his ſwift running he gained, as he imagined, a place of ſecurity, in the tent of Jael. Women had their tents apart from their husbands, as appears by Gen. xxiv. 67. and xxxi. 33.

—— *For there was peace between Jabin the king of Hazor, and the houſe of Heber the Kenite.*] It ſhould ſeem from hence, that Heber was a conſiderable perſon, who had a great family, and many dependants, like that of Abraham, Gen. xiv. 44. How he came to eſcape the ſevere oppreſſion under which the Iſraelites groaned, and to live in tranquility, in a time of ſuch general diſtreſs, we can but conjecture. Perhaps the retired manner in which the family of Heber lived, in a place remote from towns and company, made Jabin not apprehenſive of any danger from them; and if they ſtill adhered to their religion, when the reſt of the Iſraelites were apoſtates, God might incline the heart of Jabin to be favourable to them, and give no moleſtation to his inoffenſive neighbours.

The manner in which Jael received the fugitive Siſera into her tent, and afterward ſlew him in his ſleep, is related with ſo much perſpicuity by the Sacred Hiſtorian, that we think it needs no explication. We therefore ſhall only obſerve, that Jael might as well have let the Canaaniteſh general continue in his profound ſleep, till Barak could arrive to make him his priſoner; if ſhe had not felt a Divine power exciting her to this action, that the prophecy of Deborah concerning his deſtruction by a woman might be exactly accompliſhed. Nothing but this authority from God, of which ſhe ſeemed to be certain, could juſtify a fact of this nature, which had the appearance of a diſhonourable breach of hoſpitality, and ſeemed to be attended with a number of other crimes; but was not ſo when God, the Lord of all mens lives, commanded her to execute his ſentence upon the enemy of Iſrael.

Thus did Siſera fall, and in this manner was all the glory of Jabin eclipſed, and his dominion wreſted from him by the children of Iſrael, by whom he was purſued to deſtruction. Joſephus gives us the particulars of his downfall, and declares that Jabin met Barak as he was in full march againſt Hazor, and was encountred by him and ſlain; upon which, Hazor, the ſeat of his empire, was laid level with the ground. Thus fell the empire of the Jabins in Hazor, a ſecond time, according to this hiſtorian.

CHAP. V.

1 *The ſong of Deborah and Barak.*

THEN ſang Deborah and Barak the ſon of Abinoam, on that day, ſaying,

2 Praiſe ye the LORD for the avenging of Iſrael, when the people willingly offered themſelves.

3 Hear, O ye kings, give ear, O ye princes; I, *even* I will ſing unto the LORD, I will ſing *praiſe* to the LORD God of Iſrael.

4 LORD, when thou wenteſt out of Seir, when thou marchedſt out of the field of Edom, the earth trembled, and the heavens dropped, the clouds alſo dropped water.

5 The mountains melted from before the LORD, *even* that Sinai from before the LORD God of Iſrael.

6 In the days of Shamgar the ſon of Anath, in the days of Jael, the highways were unoccupied, and the travellers walked through by-ways.

7 *The inhabitants* of the villages ceaſed, they ceaſed in Iſrael, until that I Deborah aroſe, that I aroſe a mother in Iſrael.

8 They choſe new gods; then *was* war in the gates: was there a ſhield or ſpear ſeen among forty thouſand in Iſrael?

9 My heart *is* toward the governors of Iſrael, that offered themſelves willingly among the people: Bleſs ye the LORD.

10 Speak ye that ride on white aſſes, ye that ſit in judgment, and walk by the way.

11 *They that are delivered* from the noiſe of archers in the places of drawing water; there ſhall they rehearſe the righteous acts of the LORD, *even* the righteous acts *towards the inhabitants* of his villages in Iſrael: then ſhall the people of the LORD go down to the gates.

12 Awake, awake, Deborah: awake, awake, utter a ſong: ariſe, Barak, and lead thy captivity captive, thou ſon of Abinoam.

13 Then he made him that remaineth have dominion over the nobles among the people: the LORD made me have dominion over the mighty.

14 Out of Ephraim *was there* a root of them againſt Amalek; after thee, Benjamin, among thy people: out of Machir came down governors, and out of Zebulun they that handle the pen of the writer.

15 And the princes of Iſſachar *were* with Deborah: even Iſſachar, and alſo Barak, he was ſent on foot into the valley: for the diviſions of Reuben *there were* great thoughts of heart.

16 Why abodeſt thou among the ſheepfolds, to hear the bleatings of the flocks? for the diviſions of Reuben *there were* great ſearchings of heart.

17 Gilead abode beyond Jordan: and why did Dan remain in ſhips? Aſher continued on the ſea-ſhore, and abode in his breaches.

18 Zebulun and Naphtali *were* a people *that* jeoparded their lives unto the death, in the high places of the field.

19 The kings came *and* fought, then fought the kings of Canaan in Taanach by the waters of Megiddo, they took no gain of money.

20 They fought from heaven, the ſtars in their courſes fought againſt Siſera.

21 The river of Kiſhon ſwept them away, that ancient river, the river Kiſhon: O my ſoul, thou haſt troden down ſtrength.

22 Then were the horſe-hoofs broken, by the means of the pranſings, the pranſings of their mighty ones.

23 Curſe ye Meroz (ſaid the angel of the LORD) curſe ye bitterly the inhabitants thereof: becauſe they came not to the help of the LORD, to the help of the LORD againſt the mighty.

24 Bleſſed above women ſhall Jael the wife of Heber the Kenite be, bleſſed ſhall ſhe be above women in the tent.

25 He asked water, *and* ſhe gave *him* milk, ſhe brought forth butter in a lordly diſh.

26 She put her hand to the nail, and her right hand to the workmens hammer: and with the hammer ſhe ſmote Siſera, ſhe ſmote off his head, when ſhe had pierced and ſtricken through his temples.

27 At her feet he bowed, he fell, he lay down: at her feet he bowed, he fell; where he bowed, there he fell down dead.

28 The mother of Siſera looked out at a window, and cried through the latteſs, Why *is* his chariot ſo long in coming? why tarry the wheels of his chariots?

29 Her wiſe ladies anſwered her, yea, ſhe returned anſwer to her ſelf,

30 Have they not ſped? have they *not* divided the prey, to every man a damſel *or* two? to Siſera a prey of divers colours, a prey of divers colours of needle-work, of divers colours of needle-work on both ſides, *meet* for the necks of *them that take* the ſpoil?

31 So let all thine enemies periſh, O LORD: but *let* them that love him, *be* as the ſun when he goeth forth in his might. And the land had reſt forty years.

' Ver. 1. *Then ſang Deborah, and Barak the ſon of Abinoam, on that day, ſaying.*] This incomparable ſong of triumph was compoſed by Deborah (ver. 7.) as a propheteſs, one of whoſe ſpecial gifts was to ſing God's praiſes (1 Chron. xxv. 1, 2, 3.) and it was commanded to be ſung by the authority of Barak; who was now, we ſuppoſe, become a judge, upon this great deliverance God had wrought by him. For it is not to be thought, that theſe two perſons alone ſang this ſong; but all the elders of the people were called together in one aſſembly, to ſing it with them: and they afterward delivered it to all the people. In all probability it was compoſed and ſung after they had compleated their victory by the deſtruction of Jabin's kingdom. For the prophets were taught ſuch ſublimity of thought and ſpeech, as are uſed in theſe ſongs, by their admiration of ſuch wonderful events as they obſerved.

Ver. 2. *Praiſe ye the Lord for the avenging of Iſrael, when the people willingly offered themſelves.*] It is evident to all, that this hymn is expreſſed in another kind of language, than the hiſtorical part of this book; and in a language ſo majeſtick, in ſuch variety of elegant figures, and ſuch native expreſſions of thoſe affections which the occaſion required, that none of the ancient Greek, or Latin poets have equall'd the noble flow of theſe divine ſtrains; at leaſt, it appears, there was a moſt excellent ſpirit of poetry among the Hebrews, eſpecially ſuch of them as were inſpired by heaven, when the Greeks lay in dark ignorance.

And firſt, She excites all the people to give thanks to God, and acknowledge his wiſdom and power, in taking vengeance of their oppreſſors, and in moving the hearts of ſo many, eſpecially in Naphtali and Zebulun, to liſt themſelves in a voluntary manner, in order to fight againſt the Lord's enemies: Where it is to be obſerv'd, that ſhe very wiſely excites them ſo to aſcribe the victory to God, as not to forget the inſtruments he uſed to obtain it; for that ſhe knew would be a great encouragement to others in time to come, to engage themſelves in ſuch enterprizes, when they ſaw theſe men ſo highly praiſed, and looked upon as employed by God in his ſervice.

Ver. 3. *Hear, O ye kings, give ear, O ye princes.*] Next, ſhe calls upon all the neighbouring potentates, to be attentive to her ſong; whereby they might underſtand what God had accompliſhed in favour of Iſrael, and learn from thence not to oppreſs them, leſt the ſame vengeance which God had taken upon Jabin, ſhould be inflicted on them.

——— *I, even I will ſing unto the Lord, I will ſing praiſe to the Lord God of Iſrael.*] Who, ſhe would have the world know, was ſuperior to all in power, and would defend his people, while they depended on him alone.

Ver. 4. *Lord, when thou wenteſt out of Seir, when thou marchedſt out of the field of Edom.*] This is but a repetition of the ſame thing; Edom and Seir ſignifying the country where the poſterity of Eſau dwelt, who refuſed to give Iſrael a paſſage through their land, as the Lord led them into Canaan; and therefore he conducted them from thence another way, and made them encompaſs that land: (Numb. xxi. 4. Deut. ii. 1.) And when they had left it behind them (which is here called *marching out of the field of Edom*) then he wrought for them aſtoniſhing things, as it follows in the next words.

——— *The earth trembled, and the heavens dropped, the clouds alſo dropped water.*] Theſe are poetical phraſes, to expreſs the great conſternation in which all thoſe countries were, when they ſaw Sihon king of the Amorites, and Og the king of Baſhan, overthrown on a ſudden by the Iſraelites, and utterly deſtroy'd, ſee Numb. xxi. 21, &c.

Ver. 5. *The mountains melted from before the Lord.*] All the inhabitants of thoſe mountains.

——— *Even that Sinai from before the Lord God of Iſrael.*] Juſt as Sinai trembled and quaked at the giving of the law.

In theſe two verſes ſhe directs her ſpeech to God, and commemorates his wonderful acts in former times, with which ſhe compares the glorious deliverance he had given them now: As much as to ſay, his power was not at all decayed, but he was as terrible to his enemies in her days, as he had been in former times.

Ver. 6. *In the days of Shamgar the ſon of Anath, In the days of Jael*] The ſenſe of this verſe will be very plain, if we tranſlate theſe words, as we think the Hebrew will bear, *from the days of Shamgar*, &c. After his death the Iſraelites relapſed into their former ſins and ſuſtained great calamities. Jael is here mentioned, not as a judge, (as Raſi and Ralbag fancy) but as an illuſtrious woman of a maſculine and heroic ſpirit, who yet could do nothing to hinder thoſe ſpoils that were committed.

—*The highways were unoccupied.*] The people being corrupted in their religion, broke out into all manner of violence, and turned robbers; ſo that men durſt not travel in

in the common road, to tranſact their neceſſary affairs; but were compelled to ſeek for by-paths, becauſe the high-ways were infeſted by thieves. Or this may be meant of robberies, which Jabin's ſoldiers committed, after he had brought the Iſraelites in ſubjection to him.

——*And the travellers walked through by-ways.*] In the Hebrew (as in the margin of our Bibles is obſerved) the words are *the walkers of paths:* By which we may underſtand men accuſtomed to travel, who, tho' they went in great companies together, yet durſt not venture in the direct road, but went about through *crooked ways*, (as the Hebrew word ſignifies, which we tranſlate *by-ways*) by which means commerce was very much obſtructed.

Ver. 7. *The inhabitants of the villages ceaſed, they ceaſed in Iſrael.*] Men were not ſafe in their own houſes; which were forced open, if they lived in villages, and therefore they forſook them, and fled to walled towns, and fortified places.

——*Until that I Deborah aroſe.*] This, ſome of the Jews take to be a proud and arrogant expreſſion, for which the Holy Spirit was taken from her. But Raſi (who reports this conceit) ſoberly acknowledges, that they are not words of boaſting, but of joy and gladneſs.

——*That I aroſe a mother in Iſrael.*] A judge, or ruler of God's people. For as men that governed were called fathers of their country, ſo it was proper for her, being a woman, to call herſelf a *mother in Iſrael*; among whom ſhe did ſuch great things, and governed with ſo much prudence, that it made her famous in other countries. For very learned men think, as we formerly obſerved, that the ſtory of the Sphinx among the Greeks, was formed out of the hiſtory of Deborah, that Sphinx being a judge among the Bœotians, as Deborah was in Iſrael.

Ver. 8. *They choſe new gods.*] That is, the Iſraelites, after the death of Ehud, forſook the Lord, and ſerved Baalim and Aſhtaroth (as they had done formerly, chap. ii. 13. iii. 7.) or perhaps, they introduced the worſhip of ſome other gods, whom they had not ſerved before, fancying they might be more powerful than the former had proved.

——*Then was war in the gates.*] This was the fountain of all their calamities; for God immediately delivered them into the hand of ſome enemy or other, who poſſeſſed themſelves of their cities and ſtrong holds; for that's the meaning of *war in the gates.* Their enemies ſeized on their cities and fortreſſes; for their ſtrength was in their *gates*; where ſat alſo the courts of juſtice.

——*Was there a ſhield or ſpear ſeen among forty thouſand in Iſrael?*] They were generally diſarmed, for their more effectual ſubjection to the Canaanites; as afterward the Philiſtines took the ſame courſe with them, 1 Sam. xiii. 19. Here the Targum makes a ſtrange excurſion in enumerating the many thouſand commanders, together with the ſword and ſpear-men, and archers, &c. that were in the army of Siſera.

Ver. 9. *My heart is toward the governors of Iſrael, that offered themſelves willingly among the people.*] It ſeems there were ſome of the greateſt men in the tribes of Naphtali and Zebulun, who, of their own accord, hazarded their lives, among the common people, in this ſervice: Toward whom Deborah expreſſes a ſingular affection; and with the praiſes of God, intermixes the commendation of thoſe who were his inſtruments in this deliverance.

——*Bleſs ye the Lord.*] This is added, like a propheteſs, who, when ſhe commends the moſt deſerving men, raiſes their thoughts up to God, who gave them that courage and good ſucceſs. Abarbinel had a conceit come into his head, as he tells us, when he was commenting on theſe words, that by *chokkee Iſrael* (which Kimchi interprets as we do, *the great men of Iſrael*) are meant the *ſcribes*, whoſe office it was to regiſter all memorable paſſages, particularly the cauſes of wars, and their events; whom Deborah exhorts to bleſs the Lord, and when they wrote the hiſtory of this war, to aſcribe the ſucceſs to the Divine Favour. But it is not likely they had ſuch *ſcribes* in theſe ages, as they had in future times; much leſs ſuch plenty of them now in theſe confuſed days, that Deborah ſhould make a particular addreſs to them to diſcharge their duty.

——*Speak.*] That is, give thanks to God.

—*Ye that ride on white aſſes.*] She calls upon ſuch men as the governors before-mentioned, to proclaim aloud the praiſes of the Moſt High. There were no horſes in Judæa, but what were brought out of other countries, ſo that the greateſt perſons rode on aſſes, as appears by the Sacred Hiſtory, but in this country they were commonly of a red colour, (whence an aſs hath the name of *chamor*, as Bochart obſerves, l. 2. Hieroz. cap. 12.) and therefore white aſſes, (or, as he tranſlates this word, *whitiſh*, or that were of a colour inclining to white,) were highly eſteem'd for their rarity, and uſed only by honourable perſons; who could not appear in any ſplendor during their ſervitude under Jabin, but now were reſtored to their dignity; for which ſhe would have them praiſe the Lord.

——*Ye that ſit in judgment.*] With whom ſhe exhorts the judges to join, who now ſat in the gates, which were no longer poſſeſſed by their enemies, ver. 8. or perhaps this belongs to the foregoing clauſe, it being probable that theſe judges rode about the country on white aſſes to execute juſtice.

——*And walk by the way.*] All the merchants, who now travelled ſafely about their buſineſs, which they durſt not do before this deliverance, ver. 6. for which therefore they were bound to praiſe the Lord.

Ver. 11. *They that are delivered from the noiſe of archers in the places of drawing water.*] Together with the princes, judges, and merchants, ſhe would have the ſhepherds praiſe the Lord, every time they came to water their flocks; remembering how they were formerly diſturbed by the archers, that lurked in woods or thickets, and ſhot whole quivers of arrows at them and at their cattle, which now they brought ſafely to the ſprings of water.

——*There ſhall they rehearſe the righteous acts of the Lord.*] Who had taken a juſt vengeance on their oppreſſors, and moſt graciouſly delivered them from their tyranny; for *righteouſneſs* frequently ſignifies the great goodneſs of God.

——*Even the righteous acts towards the inhabitants of his villages in Iſrael.*] She would have the meaneſt peaſants bear them company in the praiſes of God; for now they lived as quietly in their open villages, as if they had been in the ſtrongeſt cities.

——*Then ſhall the people of the Lord go down to the gates.*] The great propheteſs ſums up all in theſe words; that the whole country was bound to praiſe the Lord, who had given the law its free courſe; every man having liberty to go down ſafely to the gate of his own city, where judgment was adminiſtred.

Ver. 12. *Awake, awake, Deborah: Awake, awake, utter a ſong.*] Having call'd upon all others to praiſe the Lord, ſhe now excites herſelf, with the moſt earneſt and zealous affection (expreſs'd by the repetition of the ſame thing four times) to celebrate the wonderful works of God, by compoſing a ſong in his praiſe.

——*Ariſe Barak, and lead thy captivity captive, thou ſon of Abinoam.*] She calls upon Barak to go in triumph, carrying (as the manner was in antient times) his principal captives and ſpoils along with him unto the houſe of God: For one cannot think ſhe meant merely a ſecular pompous proceſſion; ſince the Romans themſelves in their triumphs marched to the capitol, and there offered ſacrifice to Jupiter. Some ask what captives he had to lead, when the whole army of Siſera was cut off? iv. 16. To which the anſwer is eaſy, that when Barak, after he had routed their army, purſued his victory as far as Haroſheth, he brought ſeveral perſons, and perhaps of the beſt quality, captive with him, out of that country.

Ver. 13. *Then he made him that remaineth have dominion over the nobles among the people.*] Or, *then he ſhall make him that remaineth*, &c. that is, when Barak triumphed, that ſmall remnant of Iſrael (as the beſt of the Jews interpret *him that remaineth*) who were not utterly diſpirited by the oppreſſion of Jabin, but had ſome courage left in them, triumphed together with Barak over the nobles of Canaan.

——*The Lord made me have dominion over the mighty.*] She who was but a weak woman, triumphed alſo over the moſt powerful enemies.

Ver. 14. *Out of Ephraim was there a root of them againſt Amalek.*] Now ſhe makes a catalogue of thoſe who any way aſſiſted in this war, as Homer doth of thoſe people who equipped ſhips for the war againſt Troy: And we find no ſenſe of theſe words ſo plain, as this; that the Amalekites coming to aſſiſt Siſera, as they had done the Moabites,

iii.

(iii. 13.) a ſmall party of the Ephraimites (called here *a root*) oppoſed their paſſage, and prevented them from joining their forces with the Canaanites. Peter Martyr by a *root* underſtands a great captain among them, as in Iſa. xi. 10. the word is thought to be uſed. But the moſt learned Dr. Alix, admoniſhes us, that Amalek doth not only ſignify the people deſcended from Amalek, but a mountain in the tribe of Ephraim, mentioned xii. 15. And if we underſtand it ſo in this place, it makes this clear ſenſe, far eaſier and more natural than the other, *out of Ephraim was their beginning* (ſo the word *root* may be interpreted) *about Amalek*. That is, the Ephraimites, who came to the aſſiſtance of Barak, began their liſting of men near this mountain. And ſo the particle *beth* ſignifies as well *near* or *about*, as *in* or *againſt*.

—*After thee, Benjamin, among thy people.*] Following the example of the tribe of Benjamin; who ſeem to have all of them engaged in this quarrel, with whom a few of the Ephraimites joined.

——*Out of Machir.*] An eminent family in Manaſſeh; which is put here for all that tribe on the other ſide Jordan, where Machir was ſettled, (Numb. xxxii. 39. Joſh. xiii. 31.) which made their zeal the more remarkable, in coming ſo far to the aid of their brethren; when they heard they were engaged in this enterprize.

——*Came down governors.*] Some of the principal perſons of that country; who, no doubt, had their followers, that accompanied them in this expedition.

——*And out of Zebulun they that handle the pen of the writer.*] They were nearer to mount Tabor, than any of the forenamed; but are therefore highly commended, that tho' they were better skilled in books than in arms, yet they offered their ſervice to Barak on this occaſion. For ſcribes in ſcripture ſignify men of letters, that ſtudied the law, and expounded it.

Ver. 15. *And the princes of Iſachar were with Deborah.*] came and offered their ſervice when they heard that Barak, by her order, had ſummoned their neighbours Zebulun and Naphtali to come to him. iv. 10.

——*Even Iſachar.*] And the people of that tribe followed the example of their princes.

——*And alſo Barak.*] The *Hebrew chen* (tranſlated here *and alſo*) ſignifies *as*, or *like unto*; that is, they were as forward as Barak to march into the field, tho' they had no ſummons.

——*He was ſent on foot into the valley.*] That is, when he was ſent down from mount Tabor, by the order of Deborah (iv. 14) to fall upon Siſera in the valley; whither he went on foot, againſt his chariots and horſemen: Or, he went with his *footmen* (as the LXX tranſlate it) and engaged that vaſt number of chariots, which were of greateſt uſe in the valley.

——*For the diviſions of Reuben there were great thoughts of heart.*] But the Reubenites were ſo divided in their counſels, that they ſtaid at home (as if they were ſeparated from their brethren in their affections as they were in their ſituation, beyond Jordan) which created many ſad thoughts in the hearts of the reſt of the Iſraelites; who could not underſtand the reaſon of ſuch an unfriendly proceeding.

Ver. 16. *Why abodeſt thou among the ſheep-folds, to hear the bleatings of the flocks?*] It was altogether unmanly and not to be accounted for, that they ſhould be wholly attentive to their private buſineſs (which was feeding cattle, Numb. xxxii. 1.) and neglect the publick good.

——*For the diviſions of Reuben there were great ſearchings of heart.*] And therefore ſhe could not ſufficiently bewail them; which ſhe here doth, by repeating what a great trouble it was to all their brethren; who were not able to diſcover the reaſon; for their being no more concerned than their beaſts, for their common religion and liberties.

Ver. 17. *Gilead abode beyond Jordan.*] She complains alſo of the Gileadites, who were men of valour; and yet ſat ſtill, and would not ſtep over Jordan to help their brethren. Under the name of Gilead, are comprehended the Gadites, who had half of Gilead, (Joſh. xiii) as the other half was given to the children of Machir, who came to the aid of their brethren; at leaſt their governors engaged with them, ver. 14. which hath induced ſome to read theſe words interrogatively, *Did Gilead abide beyond Jordan?* as if ſhe ſtill upbraided the Reubenites, who had no this to alledge for themſelves, that they were far off, beyond Jordan; for ſo were the Gileadites, (that is, thoſe deſcended from Machir) who they ſuppoſe comprehend the reſt; and yet the beſt and moſt worthy of them came to join with their brethren, in the common cauſe of the nation.

——*And why did Dan remain in ſhips?*] She reproves this tribe, which was near the ſea, (the famous port of Joppa belonging to it) that they minded nothing but their merchandize, while their brethren hazarded their lives in the field.

——*Aſher continued on the ſea ſhore.*] This tribe alſo bordered upon the Mediterranean; Tyre and Sidon being part of their portion. Which tho' they did not poſſeſs, yet they undoubtedly held ſeveral leſſer places upon that ſea; from which they would not ſtir in this common danger.

——*And abode in his breaches.*] Or, *in his creeks*, as it is in the margin; and as the LXX take it, who expound the Hebrew word *Maphratſim* (*Fractures*) by διεξόδους, *Out-lets*, or ſmall havens, where veſſels lay, to go out to ſea. Some take the words to ſignify, that they were buſy in repairing the breaches made in their walled towns, by length of time, or other cauſes.

Ver. 18. *Zebulun and Naphtali were a people that jeoparded their lives unto the death.*] They were the only people (which was much for their honour) who unanimouſly deſpiſed life, in compariſon with the liberty of their country and religion. For the Hebrew word Charaph does not ſignify merely to expoſe ones ſelf to danger; but likewiſe to reproach, as we obſerve in the margin of our Bibles: And here denotes that they made no account of their lives, &c.

——*In the high places of the field.*] They went down from Mount Tabor, where they were drawn up in a large plain (as we obſerved upon iv. 6.) with a reſolution to conquer or die.

It is obſervable, that in this narration, there is not a word ſaid of Judah, or Simeon, or Gad, (unleſs comprehended under Gilead, as we ſaid before) and that as Reuben, Dan, and Aſher are taxed for their puſilanimous remiſſneſs in this caſe, ſo Ephraim, Benjamin, part of Manaſſeh, and Iſſachar did afford ſome aſſiſtance; but nothing comparable to what Zebulun and Naphtali did; who, as one man, engaged to hazard their lives and fortunes for the recovery of their liberty, which was the more highly commendable, becauſe they were but a handful of men when they firſt engaged, in compariſon with the vaſt army which they undertook to aſſault.

Ver. 19. *The kings came and fought.*] When the Iſraelites conquered Canaan, Hazor had ſeveral kingdoms ſubject to it, or depending on it, Joſh. xi. 10. And now, it is likely, there were ſeveral kings, who were, at leaſt, Jabin's confederates, and came to join their forces with his, in order to reduce the Iſraelites to his obedience.

——*Then fought the kings of Canaan in Taanach by the waters of Megiddo.*] Theſe were two cities belonging to the Manaſſites; but in the tribe of Iſſachar, Joſh. xvii. 11. Between which, as Raſi underſtands it, the army of Siſera lay, and extended from Taanach to Megiddo, by which the river Kiſhon ran.

——*They took no gain of money.*] The natural ſenſe ſeems to be, that they were kings of ſuch bravery, as fought not for money, but only for glory and dominion. So Raſi and Ralbag among the Jews underſtand it: They fought not for pay, but came in a gratuitous manner to the aſſiſtance of Jabin. But the Vulgate takes it otherwiſe; they got nothing but blows; no ſpoil or prey at all, as they expected. And Kimchi ſtill much differently (which the words will bear) they came ſo enraged againſt the Iſraelites, that they would have ſpared no man's life, tho' he offered great ſums of money for his redemption, becauſe they thirſted only after their blood.

Ver. 20. *They fought from heaven.*] But, on the other ſide, God fought for the Iſraelites, by ſending thunder and lightning, and hail-ſtones from heaven upon the Canaanites (as he did in the days of Joſhua) and, perhaps, as P. Martyr conjectures, raiſing a great duſt, which a ſtorm of wind blew ſo violently into their eyes, that they could not ſee. As Livy ſaith, it happened to the Romans in the great battle of Cannæ.

——*The ſtars in their courſes fought againſt Siſera.*] Some take theſe words literally, and render them not, *in their courſes*, but, *in their exaltations*, that is, with

with all their power, and ſtrongeſt influences: Whence the ſaying of Rabbi, on this place, *the head*, or *beginning of the ſtars is in heaven; but the feet, or the end of them is upon the earth:* That is, hither they ſend their influences. But others think theſe words ſignify, that all this was done by the miniſtry of the angels, who are here called *ſtars* (as in the book of Job xxxvii. 7.) becauſe mention is made of heaven; from whence they came to raiſe this terrible tempeſt, and by other means, which we are ignorant of, to trouble the hoſt of Jabin, as they did that of Pharaoh in the Red-ſea; and this they did in that rank and order, as is obſerved in the heavenly hoſt.

It may be alſo thought, that this battle laſting till night, the ſtars may be ſaid to fight againſt Sisera, becauſe they ſhone brightly to give light to the Iſraelites, to purſue and compleat their victory.

Ver 21. *The river Kiſhon ſwept them away.*] It ſo ſwelled at this time, that tho' otherwiſe it was very ſhallow, many of them were drowned in it, being carried away with a rapid ſtream; for ſo the word *Jerapham* ſignifies, which we tranſlate *ſwept them away*. It is no where elſe found, but frequent among Arabic authors, who commonly uſe it only in this ſenſe; as Bochart ſhews lib. 1. Canaan, cap. 16. and 42. It is likely there was a great flood, which was made by that ſudden and violent rain, which fell in the forenamed tempeſt.

——*That ancient river, the river Kiſhon*] It is an elegancy uſed by orators themſelves (as we find in Cicero) to repeat the ſame words, when there is great occaſion. And here Deborah makes an addition to the ſame word, by calling Kiſhon *that ancient river*, becauſe of ſome other great exploit performed there in ancient time, the memory of which is now loſt. But Kedumim, ſome take to be another name of the ſame river Kiſhon.

——*O my ſoul, thou haſt trodden down ſtrength*] This is an elegant Apoſtrophe (or turning of her ſpeech) to herſelf: whoſe happineſs ſhe applauds, in beholding her moſt powerful enemies quite vanquiſhed, by her commiſſion which ſhe gave from God, and by her prayers to him. For none can doubt, that ſhe implored help from heaven, while Barak fought with Siſera.

Ver. 22. *Then were the horſe-hoofs broken.*] They could not ſave themſelves by flight, their horſe-hoofs being broken in ſtony places, when they ran away as faſt as they were able.

——*By the means of their pranſings.*] The more haſte they made, the leſs ſucceſsful they proved, for when they ran full gallop (ſo the Jews interpret the Hebrew word *Dabar* [*Pranſings*] to ſignify *the ſwifteſt courſe*) they trod the harder on the ground, and were in greater danger to break their hoofs.

——*The pranſings.*] The Hebrews wanting a ſuperlative degree in their language, are wont to double a word (as Peter Martyr obſerves) and therefore *pranſings, pranſings*, he thinks, are not here an ornament of ſpeech, but ſignify a moſt vehement motion, when an horſe is in his full ſpeed.

——*Of their mighty ones.*] Of their beſt and ſtrongeſt horſes: For the word *Abbirim*, in Hebrew, as Bochart obſerves, ſignifies not only ſtrong bulls, but horſes alſo. See Hierozoicon, p. 1. lib. 2. cap. 6.

Ver. 23 *Curſe ye Meroz.*] Moſt interpreters, both jewiſh, and Chriſtian, underſtand by Meroz, a city not far from the place where the fight was. Which ſeems to be proved by the following words, where mention is made of *the inhabitants thereof*. But R. Sol. Jarchi thinks Meroz ſignifies a potent perſon in thoſe parts, who being able to give great aſſiſtance to Barak, and living near mount Tabor, refuſed to do any thing. And this is the opinion of the Talmudiſts (whom Jarchi is wont to follow) as Mr. Selden ſhews out of the Gemara Babylon, Lib. 1. *de Synedriis*, cap. 6. p. 123. *&c.* where they fancy that this great man was excommunicated by Deborah, with all his adherents; and hence they derive the ground and original of the excommunication in uſe among them, which is an idle conceit; there being no ſuch thing as excommunication practis'd among them, till they had quite loſt their civil government, and it was in the hands of the Heathen.

——*Said the angel of the Lord.*] She would not have it thought that this curſe proceeded from her anger, but from the authority of God, who, by his angel, which ſpake to her, denounced it againſt Meroz. And who ſhould this angel be, but the captain of the Lord's hoſt? mentioned Joſh. v. 14.

——*Curſe ye bitterly the inhabitants thereof.*] They who take Meroz for a perſon, by *inhabitants* underſtand thoſe that dwelt near him, and were his dependants or aſſociates, which is very forc'd.

——*Becauſe they came not to the help of the Lord.*] The battle was the Lord's, as the ſcripture elſewhere ſpeaks, and therefore they that refuſed to engage in it, refuſed to maintain his cauſe: And the people of this place are ſo heavily curſed, when all others that came not in to the aſſiſtance of their brethren, are only diſcommended; becauſe they lived ſo near, that they might eaſily have joined their forces with them, whereas ſome others lived a great way off, which might ſomething excuſe them.

——*To the help of the Lord againſt the mighty.*] According to this tranſlation of the laſt word, ſhe means their moſt powerful enemies; but the Hebrew may as well be tranſlated, *with the mighty*, that is, with other valiant men, who freely offered their ſervice in this enterprize. This aggravated their guilt, that when they had ſuch noble examples of zeal from others, who were leſs able to aid their brethren, they themſelves would afford no aſſiſtance.

Ver 24. *Bleſſed above women ſhall Jael the wife of Heber the Kenite be.*] On the other hand, Deborah deſires Jael may be ever praiſed; or rather, foretells ſhe ſhall always continue famous, and her husband too, in future generations.

——*Bleſſed ſhall ſhe be above women in the tent.*] This is thought to be a promiſe, that all happineſs ſhould attend her in her domeſtic affairs. But P Martyr thinks it may be interpreted, *Bleſſed ſhall ſhe be for what ſhe did in her tent*. Which was no leſs glorious than what others did in the field.

Ver. 25. *He asked water, and ſhe gave him milk.*] Her prudence is firſt commended, in treating him with great reſpect, that he might entertain no ſuſpicion of danger.

——*She brought forth butter.*] Milk from which the cream was not ſeparated.

——*In a lordly diſh.*] The Hebrew word *ſephel*, which we tranſlate *diſh*, is no where elſe to be found, but in the hiſtory of Gideon, in the next chapter, ver. 38. where we tranſlate it a *bowl*. From whence Bochart rightly concludes, it ſignifies a large and wide veſſel, (P. 1. Hieroz. lib. 2. cap. 49.) which explains the word *lordly* or *princely*; which doth not ſignify, that ſhe had any gold or ſilver veſſel in her tent, (which was not agreeable to their rural manner of living) but that ſhe brought him milk in the beſt veſſel ſhe had, and that very capacious: For it was cuſtomary for great men to drink out of ſuch, as P. Martyr obſerves out of Cicero againſt M. Antony.

Ver. 26. *She put her hand to the nail.*] Next, her courage and fortitude is celebrated: and by *hand* is to be underſtood her left, wherewith ſhe held the nail, as with her right hand the hammer.

——*And her right hand to the workmens hammer.*] A lively deſcription how ſhe went about this work; juſt as if ſhe had been faſtening her tent.

——*And with the hammer ſhe ſmote Siſera.*] The Hebrew word *halam*, which we tranſlate *ſmote*, ſignifies ſuch a blow as makes a contuſion.

——*She ſmote off his head.*] The word *machak*, which is commonly tranſlated *cut off*, cannot have that ſignification here; becauſe there is not the leaſt indication in this ſtory of her cutting off his head from the body, but only of ſtriking it through, as here it muſt be underſtood.

——*When ſhe had pierced and ſtricken through his temples.*] Here are two words more, *machatz* and *chalaph*, ſignifying, penetrating and boring quite through. And the place is ſpecified where his head was perforated, which was in the temples, that part affording the eaſieſt entrance to the nail.

Ver. 27. *At her feet he bowed, he fell, he lay down.*] In the Hebrew, *between her feet*, &c. which ſome of the Talmudiſts have abuſed to an indecent ſenſe, juſtly cenſured by Kimchi, who obſerves, that this is according to the ſtile of the Hebrew language, which reduplicates words, for the ſtronger affirmation of what is ſaid; and theſe words, *he bowed, he fell*, ſignify (he thinks) ſuch a fall

that he never roſe up again. But taking all theſe expreſſions together, *he bowed, he fell, he lay down*, they ſeem to us to import, that at the firſt ſtroke he ſtarted, and lifted up his body, but being very much ſtunned, he ſoon lay down again.

——*At her feet he bowed, he fell.*] Then we ſuppoſe ſhe repeated her ſtroke, which perfectly diſabled him from moving any more.

——*Where he bowed, there he fell down dead.*] At the third ſtroke, it is likely, ſhe riveted his head to the ground. But this repetition doth not certainly imply, that ſhe gave ſo many blows; (tho' it may paſs for a probable conjecture) for it is an uſual elegancy in ſuch poetical compoſures; and Deborah intended to repreſent this fact of Jael with the higheſt encomiums. Some may fancy indeed that it deſerved reprehenſion rather than commendation, upon many accounts, being a breach of the laws of hoſpitality, and of the peace which was between her family and Jabin, *&c.* But this action is not to be eſtimated by the common rules which govern us, it being an extraordinary, heroic, and divine work, unto which ſhe was excited by God; whoſe people Jabin oppreſſed with a rigorous and cruel ſervitude, from which God order'd Barak to be their deliverer; who having defeated all the forces of that king in a miraculous manner, Jael underſtood there was a divine hand in this victory, and was actuated by the ſame ſpirit which excited Deborah and Barak; and tender'd her aſſiſtance to compleat the ſhameful overthrow of their enemy: For nothing could be more inglorious, than for a great commander to fall thus by the hand of a woman.

Ver. 28. *The mother of Siſera looked out at a window.*] Was in earneſt expectation to ſee him return victorious and triumphant.

——*And cried through the latteſs.*] Either fear of ſome miſcarriage, or impatient deſire, cauſed her to cry out with a doleful voice; as the word *jabab* in the Hebrew ſignifies.

——*Why is his chariot ſo long in coming? why tarry the wheels of his chariot?* Having ſuch numerous forces, they promiſed themſelves an eaſy and ſpeedy victory over an handful of the Iſraelites; and therefore the mother of Siſera wondred what retarded his return, with all his train of chariots in triumph.

Ver. 29. *Her wiſe ladies anſwered her.*] The Vulgate takes the Hebrew words to ſignify, *one of the wiſeſt of his wives* (who was not ſo apt to deſpair as his mother) replied to her. For it is well obſerved by Terence, in his Adelphi, (as Pet. Martyr here notes) *Multo ſatius eſt, ea evenire nobis quæ de abſentibus ſuſpicantur uxores, quam ea quæ parentes; It is much better thoſe things ſhould happen to abſent husbands which their wives ſuſpect, than thoſe which their parents fear.* But we ſee no reaſon to depart from our tranſlation, which is the ſame with the LXX, αἱ ϛοφαὶ ἄρχουσαι, the prudent noble women who attended her, *&c.*

——*Yea, ſhe returned anſwer to herſelf.*] Upon farther conſideration, her hopes exceeded her fears.

Ver. 30. *Have they not ſped?*] She did not think it poſſible they ſhould miſcarry.

——*Have they not divided the prey?*] She was willing to be confident they had obtained the victory; and therefore imputed their ſtay to the time which muſt needs be taken up in making an equal diſtribution of the ſpoil. For thoſe days were not like ours, wherein every man keeps to himſelf whatever he can ſecure; but after the battle, they were obliged to bring all they had acquired to the general of the army, who conſidered every man's quality and deſert, and accordingly divided the prey among them.

——*To every man a damſel or two.*] Young virgins, by all hiſtorians and poets, are reckoned as a principal part of the ſoldier's prey. And ſhe here makes uſe of an unuſual word for a damſel, which is *racham*; for it properly ſignifies a *womb*, and ſeems here to be ſpoken by way of contempt, as if they were good for nothing but to gratify their impure appetites.

——*To Siſera a prey of divers colours, a prey of divers colours of needle-work, of divers colours of needle-work on both ſides.*] Theſe were the richeſt part of the ſpoil, being highly eſteemed by all people, as Pliny obſerves, lib. 8. cap. 48. where he mentions great variety of them, both in his own, and in ancient time: For he takes notice, that Homer mentions *pictas veſtes*, as he calls them, painted garments, glowing with flowers and trees in beautiful colours; which the Phrygians afterward wrought with needles; and Attalus invented the interweaving gold in them. But for divers colour'd garments Babylon was famous above all places, from whence they had the name of Babyloniſh garments, which were in great eſtimation even in thoſe early times, as appears by the ſtory of Achan, Joſh. vii. 21. and they were of ſuch account in after-times, that every one was not permitted to wear them, but only the better ſort of perſons, (as P. Martyr obſerves, out of the Roman Laws) which may be the reaſon why here they are appropriated to Siſera, as a part of his ſpoil.

——*Meet for the necks of them that take the ſpoil.*] That is, of the chief commanders, to whom, as we ſaid, the ſpoil was brought to be divided. In the Hebrew the words are, *for the necks of the ſpoil*, which Kimchi expounds, *for the head of the prey*; as if ſhe had ſaid, theſe are to be put in the head of the prey, and therefore fit to be given only to the general of the army.

Ver. 31. *So let all thine enemies periſh, O Lord.*] From hence the inſpired Deborah takes occaſion to direct her ſpeech to God, beſeeching him, that all his enemies may be thus diſappointed in their vain hopes.

——*But let them that love him, be as the ſun when he goeth forth in his might.*] Increaſe in power and force like the ſun from the time of its riſing, till it come to its meridian height.

——*And the land had reſt forty years.*] Theſe forty years are to be computed from the time of Ehud, as the great Uſher thinks, who thus tranſlates theſe words, *The land reſted on the fortieth year*, after the former reſt which was reſtored to it by Ehud. But it is far more reaſonable to compute them from the conqueſt of Jabin by the northern tribes; after which, the whole country lived in tranquility for the ſpace of forty years, till the Midianites, ſeverely oppreſſed them.

We conclude this chapter in the ſtrain of Conradus Pellicanus; *Let ſome Homer or Virgil go now, and compare his poetry, if he be able, with the ſong of this woman. And if there be any one that excels in eloquence and learning, and hath more leiſure than others, let him celebrate the praiſes and learning of this panegyric in a more copious manner.*

CHAP. VI.

1 The Iſraelites for their ſins are oppreſſed by Midian. 8 A prophet rebuketh them. 11 An angel ſendeth Gideon for their deliverance. 27 Gideon's preſent is conſumed with fire. 24 Gideon deſtroyeth Baals altar, and offereth a ſacrifice upon the altar Jehovah-ſhalom. 28 Joaſh defendeth his ſon and calleth him Jerubbaal. 33 Gideon's army. 36 Gideons ſigns.

AND the children of Iſrael did evil in the ſight of the LORD: and the LORD delivered them into the hand of Midian ſeven years.

2 And the hand of Midian prevailed againſt Iſrael: *and* becauſe of the Midianites, the children of Iſrael made them the dens which *are* in the mountains, and caves, and ſtrong holds.

3 And *ſo* it was when Iſrael had ſown, that the Midianites came up, and the Amalekites, and the children of the eaſt, even they came up againſt them:

4 And they encamped againſt them, and deſtroyed the increaſe of the earth, till thou come unto Gaza, and left no ſuſtenance for Iſrael, neither ſheep, nor ox, nor aſs.

5 For

5 For they came up with their cattle, and their tents, and they came as graſhoppers for multitude, *for* both they and their camels were without number: and they entred into the land to deſtroy it.

6 And Iſrael was greatly impoveriſhed becauſe of the Midianites; and the children of Iſrael cried unto the LORD.

7 ¶ And it came to paſs when the children of Iſrael cried unto the LORD, becauſe of the Midianites;

8 That the LORD ſent a prophet unto the children of Iſrael, which ſaid unto them, Thus ſaith the LORD God of Iſrael, I brought you up from Egypt, and brought you forth out of the houſe of bondage,

9 And I delivered you out of the hand of the Egyptians, and out of the hand of all that oppreſſed you, and drave them out from before you, and gave you their land;

10 And I ſaid unto you, I *am* the LORD your God, fear not the gods of the Amorites, in whoſe land ye dwell: but ye have not obeyed my voice.

11 ¶ And there came an angel of the LORD, and ſat under an oak which *was* in Ophrah, that *pertained* unto Joaſh the Abiezrite: and his ſon Gideon threſhed wheat by the wine-preſs, to hide *it* from the Midianites.

12 And the angel of the LORD appeared unto him, and ſaid unto him, The LORD *is* with thee, thou mighty man of valour.

13 And Gideon ſaid unto him, Oh my lord, if the LORD be with us, why then is all this befallen us? and where *be* all his miracles which our fathers told us of, ſaying, Did not the LORD bring us up from Egypt? but now the LORD hath forſaken us, and delivered us into the hands of the Midianites.

14 And the LORD looked upon him, and ſaid, Go in this thy might, and thou ſhalt ſave Iſrael from the hand of the Midianites: have not I ſent thee?

15 And he ſaid unto him, Oh my lord, wherewith ſhall I ſave Iſrael? behold, my family *is* poor in Manaſſeh, and I *am* the leaſt in my fathers houſe.

16 And the LORD ſaid unto him, Surely I will be with thee, and thou ſhalt ſmite the Midianites, as one man.

17 And he ſaid unto him, If now I have found grace in thy ſight, then ſhew me a ſign that thou talkeſt with me.

18 Depart not hence, I pray thee, until I come unto thee, and bring forth my preſent, and ſet *it* before thee. And he ſaid, I will tarry until thou come again.

19 And Gideon went in, and made ready a kid, and unleavened cakes of an ephah of flour: the fleſh he put in a basket, and he put the broth in a pot, and brought *it* out unto him under the oak, and preſented *it*.

20 And the angel of God ſaid unto him, Take the fleſh, and the unleavened cakes, and lay *them* upon this rock, and pour out the broth. And he did ſo.

21 ¶ Then the angel of the LORD put forth the end of the ſtaff that *was* in his hand, and touched the fleſh, and the unleavened cakes: and there aroſe up fire out of the rock, and conſumed the fleſh and the unleavened cakes: then the angel of the LORD departed out of his ſight.

22 And when Gideon perceived that he *was* an angel of the LORD, Gideon ſaid, Alas, O Lord GOD: for becauſe I have ſeen an angel of the LORD face to face.

23 And the LORD ſaid unto him, Peace *be* unto thee, fear not, thou ſhalt not die.

24 Then Gideon built an altar there unto the LORD, and called it Jehovah-ſhalom: unto this day it *is* yet in Ophrah of the Abi-ezrites.

25 ¶ And it came to paſs the ſame night, that the LORD ſaid unto him, Take thy fathers young bullock, even the ſecond bullock, of ſeven years old, and throw down the altar of Baal, that thy father hath, and cut down the grove that *is* by it:

26 And build an altar unto the LORD thy God upon the top of this rock, in the ordered place, and take the ſecond bullock, and offer a burnt-ſacrifice with the wood of the grove which thou ſhalt cut down.

27 Then Gideon took ten men of his ſervants, and did as the LORD had ſaid unto him: and *ſo* it was, becauſe he feared his fathers houſhold, and the men of the city, that he could not do *it* by day, that he did *it* by night.

28 ¶ And when the men of the city aroſe early in the morning, behold the altar of Baal was caſt down, and the grove was cut down that *was* by it, and the ſecond bullock was offered upon the altar *that was* built.

29 And

29 And they ſaid one to another, Who hath done this thing? And when they enquired and asked, they ſaid, Gideon the ſon of Joaſh hath done this thing.

30 Then the men of the city ſaid unto Joaſh, Bring out thy ſon, that he may die: becauſe he hath caſt down the altar of Baal, and becauſe he hath cut down the grove that *was* by it.

31 And Joaſh ſaid unto all that ſtood againſt him, Will ye plead for Baal? will ye ſave him? he that will plead for him, let him be put to death, whilſt *it is yet* morning: if he *be* a god, let him plead for himſelf, becauſe *one* hath caſt down his altar.

32 Therefore on that day he called him Jerubbaal, ſaying, Let Baal plead againſt him, becauſe he hath thrown down his altar.

33 ¶ Then all the Midianites, and the Amalekites, and the children of the eaſt were gathered together, and went over and pitched in the valley of Jezreel.

34 But the ſpirit of the LORD came upon Gideon, and he blew a trumpet, and Abiezer was gathered after him.

35 And he ſent meſſengers throughout all Manaſſeh, who alſo was gathered after him, and he ſent meſſengers unto Aſher, and unto Zebulun, and unto Naphtali, and they came up to meet them.

36 ¶ And Gideon ſaid unto God, If thou wilt ſave Iſrael by mine hand, as thou haſt ſaid.

37 Behold, I will put a fleece of wooll in the floor: *and* if the dew be on the fleece only, and *it be* dry upon all the earth *beſide*, then ſhall I know that thou wilt ſave Iſrael by mine hand, as thou haſt ſaid.

38 And it was ſo: for he roſe up early on the morrow, and thruſt the fleece together, and wringed the dew out of the fleece a bowl-full of water.

39 And Gideon ſaid unto God, Let not thine anger be hot againſt me, and I will ſpeak but this once: Let me prove, I pray thee, but this once with the fleece; let it now be dry only upon the fleece, and upon all the ground let there be dew.

40 And God did ſo that night: for it was dry upon the fleece only, and there was dew on all the ground.

Ver. 1. *And the children of Iſrael did evil in the ſight of the Lord: And the Lord delivered them into the hand of Midian ſeven years.*] The ungrateful Iſraelites having forgot the ſignal deliverance which God had wrought for them by the miniſtration of Deborah and Barak, were condemned to a new ſtate of deſpicable ſervitude, to which that under Jabin, may almoſt be called freedom, Deborah being then allowed to judge Iſrael in the face of the ſun, whereas now they were not only deſtitute of a judge, but were even without any habitation, except thoſe they were forced to ſeek for among the clefts and caverns of rocks, ver. 2. and if they found time and convenience for ſowing their land, their enemies poured in upon them and wreſted from them the fruits of their labour, ver. 3. deſtroying the encreaſe of the earth as far as Gaza, ver. 4. That is, they made a univerſal devaſtation from one end of the country to the other; for they began their invaſion from the eaſtern quarter, and deſtroyed all till they came to the weſtern coaſt where Gaza was ſituated.

The Midianites were the old enemies of Iſrael, and diſcovered their antipathy to them as they came through the wilderneſs, after which having been in a manner utterly deſtroyed by the Iſraelites (Numb. xxxi.) they were very much diſpoſed to take a ſharp revenge: For that thoſe Midianites who were neighbours to Moab, are here meant, is evident from their ſituation, which was beyond Jordan (vii. 24, 25. viii. 4) and by the people that joined with them, who are called the children of the eaſt, ver. 3. and were ſome of the people of Arabia, for this country lay eaſt of Egypt, where the Iſraelites learnt to ſpeak in this manner: Whereas the other Midianites, among whom Jethro lived, were in the ſouth, near the Red Sea. Some fancy indeed, that when the Midianites, who were neighbours to Moab, were cut off by Moſes, their nation was intirely exterminated; but it muſt be conſidered, that ſome of them ſaved themſelves by flight into other countries, from whence they returned, after the Iſraelites were ſettled in Canaan; and in the ſpace of almoſt two hundred years, may well be thought to have re-peopled their country, eſpecially by the conjunction of other people, who, in all probability, came and planted among them, and being ſeated in the ſame country, are all called Midianites.

Ver. 7. *And it came to paſs when the children of Iſrael cried unto the Lord,* &c.] Tho' the poverty which pinched them was their only motive for imploring relief from God, yet he was ſo gracious as to ſend one to make them ſenſible of their ſins.

Ver. 8. *That the Lord ſent a prophet unto the children of Iſrael.*] The Jews fancy this prophet was Phinehas, which is altogether improbable, it not being then common for men to live to the age of two hundred years, which muſt have been his at leaſt, if he were the prophet now diſpatched to the Iſraelites. It is therefore far more likely, that God ſtill continued other prophets among them, beſide the high prieſt, to remind them of their duty, and ſummon them to a ſincere repentance when they apoſtatiſed from him. And it appears by the preceding hiſtory of Deborah, that the ſpirit of prophecy was imparted even to a woman; which ſhews, that, at leaſt upon ſpecial occaſions, God raiſed up prophetical perſons among them.

——*Which ſaid unto them, Thus ſaith the Lord God of Iſrael.*] This is the ſtyle in which it was uſual for the prophets to deliver themſelves to the people: And this prophet now reminds them of their indiſpenſible obligation to be devoted to the ſervice of God, ſince he had delivered them from the Egyptian bondage, and ſettled them in the land which he had promiſed to beſtow upon them. He then tells them that they had not obeyed the voice of God, ver. 10. which was the cauſe of all the calamities they had ſuſtained, and would ſtill continue to involve them in its fatal effects, if they now neglected to hearken unto him, after they had implored him to hear the cries they ſent up to him in the anguiſh of their ſouls. This the prophet undoubtedly preſſed upon them in more words than are here recorded, theſe ſeeming to be only the heads of his ſpeech.

Ver. 11. *And there came an angel of the Lord.*] The Iſraelites, we may ſuppoſe, laid the application of the prophet's ſpeech to heart, and began to reform their conduct, which inclined the Deity to ſend an angel to appoint them a deliverer.

——*And ſat under an oak.*] In a grove of trees, as Arias Montanus underſtands it, where there was one wellſpread oak, with a ſeat beneath its boughs.

——*Which was in Ophrah.*] This was the city where the famous Gideon was born, and the Sacred Text adds,

adds, that it pertained unto Joash the Abiezrite, in order to distinguish the Ophrah which is here meant, for there was another in the tribe of Benjamin, Josh. xviii. 23. but the family of Abiezer belonged to the tribe of Manasseh, Josh. xvii. 2.

——*And his son Gideon threshed wheat*, &c.] The Hebrew word *chabat*, in this place, signifies to thresh out with a staff, as Kimchi observes, and the LXX accordingly render it by the word ῥαβδίζων, which has the same import. But the common way of forcing corn out of the ear, was by the feet of oxen, which they called *dash*, 1 Chron. xxi. 20. This method was not used by Gideon, partly for privacy, but chiefly because he had but a small quantity of corn to beat out of the ear.

——*By the wine-press.*] Where none would suspect he was employed in this manner.

This angel of the Lord saluted Gideon, saluted him with the title of the valiant Saviour of his people, and assured him, that Israel, whom he now looked upon as forsaken by God, should by the instrumentality of Gideon be restored in a speedy and a miraculous manner, to the freedom for which they so long had sighed. Gideon, perhaps, was too experienced a warrior, and thought himself too well acquainted with the dejected condition of this nation, to imagine that such a deliverance could be accomplished by an arm of flesh; and was so far from expecting such a supernatural assistance, that he seemed even to distrust the truth of all those wonders which God had wrought in favour of Israel. At length, to confirm his wavering faith, he desired the angel's permission to prepare a sacrifice, and offer it at his feet, ver. 18, &c. which he had no sooner done, but upon the angels touching it with the end of his staff, a miraculous fire sprung from the rock on which it was laid, and consumed the whole sacrifice; immediately after which the angel vanished out of his sight, ver. 21. Gideon was then seized with consternation at the thoughts of the Divine Presence which he had beheld; but God was pleased to dissipate his fears, in memory of which condescention, this great man raised an altar on the place, and called it *Jehovah-shalom* (ver. 24.) which signifies the Lord here pronounced peace to me as he did when he said unto him, *peace be unto thee, fear not, thou shalt not die*, ver. 23. Or it may import, according to the marginal version, *The Lord grant peace*; which Gideon had the greatest reason to expect, when God himself had declared it to him, at the very time when he expected nothing less than death.

Ver. 25. *And it came to pass the same night, that the Lord said unto him take thy fathers young bullock, even the second bullock.*] Our translation supposes there was but one bullock, which Gideon was ordered to take, because we read in the next verse, that this alone was sacrificed; but in the Hebrew, the Septuagint, and the Vulgate, as also in our margin, the words are, *and the second bullock*; which was next to the first in age.

——*Of seven years old,*] Which was calved, as Arias Montanus observes, when their oppression under the Midianites began, and was now ordered to be sacrificed, in token that it should end with the death of this bullock.

——*And throw down the altar of Baal that thy father hath:*] Which was in his ground, and perhaps erected at his expence, tho' it was for public use, as appears from ver. 28.

God commands Gideon to begin his heaven-appointed task with the destruction of the altar of Baal, the fatal source of Israel's defection and punishment; and to expiate their crime by a sacrifice, in the place where they had render'd Divine Honours to that despicable deity of the Midianites.

——*And cut down the grove that is by it.*] Or rather, *upon it*, for so the Hebrew word *alau* signifies; and the LXX accordingly render it ἐπ' αὐτῷ, upon the altar before-mentioned. And therefore by *asherah*, which we translate *grove*, must be meant the image in the grove, and which was placed on the altar. This, Mr. Selden conjectures, with great probability, was the image of Ashtaroth, or Astarte, for she was worshipped together with Baal. There could be no hope of deliverance, till religion was reformed, with which God therefore orders Gideon to begin.

Gideon was very desirous to obey this Divine Command; but knowing the hazard of such an enterprize, should he set about it in the day time, he resolved to finish it that very night, which he accordingly did, by the assistance of ten of his servants, whom he called to the work. This unexpected demolition was no sooner perceived the next morning, than the whole city came to the house of Joash, and in an insolent manner required him to deliver up his son, to be put to death, for his sacrilege against Baal; but the grave old man soon made them sensible of their absurd zeal for an impotent deity, which could not defend his own honour and altar against Gideon. It is probable, he used some other topic to repress their fury; and that this is only mentioned in the Sacred Text, because his son acquired the name of Jerubbaal by it, which signifies, *let Baal plead against him*, or *let Baal contest with him*, who has thus thrown down his altar.

In the mean time, the Midianites, and their confederates, whether from the jealousy which this bold act of Gideon might create in their minds, or any other tendency they might observe in the Israelites to revolt, began to cover the spacious plain of Jezreel with their troops. Gideon, on the other hand, had summoned the tribes of Manasseh, Asher, Zebulun, and Naphtali, to appear in arms; but whether the sight of so numerous an host, as was preparing against him, had weakened his faith, or that of his troops, he begged for another miraculous proof of the Divine Assistance, which was, that the fleece of wool, which he spread that night on the threshing-floor, might be found the next morning covered with the dew of heaven, whilst all the ground about it remained dry. He had no sooner obtained this miracle, and wrung a bowl full of water out of the fleece, but he intreated God, that for a further confirmation of the miracle, and of their faith, the fleece might be the only thing that received no water, whilst all the circumjacent ground was wet. This was also granted at his request; and by these quite contrary signs his faith was fully confirmed: and perhaps there might be some need of it, when he saw the number of his followers reduced to an inconsiderable handful of three hundred men, chap. vii. 10. There are those who think Gideon chose a fleece of wool for this purpose, not only because it was ready at hand, but the better to express how the earth was shorn by the Midianites, as the sheep had been by him; and when he begged that the dew (a sign of the Divine Favour) might descend upon the fleece, it was to represent the goodness of God to him; and when he begged it might fall upon the whole extent of ground, it intimated the Divine Favour to all the people: and, lastly, that these two miracles, opposite one to the other, do remarkably set forth the state of that nation, who were moisten'd with the dew of heaven, (the knowledge of God) when the rest of the world were dry; and now they themselves are dry, when the rest of the earth are filled with the knowledge of the Lord, as the waters cover the sea.

CHAP. VII.

1 *Gideons army of two and thirty thousand is brought to three hundred.* 9 *He is encouraged by the dream and interpretation of the barley cake.* 16 *His stratagem of trumpets and lamps in pitchers.* 24 *The Ephraimites take Oreb and Zeeb.*

THEN Jerubbaal (who *is* Gideon) and all the people that *were* with him, rose up early and pitched beside the well of Harod: so that the host of the Midianites were on the north-side of them by the hill of Moreh, in the valley.

2 And the LORD said unto Gideon, The people that *are* with thee, *are* too many for me to give the Midianites into their hands, lest Israel vaunt themselves against me, saying, Mine own hand hath saved me.

3 Now therefore go to, proclaim in the ears of the people, ſaying, Whoſoever *is* fearful and afraid, let him return and depart early from mount Gilead: and there returned of the people twenty and two thouſand, and there remained ten thouſand.

4 And the LORD ſaid unto Gideon, The people *are* yet too many: bring them down unto the water, and I will try them for thee there: and it ſhall be, *that* of whom I ſay unto thee, This ſhall go with thee, the ſame ſhall go with thee; and of whomſoever I ſay unto thee, This ſhall not go with thee, the ſame ſhall not go.

5 So he brought down the people unto the water: and the LORD ſaid unto Gideon, Every one that lappeth of the water with his tongue as a dog lappeth, him ſhalt thou ſet by himſelf; likewiſe every one that boweth down upon his knees to drink.

6 And the number of them that lapped, *putting* their hand to their mouth, were three hundred men: but all the reſt of the people bowed down upon their knees to drink water.

7 And the LORD ſaid unto Gideon, By the three hundred men that lapped will I ſave you, and deliver the Midianites into thine hand: and let all the *other* people go every man unto his place.

8 So the people took victuals in their hand, and their trumpets: and he ſent all *the reſt of* Iſrael, every man unto his tent, and retained thoſe three hundred men: and the hoſt of Midian was beneath him in the valley.

9 ¶ And it came to paſs the ſame night, that the LORD ſaid unto him, Ariſe, get thee down unto the hoſt, for I have delivered it into thine hand.

10 But if thou fear to go down, go thou with Phurah thy ſervant down to the hoſt.

11 And thou ſhalt hear what they ſay, and afterward ſhall thine hands be ſtrengthened to go down unto the hoſt. Then went he down with Phurah his ſervant, unto the outſide of the armed men that *were* in the hoſt.

12 And the Midianites, and the Amalekites, and all the children of the eaſt, lay along in the valley like graſhoppers for multitude: and their camels *were* without number, as the ſand by the ſea-ſide for multitude.

13 And when Gideon was come, behold, *there was* a man that told a dream unto his fellow, and ſaid, Behold, I dreamed a dream, and lo, a cake of barley-bread tumbled into the hoſt of Midian, and came unto a tent, and ſmote it that it fell, and overturned it, that the tent lay along.

14 And his fellow anſwered and ſaid, This *is* nothing elſe ſave the ſword of Gideon the ſon of Joaſh a man of Iſrael; *for* into his hand hath God delivered Midian, and all the hoſt.

15 ¶ And it was *ſo*, when Gideon heard the telling of the dream, and the interpretation thereof, that he worſhipped, and returned into the hoſt of Iſrael, and ſaid, Ariſe, for the LORD hath delivered into your hand the hoſt of Midian.

16 And he divided the three hundred men *into* three companies, and he put a trumpet in every mans hand, with empty pitchers, and lamps within the pitchers.

17 And he ſaid unto them, Look on me, and do likewiſe: and behold, when I come to the outſide of the camp, it ſhall be, *that* as I do, ſo ſhall ye do.

18 When I blow with a trumpet, I and all that *are* with me, then blow ye the trumpets alſo on every ſide of all the camp, and ſay, *The ſword* of the LORD, and of Gideon.

19 ¶ So Gideon, and the hundred men that *were* with him, came unto the outſide of the camp, in the beginning of the middle watch; and they had but newly ſet the watch; and they blew the trumpets, and brake the pitchers that *were* in their hands.

20 And the three companies blew the trumpets, and brake the pitchers, and held the lamps in their left hands, and the trumpets in their right hands to blow *withall*: and they cried, The ſword of the LORD, and of Gideon.

21 And they ſtood every man in his place, round about the camp: and all the hoſt ran, and cried, and fled.

22 And the three hundred blew the trumpets, and the LORD ſet every mans ſword againſt his fellow, even throughout all the hoſt: and the hoſt fled to Beth-ſhittah, in Zererath, *and* to the border of Abel-meholah, unto Tabbath.

23 And the men of Iſrael gathered themſelves together out of Naphtali, and out of Aſher, and out of all Manaſſeh, and purſued after the Midianites.

24 ¶ And Gideon ſent meſſengers throughout all mount Ephraim, ſaying, Come down againſt the Midianites, and take before them the waters unto Beth-barah

rah and Jordan. Then all the men of Ephraim gathered themſelves together, and took the waters unto Beth-barah and Jordan.

25 And they took two princes of the Midianites, Oreb and Zeeb; and they ſlew Oreb upon the rock Oreb, and Zeeb they ſlew at the wine-preſs of Zeeb, and purſued Midian, and brought the heads of Oreb and Zeeb to Gideon, on the other ſide Jordan.

Ver. 1. *Then Jerubbaal (who is Gideon) and all the people that were with him roſe up early.*] The very next morning, we may naturally ſuppoſe after the laſt miracle.

—— *And pitched beſide the well of Harod*) Which well was in the great plain at the foot of mount Gilboa.

—— *So that the hoſt of the Midianites were on the north-ſide of them, by the hill of Moreh.*] The Vulgate takes the word *Moreh*, to ſignify *high*; and then this lofty hill can be no other than Gilboa. Here Pellicanus obſerves, that prudence and diligent forecaſt are to be uſed, even when perſons are under the Divine Conduct; for he thinks Gideon acted like a skilful commander, when he quarter'd his army ſo, as to have the enemy on the north of him, rather than on the eaſt or ſouth.

—— *In the valley.*] Namely, of Jezreel, which had Hermon on the north, and Gilboa on the ſouth.

Ver. 2. *And the Lord ſaid unto Gideon, the people that are with thee are too many*, &c.] The army of Gideon conſiſted of thirty-two thouſand men, who were but a poor handful, in compariſon with thoſe confederate forces of Midian, Amalek, and the Arabians; but God who intended to take away all occaſion, both from the ungrateful Jews and their enemies, to attribute the ſucceſs to their number or valour, commanded Gideon to make a proclamation through his army, and to diſband all that were faint; upon which twenty-two thouſand of his daſtardly troops were immediately diſmiſſed.

Ver. 4. *And the Lord ſaid unto Gideon, the people are yet too many: bring them down unto the water*, &c.] Gideon might probably think that his army was already ſufficiently reduced; when he was again commanded to lead the troops to the water-ſide, and there ſeparate thoſe who ſunk down upon their knees to drink, from thoſe who lapped the water out of the hollow of their hand. There were found but three hundred of the latter, and God promiſed him the victory by them, and ordered the reſt to be ſent away. It is not eaſy to gueſs from this different manner of quenching their thirſt, whether the three hundred were choſen for any particular vertue which was indicated by this action, or for the reverſe. Some authors think, that 9700 who kneeled down, gave a ſpecimen of their courage, in that they were not afraid of the nearneſs of their enemy, but choſe to drink at their eaſe; whilſt the others betrayed their timidity, by being contented with taking a haſty handful of water, and that God made choice of theſe latter, to make the victory appear more miraculous. Others, on the contrary, think that thoſe who were weak and diſpirited, kneeled down, while the courageous and ſtrong took the water up with their hand. It is hard to decide which opinion is entitled to the preference. But the Jews have gone much farther for a reaſon, why theſe three hundred were preferred; namely, that there was a ſtatue of Baal on the other ſide of the water, ſo that they ſcrupled to kneel down to drink, leſt they ſhould be thought to render any act of worſhip to that idol; whilſt the others, more concerned for their own eaſe than for the honour of God, were ſet aſide, as unworthy to have a ſhare in ſo ſignal a victory.

Ver. 9. *And it came to paſs the ſame night, that the Lord ſaid unto him, Ariſe, get thee down unto the hoſt*, &c.] God, for a farther confirmation of Gideon's faith, commanded him to go to the Midianitiſh camp, attended only by a ſervant, and aſſured him that he ſhould be informed what opinion his enemies entertained of him. Upon his coming thither, he heard one ſoldier relating a dream to his companion, of a barley cake rolling into their camp, and overturning a tent; upon which, the other interpreted this of Gideon's ſword diſcomfiting the confederate hoſt. *This is nothing elſe*, ſaid he, *ſave the ſword of Gideon*, ver. 14. The barley cake was a proper emblem of Gideon and his ſoldiers, who were very inconſiderable in number, as a cake is made of a ſmall quantity of flower kneaded together, and was mean alſo, and contemptible, in compariſon with the Midianites, as a barley cake is in compariſon with wheaten bread. But the man could not have underſtood this, unleſs God had ſuggeſted it to him, for the confirmation of Gideons faith and reſolution.

Gideon delayed not to verify ſo favourable an omen, but returned to his three hundred men, whom he commanded to take every man a horn in one hand, and a pitcher with a light concealed in it in the other, and led them into the enemies camp *in the beginning of the middle watch*, as the Sacred Texts expreſſes it, ver. 19. That is, in the dead of the night. There were three watches among the Hebrews, and the reſt of the eaſtern nations, the night being divided into three parts: And when the firſt part was ended, they who had watched betook themſelves to reſt, and another company ſucceeded them till the morning watch. The Romans afterward divided the night into four parts, from whence we read in the goſpel of *the fourth watch*.

The brave leader of this little band ſucceeded in his ſtratagem, and totally defeated the confederate army; in conſequence of which, the Iſraelites not only recovered their freedom, but gained an immenſe quantity of the richeſt ſpoils.

Ver. 25. *And they took two princes of the Midianites, Oreb, and Zeeb.*] Some expoſitors conclude from hence, that the Midianitiſh language did not much differ from the Hebrew, in which Oreb ſignifies *a crow*, and Zeeb, a *wolf*; from which creatures, and others of the like nature, great men anciently thought fit to take the names of their families; as in after-times was likewiſe cuſtomary among the Romans, among whom we read of the Corvini, and Gracchi, and Aquilini, *&c.* Such names were, perhaps, conſidered by them, as omens, or monuments of their intrepidity and alſo of their ſuperior dexterity in military atchievements.

CHAP. VIII.

1 *Gideon pacifieth the Ephraimites.* 4 *Succoth and Penuel refuſe to relieve Gideons army.* 10 *Zeba and Zalmunna are taken.* 13 *Succoth and Penuel are deſtroyed.* 17 *Gideon revengeth his brethrens death on Zebah and Zalmunna.* 22 *He refuſeth government.* 24 *His Ephod cauſeth idolatry.* 28 *Midian ſubdued.* 29 *Gideons children, and death.* 33 *The Iſraelites idolatry, and ingratitude.*

AND the men of Ephraim ſaid unto him, Why haſt thou ſerved us thus, that thou calledſt us not when thou wenteſt to fight with the Midianites? and they did chide with him ſharply.

2 And he ſaid unto them, What have I done now in compariſon of you? *Is* not the gleaning of the grapes of Ephraim better than the vintage of Abiezer?

3 God hath delivered into your hands the princes of Midian, Oreb, and Zeeb: and what was I able to do in compariſon of you? Then their anger was abated toward him, when he had ſaid that.

4 ¶ And Gideon came to Jordan, *and* paſſed over, he, and the three hundred men

men that *were* with him, faint, yet purſuing *them*.

5 And he ſaid unto the men of Succoth, Give, I pray you, loaves of bread unto the people that follow me, for they *be* faint, and I am purſuing after Zebah and Zalmunna, kings of Midian.

6 ¶ And the princes of Succoth ſaid, *Are* the hands of Zebah and Zalmunna now in thine hand, that we ſhould give bread unto thine army?

7 And Gideon ſaid, Therefore when the LORD hath delivered Zebah and Zalmunna into mine hand, then I will tear your fleſh with the thorns of the wilderneſs, and with briers.

8 And he went up thence to Penuel, and ſpake unto them likewiſe: and the men of Penuel anſwered him, as the men of Succoth had anſwered *him*.

9 And he ſpake alſo unto the men of Penuel, ſaying, When I come again in peace, I will break down this tower.

10 ¶ Now Zeba and Zalmunna *were* in Karkor, and their hoſts with them, about fifteen thouſand *men*, all that were left of all the hoſts of the children of the eaſt: for there fell an hundred and twenty thouſand men that drew ſword.

11 ¶ And Gideon went up by the way of them that dwelt in tents, on the eaſt of Nobah and Jogbehah, and ſmote the hoſt: for the hoſt was ſecure.

12 And when Zeba and Zalmunna fled, he purſued after them, and took the two kings of Midian, Zeba and Zalmunna, and diſcomfited all the hoſt.

13 ¶ And Gideon the ſon of Joaſh returned from battel before the ſun *was up*,

14 And caught a young man of the men of Succoth, and enquired of him: and he deſcribed unto him the princes of Succoth, and the elders thereof, *even* threeſcore and ſeventeen men.

15 And he came unto the men of Succoth, and ſaid, Behold, Zeba and Zalmunna, with whom ye did upbraid me, ſaying, *Are* the hands of Zeba and Zalmunna now in thine hand, that we ſhould give bread unto thy men *that are* weary?

16 And he took the elders of the city, and thorns of the wilderneſs, and briers, and with them he taught the men of Succoth.

17 And he beat down the tower of Penuel, and ſlew the men of the city.

18 ¶ Then ſaid he unto Zebah and Zalmunna, What manner of men *were they* whom ye ſlew at Tabor? And they anſwered, As thou *art*, ſo *were* they, each one reſembled the children of a king.

19 And he ſaid, They *were* my brethren, *even* the ſons of my mother: *as* the LORD liveth, if ye had ſaved them alive, I would not ſlay you.

20 And he ſaid unto Jether his firſt-born, Up, *and* ſlay them: but the youth drew not his ſword: for he feared, becauſe he *was* yet a youth.

21 Then Zebah and Zalmunna ſaid, Riſe thou, and fall upon us: for as the man *is*, *ſo is* his ſtrength. And Gideon aroſe, and ſlew Zebah and Zalmunna, and took away the ornaments that *were* on their camels necks.

22 ¶ Then the men of Iſrael ſaid unto Gideon, Rule thou over us, both thou, and thy ſon, and thy ſons ſon alſo: for thou haſt delivered us from the hand of Midian.

23 And Gideon ſaid unto them, I will not rule over you, neither ſhall my ſon rule over you: the LORD ſhall rule over you.

24 And Gideon ſaid unto them, I would deſire a requeſt of you, that you would give me every man the ear-rings of his prey: (for they had golden ear-rings, becauſe they *were* Iſhmaelites.)

25 And they anſwered, We will willingly give *them*. And they ſpread a garment, and did caſt therein, every man the ear-rings of his prey.

26 And the weight of the golden ear-rings that he requeſted, was a thouſand and ſeven hundred *ſhekels* of gold, beſide ornaments, and collars, and purple raiment, that *was* on the kings of Midian, and beſide the chains that *were* about their camels necks.

27 And Gideon made an ephod thereof, and put it in his city, *even* in Ophrah; and all Iſrael went thither a whoring after it: which thing became a ſnare unto Gideon, and to his houſe.

28 ¶ Thus was Midian ſubdued before the children of Iſrael, ſo that they lifted up their heads no more: and the country was in quietneſs forty years in the days of Gideon.

29 ¶ And Jerubbaal the ſon of Joaſh went and dwelt in his own houſe.

30 And Gideon had threeſcore and ten ſons of his body begotten: for he had many wives.

31 And

31 And his concubine that *was* in Shechem, ſhe alſo bare him a ſon, whoſe name he called Abimelech.

32 ¶ And Gideon the ſon of Joaſh died in a good old age, and was buried in the ſepulchre of Joaſh his father, in Ophrah of the Abi-ezrites.

33 And it came to paſs aſſoon as Gideon was dead, that the children of Iſrael turned again, and went a whoring after Baalim, and made Baal-berith their god.

34 And the children of Iſrael remembred not the LORD their God, who had delivered them out of the hands of all their enemies on every ſide:

35 Neither ſhewed they kindneſs to the houſe of Jerubbaal, *namely* Gideon, according to all the goodneſs which he had ſhewed unto Iſrael.

Ver. 1. *And the men of Ephraim ſaid unto him, why haſt thou ſerved us thus.*] They thought themſelves ſlighted by their brethren of the tribe of Manaſſeh, which they reſented the more, becauſe they eſteemed themſelves ſuperior to them in every reſpect, by the priority given to the founder of their tribe in the bleſſing of Jacob.

——— *That thou calledſt us not when thou wenteſt to fight with the Midianites?*] This they conſidered as a very contemptuous treatment, ſince Gideon had ſent to other tribes that were meaner, and not ſo able to aſſiſt him as themſelves.

Ver. 2. *And he ſaid unto them, What have I done now in compariſon of you?*] Perſons of haughty diſpoſitions are extremely fond of flattering praiſes and adulation; Gideon therefore magnifies their actions as far ſurpaſſing his own.

——— *Is not the gleaning of the grapes of Ephraim, better than the vintage of Abiezer?*] This, we ſuppoſe, was a proverbial expreſſion in thoſe days, whereby it was cuſtomary for thoſe who uſed it, to commend the ſmalleſt action of one, as ſuperior to the greateſt of another. And it is here applied with all the propriety imaginable,; for it is as if he had ſaid, Theſe ſcattered parties that you have gleaned and picked up at the fords of Jordan, are much more conſiderable than thoſe which I and my whole hoſt have deſtroyed.

Ver. 3. *God hath delivered into your hands the princes of Midian, Oreb, and Zeeb.*] Which he was content they ſhould think more conſiderable than all the common men whom he had vanquiſhed.

——— *And what was I able to do in compariſon of you?*] To yield to others the glory they affect, has a wonderful tendency to calm their higheſt diſpleaſure.

——— *Then their anger was abated toward him, when he ſaid that.*] According to that fine maxim of Solomon, *A ſoft anſwer turneth away wrath.*] Prov. xiv. 1. This conduct of Gideon is an aimable evidence of his ſingular modeſty and prudence, which were no leſs conſpicuous in him than his martial bravery. Theſe excellent qualities are ſeldom blended together, but their compoſition is abſolutely neceſſary to form a truly great man, who never appears in ſo advantageous and noble a light, as when he treats inſolent men with humility, and angry men with meekneſs.

Ver. 4. *And Gideon came to Jordan, and paſſed over.*] Or, rather, *had paſſed over*; for he went over Jordan before Oreb and Zeeb were taken; but it is not inſerted till now, that what concerned the Ephraimites might be related altogether, without interruption.

——— *He and the three hundred men that were with him, faint, yet purſuing them.*] Tho' they were extremely fatigued with a long march, and eager purſuit, they ſtill perſevered in the enterprize they had undertaken, being much more ſollicitous for the public ſafety, than their own.

Ver. 5. *And he ſaid unto the men of Succoth, give; I pray you, loaves of bread unto the people that follow me.*] This was a ſmall requeſt, conſidering the great merit of thoſe in whoſe favour it was made; and yet Gideon had the mortification to be denied by the inhabitants, who ſent him word, that it would be time enough for him to exact ſuch a ſupply of proviſion, when he brought with him the two princes Zebah and Zalmunna, whom he ſaid he was then purſuing.

Ver. 7. *And Gideon ſaid, Therefore when the Lord hath delivered Zebah and Zalmunna into mine hand.*] As he was confident would ſoon be the caſe.

——— *Then will I tear your fleſh with the thorns of the wilderneſs, and with briers.*] This city was near a wilderneſs that abounded with thorns and briars; with which he threatens to *threſh* their fleſh, as the word is in the Hebrew: Which ſome think ſignifies, that laying briers and thorns on their naked bodies, he intended to bring the cart-wheel over them, to faſten the thorns deep in their fleſh, and then cruſh them to death: Such a puniſhment as this was inflicted on the Ammonites by David, 2 Sam. xii. 31.

Ver. 8. *And he went up thence.*] He would no longer ſtay to avenge this inhuman repulſe at preſent, but ſacrificed his private reſentment to the public ſervice, and therefore continued his purſuit of the enemy.

——— *To Penuel.*] Which was another city in the tribe of Gad, not far from Succoth; each of theſe cities received its name from Jacob, Gen. xxxii. 30. xxxiii. 17.

——— *And ſpake unto them likewiſe.*] Deſired ſome proviſion of them, for the reaſon he had before alledged to the inhabitants of Succoth.

——— *And the men of Penuel anſwered him as the men of Succoth had anſwered him.*] It is likely they were Idolaters, and therefore hated Gideon, who began to reform religion; and truſting to the ſtrength of their tower, deſpiſed the inconſiderable body of forces he had with him.

Ver. 9. *And he ſpake alſo unto the men of Penuel, ſaying, when I come again in peace, I will break down this tower.*] In which they greatly confided; and perhaps pointed to it, when they gave him their rude anſwer.

Ver. 10. *Now Zebah and Zalmunna were in Karkor.*] We read of this place no where elſe; and therefore it is but a conjecture, that it was in the confines of the tribe of Gad. St. Jerom declares, there was a caſtle in his time called Carcaria, about a days journey from the city Petra, and Euſebius ſays the ſame.

——— *And their hoſts with them, about fifteen thouſand men,* &c.] Tho' theſe were the ſhatter'd remains of an army of 120000 men, yet they were ſo vaſtly ſuperior to the forces of Gideon, that the inhabitants of Succoth and Penuel took occaſion from thence to deride Gideon for thinking himſelf able with three hundred men, who were all greatly fatigued, to vanquiſh fifteen thouſand, and that he ſhould demand ſupplies of proviſion from them, as if he had his enemies already in his power.

Ver. 11. *And Gideon went up by the way of them that dwelt in tents.*] He fetched a compaſs by the country of the Arabians called Scenitæ, becauſe they dwelt in tents: And ſo poured in upon the rear of Zebah and Zalmunna, where they ſuſpected no danger.

— *On the eaſt of Nobah, and Jogbehah.*] Two cities, the laſt of which is expreſly ſaid to be in the tribe of Gad, Numb. xxxii. 35. and the former in the tribe of Manaſſeh, on the borders of Gad, as may be collected from this paſſage.

——— *And ſmote the hoſt: for the hoſt was ſecure.*] He fell upon them, it is very probable, in the night, as he had done upon their main army at firſt; and they having fled as faſt as they could the day, and part of the preceding night, were gone to take their reſt; ſuppoſing themſelves out of all danger of diſturbance, now they were ſo far diſtant from the place of battle.

Ver. 12. *And when Zebah and Zalmunna fled, he purſued after them.*] We read of no refreſhment that he and his men had taken all this time; but they either met with ſome by the way, or God miraculouſly ſupported them.

—— *And took the two kings of Midian, Zebah, and Zalmunna, and diſcomfited all the hoſt.*] Having routed their army, the two kings could make but little reſiſtance.

Ver. 13. *And Gideon the ſon of Joaſh returned from battle before the ſun was up.*] The text in the original is ſomewhat obſcure in this place, the words *was up*, not being there, ſo that it is not eaſy to determine, whether the words *before the ſun*, mean before its going down on that day, or its riſing on the next morning. Our verſion underſtands it in the latter ſenſe, but the Jews and the generality of Chriſtian interpreters, in the firſt. And indeed, it is ſcarce credible, that Gideon and his men could continue one day and two whole nights in action; and if we remember that it was about mid-night when he put the enemies camp to the rout, he had time enough the next day to perform all the reſt.

Ver. 14. *And caught a young man of the men of Succoth, and enquired of him.*] Surprized him in the field, and examined him who were the principal men of the city.

—— *And he deſcribed unto him the princes of Succoth, and the elders thereof, even threeſcore and ſeventeen men.*] He wrote down (as the Hebrew word for *deſcribe* ſignifies) the names, and, perhaps, the dwellings of the great men of the city, and of the judges; who were the perſons that derided him, and whom alone he intended to puniſh; not all the people, who were not guilty.

Ver. 15 *And he came unto the men of Succoth.*] Enter'd the city very early, and ſummon'd thoſe men before him who had ſo lately inſulted him in ſuch a provoking manner.

—— *And ſaid, behold, Zebah and Zalmunna, with whom ye did upbraid me.*] He preſerv'd theſe two kings alive, that the princes of Succoth might ſee the Lord had delivered them into his hand: Gideon now makes them ſenſible, that their late deriſion of him would turn to their own confuſion.

—— *Saying, Are the hands of Zebah and Zalmunna now in thine hand, that we ſhould give bread unto thy men that are weary?*] He repeats their own words to them, ver. 6. that he might reproach them with their inhumane uſage of him, when he was in diſtreſs, and had accompliſhed ſuch wonders for their preſervation.

Ver. 16 *And he took the elders of the city.*] Under this general term of *elders*, are comprehended all their great men.

—— *And thorns of the wilderneſs, and briers.*] Which he had ready at hand.

—— *And with them he taught the men of Succoth.*] He threſhed, or tore their fleſh with theſe thorns (as he had threatned ver. 7. and as ſome copies here have it) and by this ſevere correction, *taught* them better manners, and more wiſdom. It is not ſaid that he tormented them till they expired (as ſome think he did, ſee ver. 7.) for then it would have been as plainly ſaid, as it is in the next verſe of the men of Penuel.

Ver. 17. *And he beat down the tower of Penuel, and ſlew the men of the city.*] It is not ſaid, the *princes* and *elders*, and therefore this looks as if the whole city had been acceſſary to the indignity that was offered him, and conſequently puniſhed by him. But *the men of the city* in this hiſtory, hath ſignified only the principal perſons of it. See ver 8. 15, 16. and therefore it is probable no other men are here intended. They fled into the tower, perhaps, for ſafety (conſcious of their own guilt, and the danger they were in of ſuffering for it) and were there ſlain.

Ver. 18 *Then ſaid he unto Zebah and Zalmunna, What manner of men were they whom ye ſlew at Tabor?*] What particular place it was where Gideon brought them before him to be judged, is uncertain; and when it was that they ſlew ſome Iſraelites at Tabor, we can only conjecture. It is probable he brought them out to receive their ſentence, after he came home; and that ſome who hid themſelves in dens and caves which were in the mountains, ver. 2. being found out, were ſlain by the Midianites. And Gideon's brethren being miſſing, he deſired to find out, whether they were the perſons whom they ſlew.

—— *And they anſwered, as thou art, ſo were they.*] They were very like him, and perhaps reſembled him in their countenance.

—— *Each one reſembled the children of a king.*] By this it appears, that Gideon was of a goodly preſence; carrying greatneſs and majeſty in his aſpect: And that kings took care, in thoſe days, to match only with graceful perſons; by whom they might hope to have children like themſelves.

Ver. 19. *And he ſaid, they were my brethren, even the ſons of my mother.*] Though, perhaps, not by the ſame father.

—— *As the Lord liveth, if ye had ſaved them alive.* Generous men frequently ſpare comely and graceful perſons, who look like men of quality; according to our modern phraſe.

——*I would not ſlay you.*] For not being of the race of Canaan, the law did not oblige him to cut them off.

Ver. 20. *And he ſaid unto Jether his firſt-born, Up, and ſlay them.*] It was not unuſual for great perſons to do execution upon offenders, in ancient times; no more than it unbecame them to ſentence them to death: And therefore they had not, as now, ſuch as the Romans call *carnifices*, publick executioners; but Saul commanded ſuch as waited on him to kill the prieſts; and Doeg, one of his great officers, performed that office, 1 Sam. xxii. 17, 18. And Samuel himſelf is ſaid to have hewed Agag to pieces in Gilgal; and Benaiah, the general of the army, to have fallen upon Joab at the horns of the altar. Accordingly Gideon would have had his ſon do this execution, that he might be early animated againſt the enemies of Iſrael; as Hannibal is reported, when a boy, to have been incenſed againſt the Romans.

——*But the youth drew not his ſword; for he feared, becauſe he was yet a youth.*] The two kings were men, it is likely, of great ſtature, and of a fierce and ſtern countenance, who (as appears by the ſtory) feared not death; which made the youth afraid even to look upon them.

Ver. 21. *Then Zebah and Zalmunna ſaid, Riſe thou, and fall upon us: for as the man is, ſo is his ſtrength.*] They thought it more honourable to die by the hand of Gideon, who was as eminent for his ſtrength, as his dignity; and would diſpatch them with more ſpeed than a ſtripling could.

—— *And Gideon aroſe, and ſlew Zebah and Zalmunna, and took away the ornaments that were on their camels necks.*] As well as all the ornaments they themſelves wore. The word *ſaharonim* is found no where but here, and ver. 26. and in Iſaiah iii. 18. where we tranſlate it, *round Tires like the moon.* So our margin alſo in this place, *ornaments like the moon*; following the LXX, who tranſlate it μηνίσκους, *little moons*. So ancient was the cuſtom of wearing ornaments of this figure, which was ſpread afterward over many nations. Huetius thinks it came originally from the Phœnicians, who were the worſhippers of Aſtarte, or *the moon*; and went from them to the Arabians, who were ancient devotees to the ſame planet. The Brachmans alſo are ſaid to have adorned their heads with the ſame figure.

Ver. 22. *Then the men of Iſrael ſaid unto Gideon, Rule thou over us, both thou, and thy ſon, and thy ſon's ſon alſo.*] They would have rendered his dominion over them, hereditary.

——*For thou haſt delivered us from the hand of Midian.*] They pretended to make this offer, out of gratitude to him; but in reality they were diſpoſed now (as their poſterity were afterward) to throw off the divine government, being deſirous to ſet a king over themſelves, like the reſt of the nations around them. And now they thought a fit opportunity offer'd; when ſo extraordinary a judge was raiſed up, as had performed wonders beyond all his predeceſſors; and might, they thought, be ambitious enough to eſtabliſh the ſupreme authority in his family.

Ver. 23. *And Gideon ſaid unto them, I will not rule over you, neither ſhall my ſon rule over you.*] He abſolutely rejected their offer; becauſe he looked upon God as their king, who appointed what deputy, he pleas'd, to govern them: And therefore he conſidered this propoſal as an effort to alter that form of government which God had inſtituted, and had given them no authority to change.

——*The Lord ſhall rule over you.*] As he had done hitherto. This ſhews, that theſe two could not conſiſt together; namely, a ſucceſſive dominion of kings, and ſuch governors as they now had by the divine appointment. Such a one was Gideon, raiſed up by God when they

they ſtood in need of a deliverer; and therefore he durſt not accept the authority they offered him, becauſe it was a thing ſacred, and proper only to the divine majeſty to order who ſhould govern: Whence it is, that the judgment which was adminiſtred among that people, is called *God's judgment*, Deut. i. 17. And Solomon is ſaid to ſit upon *the throne of the Lord*, 1 Chron. xxix. 23. and the kingdom of his poſterity is called *the kingdom of the Lord*, 2 Chron. xiii 8. becauſe, before kings were ſettled in Iſrael, the Lord was their king; from whom the government was derived to the houſe of David, by a ſpecial act of God.

One would hardly think that this refuſal of regal honours, which teſtified ſo much modeſty, piety, and diſintereſtedneſs, ſhould be the prelude to an action that ſullied all the glory which Gideon had acquired; and yet he had no ſooner refuſed their firſt offer, than he deſired them, as an acknowledgment of his late ſervices, to preſent him with what golden earings they had taken from their enemies. His requeſt was readily complied with, and a garment being ſpread on the ground, was preſently covered with thoſe ornaments, amounting to 1700 ſhekels, or 850 ounces of gold, beſide collars, chains, and other ornaments of the ſame metal. We need not wonder at this great quantity of golden ſpoils, if we remember, that all thoſe eaſtern nations were fond of ſuch ornaments, and that the Midianites in particular, not only wore them themſelves, but adorned the necks of their camels with them, of which they brought vaſt droves into the field.

Ver. 27. *And Gideon made an ephod thereof.*] There were two ſorts of ſacerdotal garments which were called by this name of ephod, from the Hebrew word *aphad*, to *tye*, becauſe they were tied about with a girdle: The one was a plain linnen veſt, ſuch as not only the prieſts, but even young Samuel wore when he miniſtred at the altar, 1 Sam. ii. 18. and David, when he marched before the ark, 2 Sam. vi. 14. The other, which was much richer, was peculiar to the High-prieſt. Some learned men have indeed affirmed, tho' without any foundation, that the Jewiſh kings were allowed to wear them, when they conſulted the Divine Majeſty by Urim, but as this is only a mere ſuppoſition, ſo there can be no ground for imagining that Gideon had this made for the ſame end, as being head of Iſrael, neither indeed could ſuch a garment, how rich ſoever, have taken up ſo great a quantity of gold. Some authors therefore think it to have been an idol; (Procop. & al. ap. Toſtat.) others, only a kind of trophy in memory of the ſignal victory he had now obtained. (Cajetan. N. Delyr. Jun. Munſt.) Some ancient fathers (Auguſt. Theodoret. & al.) who are followed by many moderns, believe it to have been ſome ſuch trophy or monument; and add that it was made in imitation of the compleat habit of the High-prieſt, by which he only intended to perpetuate the memory of their miraculous deliverance, without ſuſpecting that the Iſraelites would *go a whoring after it*; ſo that according to theſe expoſitors, he was only the innocent cauſe of their idolatry, as Moſes himſelf was, when he made the brazen ſerpent, which became the object of religious worſhip in after-times. We need not obſerve the diſparity between theſe two caſes, Gideon's action being altogether voluntary, whereas that of Moſes was in obedience to the Divine Command. We may add too, that the words, *which thing became a ſnare unto Gideon, and to his houſe*, ſeem to imply ſomething worſe than a monumental trophy, whatever may be the ſignification of the word *ephod*.

—*And all Iſrael went thither a whoring after it.*] This, we ſuppoſe, was after the death of Gideon, when the people relapſed into idolatry, and entertained this fancy, among others, that God would anſwer them in the place where this ephod was depoſited, as well as at his own tabernacle in Shiloh, where he condeſcended to reſide.

———*Which thing became a ſnare unto Gideon and to his houſe.*] Occaſioned the ruin of him and his family, for tho' they periſhed after his death, yet he may be ſaid to have ſuffered with them, becauſe his name and memory, which are preſerved in mens poſterity, were in a manner extinct in Iſrael.

Ver. 28. *Thus was Midian ſubdued before the children of Iſrael*, &c.] Gideon returned to his own inheritance and judged Iſrael forty years; during which none of their enemies dared to moleſt them; and as to the Midianites, they received ſo total an overthrow from him, that they never made any attempt againſt Iſrael from that time.

———*And the country was in quietneſs forty years in the days of Gideon.*] The great Archbiſhop Uſher interprets theſe words thus, "In the fortieth year after the reſt "reſtored by Deborah and Barak, the land began to reſt "again in the days of Gideon, after he ſubdued the Mi-"dianites, who had oppreſſed them ſeven years." But the plaineſt account is, that after ſeven years oppreſſion by the Midianites, the country enjoyed a happy tranquility for the ſpace of forty years, in the days of Gideon; whom God had rendered ſo inſtrumental in the deliverance of Iſrael, and who died *in a good old age*, 1236 years before the incarnation of our bleſſed Saviour. He had ſeventy legitimate ſons born of many wives, and one natural ſon by a concubine. The name of this latter was Abimelech, which ſignifies, *my father a king*, and perhaps his mother conferred it upon him out of arrogance and oſtentation, and that ſhe might be conſidered as the wife of one who was thought to deſerve a kingdom, tho' he declined the acceptance of it.

Some learned men have thought that Gideon, who had the name of Jerubbaal conferred upon him by his father, chap. vi. 32. is the ſame with Jerumbaal, prieſt to the god Jao, whom Sanchoniathon declares he had conſulted concerning the Phœnician antiquities. Sanchoniathon, whoſe name in the Phœnician language ſignifies, *The zeal of the law*, is ſaid to have lived in the reign of Ithobal, king of Tyre, and a little after, Jerumbaal, or Gideon, but the generality of the learned world are now convinced, that Sanchoniathon, is a fabulous author, and that he who wrote the book, of which we have ſome fragments under his name, was an impoſtor, who maliciouſly intermixed ſeveral paſſages of the Sacred Hiſtory with the fables of the Phœnicians with an intention to diſcredit the Sacred Scriptures of the Hebrews.

Jerubbaal is by David called Jeruboſheth, 2 Sam. xi. 21. becauſe by that time the name of Baal was grown deteſtable among the Jews, ſo that in all the names that ended with it, they ſubſtituted the termination *boſheth*, which ſignifies ſhame; as Iſhboſheth, for Iſhbaal, and the like.

Ver. 33. *And it came to paſs aſſoon as Gideon was dead, that the children of Iſrael turned again.*] This great man ſeems, by the manner in which this verſe is expreſſed; to have preſerved the Iſraelites in the true religion while he lived; but they had no great affection to it, as is evident by their revolting from it aſſoon as he was dead.

———*And went a whoring after Baalim.*] This ſeems to have been the general name of all the falſe gods which the Iſraelites worſhipped; particularly of Dæmons, as Mr. Mede thinks, book 3. p. 777. and which, according to him, were all called Baalim, from the firſt Dæmon, or deified king, Belus or Baal. Several critics have thought the Belus of the Chaldæans and Babylonians was no other than Nimrod their firſt king; others have taken him for Belus the Aſſyrian, father of Ninus; others again for one of the ſons of Semiramis: Laſtly, many have ſuppoſed Belus to be the ſame with Jupiter. Father Calmet is of opinion, and aſſigns good reaſons for entertaining it, that Baal was worſhipped for the ſun among the Phœnicians and Canaanites, and that he was often taken in general for the great God of the eaſtern people. As to the Chaldeans, it is very credible that Belus was one of their firſt kings; but whether Aſhur, or Nimrod, or Thuras, or Belus the father of Ninus, or Belus the ſon of Semiramis, is not known.

———*And made Baal-berith their god.*] Baal-berith ſignifies Lord of the covenant, and the idol of this name was worſhipped by the Shechemites. There was a temple at Shechem conſecrated to Baal-berith, where the money was depoſited, which was afterward given to Abimelech, the ſon of Gideon. Diodorus Siculus mentions a goddeſs of the Cretans, named Britomartis, which is probably the ſame as Baal-berith; her name is derived from Marath-berith, which ſignifies, Miſtreſs of the covenant.

Philo Biblius declares, that Elion and Beruth are two Phœnician deities, who had a ſon and a daughter, called *Heaven*, and *Earth*; and that the beauty of theſe two children was the reaſon of denominating from them the heaven and earth which we ſee. If we might depend at all upon the authority of this author, there would be no occaſion

occaſion to ſeek elſewhere for the original of Baal-berith; but both Porphyry, and Sanchoniathon, are at preſent in ſo little credit with men of learning, that none will venture any more to quote them; at leaſt there can be no relying upon their teſtimony.

Bochart is of opinion, that Berith might be very probably the ſame as Beroe, the daughter of Venus and Adonis, deſired in marriage by Neptune, and eſpouſed to Bacchus; that ſhe gave her name to the city of Berith in Phœnicia, and became after the goddeſs of that place. This, however, is no more than a conjecture, for there is no proof that the Goddeſs Berith was ever adored in that city.

The moſt natural manner of explaining the name of Baal-berith, is to take it general for the God who was ſuppoſed to preſide over alliances and oaths. In this ſenſe the true God may be termed the God of the covenant; and if the ſcripture had not added the name of Baal to that of Berith, it might be underſtood of the true God. The moſt barbarous and ſuperſtitious nations, as well as thoſe who were moſt religious and knowing, have always invoked God to witneſs their oaths and covenants. The Greeks had their Jupiter, the witneſs and arbitrator of oaths, whom they called *Zeus Horkios*; and the Latins, their *Deus Fidius*, or *Jupiter Piſtius*, whom they looked upon as the god of honeſty and plain-dealing, and imagined that he preſided at all treaties and alliances. They ſometimes ſwore, even by Jupiter the ſtone, *per Jovem lapidem*, becauſe the victim appointed for the ratification of the alliance, was ſtruck with a ſtone, or becauſe Jupiter was beſought to throw him headlong down ſome precipice, who ſhould fail in the performance of his promiſe, in the ſame manner as the ſtone which the high prieſt held in his hands, was caſt from the top of the capitol.

Ver. 34. *And the children of Iſrael remembred not the Lord their God, who had delivered them out of the hands of all their enemies on every ſide.*] Out of the hand of the king of Meſopotamia, and then of the Moabites, and after that of the Canaanites, and now lately of the Midianites, and the children of the eaſt.

——— *Neither ſhewed they kindneſs to the houſe of Jerubbaal, namely Gideon.*] No wonder they were ſo ungrateful to the family of this illuſtrious man, when they were ſo forgetful of the God of all their mercies; the fear of whom, is the foundation of all virtue.

——— *According to the goodneſs which he had ſhewed unto Iſrael.*] In hazarding his life for their ſervice, and accompliſhing a glorious deliverance in their favour; and in leaving them in the full enjoyment of their liberty, by refuſing the deſpotic power with which they offered to inveſt him; and in governing them for the ſpace of many years with ſo much prudence, that he left them in a happy ſtate of tranquility, and in the poſſeſſion of God's true religion, when he died.

CHAP. IX.

1 *Abimelech by conſpiracy with the Shechemites, and murder of his brethren, is made king.* 7 *Jotham by a parable rebuketh them, and foretelleth their ruin.* 22 *Gaal conſpireth with the Shechemites againſt him.* 30 *Zebul revealeth it.* 34 *Abimelech overcometh them, and ſoweth the city with ſalt.* 46 *He burneth the hold of the god Berith.* 50 *At Thebez he is ſlain by a piece of a mil-ſtone.* 56 *Jothams curſe is fulfilled.*

AND Abimelech the ſon of Jerubbaal went to Shechem, unto his mothers brethren, and communed with them, and with all the family of the houſe of his mothers father, ſaying,

2 Speak, I pray you, in the ears of all the men of Shechem, Whether *is* better for you, either that all the ſons of Jerubbaal (*which are* threeſcore and ten perſons) reign over you, or that one reign over you? remember alſo that I *am* your bone and your fleſh.

3 And his mothers brethren ſpake of him in the ears of all the men of Shechem all theſe words: and their hearts inclined to follow Abimelech; for they ſaid, He *is* our brother.

4 And they gave him threeſcore and ten *pieces* of ſilver, out of the houſe of Baal-berith: wherewith Abimelech hired vain and light perſons which followed him.

5 And he went unto his fathers houſe at Ophrah, and ſlew his brethren the ſons of Jerubbaal, *being* threeſcore and ten perſons, upon one ſtone: notwithſtanding, yet Jotham the youngeſt ſon of Jerubbaal was left; for he hid himſelf.

6 And all the men of Shechem gathered together, and all the houſe of Millo, and went and made Abimelech king, by the plain of the pillar that *was* in Shechem.

7 ¶ And when they told *it* to Jotham, he went and ſtood in the top of mount Gerizim, and lift up his voice, and cried, and ſaid unto them, Hearken unto me, you men of Shechem, that God may hearken unto you.

8 The trees went forth *on a time* to anoint a king over them, and they ſaid unto the olive-tree, Reign thou over us.

9 But the olive-tree ſaid unto them, Should I leave my fatneſs wherewith by me they honour God and man, and go to be promoted over the trees?

10 And the trees ſaid to the fig-tree, Come thou, *and* reign over us.

11 But the fig-tree ſaid unto them, Should I forſake my ſweetneſs, and my good fruit, and go to be promoted over the trees?

12 Then ſaid the trees unto the vine, Come thou, *and* reign over us.

13 And the vine ſaid unto them, Should I leave my wine which cheereth God and man, and go to be promoted over the trees?

14 Then ſaid all the trees unto the bramble, Come thou, *and* reign over us.

15 And the bramble ſaid unto the trees, If in truth ye anoint me king over you, *then* come *and* put your truſt in my ſhadow: and if not, let fire come out of the bramble, and devour the cedars of Lebanon.

16 Now therefore, if ye have done truly and ſincerely, in that ye have made Abi-

Abimelech king, and if ye have dealt well with Jerubbaal and his houſe, and have done unto him according to the deſerving of his hands:

17 (For my father fought for you, and adventured his life far, and delivered you out of the hand of Midian:

18 And ye are riſen up againſt my fathers houſe this day, and have ſlain his ſons, threeſcore and ten perſons, upon one ſtone, and have made Abimelech the ſon of his maid-ſervant, king over the men of Shechem, becauſe he *is* your brother)

19 If ye then have dealt truly and ſincerely with Jerubbaal and with his houſe this day, *then* rejoice ye in Abimelech, and let him alſo rejoice in you:

20 But if not, let fire come out from Abimelech, and devour the men of Shechem, and the houſe of Millo: and let fire come out from the men of Shechem, and from the houſe of Millo, and devour Abimelech.

21 And Jotham ran away and fled, and went to Beer, and dwelt there, for fear of Abimelech his brother.

22 ¶ When Abimelech had reigned three years over Iſrael,

23 Then God ſent an evil ſpirit between Abimelech and the men of Shechem: and the men of Shechem dealt treacherouſly with Abimelech.

24 That the cruelty *done* to the threeſcore and ten ſons of Jerubbaal might come, and their blood be laid upon Abimelech their brother which ſlew them, and upon the men of Shechem which aided him in the killing of his brethren.

25 And the men of Shechem ſet liers in wait for him in the top of the mountains, and they robbed all that came along that way by them: and it was told Abimelech.

26 And Gaal the ſon of Ebed came with his brethren, and went over to Shechem: and the men of Shechem put their confidence in him.

27 And they went out into the fields, and gathered their vineyards, and trode *the grapes*, and made merry, and went into the houſe of their god, and did eat and drink, and curſed Abimelech.

28 And Gaal the ſon of Ebed ſaid, Who *is* Abimelech, and who *is* Shechem, that we ſhould ſerve him? *is* not *he* the ſon of Jerubbaal, and Zebul his officer? ſerve the men of Hamor the father of Shechem: for why ſhould we ſerve him?

29 And would to God this people were under my hand; then would I remove Abimelech. And he ſaid to Abimelech, Increaſe thine army, and come out.

30 ¶ And when Zebul the ruler of the city heard the words of Gaal the ſon of Ebed, his anger was kindled.

31 And he ſent meſſengers unto Abimelech privily, ſaying, Behold, Gaal the ſon of Ebed, and his brethren be come to Shechem; and behold, they fortify the city againſt thee.

32 Now therefore up by night, thou and the people that *is* with thee, and lie in wait in the field.

33 And it ſhall be, *that* in the morning, as ſoon as the ſun is up, thou ſhalt riſe early, and ſet upon the city: and behold, *when* he and the people that *is* with him come out againſt thee, then mayſt thou do to them as thou ſhalt find occaſion.

34 ¶ And Abimelech roſe up, and all the people that *were* with him, by night, and they laid wait againſt Shechem in four companies.

35 And Gaal the ſon of Ebed went out, and ſtood in the entring of the gate of the city: and Abimelech roſe up, and the people that *were* with him from lying in wait.

36 And when Gaal ſaw the people, he ſaid to Zebul, Behold, there come people down from the top of the mountains. And Zebul ſaid unto him, Thou ſeeſt the ſhadow of the mountains as *if they were* men.

37 And Gaal ſpake again, and ſaid, See, there come people down by the middle of the land, and another company come along by the plain of Meonenim.

38 Then ſaid Zebul unto him, Where *is* now thy mouth, wherewith thou ſaidſt, Who *is* Abimelech, that we ſhould ſerve him? *is* not this the people that thou haſt deſpiſed? go out, I pray now, and fight with them.

39 And Gaal went out before the men of Shechem, and fought with Abimelech.

40 And Abimelech chaſed him, and he fled before him, and many were overthrown *and* wounded, *even* unto the entring of the gate.

41 And Abimelech dwelt at Arumah: and Zebul thruſt out Gaal and his brethren, that they ſhould not dwell in Shechem.

42 And it came to paſs on the morrow, that the people went out into the field, and they told Abimelech.

43 And he took the people, and divided them into three companies, and laid wait in the field, and looked, and behold, the people *were* come forth out of the city, and he roſe up againſt them, and ſmote them.

44 And Abimelech, and the company that *was* with him, ruſhed forward, and ſtood in the entring of the gate of the city: and the two *other* companies ran upon all *the people* that *were* in the field, and ſlew them.

45 And Abimelech fought againſt the city all that day, and he took the city, and ſlew the people that *was* therein, and beat down the city, and ſowed it with ſalt.

46 ¶ And when all the men of the tower of Shechem heard *that*, they entred into an hold of the houſe of the god Berith.

47 And it was told Abimelech, that all the men of the tower of Shechem were gathered together.

48 And Abimelech gat him up to mount Zalmon, he and all the people that *were* with him; and Abimelech took an axe in his hand, and cut down a bough from the trees, and took it, and laid *it* on his ſhoulder, and ſaid unto the people that *were* with him, What ye have ſeen me do, make haſte, *and* do as I *have done*.

49 And all the people likewiſe cut down every man his bough, and followed Abimelech, and put *them* to the hold, and ſet the hold on fire upon them: ſo that all the men of the tower of Shechem died alſo, about a thouſand men and women.

50 ¶ Then went Abimelech to Thebez, and encamped againſt Thebez, and took it.

51 But there was a ſtrong tower within the city, and thither fled all the men and women, and all they of the city, and ſhut *it* to them, and gat them up to the top of the tower.

52 And Abimelech came unto the tower, and fought againſt it, and went hard unto the door of the tower, to burn it with fire.

53 And a certain woman caſt a piece of a milſtone upon Abimelechs head, and all to brake his skull.

54 Then he called haſtily unto the young man his armour-bearer, and ſaid unto him, Draw thy ſword, and ſlay me, that men ſay not of me, A woman ſlew him. And his young men thruſt him through, and he died.

55 And when the men of Iſrael ſaw that Abimelech was dead, they departed every man unto his place.

56 ¶ Thus God rendred the wickedneſs of Abimelech which he did unto his father, in ſlaying his ſeventy brethren.

57 And all the evil of the men of Shechem did God render upon their heads: and upon them came the curſe of Jotham the ſon of Jerubbaal.

Ver. 1. *And Abimelech the ſon of Jerubbaal went.*] From his father's houſe, where it is likely he was educated.

——*Unto Shechem.*] The place of his nativity.

——*Unto his mother's brethren.*] Tho' the word *brethren* has many times a large ſignification, yet it is reaſonable here to underſtand it properly, of his uncles by the mother's ſide; for his other near kindred are mentioned in the words following.

——*And communed with them, and with all the family of the houſe of his mother's father, ſaying.*] Diſcourſed with them, and with all the reſt of his couſins, and his near kinſmen, deſcended from his grandfather.

Ver. 2. *Speak, I pray you, in the ears of all the men of Shechem.*] By the *men* of this city are to be underſtood, the chief perſons of authority in it, as in the foregoing chapter the *men of Succoth* ſignify the princes and elders of that place.

——*Whether is better for you, either that all the ſons of Jerubbaal (which are threeſcore and ten perſons) reign over you, or that one reign over you?*] He wickedly ſuppoſed, that the ſons of Jerubbaal were ambitious of the kingdom which their father refuſed; and therefore prays them to conſider, what horrible diviſion and confuſion it would make, if ſo many were permitted to pretend to the government; and how much better it would be to chuſe one of them from among the reſt; pointing then (in the next words) to himſelf. He uſes the argument of Homer, mentioned by Ariſtotle, ἐκ ἀγαθὸν πολυκοιρανίη, &c. it is better to be ſubject to the rule of one man, than many.

——*Remember alſo that I am your bone and your fleſh.*] Since there muſt be a king, he repreſents himſelf as moſt deſireable to them of all other ſingle perſons, he being of the ſame tribe, and their fellow citizen.

Ver. 3. *And his mother's brethren ſpake of him in the ears of all the men of Shechem in theſe words.*] They were ready enough to promote his deſign, hoping for preferment under him. But neither he nor they conſidered, that it did not belong to them to ſet a judge over the people, much leſs a king, which was to ſhake off the government of God.

——*And their hearts were inclined to follow Abimelech; for they ſaid, he is our brother.*] This conſideration of their intereſt in him, prevailed with them againſt the cleareſt reaſon. For if it had been in any perſon's power to appoint a king, ſave God alone, the men of Shechem had it not in them, but all the men of Iſrael ought to have been conſulted.

Ver. 4. *And they gave him threeſcore and ten pieces of ſilver out of the houſe of Baal-berith.*] Out of the public treaſury, which was in this temple. It is uncertain what is meant by *pieces of ſilver*; but, in all probability, more than *ſhekels*; for they would have been but a ſmall preſent to make a man a prince. Therefore the Vulgar tranſlate it, ſo many pound weight of ſilver, which learned men approve of, particularly Staniſlaus Grepſius, in his book *de Siclo & Talento*. For ſeventy *ſhekels* were too little for his occaſions; and ſo many *talents* too much for them to give.

And

And thus Joſephus interprets Gen. xxxvii. 28. where it is ſaid, Joſeph was ſold to the Iſhmaelites for twenty pieces of ſilver; that is, for ſo many pound weight of it.

——*Wherewith Abimelech hired vain and light perſons.*] The Hebrew word *rekim*, which we tranſlate *vain*, ſignifies *empty*; that is, poor and needy perſons: And the other word *pochazim*, idle vagabond fellows, that could ſettle to no buſineſs, but wandered about the country; who being commonly men of looſe lives, were fitteſt for his purpoſe. Therefore Kimchi underſtands them, *light-headed perſons*, (as we ſpeak) who have no ſettled principles, but are diſpoſed to do any thing, tho' never ſo wicked. Such, Zephaniah ſaith, the prophets in his time were, iii. 4. *light and treacherous*.

——*Which followed him.*] As a conſtant guard to him.

Ver. 5. *And he went unto his father's houſe at Ophrah.*] With this wicked crew to attend him; who, we ſuppoſe, beſet the houſe, that none might eſcape out of it.

——*And ſlew his brethren the ſons of Jerubbaal, being threeſcore and ten perſons.*] All of them except Jotham. Thus Romulus ſlew his brother Remus, as Tully obſerves, (lib. 3. *de Officiis*) *Specie quadam utilitatis*, under the ſpecious pretence of the publick good; that the kingdom would be governed more happily by one, than by two perſons.

——*Upon one ſtone.*] Some underſtand this, as if he intended to make them a great victim to Baal; for a *ſtone* was ſometimes uſed for an altar, 1 Sam. vi. 14, 15. And ſo they take this to have been done in revenge of the ſacrifice of the bullock prepared for Baal upon the rock, (vi. 25, 26.) which crime of Gideon, as theſe idolaters accounted it, they deſigned to expiate by the ſacrifice of all his ſons they could lay hold on. For that the men of Shechem joined in this impious ſlaughter, is manifeſt from ver. 18. and 24. of this chapter.

—*Notwithſtanding, yet Jotham the youngeſt ſon of Jerubbaal was left; for he hid himſelf.*] Either he had ſome notice of their intention, and ſaved himſelf by flight, or when they came to ſeize him, got into ſome ſecret place in the houſe, where they could not find him; or, by ſome that pitied his youth, he was preſerved from falling into their hands. So the LXX and the Vulgar tranſlate it, *He was hid.*

Ver. 6. *And all the men of Shechem gathered together, and all the houſe of Millo.*] None ſeem to have underſtood theſe words better than Corn. Bertram, in his little book *de Republ. Jud.* cap. 9. Where, by *Col-baale Shechem*, he underſtands all the principal men or lords of that city; *principes civitatis*, the princes of the city, by whom it was governed: And by *Col-beth Millo*, all the citizens, who, in a full aſſembly (for *Millo* ſignifies *fulneſs*) agreed upon what follows: And ſo we read in the next chapter, x. 18. that the *people and princes of Gilead* conſulted together, who ſhould fight for them; that is, all the citizens met together, with their elders (as theſe princes are called, xi. 5.) to adviſe about this matter: For when the Canaanites, and other people, ruled over the Iſraelites, and oppreſſed them, they contented themſelves with ſetting ſuch a power over them, as ſhould make them pay what tribute they impoſed, and other taxes; but left them to their own government and laws, as appears from ch. viii. 14. where we read of the elders of Succoth, in the time of the Midianites.

—*And went.*] To the place where they were wont to meet for public buſineſs.

——*And made Abimelech king.*] Voted him their king in full ſenate.

——*By the plain of the pillar that was in Shechem.*] Or the *oak* (as St. Jerom commonly tranſlates this word *elon*) where Joſhua ſet up a pillar, as a token of the covenant between God and them, Joſh. xxiv. 26. that is, in a very remarkable place, as the manner was to do ſuch things: But here, we ſuppoſe, they proclaimed him king, after they had choſen him in the common-hall of the city: And ſome think they intended hereby to declare, that they would not forſake the worſhip of God, to which they were engaged, but only to join the worſhip of Baal with him: And after all, it muſt be confeſſed, that the Hebrew word *mutzab* doth not certainly ſignify a *pillar*; for we cannot find it ſo uſed in any other place of ſcripture: And therefore St. Jerom tranſlates this paſſage thus, *By the oak which ſtood in Shechem*, and the LXX, ἐν βαλάνῳ τῇ ϛάσεως, which ſeems to ſignify as if it was the place where they had their ſtations, or ſolemn aſſemblies. See Mr. Mede's Diſcourſe xviii.

Ver. 7. *And when they told it to Jotham.*] Who had ſome friends among them, who took care to inform him of what paſſed: But it is an amazing thing, that in all Iſrael there ſhould none be found, to revenge the murder of this noble family; of which no account can be given, but that, with the ſenſe of God and religion, they had loſt all goodneſs and virtue. See chap. viii. 34, 35.

——*He went.*] From the place where he lay hid.

——*And ſtood in the top of mount Gerizim.*] Which overlooked the city of Shechem. See Deut. xxvii. 12, 13.

——*And lift up his voice, and cried, and ſaid unto them.*] This was not on the ſame day that Abimelech was inaugurated, but ſome time after; when he, it is probable, was abſent, and all the people met (as Joſephus ſaith) at a public feſtival, which was a fair opportunity for him to declare his mind to them.

—*Hearken unto me, ye men of Shechem, that God may hearken unto you.*] It is a form of adjuration, whereby he not only intreats, but obliges them to be as attentive to them, as they deſired God would be to their requeſts.

Ver. 8. *The trees went forth on a time.*] We think it neceſſary to obſerve here, that this is the firſt inſtance we have of this manner of ſpeaking by parables. We do not indeed take upon us to attribute the invention of it to the Hebrews, becauſe we do not know how far they might have learnt it elſewhere; tho' if that had really been the caſe, one may juſtly wonder that Moſes, who was ſo well verſed in all the learning of his time, and had ſo much occaſion for this excellent method of inſtructing and reproving his untractable and rebellious nation, ſhould yet never make uſe of it in all the forty years of his being their leader. It undoubtedly was uſed by other nations in his time, ſince he mentions thoſe who recorded the overthrow of Sihon and his metropolis in proverbs, and repreſents Balaam as uttering his prophecies in ſome ſuch proverbial ſpeeches: But if we may judge of them at this diſtance, by the ſhort ſpecimen he has given of them, they were vaſtly inferior in elegance and energy to this of Jotham, and others which were uſed by the Jews; ſo that thoſe may be juſtly ſaid to have been the improvers, or rather perfecters of this parabolic language. Nothing, certainly, is more palpable, than the vanity of the Greeks, who boaſt themſelves the authors of it, when it was in greater perfection among the Jews, before thoſe Greeks were civilized from the loweſt degree of ignorance and barbarity, than ever they raiſed it to after their arrival at the higheſt pitch of polite learning; an evident proof of which we have, not only in the ſpeech of Jotham, who lived ſeven hundred years before Æſop, the moſt celebrated of all the Pagan fabuliſts of antiquity, but in that excellent one, by which the prophet Nathan made David pronounce a ſevere ſentence of condemnation againſt himſelf, for a crime which it would have been dangerous ſo much as to have mentioned to him, in any other form of ſpeech, 2 Sam. xii. 1, &c. We find it alſo frequently uſed, not by prophets only, but by courtiers, politicians, and ſoldiers, in the Old Teſtament, 2 Sam. xiv. 1, &c. 1 Kings xx. 38, &c. chap. xxii. 19. and likewiſe by our bleſſed Saviour, in the New.

——*To anoint a king over him.*] This was two hundred years before the firſt kings of Iſrael, Saul and David, were anointed, which ſhews the great antiquity of this cuſtom; and that it was the ſame thing to anoint a perſon, and to declare him king.

——*And they ſaid unto the olive-tree, Reign thou over us.*] Some learned men are of opinion, that Jotham by the olive-tree figures out the perſon of Othniel, who was of the tribe of Judah; to which we may add, that this tribe is compared to an olive-tree, Jerem. xi. 16.

——*But the olive-tree ſaid unto them, ſhould I leave my fatneſs*, &c.] The trees are repreſented as ſpeaking after the manner of men, who, when they find themſelves in a plentiful condition, and live at eaſe, are unwilling to charge themſelves with employments that require much care and trouble.

Ver. 10. *And the trees ſaid to the fig-tree, Come thou and reign over us.*] It has been thought, that Jotham, by the fig-tree, intended to repreſent Deborah, whoſe name, as we have already obſerved, ſignifies *a bee*; and certain it is, that nothing reſembles the ſweet flavour of figs more than honey.

Ver.

Ver. 11. *But the fig-tree ſaid unto them, Should I forſake my ſweetneſs*, &c.] No fruit is more luſcious than a fig, and conſequently it may be conſidered as an apt repreſentation of the ſweet content and ſatisfaction that may be enjoyed in a private life; and which it would be folly to exchange for the tumultuous inquietudes and anxieties which men experience in the conduct of public affairs; if they are not prevailed upon to undertake them, out of a ſincere regard for the welfare of the community.

Ver. 12. *Then ſaid the trees unto the vine, Come thou and reign over us.*] Gideon is ſuppoſed, by ſome, to be here repreſented by the vine: For he was of the family of Joſeph, which is compared to *a fruitful bough*, Gen. xlix. 22.

Ver. 13. *And the vine ſaid unto them, Should I leave my wine, which cheereth God and man*, &c.] This is a form of ſpeech imitated by the Heathens, particularly by Virgil, lib. 2. Georg. ver. 101. where ſpeaking of noble vines, or wine, he declares they were — *Menſis & Diis accepta ſecundis*, an acceptable regale in the banquets of gods and men. Wine, as the Hebrew doctors obſerve, was not only uſed in their ſacrifices, as it likewiſe was among the Pagans; but Jarchi adds, that till the drink-offering was poured out, they did not begin the hymn which was then ſung to God.

Ver. 14. *Then ſaid all the trees unto the bramble*, &c.] This was the meaneſt of all plants, and fit for nothing but to be burnt; conſequently it was a proper repreſentation of Abimelech, from whom the Iſraelites could receive no benefit, but much trouble and vexation from his ambitious cruelty.

Ver. 15. *And the bramble ſaid unto the trees, If in truth ye anoint me king over you.*] This is an excellent repreſentation of Abimelech's diſtruſt of the ſincerity of the Shechemites, for which he had great reaſon, having no title to the kingdom, but what he pretended to derive from the great atchievements of his father; tho' at the ſame time he was the baſeſt of all his ſons.

——— *Then come and put your truſt in my ſhadow.*] Be aſſured of my protection, if ye live quietly under my government. This repreſents the ridiculous vanity of Abimelech, in imagining that he ſhould be able to maintain the authority of a king. For a bramble never expands it ſelf in ſuch a manner as to afford either ſhade or ſhelter, it being a kind of thorn which the Hebrews call *atad*; from whence, as Avenarius obſerves, came the word *aphris*, among the Greeks; and, in Dioſcorides, the word ἀταδίμ. And from hence, he thinks, was derived the word ἀτάω, and ἀταζω, which ſignify *to wound*.

——— *And if not, let fire come out of the bramble and devour the cedars of Lebanon.*] This repreſents the vengeance Abimelech would execute on the greateſt among them, if they proved unfaithful to him.

Ver. 16. *Now therefore, if ye have done truly and ſincerely*, &c.] Now follows Jotham's application of this apologue, as the Greeks call it; and it is to this effect: "I appeal to you, whether your choice of Abimelech, "preferably to any of the ſons of Gideon, your late bene-"factor and deliverer, be either grateful or juſt; or ra-"ther, indeed, whether the barbarous maſſacre of all his "children, for the ſake of a ſlave's ſon, be not an inſtance "of the blackeſt cruelty and ingratitude? If you think it "is not, I congratulate you for your new king, and him "for his new dignity; but if it is, may he prove a curſe "to Shechem and Millo, and you to him."

Jotham, after ſo bold and ſevere a ſpeech, did not think it adviſeable to expoſe himſelf to the reſentment of Abimelech, but fled to Beer, ver. 21. a city in the tribe of Judah, not far from Jebus, or Jeruſalem, where he continued all the time of that tyrant's reign; which, according to his prediction, proved both thorny, and of a ſhort duration; for, beſide the mortification he ſuſtain'd in not being acknowledged by any of the tribes, the Sacred Hiſtorian declares, that God ſent an evil ſpirit, ver. 23. that is, cauſed a ſpirit of jealouſy to be ſown between the Shechemites and him, which ended in a full reſolution to expiate their folly by his death. But God ſuffered him to eſcape for the preſent, that he might ſhortly become the inſtrument of a more ſevere chaſtiſement againſt them Gaal, the ſon of Ebed, whom R. Solomon ſuppoſes to have been a Gentile, and not one of the Jewiſh nation, being informed of the hatred they had conceived againſt their new elected king, came to Shechem, with an intention to ſpirit it into an open rupture; but Zebul, whom Abimelech had intruſted with the government of that city, and who was a fit ſervant for ſuch a maſter, failed not to acquaint him with it, while, in outward appearance, he ſided with Gaal and his party. At length, after ſeveral bickerings on both ſides, Gaal perceived Abimelech marching toward the town, and went out with his men to oppoſe him, but was repulſed; and when he would have re-enter'd Shechem, Zebul drove him back. What became of him and his party, the Sacred Text has not declared; but, upon Abimelech's entering the town, the terrified inhabitants retired into the temple of Baal-berith, as a ſanctuary, where they flattered themſelves with ſecurity from all danger; but they were ſoon made ſenſible to their coſt, what a god they had preferred to that of Iſrael. Abimelech commanded a party of men to follow him into the next wood, where every one, after his example, cut down a bough of a tree, and having piled them round the temple, and ſet fire to them, the people were all ſmothered to death, to the number of about a thouſand men and women. He then cauſed the city and tower to be razed to the ground, and to be ſtrewed with ſalt: And thus was the firſt part of Jotham's prophecy fulfilled, namely, *and the fire from the bramble burnt up the cedars of Lebanon.*

The next part followed ſoon after, and Abimelech, flushed with his ſucceſs, marched againſt Thebez, a city of Judah, which had alſo taken up arms againſt him, and there met with an ignominious death, where he expected a new conqueſt. The citizens, repulſed by his victorious troops, retired into a tower, where he thought to have burnt them alive, when a woman flung down a ſtone, which lighted upon his head, and delivered her people from his fury. Abimelech finding death to approach, and being more aſhamed from the hand of whom he received it, than of his own parricides and tyranny, commanded his ſervant Baal to diſpatch him, which he immediately did. This was the exemplary end of Abimelech, whoſe ambition made him aſpire to a dignity, which has juſtly branded his memory, and ſullied the liſt of the judges, he being the only one who uſurped and abuſed that dignity. It laſted about three years, after which God made choice of a more worthy perſon to ſucceed him.

Ver. 56 *Thus God rendered the wickedneſs of Abimelech which he did unto his father*, &c.] This and the following verſe conclude the hiſtory of Abimelech, with a Divine admonition, that no man ſhould think ſuch things come to paſs by chance; but that God, the judge of all, puniſhed both Abimelech and the men of Shechem according to their deſerts, and made them the inſtruments of each others deſtruction. And it is remarkable, that this puniſhment overtook them ſpeedily, within leſs than four years after their crime was committed.

CHAP. X.

1 *Tola judgeth Iſrael in Shamir.* 3 *Jair, whoſe thirty ſons had thirty cities.* 6 *The Philiſtines and Ammonites oppreſs Iſrael.* 10 *In their miſery, God ſendeth them to their falſe gods.* 15 *Upon their repentance, he pitieth them.*

AND after Abimelech there aroſe to defend Iſrael, Tola the ſon of Puah, the ſon of Dodo, a man of Iſſachar; and he dwelt in Shamir in mount Ephraim.

2 And he judged Iſrael twenty and three years, and died, and was buried in Shamir.

3 ¶ And after him aroſe Jair, a Gileadite, and judged Iſrael twenty and two years.

4 And he had thirty ſons that rode on thirty aſs-colts, and they had thirty cities, which

which are called Havoth-jair unto this day, which *are* in the land of Gilead.

5 And Jair died, and was buried in Camon.

6 And the children of Iſrael did evil again in the ſight of the LORD, and ſerved Baalim, and Aſhtaroth, and the gods of Syria, and the gods of Zidon, and the gods of Moab, and the gods of the children of Ammon, and the gods of the Philiſtines, and forſook the LORD, and ſerved not him.

7 ¶ And the anger of the LORD was hot againſt Iſrael, and he ſold them into the hands of the Philiſtines, and into the hands of the children of Ammon.

8 And that year they vexed and oppreſſed the children of Iſrael: eighteen years all the children of Iſrael that *were* on the other ſide Jordan in the land of the Amorites, which *is* in Gilead.

9 Moreover, the children of Ammon paſſed over Jordan, to fight alſo againſt Judah, and againſt Benjamin, and againſt the houſe of Ephraim; ſo that Iſrael was ſore diſtreſſed.

10 ¶ And the children of Iſrael cried unto the LORD, ſaying, We have ſinned againſt thee, both becauſe we have forſaken our God, and alſo ſerved Baalim.

11 And the LORD ſaid unto the children of Iſrael, *Did* not *I deliver you* from the Egyptians, and from the Amorites, from the children of Ammon, and from the Philiſtines?

12 The Zidonians alſo, and the Amalekites, and the Maonites did oppreſs you, and ye cried to me, and I delivered you out of their hand.

13 Yet ye have forſaken me, and ſerved other gods: wherefore I will deliver you no more.

14 Go and cry unto the gods which ye have choſen; let them deliver you in the time of your tribulation.

15 ¶ And the children of Iſrael ſaid unto the LORD, We have ſinned, do thou unto us whatſoever ſeemeth good unto thee; deliver us only, we pray thee, this day.

16 And they put away the ſtrange gods from among them, and ſerved the LORD: and his ſoul was grieved for the miſery of Iſrael.

17 Then the children of Ammon were gathered together, and encamped in Gilead: and the children of Iſrael aſſembled themſelves together, and encamped in Mizpeh.

18 And the people *and* princes of Gilead ſaid one to another, What man *is he* that will begin to fight againſt the children of Ammon? he ſhall be head over all the inhabitants of Gilead.

Ver. 1. *And after Abimelech there roſe up to defend Iſrael.*] It is not ſaid that God ſtirred him up, as he did the former judges, but it muſt be ſo underſtood, becauſe God would not have ſaved Iſrael by one who took upon him this high office, without a Divine authority.

——*Tola the ſon of Puah, the ſon of Dodo.*] The Greek and Latin verſions take the word Dodo not as a proper name, but in a grammatical ſenſe, and from *dod*, which ſignifies uncle, with the letter *vau* affixed, and accordingly render it his uncle, meaning Abimelech, who is mentioned in the beginning of the verſe, whence they ſuppoſe Tola's father to have been Gideon's brother. The Hebrew, indeed will bear them out in this conſtruction; but there is one difficulty againſt them; namely, that Gideon was of the tribe of Manaſſeh, and Puah, of that of Iſſachar; ſo that they could at moſt be but uterine brothers, nor even ſo, without ſuppoſing that their mother had married firſt in one tribe, and then in the other.

The Sacred Hiſtorian records nothing particular of this judge, except that he dwelt at Shamir upon mount Ephraim, where he was buried, after he had judged Iſrael for the ſpace of twenty-three years.

Ver. 3. *And after him aroſe Jair*, &c.] Tola was ſucceeded by Jair, a wealthy man of that part of the tribe of Manaſſeh which dwelt on the other ſide Jordan, and poſſeſſed a vaſt territory in the land of Gilead, in which were thirty cities, which he conſigned to his thirty ſons; whence they are called Havoth, or hamlets of Jair.

Ver. 4. *And he had thirty ſons that rode on thirty aſs colts.*] It was cuſtomary for the nobleſt perſons to ride on thoſe beaſts, and that not only in Judæa, but likewiſe in Arabia, and other countries, even among the Romans. They perhaps were ordered by their father to ride circuits up and down the country, in order to adminiſter juſtice according to the law, as Samuel did when he judged Iſrael, 1 Sam. vii. 16. For the courts of judicature appointed by the law, Deut. xvi. 18. were not yet ſettled.

Jair judged Iſrael twenty-two years, and was buried in the city of Camon in the land of Gilead.

Ver. 6. *And the children of Iſrael did evil again in the ſight of the Lord.*] Or *had done evil again*, as was ſaid chap. viii. 33. and is now repeated to ſhew the cauſe, why God delivered them up into the hands of their enemies.

——*And ſerved Baalim and Aſhtaroth.*] As they had frequently done in former times.

——*And the gods of Syria.*] They added to their former idolatries the worſhip of new gods; particularly thoſe of Syria, which were Bel, or Baal, Aſtarte, Dagon, Moloch, and Thammuz.

——*And the gods of Zidon.*] The ſupreme gods of the Sidonians were Baal and Aſhtaroth; but it is likely they had more, ſuch as Aſaroth, Aſarim, and Aſarah.

——*And the gods of Moab.*] The principal of which was Chemoſh, 1 Kings xi. 7.

——*And the gods of the children of Ammon.*] The chief of which was Milcom, 1 Kings xi. 5. where Aſhtaroth is mentioned as the goddeſs of the Sidonians.

——*And the gods of the Philiſtines.*] They had more, it ſeems, beſide Dagon, but their names are not mentioned in Scripture.

——*And forſook the Lord and ſerved him not.*] This was ſo monſtrous an apoſtacy, that it may be worth while to enquire into its cauſe. One reaſon may poſſibly have been, that the ſolemn reading of the law to all the people, once in ſeven years, was neglected: For we do not read that it was publickly done from the time of Joſhua, to the reign of Jehoſhaphat, which was above five hundred years. It doth not follow indeed that it was not done, becauſe it is not recorded; but if we conſider their ſtrange propenſity to idolatry, after the death of every judge, and how ſoon after the death of David, (even in the reign of his ſon Solomon) it began to appear among

them, it may naturally incline one to think there was not ſufficient care taken about this matter.

Ver. 7. *And the anger of the Lord was hot againſt Iſrael.*] This moſt ungrateful conduct of the Iſraelites provoked God to reduce them to a fifth ſtate of ſervitude of eighteen years under the Philiſtines and Ammonites. Their invaſion began in the ſame year, but did not end at the ſame time, for the Ammonites domineer'd over them only eighteen years, but the Philiſtines forty. We muſt not omit the conſtruction which the great Archbiſhop Uſher makes of the words in the Hebrew text, which he tranſlates in this manner. *They vexed and oppreſſed the children of Iſrael that year*, namely, *the eighteenth year*. For the oppreſſion, he thinks, began in the fifth year of Jair, and continued till the twenty-ſecond, which was his laſt. But this is ſaid only to ſolve a difficulty, which is, that if we ſuppoſe this oppreſſion to have begun after the death of Jair, and to have laſted eighteen years, as our tranſlation imports, it will be impoſſible to make the years of the government of the judges agree with what we read, 1 Kings vi. 1. That Solomon began to build the temple at Jeruſalem, in the four hundred and eightieth year after the Iſraelites came out of Egypt. But there is a more eaſy method of accounting for this difficulty, by ſuppoſing that ſeveral of the judges were contemporaries, as will be apparent in this very hiſtory: And if we do not take theſe words *eighteen years*, to ſignify the continuance of the Ammoniti ſh oppreſſion, it is not mentioned any where elſe, as the duration of all other oppreſſions is.

Ver. 9. *Moreover the children of Ammon paſſed over Jordan to fight againſt Judah, and againſt Benjamin, and againſt the houſe of Ephraim.*] Who were the tribes that lay next to Jordan.

——*So that Iſrael were ſore diſtreſſed.*] For while the Ammonites afflicted thoſe countries in the eaſtern part of Canaan, the Philiſtines ravaged the countries of Zebulun and Aſher, and the reſt of the tribes that lay on the weſtern coaſt. For ſo the LXX explain theſe words in the preceding verſe, *in that year*, ἐν τῷ καιρῷ ἐκείνῳ, in that ſame year, the Philiſtines in the weſt, and the Ammonites in the eaſt oppreſſed the children of Iſrael.

Ver. 10. *And the children of Iſrael cried unto the Lord, ſaying, we have ſinned againſt thee, both becauſe we have forſaken our God, and alſo ſerved Baalim.*] All the reſt of the Pagan gods, mentioned ver. 6. are comprehended under the name of Baalim, which were ſo many and various, that they had entirely alienated the affections of the Iſraelites from their own God, as they now acknowledge, in a penitential ſtrain.

Ver. 11. *And the Lord ſaid unto the children of Iſrael.*] Either by himſelf, the ſon of God appearing in a viſible ſhape, as was then uſual: Or by ſome prophet, whom he raiſed and ſent to this purpoſe: Or by the prieſt, who was conſulted in the preſent emergency.

——*Did I not deliver you from the Egyptians.*] Exod. xii.

——*And from the Amorites.*] Who would have oppoſed their paſſage into the land of Canaan, Numb. xxi.

——*And from the Philiſtines?*] In the days of Shamgar.

Ver. 12. *The Zidonians alſo.*] We never read of any invaſion made by them upon the Iſraelites; but only in general, that God left them, among other people, unſubdued, to prove the children of Iſrael, iii. 3. and they took their opportunities, in all likelyhood, to afflict them.

——*And the Amalekites.*] Who joined both with the Moabites and the Midianites, to oppreſs them, iii. 13. vi. 3.

——*And the Maonites did oppreſs you.*] Maon is the name of a Nation; the plural of which, Meunim, occurs in many places, particularly in 2 Chron. xxvi. 6, 7. where they are called in Greek Μιναῖοι A people of Arabia, both in what we call Felix, and in that called Deſerta. Which latter was not far from the Moabites and Ammonites; with whom interpreters have frequently confounded the Meunites, as if by a tranſpoſition of letters, they were the ſame with the Ammonites: Which likewiſe miſled our tranſlators in this verſion of thoſe words 2 Chron. xx. 1. *And with them from the Ammonites*; which makes no ſenſe; but if we read, *with them from Meunim*, as it is in Greek, ἐκ Μιναίων, all runs clearly, and makes perfect ſenſe. And thus we ought to tranſlate that paſſage, 1 Chron. iv. 41. where our tranſlators took the word Meunim to ſignify dwellings, and render the words thus, *The habitations which we found there*; as if where there were tents (which are mentioned before) there were not habitations, which are the ſame. Meunim, therefore, is the name of a people (as the LXX underſtood it) who dwelt in tents, being Arabians: And as they were neighbours to the Moabites and Ammonites, they joined with them in the invaſion of the land of Iſrael, and helped to oppreſs them. But they are plainly diſtinguiſhed from the Ammonites in the place firſt mentioned, and 2 Chron. xxvi. 6, 7, 8.

God having thus reproached the apoſtate Iſraelites with the various deliverances which he had wrought in their favour, bid them go and cry for aid to thoſe deities they had adopted, ver. 14. This anſwer, and the preſſing danger they were in from the Ammonites, who had already paſſed the Jordan, and were preparing to fall upon Judah and Benjamin, brought them to ſuch a ſenſe of their folly, that they put away their ſtrange gods, and began to ſerve the Lord in earneſt. Upon which the Sacred Text declares that *his ſoul was grieved for the miſery of Iſrael.* ver. 16. We do not read before of ſuch an expreſſion of the Divine compaſſion toward them. Every one knows the Divine nature is not capable of grief properly ſo called; the meaning therefore is, he in much mercy reſolved to deliver them upon their repentance.

The Iſraelites hereupon aſſembled at Mizpeh, in order to ſtop the career of the children of Ammon. There were two Mizpehs on the other ſide Jordan, one in the tribe of Gad, the other in the half tribe of Manaſſeh, the latter of which may probably be thought to be the place where they now aſſembled; Jephthah, who was afterward choſen their captain, being one of the tribe.

CHAP. XI.

1 The covenant between Jephthah and the Gileadites, that he ſhould be their head. 12 The treaty of peace between him and the Ammonites is in vain. 29 Jephthah's vow. 32 His conqueſt of the Ammonites. 34 He performeth his vow on his daughter.

NOW Jephthah the Gileadite was a mighty man of valour, and he *was* the ſon of an harlot: and Gilead begat Jephthah.

2 And Gileads wife bare him ſons, and his wifes ſons grew up, and they thruſt out Jephthah, and ſaid unto him, Thou ſhalt not inherit in our fathers houſe, for thou *art* the ſon of a ſtrange woman.

3 Then Jephthah fled from his brethren, and dwelt in the land of Tob: and there were gathered vain men to Jephthah, and went out with him.

4 ¶ And it came to paſs in proceſs of time, that the children of Ammon made war againſt Iſrael.

5 And it was ſo, that when the children of Ammon made war againſt Iſrael, the elders of Gilead went to fetch Jephthah out of the land of Tob:

6 And they ſaid unto Jephthah, Come and be our captain, that we may fight with the children of Ammon.

7 And Jephthah ſaid unto the elders of Gilead, Did not ye hate me, and expel me out of my fathers houſe? and why are ye come unto me now when ye are in diſtreſs?

8 And

Abimelech kill'd by a Milstone

8 And the elders of Gilead ſaid unto Jephthah, Therefore we turn again to thee now, that thou mayſt go with us, and fight againſt the children of Ammon, and be our head over all the inhabitants of Gilead.

9 And Jephthah ſaid unto the elders of Gilead, If ye bring me home again to fight againſt the children of Ammon, and the LORD deliver them before me? ſhall I be your head?

10 And the elders of Gilead ſaid unto Jephthah, The LORD be witneſs between us, if we do not ſo according to thy words.

11 Then Jephthah went with the elders of Gilead, and the people made him head and captain over them: and Jephthah uttered all his words before the LORD in Mizpeh.

12 ¶ And Jephthah ſent meſſengers unto the king of the children of Ammon, ſaying, What haſt thou to do with me, that thou art come againſt me to fight in my land?

13 And the king of the children of Ammon anſwered unto the meſſengers of Jephthah, Becauſe Iſrael took away my land when they came up out of Egypt, from Arnon, even unto Jabbok, and unto Jordan: now therefore reſtore thoſe *lands* again peaceably.

14 And Jephthah ſent meſſengers again unto the king of the children of Ammon:

15 And ſaid unto him, Thus ſaith Jephthah, Iſrael took not away the land of Moab, nor the land of the children of Ammon:

16 But when Iſrael came up from Egypt, and walked through the wilderneſs, unto the Red-ſea, and came to Kadeſh;

17 Then Iſrael ſent meſſengers unto the king of Edom, ſaying, Let me, I pray thee, paſs through thy land: but the king of Edom would not hearken *thereto.* And in like manner they ſent unto the king of Moab; but he would not *conſent:* and Iſrael abode in Kadeſh.

18 Then they went along through the wilderneſs, and compaſſed the land of Edom, and the land of Moab, and came by the eaſt-ſide of the land of Moab, and pitched on the other ſide of Arnon, but came not within the border of Moab: for Arnon *was* the border of Moab.

19 And Iſrael ſent meſſengers unto Sihon king of the Amorites, the king of Heſhbon; and Iſrael ſaid unto him, Let us paſs, we pray thee, through thy land, unto my place.

20 But Sihon truſted not Iſrael to paſs through his coaſt: but Sihon gathered all his people together, and pitched in Jahaz, and fought againſt Iſrael.

21 And the LORD God of Iſrael delivered Sihon and all his people into the hand of Iſrael, and they ſmote them: ſo Iſrael poſſeſſed all the land of the Amorites, the inhabitants of that country.

22 And they poſſeſſed all the coaſts of the Amorites, from Arnon even unto Jabbok, and from the wilderneſs even unto Jordan.

23 So now the LORD God of Iſrael hath diſpoſſeſſed the Amorites from before his people Iſrael, and ſhouldſt thou poſſeſs it?

24 Wilt not thou poſſeſs that which Chemoſh thy god giveth thee to poſſeſs? So whomſoever the LORD our God ſhall drive out from before us, them will we poſſeſs.

25 And now *art* thou any thing better than Balak the ſon of Zippor king of Moab: did he ever ſtrive againſt Iſrael, or did he ever fight againſt them,

26 While Iſrael dwelt in Heſhbon and her towns, and in Aroer and her towns, and in all the cities that *be* along by the coaſts of Arnon, three hundred years? why therefore did ye not recover *them* within that time.

27 Wherefore I have not ſinned againſt thee, but thou doſt me wrong to war againſt me: the LORD the Judge be judge this day between the children of Iſrael and the children of Ammon.

28 Howbeit, the king of the children of Ammon hearkened not unto the words of Jephthah which he ſent him.

29 ¶ Then the ſpirit of the LORD came upon Jephthah, and he paſſed over Gilead and Manaſſeh, and paſſed over Mizpeh of Gilead, and from Mizpeh of Gilead he paſſed over *unto* the children of Ammon.

30 And Jephthah vowed a vow unto the LORD, and ſaid, If thou ſhalt without fail deliver the children of Ammon into mine hands,

31 Then it ſhall be, that whatſoever cometh forth of the doors of my houſe to meet me, when I return in peace from the children of Ammon, ſhall ſurely be the

LORDS

LORDS, and I will offer it up for a burnt-offering.

32 ¶ So Jephthah paſſed over unto the children of Ammon to fight againſt them, and the LORD delivered them into his hands.

33 And he ſmote them from Aroer, even till thou come to Minnith, *even* twenty cities, and unto the plain of the vineyards, with a very great ſlaughter. Thus the children of Ammon were ſubdued before the children of Iſrael.

34 ¶ And Jephthah came to Mizpeh unto his houſe, and behold, his daughter came out to meet him with timbrels and with dances, and ſhe *was his* only child: beſide her he had neither ſon nor daughter.

35 And it came to paſs when he ſaw her, that he rent his clothes, and ſaid, Alas, my daughter, thou haſt brought me very low, and thou art one of them that trouble me: for I have opened my mouth unto the LORD, and I cannot go back.

36 And ſhe ſaid unto him, My father, *if* thou haſt opened thy mouth unto the LORD, do to me according to that which hath proceeded out of thy mouth; foraſmuch as the LORD hath taken vengeance for thee of thine enemies, *even* of the children of Ammon.

37 And ſhe ſaid unto her father, Let this thing be done for me: Let me alone two months, that I may go up and down upon the mountains, and bewail my virginity, I and my fellows.

38 And he ſaid, Go. And he ſent her away *for* two months: and ſhe went with her companions, and bewailed her virginity upon the mountains.

39 And it came to paſs at the end of two months, that ſhe returned unto her father, who did with her *according* to his vow which he had vowed: and ſhe knew no man. And it was a cuſtom in Iſrael,

40 *That* the daughters of Iſrael went yearly to lament the daughter of Jephthah the Gileadite four days in a year.

Ver. 1. *Now Jephthah the Gileadite was a mighty man of valour, and he was the ſon of a harlot.*] Some by the word Zonah, underſtand a concubine, but it never ſignifies ſo in Scripture, but, as we tranſlate it, *an harlot*, and ſometimes one that kept a publick houſe. But ſeveral of the Jewiſh doctors think, this word may ſignify either one of another tribe, or a ſtranger, one of another nation. And ſo Joſephus himſelf here underſtands it, that he was ξένου περὶ τὴν μητέρα, *a ſtranger by the mother's ſide.* And Saidas Batricides declares, his mother was an Iſhmaelite. It is certain that ſuch were called γόθαι (baſtards) by the Greeks, who were born of a wife that was not a citizen. But among the Jews, if ſuch perſons embraced the law, their children were not ſtained, but rendered capable of inheriting among the reſt of their brethren; and therefore Jephthah complains of his expulſion ver. 7. looking upon himſelf as unjuſtly treated, which could not have been ſaid had he been a baſtard.

—— *And Gilead begot Jephthah.*] One of the poſterity of Gilead, the ſon of Manaſſeh, was his father, and was called after the name of his great anceſtor.

Ver. 2. *And Gilead's wife bare him ſons, and his wife's ſons grew up, and they thruſt out Jephthah.*] When his father was dead; for till then the inheritance was not to be divided; and if he had been living, he would not have ſuffered them to deal ſo injuriouſly by Jephthah, who was the ſon of a wife whom he loved extreamly, as Joſephus relates lib. 5. Antiq. cap. 9.

Ver. 3. *And Jephthah fled from his brethren, and dwelt in the land of Tob.*] This land was ſituated on the moſt northern part of Manaſſeh's lot, on the other ſide Jordan. It is called Toby, and its inhabitants Tobinians or Tubinians, 1 Maccab. v. 13. 2 Maccab. xii. 17.

—— *And there were gathered vain men to Jephthah.*] Or empty men; for the word Rekim ſignifies neceſſitous perſons, ſuch as reſorted to David when he fled from Saul. 1 Sam. xxii. 2. So, we ſuppoſe, it is to be here underſtood, and not that they were profligate perſons, for the word *pochazim*, light men, is not here added as it is in the ſtory of thoſe who followed Abimelech. ix. 4. Grotius, therefore, doth not ſeem to have rightly repreſented Jephthah, when he declares, he was one of thoſe who, *ex prædonum ducibus juſti duces facti ſunt, Lib. 3. de jure Belli & pacis. cap. 3. ſect. 3.* For theſe were not a band of Robbers, who lived by rapine; but only men of ſmall or no fortune, who were glad of an opportunity to join themſelves to ſo gallant a man as Jephthah was known to be. And ſo the word we tranſlate *gathered*, imports, that they liſted themſelves under him in a voluntary manner, being ſo induced by the great fame of his humanity and valour. But Grotius herein follows the vulgate, and the word Latrocinates (robbers) is added without any authority, either from the Hebrew, Chaldee, or Septuagint.

Ver. 4. *And it came to paſs in proceſs of time.*] In the Hebrew it is, after days, that is, as archbiſhop Uſher underſtands it, after thoſe years mentioned, x. 8. namely eighteen years, at the expiration of which, when Jair was dead, the Ammonites invaded Iſrael; but there is no good ground for this interpretation. Therefore by after days, we underſtand, ſometime after their retreat into their own country, for when the Iſraelites upon their ſincere repentance ſeemed to have recovered their ancient courage, and aſſembled at Mizpeh, in order to drive the Ammonites out of their country x. 17. that people ſeemed to have left the ſiege of Gilead, and to have made a retreat into their own land, either to recruit their army, or for ſome other reaſon; for thither Jephthah ſent Meſſengers to them, after he was choſen general of the Iſraelites, and there he fought them, when they would not yield to his juſt arguments, that they invaded the children of Iſrael a very injurious manner.

Ver. 5. *And it was ſo, that when the children of Ammon made war againſt Iſrael, that the elders of Gilead went to fetch Jephthah,* &c.] Some of the principal perſons of the country, were ſent in the name of the inhabitants of Gilead to invite Jephthah to return to them.

Ver. 6. *And they ſaid unto Jephthah, come and be our captain.*] They did not pretend to make him their king, (remembering perhaps what had befallen the men of Shechem and Abimelech) but only the leader of their army.

Ver. 7. *And Jephthah ſaid unto the elders of Gilead, did not ye hate me,* &c.] This ſignifies that his brethren ejected him by the aſſiſtance of the publick authority; or the elders who ſaw the wrong his brethren did him, connived at it, and did not interpoſe, according to their office to render juſtice to him, hereby they made his expulſion their own act.

—— *And why are ye come unto me now when ye are in diſtreſs?*] Which was as much as if he had ſaid, what reaſon have you to expect that I ſhould have any regard to your requeſt, ſince I am ſenſible your diſtreſs is the only motive that induces you to recal me?

Ver. 8. *And the elders of Gilead ſaid unto Jephthah, therefore we turn again unto thee now.*] This may relate either to what immediately goes before, and then the ſenſe is,

is, we acknowledge ourſelves to be in diſtreſs, and therefore implore thy aid (which if thou wilt afford us, thou ſhalt command us all for ever) or, it may refer to the beginning of the preceding verſe, and the meaning will then be, we are ſenſible of the injury that was offered thee, and are therefore come to repair it by inviting thee to be our leader; for that is meant by their *turning again to him*: They had altered their mind, and not only revoked that unjuſt act, but offered him a recompence.

Jephthah received this meſſage with ſome miſtruſt, and would not accept of the dignity they offered him, till they had confirmed it to him by an oath ver. 10.

Ver. 11. *Then Jephthah went with the elders of Gilead, and the people made him head and captain over them.*] In a full aſſembly of the people with the princes, he was made general of their army; with an aſſurance he ſhould continue to be their head after the war was ſucceſsfully ended.

——— *And Jephthah uttered all his words before the Lord.*] The people had performed their parts, but Jephthah could undertake nothing without the approbation of God, before whom, in a ſolemn prayer, he unfolded all that he had ſaid unto them; and it is likely that God anſwered him by ſome prophet, and authorized him to undertake the conduct and Government of the people, for if he had done it without a Divine Warrant, the ſpirit of the Lord would not have come upon him, as we read it did. ver. 29.

Ver. 12. *And Jephthah ſent meſſengers unto the king of the children of Ammon.*] Now he plainly acts as a chief governor, in appointing an embaſſy to the king of the Ammonites; which power he would not have aſſumed if it had not been given him by God.

——— *Saying what haſt thou to do with me, that thou art come againſt me to fight in my land?*] This is the language of the ſupreme governor of the country, unto whom all were ſubject, as their lord: and demonſtrates Jephthah to have been a very equitable prince who was inclinable to debate matters fairly, before he came to blows.

Ver. 13. *And the king of the children of Ammon anſwered unto the meſſengers of Jephthah; becauſe Iſrael took away my land when they came up out of Egypt.*] The land was none of theirs when the Iſraelites conquered it; but the land of Sihon, king of the Amorites. For as to the country of the Ammonites, God expreſsly charged the children of Iſrael not to meddle with it, Deut. i. 19. It is true this land which they now claimed, had formerly belonged to the Moabites, but Sihon had made a conqeuſt of it, and driven them out, as we read, Numb. xxi. 26. The king of Ammon therefore could not call it his land, unleſs he was alſo king of Moab at this time, which is not improbable. Whence it is, that in the following diſpute between him and Jephthah, there is a promiſcuous mention of the Moabites, together with the Ammonites, as if they were but one people, ver. 15, 17, 18. and Chemoſh, which was the god of the Moabites, is called ver. 24. the god of the king of Ammon: Unto which may be added, that the land which Sihon conquered, did not entirely belong to the Moabites, but ſome of it to the children of Ammon, as is expreſly declared, Joſh. xiii. 25. where we read, that to the Gadites was given half the land of the children of Ammon; therefore ſome part of Sihon's kingdom (where the Gadites were ſettled) formerly belonged to the Ammonites.

———*From Arnon even unto Jabbok, and unto Jordan.*] Theſe are the bounds of the country to which they laid their claim; the river Arnon on the ſouth, and the brook Jabbok on the north; (which we may call the length of the country) and Jordan on the weſt; unto which afterward is added the eaſtern bounds, when it is ſaid, ver. 22. *from the wilderneſs unto Jordan*; which is the wilderneſs thro' which the Iſraelites entered into the territories of Sihon.

——— *Now therefore reſtore thoſe lands.*] Which belonged to the Moabites and Ammonites.

——— *Again peaceably.*] The meſſengers of Jephthah had declared that he deſired not war, but peace; which the king of Ammon tells him he muſt not expect, unleſs he reſigned theſe countries to him.

Ver. 14. *And Jephthah ſent meſſengers again unto the king of the children of Ammon.*] This is an argument of a very peaceable diſpoſition, and a noble commendation of a wiſe governor, that he was ſtill deſirous to end this controverſy by reaſon, and not by the ſword.

Ver. 15. *And ſaid unto him, thus ſaith Jephthah.*] This is his reply; which ſeems to be delivered as from a man in authority.

———*Iſrael took not away the land of Moab, nor the land of the children of Ammon.*] He denies the matter of fact, upon which they grounded the war: For the Iſraelites found this country in the poſſeſſion of Sihon.

Ver. 16. *But when Iſrael came up from Egypt.*] He proves the truth of what he affirmed, by a ſhort hiſtory of what paſſed after they came out of Egypt; when the king of Ammon ſaid, ver. 13. they took this land from him.

———*And walked through the wilderneſs, unto the red ſea, and came to Kadeſh.*] This is not to be underſtood of Kadeſh-barnea, but of that Kadeſh mentioned Numb. xx. 1, 14. which was in the borders of Edom; unto which they came directly from the Red-ſea: Nor of their coming to the Red-ſea, in the firſt year after they paſſed through it, mentioned Numb. xxxiii. 10. but of their laſt arrival at it, in that ſtation they made at Ezion-geber, (after many ſtations in other places) which was upon the ſhore of the Red-ſea; from whence they immediately marched to this Kadeſh, Numb. xxxiii. 35, 36.

Ver. 17. *Then Iſrael ſent meſſengers to the king of Edom, ſaying, Let me, I pray thee, paſs through thy land.*] This ſhews they were ſo far from invading any prince's country, that they humbly begged leave to paſs through Edom, with a ſolemn promiſe to commit no violence, but to pay for every accommodation they wanted. See Numb. xx. 14, *&c.*

———*But the king of Edom would not hearken thereto.*] Notwithſtanding which, the Iſraelites were not provoked by his inhumanity to quarrel with that prince.

——— *And in like manner they ſent unto the king of Moab; but he would not conſent.*] We do not read of ſuch a meſſage ſent to the Moabites: But when they came from Ezion-geber into the wilderneſs of Moab, we find a command of God to them not to diſtreſs the Moabites, nor to contend with them in battle: Which intimates there was ſome occaſion for it; which was their refuſal to grant them a common civility.

———*And Iſrael abode in Kadeſh.*] Put up all theſe affronts, and abſtained from every act of violence, continuing quiet in the place where they had pitched their tents.

Ver. 18. *Then they went along through the wilderneſs, and compaſſed the land of Edom, and the land of Moab.*] When they were denied a paſſage the direct way, they choſe rather to fetch a large compaſs, and travel many miles, with great fatigue and toil, (ſee Numb. xxi. 4.) than give others the leaſt diſturbance.

———*And came by the eaſt-ſide of the land of Moab, and pitched on the other ſide of Arnon.*] See Numb. xxi. 13.

——— *But came not within the border of Moab: for Arnon was the border of Moab.*] This is a demonſtration that they offered no injury to the Moabites, into whoſe country they did not enter. For they went no farther than Arnon, which divided their territories from thoſe of the Ammonites.

Ver. 19. *And Iſrael ſent meſſengers unto Sihon king of the Amorites, the king of Heſhbon*] Where his royal palace was. See Numb. xxi. 25, 26.

——— *And Iſrael ſaid unto him, Let us paſs, we pray thee, through thy land unto my place.*] Being denied a paſſage through Edom and Moab, they ſent a friendly meſſage unto him, craving the favour of being permitted to paſs thro' his country to Canaan, Numb. xxi. 21, 22.

Ver. 20. *But Sihon truſted not Iſrael to paſs through his coaſt.*] Was jealous they would ſeize on his dominions.

——— *But Sihon gathered all his people together, and pitched in Jahaz, and fought againſt Iſrael.*] He not only refuſed, after the example of his neighbours, to grant the Iſraelites a paſſage through his country, which they could not inſiſt upon as their abſolute right, but raiſed all his forces, and proudly marched to drive them away from his borders, Numb. xxi. 23, 24.

Ver. 21. *And the Lord God of Iſrael delivered Sihon, and all his people into the hand of Iſrael, and they ſmote them.*] It was evidently an act of God to give the Iſ-

raelites the victory: for they were unprepared for war, and harraſed with a long march about the land of Edom and Moab.

— *So Iſrael poſſeſſed all the land of the Amorites, the inhabitants of that country*.] They did not diſpoſſeſs the Moabites, but the Amorites, who then inhabited that country, which became the poſſeſſion of the Iſraelites, by the right of a juſt war, in their own defence.

Ver. 22. *And they poſſeſſed all the coaſts of the Amorites, from Arnon even unto Jabbok, and from the wilderneſs even unto Jordan.*] This is a deſcription of the length and breadth of the land, from ſouth to north, and from eaſt to weſt. See above, ver. 13. None of which was then in the poſſeſſion of the Moabites or Amorites; who could not therefore charge the Iſraelites with taking any of their land from them.

Ver. 23. *So now the Lord God of Iſrael hath diſpoſſeſſed the Amorites from before his people Iſrael.*] This is a new title to this land; which they not only took in a juſt war, but was alſo given them by God, who rendered them victorious, and then beſtowed it upon them.

——— *And ſhouldſt thou poſſeſs it?*] It was abſurd to think, that they ſhould take the pains to conquer it, and God ſhould give it to them, only that they might reinſtate the Moabites in the poſſeſſion of it, with whom they had no Alliance.

Ver. 24 *Wilt not thou poſſeſs that which Chemoſh thy God giveth thee to poſſeſs?*] He doth not call Chemoſh a God; but only argues from the opinion that they had of him, which all nations entertained of their gods, that they owed their conqueſts to them, to whom therefore they gave thanks for all their victories. Now he appeals to them, whether they would not keep what their god had given them, and look upon it as rightfully poſſeſſed by them.

——— So *whomſoever the Lord our God ſhall drive out from before us, them will we poſſeſs.*] By the very ſame title, whereby the Moabites poſſeſſed the country wherein they now lived; from whence they drove out the ancient inhabitants, Deut. ii. 10, 11.

Ver. 25. *And now art thou any thing better than Balak the ſon of Zippor king of Moab?*] This is a third argument, that when this conqueſt was newly made by the Iſraelites, the then king of Moab (as potent as the preſent) laid no claim to that country, nor demanded to have it reſtored to him; but only was afraid they would invade the land he ſtill poſſeſſed.

——— *Did he ever ſtrive againſt Iſrael..*] Diſpute their title with them.

——— *Or did he ever fight againſt them.*] Endeavour by force of arms to recover this country, as not belonging to them, but to him.

Ver. 26. *While Iſrael dwelt in Heſhbon and her towns, and in Aroer and her towns, and in all the cities that be along by the coaſts of Arnon, three hundred years?*] In the laſt place he pleads preſcription, and that for *three hundred years*; in which long ſpace of time none of the kings of Moab pretended a right to this country, much leſs conteſted it with them, which argument was irrefragable. For if ſuch a long undiſputed poſſeſſion cannot create a right to a country, it is impoſſible there ſhould be any end of wars between kings and princes. But all mankind look upon thoſe wars as unjuſt, which are made for the recovery of countries, wherein people have ſettled quietly for many ages; tho' perhaps, in the firſt acquiſition of them, their title was not good. Therefore it is not neceſſary to examine, whether Sihon had a juſt cauſe of war when he conquered this country; nor is it of importance with reſpect to this, to inquire whether the Iſraelites had held this conqueſt juſt three hundred years; for if a few be wanting, it is not material; but with reſpect to ſomething elſe, it is of great conſequence, for the explaining of what we read 1 Kings vi. 2. that Soloman began to build the temple in the *four hundred and eightieth year* after they came out of Egypt; which ſpace is divided by theſe words of Jephthah into two intervals; the firſt of which contained three hundred and forty years; for they had poſſeſſed this country three hundred years, and they came out of Egypt forty years before its conqueſt: During which time (of three hundred years) they had been ſlaves to the Meſopotamians, Moabites, Canaanites, and Midianites. Now, if the years wherein they were oppreſſed by theſe four nations, and the years of peace and quiet they enjoyed, be put together, from the firſt year of Cuſhan-Riſhathaim, to the laſt year of Jair, they produce but little more than three hundred years; ſo that no time is left for Joſhua's conqueſt of Canaan, and his liſe after it, and for the generation which outlived him. But by ſuppoſing that ſome of theſe things fell out in the very ſame time (as for example, during the fourſcore years reſt, in the eaſtern parts of the land after Eglon's death, they were oppreſſed twenty years in the north by Jabin) this difficulty is removed, and all comes right; as Sir John Marſham hath demonſtrated in his Canon Chronicus; where he ſhews, that from the death of Moſes to this invaſion of the Ammonites, there were three hundred years, allowing five and twenty years (as Joſephus computes) for Joſhua's government after they came into Canaan, and thirty five years to the following generation that ſurvived him. See Seculum 11. Æra Exodi. And concerning the other interval. See here xii. 14.

——— *Why therefore did ye not recover them within that time?*] There could be no anſwer to this queſtion, why, in ſo long a time they never aſſerted their claim till now?

Ver. 27. *Wherefore I have not ſinned againſt thee, but thou doſt me wrong to war againſt me.*] Upon all theſe reaſons he concludes, the Ammonites had no cauſe to make this war; but were injurious in it to the Iſraelites.

——— *The Lord the judge be judge this day between the children of Iſrael and the children of Ammon.*] The meaning is, that if they were not moved by theſe reaſons, but the controverſy muſt be decided by arms, he committed his cauſe to God, the righteous judge of the whole world, who, he doubted not, would do him right. By *this day* he doth not mean that God would determine the right, by giving him the victory then, when he ſpake theſe words, (for he was not yet ready to give them battle) but that God would judge of the juſtice of his preſent plea, and accordingly give ſentence, when the matter came to be tried in a battle.

Ver. 28. *Howbeit, the king of the children of Ammon hearkened not unto the words of Jephthah which he ſent him.*] He would not yield to arguments, being obſtinately reſolved to decide his claim by arms.

Ver. 29. *Then the ſpirit of the Lord came upon Jephthah.*] The people had choſen him for their leader, and promiſed to continue him their chief governor, as they had already made him; and now God publickly declares his approbation of their choice; and appointed him their judge, as he had others before, (chap. iii. 10.) by endowing him with an extraordinary meaſure of courage and wiſdom, and all other qualities neceſſary to render him fit for the ruler of his people.

——— *And he paſſed over Gilead, and Manaſſeh.*] Went through the whole country of Reuben and Gad, (which are comprehended in Gilead) and likewiſe the half tribe of Manaſſeh, and levied what men he could among them.

——— *And paſſed over Mizpeh of Gilead.*] Proceeded to the extreme part of the country northward, where Mizpeh was, toward mount Lebanon, and Hermon.

——— *And from Mizpeh of Gilead, he paſſed over unto the children of Ammon.*] He marched from thence, with ſuch forces as he had gathered, toward the enemies country.

Ver. 30. *And Jephthah vowed a vow unto the Lord,* &c.] Before Jephthah ventured to engage his enemies, either his fear or ſuperſtition infuſed a ſtrange expedient into his mind, to ſecure the Divine Aſſiſtance in the expedition he was preparing to undertake. He made a vow, that if God would condeſcend to bleſs him with a compleat victory, he would ſacrifice to him (as the generality of commentators expound the expreſſion in the Sacred Text) the firſt living creature that ſhould come out of his houſe to meet him at his return; and this inconſiderate promiſe diveſted him of the glory and pleaſure which would otherwiſe have reſulted to him from the fortunate progreſs of his arms. The Ammonites were indeed totally defeated, and the Iſraelites laden with their ſpoils: But the daughter of Jephthah, a virgin, and his only child; and, if we may credit the Jews, a perſon of exquiſite beauty, and unſpotted virtue, proved the unhappy victim of her fathers precipitate

cipitate vow. The grateful tydings of his ſucceſs, had brought her out at the head of a company of maidens, to congratulate his glorious return with timbrels, and dances, and other expreſſions of filial joy; by which means ſhe proved the unhappy object upon which he caſt his eyes, and which he had raſhly vowed to deſtruction (as moſt of the expoſitors will have it). The moment he beheld her, he rent his cloaths, and diſcovered the fatal ſecret to her, in the moſt affecting expreſſions that the anguiſh of a father could ſuggeſt. The generous virgin heard him with a conſtancy as could hardly have been expected from a perſon of her tender age, and only intreated him to grant her a reſpite of two months, to bewail her virginity, it being eſteemed one of the greateſt of misfortunes for a daughter of Iſrael to die unmarried; becauſe each of them entertained the glorious expectation of being the parent of the promiſed Meſſiah. Jephthah having complied with her requeſt, ſhe abſented herſelf during that ſhort ſpace of time, and, at the expiration of it returned to her father who acted by her according to his vow; that is, according to the generality of Jewiſh and Chriſtian interpreters, he offered her up as a burnt ſacrifice: Which gave birth to that cuſtom mentioned in the Sacred Text, for the daughters of Iſrael to go yearly to lament the daughter of Jephthah, for the ſpace of four days; or according to others, he conſecrated her to God, and condemned her to perpetual virginity; ſo that thoſe yearly rites were rendered to her as compliments of condolance for the ſtate of life to which ſhe was doomed; and eſpecially as ſhe was the daughter of a judge of Iſrael.

There is ſomething ſo extraordinary in this vow of Jephthah, that notwithſtanding the Scripture has related it in terms that may be rendered very intelligible, yet ſuch difficulties have occurred concerning it, as have greatly perplexed the commentators. We ſhall therefore endeavour to place the whole tranſaction in ſuch a light as we hope will clear up the ſeveral particulars to the ſatisfaction of a candid reader.

There is great reaſon to believe, that the fable which relates the ſacrifice of Iphigenia, had its birth from this part of the hiſtory of Jephthah; eſpecially if we remember that the ſiege of Troy happened ſoon after the time of this celebrated judge. There is, indeed, this difference, that ſome of the wiſer heathen authors, who record it, have introduced the goddeſs Diana interpoſing her authority to prevent ſo horrid a ſacrifice from being offered to her; whilſt the far greater part of the Jews, even Joſephus, Philo, and the Chaldee paraphraſt, acknowledge Jephthah to have been permitted by God, the high prieſt, and the whole people, to offer the fruit of his own body; an innocent young virgin, an only, as well as a dear and dutiful child, the ſole object of his preſent comfort, and future hopes, in a burnt-offering to the Lord, who had ſo frequently declared his utter abhorrence of all ſuch abominations, and rejected the Canaanites upon that very account. Some even add, that her life was rather ſacrificed to a punctilio of honour, her father thinking it beneath his own dignity to go to the high prieſt, to be abſolved from his unlawful vow; and the latter being above granting him that abſolution, unleſs the other would think fit to apply to him, in order to obtain it. It ſeems, indeed, wonderful that ſo many of the fathers ſhould implicitly follow the Jews, in believing that the daughter of Jephthah was really ſacrificed, notwithſtanding the Apoſtle to the Hebrews ranks him in the claſs of faithful worthies among the Jews. St. Chryſoſtom obſerves, that God, by his all-wiſe providence, permitted this father to make a ſacrifice of his daughter, that his example might be a reſtraint upon thoſe who might hereafter be eaſily induced to make ſuch promiſes. St. Juſtin the martyr, and Theodoret, conſidered this proceeding in the ſame view. Others are not ſatisfied with ſuppoſing the ſacrifice of this innocent maiden, to be a certain fact, but have even approved and highly commended it. The author of, Queſtions to the Orthodox, printed in St. Juſtin's name, is perſuaded that Jephthah's piety to God, which induced him to ſacrifice his daughter, was the reaſon of the Apoſtle's placing him among the righteous. St. Jerom expreſſes himſelf in words to the ſame effect: *Jephta obtulit filiam virginem, & idcirco in enumeratione ſanctorum ab Apoſtolo ponitur.* And declares in another place, that if the ſacrifice be not laudable, at leaſt the ſpirit and intention of it deſerve approbation. In anſwer to all which authorities from the fathers, it ought to be remember'd, that moſt of them at leaſt, if not all, had no ſufficient means of being ſet right, with reſpect to this tranſaction, for want of being acquainted with the original language in which it is recorded, and conſequently of knowing that the Sacred Text was capable of two different ſenſes, and that the Jews had choſen the leaſt reaſonable of the two. But what is moſt ſurpriſing is, that ſo many learned interpreters ſhould adhere to the wrong conſtruction, ſince a better inſight into the Hebrew tongue has opened an eaſy way to the other ſenſe, which is moſt agreeable both to reaſon, and likewiſe to the tenor of ſcripture. However, as what has been urged on both ſides of the queſtion is too copious, and would ſwell this part of our commentary too much, we ſhall content ourſelves with offering what appears to us to be a reaſonable vindication of the latter ſenſe, as far as it can be juſtified by the original. For we doubt not, but if we can prove it to be capable of ſuch an interpretation, our readers will readily abſolve the Hebrew judge from ſo horrid and unnatural a ſacrifice, under a pretence of religion, even when the Sacred Text expreſsly declares that the ſpirit of God came upon him about the time when he made this vow, ver. 29. What has miſled all the ancient fathers is, that the Septuagint, and the Vulgate, render the words of Jephthah, *whatſoever cometh forth to meet me*, in the maſculine gender, as if he had ſaid, *whoſoever*, or *what perſon ſoever*, cometh forth; whereas the original is here undeterminate. Again, they did not know that the particle *vau* may properly enough be taken in the disjunctive ſenſe, *or*, inſtead of the conjunctive *and*. This, however, is what ſome judicious critics, both Jews and Chriſtians, have clearly ſhewn to be the right ſignification both here and elſewhere. So that Jephthah's words ſhould have been rendered, *ſhall ſurely be the Lord's, or*, not *and, I will offer it up for a burnt-offering*; that is, if it be a human creature, he or ſhe ſhall be conſecrated to the ſervice of God, as ſome ſort of Nazarenes were; or, if it prove a beaſt, it ſhall be offered up for a burnt-offering, if it be fit for that ſacred uſe, or, if not, be exchanged for another that is, What confirms the ſenſe of the vow is, 1. That there were but three ſorts of creatures that could be fit for a burnt-offering, according to the Moſaic law; whereas any other creature might as well chance to come out of his doors, as any of theſe three. 2. It might happen to prove ſome unclean beaſt, which could not be offered to the Lord, but muſt be exchanged or redeemed. 3. That human ſacrifice of any kind, except what was vowed to extermination with reſpect to the people condemned by God himſelf to that fate, (and theſe could not be ſaid to be offered up in burnt-offerings) were expreſly prohibited, (Deut. xii. 31. and in other places.) And, 4. That there was an expreſs redemption for vows relating to human creatures, and the price of it appointed by God (Levit. xxvii. 1, &c.) It would be therefore abſurd to ſuppoſe, either that Jephthah would have vowed to offer the firſt creature indifferently that came out of his houſe, as a burnt-offering to God, without diſtinction of clean and unclean, fit or unfit; or if he had, that the prieſts would have ſuffered him to accompliſh it, when the victim proved unlawful and redeemable, and would have been an abomination to God, as well as a ſcandal to all the world. For theſe plain reaſons, we think, that the words ought rather to have been rendered thus: "Then the ſpirit of God came "upon Jephthah— And he vowed a vow unto the Lord, and "ſaid, If thou ſhalt without fail deliver the children of Am-"mon into my hands, it ſhall be, that whatſoever cometh "forth of the doors of my houſe to meet me when I return in "peace—ſhall ſurely be the Lord's, or I will offer it up for "a burnt-offering———. And Jephthah came to Mizpeh to "his houſe, and his daughter came out to meet him with "timbrels and dances, and ſhe was his only child——— "and when he ſaw her he rent his cloaths, and ſaid, Alas, "my daughter, thou haſt brought me very low, thou art "one of thoſe that trouble me; for I have opened my "mouth unto the Lord, and I cannot go back—And ſhe "ſaid unto him, if thou haſt opened thy mouth unto the "Lord, do to me according to thy vow ——— only let "this thing be done for me; let me ——— bewail my "virginity two months.——— And it came to paſs at "the end of two months, that ſhe returned to her father, "who did with her according to his vow, and ſhe never

"knew

" knew man; that is ſhe continued a virgin. And it be-
" came a ſtatute in Iſrael, that the daughters of Iſrael
" came four days in the year, to condole, or converſe with
" the daughter of Jephthah.

Here then Jephthah's vow is taken in the firſt ſenſe, *ſhall be the Lord's*; that is, the thing vowed proving to be his daughter, he conſecrated her to the ſervice of God. For this reaſon it is added, *vehi lo yadhah iſh*, and ſo ſhe did not know man; that is, from that time, to her death. For it would have been ſuperfluous to have added that circumſtance, if he had ſacrificed her as ſoon as ſhe returned from bewailing her virginity. As for the verb *Thanah*, which ſo many verſions render *to bewail*, were it capable of no other ſignification, yet it would not imply the bewailing of her death, but her being condemned to perpetual virginity, which was counted one of the greateſt calamities that could happen to an Iſraelitiſh maiden, for the reaſon we have already intimated. But it is plain, that it ſignifies alſo to condole, to converſe with, to declare, or extol. In this laſt ſenſe the reader will find it uſed in the ſame book. chap v. ver. 11. where it is ſaid, that they *Jithanu*, ſhall rehearſe or extol the righteous acts of the Lord. So that here the virgins of Iſrael might go either to condole the daughter of Jephthah for being ſecluded from the nuptial ſtate, or to celebrate her piety and conſtancy in ratifying her father's vow.

There are but two things objected againſt this ſenſe of the text; the firſt is, that the Moſaic law did not allow parents a power to oblige their children to a ſingle life. But, beſide, that the argument is much ſtronger againſt their power of ſacrificing them to the flames, we find that the children, when of age, might conſent to the vow; and this ſeems to be the reaſon why the text intimates that ſhe readily ratified it. But it is plain, that parents had a very great power, to impoſe ſevere and grating laws, not only on their children, but alſo on their poſterity; as when the ſon of Rechab prohibited all his deſcendants from drinking wine, dwelling in houſes, and the like, Jerem. xxxv. 6. &c. And tho' it were not ſo, one could only ſay, that Jephthah, as a judge, extended his power beyond what might be allowable in him as a father, tho' without ſuch a degree of barbarity as if he had offered up his daughter in the other ſenſe.

The next objection is, That the grief, which Jephthah expreſs'd at the ſight of his daughter, ſeems to imply ſome heavier fate than a bare doom to perpetual virginity. But it ought to be remembered, that he hereby deprived an only child, and a dear one, of the greateſt happineſs of life; for ſuch was marriage, eſpecially when bleſſed with children, eſteemed in Iſrael; and he likewiſe diveſted himſelf of all hopes of any poſterity. Where is then the wonder that he ſhould utter ſuch expreſſions of grief, when his only child was condemned by his own precipitate vow, to ſuch a reproachful and uncomfortable ſtate of life, and himſelf excluded thereby from the proſpect of having the Meſſiah ſpring from his ſeed.

Since then the original is capable of ſo much fairer, and more natural a ſenſe, it would be abſurd to prefer the other, which is contrary to reaſon and nature; contrary to the Moſaic law, and the analogy of faith; and has been the ſource of endleſs diſputes and ſuperfluous inquiries, how far this inhuman ſacrifice was, or was not, commendable and pleaſing to God; and how far Jephthah's barbarous faith entitled him to be ranked among the Hebrew worthies, Heb xi. 32. With reſpect to the fathers who have favoured the notion of the immolation of this innocent virgin, there is only this to be ſaid, namely, that they had no verſion but the Greek and Latin to ſteer by, backed with the teſtimony of the ancient Jews. Father Calmet, however, has ſince endeavoured to vindicate the notion of Jephthah's daughter being really ſacrificed according to the letter, and the opinion of the fathers; tho' without pretending to juſtify, either the vow, or the execution of it. In order to which he inſiſts ſtrenuouſly, that Jephthah did not vow the firſt thing, but the firſt perſon, that came out of his houſe. But we have already, as we hope, proved the contrary; and it is ſurpriſing that this writer, who ſeems well verſed in the Hebrew, ſhould not have been ſenſible of it. He next inſiſts upon an expreſs text in the law concerning vows, Levit. xxxiii. 29. that whatſoever is vowed unto the Lord, of men, ſhall not be redeemed, but ſhall ſurely be put to death. But if this be the purport of that command, there is at once an end of all enquiry, concerning the lawfulneſs both of Jephthah's vow, and of all other human ſacrifices. Had our author conſulted the learned Selden (De Jure Nat. & Gent. ſec. diſcipl. Hæb. c. 4. & ſeq.) he would have found it fully proved, not only againſt Capellus and others, that the parents had no ſuch power over their children, but even againſt the Jews, that maſters had it not over their ſlaves; and that the queſtion in this law, is not about things, or men, vowed for burnt-offerings, which was abſolutely forbidden, but about ſuch as were devoted by *cherem anathema*, to utter extermination, of which kind were the inhabitants, and all the ſpoils of Jericho, Joſh. vi. of the Amalekites, of king Arad and his people, of the inhabitants of Jabeſh Gilead, (Numb. xxi. 2. Judg. xxi. 9, 10.) and of the ſeven nations of Canaân. It is evident therefore, that theſe two places are nothing to our author's purpoſe, and that the whole tenure of the Sacred Scriptures is againſt it; ſo that we cannot ſee any reaſon to depart from the contrary opinion.

CHAP. XII.

1 *The Ephraimites quarreling with Jephthah, and diſcerned by Shibboleth, are ſlain by the Gileadites.* 7 *Jephthah dieth.* 8 *Ibzan, who had thirty ſons, and thirty daughters,* 11 *and Elon,* 13 *and Abdon who had forty ſons, and thirty nephews, judged Iſrael.*

AND the men of Ephraim gathered themſelves together, and went northward, and ſaid unto Jephthah, Wherefore paſſedſt thou over to fight againſt the children of Ammon, and didſt not call us to go with thee? we will burn thine houſe upon thee with fire.

2 And Jephthah ſaid unto them, I and my people were at great ſtrife with the children of Ammon; and when I called you, ye delivered me not out of their hands.

3 And when I ſaw that ye delivered *me* not, I put my life in my hands, and paſſed over-againſt the children of Ammon, and the LORD delivered them into my hand: wherefore then are ye come up unto me this day to fight againſt me?

4 Then Jephthah gathered together all the men of Gilead, and fought with Ephraim: and the men of Gilead ſmote Ephraim, becauſe they ſaid, Ye Gileadites *are* fugitives of Ephraim, among the Ephraimites, *and* among the Manaſſites.

5 And the Gileadites took the paſſages of Jordan before the Ephraimites: and it was *ſo*, that when thoſe Ephraimites which were eſcaped, ſaid, Let me go over; that the men of Gilead ſaid unto him, *Art* thou an Ephraimite? If he ſaid, Nay:

6 Then ſaid they unto him, Say now Shibboleth: and he ſaid Sibboleth: for he could not frame to pronounce *it* right. Then they took him, and ſlew him at the paſſages of Jordan: and there fell at that time of the Ephraimites forty and two thouſand.

7 And

7 And Jephthah judged Iſrael ſix years: then died Jephthah the Gileadite, and was buried in *one of* the cities of Gilead.

8 ¶ And after him Ibzan of Beth-lehem judged Iſrael.

9 And he had thirty ſons, and thirty daughters, *whom* he ſent abroad, and took in thirty daughters from abroad for his ſons. And he judged Iſrael ſeven years.

10 Then died Ibzan, and was buried at Beth-lehem.

11 ¶ And after him Elon a Zebulonite judged Iſrael, and he judged Iſrael ten years.

12 And Elon the Zebulonite died, and was buried in Aijalon in the country of Zebulon.

13 ¶ And after him, Abdon the ſon of Hillel a Pirathonite judged Iſrael.

14 And he had forty ſons, and thirty nephews, that rode on threeſcore and ten aſs-colts: and he judged Iſrael eight years.

15 And Abdon the ſon of Hillel the Pirathonite died, and was buried in Pirathon in the land of Ephraim, in the mount of the Amalekites.

Ver. 1. *And the men of Ephraim gathered themſelves together.*] In the Hebrew, *were called*, by a public cry, or proclamation, to arm themſelves.

——— *And went northward.*] To the country of Manaſſeh, on the other ſide Jordan. For this ſufficiently ſhows, that Mizpeh was in that country, and in the northern part of it, toward Lebanon and Hermon, Pet. Martyr thinks they did not march orderly thither, being not gathered together (as far as appears) by the authority of the magiſtrate, but in a tumultuous manner, as is uſual in the motions of ſeditious people.

——*And ſaid unto Jephthah*] By this, and by what follows, it appears they came to Mizpeh where Jephthah reſided.

———*Wherefore paſſedſt thou over.*] They do not mean *over Jordan*, for there he was already; but from hence to the coaſt of the Ammonites.

———*To fight againſt the children of Ammon, and didſt not call us to go with thee?*] Their pride made them take it ill, that they had not a ſhare in the glory of the late victory. Juſt as formerly they quarrelled with Gideon upon the like occaſion, chap. viii. 1. which ſhews they were very imperious.

———*We will burn thine houſe upon thee with fire.*] Their arrogance wrought them into ſuch a ſtrange rage, that they ſeem to threaten to burn him, as well as his houſe.

Ver. 2. *And Jephthah ſaid unto them, I and my people were at ſtrife with the children of Ammon.*] He anſwers their furious language with great mildneſs; and firſt tells them, that he did not undertake this war till he was compelled by the Ammonites, who greatly diſtreſſed them, chap. x. 9.

———*And when I called you, ye delivered me not out of their hands.*] In the ſecond place, he denies their charge, and affirms the contrary, namely, that he had begged their aſſiſtance, but they refuſed to give it him: Nay, he had cried aloud unto them, with earneſt importunities (as the word we tranſlate *called*, ſignifies) to aid his people in their diſtreſs.

Ver. 3. *And when I ſaw that ye delivered me not*]. When I became ſenſible, that there was no hope of your aſſiſtance to preſerve us from ruin.

——*I put my life in my hands.*] Expoſed myſelf to the utmoſt hazard; for he had but a ſmall part of the people of Iſrael with him, to encounter their powerful oppreſſors. This phraſe ſeems peculiar to the Hebrews, and the eaſtern writers; for among all the Greek and Roman writers, Iſaac Caſauban declares, he never met with it but once in Zenarchus; whom Athenæus alledges, introducing in one of his dramatic pieces, a man ſeized with fear and trembling, ἐν τῇ χειρὶ τὴν ψυχὴν ἔχοντα; having his ſoul in his hand.

——— *And paſſed over againſt the children of Ammon.*] With ſuch forces alone as he could raiſe on his ſide Jordan, xi. 29, 30.

——*And the Lord delivered them into my hand.*] God approved his undertaking, by giving him a great victory.

Wherefore then are ye come up unto me this day, to fight againſt me?] Who had defended and preſerved them. For if the Ammonites had defeated Jephthah, they would ſoon have paſſed over Jordan, and fallen upon the Ephraimites; as they had before attempted.

Ver. 4. *Then Jephthah gathered together all the men of Gilead, and fought with Ephraim.*] When he ſaw they were not pacified by this fair and peaceable apology, but ſtill continued their menaces; he immediately, like a man of ſpirit, had recourſe to arms, and raiſed as many men as he could to oppoſe them.

——*And the men of Gilead ſmote Ephraim.*] Put them to flight, and made a great ſlaughter.

———*Becauſe they ſaid, Ye Gileadites are fugitives of Ephraim.*] That which provoked the army of Jephthah to kill ſo many of them, was their inſulting language, added to their threats, whereby they reproached the men of Gilead (who were the chief managers of the late war, xi. 29.) as if they were but the ſcum and dregs of the tribe of Ephraim, among whom they were the principal.

———*Among the Ephraimites, and among the Manaſſites.*] That is, among ſuch of them as dwelt in the land of Canaan; who looked upon the Gileadites, and the reſt of the Manaſſites, on the other ſide Jordan, and in the moſt northerly part of it, as the refuſe of their nation. But it muſt be acknowledged, that the words in the Hebrew are capable of another ſenſe, and may be thus tranſlated: *Therefore* (ſo the particle *Ki* is frequently rendered) *they ſaid, fugitives of Ephraim are ye*: that is, the men of Gilead having defeated the Ephraimites, called them *run-aways*. And it is certain, that theſe, and not the Gileadites, are branded with this appellation, for they are repreſented as having eſcaped by flight in the next verſe: And then the following words may be thus tranſlated, *Gilead got between the Ephraimites and the Manaſſites*. It is very probable, that the Manaſſites in Canaan joined with the Ephraimites, in this preſumptuous attempt upon the Gileadites; who being well acquainted with their own country, got between them and the river Jordan, to intercept their paſſage over it, as we read in the following verſe.

Ver. 5. *And the Gileadites took the paſſages of Jordan, before the Ephraimites.*] So that none could paſs over at thoſe fords, without their permiſſion.

———*And it was ſo, that when thoſe Ephraimites which were eſcaped.*] They are the very ſame words in the Hebrew, which are uſed in the foregoing verſe, *The fugitives of Ephraim.*

——— *ſaid, let me go over.*] Who were ſtationed to guard the paſſages.

———*That the men of Gilead ſaid unto him, Art thou an Ephraimite?*] They examined him what countryman he was; whether a Reubenite, Gadite, Manaſſite, on their ſide Jordan, or one of the Ephraimites on the other.

——— *If he ſaid nay,*] For fear would make him deny it.

Ver. 6. *Then ſaid they unto him, ſay now Shibboleth.*] To find the truth, they put him to this teſt; whether his pronunciation of ſome words was like that of the Gileadites: For people of the ſame nation, who ſpeak the ſame language, differ very much in the pronunciation of it, in ſeveral parts of the country: As in Greece, all ſpoke Greek; but the Ionians, Attics, Dorians, and Æolians ſpoke it very differently. And ſo they did among the Romans, with reſpect to their language; for at Prœneſte, which was not far from Rome, inſtead of Ciconia, they pronounced Konia. And ſo the Ephraimites ſaid *Sibboleth*, but could not pronounce *Shibboleth*. There were

many other words like this, which they could not articulate as the Gileadites did; but this was choſen, in all probability, becauſe it was ſuitable to the purpoſe; *Shibboleth* ſignifying not only an *ear of corn*, but alſo *floods of water*, (Pſalm lxix. 2.) ſo that the teſt the Gileadites compelled them to ſubmit to, was this, namely, to bid them ſay, *Let me paſs over the water.*

——*And he ſaid Sibboleth; for he could not frame to pronounce it right.*] If he was an Ephraimite, he preſently diſcovered himſelf; for he could not pronounce the Hebrew letter *ſchin*; which proceeded, we ſuppoſe, from the long habitude of that people to expreſs themſelves in a different manner; ſo that they could not frame the organs of ſpeech to pronounce as the Gileadites did: which we ſee at this day among all nations, who in different provinces greatly differ in their ſpeech, tho' they uſe the very ſame language.

——*Then they took him, and ſlew him at the paſſages of Jordan.*] They uſed this mark of diſtinction on purpoſe, leſt they ſhould kill any of another tribe.

——*And there fell at that time of the Ephraimites, forty and two thouſand.*] In the fight, and at the paſſages of Jordan, this number periſhed: Which was a juſt puniſhment, and very proper to humble their pride and inſolence, in deſpiſing ſo great a man as Jephthah, and threatning to deſtroy his houſe, after ſo glorious a victory, whereby he had preſerved all the people of Iſrael; and for reproaching their brethren alſo, whom they invaded without any cauſe, and ſeem to have intended to drive them out of their country.

Ver. 7. *And Jephthah judged Iſrael ſix years.*] After this humiliation of the Ephraimites, all the tribes whom the Ammonites had oppreſſed ſubmitted themſelves to him as their judge; and he continued ſix years in the government.

——*Then died Jephthah the Gileadite, and was buried in one of the cities of Gilead.*] The Jews have ſeveral ridiculous conceits concerning his death and burial, becauſe it is ſaid, *he was buried in the cities of Gilead*, as the words are in the Hebrew: Which they would have underſtood, as if he rotted (as a puniſhment for offering his daughter) and that one piece of him, when it dropt off, was buried in one city, and another in the next city, *&c.* when the plain meaning is expreſſed in our tranſlation, that he was buried *in one of the cities*, that is, in Mizpeh, where he lived. And ſo Aben Ezra and Ralbag interpret it; tho' the latter of theſe Rabbins could not forbear to incline to one of their Talmudical fables; That he having no iſſue to propagate his name, order'd his body to be cut into ſo many parts, and buried in ſo many cities of Gilead; that every one might preſerve his memory. Other fancies there are, in which men indulge themſelves, and Peter Martyr hath thought fit to interpoſe his conjecture, that the word *iram*, which we tranſlate *cities*, may poſſibly be the proper name of Gilead, where he was buried.

Ver. 8. *And after him Ibzan of Beth-lehem judged Iſrael.*] It is not ſaid upon what occaſion he was made judge; for, perhaps, he was raiſed up by God, immediately after Jephthah's death, only to preſerve the Iſraelites in the true religion, which was in ſome meaſure reſtored. Some of the Jews imagine him to have been the ſame with Boaz, who eſpouſed Ruth the Moabiteſs; but this conjecture is without any ground at all, as far as we are able to judge.

Ver. 9. *And he had thirty ſons, and thirty daughters.*] A numerous iſſue was accounted a great bleſſing in thoſe days: And tho' we read of no memorable act which this judge performed, yet this particular is recorded, in order to ſhew, that he was a perſon eminently favoured by God.

——*Whom he ſent abroad.*] The Vulgate refers this to his daughters, for whom he provided husbands; and ſent his daughters to their houſes, as the manner was, Gen. xxiv. 67. xxxi. 50.

——*And took in thirty daughters from abroad, for his ſons.*] This compleated the bleſſing of God, in the gift of ſo many children; who all lived to the ſtate of maturity, and were all diſpoſed by him in marriage; for that was in the power of parents. See Gen. xxiv.

——*And he judged Iſrael ſeven years.*] Not all the Iſraelites, but thoſe whom Jephthah had judged; and none diſputed his authority.

Ver. 10. *Then died Ibzan, and was buried at Bethlehem.*] There were two Beth-lehems, one in the tribe of Zebulun, and the other in the tribe of Judah; the latter of which, it is generally thought, is here meant, where Izban was born and buried.

Ver. 11. *And after him, Elon a Zebulonite judged Iſrael, and he judged Iſrael ten years.*] It is obſerved by many, that Euſebius, in his Chronicon, is ſilent with reſpect to this judge, becauſe he declares the LXX make no mention of him; tho' the Hebrew text doth: But as all our preſent copies of the LXX now mention him, ſo did thoſe whom a very ancient writer uſed, namely, Theophilus Antioch. lib. 1. ad Autolicum; and which is more to be wondered at, thoſe copies alſo which Euſebius himſelf followed in his tenth book, de Præpar. Evang. cap. 14. as Uſher hath obſerved in his Chronologia Sacra, pars 1. cap. ult.

Ver. 12. *And Elon the Zebulonite died, and was buried in Aijalon in the country of Zebulon.*] Theſe words were added, to diſtinguiſh this Aijalon here mentioned, from another in the tribe of Dan, chap. i. 35.

Ver. 13. *And after him, Abdon the ſon of Hillel a Pirathonite judged Iſrael.*] The place where he was born, ſhews that he was of the tribe of Ephraim, whom God at laſt honoured with a judge of their own country, after their pride had been humbled by Jephthah: For Pirathon is expreſsly ſaid, ver. 15. to be in the land of Ephraim.

Ver. 14. *And he had forty ſons, and thirty nephews.*] That is, grandſons.

——*That rode on threeſcore and ten aſſes colts.*] See ver. 10. This is ſaid to ſhew, not only that God bleſſed him with a numerous poſterity, but let them all grow up to be men. See chap. x. 4.

——*And he judged Iſrael eight years.*] The intention of this book is chiefly to ſhew how God puniſhed the Iſraelites for their ſins, and delivered them upon their repentance: But nothing remarkable of this kind falling out in the time of theſe three laſt mentioned judges, the Sacred Hiſtorian has not related their other acts, which had no relation to the deſign he had in view.

Here it may be fit to obſerve, that the other interval of the two mentioned upon chap. xi. 26. conſiſting of an hundred and forty years, (which added to three hundred and forty, in the foregoing interval, make up the four hundred and eighty years, mentioned 1 Kings vi. 2.) it is evident that the latter part of them, namely, *eighty four years*, were made up by the reigns of Saul and David, each of whom reigned forty years, (2 Sam. v. 4. Acts xiii. 21.) and by the four firſt years of Solomon: Therefore the remaining *fifty ſix* years are made up of part of the *eighteen years* wherein the Ammonites oppreſſed Iſrael, after the death of Jair, and the years wherein theſe four laſt named perſons, and Samuel, judged Iſrael.

Ver. 15. *And Abdon the ſon of Hillel the Pirathonite died, and was buried in Pirathon in the land of Ephraim, in the mount of the Amalekites.*] Some think this mount retained the name of Mount Amalek, (as the words are in the Hebrew) from ancient times; the Amalekites having poſſeſſed it heretofore, when the Canaanites were the inhabitants of this country: But it may as well be thought (ſince all that is ſaid is but conjecture) that it was ſo called from ſome famous overthrow, which the children of Ephraim gave the Amalekites in this place: For, in the time of the Judges, they more than once joined with others againſt the Iſraelites. See chap. iii. 13. vi. 3.

CHAP. XIII.

1 *Iſrael is in the hand of the Philiſtines.* 2 *An angel appeareth to Manoahs wife.* 8 *The angel appeareth to Manoah.* 15 *Manoahs ſacrifice, whereby the angel is diſcovered.* 24 *Sampſon is born.*

AND the children of Iſrael did evil again in the ſight of the LORD, and the LORD delivered them into the hand of the Philiſtines forty years.

2 ¶ And there was a certain man of Zorah, of the family of the Danites, whoſe name

name *was* Manoah, and his wife *was* barren, and bare not.

3 And the angel of the LORD appeared unto the woman, and ſaid unto her, Behold now, thou *art* barren, and beareſt not: but thou ſhalt conceive, and bear a ſon.

4 Now therefore beware, I pray thee, and drink not wine, nor ſtrong drink, and eat not any unclean *thing*.

5 For lo, thou ſhalt conceive, and bear a ſon, and no raſor ſhall come on his head: for the child ſhall be a Nazarite unto God from the womb: and he ſhall begin to deliver Iſrael out of the hand of the Philiſtines.

6 ¶ Then the woman came and told her husband, ſaying, A man of God came unto me, and his countenance *was* like the countenance of an angel of God, very terrible: but I asked him not whence he *was*, neither told he me his name.

7 But he ſaid unto me, Behold, thou ſhalt conceive, and bear a ſon; and now drink no wine, nor ſtrong drink, neither eat any unclean *thing*: for the child ſhall be a Nazarite to God, from the womb to the day of his death.

8 ¶ Then Manoah intreated the LORD, and ſaid, O my Lord, let the man of God which thou didſt ſend, come again unto us, and teach us what we ſhall do unto the child that ſhall be born.

9 And God hearkened to the voice of Manoah; and the angel of God came again unto the woman as ſhe ſat in the field: but Manoah her husband *was* not with her.

10 And the woman made haſte, and ran, and ſhewed her husband, and ſaid unto him, Behold, the man hath appeared unto me, that came unto me the *other* day.

11 And Manoah aroſe, and went after his wife, and came to the man, and ſaid unto him, *Art* thou the man that ſpakeſt unto the woman? And he ſaid, I *am*.

12 And Manoah ſaid, Now let thy words come to paſs: How ſhall we order the child, and *how* ſhall we do unto him?

13 And the angel of the LORD ſaid unto Manoah, Of all that I ſaid unto the woman, let her beware.

14 She may not eat of any *thing* that cometh of the vine, neither let her drink wine nor ſtrong drink, nor eat any unclean *thing*: all that I commanded her, let her obſerve.

15 ¶ And Manoah ſaid unto the angel of the LORD, I pray thee, let us detain thee until we ſhall have made ready a kid for thee.

16 And the angel of the LORD ſaid unto Manoah, Though thou detain me, I will not eat of thy bread: and if thou wilt offer a burnt-offering, thou muſt offer it unto the LORD: for Manoah knew not that he *was* an angel of the LORD.

17 And Manoah ſaid unto the angel of the LORD, What *is* thy name, that when thy ſayings come to paſs, we may do thee honour?

18 And the angel of the LORD ſaid unto him, Why askeſt thou thus after my name, ſeeing it *is* ſecret?

19 So Manoah took a kid, with a meat-offering, and offered *it* upon a rock unto the LORD: and *the angel* did wondrouſly, and Manoah and his wife looked on.

20 For it came to paſs, when the flame went up toward heaven from off the altar, that the angel of the LORD aſcended in the flame of the altar: and Manoah and his wife looked on *it*, and fell on their faces to the ground.

21 (But the angel of the LORD did no more appear to Manoah and to his wife.) Then Manoah knew that he *was* an angel of the LORD.

22 And Manoah ſaid unto his wife, We ſhall ſurely die, becauſe we have ſeen God.

23 But his wife ſaid unto him, If the LORD were pleaſed to kill us, he would not have received a burnt-offering and a meat-offering at our hands, neither would he have ſhewed us all theſe *things*, nor would as at this time have told us *ſuch things* as theſe.

24 ¶ And the woman bare a ſon, and called his name Sampſon: and the child grew, and the LORD bleſſed him.

25 And the ſpirit of the LORD began to move him at times in the camp of Dan, between Zorah and Eſhtaol.

Ver. 1. *And the children of Iſrael did evil again in the ſight of the Lord, and the Lord delivered them into the hand of the Philiſtines forty years.*] This is the longeſt oppreſſion the Iſraelites ever ſuſtained; but we think with the learned Sr. John Marſham, that it is not different from that mentioned, chap. x. 7, 8. but one and the ſame; the Philiſtines harraſſing the children of Iſrael in the weſt, when the Ammonites oppreſſed them in the eaſt; for tho' their tyrannical treatment by the Philiſtines laſted longer, yet it began at the very ſame time with the other, and rendered their diſtreſs the greater. And therefore that preface contained in chap. x. 7. relates not only to the events that immediately follow, concerning the Ammonites and Jephthah, but to what is here recorded with reference

ference to the Philiſtines and Sampſon, which the Sacred Hiſtorian could not relate together without confuſion; for which reaſon he firſt recites the iſſue of the war with the Ammonites, and then introduces the other part of the hiſtory which relates to the Philiſtines. By this ſynchroniſm, or connection of time, all difficulties may eaſily be ſolved, and the years which ſeem redundant, are hereby contracted within their true compaſs.

Ver. 2. *And there was a certain man of Zorah, of the family of the Danites.*] The word *family* is ſometimes uſed for a tribe, Joſh. vii. 17. Or the meaning here may be, *of a family among the Danites:* from whom it was very proper to have a deliverer raiſed up, for the Danites were near neighbours to the Philiſtines.

——*Whoſe name was Manoah, and his wife was barren.*] Joſephus gives us a very conſiderable idea of Manoah, for he not only declares that he was a prince, but likewiſe repreſents him as endued with many ſhining qualities: He likewiſe aſſures us that the wife of Manoah was as much diſtinguiſhed by her beauty, as her husband was by his vertues and reputation. [Antiq. lib. v. cap. 8. pag. 20.] Philo relates at large the genealogy of Manoah, and likewiſe that of his wife whom that author calls Eluma, and ſays ſhe was the daughter of Remac. He then adds that Manoah was ſo diſpleaſed at his wife's infertility, that he reproached her in a very ſevere manner, which made ſuch an impreſſion upon her, that ſhe fervently implored God to bleſs her with an offspring.

Ver. 3. *And the angel of the Lord appeared unto the woman.*] This Divine Perſon was probably the ſon of God, as may be collected from ver. 18. but he is here diſtinguiſhed from the Lord, becauſe he appeared on this occaſion in the form of a ſervant, and as a meſſenger ſent from God.

——*And ſaid unto her, Behold now, thou art barren and beareſt not: But thou ſhalt conceive and bear a ſon.*] Some of the greateſt men of the Jewiſh nation were the off-ſpring of women who had long been barren; Such in ancient times were Iſaac, and Samuel, and John the Baptiſt later.

Ver. 4. *And now therefore beware, I pray thee, and drink not wine, nor ſtrong drink.*] She was to conform to the manner of life obſerved by the Nazarites, while ſhe carried her infant in her womb, and perhaps while ſhe nurſed him; becauſe as it follows in the next verſe, he was to be a perpetual Nazarite to God, from his conception to his death; which would have been impoſſible if ſhe had drank wine or ſtrong drink, becauſe a child in the womb and its mother ſubſiſt on the ſame nouriſhment.

——*And eat not any unclean thing.*] The Iſraelites in all probability, were too negligent at that time in obſerving the precepts with relation to meats, otherwiſe there would have been no need to mention this.

Ver. 5. *For lo, thou ſhalt conceive and bear a ſon and no razor ſhall come on his head, for the child ſhall be a nazarite,* &c.] We have given a large account of the Nazarites in our commentary on Numb. vi. ver 2. to which we therefore refer our readers, that we may avoid unneceſſary repetitions.

——*And he ſhall begin to deliver Iſrael out of the hand of the Philiſtines.*] He did not compleat the deliverance of the Iſraelites from the ſervile yoke of the Philiſtines; but it was accompliſhed after his death by Samuel; who put an end to this tyranny of forty years by the memorable victory of Eben Ezer, 1 Sam. vii. 13. as Sir John Marſham obſerves. He likewiſe ſuppoſes, that Eli died in the midſt of this ſervitude, that is, twenty years before this victory: Sampſon therefore only galled the Philiſtines ſeverely, but they ſtill continued to oppreſs the Iſraelites, as they did when he was born.

Ver. 6. *Then the woman came and told her husband.*] The angel ſeems to have appeared to her in the field, and ſhe acquainted her husband with the particulars, when ſhe came home.

——*Saying, a man of God came unto me.*] So the prophets were uſually called.

——*And his countenance was like the countenance of an angel of God, very ſenſible.*] That is, exceedingly venerable, or full of awful majeſty; for ſo, we ſuppoſe *the men of God* ſometimes appeared; as may be collected from the hiſtory of St. Stephen, who being full of the Holy Ghoſt when he ſtood before the council of Jeruſalem, his face ſhon as if it had been the face of an angel, Acts iv. 15.

——*But I asked him not whence he was, neither told he me his name.*] The luſtre of his aſpect infuſed ſuch an awe into her, as render'd her incapable of making ſuch enquiries; tho' the Vulgate, in direct contradiction to the Hebrew text, the Chaldee and the Septuagint, hath it thus, *She asked him who he was, and whence he came, and what was his name, but he would not tell her.*

Ver. 7. *And he ſaid unto me,* &c.] She recites to her husband the words of the angel; but Manoah, as Joſephus fancies, hearing her highly commend the perſon who appeared to her, for his beauty and majeſtic mien, began to ſuſpect her chaſtity, which is a conceit that ought to be ridicul'd rather than anſwer'd.

Ver. 8. *Then Manoah intreated the Lord, and ſaid, O my Lord, let the man of God which thou didſt ſend, come again unto us.*] Joſephus, in order to juſtify the idle fancy he had conceived, with reſpect to Manoah, affirms, that the words in this verſe were his wife's prayer, that a ſatisfactory account of her conduct might be given to her husband by the man of God; which is a direct contradiction to what is here expreſly ſaid, namely, that Manoah made this requeſt.

God graciouſly anſwered this humble petition; the angel again appeared, and repeated the directions he before had given, *ſhe ſhall not eat of any thing that cometh of the vine,* &c. Manoah offered to entertain the angel with food, but he declined it, and appointed it to be converted into a ſacrifice; which he graciouſly accepted. Manoah intreats the angel to acquaint him with his name, ver. 17. that they might honour him with ſome teſtimonial of gratitude, for his condeſcending goodneſs; to which the celeſtial Being replies, *Why askeſt thou thus after my name, ſeeing it is ſecret,* or rather (as it is in the margin) it is wonderful: So the LXX expreſs it, Θαυμαστόν, admirable; whoſe eſſence (for that is meant by *name* in ſcripture) is indeed to be admired by all, but is not to be comprehended by the moſt exalted imagination of men or angels.

By the whole conduct of this Divine Perſon, he appears to have been the meſſenger of the covenant, the ſon of God himſelf, as a fore-runner of his own myſterious incarnation; for he is called Jehovah, ver. 23. a name incommunicable to a creature, even to the moſt radiant Archangel; and he likewiſe received and accepted of religious worſhip, which no meer meſſenger of God would have preſumed to have encouraged. Manoah was ſtruck with a reverend dread when he ſaw the angel aſcend in the flame of the altar, ver 20. but his wife, tho' the weaker veſſel, was the ſtronger believer, and argued well when ſhe ſaid, *If the Lord were pleaſed to kill us, he would not have received a burnt offering, and a meat offering at our hands,* &c. ver. 23. He would not have accepted our ſacrifice, by conſuming it to aſhes, nor have given us ſuch manifeſtations and gracious promiſes, now when viſion is rare, and we are under a rigorous oppreſſion.

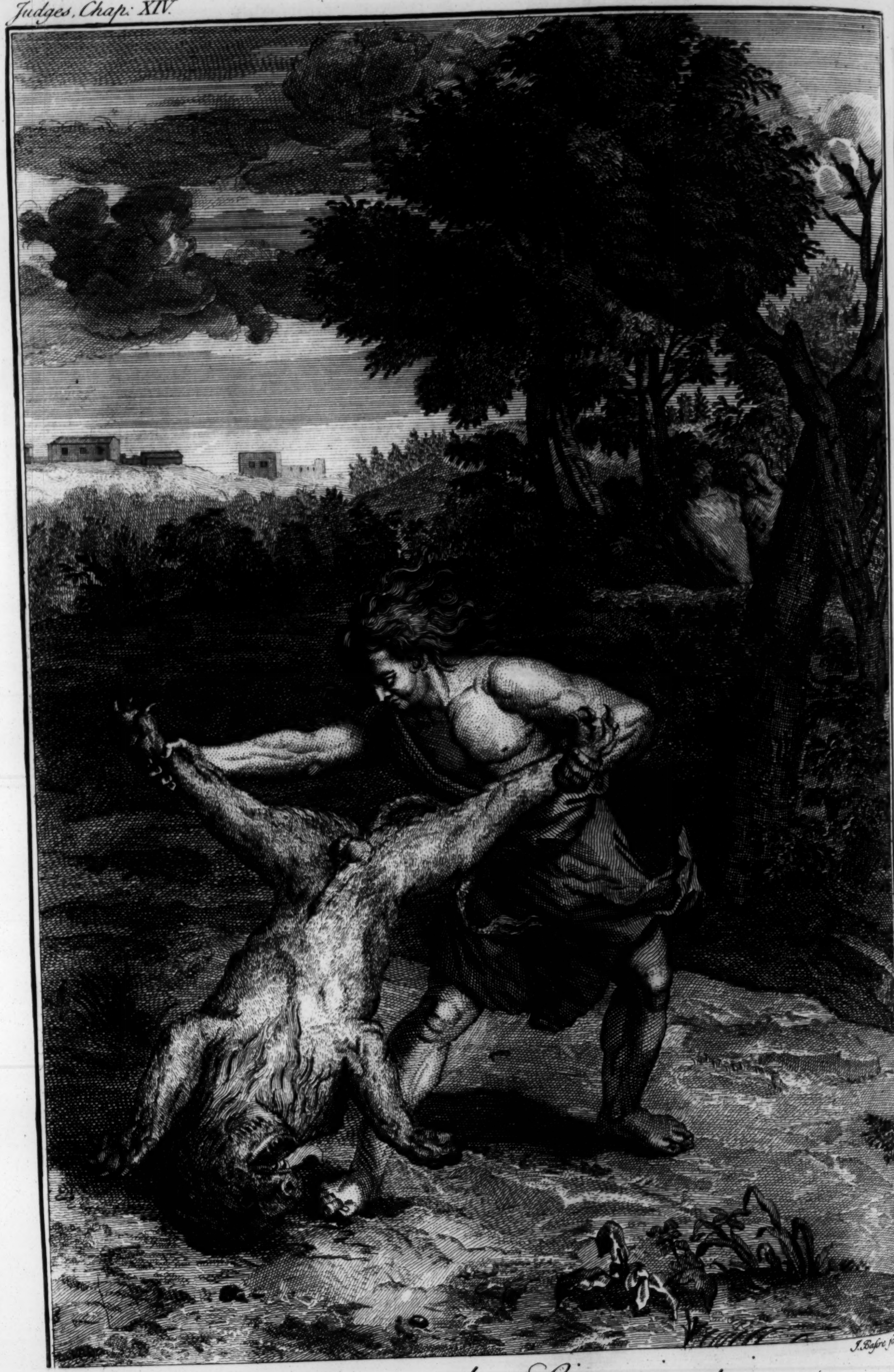
Ver. 24. *And the woman bare a Son, and called his name Sampſon.*] The Divine promiſe was ſoon accompliſhed, and the woman who had ſo long been barren became now the joyful mother of a living ſon, to whom ſhe gave the name of Sampſon.

It is not eaſy to trace out the etymology of this name; even that which ſeems to come neareſt to it, is ſtill ſomewhat forced, being derived from the Hebrew word *Shemeſh* the ſun, and the feminine Syriac pronoun *An*, which ſignifies *their*; namely their ſuns; which, as ſome pretend, prognoſticated the riſing of the Hebrews, and ſetting of the Philiſtines. Others derive it from the Chaldee *Shameſh*, in the conjugation Piel, which ſignifies to miniſter or ſerve, as the ſun miniſters to the welfare of the world. Joſephus tells us, that the word Sampſon ſignifies robuſt (Antiq. lib. 5. c. 10.) by which it is evident that he knew little or nothing of Hebrew or its derivatives.

The great archbiſhop Uſher places the birth of Sampſon in the ſecond year of the ſervitude to which the Iſraelites were reduced by the Philiſtines; and gives this ſubſtantial reaſon for it, that Sampſon is ſaid to have judged the Iſraelites twenty years, chap. xv. 20. and that he can ſcarcely be ſuppoſed to have enter'd into this office before the 18th year of his age.

Ver. 25. *And the ſpirit of the Lord began to move him.*] To accompliſh ſome extraordinary actions, above the common ſtretch of human abilities, and which were ſo

of



Samson tears the Lion in pieces.

many illuſtrious ſpecimens of a virtue truly heroic. The Targum tranſlates it, *The ſpirit of fortitude began to move him.*

——*At times.*] Upon certain occaſions, when it would be viſible to the people, that God intended to begin the work of their deliverance by the miniſtration of this extraordinary perſon.

——— *In the camp of Dan, between Zorah and Eſhtaol.*] There was no army of the Danites encamped where Samſon diſplayed his valour; but this is the name of a place, called Machana-Dan, *the camp of Dan*; in which, perhaps, Samſon lived. The reaſon of this name is given afterward in the xviiith chapter, ver. 12. where the author of this book gives an hiſtorical account of an expedition of the Danites, which tho' placed after this, yet was really before the time of Samſon. This camp did not lie between Zorah and Eſhtaol, but in the tribe of Judah, or in the very borders of it. Therefore the word *and* muſt be here ſupplied, thus, *in the camp of Dan, and between Zorah and Eſhtaol*, toward which that camp lay. If this be not allowed, we muſt then ſuppoſe, that the 600 men, mentioned, chap. xviii. 11. made their encampment between Zorah and Eſhtaol, before they marched out of their own country, and gave that place the ſame name, which the other had near Kirjath-jearim, where they encamped the firſt night.

CHAP. XIV.

1 *Samſon deſireth a wife of the Philiſtines.* 6 *In his journey he killeth a lion.* 8 *In a ſecond journey he findeth honey in the carcaſe.* 10 *Samſons marriage-feaſt.* 12 *His riddle by his wife is made known.* 19 *He ſpoileth thirty Philiſtines.* 20 *His wife is married to another.*

AND Samſon went down to Timnath, and ſaw a woman in Timnath of the daughters of the Philiſtines.

2 And he came up and told his father and his mother, and ſaid, I have ſeen a woman in Timnath of the daughters of the Philiſtines: now therefore get her for me to wife.

3 Then his father and his mother ſaid unto him, *Is there* never a woman among the daughters of thy brethren, or among all my people, that thou goeſt to take a wife of the uncircumciſed Philiſtines? And Samſon ſaid unto his father, Get her for me, for ſhe pleaſeth me well.

4 But his father and his mother knew not that it *was* of the LORD, that he ſought an occaſion againſt the Philiſtines: for at that time the Philiſtines had dominion over Iſrael.

5 Then went Samſon down, and his father and his mother, to Timnath, and came to the vineyards of Timnath: and behold, a young lion roared againſt him.

6 And the ſpirit of the LORD came mightily upon him, and he rent him as he would have rent a kid, and *he had* nothing in his hand: but he told not his father or his mother what he had done.

7 And he went down, and talked with the woman and ſhe pleaſed Samſon well.

8 ¶ And after a time he returned to take her, and he turned aſide to ſee the carcaſe of the lion: and behold, *there was* a ſwarm of bees, and honey in the carcaſe of the lion.

9 And he took thereof in his hands, and went on eating, and came to his father and mother, and he gave them, and they did eat: but he told not them that he had taken the honey out of the carcaſe of the lion.

10 ¶ So his father went down unto the woman, and Samſon made there a feaſt: for ſo uſed the young men to do.

11 And it came to paſs when they ſaw him, that they brought thirty companions to be with him.

12 ¶ And Samſon ſaid unto them, I will now put forth a riddle unto you: if you can certainly declare it me within the ſeven days of the feaſt, and find *it* out, then I will give you thirty ſheets, and thirty change of garments.

13 But if ye cannot declare *it* me, then ſhall ye give me thirty ſheets, and thirty change of garments. And they ſaid unto him, Put forth thy riddle, that we may hear it.

14 And he ſaid unto them, Out of the eater came forth meat, and out of the ſtrong came forth ſweetneſs. And they could not in three days expound the riddle.

15 And it came to paſs on the ſeventh day, that they ſaid unto Samſons wife, Entice thy huſband, that he may declare unto us the riddle, leſt we burn thee and thy fathers houſe with fire: have ye called us to take that we have? *is it* not *ſo*?

16 And Samſons wife wept before him, and ſaid, Thou doſt but hate me, and loveſt me not: thou haſt put forth a riddle unto the children of my people, and haſt not told *it* me. And he ſaid unto her, Behold, I have not told *it* my father nor my mother, and ſhall I tell *it* thee?

17 And ſhe wept before him the ſeven days, while their feaſt laſted: and it came to paſs on the ſeventh day, that he told her, becauſe ſhe lay ſore upon him: and ſhe told the riddle to the children of her people.

18 And the men of the city ſaid unto him on the ſeventh day, before the ſun went down, What *is* ſweeter than honey? and what *is* ſtronger than a lion? And he

ſaid unto them, If ye had not plowed with my heifer, ye had not found out my riddle.

19 ¶ And the ſpirit of the LORD came upon him, and he went down to Aſhkelon, and ſlew thirty men of them, and took their ſpoil, and gave change of garments unto them which expounded the riddle: and his anger was kindled, and he went up to his fathers houſe.

20 But Samſons wife was *given* to his companion, whom he had uſed as his friend.

Ver. 1. *And Samſon went down to Timnath,* &c.] Samſon now enters upon the great ſcene of action which he was pre-ordained to accompliſh. He was guided and directed by a particular providence; and, by the great exploits he performed, God made it appear, that it was not for want of power, that he ſuffered his people to be ſo long oppreſſed by the Philiſtines. He was able to verify his promiſe, that *one of them ſhould chaſe a thouſand*; but their apoſtacy from him was the cauſe of his forſaking them. He however was now inclinable to accompliſh his promiſe, that Sampſon ſhould begin to deliver Iſrael out of the hand of the Philiſtines, and a ſuitable occaſion for this purpoſe offered it ſelf in due time; for Samſon went to Timnath, a city in his own tribe, but ſubjected, it is probable, to the Philiſtines, who oppreſſed the Iſraelites, and made them their tributaries; which, however, did not diſcontinue, but rather promote, all manner of commerce between them.

Samſon there ſaw one of the daughters of the Philiſtines, and conceived ſo great a paſſion for her, that he determined to eſpouſe her. This, indeed, was contrary to the letter of the law, which prohibited all alliances of this nature with the daughters of Pagans, Exod. xxxiv. 16. Deut. vii. 3. For tho' the Philiſtines did not conſtitute any of the ſeven nations of Canaan, yet they were included in the ſame condemnation, and their land was given to the Iſraelites.

But though Samſon ſeems to have acted in this particular contrary to an expreſs law, it would yet be decent to allow his conduct the moſt favourable conſtruction it will bear. The Deity might, perhaps, diſpenſe with his conformity to that law; or, at leaſt, it may paſs for a general rule, that when we ſee, in the Sacred Scriptures, ſome extraordinary men acting in a ſeeming oppoſition to certain ceremonial laws, or to ſuch as derive all their morality from ſome particular and arbitrary circumſtances, we ought to ſuſpend our judgment, with reference to the nature of their conduct, and may venture to ſuppoſe, that God excuſed their non-conformity to thoſe ceremonial inſtitutions, and had guarded againſt the particular circumſtance which rendered the violation of them criminal. That law which prohibited the Iſraelites from contracting marriages with Pagan women, might poſſibly have been a precept of this nature. It was moral, with relation to this particular circumſtance, namely, that the perſon who eſpouſed a heathen woman, might be tempted by her to embrace idolatry; but God, in the courſe of his providence, might regulate circumſtances in ſuch a manner, as to prevent this ill effect with reſpect to Samſon, either by inclining his wife to become a convert to the true religion, which is what the Jews affirm, or by preſerving him from the dangerous conſequences of ſuch a marriage.

The manner in which the Sacred Hiſtorian has related this tranſaction, ſeems to juſtify our conjecture, that Samſon was influenced by a providential impreſſion, and that his affection for this daughter of the Philiſtines, was not his only inducement to eſpouſe her: For it is expreſly ſaid, (ver. 4) *But his father and mother knew not that it was of the Lord, that he ſought an occaſion againſt the Philiſtines,* &c. The meaning of which is this; Samſon was deſirous of an opportunity to avenge the ſervitude of his countrymen, upon their oppreſſors the Philiſtines, and was wrought upon, by a divine impulſe, to that effect. It was natural, therefore, for him to conclude, that his contracting ſo intimate an alliance with them, might tempt them to offer him ſome inſult which would furniſh him with the opportunity he deſired, of chaſtiſing them for their inhuman treatment of the Iſraelites, and without violating the conditions on which theſe latter may be ſuppoſed to have ſubmitted to their dominion over them.

Ver. 5. *Then went Samſon down, and his father and his mother to Timnath.*] His parents were prevailed upon by his importunity, and perhaps he himſelf had acquainted them with the Divine Impulſe that inclined him to this match.

——— *And behold a young Lion roared againſt him.*] While Samſon and his parents were in their way to Timnath, he performed an exploit, which was a noble prelude to thoſe he was afterward to accompliſh. A lion rouzed from his covert, and was on the point of launching upon him with open jaws. Judæa abounded with theſe fierce creatures; and there was a city, in the tribe of Judah, which was called *Lebaoth*, or the City of Lions, probably becauſe it was ſituated in a part of the country, that was much infeſted by theſe animals. The lion, mentioned in this verſe, roared againſt Samſon, and was young, as the Hebrew words *kephir arajoth* import, and it is then that theſe creatures are moſt formidable. This terrifying ſpectacle did but animate Samſon to make the firſt eſſay of his ſupernatural ſtrength; tho' he was not provided with any weapon for his defence. He ſprung upon the raging ſavage, and rent him as if he had been a tender kid. Joſephus ſays, that Samſon ſtrangled him; but the Hebrew word, *ſchaſſah*, ſignifies, to rend in pieces.

An exploit, of ſo extraordinary a nature, may ſeem incredible to thoſe who delight in contradiction; but what could be impracticable to a man who glowed with the energy of the divine Spirit!

Samſon concealed this action from his father and mother, being unwilling, perhaps, it ſhould come to the ears of the Philiſtines, ſince it might create ſuch a jealouſy of him in their minds, as would diſconcert his premeditated deſign. He therefore proceeded with his parents to Timnath, where he had an interview with his intended bride, and found her as agreeable as he could wiſh.

Ver. 8. *And after a time he returned to take her, and he turned aſide to ſee the carcaſe of the lion; and behold there was a ſwarm of bees and honey in the carcaſe of the lion.*] This paſſage has exerciſed the learning of critics and commentators not a little; ſome of them are ſhocked at it, as thinking it favours the old notion of animals being engendered from putrefaction, which is now very juſtly exploded. But they muſt be extremely penetrating indeed, who can diſcover any ſuch import in the paſſage before us. Others pretend, that bees have a natural averſion for all corrupted fleſh, and conſequently that a ſwarm of thoſe creatures would never ſettle in the carcaſe of a lion. In anſwer to which, we think it very reaſonable to ſuppoſe, that the fleſh of the lion which Samſon ſlew, was ſoon dried to powder, and the juices of it evaporated by the glowing ſun-ſhine in Paleſtine, and that nothing remained but the dry skeleton of the creature, in which the bees might have no averſion to ſettle, whatever antipathy they had to corrupted fleſh.

Profane hiſtory acquaints us with ſeveral events that have ſome correſpondence with this. Herodotus declares, that the Amathuſians having cut off the head of Oneſilus, the ſon of Cherſis, brought it into their city, and fixed it on one of their gates; and that after it had remained there for ſome time, and every part of it, except the skull, was conſumed, a ſwarm of bees ſettled in this, and filled it with honey. The Amathuſians conſulted the oracle on this occaſion, and were commanded by it, to offer yearly ſacrifices to Oneſilus, as to a hero. The people obeyed the order of the oracle, and the annual ſacrifices were ſtill continued in the time of Herodotus, (Vide Herodot. lib. 5 cap. 114. pag. 329) It is likewiſe ſaid, that honey was made by bees in the ſkull of Hippocrates, Vide Hippocrat. Coi vita ex Sorano, vol. 1. Oper. Hippocr. & Galen. a Charter. edit. p. 2. Others will have it, that a ſwarm of bees was found in the ſepulchre of that great phyſician.

Samſon ate of the honey he found in the carcaſe of the lion, and gave part to his father and mother, but did not inform

inform them in what manner he had procured it, leſt they ſhould divulge it, as he might poſſibly imagine, by which means the ſolution of his intended riddle would be rendered eaſy to the Philiſtines.

Ver. 10. *So his father went down unto the woman, and Samſon made there a feaſt*, &c.] This was according to the cuſtom of all countries; and ſuch a feaſt was called by the Jews, *the nuptial joy*, with which no other was to be intermixed, and all labour ceaſed as long as it laſted.

Ver. 11. *And it came to paſs when they ſaw him, that they brought thirty companions to be with him.*] Theſe may be conſidered as bride-men, whom the friends of Samſon's ſpouſe brought, in order to honour his nuptials. Some interpreters have imagined that theſe thirty men were rather guards appointed by the Philiſtines, to obſerve his conduct, tho' under a pretext of rendering him the uſual honours on thoſe occaſions; but the Sacred Hiſtorian has related nothing that favours this opinion.

The Jews have aſſigned ſtrange functions to bride-men, one of which was to paſs the night in the bridal chamber: *Ne ſcilicet alter alteri afferret damnum: ne ſponſus etiamſi agnoſcat ſanguinem virginitatis illum celaret aut tolleret, & ne ſponſa ſecum afferrat ſindonem intinctum.*

Ver. 12. *And Samſon ſaid unto them, I will now put forth a riddle unto you*, &c.] The eſtabliſhed cuſtom of thoſe times, and which was tranſmitted to ſucceeding ages, was to propoſe ſome ænigmatical queſtions to the gueſts, in order to render the feaſt more agreeable. Queſtions of this nature were diſtinguiſhed into two ſorts; the firſt, which were properly called ænigma's, related to ſome entertaining ſubject; the others, which were ſtyled γρίφοι, were calculated for ſerious topics. Γρίφος is defined by the ſcholiaſt upon Ariſtophanes, to be παρόινιον ζήτημα, a queſtion propoſed at an entertainment of drinking; and a prize was reſerved for thoſe who unfolded the myſtery that was couched in it.

That which Samſon propoſed to his gueſts was intended for ſomething of much more importance than the exerciſe of their capacities. *Out of the eater*, ſaid he, *came forth meat, and out of the ſtrong came forth ſweetneſs*, ver. 14 Some, in order to keep up the oppoſition in the words, tranſlate the latter part of the riddle thus; *and out of that which was bitter came forth ſweetneſs.* Samſon allowed them ſeven days to expound this ænigma, and with this condition, that if they ſucceeded, he would give them *thirty ſheets, and thirty change of garments*; or, as it may be otherwiſe expreſſed, thirty pieces of fine linnen, and thirty compleat ſuits of cloaths, which conſiſted of a coat, or gown, and a cloak; but if they were unable to ſolve it, they ſhould charge themſelves with the ſame forfeit to him.

In vain did the young men attempt the ſolution of this dark queſtion, which was altogether inexplicable, and ſeems to deviate from the uſual genius of riddles, where ſome obſcurity ſhould indeed be intermixed, but not of ſuch a nature as to require the art of divination to unfold it.

When the ſeven days were expired, the Philiſtines addreſſed th mſelves to the bride, and complained that they had been invited to the nuptial feaſt, with no other intention, than to be impoveriſhed by an enſnaring riddle; they therefore threatned to burn her, and her father's houſe, if ſhe did not prevail upon her husband to explain it to her. There is ſome ambiguity in the expreſſions uſed by the Sacred Hiſtorian, to ſpecify the time when ſhe was thus applied to by the Philiſtines: It is ſaid, in the fifteenth verſe, that it was on the ſeventh day, which was the laſt day of the feaſt: But it is added in the 17th verſe, that the wife of Samſon wept before him the ſeven days, while their feaſt laſted. We need not cut the knot, like the Arabian interpreter, who pretends, that one number of days is uſed for another, tho' even this ſuppoſition will not clear up the difficulty; and we think a fair and natural ſolution may be offered, which is this. It is ſaid, ver. 14. that *they could not in three days expound the riddle.* We may therefore ſuppoſe, that they then began to deſpair of ſucceeding, and immediately made their application to the wife of Samſon, intreating her, in the moſt obliging language, to draw the ſecret from her husband. This ſhe promiſed to undertake; but finding Samſon not inclinable to gratify her curioſity, ſhe affected an air of grief and dejection *during the remainder of the ſeven days*; which we take to be the true meaning of the expreſſion, *ſhe wept before him the ſeven days while the feaſt laſted*, ver. 17. and it is accordingly render'd in the margin of our Engliſh Bible, *or the reſt of the ſeven days.*

The gueſts finding on the laſt day of the feaſt, that the wife of Samſon had not as yet prevailed upon him to impart to her the explication of his riddle, thought fit to threaten her and her father's houſe with fire, if ſhe did not accompliſh her promiſe to them; upon which, her importunities to her husband were redoubled, and ſhe had recourſe to all the enſnaring power of tears: Theſe even Samſon himſelf thought irreſiſtable, his reſolution was vanquiſhed by the captivating flow, and his riddle was now no longer a ſecret to his wife. He even forgot to order her not to divulge it to any one; but, in all probability, any ſuch order would have been as ineffectual as his own reſolution to conceal the ſenſe of his ænigma. His wife made the moſt ungenerous uſe of the confidence he repoſed in her; ſhe doubtleſs was elated with her triumph over the ſtrongeſt of men, and thought it a glorious circumſtance in her favour, that ſhe could now convince the bridemen, that her tears and careſſes had extorted the ſecret from her husband.

When the time came for the gueſts to give their anſwer to Samſon, they expreſſed it in theſe terms, *What is ſweeter than honey, and what is ſtronger than a lion?* ver. 18. To which Joſephus, and St. Ambroſe after him, pretend, that Samſon immediately added, *And what is more perfidious than a woman?* But the Sacred Hiſtorian only repreſents him as replying, *If ye had not ploughed with my heifer, ye had not found out my riddle*; intimating by this metaphor, that he was ſenſible the diſcovery was not owing to their penetration, but to the mean artifice they had practiſed.

If Samſon thought himſelf obliged to make good the engagements that had been ſtipulated between them, he however did it in ſuch a manner, as made thoſe to whom he gave the prize repent of the fraud they had committed in order to obtain it, ſince it proved fatal to thirty of their countrymen. Samſon went down to Askelon, which was the capital city of one of the five lordſhips of the Philiſtines, and he there ſlew thirty men, whoſe ſpoils he gave to the pretended expoſitors of his riddle.

Samſon's conduct, in this tranſaction, has been cenſured by ſome as altogether unjuſtifiable; and it is alledged, that whatever puniſhment ſome particular Philiſtines might deſerve from him, that could never authorize him to maſſacre the thirty men of Askelon. In anſwer to which, we think we may venture to affirm, that even theſe latter were criminal as well as the reſt of their countrymen, and ought to be conſidered as a branch of thoſe Philiſtines who had ſo long oppreſſed the Iſraelites with a moſt injurious ſervitude. The fraudulent proceeding therefore of the thirty men of Timnath was only the circumſtance which excited Samſon's reſolution to deſtroy thoſe of Askelon, who as a ſet of tyrannical oppreſſors merited the death they ſuffer'd: To which we may add, what the Sacred Text declares, namely, *that the ſpirit of the Lord came upon him*, ver. 19. before he executed this act of vengeance. Solomon Jarchi, and the Chaldee Paraphraſt, expound thoſe words thus; *the ſpirit of fortitude which proceeds from the Lord came upon him.* This makes no great alteration in the ſenſe; for if the Deity infuſed new fortitude into Samſon on this occaſion, no one will preſume to ſay, that God intended this fortitude ſhould be unemployed; and againſt whom could it be ſo juſtly directed, as againſt the implacable enemies and oppreſſors of Samſon's countrymen?

Ver. 19. ——*And his anger was kindled.*] Againſt his wife, for betraying him, and againſt his companions, for this diſ-ingenuous and fraudulent proceeding.

Ver. 20. *And Samſon's wife was given to his companion whom he had uſed as his friend.*] This aggravated the inſult that was offered him, for he had been more familiar with this perſon, and had treated him in a more friendly and engaging manner, than he did the reſt who afforded him their company. This ungenerous friend might poſſibly be the principal brideman, who was diſtinguiſh'd by the appellation of *the friend of the bridegroom*, as we read in the Goſpel of St. John, iii. 29. Samſon was therefore the more incenſed againſt this people, ſince he found them to be a ſet of perfidious wretches.

CHAP.

CHAP. XV.

1 Samſon is denied his wife. 3 He burneth the Philiſtines corn with foxes and firebrands. 6 His wife and her father are burnt by the Philiſtines. 7 Samſon ſmiteth them hip and thigh. 9 He is bound by the men of Judah, and delivered to the Philiſtines. 14 He killeth them with a jaw-bone. 18 God maketh the fountain En-hakkore for him in Lehi.

BUT it came to paſs within a while after, in the time of wheat-harveſt, that Samſon viſited his wife with a kid, and he ſaid, I will go in to my wife into the chamber. But her father would not ſuffer him to go in.

2 And her father ſaid, I verily thought that thou hadſt utterly hated her, therefore I gave her to thy companion: *is* not her younger ſiſter fairer than ſhe? take her, I pray thee, inſtead of her.

3 ¶ And Samſon ſaid concerning them, Now ſhall I be more blameleſs than the Philiſtines, though I do them a diſpleaſure.

4 And Samſon went and caught three hundred foxes, and took fire-brands, and turned tail to tail, and put a fire-brand in the midſt between two tails.

5 And when he had ſet the brands on fire, he let *them* go into the ſtanding corn of the Philiſtines, and burnt up both the ſhocks, and alſo the ſtanding corn, with the vineyards *and* olives.

6 ¶ Then the Philiſtines ſaid, Who hath done this? And they anſwered, Samſon the ſon-in-law of the Timnite, becauſe he had taken his wife, and given her to his companion. And the Philiſtines came up, and burnt her, and her father with fire.

7 ¶ And Samſon ſaid unto them, Though ye have done this, yet will I be avenged of you, and after that I will ceaſe.

8 And he ſmote them hip and thigh with a great ſlaughter; and he went down and dwelt in the top of the rock Etam.

9 ¶ Then the Philiſtines went up, and pitched in Judah, and ſpread themſelves in Lehi.

10 And the men of Judah ſaid, Why are ye come up againſt us? And they anſwered, To bind Sampſon are we come up, to do to him, as he hath done to us.

11 Then three thouſand men of Judah went to the top of the rock Etam, and ſaid to Samſon, Knoweſt thou not that the Philiſtines *are* rulers over us? What *is* this *that* thou haſt done unto us? And he ſaid unto them, As they did unto me, ſo have I done unto them.

12 And they ſaid unto him, We are come done to bind thee, that we may deliver thee into the hand of the Philiſtines. And Samſon ſaid unto them, Swear unto me, that ye will not fall upon me yourſelves.

13 And they ſpake unto him, ſaying, No: but we will bind thee faſt, and deliver thee into their hand: but ſurely we will not kill thee, And they bound him with two new cords, and brought him up from the rock.

14 ¶ *And* when he came unto Lehi, the Philiſtines ſhouted againſt him: and the ſpirit of the LORD came mightily upon him, and the cords that *were* upon his arms, became as flax that was burnt with fire, and his bands looſed from off his hands.

15 And he found a new jaw-bone of an aſs, and put forth his hand and took it, and ſlew a thouſand men therewith.

16 And Samſon ſaid, With the jaw-bone of an aſs, heaps upon heaps, with the jaw of an aſs have I ſlain a thouſand men.

17 And it came to paſs, when he had made an end of ſpeaking, that he caſt away the jaw-bone out of his hand, and called that place Ramath-lehi.

18 ¶ And he was ſore athirſt, and called on the LORD, and ſaid, Thou haſt given this great deliverance into the hand of thy ſervant: and now ſhall I die for thirſt, and fall into the hand of the uncircumciſed?

19 But God clave an hollow place that *was* in the jaw, and there came water thereout; and when he had drunk, his ſpirit came again, and he revived: wherefore he called the name thereof En-hakkore, which *is* in Lehi unto this day.

20 And he judged Iſrael in the days of the Philiſtines twenty years.

Ver. 1. *But it came to paſs within a while after.*] The Hebrew word *mijamim*, which we tranſlate *a while after*, ſignifies, in other places, *after a year*, at which time the anger of Samſon was appeaſed.

——*In the time of wheat harveſt.*] This was about the feaſt of Pentecoſt, which was celebrated with great joy by the Iſraelites.

—— *That Samſon viſited his wife with a kid.*] Which was no deſpicable preſent, as appears by what is related of Judah and Tamar, Gen. xxxviii 17. for it was eſteem'd very delicious food, not only in Judæa, but likewiſe in other countries, as Bochart has proved, in his Hierozoicon, P. 1. lib. 2. cap. 2.

——*And he ſaid, I will go in to my wife into the chamber: but her father would not ſuffer him to go in.*] The father-in-law of Sampſon denied him admittance to his wife; but as he had reaſon to be apprehenſive of his reſentment for ſuch an indignity, he endeavoured to calm him with all the ſoftening expreſſions he could uſe. He repreſented to him, for inſtance, that his long abſence had

had given him cauſe to ſuſpect, that the affection he once entertained for his daughter was changed into averſion; for which reaſon he had eſpouſed her to another. But in order to make him ſome compenſation for the loſs he had ſuſtained, he offered him his younger daughter, and declared ſhe was more amiable than her ſiſter. This propoſal appeared as odious to Samſon, as the excuſe in general was frivolous. Inceſtuous marriages of this nature were very cuſtomary among the Pagans, but they were expreſly condemned by God; Samſon therefore looked upon this offer as a new inſult, inſtead of any reparation for the injuſtice he had already ſuffered; and determined, that the inhabitants of Timnath ſhould expiate the ill treatment he had received from his father-in-law, and which perhaps was approved of by them.

Ver. 3. *And Samſon ſaid concerning them, Now ſhall I be more blameleſs than the Philiſtines, tho' I do them a diſpleaſure.*] He ſeems to have turned away in ſcorn and indignation, and without making a reply to his father; but perhaps told the firſt perſons he met, that he would certainly be revenged on the Philiſtines, and that they might blame themſelves for the miſchief he intended them. It ſeems natural to conclude from hence, that the people of that place approved of his wife's ſecond marriage, and honour'd it with their preſence. Samſon therefore reſolved to chaſtiſe them, not as a private perſon, but as one appointed by God to vindicate the oppreſſion of the Iſraelites, who had received a new inſult, by the contemptuous injury that was offered to him.

Ver. 4. *And Samſon went and caught three hundred foxes,* &c.] Theſe creatures were extremely numerous in Judæa, and ſeveral places received their names from them, particularly, Hazar-ſhual, or, the gate of the fox, in the tribe of Judah; and Shaalbim, or Shaalabbim, in the tribe of Dan, Joſhua xix. 42. Judges i. 35. Under this name of *foxes* may be comprehended a ſpecies of creatures call'd *thoes*, and by the Hebrews *ijim*, which go together in large herds, ſo that two hundred, as good authors report, have been ſeen in a company. The Hebrew word *ſhual*, a fox, will likewiſe comprehend other animals, and perhaps all wild beaſts of prey of the ſame ſize. The word *ſhual*, in the Perſian language, ſignifies alſo a beaſt call'd a jackall, which was very common in Aſia.

It is not ſaid, that Samſon caught all theſe foxes at one time, or in a day and a night; but there might be a week, or even a month's time, allowed for the accompliſhment of his deſign, in which his ſervants and friends may be ſuppoſed to have aſſiſted him, by which means ſuch a number might be taken in a ſhort time: For they were not caught, as ſome imagine, only by hunting, but in ſnares and nets, as Bochart has demonſtrated, in his Hierozoicon, lib. 3. cap. 13. where, in anſwer to thoſe who enquire, why Samſon choſe foxes rather than dogs, or ſome other creatures, that great author thinks it ſufficient to ſay, that he brought about two ends by this proceeding, ſince he at once freed the country from a large number of noxious animals, and made them inſtrumental in his revenge on the Philiſtines.

——*And took firebrands, and turned tail to tail, and put a firebrand in the midſt between two tails.*] It was an artful contrivance of Samſon, to fix the brands to the foxes in pairs, becauſe their efforts to run different ways, or not directly in the ſame track, would prevent the brands from being too ſoon extinguiſhed, as it likewiſe would the foxes from expatiating farther than he intended, for his deſign was to conſume only the corn of the Philiſtines, and not that of the Iſraelites, which was ſecured by this politic precaution.

The effect entirely anſwered his intention, for he had no ſooner let theſe creatures looſe, than they naturally ran among the ſtanding corn, to ſhelter themſelves from the fire, of which foxes are obſerved to be much afraid. And as they were coupled, it was impoſſible for them to ſhrowd themſelves in their reſpective holes.

Bochart has taken notice of a very famous monument of this fact, in the fourth book of Ovid's Faſti, where he declares, that it was cuſtomary for the Romans, every year in the middle of April, to let looſe ſeveral foxes in the *Circus*, with burning torches faſtened to their backs, the original of which cuſtom could not, as this great author juſtly thinks, proceed from ſo inconſiderable a circumſtance as Ovid mentions, from the report of an old man whom he met in his travels. This paſſage is worth citing, as being curious in its kind.

Car igitur miſſæ vinctis ardentia tædis
Terga ferant vulpes, cauſa docenda mihi.

"It is incumbent on me, ſays the poet, to aſſign the "reaſon, why foxes are let looſe with flaming torches "faſtened on their backs." He then proceeds:

Frigida Carſeoli nec clivis apta ferendis
Terra, ſed ad ſegetes ingenioſus ager.
Hac ego Pelignos natalia rura petebam,
Parva, ſed aſſiduis uvida ſemper aquis.
Hoſpitis antiqui ſolitas intravimus ædes.

Filius hujus erat primo laſcivus in ævo;
Addideratque annos ad duo luſtra duos.
Is capit extremi vulpem ſub valle ſalicti,
Abſtulerat multas illa cohortis aves.
Captivam ſtipula fœnoque involvit, & ignes
Admovet: urentes effugit illa manus.
Qua fugit, incendit veſtitos meſſibus agros:
Damnoſis vires ignibus aura dabat.
Factum abiit: monumenta manent: nam vivere captam
Nunc quoque lex vulpem Carſeolana vetat.
Utque luat pœnas gens hæc, cerealibus ardet:
Quoquo modo ſegetes perdidit, ipſa perit.

"The country of Carſeoli (continues Ovid) is cold, "and unfavourable to olives, but fertile in corn. From "hence I ſet out for my native land, whoſe extent indeed "is inconſiderable, but the ſoil is water'd with ſtreams "that ever flow. I came, as uſual, to the houſe of my "ancient hoſt ——Whoſe ſon was in the lively flower "of his youth, and had not then exceeded the twelfth "year of his age. A fox, whoſe ravages had thin'd the "coops of our hoſt, had been lately taken by the youth, "who fixed a quantity of hay and ſtraw on the body of "this animal, and then ſet it on fire. The fox feeling "the flame, immediately fled through the fields, and laid "the harveſt in aſhes wherever ſhe paſſed, the wind con-"tributing to the violence of the fire. Much time has "elapſed, ſince this fact was committed, but the monu-"ments of it ſtill remain. The people of Carſeoli made "a law for deſtroying all the foxes that ſhould happen to "be taken; ſince which it has been cuſtomary to fix "flaming torches to their bodies, that they may periſh in "the ſame manner as the corn was deſtroyed by one of "their tribe."

Bochart has very judiciouſly refuted the opinion of Ovid, with relation to the original of this cuſtom; notwithſtanding which, Biſhop Patrick can hardly believe it was derived from this action of Samſon; and tho' the foxes were let looſe in the Roman *Circus*, at the ſame time of the year in which Samſon committed this fact, as that prelate acknowledges, yet, ſays he, "one can give no reaſon why "the Phænicians, from whom the Romans muſt be ſup-"poſed to borrow it, ſhould celebrate the memory of this "miſchief which Samſon did them, in ſuch a repreſenta-"tion of it."

We think, on the contrary, that a reaſon may be aſſign'd for the eſtabliſhment of this cuſtom: What could be more natural, than for the Philiſtines to perpetuate the memory of the miſchief they had ſuſtain'd, by this action of Samſon, in order to tranſmit to their lateſt poſterity a national averſion to the Jews? Had this cuſtom been any monument of their own diſhonour, the Philiſtines would have been very imprudent in ordaining it; but the beſt and braveſt nation in the world might, without any reproach to them, have been involved in the ſame calamity, by the worſt and meaneſt of mankind. There were other inſtances in which the Philiſtines were great ſufferers by Samſon, but this was the only one they could commemorate, without any diſgrace to themſelves.

Ver. 6. *Then the Philiſtines ſaid, Who hath done this? And they anſwered, Samſon the ſon-in-law of the Timnite,* &c.] They were amazed at ſo terrible a diſaſter, and we may ſuppoſe them to have been not a little confounded, when they heard that Samſon was the author of it, in revenge for the inſult they and his father-in-law had offered him at Timnath, by depriving him of his wife.

——*And the Philiſtines came up, and burnt her and her father with fire.*] When they were informed of the motives which had induced Samſon to uſe them ſo cruelly, they looked upon his father-in-law as the incendiary, in a great meaſure; and therefore they burnt him, together with his daughter, who alſo might be conſidered as the chief cauſe of this miſchief.

This puniſhment, therefore, ſeems to have been inflicted on the father and daughter, by way of retaliation; for as through their indiſcretion they drew on their country ſo ſad a revenge by fire, the reſt might think it but juſt and natural, that they ſhould periſh thereby, to expiate their crime. We find too, that puniſhing or revenging by fire was a notorious practice in thoſe days; for the thirty young men, as may be remembred, when they found themſelves incapable of explaining Samſon's riddle, threatned the bride, to burn her and her father's houſe, if ſhe did not aſſiſt them on that occaſion. But ſhe now ſuffered the ſame calamity ſhe ſought to avoid by betraying her huſband.

Ver. 7. *And Samſon ſaid unto them, Though ye have done this, yet will I be revenged on you, and then I will ceaſe.*] I ſhall not conſider the puniſhment ye have inflicted on my perfidious wife, and father-in-law, as a ſufficient reparation for the injury I have ſuſtain'd from them, and likewiſe from you; ye may therefore be certain, that I will avenge myſelf on you by ſome other action, that ſhall bear ſome proportion to my wrongs; I will then ceaſe my reſentment, and the quarrel between us ſhall end, unleſs ye offer me a new provocation.

This we conceive to be the true meaning of the paſſage before us, as it is render'd by our tranſlators; but the words in the Hebrew are a very conciſe form of ſpeech, where ſomething muſt be ſupplied; and their proper import is this, *if ye had done after this manner*, that is, if ye had puniſhed them ſooner for their baſeneſs to me, I ſhould have imagined you had acted with a ſtrict regard to juſtice; but as you have only ſacrificed them to your own reſentment, I am determined to be revenged upon you, even for this proceeding.

Ver. 8. *And he ſmote them hip and thigh with a great ſlaughter.*] The different ſentiments of interpreters on this paſſage are almoſt innumerable; and it muſt be confeſſed, that the words in the original are very obſcure. Joſephus only declares, that Samſon ſlew a great number of this people, ἐν πεδίῳ τῶν Παλαιστινῶν, in a field of the Philiſtines; but is ſilent as to the import of *hip* and *thigh*. The expoſition given by the Chaldee Paraphraſt is, That he ſmote both footmen and horſemen, the one reſting on their legs, as the Hebrew word *ſchock* ſignifies; and the other on their thighs, as they ſat cloſe to their horſes. Others take the meaning to be, that he ſmote them both on their legs and thighs, as they fled away, ſo as to diſable them from any ſervice, tho' he did not kill them. And it is certain, that the words which we tranſlate *great ſlaughter*, ſignify *a great ſtroke*. But whatever may be the true verſion of this paſſage as it appears in the original, Samſon certainly haraſſed the Philiſtines very ſeverely on this occaſion.

——*And he went down.*] With reſpect to the country of the Philiſtines, he went up, as appears by the next verſe; but from the mountainous part of Judæa, where he was, he firſt went down.

——*And dwelt in the top of the rock Etam.*] This was a ſtrong place in the tribe of Judah, as Joſephus informs us, to the ſummit of which no more than one man could aſcend in front. By all the circumſtances of this hiſtory, it is evident that Samſon had no commiſſion from God to raiſe an army, and make open war, like Gideon, Jephthah, and others, for the deliverance of Iſrael from the yoke of the Philiſtines; but was only authorized to weaken them, and keep them in awe, that their dread of him might cauſe them to relax their cruelty.

This retreat of Samſon was looked upon by the Philiſtines as a flight, and it inſpired them with more courage than they naturally poſſeſſed. In conſequence of which, they formed a camp in the tribe of Judah, and extended themſelves to Lehi, which received its denomination from the jaw-bone with which Samſon ſlaughter'd a thouſand of their men, and it is thought to have been about ſeven leagues from Askelon.

The men of Judah complained of this incurſion, ver. 10. but when they underſtood that it was intended only againſt Samſon, they meanly undertook to deliver up a man whoſe exploits were likely to prove ſo fatal to the nation in whoſe favour they were performed. They aſcended the rock to which Samſon had retreated, and reproached him for violating the conditions on which they had ſubjected themſelves to the Philiſtines. Samſon replied, that he had only requited the wrongs he had received from that people; but ſo inſenſible were the Iſraelites of his ability to be their protector, that they told him, they came thither with an intention to bind him, in order to deliver him up to his enemies. Samſon thought it beneath him to reproach them for their puſilanimous ſpirit, and only inſiſted on their taking an oath not to be themſelves his executioners. We cannot think, with moſt of the commentators, that he really dreaded ſuch a caſtardly crew, but rather ſpoke to them with a ſarcaſtical air, and his words may be paraphraſed thus: As for the Philiſtines, I have no apprehenſions of them, but I think my ſelf in danger, from ſuch gallant men as you, and therefore muſt deſire, for my own ſafety, that you will ſwear to do no more than bind me, for I am very unwilling to fall by the hands of my countrymen, whoſe cauſe I have eſpouſed againſt their oppreſſors. The men of Judah readily complied with Samſons requeſt; and after they had bound him with ſtrong cords, they baſely delivered him up to his implacable enemies.

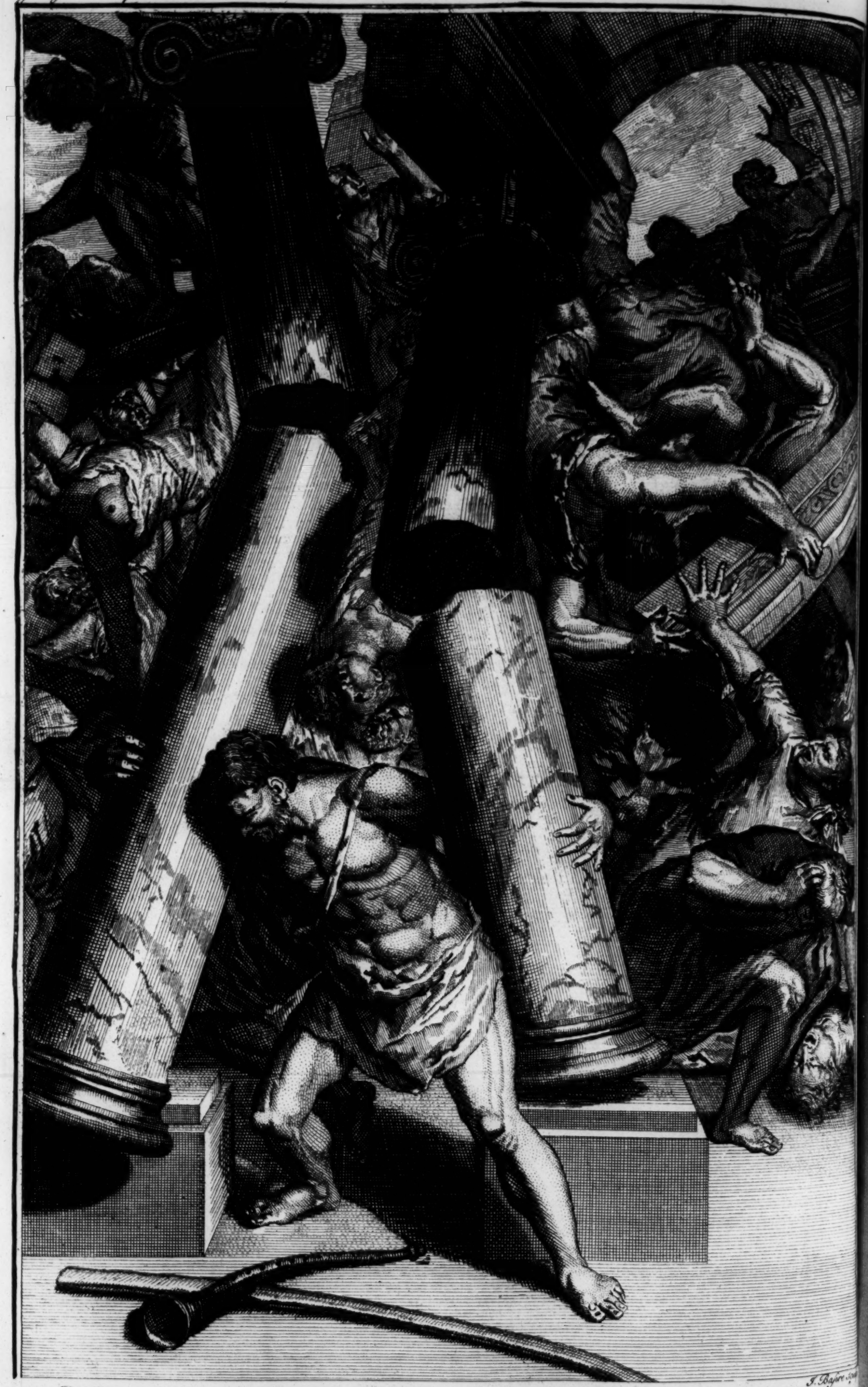
The Philiſtines ſhouted for joy at the ſight of their prey, and led Samſon in triumph, as if they had conquered him by their own valour. It was then that *the ſpirit of the Lord came mightily upon him*, ver. 14. that irreſiſtible ſpirit which had formerly enabled him to rend a lion, and lay a number of Philiſtines in the duſt. He ſuddenly burſt the bands of his captivity; and the Sacred Hiſtorian, in order to repreſent the facility with which he thus diſengaged himſelf, declares, that *the cords which were upon his arms, became as flax that was burnt with fire*, ver. 14.

Ver. 15. *And he found a new jaw-bone of an aſs, and put forth his hand and took it, and ſlew a thouſand men therewith.*] Samſon now experienced the benediction with which God had formerly promiſed to recompence the Iſraelites for their fidelity and devotedneſs to his ſervice. *One man of you ſhall chaſe a thouſand*, Joſh. xxiii. 10. Samſon, unaided by any mortal arm but his own, purſued and ſlaughter'd a thouſand Philiſtines; and with ſo inconſiderable a weapon as the jaw-bone of an aſs. In order to commemorate ſo ſignal a victory, he called the place where he obtained it, Ramath-lehi, ver. 17. which ſignifies *the projection, or caſting away of the jaw.*

The mighty victor expreſſed his joy at this glorious action, in a ſong of triumph, *With the jaw-bone of an aſs, heaps upon heaps; with the jaw-bone of an aſs have I ſlain a thouſand men*, ver. 16. but it is not ſaid whether Samſon, by theſe expreſſions, celebrated his own praiſe, or teſtified his gratitude to God. Joſephus, indeed, aſſerts the former; and as Samſon was ſeized with a violent thirſt after his victory, that hiſtorian declares, that as God had endued him with ſupernatural ſtrength, ſo he now intended to make him ſenſible, by one of the painful infirmities of human nature, that he was but a meer man. But as the Sacred Text has not charged Samſon with any criminal elation of mind, we think it very unbecoming any commentator, or hiſtorian, to impute it to him.

Ver. 18. *And he was ſore a thirſt, and he called on the Lord*, &c.] If Samſon had really loſt, the idea of God, amidſt the firſt tranſports of his joy, which we, however, cannot allow; yet it is certain, that he now experienced how much he needed his aſſiſtance; and therefore poured out the pathetic prayer recorded in this verſe: Upon which that ever gracious Being, who delights in granting the lawful ſupplications of his ſervants, preſented a wonderful ſpring of water to the view of Samſon, and preſerved his life by a new miracle. There is indeed ſome ambiguity in the expreſſions by which the hiſtorian has repreſented this circumſtance. The original may be thus rendered word for word; *God clave Machteſh which was in Lehi; water ſprang from it: Samſon drank.* All the difficulty in this paſſage is occaſioned by the two words *Machteſh*, and *Lehi*, the firſt of which ſometimes ſignifies the ſocket in which a tooth is inſerted, or even a jaw

tooth,



Samson at his Death kills his Enemies

tooth, and in this ſenſe it is here taken by ſeveral learned Rabbins. If we acquieſce with this explication, as the generality of interpreters have done, the meaning will be, that God, in order to quench the thirſt of Samſon, cauſed water to flow from a cavity of the jaw with which that hero had defeated the Philiſtines. But this word often ſignifies a *cavity* in general, and we may ſuppoſe, with the Septuagint, that God diſcovered ſome clett to Samſon, either in the earth or in ſome rock, and we think this expoſition preferable to the former, for it is expreſly ſaid, that Samſon *caſt away the jaw-bone out of his hand*, ver. 17. after he had finiſhed his ſong, and it is not unreaſonable to think, that he ſoon quitted that place, in order to ſeek for ſome ſpring to ſlake his thirſt, and that he did not implore the Deity to interpoſe in his favour, till his thirſt became inſupportable to him, and after he had ſearched all about, tho' in vain, for water.

If the firſt term be equivocal, the ſecond is likewiſe ſo, for *Lehi*, which, as we have obſerved, ſometimes ſignifies a jaw, is taken by many to be the very jaw with which Samſon gained his victory. But it may likewiſe ſignify the place itſelf to which Samſon gave that name in order to commemorate the action of that day, and this ſeems to us to be the moſt natural ſenſe. The ſpring which preſerved the life of Samſon is ſaid to have been ſeen in the time of St. Jerom, [Hierom. tom. iv. par. 2. in Epitaph. Paulæ] and long after, in the days of St. Paula, who viſited that and other places in the Holy Land. It muſt however be acknowledged, that neither travellers, nor hiſtorians, are agreed with reſpect to the true ſituation of this miraculous ſpring. Glycas, and Antoninus the martyr, have mentioned it, and declared that it is to be ſeen in the ſuburbs of Eleutheropolis.

We ſhall cloſe this annotation, with obſerving, that the Hebrews ſometimes called naked and ſteep rocks, by the name of *teeth*, 1 Sam. xiv. 4, 5. Job. xxxix. 28. in each of which places the word in the original ſignifies a tooth. God therefore opened a rock called Mackteſh, or the cheek tooth, which was ſituated in the place where Samſon obtained his victory with the jaw-bone of an aſs, and which, for this reaſon, he called Lehi, or the jaw-bone. The appellation of this ſpring has induced ſeveral perſons to believe that it flowed from a ſocket in the jaw-bone, which Samſon had thrown away, and this it muſt be confeſſed would have been a moſt extraordinary miracle, but we think ſuch wonders are not to be multiplied without neceſſity.

Samſon called this fountain *En-hakkore aſher belehi*, which ſignifies *the fountain of him who called, which is in the jaw*, or rather in Lehi.

Ver. 20. *And he judged Iſrael in the days of the Philiſtines twenty years.*] The Iſraelites remained, all his time under the power of the Philiſtines, who they confeſs, ver. 11. were their rulers; and ſuch they continued for the ſpace of forty years, chap. xiii. 1. of which theſe twenty were paſt. Samſon was not permitted to compleat their deliverance, and only began it by the ſeveral defeats he gave the Philiſtines, and the detriment they ſuſtained from him in other inſtances. The Iſraelites therefore were ſtill left under the dominion of that people at the death of Samſon, nor did any deliverer ariſe till Samuel, who accompliſhed what Samſon began, 1 Sam. vii. 3.

CHAP. XVI.

1 *Samſon at Gaza eſcapeth, and carrieth away the gates of the city.* 4 *Delilah corrupted by the Philiſtines, enticeth Samſon.* 6 *Thrice ſhe is deceived.* 15 *At laſt ſhe overcometh him:* 21 *The Philiſtines take him, and put out his eyes.* 22 *His ſtrength renewing, he pulleth down the houſe upon the Philiſtines, and dieth.*

THEN went Samſon to Gaza, and ſaw there an harlot, and went in unto her.

2 *And it was told* the Gazites, ſaying, Samſon is come hither. And they compaſſed *him* in, and laid wait for him all night in the gate of the city, and were quiet all the night, ſaying, in the morning when it is day we ſhall kill him.

3 And Samſon lay till midnight, and aroſe at midnight, and took the doors of the gate of the city, and the two poſts, and went away with them, bar and all, and put *them* upon his ſhoulders, and carried them up to the top of an hill that *is* before Hebron.

4 ¶ And it came to paſs afterward, that he loved a woman in the valley of Sorek, whoſe name *was* Delilah.

5 And the lords of the Philiſtines came up unto her, and ſaid unto her, Entice him, and ſee wherein his great ſtrength *lieth*, and by what *means* we may prevail againſt him, that we may bind him to afflict him: and we will give thee every one of us eleven hundred *pieces* of ſilver.

6 And Delilah ſaid to Samſon, Tell me, I pray thee, wherein thy great ſtrength *lieth*, and wherewith thou mighteſt be bound to afflict thee.

7 And Samſon ſaid unto her, If they bind me with ſeven green withs, that were never dried, then ſhall I be weak, and be as another man.

8 Then the lords of the Philiſtines brought up to her ſeven green withs, which had not been dried, and ſhe bound him with them.

9 (Now *there were* men lying in wait, abiding with her in the chamber) And ſhe ſaid unto him, the Philiſtines *be* upon thee, Samſon. And he brake the withs, as a thread of tow is broken when it toucheth the fire: ſo his ſtrength was not known.

10 And Delilah ſaid unto Samſon, Behold, thou haſt mocked me, and told me lies: now tell me, I pray thee, wherewith thou mighteſt be bound.

11 And he ſaid unto her, If they bind me faſt with new ropes that never were occupied, then ſhall I be weak, and be as another man.

12 Delilah therefore took new ropes, and bound him therewith, and ſaid unto him. The Philiſtines *be* upon thee, Samſon (*And there were* liers in wait abiding in the chamber) And he brake them from off his arms like a thread.

13 And Delilah ſaid unto Samſon, Hitherto thou haſt mocked me, and told me lies: tell me wherewith thou mighteſt be bound. And he ſaid unto her, If thou weaveſt

weaveſt the ſeven locks of my head with the web.

14 And ſhe faſtned *it* with the pin, and ſaid unto him, The Philiſtines *be* upon thee, Samſon, And he awaked out of his ſleep, and went away with the pin of the beam, and with the web.

15 ¶ And ſhe ſaid unto him, How canſt thou ſay, I love thee, when thine heart *is* not with me? Thou haſt mocked me theſe three times, and haſt not told me wherein thy great ſtrength *lieth*.

16 And it came to paſs, when ſhe preſſed him daily with her words, and urged him, *ſo* that his ſoul was vexed unto death;

17 That he told her all his heart, and ſaid unto her, There hath not come a raſour upon mine head; for I *have been* a Nazarite unto God, from my mothers womb: If I be ſhaven, then my ſtrength will go from me, and I ſhall become weak, and be *like* any other man.

18 And when Delilah ſaw that he had told her all his heart, ſhe ſent and called for the lords of the Philiſtines, ſaying, Come up this once, for he hath ſhewed me all his heart. Then the lords of the Philiſtines came up unto her, and brought money in their hand.

19 And ſhe made him ſleep upon her knees, and ſhe called for a man, and ſhe cauſed him to ſhave off the ſeven locks of his head, and ſhe began to afflict him, and his ſtrength went from him.

20 And ſhe ſaid, The Philiſtines *be* upon thee, Samſon. And he awoke out of his ſleep, and ſaid, I will go out as at other times before, and ſhake myſelf. And he wiſt not that the LORD was departed from him.

21 ¶ But the Philiſtines took him, and put out his eyes, and brought him down to Gaza, and bound him with fetters of braſs, and he did grind in the priſon-houſe.

22 Howbeit the hair of his head began to grow again, after he was ſhaven.

23 Then the lords of the Philiſtines gathered them together, for to offer a great ſacrifice unto Dagon their god, and to rejoice: for they ſaid, Our god hath delivered Samſon our enemy into our hand.

24 And when the people ſaw him, they praiſed their god: for they ſaid, Our god hath delivered into our hands our enemy, and the deſtroyer of our country, which ſlew many of us.

25 And it came to paſs, when their hearts were merry, that they ſaid, Call for Samſon, that he may make us ſport. And they called for Samſon out of the priſon-houſe; and he made them ſport: and they ſet him between the pillars.

26 And Samſon ſaid unto the lad that held him by the hand, Suffer me that I may feel the pillars whereupon the houſe ſtandeth, that I may lean upon them.

27 Now the houſe was full of men and women; and all the lords of the Philiſtines *were* there: and *there were* upon the roof about three thouſand men and women, that beheld while Samſon made ſport.

28 And Samſon called unto the LORD, and ſaid, O Lord GOD, remember me, I pray thee, and ſtrengthen me, I pray thee, only this once, O God, that I may be at once avenged of the Philiſtines for my two eyes.

29 And Samſon took hold of the two middle pillars, upon which the houſe ſtood, and on which it was born up, of the one with his right hand, and of the other with his left.

30 And Samſon ſaid, Let me die with the Philiſtines: and he bowed himſelf with *all his* might; and the houſe fell upon the lords, and upon all the people that *were* therein: ſo the dead which he ſlew at his death, were more than *they* which he ſlew in his life.

31 Then his brethren, and all the houſe of his father, came down and took him, and brought *him* up, and buried him between Zorah and Eſhtaol, in the burying place of Manoah his father? and he judged Iſrael twenty years.

Ver. 1. *Then went Samſon to Gaza.*] This great hero of the Jews, after the ſignal inſtance of the Divine Protection, which had been vouchſafed to him when he was on the point of periſhing by thirſt, took a journey to Gaza, where he diſtinguiſhed himſelf by a new exploit. Gaza was then a city of the Philiſtines, but it had formerly been aſſigned to the tribe of Judah, by Joſhua, (Joſh. xv. 47.) It conſtituted one of the five principalities of the Philiſtines, and was ſituated in the ſouthern extremity of the promiſed land. In the Hebrew text it is called *Aza*, or *Haſa*, with the letter *Hain*, or *Ain*, which the Septuagint ſometimes expreſs by a *G*. Stephens, the geographer, declares, that the Syrians, in his time, called it Aza. It was ſeated between Raphia and Askelon, and its advantageous ſituation occaſioned the many revolutions to which it has been ſubject. It firſt of all belonged to the Philiſtines, and then to the Hebrews. It recovered its liberty in the reigns of Jotham and Ahaz, and was reconquered by Hezekiah, 2 Kings xviii. 8. It was likewiſe ſubject to the Chaldeans, who conquered Syria and Phœnicia; after which it fell into the hands of the Perſians, who were maſters of it till Alexander the Great beſieged and deſtroyed it. This city, or the little town of Gaza, which is ſituated on the ſea-ſhore, and called Majuma, was at length rebuilt. It was afterward poſſeſſed by the kings of Egypt, and was alſo

alſo taken and ſacked by Antiochus the Great, (Joſeph. Antiq. lib. 13. c. 21.) The Aſmoneans, or Maccabees, wreſted it ſeveral times from the Syrians; and Alexander Jannæus, king of the Jews, took and deſtroyed it, (1 Mac. chap. xi. 61. xiii. 43.) Gabinius repaired it; and there are coins to be ſeen which were ſtamped in this city. Auguſtus gave it to Herod the Great, but it was not under the obedience of his ſon Archelaus. St. Luke ſays, that Gaza, in his time, was a deſert place, Acts viii. 26. but, in all probability, he meant the great city of Gaza, which was ſituated on a mountain, twenty miles from the ſea; and not Majuma, or Little Gaza, which was very populous. The emperor Conſtantine gave Majuma the name of Conſtantia, in honour of his ſon, and granted it the honours and privileges of a city independent on Gaza; but the emperor Julian deprived it both of its name and prerogatives.

As we entered upon this work with an intention to illuſtrate the geography of the Sacred Books, as well as all other particulars that require explication, we hope this account of Gaza will not be unacceptable to our readers.

—— *And ſaw there an harlot, and went in unto her.*] We have already obſerved, more than once, that the Hebrew word, which is rendered *harlot*, by our tranſlators, properly ſignifies a woman who keeps an inn. This woman, at whoſe houſe Samſon took up his reſidence, might be, like many others of her profeſſion, a perſon of an irregular life, and, according to the expreſſion in the ſacred text, it is ſuppoſed that his commerce with her was not altogether innocent. Others, however, judge more favourably of their conduct, and believe that the hiſtorian only intended to repreſent Samſon as lodging at an Inn.

Ver. 2. *And it was told the Gazites, ſaying, Samſon is come hither: And they compaſſed him in,* &c.] The arrival of ſo extraordinary a man at Gaza could not be long concealed; and his enemies were willing to improve ſo favourable an opportunity to deſtroy him. They accordingly ſurrounded the houſe in the night, while Samſon was aſleep, and with an intention to aſſaſſinate him, as ſoon as day ſhould appear. Samſon, however, eluded their barbarous vigilance, and roſe at midnight, when the Gazites, who could hardly expect he would quit the houſe at that late hour, had perhaps retired, with a deſign to return before day-break. He was not ſatisfied with meerly eſcaping from his enemies, but, in order to teſtify his contempt of them, he tore the city gates from the hinges, wrenched up the two poſts, forced out the bar, and carried them all on his ſhoulders to the top of a hill before Hebron.

It is not eaſy to determine the exact diſtance between Gaza, and the hill to whoſe ſummit Samſon carried this enormous load. If we may credit ſome ancient geographers, Hebron was ſomething more than half a day's journey from Gaza; but tho' this ſhould be true, it will not ſettle the true diſtance from Gaza to the hill which was not contiguous to Hebron, but only fronted it. This, however, is certain, that half a day's journey was a ſtupendous length for Samſon to carry his cumberſome ſpoils.

Ver. 4. *And it came to paſs afterward, that he loved a woman in the valley of Sorek, whoſe name was Delilah.*] Samſon eſcaped the danger of aſſaſſination, to which he had been expoſed, but he ſoon ſuffered himſelf to be betrayed into other perils that were altogether as fatal. He had committed, till now, but a few ſlight acts of incontinence, if any; but he now reſigned himſelf entirely to that criminal conduct, and laid down all his ſullied glories at the feet of an abandoned proſtitute, who ſoon deprived him of his liberty, and heaven-imparted ſtrength, and ſtript him, in the moſt inglorious manner, of all the prerogatives that reſulted to him from his Nazaritical ſtate. Some of the ancient expoſitors have indeed ſuppoſed, but for what reaſon, we can't conceive, that ſhe was lawfully eſpouſed to Samſon; tho' the ſcripture is far from intimating any ſuch particular; and we therefore conclude, with the generality of commentators, that ſhe was an infamous woman, like all thoſe of her profeſſion. If ſhe really was his wife, all will allow that he made a wretched choice; and if ſhe was his concubine, as we ſuppoſe, ſhe made him pay a fatal price for his pleaſure. Her very name was a fatal preſage to Samſon, for Delilah ſignifies one who impairs another.

The valley of Sorek, where this pernicious harlot dwelt, according to Euſebius, was not far from Zorah, and Eſhtaol, where Samſon uſually dwelt, and not above a mile and a half from Eſchol, whence the ſpies brought a bunch of grapes as a ſpecimen of the lands fertility.

Ver. 5. *And the Lords of the Philiſtines came up unto her, and ſaid unto her, Entice him, and ſee wherein his great ſtrength lieth,* &c.] Some think this woman was of Jewiſh extraction, but the generality of commentators believe, with more reaſon, that ſhe was the daughter of Philiſtine parents: This, however, is certain, that her avarice was equal to her unchaſtity. The Philiſtines eaſily prevailed upon her, by the promiſe of a large preſent in money, to tempt Samſon to inform her wherein his great ſtrength conſiſted; for, in all probability, he had frequently declared, that the ſource of it was a ſecret known to none but himſelf.

The lips of a ſtrange woman, ſays the wiſeſt of mortal men, *drop as an honey-comb, and her mouth is ſmoother than oil. But her end is bitter as wormwood, ſharp as a two-edged ſword,* Prov. v. 3, 4. This remark is made by Solomon, who experienced the truth of it, and the unfortunate Samſon was at laſt convinced of it by fatal experience. The mercenary Delilah, impatient for the recompence of her perfidy, had recourſe to all the enſnaring arts that are ſo peculiar to perſons of her character; and told Samſon that ſhe ſhould diſtruſt the aſſurances he had given her of his affection, if he did not acquaint her from whence he derived that ſtrength, in which he ſo much ſurpaſſed the reſt of mankind.

Such a demand might ſurely have opened the eyes of Samſon, if he had not been infatuated by the deluſive charms and careſſes of this ſelf-intereſted ſtrumpet. The curioſity of a woman had already coſt him dear; and yet he wanted reſolution to ſilence the importunity of Delilah, by a manly reſentment. 'Tis true, he did not immediately comply with her deſires, and only told her, *that if they bound him with ſeven green withs, that were never dried, then ſhould he be weak, and be as another man,* ver. 7. Delilah believing ſhe had drawn the ſecret from him, began to put her treachery in practice, and bound him, perhaps when he was aſleep, with the ſeven green withs ſhe received from the lords of the Philiſtines, to whom ſhe had imparted her ſuppoſed diſcovery. When ſhe had ſo far ſucceeded to her wiſh, ſhe ſuddenly cried out, *The Philiſtines be upon thee, Samſon,* ver. 9. upon which they immediately ruſhed from the apartment where they had been concealed by Delilah, and thought to ſeize their intended prey. Samſon, however, deceived them in a ſurpriſing manner, for he ſuddenly burſt his unavailing bands, with as much facility as a thread of tow is broken, when it toucheth the fire, ver. 9.

Delilah then reproached him for his inſincerity, and Samſon, in return, deceived her with a ſecond falſhood. He aſſured her, that if they bound him faſt with new ropes, which had never been uſed before, he ſhould then be as weak as another man, ver. 11. This experiment was ſoon made by the unbluſhing harlot, but ſhe ſucceeded as little as ſhe had done before. This undoubtedly threw her into a new dejection and rage; when Samſon, in order to be relieved from their effects, directed her to weave the ſeven locks of his head with the web, ver. 13. as the certain means to deprive him of his ſtrength.

The Nazarites being prohibited from cutting their hair, did not, as we ſuppoſe, ſuffer it to hang looſe, but wound it up in locks, or plaited it into the form of a chain. Samſon's hair was diſtributed into ſeven of theſe plaited locks, and he ſeems to have directed Delilah, to fold them round a weaver's beam (as the Chaldee repreſents the fact) or to weave them one within another, ſo as to conſtitute no more than a ſingle lock; and then he ſhould be like another man; and in this particular he came a little nearer to the truth, tho' Delilah was ſtill deceived. For when ſhe had performed all that Samſon had directed, and had called in the Philiſtines to ſeize him, he ſtarted up as ſtrong as ever, *with the pin of the beam, and with the web,* ver. 14. and his enemies undoubtedly ſlunk away in the utmoſt confuſion.

Delilah then loſt all remains of patience, and ſhocked the ears of Samſon with a new ſtorm of inſolent reproaches. Theſe were ſucceeded by a train of enſnaring blandiſhments and ſoft importunity, which ſhe continued till the ſoul of this mighty hero *was vexed unto death,* ver. 16.

Readers of ſound underſtanding are aſtoniſhed at the incredible weakneſs and complacency of this great man, and think the relation of it is attended with inexplicable difficulties. Thrice happy are thoſe who never found a ſolution of thoſe difficulties in the hiſtory of their own frailties!

Ver. 17. *That he told her all his heart*, &c.] Who can forbear lamenting this unhappy man; who after he had already been betrayed, by a treacherous wife, could yet ſuffer himſelf to be enſnared by a mercenary proſtitute, who was only intent on his ruin and diſhonour! Why did he not diſtruſt the inſatiable curioſity of this deſpicable woman! How could the hero, whoſe irreſiſtable ſtrength had rent a raging lion, and laid ſuch number of Philiſtines bleeding and breathleſs in the duſt, ſuffer ſo mean a harlot to triumph over him in this fatal and degrading manner! In a word, by what means did this diſtinguiſhed favourite of heaven, render himſelf ſo obnoxious to the imputation, with which God, in a much later period, reproached the whole nation of the Jews! *How weak is thine heart, ſeeing thou doſt all theſe things, the work of an imperious whoriſh woman?* Ezek. xvi. 30. Happy is the perſon ſay we, once more, whoſe conduct has not furniſhed him with an explication of theſe difficulties!

Some have thought the behaviour of Samſon in this conjuncture ſo entirely unaccountable, that they have even imagined it was the effects of ſome magic art, which Delilah had practiſed upon him, but there is no need to have recourſe to ſuch a wild ſuppoſition, ſince a ſeries of artful complacency, in conjunction with affected tears, diſſembled rage, and ſtudied reconciliations, were the only acts of ſorcery that were practiſed by this deluding enchantreſs. Samſon doated on Delilah, and ſhe employed her unlimited aſcendant over him to his ruin. This is the propereſt commentary on the part of his hiſtory now before us.

How pathetical are his expreſſions, when he at laſt diſcloſes to her the fatal ſecret! *There hath not*, ſays he, *come a razor upon my head; for I have been a Nazarite unto God from my mother's womb: If I be ſhaven, then my ſtrength will go from me, and I ſhall become weak, and be like any other man*, ver. 17. The energy with which he expreſſed himſelf, undoubtedly convinced Delilah, that he had unfolded the truth to her at laſt.

The Jews have advanced an odd notion on this occaſion, and tell us that Samſon removed all her ſuſpicions of his ſincerity, by uttering the venerable name of Jehovah, in his diſcourſe. If this remark ſhould not be allowed to have any ſolidity, it at leaſt affords us a very commendable evidence of their veneration for that awful name of the Almighty, and preſents us Chriſtians with a leſſon of much greater importance, than the explication of the paſſage before us.

Delilah immediately informed the Philiſtines of her ſucceſs; after which ſhe cauſed Samſon to ſleep with his head reclined on her knees, and then ſent for a man to ſhave off the ſeven locks of his head. The fatal office was ſoon performed, and the mighty Samſon then became as weak as another man.

It is here enquired, whether Samſon's hair was the natural cauſe of his amazing ſtrength, or whether it was only the moral cauſe, and as it were the pledge of the Divine Spirit which infuſed ſuch prodigious force into him, as a permanent quality, ſo long as he ſhould obſerve the law of Nazariteſhip, and preſerve his hair untouched, as a viſible token of it. Moſt of the fathers and interpreters maintain this laſt opinion: For tho' a ſtrong and thick flowing head of hair, may be an indication of natural ſtrength, yet that ſtrength will not be abated after the hair is cut off. But it was not ſo with Samſon, and therefore his hair was neither the cauſe, nor the ſign of his great ſtrength, which was altogether ſupernatural and miraculous, and God thought fit to connect it with Samſon's hair; or rather with his due conformity to that ſtate of Nazariteſhip which had been enjoyned him.

The effect produced in Samſon by the loſs of his hair, might perhaps give riſe to a ſtrange notion, which prevailed for ſeveral ages; namely, that all thoſe who had entered into any compact with the devil, in order to acquire ſome ſupernatural talents, were careful to conceal the particular mark which enabled them to exerciſe thoſe powers, and which was impreſſed on ſome part of their body, where one would leaſt ſuſpect to find it. As ſingular as this opinion may ſeem, it is certain that one of the precautions anciently taken by the judges for the detection of any one who was charged with a crime of this nature, was to ſearch all his cloaths and the ſeveral parts of his body, where they imagined this pretended mark might be fixed. That which the judges did with regard to ſorcerers, was likewiſe practiſed with reſpect to dæmoniacs, and thoſe who are inclinable to ſatisfy their curioſity, with the ſeveral particulars of this proceeding, may conſult Martin Delrio, who has related them at large in his Diſquiſitiones Magicæ, lib. 5. ſect. 9. pag. 741. for we think them too improper to be tranſcribed into this commentary.

When Delilah had thus cauſed the hair of Samſon to be cut off, ſhe cried out for the laſt time, *The Philiſtines be upon thee Samſon*; upon which he ſtarted out of his fatal ſlumber, and imagined he ſhould eſcape as uſual. He could not but be ſenſible, indeed, that his miraculous ſtrength depended on his perſeverance in the Nazaritical ſtate, and therefore ſome may be apt to ask, how it was poſſible for him, after the violation of his vow, to flatter himſelf with the enjoyment of thoſe favours that were connected with it? We think the proper anſwer to this enquiry is, that Samſon did not immediately diſcover the treacherous part which had been acted by him, but it was not long before he perceived it to his ſorrow.

The Philiſtines, who had been very attentive to the conduct of Delilah, immediately ruſhed upon this unfortunate hero, who was now diveſted of all the ſtrength that was once ſo formidable to their whole nation. They ſeized him with inhuman joy, and condemned him to the moſt ſevere and deſpicable puniſhment, to which none but ſlaves and maleſactors were ever doom'd. They bound him with brazen fetters, and then compelled him to turn a mill, which was worked by the arms of men, before the admirable art of putting mills in motion by wind and water was diſcovered. This degrading puniſhment was preceded by another, which now compleated his calamity. They had the barbarity to put out his eyes, that he might be for ever render'd incapable of thoſe heroic exploits, which had proved ſo fatal to his enemies. This, perhaps, was the uſual puniſhment of thoſe who were condemned to work in the mill, and was a barbarous precaution to prevent their becoming giddy by frequently turning about. In this manner did the Scythians treat thoſe who were employed by them in turning certain veſſels filled with milk, and which are mentioned by Herodotus, lib. 4. cap. 2. p. 343.

Samſon continued in priſon at Gaza for about a year, when his hair being grown again, God was pleaſed to reſtore him his former ſtrength. It is ſomething ſurpriſing, that the Philiſtines would ſuffer it to grow to any length, when they were ſenſible of the ſtupendous ſtrength with which it had formerly been attended. One would be apt to think they were either infatuated, or elſe muſt imagine that this violation of his Nazariteſhip would for ever deprive him of the power connected with it. This latter, however, ſeems not to have been the caſe, becauſe they afterward ſent for him, to divert the great aſſembly in the temple of Dagon with experiments of his ſtrength; we muſt therefore ſuppoſe, that an over-ruling providence had render'd them ſo imprudent, as to believe they could ſuſtain no damage from him, in his ſtate of blindneſs.

Ver. 23. *Then the Lords of the Philiſtines gathered them together, for to offer a great ſacrifice to Dagon their god*, &c.] The unfortunate Samſon had not yet ſuſtained all the inſults his implacable enemies intended he ſhould ſuffer. They aſſembled to render homage to their idol, for their triumph over a man, who as much deteſted their idolatry, as he did their barbarous oppreſſion of his countrymen. This idol was called Dagon; whoſe form, worſhip, and ſex, would lead us into endleſs enquiries, were we to examine all the conjectures of learned men on this ſubject. Selden has largely tranſcribed them into his noble treatiſe of the gods of Syria; and the late Monſieur Jurieu has refined upon them, with the uſual inſolidity of ſome others of his nation, who imagine they have more learning than they really poſſeſs.

The fabulous Sanchoniathon, whoſe pretended work was tranſlated by Philo of Biblos, derives the name Dagon from the Hebrew word *dagan*, which ſignifies *corn*. Others are of opinion, that it comes from *dag*, a *fiſh*; and Kimchi, who

who eſpouſes this etymology, affirms, on the authority of an ancient tradition, that Dagon was formed like a fiſh from the navel downward, but was ſhaped like a man in his upper parts. Thoſe who adhere to this derivation of the word, believe Dagon was a ſea-god, to whom the ſeveral tribes of fiſh were conſecrated; and the famous father Montfaucon takes it for granted, that an antique figure of a fiſh, which is preſerved in the cabinet belonging to the congregation of St. Maur, is a repreſentation of this idol.

There is one objection, however, againſt the opinion of Dagon's being ſhaped like a fiſh, in his lower parts; for he is repreſented as having feet, in a Greek reading of the Septuagint, cited by the learned Fuller, (in his Piſgah-ſight, book 2. c. 10. ſect 32. in the margin.) The paſſage is that, where mention is made of this idol's mutilation; and it runs thus, ἀμφότερα τὰ ἴχνη τῶν ποδῶν αὐτοῦ ἀφῃρημένα, *the ſoles of his feet were off*, that is, his feet. In the edition from the Vatican copy we indeed find τὰ ἴχνη τῶν χειρῶν, *the ſoles of his hands*; which ſeems abſurd, for we have never obſerved, that the Greek word ἴχνη is uſed for *the palm of the hand*. And we the rather reject this reading, becauſe it is followed by a very ſenſeleſs tautology; for it is added, that the *wriſts of his hands* were gone alſo. Whence it muſt appear, that *hands*, in the firſt place, are corruptly inſerted into the Vatican copy inſtead of feet, and that Dagon had theſe, as well as a head, and other parts of a human body. And indeed it ſeems a little extraordinary to us, that ſo many learned men ſhould rather chuſe to derive his name from *dag*, a *fiſh*, than from *dagan*, which ſignifies *corn*, the uſe of which he is ſaid to have invented. From this laſt etymology it may be rationally enough ſuppoſed, that the Philiſtines borrowed their idolatry from the Egyptians, and that Dagon is a copy of their Iſis, to whom the ſame invention is likewiſe aſcribed.

——*For they ſaid, Our God hath delivered into our hands our enemy, and the deſtroyer of our country, which ſlew many of us.*] All nations were ſenſible, that they owed all they enjoyed to the goodneſs of ſome Divine power, and therefore they render'd their acknowledgments to ſuch gods as they worſhipped, for the victories they obtained over their enemies. The words here uſed by the Philiſtines were part of their ſong which the Greeks call Paan; and theſe triumphant oppreſſors give the very ſame epithet to Samſon, which Homer has beſtowed on Hector, whom he frequently calls ἀνδροφόνον, *the ſlayer of men*.

Ver. 25. *And it came to paſs when their hearts were merry, that they ſaid, Call for Samſon, that he may make us ſport*, &c.] They thought the pleaſures of their feſtival would be incompleat, if they did not take this opportunity to inſult him anew. They therefore ſent for their illuſtrious captive, and compelled him to degrade himſelf, by diverting them in the manner they commanded. Some interpreters have ſuppoſed, that Samſon counterfeited madneſs on this occaſion, that he might the better conceal the great deſign he was then forming in his mind, and which would have been render'd impracticable to him, if he had ſeemed to have been maſter of his reaſon. This opinion is far from being improbable, and we have never met with any material objection againſt it.

Ver. 27. *Now the houſe was full of men and women; and all the lords of the Philiſtines were there; and there were upon the roof about three thouſand men and women, that beheld while Samſon made ſport.*] It is difficult to determine, whether the building was a temple, a palace, or a theatre; but ſeveral learned men are inclined to think it was the latter, and that it bore ſome ſimilitude to the theatres formerly contrived by the Romans, and which were almoſt incredibly capacious. But as this edifice was covered with a roof, capable of containing three thouſand perſons, it muſt have had a particular ſtructure, like the Egyptian hall in Vitruvius (lib. 6. 1. 5.) and conſequently could not reſemble the theatres of the ancient Greeks or Romans. We therefore think this houſe was one of their temples, where the people aſſembled, in order to praiſe their falſe god, and then to feaſt, as was cuſtomary in thoſe days, upon the ſacrifices which were offered on ſuch occaſions. The Pagan temples were in many places, exceeding ſpacious, and capable of containing a vaſt number of people. To this we may add, that the roofs of houſes and temples, were flat in thoſe times, but how the populace (for ſuch we ſuppoſe them to have been) who placed themſelves on the roof of this temple could ſee the actions of Samſon from thence, is difficult to conceive, unleſs we imagine there were windows to open upon occaſion, and afford a view into the temple; or perhaps there might be a range of cells in the upper part of the ſtructure, like thoſe in the abby of Weſtminſter, and other cathedrals. The Hebrew word *Gag*, indeed, generally ſignifies a flat roof, but there are thoſe who think it may here mean the upper part or ſtory of the building.

Ver. 28. *And Samſon called unto the Lord*, &c.] The Vengeance which Samſon, in this prayer, begs to accompliſh on the Philiſtines, is not to be conſidered as the effect of a lawleſs paſſion, that would trample on the rights of ſovereigns, whoſe prerogative it is to puniſh acts of injuſtice and oppreſſion; nor did he ſacrifice the general order of ſociety, and the laws of compaſſion and humanity to his private reſentment, in the inſtance before us. Samſon was a judge of the Iſraelites, and had a right, as ſuch, to oppoſe and avenge the oppreſſions his people had ſuſtained from the Philiſtines; and even to implore the Divine Aſſiſtance in this act of juſtice, which he was preparing to perform at the expence of his own life. That we have not been partial to Samſon in this repreſentation of his conduct, is evident by the enſuing effect. For God, who hears not the prayers of ſinners, and never imploys his omnipotence to gratify any mans impotent malice, was pleaſed to manifeſt on this occaſion, that he accepted the prayer of Samſon, as the dictate of his own ſpirit. Samſon, indeed, mentions only the perſonal injury he had received by the loſs of his eyes, and not the indignities offered to God, and his people, by the Philiſtines; but this muſt be aſcribed to the prudent and generous care he had teſtified in former inſtances, to derive the rage and hatred of the Philiſtines upon himſelf alone, and to divert it from his countrymen. We therefore ſuppoſe, he utter'd this prayer with an audible voice.

Ver. 29. *And Samſon took hold of the two middle pillars, upon which the houſe ſtood*, &c.] How could a building which contained ſuch a vaſt number of people, reſt upon two pillars which were placed at ſo ſmall a diſtance from each other? Here infidels triumph, as if they had got an unanſwerable argument againſt the truth of the Sacred Scripture in this particular. But it is far more incredible and ridiculous to imagine, that the author of this book ſhould have the boldneſs to inſert ſuch a circumſtance as this, if it had been falſe, ſince thereby he would have utterly overthrown the credit of the whole book; and that he ſhould do this amidſt a people who could eaſily have confuted him, and that they yet ſhould entertain ſo high a veneration for that book, in which they knew ſo notorious a falſhood was foiſted, is altogether inconceivable, and much more abſurd to believe, than the truth of this relation. There are inſtances of much larger buildings than this, which were ſupported only by one pillar. Pliny, in the 15th chapter of the third book of his Natural Hiſtory, mentions two theatres built by Curio, each of which reſted only on one pillar, or pin, or hinge, tho' it contained ſeveral thouſand perſons; and that author expreſſes his ſurprize at the madneſs of the people, who would venture into a place for their pleaſure, where they ſat, *tam infida inſtabilique ſede*, in ſuch an uncertain and unſtable ſituation, for if that ſimple ſupport of each theatre had failed, it would have occaſioned a greater ſlaughter than was made at the battle of Cannæ. This we mention, in order to ſilence the cavils of thoſe, who fancy that no ſuch capacious building as this, where the Philiſtines were aſſembled, could reſt only on two pillars. But we have no occaſion to ſuppoſe that this edifice was ſupported by no more than two pillars, ſince thoſe which Samſom graſped, are ſaid in the verſe before us, to be the two middle pillars, which ſeems to imply that there were more, tho' the chief weight of the ſtructure was ſuſtained by thoſe two. It may likewiſe be ſuppoſed, that this houſe was built of wood, and ſupported by columns of the ſame ſubſtance, and that the extremities of the two capital beams on which the roof was raiſed, reſted on the two middle pillars mentioned in this verſe, and which conſequently muſt be near one another;

another; by which means, when thoſe two main pillars were wrenched from their places, the beams which they ſupported muſt unavoidably fall, and draw after them all the other parts of the building.

Ver. 30. *And Samſon ſaid let me die with the Philiſtines*, &c.] This action is far from being any juſtification of ſelf murder, and it cannot be conſidered as ſuch in Samſon. That great Hero did not ruſh upon death, becauſe he could no longer ſupport the calamities to which he had been fated; but he generouſly devoted his own life to the welfare of his countrymen, whoſe oppreſſions he was authorized to avenge on the Philiſtines. When Samſon therefore cries out, *let me die with the Philiſtines*, 'tis as if he had ſaid, I am contented to loſe my own life, if thereby I can but contribute any thing to the vindication of God's glory, which is trampled upon in this idolatrous place; and to the deliverance of his people, who have been ſo long, and ſo unjuſtly enſlaved by theſe imperious Philiſtines.

——— *And he bowed himſelf with all his might; and the houſe fell upon all the lords, and upon all the people that were therein.*] This houſe was ſubverted, not by the meer might of Samſon, but by a miraculous power of God infuſed into him, in conſequence of which, all the impious inſulting mirth of the Philiſtines was extinguiſhed in a moment.

——— *So the dead which he ſlew at his death, were more than he ſlew in his life.*] As there were three thouſand perſons on the upper part of his houſe, and perhaps many more below, Samſon may very juſtly be ſaid to have ſlain more of his enemies by this laſt action of his life than he ever deſtroyed before. This therefore was the greateſt exploit he ever performed, for he not only ſlew more, but perſons of much greater note, namely, the principal rulers and governors of the Philiſtines, and deſtroyed one of their temples (as we ſuppoſe this ſtructure to have been) together with their idol, which muſt needs fill thoſe who ſurvived, with the greateſt conſternation and confuſion.

Ver. 31. *Then his brethren, and all the houſe of his father*,] By *brethren*, are commonly meant in ſcripture, the neareſt kindred, and the houſe of his father ſignifies all the reſt of his relations. Or perhaps God might, after the birth of Samſon, beſtow the bleſſing of other children on Manoah and his wife: as he did upon Hannah, after the birth of Samuel.

———*Came down and took him.*] By the permiſſion of the Philiſtines; for all nations had ſo much humanity, in ancient times, as not to prohibit enemies from burying their dead. The Iſraelites were now in ſubjection to the Philiſtines, and did not joyn with Samſon in any of his enterprizes; which he performed ſolely by himſelf. The Philiſtines may likewiſe be ſuppoſed to have been much humbled and mollified by this late diſaſter.

———*And brought him up, and buried him between Zorah and Eſhtaol, in the burying place of Manoah his father*, &c.] To be buried in the ſepulchres of their anceſtors, was accounted a great bleſſing among all nations, as Spanhemius obſerves in his notes on the hymn of Callimachus to Diana, ver. 131, 132. and we have examples of it in Scripture, Gen. xlvii. 29, 30. Nehem. ii. 3, 5. and the contrary was accounted a curſe, 1 Kings xii. 22.

We think there is no reaſon to doubt of the ſalvation of Samſon, for how ever ſome writers may have cenſured him for being the author of his own death, and which we have already conſider'd, it is certain, that he is ranked in the number of the Saints, ſince St. Paul himſelf places him among thoſe whoſe faith was commended and recompenced, Heb. xi. 32, &c.

The figure which Samſon made in the world was very great, and at the ſame time very peculiar in ſeveral reſpects; for we never find him at the head either of a court or an army; but he was in his own perſon a great patriot of his country, and a terrible ſcourge to its enemies and oppreſſors; and he has been conſidered as a type of him, who *with his own arm wrought ſalvation*. He often, as a public perſon, expoſed himſelf to dangers, in oppoſition to the declared enemies of the Church of God. He pleaded the cauſe of Iſrael, and avenged them on their enemies in many wonderful actions, which deſerve credit, becauſe what is impoſſible with man, is certainly poſſible with God. He was even willing to reſign his own life, in order to obtain a ſignal victory over the oppreſſors of his country; and if Iſrael was not delivered in a more effectual manner, under the conduct of ſuch a matchleſs captain, it was owing to their ſins and want of courage. His life however, is not deſigned to be a pattern for us, for we are to live by rules, more than by examples.

The particulars of the death of Samſon are repreſented in ſuch noble and exalted ſtrains, and with ſo much natural perſpicuity by our inimitable Milton, in his Samſon Agoniſtes, that if he had even been a ſpectator of that great event, he could hardly have deſcribed it in a more emphatical and circumſtantial manner. The paſſage we have in view is ſo much above all the praiſes we can beſtow upon it, that we hope we may venture to tranſcribe it, as not being inconſiſtent with the gravity that ought to be preſerved in this work.

A perſon, who is ſuppoſed to have been preſent when Samſon performed his ſportive acts before the Philiſtines, and at laſt buried them under the ruins of the houſe in which they were aſſembled, relates the particulars in theſe terms.

Occaſions drew me early to this city,
And as the gates I enter'd with ſun-riſe,
The morning trumpets feſtival proclaim'd
Through each high ſtreet: Little had I diſpatch'd,
When all abroad was rumour'd that this day
Samſon ſhould be brought forth to ſhew the people
Proof of his mighty ſtrength in feats and games.
I ſorrow'd at his captive ſtate, but minded
Not to be abſent at that ſpectacle.
The building was a ſpacious theatre,
Half-round, on two main pillars vaulted high,
With ſeats where all the Lords, and each degree
Of ſort, might ſit in order to behold;
The other ſide was open, where the throng
On banks and ſcaffolds under sky might ſtand;
I among thoſe aloof obſcurely ſtood.
The feaſt and noon grew high, and ſacrifice
Had fill'd their hearts with mirth, high cheer and wine,
When to their ſports they turn'd. Immediately
Was Samſon as a public ſervant brought,
In their ſtate livery clad; before him pipes
And timbrels; on each ſide went armed guards,
Both horſe and foot, before him and behind
Archers, and ſlingers, cataphracts, and ſpears.
At ſight of him the people with a ſhout
Rifted the air, clamouring their God with praiſe,
Who had made their dreadful enemy their thrall.
He patient, but undaunted, where they led him,
Came to the place; and what was ſet before him,
Which without help of eye might be aſſay'd,
To heave, pull, draw, and break, he ſtill perform'd
All with incredible ſtupenduous force,
None daring to appear antagoniſt.
At length for intermiſſion-ſake they led him
Between the pillars; he his guide requeſted
(For ſo from ſuch as nearer ſtood we heard)
As over-tir'd, to let him lean a while
With both his arms on thoſe two maſſie pillars,
That to the arched roof gave main ſupport.
He unſuſpicious led him; which then Samſon
Felt in his arms, with head a while inclin'd,
And eyes faſt fixt, he ſtood as one who pray'd,
Or ſome great matter in his mind revolv'd;
At laſt with head erect cry'd thus aloud.
Hitherto, Lords, what your commands impos'd
I have perform'd, as reaſon was, obeying,
Nor without wonder or delight beheld:
Now of my own accord ſuch other trial
I mean to ſhew you of my ſtrength, yet greater,
As with amaze ſhall ſtrike all who behold.
This utter'd, ſtraining all his nerves he bow'd,
As with the force of winds and waters pent,
When mountains tremble, thoſe two maſſie pillars
With horrible confuſion to and fro,
He tugg'd, he ſhook, till down they came, and drew
The whole roof after them, with burſt of thunder,
Upon the heads of all who ſat beneath,
Lords, ladies, captains, counſellors, or prieſts,
Their choice nobility and flower, not only
Of this but each Philiſtian city round,

Met

Met from all parts to ſolemnize this feaſt.
Samſon with theſe immixt, inevitably
Pull'd down the ſame deſtruction on himſelf;
The Vulgar only 'ſcap'd, who ſtood without.

CHAP. XVII.

1 *Of the money that Micah firſt ſtole, then reſtored, his mother maketh images,* 5 *And he ornaments for them.* 7 *He hireth a Levite to be his prieſt.*

AND there was a man of mount Ephraim, whoſe name *was* Micah.

2 And he ſaid unto his mother, The eleven hundred *ſhekels* of ſilver, that were taken from thee, about which thou curſedſt, and ſpakeſt of alſo in mine ears; behold, the ſilver *is* with me, I took it. And his mother ſaid, Bleſſed *be thou* of the LORD, my ſon.

3 And when he had reſtored the eleven hundred *ſhekels* of ſilver to his mother, his mother ſaid, I had wholly dedicated the ſilver unto the LORD, from my hand, for my ſon to make a graven image, and a molten image: now therefore I will reſtore it unto thee.

4 Yet he reſtored the money unto his mother, and his mother took two hundred *ſhekels* of ſilver, and gave them to the founder, who made thereof a graven image, and a molten image: and they were in the houſe of Micah.

5 And the man Micah had an houſe of gods, and made an ephod, and teraphim, and conſecrated one of his ſons, who became his prieſt.

6 In thoſe days *there was* no king in Iſrael, *but* every man did *that which was* right in his own eyes.

7 ¶ And there was a young man out of Beth-lehem-judah, of the family of Judah, who *was* a Levite, and he ſojourned there.

8 And the man departed out of the city from Beth-lehem-judah, to ſojourn where he could find *a place:* and he came to mount Ephraim to the houſe of Micah, as he journeyed.

9 And Micah ſaid unto him, Whence comeſt thou? And he ſaid unto him, I *am* a Levite of Beth-lehem-judah, and I go to ſojourn where I may find *a place.*

10 And Micah ſaid unto him, Dwell with me, and be unto me a father and a prieſt, and I will give thee ten *ſhekels* of ſilver by the year, and a ſuit of apparel, and thy victuals. So the Levite went in.

11 And the Levite was content to dwell with the man, and the young man was unto him as one of his ſons.

12 And Micah conſecrated the Levite, and the young man became his prieſt, and was in the houſe of Micah.

13 Then ſaid Micah, Now know I that the LORD will do me good, ſeeing I have a Levite to *my* prieſt.

Ver. 1. *And there was a man of mount Ephraim, whoſe name was Micah.*] Whilſt Caleb, and his ſon-in-law, were employed in enlarging their inheritance, the other tribes were taking the ſame meaſures in their ſeveral lots. But whether out of compaſſion to the poor Canaanites, doom'd to deſtruction, or out of an ambitious deſire of having vaſſals under them, they wholly neglected the expreſs order of their law-giver, and, inſtead of extirpating them, contented themſelves with laying them under tribute. This proved the ſource of all their misfortunes, and of thoſe many ſlaveries that enſued; for the oppreſſed Canaanites did, at leaſt in appearance, ſo patiently ſubmit to their yoke, that they became leſs cautious of them; they grew, by degrees, more intimate with them, and by theſe means were ſo far enſnared by the beauty of their women, as to contract affinities with them. Theſe unhappy inter-marriages ſoon debauched them into all their idolatries, and reconciled them to the worſhip of Baal, Aſhtaroth, and other gods of Canaan; and at once provoked God to forſake them, and gave their enemies an opportunity of regaining their liberties, and of oppreſſing them in their turns.

It was during this time of apoſtacy and confuſion, that Micah, a wealthy man, of the tribe of Ephraim, is ſuppoſed to have erected that idol in his houſe, which was ſoon after taken from him by the Danites, and ſet up at Dan. The ſtory of it is indeed related at the latter end of this book, from whence ſome have concluded, that it happen'd after Samſon's death, while others place it about the latter end of Joſhua's life: but the far greater part, between Caleb's death, and Othniel's being choſen judge. Till that time, the idolatrous Iſraelites ſeem to have contented themſelves with the idols of the Canaanites, without ſetting up any of their own. Micah was the firſt we read of, who took it into his head to outdo them, by ſetting up the falſe gods mentioned in this chapter, as likewiſe by conſecrating an apartment of his houſe to them, and procuring a wandering Levite to officiate as their prieſt. This part of the Sacred Hiſtory affords us a lively idea of the monſtrous abſurdities that were crowded into the religion of thoſe times; and the degeneracy of the Iſraelites, who could ſo ſoon give into them, is altogether aſtoniſhing and inexcuſable.

Micah felt a remorſe for having wronged a covetous and ſuperſtitious mother of 1100 pieces of ſilver, which amounted to ſomething above that number of ſhillings in our money, and for which ſhe had beſtowed ſome ſevere curſes upon him. But ſhe conceived ſuch joy at his reſtoring them to her, that ſhe reſolved to conſecrate the greateſt part of the ſum to what ſhe thought a religious uſe, ſuch as might prove an equivalent bleſſing to him, for the curſes he had extorted from her. Accordingly, with part of that ſilver, ſhe and her ſon purchaſed two idols, one molten, and the other carved; and with the reſt they built a chapel to ſet them up in, together with ſome *teraphim*, which they had, in all likelihood, already in the houſe; they being a kind of little ſtatues, or houſhold gods, which the corrupted Iſraelites had in common with other nations. To this they added an ephod, or ſacerdotal garment, with which Micah inſtalled his ſon in the prieſthood to his new gods. Soon after this, a young indigent Levite wandering that way, was hired by Micah, as a more proper perſon for that office than his own ſon; and Micah thought he could not fail of the Divine Bleſſing, ſince he had got a Levite to miniſter for him; but the ſequel of his hiſtory will ſhew how much he deceived himſelf.

CHAP. XVIII.

1 The Danites ſend five men to ſeek out an inheritance. 3 At the houſe of Micah they conſult with Jonathan, and are encouraged in their way. 7 They ſearch Laiſh, and bring back news of good hope. 11 Six hundred men are ſent to ſurpriſe it. 14 In the way they rob Micah of his prieſt, and his conſecrate things. 27 They win Laiſh and call it Dan. 30 They ſet up idolatry, wherein Jonathan inherited the prieſthood.

IN thoſe days *there was* no king in Iſrael: and in thoſe days the tribe of the Danites ſought them an inheritance to dwell in: for unto that day *all their* inheritance had not fallen unto them among the tribes of Iſrael.

2 And the children of Dan ſent of their family five men from their coaſts, men of valour, from Zorah, and from Eſhtaol, to ſpy out the land, and to ſearch it; and they ſaid unto them, Go, ſearch the land: who when they came to mount Ephraim, to the houſe of Micah, they lodged there.

3 When they *were* by the houſe of Micah, they knew the voice of the young man the Levite: and they turned in thither, and ſaid unto him, Who brought thee hither? and what makeſt thou in this *place*? and what haſt thou here?

4 And he ſaid unto them, Thus and thus dealeth Micah with me, and hath hired me, and I am his prieſt.

5 And they ſaid unto him, Ask counſel, we pray thee, of God, that we may know whether our way which we go ſhall be proſperous.

6 And the prieſt ſaid unto them, Go in peace: before the LORD *is* your way wherein ye go.

7 ¶ Then the five men departed, and came to Laiſh, and ſaw the people that *were* therein, how they dwelt careleſs, after the manner of the Zidonians, quiet and ſecure, and *there was* no magiſtrate in the land, that might put *them* to ſhame in *any* thing: and they *were* far from the Zidonians, and had no buſineſs with *any* man.

8 And they came unto their brethren to Zorah and Eſhtaol: and their brethren ſaid unto them, What *ſay* ye?

9 And they ſaid, Ariſe, that we may go up againſt them: for we have ſeen the land, and behold, it *is* very good: and *are* ye ſtill? be not ſlothful to go, *and* to enter to poſſeſs the land.

10 When ye go, ye ſhall come unto a people ſecure, and to a large land: for God hath given it into your hands: a place where *there is* no want of any thing that *is* in the earth.

11 ¶ And there went from thence of the family of the Danites out of Zorah, and out of Eſhtaol, ſix hundred men appointed with weapons of war.

12 And they went up, and pitched in Kirjath-jearim, in Judah: wherefore they called that place Mahaneh-dan, unto this day: behold, *it is* behind Kirjath-jearim.

13 And they paſſed thence unto mount Ephraim, and came unto the houſe of Micah.

14 ¶ Then anſwered the five men that went to ſpy out the country of Laiſh, and ſaid unto their brethren, Do ye know that there is in theſe houſes an ephod, and teraphim, and a graven image, and a molten image? now therefore conſider what ye have to do.

15 And they turned thitherward, and came to the houſe of the young man the Levite, *even* unto the houſe of Micah, and ſaluted him.

16 And the ſix hundred men appointed with their weapons of war, which *were* of the children of Dan, ſtood by the entring of the gate.

17 And the five men that went to ſpy out the land went up, *and* came in thither, *and* took the graven image, and the ephod, and the teraphim, and the molten image: and the prieſt ſtood in the entring of the gate, with the ſix hundred men *that were* appointed with weapons of war.

18 And theſe went into Micahs houſe, and fetched the carved image, the ephod, and the teraphim, and the molten image: then ſaid the prieſt unto them, What do ye?

19 And they ſaid unto him, Hold thy peace, lay thine hand upon thy mouth, and go with us, and be to us a father and a prieſt: *is it* better for thee to be a prieſt unto the houſe of one man, or that thou be a prieſt unto a tribe and a family in Iſrael?

20 And the prieſts heart was glad, and he took the ephod, and the teraphim, and the graven image, and went in the midſt of the people.

21 So they turned and departed, and put the little ones, and the cattle, and the carriage before them.

22 ¶ *And* when they were a good way from the houſe of Micah, the men that *were* in the houſes near to Micahs houſe, were gathered together, and over-took the children of Dan.

23 And

23 And they cried unto the children of Dan: and they turned their faces, and ſaid unto Micah, What aileth thee, that thou comeſt with ſuch a company?

24 And he ſaid, Ye have taken away my gods which I made, and the prieſt, and ye are gone away: and what have I more? and what *is* this *that* ye ſay unto me, What aileth thee?

25 And the children of Dan ſaid unto him, Let not thy voice be heard among us, leſt angry fellows run upon thee, and thou loſe thy life with the lives of thy houſhold.

26 And the children of Dan went their way: and when Micah ſaw that they *were* too ſtrong for him, he turned and went back unto his houſe.

27 And they took *the things* which Micah had made, and the prieſt which he had, and came unto Laiſh, unto a people *that were* at quiet, and ſecure: and they ſmote them with the edge of the ſword, and burnt the city with fire.

28 And *there was* no deliverer, becauſe it *was* far from Zidon, and they had no buſineſs with *any* man; and it *was* in the valley that *lieth* by Beth-rehob, and they built a city, and dwelt therein.

29 And they called the name of the city Dan, after the name of Dan their father, who was born unto Iſrael: howbeit the name of the city *was* Laiſh at the firſt.

30 ¶ And the children of Dan ſet up the graven image: and Jonathan the ſon of Gerſhom, the ſon of Manaſſeh, he and his ſons were prieſts to the tribe of Dan, until the day of the captivity of the land.

31 And they ſet them up Micahs graven image, which he made, all the time that the houſe of God was in Shiloh.

Ver. 1. *And in thoſe days there was no king in Iſrael.*] Theſe words ſeem to be repeated, in order to aſſign the reaſon of ſuch enormous practices as are mentioned in this and the preceding chapter.

——— *And in thoſe days the tribe of the Danites ſought them an inheritance to dwell in.*] Or rather, a tribe; for the word *ſchebet* is ſometimes uſed for a family in a tribe, as in the xxth chapter of this book, ver. 12. it is ſaid, the tribes of Iſrael ſent meſſengers *to all the tribes of Benjamin*, that is, to all the families of that tribe. We may likewiſe add, that when the whole tribe is ſpoken of, it is not ſaid in the Hebrew, *ſchebet hadani*, as it is here, but *ſchebet Dan*. Therefore *hadani* ſignifies, a family derived from that tribe.

Some of this tribe, which was much ſtraitned by the old inhabitants of the land, who confined them to a narrow tract not ſufficient for them, enquired where they might find a commodious ſettlement, in ſome other place.

——— *For unto that day all their inheritance had not fallen unto them*, &c.] An inheritance had been allotted them as well as the reſt of the tribes, Joſh. xix. 40, &c. but partly by their indolence, and partly for want of that brotherly aſſiſtance, which ought to have been afforded them by other tribes, a conſiderable portion of this inheritance could not be acquired by them. Wanting room therefore for all their people and cattle, and being unable to contend with the Amorites, they ſent ſome, as it here follows, to ſearch out a new dwelling elſewhere.

Ver. 2. *And the children of Dan ſent of their family, five men from their coaſts*, &c.] It is no improbable conjecture of Arias Montanus, that there were five families of the Danites, out of each of which one man was delegated to make the following diſcovery. The ſpies acquitted themſelves of their commiſſion, and, in their journey, came to the mountain on which the houſe of Micah was ſeated. They there met the Levite who officiated as a prieſt, and who undoubtedly acquainted them with the particulars of his miniſtration. Upon which they deſired him to conſult his oracle with relation to the affair they had undertaken, for they were ſo ſtupid as to believe God would impart an anſwer there, as well as in his own houſe. The Levite complied with their requeſt, and then pretended that the Divine Majeſty had promiſed ſucceſs to their enterprize. The men then departed, and came to the city of Laiſh, which was ſituated at the foot of mount Libanus, near the ſources of Jordan, and forty miles from Paneas, according to Euſebius and St. Jerom. This city is called Leſhem, Joſh. xix. 47. where the hiſtory of this expedition is briefly related by way of anticipation. The Jews ſay, this laſt name was given it, becauſe the Iſraelites had there found a precious ſtone, which was afterward fixed on the breaſt of the high-prieſt; and that the name of Dan was inſcribed upon the ſtone, from whence they knew that Laiſh appertained to this tribe.

The ſpies ſaw this was a flouriſhing city, and that the inhabitants were as little upon their guard, as their neighbours the Sidonians, living in a full perſuaſion of their own ſecurity, which furniſhed any enemy with a fair opportunity of ſubjecting them. The five Danites, ſatisfied with the diſcovery they had made, returned, in order to impart it to thoſe who had ſent them; and a reſolution was then formed, to detach ſix hundred men for the conqueſt of Laiſh. Theſe ſet out accordingly, and when they came to the houſe of Micah, the five ſpies gave them an account of the idolatrous equipage he had got in his houſe, but which they thought as ſacred as Micah himſelf could poſſibly imagine them to be. They therefore deſired their companions to *conſider what they had to do*, ver. 14. namely, whether it might not be expedient to carry thoſe ſacred things along with them, which they fancied would ſecure them the Divine Preſence. In conſequence of this advice, the houſe of Micah was inveſted by the Danites, while the five ſpies enter'd it; and after they had ſaluted Micah in a friendly manner, immediately ſtripped it of its idols and ſacerdotal habits. The Levite, who miniſter'd there, endeavour'd at firſt to diſſuade them from a ſacrilegious and inhoſpitable proceeding; but his complaints and arguments were ſoon ſilenced, by the promiſe he received from them, that inſtead of being a prieſt to one houſe only, he ſhould officiate in that character for a whole tribe: He then took the ephod, and the teraphim, together with the graven images, and joined himſelf to the Danites without any farther heſitation. All the neighbours of Micah complained loudly of this injurious proceeding, and accompanied him till he had overtaken the men who had robbed him of his idolatrous equipage of gods and prieſtly veſtments. Micah bitterly reproached them for carrying off his deities, but they commanded him to be ſilent on pain of death; and he found himſelf obliged to return without obtaining any reparation for his loſs.

The Danites continued their march to Laiſh, and as the inhabitants were far from ſuſpecting a viſit of this nature, their city was taken and deſtroyed without reſiſtance, and they were all maſſacred by the conqueror. The Danites built a new city on the ruins of the other, and gave it the name of Dan, their great progenitor; verifying at the ſame time, by the cruel execution they had committed, the prophecy of Moſes; *Dan is a lions whelp: He ſhall leap from Baſhan*, Deut. xxxiii. 22. which is as much as if he had ſaid, Dan ſhall ſpring upon his enemies as the lions on the mountains of Baſhan lanch upon their prey.

Ver. 30. *And the children of Dan ſet up the graven image: and Jonathan the ſon of Gerſhom, the ſon of Manaſſeh;*

naſſeh, he and his ſons were prieſts to the tribe of Dan.] The Danites having compleated their new city, made no ſcruple to conſecrate the idols they had taken from the houſe of Micah; and they choſe a miniſter to officiate for them in the worſhip of thoſe deſpicable gods. The Levite who had acted as prieſt for Micah, was now appointed to execute the ſame office for thoſe apoſtate families of Dan. He is called in this verſe, *Jonathan the ſon of Gerſhom, the ſon of Manaſſeh.* So the name is expreſſed not only in the Hebrew, and Chaldee, but likewiſe in the Septuagint verſion (both in the Roman and Baſil Editions, and alſo in the Palatine manuſcript) we may therefore be certain that this is the true reading. Tho' the Vulgate hath inſerted the name of Moſes inſtead of Manaſſeh, in conformity to a ridiculous conceit of ſome Rabbins, who ſay the Hebrew letter *nun*, in the middle of the word, is not written even with, but is ſuſpended above the other letters, in order to intimate, that tho' Gerſhom was indeed the ſon of Moſes, yet he ſhould rather be called the ſon of Manaſſeh; becauſe he did the works of Manaſſeh, and not of Moſes, that is, he was an idolater. So Kimchi declares, and therein follow the Talmudiſts in Bava Bathra. And thus they make this Jonathan to be the grandchild of Moſes, for Gerſhom was his ſon: But it is not likely he would have been left in ſo deſtitute a condition, if he had been thus nearly related to their great Lawgiver; nor would he have received ſo ill an education. And, being now but a youth, it is not probable that he was the ſon of that Gerſhom, but of ſome other, who had the name of his famous anceſtor conferred upon him, tho' his father's name was Manaſſeh.

——*Until the day of the captivity of the land.*] Some cavillers have endeavoured to frame an argument from hence, that this book was written in later times, after the *ten* tribes were carried away by Salmanaſſer; or, as ſome of the Jews, in Seder Olam, interpret *the captivity of the land* to ſignify that by Nebuchadnezzar: But Kimchi and Ralbag very well object againſt this, that it is altogether unlikely theſe images ſhould be ſuffered to continue in the days of David, who was a man after God's own heart, and was ſedulous to advance true religion to the utmoſt of his power, all the country over, from Dan to Beerſheba: Therefore Kimchi, with great reaſon, concludes, that by *the captivity of the land*, is meant the taking of the ark by the Philiſtines, and carrying it captive into the temple of Dagon: This ſenſe of the words is confirmed, as our famous Selden obſerves (Syntag. 1 de Diis Syris, cap. 2.) by the next verſe, which declares, that till Shiloh was deſtroyed, theſe images remained. And this taking of the ark the Pſalmiſt expreſly calls a *captivity*, when he ſaith, Pſal. lxxviii. 60, 61. *He forſook the tabernacle of Shiloh*, &c. *and delivered his ſtrength into captivity, his glory into the enemies hands.* As for the interpretation of Ralbag, who takes this captivity to have been in the days of Jabin king of Canaan, it is not worth confuting.

Ver. 31. *And they ſet them up Micah's graven image, which he made, all the time that the houſe of God was in Shiloh.*] Which was all the time of the judges mentioned in this book; who, tho' zealous reformers, could not, it ſeems, extend their authority to the very skirts of the country, where idolatry ſtill lurked in this corner of the land: For ſcarce any one of the judges ruled over the whole country of Iſrael; but only over ſuch tribes as they delivered from imminent danger. This appears by the armies which Barak and Gideon had raiſed; and in the double oppreſſion the Iſraelites lay under, both in the weſt and eaſt, by the Philiſtines and the Ammonites, when Jephthah was raiſed up againſt the latter, and Samſon againſt the former: No wonder therefore that none of them could make a general reformation, nor aboliſh the idolatry in this place: But God employed the Philiſtines as inſtruments to put an end to it; for when they deſtroyed Shiloh, where the true houſe of God was, they likewiſe deſtroyed *this houſe of gods* (as they eſteemed it, ſee chap. xvii. 5.) being a reſemblance of it: And perhaps, as they brought the ark into the field againſt the Philiſtines, ſo the Danites brought theſe images, with the *ephod* and *teraphim*, and the prieſt, who was ſlain with Hophni and Phineas; or, as Huetius thinks, carry'd captive into the land of the Philiſtines, with a great many other Iſraelites. But this place remained ſtill ſo famous for the reſort of people thither to worſhip, that when Jeroboam ſet up his golden calves, he erected one of them here in Dan, and another in Beth-el: Where there having been a real appearance of God, in ancient time, to Jacob, the people were eaſily induc'd to believe there had been the like to Dan, in the time here mentioned.

CHAP. XIX.

1 *A Levite goeth to Beth-lehem to fetch home his wife.* 16 *An old man entertaineth him at Gibeah.* 22 *The Gibeathites abuſe his concubine to death.* 29 *He divideth her into twelve pieces, to ſend them to the twelve tribes.*

AND it came to paſs in thoſe days, when *there was* no king in Iſrael, that there was a certain Levite ſojourning on the ſide of mount Ephraim, who took to him a concubine out of Beth-lehem-judah.

2 And his concubine played the whore againſt him, and went away from him unto her fathers houſe to Beth-lehem-judah, and was there four whole months.

3 And her husband aroſe, and went after her to ſpeak friendly unto her, *and* to bring her again, having his ſervant with him, and a couple of aſſes: and ſhe brought him into her fathers houſe, and when the father of the damſel ſaw him, he rejoiced to meet him.

4 And his father-in-law, the damſels father, retained him, and he abode with him three days: ſo they did eat and drink, and lodged there.

5 And it came to paſs on the fourth day, when they aroſe early in the morning, that he roſe up to depart: and the damſels father ſaid unto his ſon-in-law, Comfort thine heart with a morſel of bread, and afterward go your way.

6 And they ſat down and did eat and drink both of them together: for the damſels father had ſaid unto the man, Be content, I pray thee, and tarry all night, and let thy heart be merry.

7 And when the man roſe up to depart, his father-in-law urged him: therefore he lodged there again.

8 And he aroſe early in the morning on the fifth day to depart: and the damſels father ſaid, Comfort thine heart, I pray thee. And they tarried until afternoon, and they did eat both of them.

9 And when the man roſe up to depart, he and his concubine, and his ſervant; his father-in-law, the damſels father, ſaid unto him, Behold, now the day draweth towards evening, I pray you tarry all night: behold the day groweth to an end, lodge here, that thine heart may be merry; and

to

to morrow get you early on your way, that thou mayſt go home.

10 But the man would not tarry that night, but he roſe up and departed, and came over-againſt Jebus (which *is* Jeruſalem) and *there were* with him two aſſes ſaddled, his concubine alſo *was* with him.

11 *And* when they *were* by Jebus, the day was far ſpent, and the ſervant ſaid unto his maſter, Come, I pray thee, and let us turn in unto this city of the Jebuſites, and lodge in it.

12 And his maſter ſaid unto him, We will not turn aſide hither into the city of a ſtranger, that *is* not of the children of Iſrael; we will paſs over to Gibeah.

13 And he ſaid unto his ſervant, Come, and let us draw near to one of theſe places to lodge all night, in Gibeah, or in Ramah.

14 And they paſſed on, and went their way, and the ſun went down upon them *when they were* by Gibeah, which *belongeth* to Benjamin.

15 And they turned aſide thither, to go in *and* to lodge in Gibeah: and when he went in, he ſat him down in a ſtreet of the city: for *there was* no man that took them into his houſe to lodging.

16 ¶ And behold, there came an old man from his work out of the field at even, which *was* alſo of mount Ephraim; and he ſojourned in Gibeah, but the men of the place *were* Benjamites.

17 And when he had lift up his eyes, he ſaw a way-faring man in the ſtreet of the city: and the old man ſaid, Whither goeſt thou? and whence comeſt thou?

18 And he ſaid unto him, We *are* paſſing from Beth-lehem-judah, toward the ſide of mount Ephraim, from thence *am* I: and I went to Beth-lehem-judah, but I *am now* going to the houſe of the LORD, and there *is* no man that receiveth me to houſe.

19 Yet there is both ſtraw and provender for our aſſes; and there is bread and wine alſo for me and for thy handmaid, and for the young man *which is* with thy ſervants: *there is* no want of any thing.

20 And the old man ſaid, Peace *be* with thee; howſoever, *let* all thy wants *lie* upon me; only lodge not in the ſtreet.

21 So he brought him into his houſe, and gave provender unto the aſſes: and they waſhed their feet, and did eat and drink.

22 ¶ *Now* as they were making their hearts merry, behold, the men of the city, certain ſons of Belial, beſet the houſe round about, *and* beat at the door, and ſpake to the maſter of the houſe, the old man, ſaying, Bring forth the man that came into thine houſe, that we may know him.

23 And the man, the maſter of the houſe, went out unto them, and ſaid unto them, Nay, my brethren, *nay*, I pray you, do not *ſo* wickedly; ſeeing that this man is come into mine houſe, do not this folly.

24 Behold, *here is* my daughter, a maiden, and his concubine, them I will bring out now, and humble ye them, and do with them what ſeemeth good unto you: but unto this man do not ſo vile a thing.

25 But the men would not hearken to him: ſo the man took his concubine, and brought her forth unto them; and they knew her, and abuſed her all the night until the morning: and when the day began to ſpring, they let her go.

26 Then came the woman in the dawning of the day, and fell down at the door of the mans houſe, where her lord *was*, till it was light.

27 And her lord roſe up in the morning, and opened the doors of the houſe, and went out to go his way: and behold, the woman his concubine was fallen down at the door of the houſe, and her hands *were* upon the threſhold.

28 And he ſaid unto her, Up, and let us be going: but none anſwered. Then the man took her *up* upon an aſs, and the man roſe up, and gat him unto his place.

29 ¶ And when he was come into his houſe, he took a knife, and laid hold on his concubine, and divided her *together* with her bones, into twelve pieces, and ſent her into all the coaſts of Iſrael.

30 And it was ſo, that all that ſaw it, ſaid, There was no ſuch deed done nor ſeen, from the day that the children of Iſrael came up out of the land of Egypt, unto this day: conſider of it, take advice, and ſpeak *your minds*.

Ver. 1. *And it came to paſs in thoſe days.*] That is, in the time before-mentioned, chap. xvii. 6. xviii. 1.

———*That there was a certain Levite ſojourning on the ſide of mount Ephraim, who took to him a concubine*, &c.] Theſe words may ſignify, either that he took a woman with an intention to make her his concubine, or elſe, that he eſpouſed her, tho' ſhe had been a concubine to ſome other perſon before: The firſt ſenſe however ſeems preferable to the other, and all that we can infer from it is, that he married a wife of the ſecondary ſort, without the ſolemn eſpouſals, or dowry, as thoſe ſtrictly called wives had. So the Talmudiſts generally think; but Abarbinel is of opinion, that a concubine was taken with the uſual eſpouſals, and only wanted a dowry. Certain it is, ſuch perſons were really wives, and it was adultery in any

naſſeh, he and his ſons were prieſts to the tribe of Dan.] The Danites having compleated their new city, made no ſcruple to conſecrate the idols they had taken from the houſe of Micah; and they choſe a miniſter to officiate for them in the worſhip of thoſe deſpicable gods. The Levite who had acted as prieſt for Micah, was now appointed to execute the ſame office for thoſe apoſtate families of Dan. He is called in this verſe, *Jonathan the ſon of Gerſhom, the ſon of Manaſſeh.* So the name is expreſſed not only in the Hebrew, and Chaldee, but likewiſe in the Septuagint verſion (both in the Roman and Baſil Editions, and alſo in the Palatine manuſcript) we may therefore be certain that this is the true reading. Tho' the Vulgate hath inſerted the name of Moſes inſtead of Manaſſeh, in conformity to a ridiculous conceit of ſome Rabbins, who ſay the Hebrew letter *nun*, in the middle of the word, is not written even with, but is ſuſpended above the other letters, in order to intimate, that tho' Gerſhom was indeed the ſon of Moſes, yet he ſhould rather be called the ſon of Manaſſeh; becauſe he did the works of Manaſſeh, and not of Moſes, that is, he was an idolater. So Kimchi declares, and therein follow the Talmudiſts in Bava Bathra. And thus they make this Jonathan to be the grandchild of Moſes, for Gerſhom was his ſon: But it is not likely he would have been left in ſo deſtitute a condition, if he had been thus nearly related to their great Lawgiver; nor would he have received ſo ill an education. And, being now but a youth, it is not probable that he was the ſon of that Gerſhom, but of ſome other, who had the name of his famous anceſtor conferred upon him, tho' his father's name was Manaſſeh.

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Ver. 31. *And they ſet them up Micah's graven image, which he made, all the time that the houſe of God was in Shiloh.*] Which was all the time of the judges mentioned in this book; who, tho' zealous reformers, could not, it ſeems, extend their authority to the very skirts of the country, where idolatry ſtill lurked in this corner of the land: For ſcarce any one of the judges ruled over the whole country of Iſrael; but only over ſuch tribes as they delivered from imminent danger. This appears by the armies which Barak and Gideon had raiſed; and in the double oppreſſion the Iſraelites lay under, both in the weſt and eaſt, by the Philiſtines and the Ammonites, when Jephthah was raiſed up againſt the latter, and Samſon againſt the former: No wonder therefore that none of them could make a general reformation, nor aboliſh the idolatry in this place: But God employed the Philiſtines as inſtruments to put an end to it; for when they deſtroyed Shiloh, where the true houſe of God was, they likewiſe deſtroyed *this houſe of gods* (as they eſteemed it, ſee chap. xvii. 5.) being a reſemblance of it: And perhaps, as they brought the ark into the field againſt the Philiſtines, ſo the Danites brought theſe images, with the *ephod* and *teraphim*, and the prieſt, who was ſlain with Hophni and Phineas; or, as Huetius thinks, carry'd captive into the land of the Philiſtines, with a great many other Iſraelites. But this place remained ſtill ſo famous for the reſort of people thither to worſhip, that when Jeroboam ſet up his golden calves, he erected one of them here in Dan, and another in Beth-el: Where there having been a real appearance of God, in ancient time, to Jacob, the people were eaſily induc'd to believe there had been the like to Dan, in the time here mentioned.

CHAP. XIX.

1 *A Levite goeth to Beth-lehem to fetch home his wife.* 16 *An old man entertaineth him at Gibeah.* 22 *The Gibeathites abuſe his concubine to death.* 29 *He divideth her into twelve pieces, to ſend them to the twelve tribes.*

AND it came to paſs in thoſe days, when *there was* no king in Iſrael, that there was a certain Levite ſojourning on the ſide of mount Ephraim, who took to him a concubine out of Beth-lehem-judah.

2 And his concubine played the whore againſt him, and went away from him unto her fathers houſe to Beth-lehem-judah, and was there four whole months.

3 And her husband aroſe, and went after her to ſpeak friendly unto her, *and* to bring her again, having his ſervant with him, and a couple of aſſes: and ſhe brought him into her fathers houſe, and when the father of the damſel ſaw him, he rejoiced to meet him.

4 And his father-in-law, the damſels father, retained him, and he abode with him three days: ſo they did eat and drink, and lodged there.

5 And it came to paſs on the fourth day, when they aroſe early in the morning, that he roſe up to depart: and the damſels father ſaid unto his ſon-in-law, Comfort thine heart with a morſel of bread, and afterward go your way.

6 And they ſat down and did eat and drink both of them together: for the damſels father had ſaid unto the man, Be content, I pray thee, and tarry all night, and let thy heart be merry.

7 And when the man roſe up to depart, his father-in-law urged him: therefore he lodged there again.

8 And he aroſe early in the morning on the fifth day to depart: and the damſels father ſaid, Comfort thine heart, I pray thee. And they tarried until afternoon, and they did eat both of them.

9 And when the man roſe up to depart, he and his concubine, and his ſervant; his father-in-law, the damſels father, ſaid unto him, Behold, now the day draweth towards evening, I pray you tarry all night: behold the day groweth to an end, lodge here, that thine heart may be merry; and

to

to morrow get you early on your way, that thou mayſt go home.

10 But the man would not tarry that night, but he roſe up and departed, and came over-againſt Jebus (which *is* Jeruſalem) and *there were* with him two aſſes ſaddled, his concubine alſo *was* with him.

11 *And* when they *were* by Jebus, the day was far ſpent, and the ſervant ſaid unto his maſter, Come, I pray thee, and let us turn in unto this city of the Jebuſites, and lodge in it.

12 And his maſter ſaid unto him, We will not turn aſide hither into the city of a ſtranger, that *is* not of the children of Iſrael; we will paſs over to Gibeah.

13 And he ſaid unto his ſervant, Come, and let us draw near to one of theſe places to lodge all night, in Gibeah, or in Ramah.

14 And they paſſed on, and went their way, and the ſun went down upon them *when they were* by Gibeah, which *belongeth* to Benjamin.

15 And they turned aſide thither, to go in *and* to lodge in Gibeah: and when he went in, he ſat him down in a ſtreet of the city: for *there was* no man that took them into his houſe to lodging.

16 ¶ And behold, there came an old man from his work out of the field at even, which *was* alſo of mount Ephraim; and he ſojourned in Gibeah, but the men of the place *were* Benjamites.

17 And when he had lift up his eyes, he ſaw a way-faring man in the ſtreet of the city: and the old man ſaid, Whither goeſt thou? and whence comeſt thou?

18 And he ſaid unto him, We *are* paſſing from Beth-lehem-judah, toward the ſide of mount Ephraim, from thence *am* I: and I went to Beth-lehem-judah, but I *am now* going to the houſe of the LORD, and there *is* no man that receiveth me to houſe.

19 Yet there is both ſtraw and provender for our aſſes; and there is bread and wine alſo for me and for thy handmaid, and for the young man *which is* with thy ſervants: *there is* no want of any thing.

20 And the old man ſaid, Peace *be* with thee; howſoever, *let* all thy wants *lie* upon me; only lodge not in the ſtreet.

21 So he brought him into his houſe, and gave provender unto the aſſes: and they waſhed their feet, and did eat and drink.

22 ¶ *Now* as they were making their hearts merry, behold, the men of the city, certain ſons of Belial, beſet the houſe round about, *and* beat at the door, and ſpake to the maſter of the houſe, the old man, ſaying, Bring forth the man that came into thine houſe, that we may know him.

23 And the man, the maſter of the houſe, went out unto them, and ſaid unto them, Nay, my brethren, *nay*, I pray you, do not *ſo* wickedly; ſeeing that this man is come into mine houſe, do not this folly.

24 Behold, *here is* my daughter, a maiden, and his concubine, them I will bring out now, and humble ye them, and do with them what ſeemeth good unto you: but unto this man do not ſo vile a thing.

25 But the men would not hearken to him: ſo the man took his concubine, and brought her forth unto them; and they knew her, and abuſed her all the night until the morning: and when the day began to ſpring, they let her go.

26 Then came the woman in the dawning of the day, and fell down at the door of the mans houſe, where her lord *was*, till it was light.

27 And her lord roſe up in the morning, and opened the doors of the houſe, and went out to go his way: and behold, the woman his concubine was fallen down at the door of the houſe, and her hands *were* upon the threſhold.

28 And he ſaid unto her, Up, and let us be going: but none anſwered. Then the man took her *up* upon an aſs, and the man roſe up, and gat him unto his place.

29 ¶ And when he was come into his houſe, he took a knife, and laid hold on his concubine, and divided her *together* with her bones, into twelve pieces, and ſent her into all the coaſts of Iſrael.

30 And it was ſo, that all that ſaw it, ſaid, There was no ſuch deed done nor ſeen, from the day that the children of Iſrael came up out of the land of Egypt, unto this day: conſider of it, take advice, and ſpeak *your minds*.

Ver. 1. *And it came to paſs in thoſe days.*] That is, in the time before-mentioned, chap. xvii. 6. xviii. 1.

———*That there was a certain Levite ſojourning on the ſide of mount Ephraim, who took to him a concubine*, &c.] Theſe words may ſignify, either that he took a woman with an intention to make her his concubine, or elſe, that he eſpouſed her, tho' ſhe had been a concubine to ſome other perſon before: The firſt ſenſe however ſeems preferable to the other, and all that we can infer from it is, that he married a wife of the ſecondary ſort, without the ſolemn eſpouſals, or dowry, as thoſe ſtrictly called wives had. So the Talmudiſts generally think; but Abarbinel is of opinion, that a concubine was taken with the uſual eſpouſals, and only wanted a dowry. Certain it is, ſuch perſons were really wives, and it was adultery in any

man, but thoſe who married them, to come to their bed. This Levite is expreſly called her husband, in the next chapter, ver. 4. and her father is ſtiled his father-in-law, in this chap. ver. 4, 7.

Ver. 2. *And his concubine played the whore againſt him, and went from him unto her father's houſe*, &c.] There are thoſe who, by the word *tizneh*, which we tranſlate *played the whore*, will have no more to be meant, than that ſhe was of a perverſe and contumacious ſpirit, and had conceived ſuch an averſion for her husband, that ſhe forſook him, and retired to her father's houſe. The Chaldee plainly inclines to this expoſition; and the LXX render the words ὠργίσθη αὐτῷ, *ſhe conducted herſelf to him with an implacable ſpirit*; and Joſephus declares, that ſhe ἀλλοτρίως εἶχε, *behaved herſelf in a very untractable manner*.

Whatever her real conduct may have been, (for we ſhall not take upon us to determine that point) it is certain that ſhe withdrew from the Levite, and placed herſelf under the protection of her father, with whom ſhe continued for the ſpace of four months; at which time her abſence became inſupportable to her husband; and he could not enjoy any ſatisfaction of mind, till a reconciliation between them had been effected. With this view he repaired to her father's houſe, where every thing was ſettled to his content; and he continued there almoſt five days, in compliance with the importunity of his father-in-law; but toward the evening of the fifth day he ſet out with his wife and a ſervant, in order to return to his own habitation at mount Ephraim.

The day was far ſpent when they came over-againſt Jebus, ver. 10. or the famous city of Jeruſalem, which was anciently called Jebus. This city had been taken by the children of Judah, chap. i. 8. but the Jebuſites ſtill kept the ſtrong fort of Sion, till the reign of David, and thereby ſo commanded the lower town, that they compelled the children of Judah and Benjamin to let them dwell with them there; and it appears by the paſſage before us, that they were the ruling party at this time.

The Levite, tho' the night began to advance, had no inclination to enter this city, and could not be prevailed upon to take up his lodging among an idolatrous people; in which he acted very differently from the other Levite in the preceding chapter. He therefore travelled two leagues farther, to Gibeah, a city belonging to the tribe of Benjamin, and ſituated to the north of Jeruſalem. The inhabitants of this place were a very inhoſpitable people to ſtrangers, as appears by the event; and as inns were not very common in thoſe early times, the Levite ſat down in one of the ſtreets, with a deſign to paſs the night there. But before it was quite dark an old man, who was alſo of mount Ephraim, came from his work in the field, and perceiving the inconveniences to which theſe ſtrangers were likely to be expoſed, for want of a lodging, invited them with great humanity to his own houſe, where he entertained them with an hoſpitality which was peculiar to himſelf in that city. He however had the mortification to find his good intentions render'd ineffectual, for while he and his gueſts were ſitting at table, the inhabitants of that place ſurrounded his houſe, and called upon him to bring out the man whom he had invited to paſs the night with him, that they might know him. Theſe laſt words would have been capable of an innocent meaning, if they had not been uttered by ſuch profligate wretches; for they might have ſignified no more, than that they deſired to examine him, in order to know who he was, and whence he came; but the good old man, who was ſufficiently acquainted with their impure intentions, had recourſe to an expedient which had ſome reſemblance to that uſed by Lot, in a conjuncture of the ſame infamous nature, Gen. xix. 6. *Behold*, ſaid he to them, ver. 24. *here is my daughter, a maiden, and his concubine, them will I bring out now, and humble ye them, and do with them what ſeemeth good unto you: but unto the man do not ſo vile a thing*. His earneſt deſire to preſerve the laws of hoſpitality from violation, made him forget the care he ought to have had for the preſervation of his daughter's purity. He hoped alſo, perhaps, that they were not grown ſo exceedingly abandon'd, as to offer ſuch an injury to a neighbour, tho' they were regardleſs of their conduct to ſtrangers. He likewiſe proffer'd them the Levite's concubine, ſuppoſing it better than to let them offer any unnatural violence to her husband. He however muſt be conſidered as acting with the utmoſt perplexity and confuſion, in ſuch an odious emergency, when much preſence of mind could not well be expected from one in his ſituation.

Theſe impious men *would not hearken to him*, ver. 25. And the Levite, we may naturally ſuppoſe, abſolutely refuſed to have either the old man's daughter, or his own concubine, expoſed to their brutal paſſion.

This occaſioned a quarrel, and they both threatened and intended to kill the Levite, as he himſelf relates the ſtory, chap. xx. ver. 5. which, it is likely, moved the old man to perſuade him not to be ſo obſtinate, but rather to make ſome conceſſions to thoſe wretches, in order to preſerve his own life, which was in ſuch imminent danger. The Levite was at laſt prevailed upon; and the men of the city finding him ſo obſtinately determined to defend himſelf, conſented at laſt to compound the matter, and were contented to have only his concubine, whoſe beauty, Joſephus ſays, they admired when they firſt ſaw her come into their city. This unfortunate woman was therefore delivered up to them, but they treated her, during the whole night, with ſuch unparallel'd indignity, that ſhe expired the next morning at the door of the old man's houſe. The firſt object, therefore, which preſented it ſelf to the afflicted Levite, when he came out, was the dead body of the perſon he loved ſo tenderly. He at firſt imagined, ſhe was only aſleep, but when he ſaw ſhe was dead, he made no out-cry, but (as Joſephus obſerves) prudently conveyed her away as faſt as he could to his own habitation.

He then began to meditate revenge for the barbarous treatment he had ſuſtained; and, in order to engage all the tribes of Iſrael to eſpouſe his cauſe, he divided the dead body of his concubine into twelve parts, and ſent one to each tribe, ver. 29. not excepting that of Benjamin, among whom he might have reaſon to hope there were ſome who would reſent ſo ſhocking an outrage, tho' committed by their own brethren. The event anſwered his expectation, for the Iſraelites not only expreſſed their deteſtation of the fact, but were highly incenſed at it, as a crime that exceeded all that had been heard of ſince they were a people: For it was a mixture of adultery and murder, aggravated with the vileſt attempt upon a Levite, who was a perſon conſecrated to the Divine Service, in ſome ſubordinate miniſtration. They therefore exhorted one another to this effect, *Conſider of it, take advice, and ſpeak your minds*, ver. 30. Which is as if they had ſaid, Form a deliberate judgment of this ſurpriſing affair, and declare your opinions freely, in what manner a crime of this nature ought to be puniſhed, in order to deter others from committing the ſame.

CHAP. XX.

1 *The Levite in a general aſſembly declareth his wrong.* 8 *The decree of the aſſembly.* 12 *The Benjamites being cited, make head againſt the Iſraelites.* 18 *The Iſraelites in two battles loſe forty thouſand.* 26 *They deſtroy by a ſtratagem all the Benjamites, except ſix hundred.*

THEN all the children of Iſrael went out, and the congregation was gathered together, as one man, from Dan even to Beer-ſheba, with the land of Gilead, unto the LORD in Mizpeh.

2 And the chief of all the people, *even* of all the tribes of Iſrael, preſented themſelves in the aſſembly of the people of God, four hundred thouſand footmen that drew ſword.

3 (Now the children of Benjamin heard that the children of Iſrael were gone up to Mizpeh.) Then ſaid the children of Iſrael, Tell *us* how was this wickedneſs?

4 And the Levite, the husband of the woman that was ſlain, anſwered and ſaid, I came

I came into Gibeah that *belongeth* to Benjamin, I and my concubine to lodge.

5 And the men of Gibeah roſe againſt me, and beſet the houſe round about upon me by night, *and* thought to have ſlain me: *and* my concubine have they forced, that ſhe is dead.

6 And I took my concubine, and cut her in pieces, and ſent her throughout all the country of the inheritance of Iſrael: for they have committed lewdneſs and folly in Iſrael.

7 Behold, ye *are* all children of Iſrael, give here your advice and counſel.

8 ¶ And all the people aroſe as one man, ſaying, We will not any *of us* go to his tent, neither will we any *of us* turn into his houſe.

9 But now, this *ſhall be* the thing which we will do to Gibeah, *we will go up* by lot againſt it:

10 And we will take ten men of an hundred throughout all the tribes of Iſrael, and an hundred of a thouſand, and a thouſand out of ten thouſand, to fetch victual for the people, that they may do, when they come to Gibeah of Benjamin, according to all the folly that they have wrought in Iſrael.

11 So all the men of Iſrael were gathered againſt the city, knit together as one man.

12 ¶ And the tribes of Iſrael ſent men through all the tribe of Benjamin, ſaying, What wickedneſs *is* this that is done among you?

13 Now therefore deliver *us* the men, the children of Belial, which *are* in Gibeah, that we may put them to death, and put away evil from Iſrael. But the children of Benjamin would not hearken to the voice of their brethren the children of Iſrael:

14 But the children of Benjamin gathered themſelves together out of the cities, unto Gibeah, to go out to battle againſt the children of Iſrael.

15 And the children of Benjamin were numbred at that time out of the cities, twenty and ſix thouſand men that drew ſword, beſide the inhabitants of Gibeah, which were numbred ſeven hundred choſen men.

16 Among all this people *there were* ſeven hundred choſen men left-handed, every one could ſling ſtones at an hair-*breadth*, and not miſs.

17 And the men of Iſrael, beſide Benjamin, were numbred four hundred thouſand men that drew ſword; all theſe *were* men of war.

18 ¶ And the children of Iſrael aroſe, and went up to the houſe of God, and asked counſel of God, and ſaid, Which of us ſhall go up firſt to the battle againſt the children of Benjamin? And the LORD ſaid, Judah *ſhall go up* firſt.

19 And the children of Iſrael roſe up in the morning, and encamped againſt Gibeah.

20 And the men of Iſrael went out to battle againſt Benjamin, and the men of Iſrael put themſelves in aray to fight againſt them at Gibeah.

21 And the children of Benjamin came forth out of Gibeah, and deſtroyed down to the ground of the Iſraelites that day, twenty and two thouſand men.

22 And the people the men of Iſrael encouraged themſelves, and ſet their battle again in aray, in the place where they put themſelves in aray the firſt day.

23 (And the children of Iſrael went up and wept before the LORD until even, and asked counſel of the LORD, ſaying, Shall I go up again to battle againſt the children of Benjamin my brother? And the LORD ſaid, Go up againſt him.)

24 And the children of Iſrael came near againſt the children of Benjamin, the ſecond day.

25 And Benjamin went forth againſt them out of Gibeah the ſecond day, and deſtroyed down to the ground of the children of Iſrael again, eighteen thouſand men; all theſe drew the ſword.

26 ¶ Then all the children of Iſrael and all the people went up, and came unto the houſe of God, and wept, and ſat there before the LORD, and faſted that day until even, and offered burnt-offerings and peace-offerings before the LORD.

27 And the children of Iſrael enquired of the LORD (for the ark of the covenant of God *was* there in thoſe days,

28 And Phineas, the ſon of Eleazar, the ſon of Aaron, ſtood before it in thoſe days) ſaying, Shall I yet again go out to battle againſt the children of Benjamin my brother, or ſhall I ceaſe? And the LORD ſaid, Go up; for to-morrow I will deliver them into thine hand.

29 And Iſrael ſet liers in wait round about Gibeah.

30 And

30 And the children of Iſrael went up againſt the children of Benjamin on the third day, and put themſelves in aray againſt Gibeah, as at other times.

31 And the children of Benjamin went out againſt the people, *and* were drawn away from the city, and they began to ſmite of the people, *and* kill as at other times, in the high-ways, of which one goeth up to the houſe of God, and the other to Gibeah in the field, about thirty men of Iſrael.

32 And the children of Benjamin ſaid, They *are* ſmitten down before us as at the the firſt. But the children of Iſrael ſaid, Let us flee, and draw them from the city, unto the high-ways.

33 And all the men of Iſrael roſe up out of their place, and put themſelves in aray at Baal-tamar: and the liers in wait of Iſrael came forth out of their places, *even* out of the meadows of Gibeah.

34 And there came againſt Gibeah ten thouſand choſen men out of all Iſrael, and the battle was ſore: but they knew not that evil *was* near them.

35 And the LORD ſmote Benjamin before Iſrael: and the children of Iſrael deſtroyed of the Benjamites that day, twenty and five thouſand and an hundred men; all theſe drew the ſword.

36 So the children of Benjamin ſaw that they were ſmitten: for the men of Iſrael gave place to the Benjamites, becauſe they truſted unto the liers in wait which they had ſet beſide Gibeah.

37 And the liers in wait haſted, and ruſhed upon Gibeah, and the liers in wait drew *themſelves* along, and ſmote all the city with the edge of the ſword.

38 Now there was an appointed ſign between the men of Iſrael and the liers in wait, that they ſhould make a great flame with ſmoke to riſe up out of the city.

39 And when the men of Iſrael retired in the battle, Benjamin began to ſmite *and* kill of the men of Iſrael about thirty perſons; for they ſaid, Surely they are ſmitten down before us, as *in* the firſt battle.

40 But when the flame began to ariſe up out of the city, with a pillar of ſmoke, the Benjamites looked behind them, and behold the flame of the city aſcended up to heaven.

41 And when the men of Iſrael turned again, the men of Benjamin were amazed: for they ſaw that evil was come upon them.

42 Therefore they turned *their backs* before the men of Iſrael, unto the way of the wilderneſs, but the battle overtook them: and them which *came* out of the cities, they deſtroyed in the midſt of them.

43 *Thus* they encloſed the Benjamites round about, *and* chaſed them, *and* trode them down with eaſe over-againſt Gibeah toward the ſun-riſing.

44 And there fell of Benjamin eighteen thouſand men; all theſe *were* men of valour.

45 And they turned and fled toward the wilderneſs unto the rock of Rimmon: and they gleaned of them in the high-ways five thouſand men, and purſued hard after them unto Gidom, and ſlew two thouſand men of them.

46 So that all which fell that day of Benjamin, were twenty and five thouſand men that drew the ſword; all theſe *were* men of valour.

47 But ſix hundred men turned and fled to the wilderneſs unto the rock Rimmon, and abode in the rock Rimmon four months.

48 And the men of Iſrael turned again upon the children of Benjamin, and ſmote them with the edge of the ſword, as well the men of *every* city, as the beaſt and all that came to hand: alſo they ſet on fire all the cities that they came to.

Ver. 1. *Then all the children of Iſrael went out, and the congregation was gathered together as one man,* &c.] The aſtoniſhed tribes aſſembled themſelves from all parts of Iſrael to Mizpeh, to the number of 400,000 footmen that drew the ſword; for the armies of the Jews conſiſted of infantry, they not having any horſes bred in their country. The Levite now gave them a more particular account of the cruel injury which had been offered to his concubine, but artfully concealed his own cowardiſe in ſacrificing her to his ſafety. The whole people had ſcarcely heard the relation out, when they roſe up as one man, and reſolved not to return to their reſpective habitations, till they had puniſhed the authors of that unparallel'd wickedneſs with the utmoſt ſeverity. Whilſt therefore they deputed every tenth man to their reſpective tribes, to fetch them arms and proviſion for the war, they ſent deputies to the heads of the tribe of Benjamin, to demand the delivery of thoſe profligate Gibeathites. But that haughty tribe, inſtead of complying with their requeſt, armed 26000 of their beſt warriors, beſide 700 of the inhabitants of Gibeah, in order to confront the other tribes in the field. Among this army of the Benjamites were 700 choſen men, who were left-handed, every one of whom could ſling ſtones to the breadth of an hair, as the Sacred Hiſtorian informs us, ver. 16. Such excellent markſmen have been in other countries, particularly in the iſlands called Baleares, where the inhabitants were bred from their infancy to hit a mark with a ſtone lanched from a ſling, or elſe to loſe their morning's meal, as Strabo relates. This extraordinary skill of the Benjamites, in the management of their arms (for it is likely they handled other

other weapons with the ſame dexterity) and their natural courage embolden'd them to undertake a war with ſo ſmall a number of men, againſt ſuch a vaſt multitude of their brethren; and this warlike diſpoſition of theirs was predicted by Jacob, when he declared, *Benjamin ſhall raven as a wolf*, which is an undaunted fearleſs creature, Gen. xlix. 27.

This unexpected ſtubbornneſs of the Benjamites did but the more exaſperate the other tribes, and made them vow to take a fuller revenge: antecedent to which they, however, thought it highly proper to conſult the Lord, not whether they ſhould engage in a war againſt their brethren, for that they took for granted was both lawful and incumbent on them, but which of the tribes ſhould go out firſt againſt Benjamin; and God anſwered, that Judah ſhould go firſt. Accordingly, this tribe gave battle to the Benjamites, on the next morning, in full confidence of obtaining a compleat victory; but the event proved very different from their expectations, and Judah was repulſed with the loſs of 22,000 men. It may ſeem ſtrange, that they ſhould be thus defeated, after they had been authorized by God to go up againſt the Benjamites; but it ought to be remembred, that he did not promiſe they ſhould ſucceed in that expedition. Some of the Jews ſay, that they ſought the Lord imperfectly, and therefore he gave them an imperfect anſwer. They did not ask him if he would favour their enterprize, as they did at laſt, when they ſaid, *Shall we go up, or ſhall we deſiſt?* And then a clear anſwer is returned, *Go up, for to-morrow I will deliver them into thy hand*, ver. 28. Abarbinel thinks they did not ask counſel in a due place, nor by the proper perſon, but by ſome other than Phineas the high-prieſt, of whom there is no mention, till the third time they went to conſult the Divine Oracle, ver. 28. But a better reaſon is aſſigned, in Pirke Elieſer, where it is ſaid, that God was angry with the Iſraelites for their neglect of him, in ſuffering ſpiritual adultery among them, while they were ſo impatient to puniſh that which was carnal.

This unexpected defeat extremely ſurprized the men of Judah, and cauſed them to apply themſelves a ſecond time to the Sacred Oracle, to know whether they ſhould purſue the war againſt their brethren of Benjamin. God gave them leave to go up, but without any promiſe of ſucceſs, which they ought to have ſued for in an humble manner; and upon their advancing againſt Gibeah, they were again defeated with the loſs of 18,000 men, in a vigorous ſally which the inhabitants made upon them, ver. 25. This ſecond diſappointment almoſt drove them to deſpair; but at length they reſolved to return to Shiloh, in order to proſtrate themſelves before the ark all that night, and by ſacrifices, faſting and fervent prayer, to intreat the Lord, either to grant them a victory, or to declare his diſapprobation of the war in which they had engaged. This humble behaviour obtained a favourable anſwer, and the high prieſt promiſed them, that God would deliver the Benjamites into their hands, in the next engagement. The high prieſt, who communicated this promiſe to them, is ſaid to have been Phineas, the ſon of Eleazar, the ſon of Aaron, ver. 28. From whence ſome conclude, that this circumſtance was recorded, in order to point out the time of this war, which could not be long after the death of Joſhua; for if it had been after the time of the Judges, Phineas muſt now have been above three hundred years old; which is far beyond the age to which men lived at that time.

This favourable anſwer inſpired them with freſh courage, but yet they thought it adviſeable to add policy to their ſtrength. To this end, a ſtratagem was put in execution, which had its deſired effect. They divided themſelves into three bodies, one of which was, to form an ambuſcade, and be ready to enter the city and fire it, as ſoon as the inhabitants had ſallied out; and after another party had made a feigned aſſault, on purpoſe to draw the men of Gibeah out of their city to purſue their enemies; while the third and main body was to lie concealed in the neighbourhood of Baal-tamar, a place near Gibeah, in order to be ready to fall upon the inhabitants. The children of Benjamin eaſily gave into the ſnare, and finding themſelves unexpectedly ſurprized in their purſuit, by the main body, were preparing to retreat into their town, when upon turning themſelves about, they beheld it all in flames, and were ſo intimidated at the ſight, that they were cut off, to the number of 25,000. About 600 eſcaped by flight, and fortified themſelves on the rocks of Rimmon, for the ſpace of four months, that is, till they were called down by the other tribes in an amicable manner. But the fury of theſe latter did not cool, till they had burnt down all the cities and villages of the Benjamites, and deſtroyed the inhabitants, without diſtinction of age or ſex; their rage likewiſe extended to the very cattle; and was not abated till they had almoſt extirpated this tribe.

CHAP. XXI.

1 *The people bewail the deſolation of Benjamin.* 8 *By the deſtruction of Jabeſh-gilead they provide them four hundred wives.* 16 *They adviſe them to ſurprize the virgins that danced at Shiloh.*

NOW the men of Iſrael had ſworn in Mizpeh, ſaying, There ſhall not any of us give his daughter unto Benjamin to wife.

2 And the people came to the houſe of God, and abode there till even before God, and lift up their voices, and wept ſore:

3 And ſaid, O LORD God of Iſrael, why is this come to paſs in Iſrael, that there ſhould be to day one tribe lacking in Iſrael?

4 And it came to paſs on the morrow, that the people roſe early, and built there an altar, and offered burnt-offerings and peace-offerings.

5 And the children of Iſrael ſaid, Who *is there* among all the tribes of Iſrael, that came not up with the congregation unto the Lord? for they had made a great oath concerning him that came not up to the LORD to Mizpeh, ſaying, He ſhall ſurely be put to death.

6 And the children of Iſrael repented them for Benjamin their brother, and ſaid, There is one tribe cut off from Iſrael this day:

7 How ſhall we do for wives for them that remain, ſeeing we have ſworn by the LORD that we will not give them of our daughters to wives?

8 ¶ And they ſaid, What one *is there* of the tribes of Iſrael, that came not up to Mizpeh to the LORD? and behold, there came none to the camp from Jabeſh-gilead, to the aſſembly.

9 For the people were numbred, and behold, *there were* none of the inhabitants of Jabeſh-gilead there.

10 And the congregation ſent thither twelve thouſand men of the valianteſt, and commanded them, ſaying, Go, and ſmite the inhabitants of Jabeſh-gilead with the

edge of the ſword, with the women and the children.

11 And this *is* the thing that ye ſhall do, Ye ſhall utterly deſtroy every male, and every woman that hath lien by man.

12 And they found among the inhabitants of Jabeſh-gilead, four hundred young virgins that had known no man by lying with any male: and they brought them unto the camp to Shiloh, which *is* in the land of Canaan.

13 And the whole congregation ſent *ſome* to ſpeak to the children of Benjamin that *were* in the rock Rimmon, and to call peaceably unto them.

14 And Benjamin came again at that time; and they gave them wives which they had ſaved alive of the women of Jabeſh-gilead: and yet ſo they ſufficed them not.

15 And the people repented them for Benjamin, becauſe that the LORD had made a breach in the tribes of Iſrael.

16 ¶ Then the elders of the congregation ſaid, How ſhall we do for wives for them that remain, ſeeing the women are deſtroyed out of Benjamin?

17 And they ſaid, *There muſt be* an inheritance for them that be eſcaped of Benjamin, that a tribe be not deſtroyed out of Iſrael.

18 Howbeit we may not give them wives of our daughters: for the children of Iſrael have ſworn, ſaying, Curſed *be* he that giveth a wife to Benjamin.

19 Then they ſaid, Behold, *there is* a feaſt of the LORD in Shiloh yearly, *in a place* which *is* on the north-ſide of Beth-el, on the eaſt-ſide of the high-way that goeth up from Beth-el to Shechem, and on the ſouth of Lebonah.

20 Therefore they commanded the children of Benjamin, ſaying, Go and lie in wait in the vineyards:

21 And ſee, and behold, if the daughters of Shiloh come out to dance in dances, then come ye out of the vineyards, and catch you every man his wife of the daughters of Shiloh, and go to the land of Benjamin.

22 And it ſhall be, when their fathers or their brethren come unto us to complain, that we will ſay unto them, Be favourable unto them for our ſakes: becauſe we reſerved not to each man his wife in the war: for ye did not give unto them at this time, *that* you ſhould be guilty.

23 And the children of Benjamin did ſo, and took *them* wives according to their number, of them that danced, whom they caught: and they went and returned unto their inheritance, and repaired the cities, and dwelt in them.

24 And the children of Iſrael departed thence at that time, every man to his tribe, and to his family, and they went out from thence every man to his inheritance.

25 In thoſe days *there was* no king in Iſrael: every man did *that which was* right in his own eyes.

Ver. 1. *Now the men of Iſrael had ſworn in Mizpeh, ſaying, There ſhall not any of us give his daughter unto Benjamin to wife*, &c.] This oath was taken by the Iſraelites when they firſt aſſembled in Mizpeh, and before they entered upon the war againſt the Benjamites. But they now began to reflect with great remorſe on the ſeverity with which they had proceeded againſt their brethren, ver. 2, &c. They then went to the houſe of God at Shiloh, and there expoſtulated with the Divine Majeſty, for having ſuffered ſuch a univerſal deſtruction to be accompliſhed by their hands. They here erected a large altar, probably, becauſe that of the tabernacle was not capacious enough for the large number of their intended victims; and when they were informed, that the ſix hundred men who had eſcaped from the late ſlaughter, were ſtill upon the rocks of Rimmon, they were deſirous of recalling them in an amicable manner, that the deſolate tribe might be reſtored by their means: but the main impediment to the execution of this deſign was the raſh oath they had taken at Mizpeh, that none of them would give their daughters to any of the Benjamites. This oath however, being unlawful in itſelf, might have been diſſolved by the high prieſt, who was there preſent; but whether their conſcience was more tender in this reſpect than it generally was in all others; they had recourſe to another expedient, which they imagined would anſwer their end, without involving them in the heinous crime of perjury, tho' in reality it was hardly ſo juſtifiable as the breach of ſuch an oath would have been, even tho' they had no Phineas to have abſolved them from it. They cauſed a ſtrict ſearch to be made in their muſter rolls, whether any of the confederate tribes had neglected to come to the camp at Mizpeh, and upon enquiry it was found, that the inhabitants of Jabeſh-gilead, belonging to the half tribe of Manaſſeh, on the other ſide Jordan, had not come to the general aſſembly. One would have expected therefore, that as they had no ſhare in the oath with the other tribes, theſe would only have obliged them to furniſh thoſe 600 Benjamites with wives; inſtead of which they proceeded in a much more cruel manner: For they ſent 12000 armed men with orders to deſtroy all the inhabitants of the place except the virgins. This body of men ſoon went and executed their inhuman commiſſion, and brought away four hundred maidens, who were conſigned to as many of the remaining men of Benjamin. But as two hundred of them were ſtill unprovided for, and there were no more towns to be condemned to the fate of Jabeſh, the Iſraelites, rather than violate their oath for the ſake of this inconſiderable number of their brethren, found out a method to evade it, by permitting them to ſeize that by force, which they thought unlawful to give them of their own accord. "Behold, ſaid they, there is a feaſt of the Lord in Shiloh "yearly, in a place which is on the north-ſide of Beth-el, "on the eaſt-ſide of the highway that goeth up from "Beth-el to Shechem, and on the ſouth of Lebonah. "Go therefore and lie in wait in the vineyards: And ſee, "and behold if the daughters of Shiloh come out to "dance in dances, then come ye out of the vineyards, "and catch you every man his wife of the daughters of "Shiloh, and go to the land of Benjamin. And it ſhall "be

" be when their fathers or their brethren come unto us " to complain, that we will ſay unto them, Be favoura- " ble unto them for our ſakes: becauſe we reſerved not " to each man his wife in the war", ver. 19, 20, 21, 22.

The feaſt here ſpoken of is thought by ſome to have been the Paſſover, but others with much more reaſon conclude it to be the feaſt of Tabernacles, which was a time of univerſal and uncommon joy, becauſe they had newly gather'd-in their vintage, and then dwelt in booths, behind which the Benjamites might lurk in a commodious manner, and improve the beſt opportunity for carrying off the virgins. This feaſt of Tabernacles alſo was the only ſeaſon in the year, wherein the Jewiſh virgins were allow'd to dance.

The Benjamites purſued the advice of their brethren, and lay concealed in the vineyards adjacent to Shiloh: and when the young maidens came out with tabrets and dances, every man ſeized upon one of them, and they were all carried to the habitations of their raviſhers.

The rape of the Sabine virgins, in the reign of Romulus, has been compared by ſome to this action of the Benjamites; but there is certainly much diff rence between them, for thoſe were ſtrangers over whom Romulus had now power, and therefore that act of the Romans occaſion'd a war: But theſe were Iſraelites, ſubject to the authority of the elders, and what was tranſacted by the Benjamites was in order to eſtabliſh a new tranquillity among the ſeveral tribes. The elders indeed, by recommending this proceeding, may be juſtly ſaid to have wronged thoſe parents, whoſe children were thus forced away without their conſent; but this was thought better than breaking the ſolemn oath they had taken, or ſuffering the tribe of Benjamin to be extinct.

In one particular, however, they acted well, ſince they permitted the Benjamites to take wives only according to their number, that is, every man a ſingle wife, and no more. So that tho' poligamy was tolerated in other inſtances, yet they would neither adviſe nor countenance it now, not even for the ſpeedy reſtoration of a tribe.

Theſe ſix hundred men ſoon rebuilt their cities; and the tribe of Benjamin, thus reſtored by degrees to its former valour and ſtrength, adhered ever after to that of Judah, and gave the ſecond judge, and firſt king to Iſrael.

The End of the Book of JUDGES.

Critical

Critical and Explanatory ANNOTATIONS On the BOOK of RUTH.

The ARGUMENT.

The book of Ruth is placed, in our Bibles, between that of Judges and the two books of Samuel, as being the ſequel of the former, and an introduction to the latter. It derives its title from the perſon, whoſe hiſtory conſtitutes the principal part of the book, and highly deſerves our admiration. It is very probable, that the hiſtorian who compiled the book of Judges, was likewiſe the author of this, namely, Samuel, who by adding this to the end of that book, brought down the hiſtory to his own times. St. Jerom informs us, that the Jews annexed it to the book of Judges, becauſe the tranſactions of which it treats happened in the time of the Judges of Iſrael: And ſeveral of the ancient fathers comprehended the hiſtory of the Judges and of Ruth in one book. But the modern Jews commonly place in their Bibles, after the Pentateuch, the five Megilloth, (which word ſignifies Rolls, or Volumes) and theſe are, the Song of Songs, the book of Ruth, the Lamentations of Jeremiah, Eccleſiaſtes, and the book of Eſther. Sometimes Ruth is placed the firſt of the five, ſometimes the ſecond, and ſometimes the fifth.

The intention of the author of this book was to unfold the genealogy of David; and we Chriſtians may evidently diſcover the wiſdom of God, in cauſing this account of it to be compiled. It had been foretold to the Jews, Gen. xlix. 10. that the Meſſiah ſhould ſpring from the tribe of Judah; and a much later revelation declared, that he ſhould be of the family of David, Pſalm lxxxix. 34, 35, &c. and therefore it was neceſſary, in order to a right conception of thoſe important prophecies, that a hiſtory of David's family in that tribe ſhould be written before the promulgation of the latter prophecy, that points out the deſcent of the ever-bleſſed Redeemer from David. Thus there could not be the leaſt ſuſpicion of any fraud, or diſingenuous deſign; and thus the book of Ruth, the prophecies relating to the Meſſiah, and their exact accompliſhment, ſerve to illuſtrate each other.

The Sacred Hiſtorian obſerves, at the beginning of this work, that the hiſtory he was preparing to relate happened at the time when the Judges governed Iſrael, whoſe tribes therefore were no longer under that form of juriſdiction, when this book was written. The author likewiſe mentions David at the cloſe of this work, which ſhews that it could not be written before the time of David.

If Boaz was born to Salmon, by Rahab, about forty-two years after the Iſraelites had enter'd into Canaan, as Mr. Bedford thinks he has proved, in his Scripture Chronology, and Obed was born to Boaz when the latter was about 54 years of age, the birth of Obed will nearly coincide with the ninety-ſixth year after the entrance into Canaan, which was, when the Iſraelites had reſt under Othniel, the firſt of their Judges, Judg. iii. 9, 10, 11. and if ſo, the book of Ruth would regularly follow thoſe verſes. But we rather think, that this hiſtory ſhould be referred to the time of Gideon, for a reaſon we ſhall offer in the enſuing Commentary.

The canonicalneſs of this book was never conteſted, for which reaſon it deſerves the grateful attention of all thoſe who conſider the redemption wrought by the Divine Jeſus, as the moſt ineſtimable bleſſing that could poſſibly be vouchſafed to fallen man.

CHAP.

CHAP. I.

1 Elimelech driven by famine into Moab, dieth there. 4 Mahlon and Chilion, having married wives of Moab, die alſo. 6 Naomi returning homeward, 8 diſſwadeth her two daughters-in-law from going with her. 14 Orpah leaveth her, but Ruth with great conſtancy accompanieth her. 19 They two come to Beth-lehem, where they are gladly received.

NOW it came to paſs in the days when the judges ruled, that there was a famine in the land: and a certain man of Beth-lehem-judah went to ſojourn in the country of Moab, he and his wife, and his two ſons.

2 And the name of the man *was* Elimelech, and the name of his wife Naomi, and the name of his two ſons Mahlon and Chilion, Ephrathites of Beth-lehem-judah: and they came into the country of Moab, and continued there.

3 And Elimelech Naomi's husband died, and ſhe was left, and her two ſons.

4 And they took them wives of the women of Moab: the name of the one *was* Orpah, and the name of the other Ruth: and they dwelled there about ten years.

5 And Mahlon and Chilion died alſo both of them; and the woman was left of her two ſons, and her husband.

6 ¶ Then ſhe aroſe with her daughters-in-law, that ſhe might return from the country of Moab: for ſhe had heard in the country of Moab, how that the LORD had viſited his people in giving them bread.

7 Wherefore ſhe went forth out of the place where ſhe was, and her two daughters-in-law with her: and they went on the way to return unto the land of Judah.

8 And Naomi ſaid unto her two daughters-in-law, Go, return each to her mothers houſe: the LORD deal kindly with you, as ye have dealt with the dead, and with me.

9 The LORD grant you that you may find reſt, each *of you* in the houſe of her husband. Then ſhe kiſſed them: and they lift up their voice, and wept.

10 And they ſaid unto her, Surely we will return with thee unto thy people.

11 And Naomi ſaid, Turn again, my daughters: why will ye go with me? *are* there yet *any more* ſons in my womb, that they may be your husbands?

12 Turn again, my daughters, go *your way*, for I am too old to have an husband: if I ſhould ſay, I have hope, *if* I ſhould have a husband alſo to night, and ſhould alſo bear ſons:

13 Would ye tarry for them till they were grown? would ye ſtay for them from having husbands? nay, my daughters: for it grieveth me much for your ſakes, that the hand of the LORD is gone out againſt me.

14 And they lift up their voice, and wept again: and Orpah kiſſed her mother-in-law, but Ruth clave unto her.

15 And ſhe ſaid, Behold, thy ſiſter-in-law is gone back unto her people, and unto her gods: return thou after thy ſiſter-in-law.

16 And Ruth ſaid, Intreat me not to leave thee, *or* to return from following after thee: for whither thou goeſt, I will go; and where thou lodgeſt, I will lodge: thy people *ſhall be* my people, and thy God my God:

17 Where thou dieſt, will I die, and there will I be buried: the LORD do ſo to me, and more alſo, *if ought* but death part thee and me.

18 When ſhe ſaw that ſhe was ſtedfaſtly minded to go with her, then ſhe left ſpeaking unto her.

19 ¶ So they two went until they came to Beth-lehem. And it came to paſs when they were come to Beth-lehem, that all the city was moved about them, and they ſaid, *Is* this Naomi?

20 And ſhe ſaid unto them, Call me not Naomi, call me Mara: for the Almighty hath dealt very bitterly with me.

21 I went out full, and the LORD hath brought me home again empty: why *then* call ye me Naomi, ſeeing the LORD hath teſtified againſt me, and the Almighty hath afflicted me?

22 So Naomi returned, and Ruth the Moabiteſs her daughter-in-law with her, which returned out of the country of Moab: and they came to Beth-lehem in the beginning of barley-harveſt.

Ver. 1. *Now it came to paſs in the days when the judges ruled, that there was a famine in the land.*] It ſeems reaſonable to conclude from hence, that moſt of the particulars of this hiſtory were tranſacted in the days of Gideon; for that is the only time in which we read of a famine, during the juriſdiction of the Judges; when the Midianites and Amalekites, in conjunction with the children of the eaſt, came and deſtroyed the increaſe of the earth, and left no ſuſtenance for Iſrael, not for their cattle, Judges vi. 34.

——— *And a certain man of Beth-lehem-judah.*] Beth-lehem, or Beth-lechem, ſignifies the houſe of bread; and it was a city in the tribe of Judah, generally called Beth-lehem of Judah, to diſtinguiſh it from another Beth-

lehem in the tribe of Zebulun. It was likewiſe called Ephrath, Gen. xlviii. 7 from the fruitfulneſs of the adjacent country. This city was not conſiderable, either for its riches or extent, but was render'd moſt illuſtrious, for being the place where the Divine Redeemer of mankind condeſcended to be born of a woman. It is ſituated on the declivity of a hill, ſix miles from Jeruſalem. Joſephus indeed ſeems to place it at the diſtance of thirty furlongs, or three miles and ſeven hundred and fifty paces, from Jeruſalem, (Antiq. lib. 5. c. 2.) Juſtin Martyr, at thirty-five furlongs, (Apol. 2.) which are equal to four miles three hundred and ſeventy-five paces. But it is very probable, that the numerical figures, which denote this diſtance, are changed in thoſe two authors; for all others, as well ancient as modern, conſtantly repreſent the diſtance between Jeruſalem and Beth-lehem to be ſix miles. St. Jerom makes it forty-ſix miles from Joppa to Beth-lehem, (Hieron. Ep. ad Dardanum.)

Beth-lehem of the tribe of Zebulun is ſcarce known, but by its bearing the ſame name as that city which gave birth to king David, and to the great Meſſiah, the King of kings.

——*Went to ſojourn in the land of Moab.*] This country derived its name from Moab the ſon of Lot, by his eldeſt daughter. The poſterity of this perſon ſettled in the tract of land that border'd on the mountain where their progenitor was born, and ſome authors make it part of Cœle-Syria, (Joſeph. Antiq. l. 1. c. 12.) others of Arabia, (Stephan. de Urb. in Μωάβ.) When theſe deſcendants from Moab had driven out the old inhabitants, they poſſeſſed a large extent of country, thence called Moabitis, or the land of Moab, bounded on the weſt by the mountains that riſe to the eaſt of the lake Aſphaltitis, commonly called the Dead-ſea, and likewiſe by the river Jordan; its northern limit was the land poſſeſſed by the Ammonites, the offspring of Ammon, the ſon of Lot by his younger daughter; it was terminated on the ſouth by the brook, or little river, Zered, which flows into the Dead-ſea, and by the countries of Midian and Edom; and the deſarts of Arabia border'd it to the eaſt. Its whole extent comprehended about forty miles in length, and as many in breadth.

Ver. 2. *And the name of the man was Elimelech, and the name of his wife Naomi.*] The Jews have been very careful to inform us, that Elimelech had been maſter of great riches, but that he miſ-improved them in a variety of inſtances; was uncharitable to the poor, amidſt the profuſion he enjoyed; and by his vices brought down the wrath of heaven upon himſelf. To this they add, that his noble extraction, and the rank he bore in the world, procured him the favour of Eglon king of the Moabites, and inclined him to unite the royal family with that of this Jew, by giving his daughter in marriage to Mahlon, one of the ſons of Elimelech, (Salom Jarchi, in Ruth i.)

The Jews have likewiſe ſpoken in as pompous a manner of Naomi, to whom they have aſſigned an illuſtrious race; and add, that Nahſhon was her uncle, and Salmon, the brother of this prince of Judah, her father; but as the Sacred Hiſtorian is ſilent with reſpect to all theſe particulars, we leave our readers to judge of them as they think proper.

——*And the names of his two ſons Mahlon and Chilion, Ephrathites of Beth-lehem-judah.*] They are called Ephrathites, becauſe they, in all probability, were not only born, but were likewiſe bred up, and lived in the ſame place with their father, which, as we have already obſerved, was called Ephrath, from its great fertility.

Tho' Elimelech had eſcaped the calamities of famine, by retiring into the land of Moab, he yet was unable to elude the ſtroke of death, ver. 3. and he, perhaps, ended his days, ſoon after his arrival in that country. His two ſons continued with their mother Naomi, and in order to procure themſelves ſome protection in a land wherein they were ſtrangers, they each of them eſpouſed a Moabitiſh woman, ver. 4. The wife of Chilion was named Orpah, and the Rabbins, tho' without any foundation, affirm, that ſhe was the mother of Goliath. Prudentius, the Chriſtian poet, has likewiſe adopted the ſame opinion, in conſequence of which he reproaches Orpah, for being more ſollicitous to ſupport the race of that giant, *ſemiferi ſtirpem nutrire Goliæ*, than to accompany her mother-in-law to her native land, (Prudent. Hamartigenia, ver. 78 4 The wife of Mahlon was called Ruth, and the Jews pretend ſhe was the daughter of king Eglon, (Talmud. Tractat. Bereſchith, fol. 7. Bava Batra, fol. 14. Sota, fol. 42.)

The ſons of Elimelech were excuſable in marrying wives of this nation, if, as Aben Ezra affirms, they firſt became proſelytes to the Jewiſh religion, and that they did ſo, he concludes from thoſe very words, from whence others have attempted to prove the contrary, namely, ver. 15. where it is ſaid, *Orpah returned unto her people, and unto her gods.* This, ſays he, is a teſtimony, that ſhe had been converted to Judaiſm. But the Chaldee Paraphraſt is of a different opinion, and repreſents the death of theſe two brothers, in the flower of their age, as a puniſhment for their contracting a prohibited affinity with idolaters.

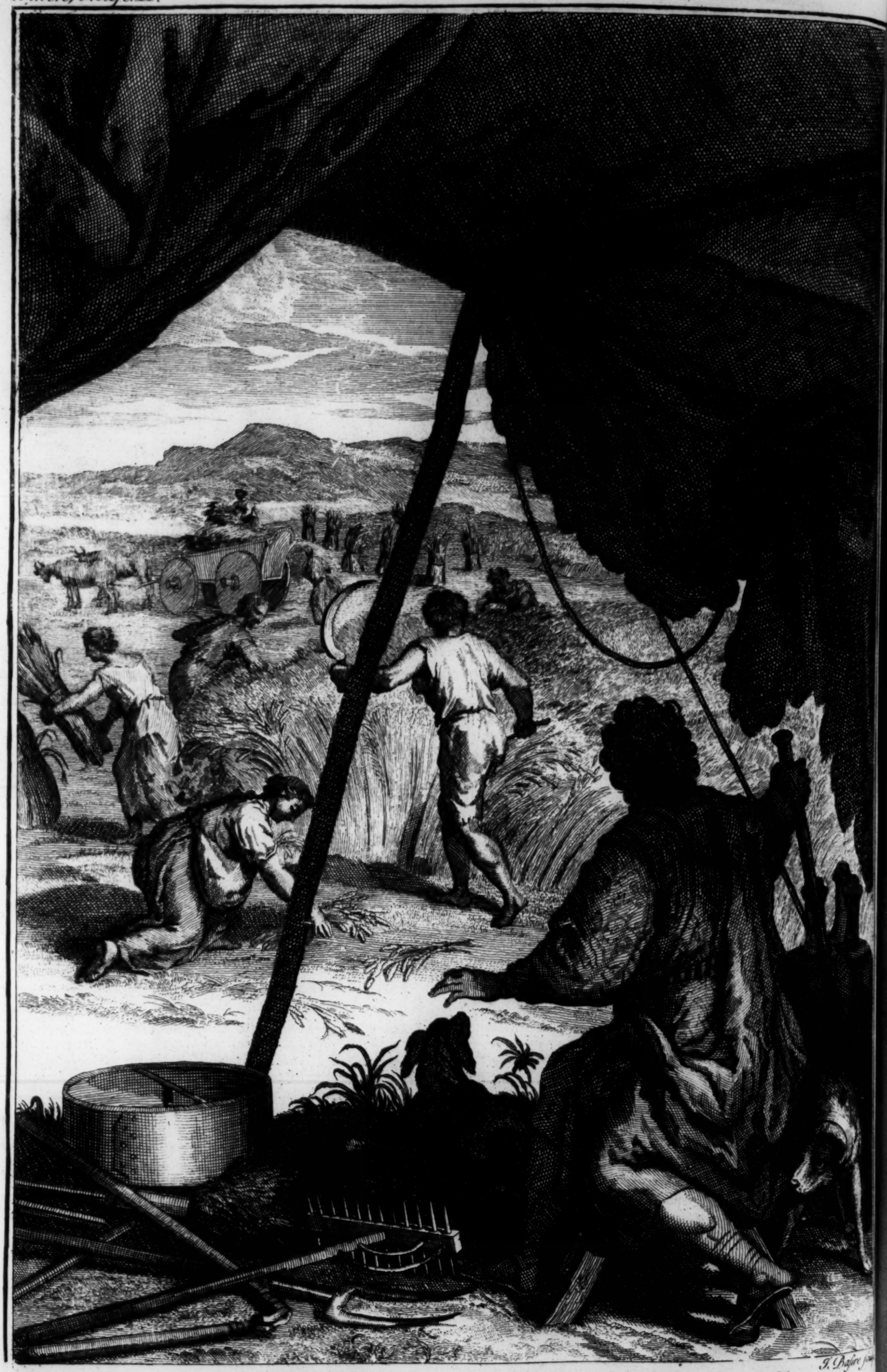
The death of theſe young men compleated the diſtreſs of Naomi. She was then a helpleſs widow in a ſtrange land, and ſaw herſelf deprived of two ſons whom ſhe tenderly loved; ſhe therefore determined to return to her native country, as the only reſource that was left her, to alleviate her misfortunes. Her daughters-in-law expreſſed their deſires to accompany her in that journey, but ſhe endeavoured to diſſuade them from all thoughts of that nature, merely out of regard to their own intereſt, and not for want of affection to them. She ſtrongly preſſed each of them to return to the houſe of her own mother, where they might reaſonably expect a better ſupport than they could receive from an aged mother-in-law, who was going to a country which had been laid deſolate by a long famine. The thoughts of ſo affecting a ſeparation drew tears from the mother and daughters-in-law; but Orpah at laſt ſuffered herſelf to be prevailed upon by the reaſons alledged by Naomi. Theſe, however, had not the ſame effect on Ruth, who perſevered in her reſolution to accompany her mother-in-law, and ſhe then made the moſt tender proteſtations that ſhe would never forſake her. "Intreat me not, ſaid ſhe, to leave thee, or to return from "following after thee: for whither thou goeſt, I will go; "and where thou lodgeſt, I will lodge: thy people ſhall "be my people, and thy God my God: where thou dieſt "will I die, and there will I be buried: the Lord do ſo "to me, and more alſo, if ought but death part thee and "me," ver. 16, 17.

Theſe words, *thy people ſhall be my people, and thy God my God*, ſeem to prove, that Ruth had not yet been a proſelyte to the Jewiſh religion, but determined to embrace it for the time to come. The paſſage we juſt now cited is paraphraſed by the Jews in the following manner. "Naomi made this declaration to Ruth. We are forbidden "to travel farther than a ſabbath day's journey on the "ſeventh day. To which Ruth replied, I will accompany "you wherever you go. Naomi then added, We are not "allowed to converſe with any but our husbands. Upon "which Ruth rejoined, I will paſs the night wherever "you yourſelf ſhall propoſe to paſs it. But there are ſix "hundred and thirteen precepts, continued Naomi, which "ſeparate our people from all other nations. Thy people, then ſaid Ruth, ſhall be my people. Naomi upon "this told her, That they were commanded not to worſhip idols. To which Ruth anſwered, Thy God ſhall "be my God."

Naomi being no longer able to reſiſt the affectionate importunity of her daughter-in-law, conſented that ſhe ſhould accompany her to her own land; upon which they ſet out from the country of Moab, and arrived at Beth-lehem, in the beginning of barley-harveſt.

The return of Naomi was not a little ſurpriſing to the inhabitants of that place. They came in crowds to viſit her, on that occaſion, but could hardly believe it was ſhe, when they beheld ſo great a change in her habit and countenance. The Arabic and Syriac verſions indeed declare, that all the city rejoiced, and ſaid, This is Naomi; and the LXX, whom they follow, has this expreſſion, ἤχησε ἡ πόλις, *the city rang with the news*; and they asked if this were Naomi? for tho' ſeveral had ſeen her formerly, yet they did not now remember her.

Naomi then told them her old name was not ſuitable to her preſent condition, which required ſhe ſhould be called by one of a contrary ſignification. Some collect from hence, that Naomi was not the name ſhe received from her parents, but one conferred upon her by her neighbours, on account of her amiable appearance, and engaging behaviour. *Call me not Naomi*, ſaid ſhe, *call me Mara*,



Ruth gleaneth in the Fields of Boaz.

Mara, for the Almighty hath dealt very bitterly with me, ver. 20. This is the reaſon why ſhe was ſo deſirous of the new name of Mara, which ſignifies *bitter*. Joſephus affirms, that Naomi, in their language, ſignifies ἀτυχίαν, *proſperity*, and Mara, ὀδύνην, *anxiety and pain*.

Naomi adds, *I went out full, and the Lord hath brought me home again empty*, ver. 21. The Targum takes this to relate to her husband and children, with whom ſhe went out to the country of Moab, and who were now taken from her; but it is reaſonable to extend it likewiſe to the eſtate they had carried with them for their ſupport in a ſtrange country, and which was now entirely exhauſted. *Why then*, continued ſhe, *call ye me Naomi, ſeeing the Lord hath teſtified againſt me, and the Almighty hath afflicted me?* ver. 21. God is ſaid to teſtify againſt any perſons, when he paſſes ſentence upon them, and makes afflictions their lot. Naomi was far from murmuring at this diſpenſation, and humbly acknowledges, that God had inflicted ſevere puniſhments upon her, which, ſhe thought, teſtified his diſpleaſure.

CHAP. II.

1 *Ruth gleaneth in the fields of Boaz.* 4 *Boaz taking knowledge of her,* 8 *ſheweth her great favour.* 18 *That which ſhe got, ſhe carrieth to Naomi.*

AND Naomi had a kinſman of her huſbands, a mighty man of wealth, of the family of Elimelech; and his name *was* Boaz.

2 And Ruth the Moabiteſs ſaid unto Naomi, Let me now go to the field, and glean ears of corn after *him*, in whoſe ſight I ſhall find grace. And ſhe ſaid unto her, Go, my daughter.

3 And ſhe went, and came, and gleaned in the field after the reapers: and her hap was to light on a part of the field *belonging* unto Boaz, who *was* of the kindred of Elimelech.

4 ¶ And behold, Boaz came from Bethlehem, and ſaid unto the reapers, The LORD *be* with you: and they anſwered him, The LORD bleſs thee.

5 Then ſaid Boaz unto his ſervant that was ſet over the reapers, Whoſe damſel *is* this?

6 And the ſervant that was ſet over the reapers, anſwered and ſaid, It *is* the Moabitiſh damſel that came back with Naomi out of the country of Moab:

7 And ſhe ſaid, I pray you, let me glean, and gather after the reapers amongſt the ſheaves: ſo ſhe came, and hath continued even from the morning until now, that ſhe tarried a little in the houſe.

8 Then ſaid Boaz unto Ruth, Heareſt thou not, my daughter? Go not to glean in another field, neither go from hence, but abide here faſt by my maidens.

9 *Let* thine eyes *be* on the field that they do reap, and go thou after them: have I not charged the young men, that they ſhall not touch thee? and when thou art athirſt, go unto the veſſels, and drink of *that* which the young men have drawn.

10 Then ſhe fell on her face, and bowed her ſelf to the ground, and ſaid unto him, Why have I found grace in thine eyes, that thou ſhouldſt take knowledge of me, ſeeing I *am* a ſtranger?

11 And Boaz anſwered and ſaid unto her, It hath fully been ſhewed me, all that thou haſt done unto thy mother-in-law ſince the death of thine husband: and *how* thou haſt left thy father and thy mother, and the land of thy nativity, and art come unto a people which thou knoweſt not heretofore.

12 The LORD recompenſe thy work, and a full reward be given thee of the LORD God of Iſrael, under whoſe wings thou art come to truſt.

13 Then ſhe ſaid, Let me find favour in thy ſight, my lord, for that thou haſt comforted me, and for that thou haſt ſpoken friendly unto thine handmaid, though I be not like unto one of thine handmaidens.

14 And Boaz ſaid unto her, At mealtime come thou hither, and eat of the bread, and dip thy morſel in the vinegar. And ſhe ſat beſide the reapers: and he reached her parched *corn*, and ſhe did eat, and was ſufficed, and left.

15 And when ſhe was riſen up to glean, Boaz commanded his young men, ſaying, Let her glean even among the ſheaves, and reproach her not.

16 And let fall alſo *ſome* of the handfuls of purpoſe for her, and leave *them*, that ſhe may glean *them*, and rebuke her not.

17 So ſhe gleaned in the field until even, and beat out that ſhe had gleaned: and it was about an ephah of barley.

18 ¶ And ſhe took *it* up, and went into the city: and her mother-in-law ſaw what ſhe had gleaned: and ſhe brought forth, and gave to her that ſhe had reſerved, after ſhe was ſufficed.

19 And her mother-in-law ſaid unto her, Where haſt thou gleaned to day? and where wroughteſt thou? bleſſed be he that did take knowledge of thee. And ſhe ſhewed her mother-in-law with whom ſhe had wrought, and ſaid, The mans name with whom I wrought to day *is* Boaz.

20 And Naomi ſaid unto her daughter-in-law, Bleſſed *be* he of the LORD, who hath not left off his kindneſs to the living

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ing and to the dead. And Naomi ſaid unto her, The man *is* near of kin unto us, one of our next kinſmen.

21 And Ruth the Moabiteſs ſaid, He ſaid unto me alſo, Thou ſhalt keep faſt by my young men, until they have ended all my harveſt.

22 And Naomi ſaid unto Ruth her daughter-in-law, *It is* good, my daughter, that thou go out with his maidens, that they meet thee not in any other field.

23 So ſhe kept faſt by the maidens of Boaz to glean, unto the end of barley-harveſt, and of wheat-harveſt; and dwelt with her mother-in-law.

Ver. 1. *And Naomi had a kinſman of her husband's, a mighty man of wealth.*] So *gibhor chail* is well tranſlated, for men are render'd mighty and powerful by riches. The Chaldee Paraphraſt, however, would have the expreſſion in the Hebrew ſignify, a man mighty in the law; by which a man of great wiſdom and goodneſs is not meant, but, as the ſame Paraphraſt explains it, upon 1 Chron. iv, 22,23. after the manner of the Jews (whoſe heads are full of their academies and Sanhedrim) he was the Rab, or chief ruler of the academy of wiſe men at Beth-lehem.

——*And his name was Boaz.*] His anceſtors are mentioned at the concluſion of this book, and his deſcendants alſo, who lived at Beth-lehem, as he did. The Sacred Hiſtory has not acquainted us with the particular degree of affinity between Elimelech and Boaz, and therefore we cannot pretend to aſcertain it. It is certain, that Elimelech had a nearer relation than Boaz, as will appear by the ſequel of this hiſtory.

Some Rabbins pretend, that Ibzan, who was judge of Iſrael, and is mentioned, Judges xii. 8. is the ſame with Boaz; but the foundation of that opinion is no more than this, that Ibzan was of Beth-lehem, and that there is ſome relation between his name and that of Boaz. But Ibzan having governed Iſrael from the year of the world 2823 to 2830, according to the Hebrew computation, he cannot be the ſame as Boaz, whoſe father Salmon married Rahab, in the year 2553; for if Boaz was born ſo late as the year 2620, he muſt have been two hundred and ten years old in 2830, which ſeems altogether incredible, conſidering how much the age of man was contracted even in thoſe days.

Ver. 2. *And Ruth the Moabiteſs ſaid unto Naomi, Let me now go into the field, and glean ears of corn,* &c.] Ruth did not think it ſufficient, that ſhe had quitted the land of her nativity, to follow her mother-in-law; but thought it incumbent upon her to provide for the ſubſiſtance of a perſon who was ſo dear to her. With this view, therefore, ſhe went to glean after the reapers in the field. This was a charitable reſource for indigent perſons, and three ſorts of them were intitled to it; namely, ſtrangers, orphans, and widows; and all theſe pity-moving titles were united in the perſon of Ruth. God himſelf commanded a regard to be paid to thoſe, whoſe neceſſities compelled them to have recourſe to this privilege. *When thou cutteſt down thine harveſt in thy field, and haſt forgot a ſheaf in the field, thou ſhalt not go again to fetch it: it ſhall be for the ſtranger, the fatherleſs, and for the widow: that the Lord thy God may bleſs thee in all the work of thine hands,* Deut. xxiv. 19. The Jews paid an extraordinary veneration to this precept, and even extended it to all thoſe productions of the earth, which contribute to the nouriſhment of man. This is an inſtance of humanity in thoſe people, which can never be ſufficiently commended.

It was natural for Ruth to be deſirous of gleaning, for the ſupport of her aged mother-in-law and herſelf; but ſhe little expected the ſucceſs with which an ever-gracious God was preparing to reward her pious diſpoſition. His Providence conducted her to the field which belonged to Boaz, who ſoon followed her; and the firſt words that paſſed between him and his reapers were ſufficient to give her hopes of a favourable reception there. *The Lord be with you,* ſaid Boaz to his ſervants, *and they anſwered him, The Lord bleſs thee,* ver. 4. Such was the piety of thoſe early ages; and tho' this is the firſt time we meet with this religious ſalutation, *The Lord be with you,* we may yet ſuppoſe it was not unfrequent in thoſe days. It was likewiſe very familiar in ſucceeding ages, and was continued to the time of our Saviour, when the angel ſaluted the bleſſed virgin after the ſame manner, Luke i. 28.

Boaz having enquired of the ſervant he had ſet over his reapers, who Ruth was, and underſtanding ſhe was the generous foreigner who had quitted her own country to follow Naomi, his ſoul was touched with compaſſion, when he conſidered the indigent condition to which ſhe was reduced; he deſired her, in the moſt obliging manner, not to glean in any field but his own, and order'd all his ſervants to treat her with a particular reſpect.

Ruth teſtified her gratitude to her benefactor by an humble proſtration on the earth, and intreated him to acquaint her with the reaſons which had induced him to treat her with ſo much goodneſs and humanity. He then gave her to underſtand, that he had been informed of her misfortunes and virtues, together with the particulars of her generous behaviour to his relation Naomi; and concludes with theſe pious expreſſions, *The Lord recompence thy work, and a full reward be given thee of the Lord God of Iſrael, under whoſe wings thou art come to truſt,* ver. 12. Boaz conſidered it as an high act of faith and virtue in her, to leave the land of her nativity, and her neareſt relations there, in order to become a member of their church; and he prays God amply to requite her for that conduct. The phraſe of truſting under the wings of the Divine Majeſty is frequently uſed by the Pſalmiſt, Pſalm xvii. 8. xxxvi. 7. lvii. 1. lxi. 4. lxii. 7. xci. 4. In all which places mention is made of the ſhadow, or covert of his wings, which ſeems to be a metaphor taken from the Cherubim, who ſpread their wings from one ſide of the holy place to the other.

Boaz having thus acquainted Ruth with his motives for treating her as he had done, enlarges his favour to her, and invites her to eat with his people in the field. *At meal time,* ſaid he, *come thou hither, and eat of the bread, and dip thy morſel in the vinegar,* ver. 14. Under the name of *bread* is comprehended all the proviſion which was prepared for the reapers, and with which vinegar was intermixed as a palatable and refreſhing ſauce, it being very cooling and agreeable, in ſuch a ſultry ſeaſon as the time of harveſt. So Pliny obſerves, lib. xxiii. c. 1. *Aceto ſumma vis in refrigerando, Vinegar is not to be exceeded by any liquor in the refreſhing coolneſs it affords.* This quality of it is likewiſe taken notice of by Raſi and others, upon this place.

We cannot imagine, how the ancient Jews came to apply theſe words of Boaz, in the 14th verſe juſt now cited, to the kingdom of the Meſſiah, and to his ſuffering condition in this world. Certain it is, however, that the Midraſch, upon this place, repreſents theſe words, *Come thou hither,* as ſignifying, *Come to thy kingdom*; and *the morſel dipt in vinegar,* as denoting, *the reproaches and torments of the Meſſiah.* Which is a moſt evident proof, that they expected ſuch a king as ſhould be expoſed to the ſame kind of ſufferings as were endured by our bleſſed Saviour, who declares, by the inſpired Pſalmiſt, *They gave me vinegar to drink,* Pſalm lxix. 21. Which perhaps was the original of this application of the words of Boaz to the Meſſiah, for whoſe coming they were exceedingly ſollicitous, and found it foretold in more places than we perhaps are aware of.

Ruth made no difficulty to comply with the invitation of Boaz, but ſeated herſelf *beſide the reapers, and he reached her parched corn,* ver. 14. This ſeems to intimate, that Boaz himſelf ate with them, or at leaſt ſtood by them, to ſee they were well provided for; and he was ſo particularly careful of her, that he ſupplied her with ſome of the parched corn that was brought to table, which was no mean food in thoſe countries, as appears from 2 Sam. xvii. 28

The goodneſs of Boaz to Ruth did not end here, for when ſhe was riſen up from the repaſt, he commanded his ſervants to let her glean, not only in that part of the field which was allotted to the poor, but even among the ſheaves.

ſheaves. Joſephus takes the ſenſe to be, that ſhe ſhould be permitted, if ſhe pleaſed, to cut down corn for her own uſe. He likewiſe order'd them to let fall ſome of the handfuls on purpoſe for her; and we may reaſonably ſuppoſe, that he directed them to act in ſuch a manner, that the corn they ſcatter'd in the field might ſeem to be the effect of inadvertency, that ſo Ruth might be preſerved from the confuſion of ſeeing herſelf the object of ſo much premeditated charity. The daughter-in-law of Naomi did not neglect to improve this generoſity of Boaz, in the manner it was intended for her benefit. For the Sacred Hiſtorian informs us, that *ſhe gleaned in the field until even, and beat out that ſhe had gleaned; and it was about an ephah of barley*, ver. 17. It ſeems it was not cuſtomary in thoſe days to carry home the gleanings, as they were gathered in the ear, but to beat the corn out with a ſmall pole, and after freeing it from the chaff, to carry it away pure, and with much leſs trouble than it otherwiſe would have created. An ephah is commonly taken to be about a buſhel of our meaſure; and as it contained ten omers, Exod. xvi. 36. one of which was ſufficient for the ſuſtenance of a ſingle perſon for a whole day, Ruth therefore had gathered as much corn as would ſupport her and her mother-in-law, for the ſpace of five days. She then returned to Naomi, with no little ſatisfaction of mind, as may be well imagined, and after ſhe had acquainted her with all the particulars of the generous treatment ſhe had received from Boaz, her mother-in-law adviſed her to accompany his maidens in their harveſt labours, and not to be found gleaning in any other field, ver. 22. where her preſence might not be ſo acceptable; and beſide, Boaz might think ſhe diſregarded his kindneſs, if ſhe neglected to comply with the friendly offers he had made her. Ruth accordingly conducted herſelf, by the directions of her mother-in-law, to the end of the barley and wheat harveſt, which continued ſeveral days; and ſhe undoubtedly found the ſame kind entertainment, tho' the particulars are not recorded by the Sacred Hiſtorian.

CHAP. III.

1 *By Naomi her inſtruction,* 5 *Ruth lieth at Boaz his feet.* 8 *Boaz acknowledgeth the right of a kinſman.* 14 *He ſendeth her away with ſix meaſures of barley.*

THEN Naomi her mother-in-law ſaid unto her, My daughter, ſhall I not ſeek reſt for thee, that it may be well with thee?

2 And now *is* not Boaz of our kindred, with whoſe maidens thou waſt? Behold, he winnoweth barley to night in the threſhing-floor.

3 Waſh thy ſelf therefore, and anoint thee, and put thy raiment upon thee, and get thee down to the floor: *but* make not thy ſelf known unto the man, until he ſhall have done eating and drinking.

4 And it ſhall be when he lieth down, that thou ſhalt mark the place where he ſhall lie, and thou ſhalt go in, and uncover his feet, and lay thee down; and he will tell thee what thou ſhalt do.

5 And ſhe ſaid unto her, All that thou ſayeſt unto me, I will do.

6 ¶ And ſhe went down unto the floor, and did according to all that her-mother-in law bade her.

7 And when Boaz had eaten and drunk, and his heart was merry, he went to lie down at the end of the heap of corn: and ſhe came ſoftly, and uncovered his feet, and laid her down.

8 ¶ And it came to paſs at midnight, that the man was afraid, and turned himſelf: and behold, a woman lay at his feet.

9 ¶ And he ſaid, Who *art* thou? And ſhe anſwered, I *am* Ruth thine handmaid: ſpread therefore thy skirt over thine handmaid, for thou *art* a near kinſman.

10 And he ſaid, Bleſſed *be* thou of the LORD, my daughter: *for* thou haſt ſhewed more kindneſs in the latter end, than at the beginning, inaſmuch as thou followedſt not young men, whether poor or rich.

11 And now, my daughter, fear not, I will do all to thee that thou requireſt: for all the city of my people doth know, that thou art a virtuous woman.

12 And now it is true, that I *am thy* near kinſman: howbeit there is a kinſman nearer than I.

13 Tarry this night, and it ſhall be in the morning, *that* if he will perform unto thee the part of a kinſman, well, let him do the kinſmans part; but if he will not do the part of a kinſman to thee, then will I do the part of a kinſman to thee, *as* the LORD liveth: lie down until the morning.

14 ¶ And ſhe lay at his feet until the morning: and ſhe roſe up before one could know another. And he ſaid, Let it not be known that a woman came into the floor.

15 Alſo he ſaid, Bring the vail that *thou haſt* upon thee, and hold it. And when ſhe held it, he meaſured ſix *meaſures* of barley, and laid *it* on her: and ſhe went into the city.

16 And when ſhe came to her mother-in-law, ſhe ſaid, Who *art* thou, my daughter? and ſhe told her all that the man had done to her.

17 And ſhe ſaid, Theſe ſix *meaſures* of barley gave he me; for he ſaid to me, Go not empty unto thy mother-in-law.

18 Then ſaid ſhe, Sit ſtill, my daughter, until thou know how the matter will fall: for the man will not be in reſt, until he have finiſhed the thing this day.

Ver. 1. *Then Naomi her mother-in-law ſaid unto her, my daughter, ſhall I not ſeek reſt for thee,* &c.] Naomi conſidered the favourable treatment her daughter-in-law had received from Boaz, as a happy introduction to the great deſign ſhe had formed in her mind, of eſpouſing her to him. She accordingly imparted that deſign to Ruth and directed her, in what manner to conduct herſelf, in order

to render it effectual. The particulars of Naomi's advice to her on this important occaſion, may perhaps appear very ſingular to thoſe who form a judgment of them by the genius of the preſent age, and have no idea of the ſimplicity that attended a rural life, and of the cuſtoms which prevailed at the time when Ruth lived. We cannot think it was the intention of Naomi, that her daughter-in-law, ſhould have recourſe to any criminal arts for the accompliſhment of the purpoſe in view; ſhe firſt recommends to her a few innocent precautions to ſet off the natural amiableneſs of her perſon in the moſt advantageous manner. *Waſh thy ſelf therefore, ſaid ſhe, and anoint thee, and put thy raiment upon thee, and get thee down to the floor:* Hitherto Naomi had ſaid nothing that can be thought exceptionable, but the advice which immediately follows, ſeems to be of a very different nature. *Make not thy ſelf known unto the man*, continues ſhe, *until he ſhall have done eating and drinking. And it ſhall be when he lieth down, that thou ſhalt mark the place where he ſhall lie, and thou ſhalt go in, and uncover his feet, and lay thee down; and he will tell thee what thou ſhalt do*, ver. 3, 4.

The commentators have formed various opinions with reſpect to this advice, and it has been thought by ſeveral, that the conduct recommended to Ruth, in this conjuncture, was a very odd expedient to induce a man to eſpouſe the widow of his near relation. A modern expoſitor makes no ſcruple to declare, that tho' Naomi and Ruth ſeem to have been very vertuous women, and their intent was lawful and honeſt, yet the manner of putting it in execution, ſeems chargeable with ſeveral irregularities. "Firſt, ſays this author, it ſeems to be againſt that "modeſty which ſhould be eminent in that ſex, and in "unmarried perſons. Secondly, againſt honeſty, both "becauſe it was an injury to another perſon, who was "nearer a-kin, and whoſe right this was; which Naomi "could not be ignorant of; and becauſe it was a pre-"poſterous and precipitant method, not agreeable either "to the rules of ſcripture, or the uſage of well manner'd "nations, or that decency which even nature requires. "Thirdly, againſt prudence; for it might have proved "the occaſion, as of many ſins, ſo of great ſhame to all "of them; and a means to alienate his affection from "her, which ſhe ſought to engage. And tho' there be "ſome circumſtances which alleviate the fact, as the ex-"perience which Naomi had of the wiſdom and ſobriety "both of Boaz and Ruth, yet ſhe knew not what the "event would be; and that there was ſomething of "ſhamefulneſs in the thing, may be gathered both from "Naomi's choice of the night for it, as if it were a work "of darkneſs; and from Boaz his fear leſt this ſhould "be known, ver. 14. And it is an aggravation of it, that "this courſe was unneceſſary, and ſhe had a plain and "likely way, which was directly to addreſs herſelf to "Boaz, as the next kinſman, and to require the duty "which by God's law, he was bound to perform, and this "before witneſſes, as Boaz did. And her clandeſtine "proceeding ſeems to have ariſen from a diſtruſt of God's "providence, to bring about what ſhe deſired in the or-"dinary way." Theſe are the ſentiments of Mr. Poole, in his commentary on the paſſage before us. But we think it may reaſonably be ſuppoſed, that the conduct recommended to Ruth on this occaſion, by her Mother-in-law, was nothing more than what was practiſed in thoſe times by widows, who intended to claim the privilege of being eſpouſed by the neareſt relations of their deceaſed husbands. 'Tis true, the Sacred Hiſtorian has not mentioned any ſuch cuſtom, but it is evident, that the Jews at this time, had made ſome additions to the Moſaic law, with reſpect to the Levirate, or the marriage of a brother's widow. Moſes ordains, Deut. xxv. 5. That, *if brethren dwell together, and one of them die and have no child, the wife of the dead ſhall not marry without unto a ſtranger: her husband's brother ſhall go in unto her, and take her to him to wife*, &c. This duty therefore, according to that great law-giver, ſeems originally to have been incumbent on no relation but the brother of the deceaſed husband; and one would be apt to conclude, from the words uſed by Moſes, *if brethren dwell together*, that this law was intended only for ſuch as ſtill dwelt in their father's houſe. Accordingly, the Rabbies have underſtood it in a very reſtrained ſenſe, both in this and ſome other particulars; ſuch as that the eldeſt only of the ſurvivors was obliged to eſpouſe the widow, and not even he, if he were already married, in which caſe, they pretend it was left to his option. But it evidently appears by the circumſtances of the hiſtory under our conſideration, that Boaz, who was neither the brother, nor neareſt of kin to the deceaſed, yet thought himſelf obliged to marry Ruth, upon the neareſt kinſman's refuſing to eſpouſe her; from whence we may naturally conclude, either that the law extended farther than Moſes expreſſed in direct words, and that where no brothers were left to marry the widow, that duty in courſe became incumbent on the neareſt relation; or elſe that in proceſs of time the Jews thought fit to make this and other additions to it.

If it be asked, why Naomi did not adviſe her daughter-in-law to make her application to the neareſt kinſman of her deceaſed husband? It may be anſwered, that Naomi might have ſufficient reaſon to believe, that he would have no inclination to eſpouſe a deſtitute widow; and that as Boaz had already teſtified ſo much regard to Ruth, it would be but decent and reſpectful in her, to declare her preference of him to any other of her husband's relations. An action therefore of ſo much humility, as placing her ſelf at his feet, might well be conſidered by him as an indication not only of her deſire to eſpouſe him, but of her intention to conduct herſelf, after marriage, with all the tractableneſs and complacency he could deſire from a wife.

Ruth purſued the directions of her mother-in-law, and when Boaz had laid himſelf down at the end of a heap of corn, ſhe placed her at his feet, when he was faſt aſleep, and without undreſſing herſelf as we think it reaſonable to believe, ſince her whole intention then was to give him an opportunity of conſidering what the law required of him.

When Boaz awaked and found a woman at his feet, he was not a little ſurprized, and enquired who ſhe was? upon which ſhe anſwered, *I am Ruth thine handmaid, ſpread therefore thy ſkirt over thine handmaid, for thou art a near kinſman*, ver. 9. The words in the Hebrew are, *ſpread thy wing*; which imports, the taking a perſon into ones protection and tuition; and here not a common one, but ſuch as was matrimonial, as biſhop Patrick obſerves. Therefore the Chaldee plainly renders it, *Let thy name be called upon thine handmaid, by taking me for thy wife.* From hence, at this day, when two perſons are married among the Jews, the husband throws the skirt of his *talith* or long robe over his ſpouſe, and covers her head with it, as Buxtorf obſerves in his Synagoga Judaica, cap. xxxix.

Boaz was entirely ſatisfied in his own mind, when he knew who the perſon was that had placed herſelf ſo near him, and inſtead of thinking there was any indecency in her conduct, he thought fit to celebrate her for her vertue; *Bleſſed be thou of the Lord, my daughter*; ſaid he, *for thou haſt ſhewed more kindneſs in the latter end, than at the beginning, inaſmuch as thou followedſt not young men, whether poor or rich*, ver. 10. He commends her true kindneſs both to her mother, and to her deceaſed husband, which appeared now more than before, by her endeavours to preſerve his name and family.

Ver. 11. *And now my daughter fear not.*] He would not have her think he entertained an ill opinion of her, becauſe ſhe had had recourſe to this proceeding; nor would he have her doubt whether her requeſt was acceptable to him; or ſuſpect that he would deſpiſe her becauſe ſhe was a ſtranger and poor.

—— *I will do to thee all that thou requireſt: for all the city of my people doth know, that thou art a virtuous woman.*] She had behaved her in ſuch a manner, as to be univerſally praiſed for her extraordinary virtue.

Ver. 12. *And now it is true, that I am thy near kinſman: howbeit, there is a kinſman nearer than I.*] This was well known to Naomi, but ſhe underſtood his diſpoſition ſo well, that ſhe thought it would be in vain to make any application of this nature to him, as we intimated before.

Ver. 13. *Tarry this night, and it ſhall be in the morning, that if he will perform unto thee the part of a kinſman, well, let him do the kinſman's part.*] He reſolved to make no longer delay than was abſolutely neceſſary; but promiſes in the morning ſhe ſhould have juſtice done

to

to herſelf, and to her deceaſed husband, either by the next kinſman, or by himſelf. Some of the Jews take the word *tob*, which ſignifies *good*, and we rightly tranſlate *well*, to have been the name of the other kinſman, who was called Tob. And indeed, it is likely this was a name among that people, from whence, by the addition of *iah* to it (which was very common) came *Tobiah*. Raſi declares, that Tob was the brother of Elimelech; but there is no reaſon to entertain that opinion, for when it might not have been improper to mention his name in the next chapter, ver. 1. we only read, that Boaz called him Peloni Almoni, *ho, ſuch a one*, which were words uſed when they called any one indifferently.

——— *But if he will not do the part of a kinſman to thee, then will I do the part of a kinſman to thee, as the Lord liveth.*] He confirms his promiſe to her with an oath, that if the other perſon refuſed, he himſelf would marry her.

———*Lie down until the morning.*] Having given her this ſecurity, and thereby quieted her mind, he deſires her to compoſe herſelf to reſt; which was then very neceſſary for her, ſince ſhe had undoubtedly ſuſtained many anxious thoughts, all the former part of the night, with reſpect to the event of her preſent conduct.

Ver. 14. *And ſhe lay at his feet until the morning.*] In the ſame place where ſhe placed herſelf firſt; her intention being only to implore his juſtice and kindneſs to her deceaſed husband.

——— *And ſhe roſe up before one could know another.*] That is, before it was light; ſo that if any had ſeen her, they could not have known who ſhe was.

——— *And he ſaid, Let it not be known, that a woman came into the floor.*] This was no more than a prudent caution to her, to conceal herſelf from the ſight of thoſe, who might miſ-interpret her coming from his lodging at that early hour, to the diſadvantage of them both. Cenſorious perſons are glad of any opportunity of indulging their malignant diſpoſitions, and are never better pleaſed, than when any circumſtances of a perſon's conduct furniſh them with a plauſible pretext for their calumny.

Ver. 15. *Alſo he ſaid, Bring the vail that thou haſt upon thee, and hold it.*] The Hebrew word *mitpacath* is variouſly interpreted, it ſignifying any kind of covering. The LXX tranſlate it περίζωμα, by which they ſeem to have meant that which we call an apron. The Vulgate render it *pallium*; but our tranſlators, more properly, a *vail*, which it was cuſtomary for modeſt women to throw over their heads.

———*And when ſhe held it, he meaſured ſix meaſures of barley, and laid it on her.*] He would not let her depart without ſome token of his affection to her; and nothing was more ready at hand in the threſhing-floor than the corn which lay there. It is uncertain how much this meaſure contained, but no doubt in the whole he gave her as much as ſhe could well carry. Some fancy that this load was too heavy for her, but barley is far lighter than wheat: And the Chaldee Paraphraſt declares, that *ſtrength was given her from before the Lord to bear it*; and then adds, *Immediately there was a prophecy, that from her ſhould proceed ſix righteous perſons*, each of whom ſhould be bleſſed with ſix benedictions, David, Daniel, his three companions, and the king Meſſiah.

———*And ſhe went into the city.*] The Chaldee ſaith, *Boaz went into the city*; and the Hebrew favours this interpretation, for the word which ſignifies *went* is in the maſculine gender.

Ver. 16. *And when ſhe came to her mother-in law, ſhe ſaid, Who art thou, my daughter?*] It was ſo early in the morning when Ruth returned home, that Naomi could not well diſcern who it was that deſired the gate to be open'd, but perceiv'd it was a woman, whom ſhe calls her daughter, agreeably to the friendly language of thoſe days. But the Vulgate takes it quite otherwiſe, namely, that ſhe asked her, *What haſt thou done, my daughter?* that is, how haſt thou ſucceeded? And indeed the anſwer favours this; and the Hebrew words will bear it, if *mi* be interpreted not *who*, but *what*.

———*And ſhe told her all that the man had done unto her.*] How kindly he had treated her, and what promiſes he had made her.

Ver. 17. *And ſhe ſaid, Theſe ſix meaſures of barley gave he me.*] Then ſhe ſhewed her the preſent he had made her.

———*For he ſaid to me, Go not empty unto thy mother-in-law.*] Without ſome token of my affection. Some imagine, barley (which is not ſo valuable with us as wheat) was too mean a preſent to offer her. But they did not conſider, that in thoſe countries it was a finer ſort of corn than it is in theſe parts of the world; for bread was commonly made of it, and that not only by the poor, but the better ſort; of which we find examples, both in the Old Teſtament and the New. See 2 Sam. xvii 28. 2 Kings iv. 42. and in the Goſpel we read of barley-loaves, with which Chriſt fed the multitude, particularly, John vi. 9. And indeed, Pliny ſaith this was the moſt ancient food, *Antiquiſſimum in cibis hordeum*, Nat. Hiſt. l.18. c. 7.

Ver. 18. *Then ſaid ſhe, Sit ſtill, my daughter.*] She bids her trouble herſelf no farther, as having already performed her part in the intended affair.

———*Until thou know how the matter will fall.*] But wait and expect till thou ſeeſt the iſſue; which the Targum expreſſes piouſly, in this manner, *till thou knoweſt how this matter will be determined from heaven, and wonderfully diſpoſed.*

——— *For the man will not be in reſt, until he have finiſhed the thing this day.*] She knew him ſo well to be a man of his word, that he would immediately undertake to diſpatch the affair according to his promiſe, ver. 14.

CHAP. IV.

1 *Boaz calleth into judgment the next kinſman.* 6 *He refuſeth the redemption according to the manner in Iſrael.* 9 *Boaz buyeth the inheritance.* 11 *He marrieth Ruth.* 13 *She beareth Obed the grand-father of David.* 18 *The generation of Pharez.*

THEN went Boaz up to the gate, and ſat him down there: and behold, the kinſman of whom Boaz ſpake, came by; unto whom he ſaid, Ho, ſuch a one, turn aſide, ſit down here. And he turned aſide, and ſat down.

2 And he took ten men of the elders of the city, and ſaid, Sit ye down here. And they ſat down.

3 And he ſaid unto the kinſman, Naomi that is come again out of the country of Moab ſelleth a parcel of land, which *was* our brother Elimelechs.

4 And I thought to advertiſe thee, ſaying, Buy *it* before the inhabitants, and before the elders of my people. If thou wilt redeem *it*, redeem *it*; but if thou wilt not redeem *it*, *then* tell me, that I may know: for *there is* none to redeem *it* beſides thee, and I *am* after thee. And he ſaid, I will redeem *it*.

5 Then ſaid Boaz, What day thou buyeſt the field of the hand of Noami, thou muſt buy *it* alſo of Ruth the Moabiteſs, the wife of the dead, to raiſe up the name of the dead upon his inheritance.

6 ¶ And the kinſman ſaid, I cannot redeem *it* for my ſelf, leſt I mar mine own inheritance: redeem thou my right to thy ſelf, for I cannot redeem *it*.

7 Now this *was the manner* in former time in Iſrael, concerning redeeming, and

concern-

concerning changing, for to confirm all things: a man plucked off his ſhoe, and gave *it* to his neighbour: and this *was* a teſtimony in Iſrael.

8 Therefore the kinſman ſaid unto Boaz, Buy *it* for thee: ſo he drew off his ſhoe.

9 ¶ And Boaz ſaid unto the elders, and *unto* all the people, Ye *are* witneſſes this day, that I have bought all that *was* Elimelechs, and all that *was* Chilions and Mahlons, of the hand of Naomi.

10 Moreover, Ruth the Moabiteſs, the wife of Mahlon, have I purchaſed to be my wife, to raiſe up the name of the dead upon his inheritance, that the name of the dead be not cut off from among his brethren, and from the gate of his place: ye *are* witneſſes this day.

11 And all the people that *were* in the gate, and the elders ſaid, *We are* witneſſes: The LORD make the woman that is come into thine houſe, like Rachel, and like Leah, which two did build the houſe of Iſrael: and do thou worthily in Ephratah, and be famous in Beth lehem.

12 And let thy houſe be like the houſe of Pharez (whom Tamar bare unto Judah) of the ſeed which the LORD ſhall give thee of this young woman.

13 ¶ So Boaz took Ruth, and ſhe was his wife: and when he went in unto her, the LORD gave her conception, and ſhe bare a ſon.

14 And the women ſaid unto Naomi, Bleſſed *be* the LORD which hath not left thee this day without a kinſman, that his name may be famous in Iſrael.

15 And he ſhall be unto thee a reſtorer of *thy* life, and a nouriſher of thine old age: for thy daughter-in-law which loveth thee, which is better to thee than ſeven ſons, hath born him.

16 And Naomi took the child, and laid it in her boſom, and became nurſe unto it.

17 And the women her neighbours gave it a name, ſaying, There is a ſon born to Naomi, and they called his name Obed: he *is* the father of Jeſſe, the father of David.

18 ¶ Now theſe *are* the generations of Pharez: Pharez begat Hezron,

19 And Hezron begat Ram, and Ram begat Amminadab,

20 And Amminadab begat Nahſhon, and Nahſhon begat Salmon,

21 And Salmon begat Boaz, and Boaz begat Obed,

22 And Obed begat Jeſſe, and Jeſſe begat David.

Ver. 1. *Then went Boaz up to the gate*, &c.] Boaz was careful to acquit himſelf of the promiſe he had made to Ruth; and, in order to accompliſh it, *went up to the gate*, where the judges ſat, and where it was uſual for a large concourſe of the people to aſſemble. When he had continued there for ſome time, he ſaw the neareſt relation of Ruth's late husband paſſing by, and called out to him in this manner, *Ho, ſuch a one, turn aſide, ſit down here.* When the Jews could not recollect a man's name, or thought it improper to utter it, they uſed theſe words; *Pelони almoni*; *Ho, ſuch a one*; which the prophet Daniel contracts into one word, *Palmoni*, Dan. viii. 13. and it has the ſame import with the Greek ὁδε ἅνα.

Boaz undoubtedly had no deſire to ſucceed in his negotiation with this man, and the event correſponded with his wiſh, *He took ten men of the elders of the city*, ver. 2. in order to have a ſufficient number of witneſſes to the buſineſs he was preparing to tranſact. How many elders were in every city, is uncertain. Bertram conjectures, that their number was equal to that of the captains of thouſands, of hundreds, fifties, and tens, in each particular city. Joſephus affirms, there were ſeven, (Antiq. lib. 4. cap. 6.) and this, perhaps, might be the determinate number in his time. But anciently, one would imagine there were more, becauſe *ten elders* are here ſaid to be aſſembled by Boaz; but if they had been the whole number, the proper expreſſion would have been, *the ten elders*. As for what the Talmudiſts advance, that there were three judges in pecuniary cauſes, and twenty-three in thoſe that were capital, it muſt belong, if it be true, to later times.

Ver. 3. *And he ſaid unto the kinſman, Naomi that is come again out of the country of Moab ſelleth a parcel of land, which was our brother Elimelechs.*] He calls him their *brother*, becauſe he was nearly related to them; and mentions Naomi's return out of the country of Moab, to intimate, that her poverty conſtrained her to ſell the eſtate, which her husband left her. She was privileged to part with that intereſt in order to ſupply her neceſſities, but this could not extinguiſh the right of redemption; for, as Mr. Selden obſerves in his book De Succeſſionibus, cap. 16. both Elimelech the father, and Mahlon the ſon, gave this patrimony to their wives before they died: (For otherwiſe they could not have had the poſſeſſion of it.) Or rather, the former conſigned his intereſt to Naomi, and the latter his to Ruth.

Ver. 4. *And I thought to advertiſe thee, ſaying, buy it before the inhabitants, and before the elders of my people.*] Before thoſe who ſat in the gate of the houſe of judgment, and before theſe elders, as the Targum expounds it; that is, the ten elders before-mentioned, that the agreement might be legally made, and the eſtate firmly transferred to him.

—— *If thou wilt redeem it, redeem it; but if thou wilt not redeem it, then tell me, that I may know.*] That I may be certain of thy intention in this affair, and be able to conduct my ſelf accordingly.

—— *For there is none to redeem it beſides thee, and I am after thee.*] That is, there was no other kinſman remaining of that family, but them two.

—— *And he ſaid, I will redeem it.*] For, it is likely, it lay convenient for him.

Ver. 5. *Then ſaid Boaz, What day thou buyeſt the field of the hand of Naomi, thou muſt buy it alſo of Ruth the Moabiteſs, the wife of the dead.*] For they both had an intereſt in it; but Boaz prudently conceals the name of Ruth, till he had conſented to buy the land, and then tells him whom he muſt take along with it.

—— *To raiſe up the name of the dead upon his inheritance*] According to the law, mentioned Deut. xxv. 5, &c. as it is commonly interpreted. But it was rather, in Mr. Selden's opinion, the fulfilling of the law, mentioned Lev. xxv. 24, 25. Lib. De Succeſſionibus ad leges Hebr. cap. 15. where he obſerves that this phraſe, *to raiſe up the name of the dead*, (which is mentioned alſo ver. 10.) is quite different from that mentioned in Deuteronomy, being no more, as R. Solomon notes upon chap. iii. 9. than if he had ſaid, *That the name of her dead husband may be had in remembrance, ſo that when ſhe came into that field, men might ſay, This is the wife of Mahlon.* There is a long diſcourſe

diſcourſe alſo in Abarbinel, upon Deut. xxxv. to prove that this has no relation to that law of a man's raiſing up ſeed to his brother. See Buxtorf de Sponſal. & Divortiis, ſect. 27. But if it do, Grotius thinks that law obliged only ὁμοπάτορες, brethren by the ſame father, to marry the brother's widow; but cuſtom, in proceſs of time, obliged the next of kin to do it.

Ver. 6. *And the kinſman ſaid, I cannot redeem it for my ſelf, leſt I mar mine own inheritance.*] He had a wife and children already, which made him afraid to marry a poor woman with a ſmall parcel of land, which would not provide for the children he might have by her, without diminiſhing his own inheritance of which he was poſſeſſed. To which the Chaldee Paraphraſt adds, that it might have occaſion'd great contentions in his family: For thus he makes him ſpeak, *I cannot redeem it (namely, on that condition) for I have a wife already; and it is not fit for me to bring another into my houſe, leſt diſagreements ſhould ariſe in it, and I prejudice my own inheritance.* In like manner the Midraſch, upon this book, make him diſcourſe. But Raſi interprets the words, as if the meaning was, That he *ſhould bring a blot upon his poſterity*, by marrying a Moabitiſh woman, (which he thought was forbidden by the law) for children are called an heritage, Pſalm cxxvii. 3. But in this he acknowledges the man was miſtaken, as many of their ancient doctors were, for the law did not forbid the marrying a woman of that country. But the plaineſt ſenſe is, as Mr. Selden obſerves, That many inconveniencies might ariſe in his family by this marriage, not only by the diſagreement of his wives, but by the difficulty of providing for ſo many children as ſhe might bring him, and of giving them a good education, and by diſtracting his inheritance, which he prudently conſidered, as good reaſons of his refuſal. See lib. 1. Uxor. Hebr. cap. 9.

——*Redeem thou my right to thy ſelf, for I cannot redeem it.*] Which is thus paraphraſed by the Targum, *Do thou therefore redeem it, becauſe thou haſt no wife, which hinders me from redeeming.*

Ver. 7. *Now this was the manner in former time in Iſrael, concerning redeeming, and concerning changing.*] There was no law, that we can find, about the following rite, but cuſtom only, which had long prevailed; when men redeemed lands which had been alienated, or gave poſſeſſion of them to another perſon.

——*For to confirm all things.*] To give validity to the bargain.

———*A man plucked off his ſhoe, and gave it to his neighbour; and this was a teſtimony in Iſrael.*] A ſufficient evidence, that he transferred all his right to that perſon to whom he delivered his ſhoe. It is not eaſy to give an account of the original of this cuſtom; but the reaſon of it is plain enough, it being a natural demonſtration, that he reſigned his intereſt in the land, by giving him his ſhoe, wherewith he uſed to walk in it.

The Targum, inſtead of *his ſhoe*, hath *the right hand glove*; it being the cuſtom, perhaps, in the time of the author of that work, to give the glove inſtead of the ſhoe. And the Jews now deliver an *handkerchief* for the ſame purpoſe. So R. Solomon Jarchi affirms, *We acquire, or buy now by an handkerchief, or veil, inſtead of a ſhoe.*

Ver. 8. *Therefore the kinſman ſaid unto Boaz, buy it for thee.*] After the accuſtomed manner.

——*So he drew off his ſhoe.*] And gave it to Boaz, as a teſtimonial that he relinquiſhed all his right to him. The Jewiſh doctors, indeed, differ very much about this affair; for ſome ſay, He that parted with his right to redeem the land, pulled off his ſhoe, and gave it to him that bought it; but others, that he who bought it, gave his ſhoe to him who ſold it. The truth is, the text may be either way underſtood; but it ſeems moſt reaſonable to think, that he who parted with his right, parted with his ſhoe alſo. See Selden, lib 6. De Jure Nat. & Gent. juxta Diſciplin. Hebr. cap. 5. where he obſerves again, how different this was from the rites uſed, when one renounced his brother's wife. And Abarbinel looks upon this as a demonſtration, that the plucking off the ſhoe here mentioned is not the ſame with that in Deut. xxv. For Ruth did not here appear to looſe his ſhoe, (as the brother's wife is there ordered to do, ver. 9.) much leſs did ſhe come to ſpit in his face; of which, there is not one word in this ceremony.

Ver. 9. *And Boaz ſaid unto the elders, and unto all the people, Ye are witneſſes this day, that I have bought all that was Elimelech's, and all that was Chilion's and Mahlon's, of the hand of Naomi.*] She had the firſt right in the land after the death of her husband, and her two ſons after her; which ſhe entirely reſigned, by this contract, unto Boaz, to whom the other kinſman had likewiſe aſſign'd his right of redemption, by the political ceremony of plucking off the ſhoe.

Ver. 10. *Moreover, Ruth the Moabiteſs, the wife of Mahlon, have I purchaſed to be my wife.*] He had her by the right of the ſame purchaſe, and did not obtain it by the prerogative of a brother, mentioned, Deut. xxv. for he was not brother to Elimelech, but only a remote kinſman of the ſame family, as Abarbinel there obſerves, and who could not enjoy the land, while ſhe lived, unleſs he would take her with it; to whom it belonged during her life, and was to deſcend to her iſſue when ſhe died.

——*To raiſe up the name of the dead upon his inheritance.*] That the parcel of land which he bought might ſtill be called by the name of Mahlon, whoſe widow Boaz eſpouſed.

——*That the name of the dead be not cut off from among his brethren, and from the gate of his place.*] That his name hereby might be remembred, not only in his own family, but in all the city of Beth-lehem; for by *the gate of his place* is meant, all the people who entred in at the gate.

——*Ye are witneſſes this day.*] Both that he bought the land, and Ruth together with it, at ſuch a time.

Ver. 11. *And all the people that were in the gate, and the elders, ſaid, We are witneſſes.*] After this open declaration, there was no need of any inſtrument in writing to confirm the purchaſe; and happy would it have been, if purchaſes had been always made with as little prolixity in legal forms.

——*The Lord make the woman that is come into thine houſe, like Rachel, and like Leah.*] Such a ſolemn benediction of thoſe who were on the point of entring on the nuptial ſtate, was very ancient, as we learn from Gen. xxiv. 60. and the Jews continue it in a commendable manner to this day.

———*And do thou worthily in Ephratah, and be famous in Beth-lehem.*] Theſe two are but different names of the ſame place, where Boaz lived, and likewiſe Ruth, who ſeems now to have been preſent, as Joſephus repreſents her, and who, they prayed, might be a great example of all virtue in that city.

Ver. 12. *And let thy houſe be like the houſe of Pharez, (whom Tamar bare unto Judah) of the ſeed which the Lord ſhall give thee of this young woman.*] Both Boaz, and all the Beth-lehemites, derived their original from Pharez, whoſe family was very illuſtrious in Iſrael; and therefore they could not have wiſhed Boaz a greater bleſſing, than to have as noble an iſſue as Pharez proved to Judah.

Ver. 13. *So Boaz took Ruth.*] Conducted her to his own habitation with all the ſolemnity that was uſual in thoſe caſes.

——*And when he went in unto her, the Lord gave her conception, and ſhe bare a ſon.*] A year after their marriage, according to Joſephus.

Ver. 14. *And the women ſaid unto Naomi.*] After Ruth's delivery.

——*Bleſſed be the Lord which hath not left thee this day without a kinſman.*] The Hebrew name *goel* (which we tranſlate *kinſman*) properly belonged to Boaz, and not to his ſon who was now born: And yet the child ſeems to be here meant, which made the Arabic tranſlator render it, *Hath not left thee without an heir.*

——*That his name may be famous in Iſrael.*] They hoped God would render him an eminent perſon among them.

Ver. 15. *And he ſhall be unto thee a reſtorer of thy life.*] He ſhould prove ſuch a comfort, as inſtead of making her ſenſible of the advances of old age, would rather ſeem to perpetuate her youth.

——*And a nouriſher of thine old age.*] In thy decline of life, he ſhall nouriſh and ſupport thee with a true filial affection.

———*For thy daughter-in-law which loveth thee, which is better unto thee than ſeven ſons, hath born him.*] For

they hoped he would inherit his mother's virtues, and particularly her affection to Naomi, which was ſo ſurpaſſing, that it rendered her a greater bleſſing to that aged relation, than a great many ſons of her own body would have been; for they would ſcarce have been able, out of ſo ſmall a fortune, to maintain themſelves; whereas this being the ſon of a rich father, would be capable of affording her a plentiful maintenance.

Ver. 16. *And Naomi took the child, and laid it in her boſom, and became nurſe unto it.*] Brought it up with a moſt tender affection, for his mother gave him ſuck; and then Naomi took him from her, and educated him as her own child.

Ver. 17. *And the women her neighbours gave it a name.*] It did not belong to the neighbours, but to the father, or mother, to name the child; but they adviſed Naomi to call it by a name ſuitable to their foregoing diſcourſe. See Luke i. 39, &c.

——— *Saying, there is a ſon born to Naomi.*] Unto whom they had promiſed ſuch great comfort from this child, that it inclined them to deſire it might have the following name.

——— *And they called his name, Obed*] That is, one who ſhould be very ſerviceable to her, for Obed ſignifies δȣλεύων, *a ſervant*, as Joſephus interprets it. By which name, ſaith he, Naomi called the child, κατασυμβȣλείαν γυναικῶν, by the advice of the women, ἐπὶ γηροκομία αὐτῆς τραφησάμενον, as one appointed to take care of her in her old age. The Targum thus paraphraſes upon this name, *Who ſerved the Lord of the world with a perfect heart*; a part of which ſervice conſiſted in giving due honour to parents. Some make it a queſtion why this child was not called Mahlon, according to the law which ſeems to require it? But it may be anſwered, that what Boaz did, was not in obedience to the law in Deut. xxv. for he was not the brother of Mahlon, (in which caſe the child muſt have had Mahlon's name conferred upon him) but only a remote kinſman.

———*He is the father of Jeſſe, the father of David.*] For whoſe ſake this whole book ſeems to have been written, that it might be certainly known from whom David was deſcended, the Meſſiah being to ſpring from him, which is the reaſon why the following genealogy is annexed for the concluſion of this book.

Ver. 18. *Now theſe are the generations of Pharez.*] The Sacred Hiſtorian begins no higher, becauſe every one knew that Pharez was the grand-ſon of Jacob, and he the ſon of Iſaac, &c.

———*Pharez begat Hezron.*] In the land of Canaan, before the family of Jacob went down into Egypt, as we read, Gen. xlvi. 12.

Ver. 19. *And Hezron begat Ram.*] So he is called, in 1 Chron. ii. 6. but in the New Teſtament Aram, Matt. i. 3. Luke iii. 33.

——— *And Ram begat Amminadab.*] Theſe two were born in the land of Egypt, where Amminadab alſo begat Nahſhon.

Ver 20. *And Amminadab begat Nahſhon.*] Who was *prince of the children of Judah*, when they came out of Egypt, as the author of the Book of Chronicles obſerves. 1 Chron. ii. 10. which is confirmed by Moſes, Numb. i. 7. ii, 3. vii. 12. x. 14. where we find, that in the ſecond year after the Iſraelites came from Egypt, he was the principal perſon in his tribe.

——— *And Nahſhon begat Salmon.*] Who was born in the wilderneſs, in all probability, and was called alſo Salma, 1 Chron. ii. 11.

Ver. 21. *And Salmon begat Boaz.*] Of Rahab, whom he eſpouſed, after the taking of Jericho, Matth. i. 5.

——— *And Boaz begat Obed.*] Here the Targum makes Boaz the ſame with Ibzan, Judges xii. 8. which is altogether improbable, as we have already obſerved.

Ver. 22. *And Obed begat Jeſſe.*] Who was alſo called Nahaſh, as ſome think, and it is expreſly affirmed by the Targum, becauſe Zeruiah, and Abigail, are ſaid to be David's ſiſters, 1 Chron. ii. 16. And Abigial is declared to be the daughter of Nahaſh, 2 Sam. xvii. 25. But David's mother, perhaps, had a former husband, whoſe name was Nahaſh, by whom ſhe had theſe daughters.

———*And Jeſſe begat David.*] It may here be ask'd, how can this be a true genealogy, when David was the fourth in deſcent from Salmon, who eſpouſed Rahab after the Iſraelites had enter'd Canaan; from which time to the fourth year of king Solomon there were four hundred and forty years, as appears from 1 Kings, vi. 2? We cannot give a better anſwer to this enquiry, than by obſerving, with the great archbiſhop Uſher, (Chronologia Sacra, pars 1. c. 12.) that deducting out of that number of four hundred and forty years, the ſeventy that David lived, and the four firſt years of Solomon's reign, the intermediate ſpace of time, from the entrance of the Iſraelites into the land of Canaan, to the nativity of David, will be three hundred and ſixty-ſix years, as Aben Ezra obſerves, in his notes on the concluſion of this book. Now theſe years may be commodiouſly diſtributed in the following manner, if we ſuppoſe Rahab to have given birth to Boaz, in the forty-ſecond year after the Iſraelites enter'd Canaan; and if we aſſign an hundred and two years before Boaz begat Obed, and an hundred and eleven to Obed before he begat Jeſſe, and as many to Jeſſe before he begat David; the total of all which years make the exact ſum of three hundred and ſixty-ſix. And there is nothing ſtrange in this computation, for long after this time we read of very old men, capable of becoming the parents of children at the age now mentioned; particularly Jehoiadah the high-prieſt, who lived an hundred and thirty years, 2 Chron. xxv. 15. And, if we may believe the Jewiſh doctors, they tell us in Juthaſm, that Ruth lived till the time of Solomon, and ſat with Bathſheba, when he cauſed a ſeat to be placed for her at his right-hand, 1 Kings ii. 19.

We ſhall conclude with the Targum's paraphraſe on the laſt words of this book, namely, that *Jeſſe begat David king of Iſrael*; which ſome Latin copies following, Cardinal Cajetan thence concludes, this book was written not only after the birth of David, but after he was anointed by Samuel to be king of Iſrael.

The End of the Book of RUTH.

Critical

Critical and Explanatory ANNOTATIONS

ON THE

FIRST BOOK of *SAMUEL*,

Otherwiſe called the FIRST BOOK of the

K I N G S.

The ARGUMENT.

This book, and the following, bear the name of Samuel, becauſe they contain a relation of his anceſtors, his birth, his education, his life and actions, his government and death; as likewiſe the lives of thoſe kings, whom he anointed over Iſrael by the command of God. The Septuagint, and the old Latin Verſion, join theſe books of Samuel with the two following, and call them, The four books of the kings, becauſe they relate the lives and principal actions of all the kings who reigned over the Jews, from the firſt to the laſt, in whom this monarchical government ceaſed, and was extinguiſhed in Iſrael, by a juſt judgment of Almighty God.

Samuel is ſaid, by ſome commentators, to have compoſed the twenty-four firſt chapters of this book, ſince they contain nothing but what he might have written, and in which he had a very conſiderable ſhare. However, in theſe twenty-four chapters there are ſome ſmall additions, which ſeem to have been inſerted after his death. We read in the Chronicles, that he aſſiſted in regulating the diſtribution of the Levites appointed by David for the ſervice of the temple, 1 Chron. ix. 22. This may be explained by ſaying, that David purſued the order already ſettled by Samuel, during the time he was judge of Iſrael, after the death of the high prieſt Eli. We likewiſe find it recorded in the ſame book, that Samuel enriched the tabernacle by magnificent preſents and coſtly ſpoils, which he had taken from the enemies of Iſrael during the time of his judicature, 1 Chron. xxvi. 28. Laſtly, we are there informed, that he wrote the hiſtory of David, in conjunction with the prophets Nathan and Gad, 1 Chron. xxix. 29. Probably he might write the beginning of this hiſtory, and the two other prophets, the continuation and concluſion of it; for Samuel was dead before David aſcended the throne of Judah. The two firſt books of Kings bear the name of the books of Samuel, but he could not be the author of the ſecond of thoſe books, ſince it contains ſeveral tranſactions that happened long after his death, neither could he write the latter end of the firſt, ſince his death is mentioned in the xxvth chapter of that very book.

At the beginning of this book we have an account of the birth of Samuel, and of the manner in which he was conſecrated by his mother to the ſervice of God, and the hymn of praiſe ſhe ſang on that occaſion. We next find a relation of the inſolent and vicious conduct of the ſons of Eli, who therefore is reproved by a man of God, that foretells the ruin of his family; and which was afterward confirmed to him by Samuel, whom God dignified with the high calling of a prophet, and he was owned as ſuch by all the people. We afterward ſee in this book, how the Iſraelites were defeated

feated by the Philiſtines, who likewiſe wreſted from them the ark of the covenant, and placed it in the temple of their idol Dagon; which falls down, and is ſhattered to pieces before it. God likewiſe inflicted ſevere plagues on the Philiſtines; upon which they ſend back the ark with preſents; and it is firſt conveyed to Bethſhemeſh in the land of Judah, and from thence to Kirjath-jearim, where Samuel enters upon a noble reformation of the worſhip of God, and aſſembles the Iſraelites of Mizpeh. The Philiſtines having formed a deſign to ſurprize them there, God ſtrikes them with a ſudden terror, by dreadful peals of thunder, upon which they are eaſily defeated by the Jews.

The ſons of Samuel being appointed by him, in his old age, to judge the people, thought fit to deviate from the great example of their father, and this induced the Iſraelites to require a king. God was diſpleaſed with them for this proceeding, and commands Samuel to repreſent to them in what manner they muſt expect to be treated by the king they deſired. But the people obſtinately perſiſting in their demand, the Lord conſents to gratify them, and Samuel informs Saul, that he was the perſon appointed to reign over Iſrael, and anoints him him king.

Saul, in the beginning of his reign, is victorious over the Ammonites; and Samuel lays down the authority he had ſo long exerciſed over the people, as their judge; having firſt given an honourable teſtimony of his innocence and integrity in that ſtation. Saul and Jonathan his ſon war againſt the Philiſtines, and defeat them: After which, Samuel declares to Saul, that God intended to take the crown from him. David encounters Goliath, and kills him; upon which Saul, being jealous of the honours render'd to the young conqueror, endeavours to deſtroy him; but he evades the danger by withdrawing from the court, and contracts a ſtrict friendſhip with Jonathan. He then retires to Achiſh king of the Philiſtines, where, in order to ſave his own life, he counterfeits madneſs, and then goes to Adullam, where he is joined by his friends; notwithſtanding which, he is compelled to wander from place to place, to elude Saul's inhumane purſuit. That prince cauſes Ahimelech, and all his family, together with fourſcore and five prieſts, and all the inhabitants of Nob, to be maſſacred, only for having innocently entertained David, and furniſhed him with bread. David conceals himſelf in the wilderneſs of Ziph, and from thence retires to that of Maon; whither he is ſtill purſued by the implacable Saul, till this latter receives intelligence, that the Philiſtines had made an incurſion into his territories. He then marched againſt them, and, after he had been victorious over their troops, renews his purſuit of David, but at laſt acknowledges his inhumane proceeding, and intreats David to be compaſſionate to his family, when he ſhould be advanced to the regal dignity. After this we have a relation of the death of Samuel, and what paſſed between David and Abigail, the wife of Nabal. The Sacred Hiſtorian then acquaints us, that David, in order to eſcape from Saul, who began to perſecute him anew, fled to Achiſh king of Gath, who conſigns to him the town of Ziglag for the place of his reſidence; from whence he makes excurſions into the land of the neighbouring people, great numbers of whom he deſtroyed, and obtained very conſiderable ſpoils. The Philiſtines, after this event, advancing with a formidable army againſt Iſrael, Saul, in this diſtreſsful conjuncture, asks counſel of God, who would not vouchſafe him an anſwer: whereupon he addreſſes himſelf to the witch of Endor. And laſtly, this book concludes with the tragical death of that prince and his ſons.

This firſt book of Samuel contains the hiſtory of the events tranſacted for the ſpace of eighty years; forty of which paſſed under the government of Eli the high-prieſt, chap. iv. 18. and the other forty under the government of Samuel and Saul, Acts xiii. 21.

CHAP.

CHAP. I.

1 Elkanah a Levite having two wives, worſhippeth yearly at Shiloh. 4 He cheriſheth Hannah, tho' barren, and provoked by Peninnah. 9 Hannah in grief, prayeth for a child. 12 Eli firſt rebuking her, afterwards bleſſeth her. 19 Hannah having borne Samuel, ſtayeth at home till he is weaned. 24 She preſenteth him, according to her vow, to the LORD.

NOW there was a certain man of Ramathaim-zophim, of mount Ephraim, and his name *was* Elkanah, the ſon of Jeroham, the ſon of Elihu, the ſon of Tohu, the ſon of Zuph, an Ephrathite:

2 And he had two wives, the name of the one *was* Hannah, and the name of the other Peninnah: and Peninnah had children, but Hannah had no children.

3 And this man went up out of his city yearly, to worſhip and to ſacrifice unto the LORD of hoſts in Shiloh; and the two ſons of Eli, Hophni and Phinehas, the prieſts of the LORD, *were* there.

4 ¶ And when the time was that Elkanah offered, he gave to Peninnah his wife, and to all her ſons and her daughters, portions.

5 But unto Hannah he gave a worthy portion: for he loved Hannah, but the LORD had ſhut up her womb;

6 And her adverſary alſo provoked her ſore, for to make her fret, becauſe the LORD had ſhut up her womb.

7 And *as* he did ſo year by year, when ſhe went up to the houſe of the LORD, ſo ſhe provoked her; therefore ſhe wept, and did not eat.

8 Then ſaid Elkanah her husband to her, Hannah, why weepeſt thou? and why eateſt thou not? And why is thy heart grieved? *am* not I better to thee than ten ſons?

9 ¶ So Hannah roſe up after they had eaten in Shiloh, and after they had drunk: (now Eli the prieſt ſat upon a ſeat by a poſt of the temple of the LORD)

10 And ſhe *was* in bitterneſs of ſoul, and prayed unto the LORD, and wept ſore.

11 And ſhe vowed a vow, and ſaid, O LORD of hoſts, if thou wilt indeed look on the affliction of thine handmaid, and remember me, and not forget thine handmaid, but wilt give unto thine handmaid a man-child, then I will give him unto the LORD all the days of his life, and there ſhall no razor come upon his head.

12 And it came to paſs as ſhe continued praying before the LORD, that Eli marked her mouth.

13 Now Hannah, ſhe ſpake in her heart, only her lips moved, but her voice was not heard: therefore Eli thought ſhe had been drunken.

14 And Eli ſaid unto her, How long wilt thou be drunken? put away thy wine from thee.

15 And Hannah anſwered and ſaid, No, my lord, I *am* a woman of a ſorrowful ſpirit: I have drunk neither wine nor ſtrong drink, but have poured out my ſoul before the LORD.

16 Count not thine handmaid for a daughter of Belial: for out of the abundance of my complaint and grief have I ſpoken hitherto.

17 Then Eli anſwered and ſaid, Go in peace: and the God of Iſrael grant *thee* thy petition that thou haſt asked of him.

18 And ſhe ſaid, Let thine handmaid find grace in thy ſight. So the woman went her way, and did eat, and her countenance was no more *ſad*.

19 ¶ And they roſe up in the morning early, and worſhipped before the LORD, and returned, and came to their houſe to Ramah: and Elkanah knew Hannah his wife, and the LORD remembred her.

20 Wherefore it came to paſs, when the time was come about, after Hannah had conceived, that ſhe bare a ſon, and called his name Samuel, *ſaying*, Becauſe I have asked him of the LORD.

21 And the man Elkanah, and all his houſe, went up to offer unto the LORD the yearly ſacrifice, and his vow.

22 But Hannah went not up; for ſhe ſaid unto her husband, *I will not go up* until the child be weaned, and *then* I will bring him, that he may appear before the LORD, and there abide for ever.

23 And Elkanah her husband ſaid unto her, Do what ſeemeth thee good, tarry until thou have weaned him, only the LORD eſtabliſh his word: ſo the woman abode and gave her ſon ſuck until ſhe weaned him.

24 ¶ And when ſhe had weaned him, ſhe took him up with her, with three bullocks, and one ephah of flour, and a bottle of wine, and brought him unto the houſe of the LORD in Shiloh: and the child *was* young.

25 And they ſlew a bullock, and brought the child to Eli.

26 And ſhe ſaid, O my lord, *as* thy ſoul liveth, my lord, I *am* the woman that ſtood by thee here, praying unto the LORD.

27 For this child I prayed; and the LORD hath given me my petition which I asked of him:

28 Therefore alſo I have lent him to the LORD as long as he liveth, he ſhall be lent to the LORD. And he worſhipped the LORD there.

Ver. 1. *Now there was a certain man of Ramathaim-zophim*] Doctor Wells, in his Geography of the Old Teſtament, thinks this place was the Arimathea of the New Teſtament; but indeed it was very different from it, for Arimathea lay weſtward of Jeruſalem, and Ramathaim to the north of the ſame city, in the mountains of Ephraim. The way which Saul took, when he was ſeeking his father's aſſes, will not allow us to place Ramathaim weſtward of Jeruſalem: For he ſet out from Gibeah, and advanced northward to the mountains of Ephraim; from whence he turned to the weſt, and proceeded to Shaliſha, weſtward of Jeruſalem; after which he paſſed through the land of Shalim, or Salem, that is to ſay, the country about Jeruſalem. He then continued to advance toward the eaſt, and went through the tribe of Benjamin; and as he intended to return toward Gibeah, he came northward into the land of Zuph or Zophim, near Ramathaim-zophim, where he had a conference with Samuel. This city therefore was probably the ſame as Ramah, near Beth-el, four leagues from Jeruſalem. It was called Ramathaim, in the dual number, becauſe it was built on two hills, which gave it the appearance of a double city; and ſome think the title of Zophim was added to it, on account of a watch-tower erected in it, and where men were ſtation'd, to obſerve who approached from all parts of the country around it. But St. Jerom and others are of opinion, that it was called Zophim, becauſe here was a ſchool of the prophets, who uſually ſettled in ſuch places as were remote from company, and fit for contemplation. This induced Elijah and Eliſha to frequent mount Carmel. And accordingly the Chaldee Paraphraſt tranſlates theſe words, *There was a man of Ramathaim, a diſciple of the prophets*, who in the book of Ezekiel are ſtiled *watchmen*; and from hence ſome trace the derivation of the Greek word σκοπος, which originally was the title of aſtronomers, who contemplated the ſtars from lofty ſituations.

———*Of mount Ephraim*] This is added, to diſtinguiſh this from other places, which had the name of Ramah, in other tribes, particularly in that of Benjamin, Joſh. xviii. 25.

———*And his name was Elkanah, the ſon of Jeroham, the ſon of Elihu, the ſon of Tohu*] It appears by this genealogy, that Samuel was a Levite, of the family of the Kohathites, as we read, 1 Chron. vi. 33, 34, &c. See Mr. Selden, in his book, *De Succeſſion. in Pontif. l.* 1. *c.* 18. where he confutes thoſe who fancy Samuel was a prieſt, yea, the high-prieſt, as Petavius himſelf imagined.

———*The ſon of Zuph an Ephrathite.*] Ephrata is the ſame with Beth-lehem, which was in the tribe of Judah. Therefore Zuph is not called an Ephrathite, becauſe he was deſcended from the Beth-lehemites (for he was a Levite) but becauſe he dwelt in that place, as the Levites were diſperſed through all the tribes. So Mr. Selden there ſpeaks (from the Hebrew doctors, and from the Targum) *domicilii ratione, non ſanguinis*, he is called an Ephrathite, *on the account of his habitation, not of his blood.*

Ver. 2. *And he had two wives, the name of the one was Hannah, and the name of the other Peninnah*, &c.] Hannah ſeems to have been his firſt wife, who proving barren, his earneſt deſire of children moved him to take another; as Abraham had, by Sarah's conſent. Which was not in thoſe times diſallowed by God; who ſaith himſelf, that he had given to David many wives, 2 Sam. xii. 8. which ſhews it was not then a ſin in them to have more than one. See Grotius, in his book, *de Jure Belli & Pacis, l.* 2. *c.* 5. *ſect.* 9, 10.

Ver. 3. *And this man went up out of his city.*] For tho' Ramah was ſituated on an eminence, yet Shiloh was ſtill more lofty.

———*To worſhip and to ſacrifice to the Lord of hoſts in Shiloh.*] Where the Tabernacle now was, and where all ſacrifices were to be offered, and no-where elſe. Hither all the people were bound to reſort, at the three great feſtivals, Deut. xvi. 16. and not to appear before the Lord empty. Accordingly Elkanah not only worſhipped God with prayers and thankſgivings, but offered ſuch ſacrifices as were ſuitable to the feſtival; and, it is likely, preſented other gifts according to his ability, as is there required, ver. 17.

———*And the two ſons of Eli, Hophni and Phinehas, the prieſts of the Lord were there.*] Ready to offer ſuch ſacrifices as were brought to the altar. Whoſe ſervice Elkanah did not refuſe becauſe they were notoriouſly profane; but reverenced their office, as ſtill *prieſts of the Lord*; from whoſe impure hands he vouchſafed to accept the offerings of pious people.

Ver. 4. *And when the time was that Elkanah offered.*] His peace-offerings, which were wont to accompany others at the great feſtivals. For inſtance, at the *Paſſover* they offered not only the Paſchal Lamb, but ſeveral other ſacrifices likewiſe. All the ſeven days of unleavened bread having peculiar ſacrifices belonging to them; ſee Numb xxviii. And ſo there was on the *ſeven* days of the feaſt of tabernacles, Numb. xxix. Now on ſome of theſe days Elkanah offered a ſacrifice that might make a feaſt for his family and friends, according to the law, Deut. xii. 12.

———*He gave to Peninnah his wife, and to all her ſons and her daughters.*] The males only were bound to appear before God at theſe feſtivals; but devout perſons were wont to bring alſo their wives with them; and their daughters as well as ſons; eſpecially when they dwelt ſo near the houſe of God as Elkanah did, whoſe habitation at Ramah was not above ſeven miles from Shiloh. It doth not appear that there was any peculiar court at the tabernacle (as there was afterward at the temple) for women to worſhip in by themſelves; but they came in with their husbands, and performed their duty cloſe to them.

——— *Portions*] Of that part of the peace-offerings, which belonged to him that offered them; which was the whole, except the fat, which belonged to the Lord, and the breaſt and right ſhoulder, which belonged to the prieſt, Lev. vii. 34. With the reſt the ſacrificer made a feaſt for himſelf, his family, and friends; giving to every one a portion of the ſacrifice: whereby they had communion with the Lord, by partaking with him of his ſacrifice, which had been offer'd to him at his altar.

Ver. 5. *But unto Hannah he gave a worthy portion.*] Or a double portion, in token of his extraordinary reſpect and kindneſs to her.

———*For he loved Hannah, but the Lord had ſhut up her womb.*] Her barrenneſs did not make him love her leſs, but rather more; becauſe he would ſupport and comfort her under that affliction.

Ver. 6. *And her adverſary alſo provoked her ſore, for to make her fret, becauſe the Lord had ſhut up her womb.*] It added to her affliction, that Peninnah ſet herſelf againſt her, and was wont to twit her with her barrenneſs, ſaying, when her husband ſent her a more liberal portion of holy things than ſhe received, Tho' he be ſo kind to you, yet you bring him no children as I do; which gave her great vexation.

Ver. 7. *And as he did ſo year by year, when ſhe went up to the houſe of the Lord, ſo ſhe provoked her.*] She conſtantly took this occaſion to upbraid her with her barrenneſs, when her husband expreſſed ſuch extraordinary kindneſs to her.

Hannah was inconſolable at the reproaches ſhe ſuſtain'd from her inſulting rival, and her ſorrow was too great to be alleviated by all the endearing language her husband could utter. She at laſt addreſſed her fervent prayers to that ever-merciful Being, who alone could change her mourning into

into joy: and she then made a solemn vow, that if he would bless her with a son, she would be careful to consecrate him to his sacred service as a Nazarite.

Eli, the high priest, was sitting at a small distance from her, when she was pouring out the anguish of her soul to God. Some have imagined, that he was seated on a throne, to dispense judgment to Israel, in the capacity of one of those extraordinary magistrates whom God raised up to his people. But this supposition seems to us, to be without any foundation. Eli was attentive to the behaviour of Hannah, and when he beheld the motion of her lips, without hearing any articulate sound, he rashly imagined she was intoxicated with wine, and severely reproached her as such. The unhappy woman was struck with confusion at such a cruel imputation, and soon made him sensible of the injustice with which he had treated her. The pontif was then touched with remorse for the inconsiderate reflection he had cast upon her; *Go in peace*, said he, *and the God of Israel grant thee thy petition that thou hast asked of him.* Hannah returned him her grateful thanks, and desired the continuance of his prayers; after which she departed from the tabernacle with so much satisfaction, and with such a firm persuasion that his prayers and her own would be heard, that she assumed a cheerful air, and sat down to her food with a tranquility of mind to which she had long been a stranger. The event convinced her that she had offered up her supplications to a God who delights to be gracious; for she became *the joyful mother of a living son, to whom she gave the name of Samuel, saying, because I have asked him of the Lord*, ver. 20. Saul-meel, which is contracted into Samuel, signifies, *asked of God*, as the word is translated in the margin of our Bibles. Sir John Marsham computes that he was born in the time when the Philistines tyrannized over Israel, but in what particular year cannot certainly be determined.

The tender cares of a parent prevented Hannah from going with her husband to the tabernacle at Shiloh, as had formerly been her custom; and she thought it her duty to be vigilant for the welfare of a son whom she had devoted to God in so solemn a manner. She her self was his nurse, and suckled him after the example of Sarah, but for what space of time, is uncertain, and not material to be known. When she at last presented Samuel to the high priest, she acquainted him with the particulars of her vow to God, and her intention to accomplish it with the utmost strictness. Elkanah was likewise present on that occasion, and consented to this dedication of his child to the service in which God should think fit to employ him; and which he humbly implored him to accept.

CHAP. II.

1 *Hannahs song in thankfulness.* 12 *The sin of Elies sons.* 18 *Samuels ministry.* 20 *By Elies blessing, Hannah is more fruitful.* 22 *Eli reproveth his sons.* 28 *A prophesy against Elies house.*

AND Hannah prayed, and said, My heart rejoiceth in the LORD, mine horn is exalted in the LORD: my mouth is enlarged over mine enemies: because I rejoice in thy salvation.

2 *There is* none holy as the LORD: for *there is* none beside thee: neither *is there* any rock like our God.

3 Talk no more so exceeding proudly, let *not* arrogancy come out of your mouth: for the LORD *is* a God of knowledge, and by him actions are weighed.

4 The bows of the mighty men *are* broken, and they that stumbled, are girt with strength.

5 *They that were* full, have hired out themselves for bread; and *they that were* hungry, ceased: so that the barren hath born seven; and she that hath many children, is waxed feeble.

6 The LORD killeth, and maketh alive: he bringeth down to the grave, and bringeth up.

7 The LORD maketh poor, and maketh rich: he bringeth low, and lifteth up.

8 He raiseth up the poor out of the dust, *and* lifteth up the beggar from the dunghill, to set *them* among princes, and to make them inherit the throne of glory: for the pillars of the earth *are* the LORDS, and he hath set the world upon them.

9 He will keep the feet of his saints, and the wicked shall be silent in darkness: for by strength shall no man prevail.

10 The adversaries of the LORD shall be broken to pieces: out of heaven shall he thunder upon them: the LORD shall judge the ends of the earth, and he shall give strength unto his king, and exalt the horn of his anointed.

11 And Elkanah went to Ramah to his house; and the child did minister unto the LORD before Eli the priest.

12 ¶ Now the sons of Eli *were* sons of Belial they knew not the LORD.

13 And the priests custom with the people *was*, *that* when any man offered sacrifice, the priests servant came, while the flesh was in seething, with a flesh-hook of three teeth in his hand:

14 And he struck *it* into the pan, or kettle, or caldron, or pot; all that the flesh-hook brought up, the priest took for himself: so they did in Shiloh, unto all the Israelites that came thither.

15 Also before they burnt the fat, the priests servant came, and said to the man that sacrificed, Give flesh to roast for the priest; for he will not have sodden flesh of thee, but raw.

16 And *if* any man said unto him, Let them not fail to burn the fat presently, and *then* take *as much* as thy soul desireth: then he would answer him, *Nay*, but thou shalt give *it me* now: and if not, I will take *it* by force.

17 Wherefore the sin of the young men was very great before the LORD: for men abhorred the offering of the LORD.

18 ¶ But

18 ¶ But Samuel miniſtred before the LORD, *being* a child, girded with a linen ephod.

19 Moreover, his mother made him a little coat, and brought *it* to him from year to year, when ſhe came up with her husband, to offer the yearly ſacrifice.

20 ¶ And Eli bleſſed Elkanah, and his wife, and ſaid, The LORD give thee ſeed of this woman, for the loan which is lent to the LORD. And they went unto their own home.

21 And the LORD viſited Hannah, ſo that ſhe conceived, and bare three ſons, and two daughters: and the child Samuel grew before the LORD.

22 ¶ Now Eli was very old, and heard all that his ſons did unto all Iſrael, and how they lay with the women that aſſembled at the door of the tabernacle of the congregation.

23 And he ſaid unto them, Why do ye ſuch things? for I hear of your evil dealings, by all this people.

24 Nay, my ſons: for *it is* no good report that I hear; ye make the LORDS people to tranſgreſs.

25 If one man ſin againſt another, the judge ſhall judge him: but if a man ſin againſt the LORD, who ſhall intreat for him? Notwithſtanding they hearkened not unto the voice of their father, becauſe the LORD would ſlay them.

26 (And the child Samuel grew on, and was in favour both with the LORD, and alſo with men.)

27 ¶ And there came a man of God unto Eli, and ſaid unto him, Thus ſaith the LORD, did I plainly appear unto the houſe of thy father, when they were in Egypt in Pharaohs houſe?

28 And did I chuſe him out of all the tribes of Iſrael, *to be* my prieſt to offer upon mine altar, to burn incenſe, to wear an ephod before me? and did I give unto the houſe of thy father all the offerings made by fire of the children of Iſrael?

29 Wherefore kick ye at my ſacrifice, and at mine offering which I have commanded *in my* habitation, and honoureſt thy ſons above me, to make your ſelves fat with the chiefeſt of all the offerings of Iſrael my people?

30 Wherefore the LORD God of Iſrael ſaith, I ſaid indeed, *that* thy houſe, and the houſe of thy father ſhould walk before me for ever: but now the LORD ſaith, Be it far from me; for them that honour me, I will honour, and they that deſpiſe me, ſhall be lightly eſteemed.

31 Behold, the days come, that I will cut off thine arm, and the arm of thy fathers houſe, that there ſhall not be an old man in thine houſe.

32 And thou ſhalt ſee an enemy *in my* habitation, in all *the wealth* which God ſhall give Iſrael: and there ſhall not be an olp man in thine houſe for ever.

33 And the man of thine, *whom* I ſhall not cut off from mine altar, *ſhall be* to conſume thine eyes, and to grieve thine heart: and all the increaſe of thine houſe ſhall die in the flower of their age.

34 And this *ſhall be* a ſign unto thee, that ſhall come upon thy two ſons, on Hophni and Phinehas: in one day they ſhall die both of them.

35 And I will raiſe me up a faithful prieſt, *that* ſhall do according to *that* which *is* in mine heart, and in my mind: and I will build him a ſure houſe, and he ſhall walk before mine Anointed for ever.

36 And it ſhall come to paſs, *that* every one that is left in thine houſe, ſhall come *and* crouch to him for a piece of ſilver, and a morſel of bread, and ſhall ſay, Put me (I pray thee) into one of the prieſts offices, that I may eat a piece of bread.

Ver. 1. *And Hannah prayed, and ſaid.*] Hymns are ſometimes comprehended in Scripture under the name of *prayers*, Pſalm lxxi. 20. and the ability of compoſing them was frequently infuſed by heaven into the ſouls of devout men, amidſt their grateful meditations on the extraordinary goodneſs of God to them. And indeed the harmony of numbers was the moſt ancient method of preſerving the memory of things to poſterity; poets being more ancient than hiſtorians or orators, as Lactantius obſerves, (Div. Inſtit. l. vii. c. 23.) Nor were the weſtern people leſs famous for this excellent gift than the eaſtern; the Germans, for inſtance, had their moſt ancient annals in verſe, as Hermannus Conringius has proved, from many authors, in his preface to Corn. Tacitus, *de Germanorum moribus.*

——*My heart rejoiceth in the Lord.*] She was actuated by the ſame Spirit which moved St. James to give this direction, chap. v. ver. 18. *Is any afflicted? let him pray; is any merry? let him ſing pſalms.*

——*Mine horn is exalted in the Lord.*] She who was bowed down and dejected, now lifts up her head and triumphs: For *exalting the horn* ſignifies the height of glory.

——*My mouth is enlarged over my enemy.*] She was now furniſhed with a full anſwer to Peninnah, who upbraided her with her ſterility.

——*Becauſe I rejoice in thy ſalvation.*] All this joy and triumph aroſe from the goodneſs of God to her, who had delivered her from the reproach of barrenneſs. And this conſideration raiſed her, as appears by the ſequel, to the expectation of far greater things.

Ver. 2. *There is none holy as the Lord.*] The holineſs of God ſignifies his matchleſs perfections; as Mr. Mede hath ſhewn, in many parts of his works; ſee page 11.

—— *For there is none beſide thee.*] His Divine Perfections are peculiar to himſelf: For though the ſcripture ſome-

ſometimes vouchſafes the name of *gods* to the Pagan Dæmons, yet it never affords them the appellation of holy.

Ver. 3. *Talk no more ſo exceeding proudly.*] This was good advice to Peninnah, and ſuch like perſons, not to inſult others who are leſs happy than themſelves.

—— *Let not arrogancy come out of your mouth.*] Or, as the Targum interprets it, *forbear reproaches.* For ſo the Hebrew word *atat* ſignifies.

——*For the Lord is a God of knowledge.*] None knows what he intends, and he, perhaps, will exalt thoſe who are now abaſed. Or, he knows how to accompliſh ſuch things as men think impoſſible.

—— *And by him actions are weighed.*] Or, *by him works are prepared*; even when there is no diſpoſition in nature to them.

Ver. 4. *The bows of the mighty men are broken, and they that ſtumbled, are girt with ſtrength.*] The warm conception ſhe entertained of God's power, branches out it ſelf into an humble acknowledgment of this glorious attribute, in various inſtances. And *firſt*, in vanquiſhing the moſt victorious; for *bows* were a principal part of a warrior's weapons, Pſalm xliv. 6. and their *girdles* being a conſiderable part of the military habit, the expreſſion in the Hebrew is elegantly tranſlated, *ſtrength and warlike proweſs.* Whence Virgil calls feeble perſons, who are unqualified for war, *diſcinctos, ungirt*, as Servius obſerves. Whence the Apoſtle, amongſt the ſpiritual armour, exhorts the Epheſians to be *girt about with truth*, Eph. vi. For *to gird*, and *to arm*, to be *girt*, and to be *armed*, are the ſame thing in Greek and Latin authors. See alſo Pſalm xviii. 39. lxv. 6.

Ver. 5. *They that were full, have hired out themſelves for bread; and they that were hungry, ceaſed.*] That is, they no longer complained of their former hunger. This viciſſitude of human affairs, eſpecially the ſudden and frequent changes from a great height of proſperity, to a very low condition; and from a ſtate of miſery to unexpected welfare, are very wonderful, and ought to be ſeriouſly conſidered, in order to prevent a perſon from indulging either pride or deſpair.

—— *So that the barren hath born ſeven.*] That is, many children. She reflects upon the great change which God had wrought in her own condition. And Procopius Gazæus obſerves, that ſhe here, *Hymno prophetiam admiſcet*, mingles prophecy with praiſe, and foretels the fruitfulneſs of the church: For the number *ſeven* denotes a multitude.

——*And ſhe that hath many children, is waxed feeble.*] The Jews fancy, that every time Hannah bare a child, two of Peninnah's children died. But this ſeems rather to have a general reſpect to thoſe who have been fertile, and grow barren when God pleaſeth.

Ver. 6. *The Lord killeth, and maketh alive; he bringeth down to the grave, and bringeth up.*] The ſame thing is repeated in different words; and the ſenſe is, the power of life and death is in the hands of God: Whom he pleaſes he takes out of the world, and whom he pleaſes he continues in it; raiſing men up even from the grave, when they were dropping into it. See Deut xxxii. 39. Pſalm xxx. 3.

Ver. 7. *The Lord maketh poor, and maketh rich; he bringeth low, and lifteth up.*] She acknowledgeth the power and wiſdom of God, in making men of different conditions, ſome poor, and others rich; and likewiſe for cauſing thoſe who were once extremely poor, to enjoy great affluence; and they who were mean and contemptible, to become great and eminent.

Ver. 8. *He raiſeth up the poor out of the duſt, and lifteth up the beggar from the dunghill, to ſet them among princes, and to make them inherit the throne of glory.*] Inſtances of this, in the holy ſcripture, are Joſeph and Daniel; the one a priſoner, the other a captive; but preferred to the higheſt dignity, by the kings of Egypt and Babylon. And in theſe later ages we have a memorable inſtance of the truth of theſe words, in Matthias Corvinus, king of Hungary, who was brought out of priſon, and placed on a throne; not by ſedition, or civil war, but by the unanimous conſent of all the ſtates of the realm, in gratitude for the benefits they had received from his father, the great Hunniades.

——*For the pillars of the earth are the Lords, and he hath ſet the world upon them.*] Theſe words contain the reaſon of all that precedes in the five foregoing verſes: For the very earth being founded, upheld, and ſupported by the Lord, no wonder that all the inhabitants thereof are in his power, to diſpoſe of them as he thinks good.

Ver. 9 *He will keep the feet of his ſaints, and the wicked ſhall be ſilent in darkneſs,*] Pious affections, in thoſe days, frequently kindled into prophecy: Accordingly Hannah here begins to predict the deliverances of the Iſraelites, (who were God's *holy ones*, or *ſaints*, by being peculiarly ſeparated to him and his ſervice) from the hand of the Philiſtines, and other enemies; who ſhe prophecies ſhould ſtumble and fall, as men do in the dark, when the Iſraelites, by God's direction, ſucceeded in their enterprizes.

——*For by ſtrength ſhall no man prevail.*] As afterward appeared in Goliath.

Ver. 10. *The adverſaries of the Lord ſhall be broken to pieces, out of heaven ſhall he thunder upon them.*] As he did literally, when Samuel fought with the Philiſtines, chap. vii. 10. and when David alſo vanquiſhed them, Pſal. xviii. 13. Procopius Gazæus applies this to the aſſumption of Chriſt, with the miſſion of the Holy Ghoſt, the happy ſucceſs of the apoſtles preaching, and to Chriſt's ſecond coming.

—— *The Lord ſhall judge the ends of the earth.*] As he did when he ſubdued the Philiſtines, who lived in the extremity of the country of Judæa, weſtward.

——*And he ſhall give ſtrength unto his king.*] That is, to David, of whom Hannah prophecies, and who was moſt properly God's king, appointed by him in the room of Saul; who by his diſobedience forfeited his kingdom and was rejected by God.

—— *And exalted the horn of his anointed.*] God commanded Saul to be anointed by Samuel, chap. x. 1. but it was upon particular conditions, which he not fulfilling, the ſame perſon was commanded to anoint David, chap. xv. 29. xvi. 1. Upon which the ſpirit of the Lord departed from Saul, and reſted upon David, chap. xvi. 13, 14. whom God ſo wonderfully protected, that all the ſubtilty and power of Saul could not deſtroy him: And when he came to the throne, God wonderfully *exalted him*, by extending his dominion very far, and making him ſo glorious a prince, that he was the moſt eminent type of the great king of all, namely, *our Lord Chriſt*, to whom theſe words, in the fulleſt ſenſe, belong. "For who doth "not ſee, ſaith St. Auſtin, (in his xviith book, de Civi-"tate Dei, cap. iv.) that the ſpirit of this woman (whoſe "name was Anna, which ſignifies *grace*) propheſied of the "Chriſtian religion, the city of God, whoſe king and "founder is Chriſt; and of the grace of God, from which "the proud are eſtranged, that they may fall; but the "humble are filled with it, that they may riſe." Which is the chief import of this hymn. And, indeed, this is the firſt time that the name of *Meſſiah* (or *anointed*) is found in ſcripture, there being no ſuch word in all the foregoing books of Ruth, Judges, Joſhua, or Moſes: And therefore it is the more to be remarked, this propheteſs being the firſt who mentions the Meſſiah in this ſong: With which that of the bleſſed Virgin hath ſuch a perfect reſemblance, that one cannot but think Hannah had a reſpect to ſomething more than the difference between Peninnah and her ſelf, and to the ſon which God had given her, or the great acts of David: For the expreſſions are too magnificent to be confined to ſo low a ſenſe. And therefore Kimchi, upon theſe words, ingenuouſly acknowledges, *the king here mentioned is the Meſſiah, of whom Hannah ſpake, either by prophecy, or tradition.* For there was a tradition among the Jews, that a great king ſhould ariſe in Iſrael: And ſhe ſeals up this ſong, with a mention of that king, who ſhould deliver them from all their enemies.

Ver. 12. *Now the ſons of Eli were ſons of Belial*, &c.] Eli, the then judge of Iſrael, was almoſt an hundred years old, and his two ſons, Hophni and Phinehas, who acted under him, took the advantage of his extreme weakneſs, to commit the greateſt abominations. The Sacred Hiſtorian brands them with the moſt deteſtable characters, ſuch as that they were ſons of Belial, that is, impious and avaricious men, guilty of violence to others, and indulging themſelves in the moſt abandoned and impure deſires. It is added, that *they knew not the Lord*; and they committed ſuch infamous irregularities in the ſervice of the tabernacle, as cauſed the people *to abhor the offering of the Lord*,

ver. 17. that they debauched the women who aſſembled at the door of the tabernacle, ver. 22, and that their crimes were very great, ver. 17. By all which one may gueſs, into what a degree of wickedneſs, a people ſo naturally prone to it, muſt have degenerated, under ſuch profligate governors.

Ver. 13. *And the prieſts cuſtom with the people was, that when any man offered his ſacrifice.*] That is, when any man brought his peace-offerings to be offered at the altar.

——*That the prieſts ſervant came, while the fleſh was in ſeething, with a fleſh hook of three teeth in his hand.*] The perſon who brought the peace-offerings having the largeſt ſhare in theſe ſacrifices, there were certain rooms, when the temple was built, both in the court of the women, and of the men, wherein they had liberty to boil the fleſh, in order to feaſt before God at his own houſe; which was afterward imitated by Chriſtians in their *feaſts of charity*. The like rooms were in the outward court of the tabernacle, before the temple was erected.

Ver. 14. *And he ſtuck it into the pan, or kettle, or cauldron, or pot; all that the fleſh-hook brought up, the prieſt took for himſelf.*] This was a new cuſtom, which the ſons of Eli profanely introduced: For not content with the right ſhoulder, and the breaſt, which were the property allowed them by the law, Levit. vii. 32. they would likewiſe take what they pleaſed of the reſt, that belonged to the people; at leaſt ſo much as a fork with three teeth could bring up.

Ver. 15. *And before they burnt the fat.*] Which entirely belonged to God, Levit. ii. 16. vii. 23, 25.

——*The prieſts ſervant came, and ſaid to the man that ſacrificed, Give fleſh to roaſt for the prieſt.*] It was a high contempt of the divine inſtitution, for theſe ſons of Eli to demand their part before God had his.

——*For he will not have ſodden fleſh of thee, but raw.*] The fleſh-hook did not always bring up the beſt; therefore aſſoon as the ſacrifice was cut up, they came and took the choiceſt pieces.

Ver. 16. *And if any man ſaid unto him, Let them not fail to burn the fat preſently, and then take as much as thy ſoul deſireth: then he would anſwer him, nay, but thou ſhalt give it me now: and if not, I will take it by force.*] This was the very height of imperious profaneneſs, that ſuch ſubmiſſive language ſhould not prevail with them, to teſtify ſo much reſpect to God, as to let him have his portion in the firſt place: None knows to what pitch of impiety a man may arrive, when once a reverence for the Divine Majeſty, is extinguiſhed in his mind.

Ver. 18. *But Samuel miniſtred before the Lord, being a child girded with a linen ephod.*] We do not read any whereof any peculiar garments appointed for the Levites in their miniſtration, but only for the prieſts; and this was one of them, as appears from Exod. xxviii. 40, 41. And therefore the ephod, which the prieſts are ſaid to wear in chap. xxii. of this book, ver. 18. were very different from the ephod ordered in Exod. xxviii. for Aaron the high prieſt alone. Which had a curious girdle belonging to it, and the breaſt-plate with precious ſtones inſeparable from it; and was wrought with gold and blue, purple and ſcarlet, Exod. xxviii. 6. But the ephod which the prieſts, or any other perſons, are ſaid to wear, is, for diſtinction ſake, always called *ephod bad, an ephod made of fine linen*, which was not a ſacred but an honorary veſtment, as we may call it, being a ſhort garment hanging from the ſhoulders down to the middle of the back, but without any girdle, or intermixture of curious work; but as it had ſome reſemblance to that worn by the high prieſt, it was uſed by the inferior prieſts, to render them more reſpected as miniſters of God; and by other great perſons on ſome ſolemn occaſion. 2 Sam. vi. 24. Eli therefore ſeeing ſo great an appearance of God in Samuel, ordered him to wear this habit, tho' it did not belong to the Levites, much leſs to him who was not of age, according to the exact rules of the law, to ſerve in the tabernacle.

From this particular veſtment might probably be derived the *Latus Clavus* among the Romans, which was a habit proper to their ſenators and preſidents. It was firſt introduced among them, from the Hetruſcans, by Tullus Hoſtilius, when he conquered that people, whoſe ancient language correſponded ſo much with the Hebrew, that we may reaſonably conclude they derived ſeveral of their cuſtoms from the Iſraelites.

Ver. 19. *Moreover his mother made him a little coat, and brought it to him from year to year,* &c.] The ephod we ſuppoſe, being uſed only in the ſervice of God, was provided at the public expence; but for the ordinary habit of Samuel, his mother was careful to provide him a coat, and perhaps other things ſuitable to it, that ſhe might ſtill expreſs her pious diſpoſition, by contributing to his maintainance and accommodation at the houſe of God.

Ver. 20. *And Eli bleſſed Elkanah, and his wife, and ſaid, The Lord give thee ſeed of this woman, for the loan which is lent to the Lord.*] He beſtowed this benediction upon them by a divine impulſe, and thereby verified what Hannah had uttered in her prophetical ſong, ver. 5.

Ver. 21. *And the Lord viſited Hannah, ſo that ſhe conceived and bare three ſons, and two daughters.*] None can be ſaid to be loſers by what they lend to the Lord.

——*And the child Samuel grew before the Lord.*] Not only in ſtature, but in wiſdom alſo, and virtue. Of ſo great moment is it to ſeaſon the minds of children early with a ſenſe of God and religion; which is likely to continue with them, and improve as they grow in years.

Ver. 22. *Now Eli was very old, and heard all that his ſons did unto all Iſrael,* &c.] It was impoſſible for Eli to be ignorant of the impious miſconduct of his ſons, and yet inſtead of inflicting ſome exemplary puniſhment upon them, or at leaſt of diſcarding them from their office, and conferring it on perſons of more zeal and integrity, he contented himſelf with giving them a gentle reproof; ſo gentle indeed, that he ſeems not to have had reſolution enough to tell them that their actions were vile and abominable; but only that they were not good.

Ver. 25. *If a man ſin againſt another, the judge ſhall judge him: but if a man ſin againſt the Lord, who ſhall intreat for him?*] If one neighbour offers any injury to another, the affair may be compoſed by a judge, in the manner that appears to him moſt proper; but if any one injure the judge himſelf (which was the preſent caſe) who will have the confidence to ſpeak in his behalf? Was it ever heard that any one interceeded for a man to his prince, after he had intended to aſſaſſinate that prince? Eli argued well, but ſhould not have referred their puniſhment to God, when it was in his own power to have puniſhed his ſons.

——*Notwithſtanding they hearkened not unto the voice of their father, becauſe the Lord would ſlay them.*] Were we to acquieſce with the ſenſe our tranſlators have aſſigned to this paſſage, we muſt impute the incorrigible conduct of the ſons of Eli to the Lord's predetermination to deſtroy them; inſtead of which we beg leave to obſerve, that the Hebrew conjunction *Ki*, which is rendered *becauſe*, frequently ſignifies, and ought, both here and in ſeveral other places, to have been tranſlated *wherefore*, or *though*: The true ſenſe therefore will be, they did not hearken to their father; *wherefore* it pleaſed the Lord to ſlay them; or they hearkened not,——*though* the Lord threatened to ſlay them for their diſobedience.

The remiſsneſs of Eli in his conduct to his ſons, was ſo diſpleaſing to God, that he ſent a prophet to reproach him with his ingratitude, and to aſſure him that the high prieſthood ſhould be taken from his family; that his two ſons ſhould be cut off in one day; and that the ſurvivors of his houſe ſhould pine away in the utmoſt indigence and miſery. This heavy ſentence was again confirmed by God to young Samuel in a viſion, as will appear by the ſequel.

CHAP. III.

1 *How the word of the Lord was firſt revealed to Samuel.* 11 *God telleth Samuel the deſtruction of Eli's houſe.* 15 *Samuel, tho' loth, telleth Eli the viſion.* 19 *Samuel groweth in credit.*

AND the child Samuel miniſtred unto the LORD before Eli: and the word of the LORD was precious in thoſe days; *there was* no open viſion.

2 And

2 And it came to pass at that time, when Eli *was* laid down in his place, and his eyes began to wax dim, *that* he could not see;

3 And ere the lamp of God went out in the temple of the LORD, where the ark of God *was*, and Samuel was laid down *to sleep:*

4 That the LORD called Samuel, and he answered, Here *am* I.

5 And he ran unto Eli, and said, Here *am* I, for thou calledst me. And he said, I called not; lie down again. And he went and lay down.

6 And the LORD called yet again, Samuel. And Samuel arose and went to Eli, and said, Here *am* I, for thou didst call me. And he answered, I called not, my son; lie down again.

7 Now Samuel did not yet know the LORD, neither was the word of the LORD yet revealed unto him.

8 And the LORD called Samuel again, the third time. And he arose and went to Eli, and said, Here *am* I, for thou didst call me. And Eli perceived that the LORD had called the child.

9 Therefore Eli said unto Samuel, Go, lie down: and it shall be, if he call thee, that thou shalt say, Speak, LORD, for thy servant heareth. So Samuel went, and lay down in his place.

10 And the LORD came and stood and called as at other times, Samuel, Samuel. Then Samuel answered, Speak, for thy servant heareth.

11 ¶ And the LORD said to Samuel, Behold, I will do a thing in Israel, at which both the ears of every one that heareth it, shall tingle.

12 ¶ In that day I will perform against Eli all *things* which I have spoken concerning his house: when I begin, I will also make an end.

13 For I have told him, that I will judge his house for ever, for the iniquity which he knoweth: because [his sons made themselves vile, and he restrained them not.

14 And therefore I have sworn unto the house of Eli, that the iniquity of Eli's house shall not be purged with sacrifice nor offering for ever.

15 ¶ And Samuel lay until the morning, and opened the doors of the house of the LORD: and Samuel feared to shew Eli the vision.

16 Then Eli called Samuel, and said, Samuel my son. And he answered, Here *am* I.

17 And he said, What *is* the thing that *the LORD* hath said unto thee? I pray thee hide *it* not from me: God do so to thee, and more also, if thou hide *any* thing from me of all the things that he said unto thee.

18 And Samuel told him every whit, and hid nothing from him. And he said, It *is* the LORD: let him do what seemeth him good.

19 ¶ And Samuel grew, and the LORD was with him, and did let none of his words fall to the ground.

20 And all Israel from Dan even to Beersheba knew that Samuel *was* established *to be* a prophet of the LORD.

21 And the LORD appeared again in Shiloh: for the LORD revealed himself to Samuel in Shiloh, by the word of the LORD.

Ver. 1. *And the child Samuel ministred unto the Lord before Eli,*] Samuel was now twelve years of age, as Josephus supposes, and he performed such services at the tabernacle, as Eli committed to his ministration.

—— *And the word of the Lord was precious in those days.*] That is, it was but very seldom that God condescended to reveal his sacred will to any person in those days. Those blessings and favours which are rarely imparted, may well be said to be precious, and had in the highest estimation.

—— *There was no open vision.*] Vision includes all the ways whereby God revealed himself to men; and which he then did so seldom, that whatever revelations might be privately communicated to some pious persons, there was none at this time publickly acknowledged to be a prophet, to whom the people might resort to know the divine will. Which was the cause that Samuel, when he had been twice called by God to attend unto him, thought it had been Eli who spoke. For the Israelites were, in those days so unacquainted with the prophetic spirit, that we read of no more than two prophets in all the time of the judges.

Ver. 2. *And it came to pass at that time, when Eli was laid down in his place.*] Namely, in the court of the tabernacle, where there were several apartments for the use of the priests.

Ver. 3. *And ere the lamp of God went out in the temple of the Lord, where the ark of God was.*] The lamp in the great shaft of the golden candlestic, which bent toward the most holy place, and was called the western lamp; never went out, tho' some of them did, when it was morning. The meaning therefore is, that e're it was day, the Lord called Samuel.

Ver. 4. *And the Lord called Samuel.*] After Samuel had retired to his repose, he heard himself called by a voice, which he immediately imagin'd was Eli's; and as he perhaps might suppose that the high priest intended to employ him in some ministration, which then occurred to his thoughts, he went to the apartment of Eli to receive his directions. The pontiff was so far from comprehending, that this voice might be the harbinger of a divine revelation to Samuel, that he rather seem'd to think it incredible; so rare were divine revelations then rendered by the corruption of the Israelites, and particularly of the ministers in sacred things.

Samuel, by the order of Eli, returned to this chamber, where he again heard a voice like the former; and still thought, as before, that he was called by the high priest.

He

He was certain no perſon was yet come to the tabernacle, it being night, and the doors ſhut; and therefore concluded the voice could be none but Eli's. Upon which he immediately haſtened to him to receive his orders. The high prieſt anſwered, as before, that he had not called him, and ordered him a ſecond time to betake himſelf to his reſt. The Sacred Hiſtorian adds, that Samuel did not then *know the Lord, neither was the word of the Lord yet revealed unto him*, ver. 7. The Targum expounds the paſſage thus, *He had not yet learned to know diſcipline from before the Lord.* That is, he was unacquainted with the manner wherein God imparted his Sacred will to the prophets; becauſe the Divine Majeſty had never ſpoken to him before. So that he was incapable of diſtinguiſhing between the voice of God, and that of a man. Maimonides expounds it, he did not underſtand that the Lord was wont to ſpeak with a ſoft and whiſpering voice; which was therefore called *Bath-col.*

Samuel was at laſt called a third time, and Eli then grew ſenſible that it was the voice of God: Upon which he ordered Samuel to retire once more to his chamber, and if he ſhould happen to be called again, then to anſwer, *Speak Lord, for thy ſervant heareth*, ver. 9. Samuel complied with theſe directions, and God then revealed to him all the calamities he had denounced againſt the houſe of Eli, and declared the fatal decree was ſo irrevocable, that no ſacrifices or oblations ſhould avert the execution of it, ver. 14. The Deity ſeems to expreſs leſs indignation at the irregularities committed by Hophni and Phinehas, than at the criminal indulgence with which their father ſuffered them to perſiſt in thoſe crimes. "In that day, "ſays the Lord, I will perform againſt Eli, all things "which I have ſpoken concerning his houſe: When I "begin, I will alſo make an end. For I have told him, "that I will judge his houſe for ever, for the iniquity "which he knoweth; becauſe his ſons made themſelves "vile, and he reſtrained them not," ver. 12, 13. Theſe, indeed, are memorable words, and ought to be engraven on the heart of every head of a family! If it is a duty in parents, *not to provoke their children to wrath*, when they purſue a regular conduct, Epheſ. vi. 4. it is equally incumbent on them to treat thoſe children with rigour, when they refuſe to comply with ſuch exhortations as are made to them, in order to reclaim them.

Eli was ſollicitous to know what the Lord had revealed to Samuel, ver. 17. but this young ſervant of God could not prevail upon himſelf to diſcloſe the dreadful purport of the divine threatnings, till ſtrictly adjured to it by the high prieſt; Samuel then unfolded the fatal ſecret, which this unfortunate father had been ſo anxious to know. Eli liſtened to the awful predictions againſt himſelf and his family, with a temper of mind which well became him in that conjuncture, and at laſt pronounced thoſe noble words, by which he acknowledged the enormity of his own conduct, and the juſtice of the threatened vengeance. *It is the Lord*, ſaid he, *let him do what ſeemeth him good.*

Samuel, after this event, ſoon became known from one end of the land to the other, to be a prophet of the Lord, and a judge eſtabliſhed over the Iſraelites in Eli's ſtead.

Samuel was of the tribe of Levi, of the branch of Kohath; becauſe he exerciſed ſeveral ſacerdotal functions, ſuch as anointing Saul and David; offering up ſacrifices even out of the tabernacle; wearing a linen ephod, and being named by the Pſalmiſt, with Moſes and Aaron, the prieſts of the Lord, Pſalm xcix. 6. Some ancient fathers have thought him to have been of the race of Aaron, and to have executed the function of high prieſt, after the death of Eli, and his two ſons, Auguſt. in Pſalm xcviii. cont. Fauſt. & alib. Chryſoſt. Ambroſ. & al. Joſephus, likewiſe, ſeems to hint ſomething like this, when he ſays, that Saul knew him to be Samuel, when he appeared to the witch of Endor, in a prieſtly habit, Antiq. lib. 6. c. 15. tho' he calls his father a plain Levite, where he mentions his birth, ibid. lib. 5. c. 11. But it appears from the Chronicles, that he was of the branch of Kohath, the ſecond ſon of Levi, 1 Chron. vi. 22. *&c.* And as for his wearing an ephod, David did the ſame, 2 Sam vi. 14. And Gideon, Manoah, Saul, Elijah, and others, who were neither prieſts nor Levites, have ſacrificed upon particular occaſions; and ſome prophets, and even their diſciples, have anointed kings, vid. int. al. 2 Kings ix. 1. *&c.* As to the paſſage cited from the Pſalms, Samuel is only mentioned there *among them that call upon the Lord*; by which may be meant, either the Levites in general, whoſe office it was; or elſe, as is more likely from the next verſe, *among them that called to God effectually, ſo as to be heard by him*, as Moſes and Aaron did; but who officiated in the high prieſt's function, after Eli's death, is neither eaſy, nor of any importance to conjecture, but more probably one of the Aaronic race than a Levite.

One expreſſion, however, in the threatening meſſage of the prophet to Eli, would incline one to think, that ſome perſon of the elder branch was choſen to the high prieſthood, even during the life of Eli, either by reaſon of his inability, being grown almoſt blind with age, or for his remiſſneis, or both. The words are, *And thou ſhalt ſee an enemy in my habitation, in all that wealth God ſhall give Iſrael*, chap. ii. ver. 32. where it is to be obſerved, that the word *tzar*, which we render *an enemy*, ſignifies likewiſe *a rival*; and is uſed in that ſenſe in the beginning of this book, chap. i. ver. 6. Now it is plain, that this *rival* could be no other than ſome head of the elder branch of Eleazar, from whom the prieſthood had been transferred to him; but we will not affirm any thing farther about it.

CHAP. IV.

1 *The Iſraelites are overcome by the Philiſtines at Eben-Ezer.* 3 *They fetch the Ark, unto the terror of the Philiſtines.* 10 *They are ſmitten again, the Ark taken, Hophni and Phinehas are ſlain.* 12 *Eli at the news falling backward, breaketh his neck.* 19 *Phinehas wife, diſcouraged in her travail with Ichabod, dieth.*

AND the word of Samuel came to all Iſrael. Now Iſrael went out againſt the Philiſtines to battle, and pitched beſide Eben-ezer: and the Philiſtines pitched in Aphek.

2 And the Philiſtines put themſelves in aray againſt Iſrael: and *when* they joined battle, Iſrael was ſmitten before the Philiſtines: and they ſlew of the army in the field about four thouſand men.

3 ¶ And when the people were come into the camp, the elders of Iſrael ſaid, Wherefore hath the LORD ſmitten us today before the Philiſtines? Let us fetch the ark of the covenant of the LORD out of Shiloh unto us, that when it cometh among us, it may ſave us out of the hand of our enemies.

4 So the people ſent to Shiloh, that they might bring from thence the ark of the covenant of the LORD of hoſts, which dwelleth *between* the cherubims: and the two ſons of Eli, Hophni, and Phinehas, *were* there, with the ark of the covenant of God.

5 And when the ark of the covenant of the LORD came into the camp, all Iſrael ſhouted with a great ſhout, ſo that the earth rang again.

6 And when the Philiſtines heard the noiſe of the ſhout, they ſaid, What *meaneth* the noiſe of this great ſhout in the camp of the Hebrews? And they underſtood that the ark of the LORD was come into the camp.

7 And

7 And the Philiſtines were afraid, for they ſaid, God is come into the camp. And they ſaid, Wo unto us; for there hath not been ſuch a thing heretofore.

8 Wo unto us: who ſhall deliver us out of the hand of theſe mighty Gods? theſe *are* the Gods that ſmote the Egyptians with all the plagues in the wilderneſs.

9 Be ſtrong, and quit yourſelves like men, O ye Philiſtines, that ye be not ſervants unto the Hebrews, as they have been to you: quit yourſelves like men, and fight.

10 ¶ And the Philiſtines fought, and Iſrael was ſmitten, and they fled every man into his tent: and there was a very great ſlaughter, for there fell of Iſrael thirty thouſand footmen.

11 And the ark of God was taken; and the two ſons of Eli, Hophni, and Phinehas, were ſlain.

12 ¶ And there ran a man of Benjamin out of the army, and came to Shiloh the ſame day with his clothes rent, and with earth upon his head.

13 And when he came, lo, Eli ſat upon a ſeat by the way-ſide, watching: for his heart trembled for the ark of God. And when the man came into the city and told *it*, all the city cried out.

14 And when Eli heard the noiſe of the crying, he ſaid, What *meaneth* the noiſe of this tumult? And the man came in haſtily, and told Eli.

15 Now Eli *was* ninety and eight years old; and his eyes were dim, that he could not ſee.

16 And the man ſaid unto Eli, I *am* he that came out of the army, and I fled to-day out of the army. And he ſaid, What is there done, my ſon?

17 And the meſſenger anſwered and ſaid, Iſrael is fled before the Philiſtines, and there hath been alſo a great ſlaughter among the people, and thy two ſons alſo, Hophni and Phinehas, are dead, and the ark of God is taken.

18 And it came to paſs when he made mention of the ark of God, that he fell from off the ſeat backward by the ſide of the gate, and his neck brake, and he died: for he was an old man, and heavy. And he had judged Iſrael forty years.

19 ¶ And his daughter-in-law Phinehas wife was with child *near* to be delivered: and when ſhe heard the tidings that the ark of God was taken, and that her father-in-law, and her husband were dead, ſhe bowed herſelf, and travailed; for her pains came upon her.

20 And about the time of her death, the women that ſtood by her, ſaid unto her, Fear not, for thou haſt born a ſon. But ſhe anſwered not, neither did ſhe regard *it*.

21 And ſhe named the child I-chabod, ſaying, The glory is departed from Iſrael (becauſe the ark of God was taken, and becauſe of her father-in-law and her huſband)

22 And ſhe ſaid, The glory is departed from Iſrael: for the ark of God is taken.

Ver. 1. *And the word of Samuel came unto all Iſrael.*] The revelation of the Divine Will, which had ſeldom been imparted to the Iſraelites in former days, (chap. iii. 1.) now became very frequent: For as Samuel himſelf was ready to inſtruct all who applied to him for that purpoſe, ſo he founded colleges of the prophets, as we read in the following parts of this book, who in time were ſettled in ſeveral parts of the country, for preſerving and propagating the knowledge of God among the people in a more effectual manner, chap. x. 5. xix. 18, 19, 20, *&c.* which induced Abarbinel to diſcourſe in the following manner: "In the days of Eli the word of the Lord was ſcarce, and "viſion ſeldom: But when Samuel appeared, he not only "propheſied frequently, but many of the Iſraelites, by "his inſtrumentality, were endued with the ſame ſpirit "according to theſe words, *and the Lord appeared in "Shiloh*, (ſo he underſtands them) becauſe the Lord was "revealed to Samuel in Shiloh. Which ſignifies, that the "influence of the ſpirit that deſcended upon Samuel in "Shiloh, extended (becauſe of its abundance) to others, "who were diſpoſed to receive it; in conſequence of "which, they alſo propheſied."

—— *Now Iſrael went out againſt the Philiſtines to battle.*] This event coincides with the middle of that forty years domination, which the Philiſtines exerciſed over the Iſraelites, mentioned Judges xiii. 1. And the Iſraelites were perhaps animated to the vindication of their ancient liberties, by the late death of the Philiſtine lords, and the great ſlaughter which Samſon had made of that people, in the laſt action of his heroic life.

—— *And pitched beſide Eben Ezer.*] Thus was this place called when the firſt book of Samuel was written; and it was ſo denominated from the famous battle which Samuel fought with the Philiſtines twenty years after the engagement recorded in this chapter. Eben Ezer ſignifies, *the ſtone of help.*

—— *And the Philiſtines pitched in Aphek.*] Aphek was a city in the tribe of Judah, and ſituated on the confines of the country belonging to the Philiſtines, who we may ſuppoſe had made themſelves maſters of this city, during their other oppreſſions of the Iſraelites. There were other cities of this name, and we ſhall be careful to deſcribe them in our comment on thoſe paſſages of ſcripture where they occur.

The Iſraelites engaged the Philiſtines near this place, but were defeated by their enemies, who ſlew four thouſand of their men. Tho' Samuel was eſtabliſhed a prophet, and it was ſo publickly known, that all Iſrael came to conſult with him, as the foregoing verſe ſeems to import, yet the elders did not take his advice with relation to this war, as Ralbag juſtly thinks. For his opinion is much more probable and conſiſtent with right reaſon, than theirs who imagine thoſe elders did conſult him on this occaſion; and that he directed them to attack their enemies, meerly that the ſentence denounced againſt the ſons of Eli might be accompliſhed.

The cauſe of this defeat may be diſcovered without any difficulty, ſince the crimes which had been ſo long committed in Iſrael, may be juſtly conſidered as the na-

tural harbingers of ſo fatal an event. The Iſraelites however ſeemed to be as much aſtoniſhed at it, as if it had really been one of thoſe diſpenſations of providence that appear inexplicable to human reaſon; and they accordingly had recourſe to a very wild expedient, to ſecure them the victory in the next engagement. They imagin'd, that if they did but bring into their camp, the ark of God, which had been ſo often preſent in the battles, wherein Joſhua was conqueror, they ſhould certainly prove as victorious as that great commander. In conſequence of this ill founded ſurmiſe, they reſolved to ſend for that ſacred ſymbol of the Divine Preſence, and it was accordingly convey'd to their camp: Hophni and Phinehas likewiſe attended it, ſince the old age and other infirmities of Eli would not permit himto diſcharge that function himſelf.

Had the Iſraelites but reflected on their long rebellion againſt the God of all their mercies, they might naturally have concluded, that this external ſymbol of the divine favour would avail them but little, while they continued in their diſobedience and impenitency. This, however, was far from being their temper of mind at that time; and they received the ark with ſuch loud acclamations, as for ſome time diffuſed a terror through the army of the Philiſtines. They flattered themſelves, that this precious pledge of the Divine Preſence, would infallibly render them invincible. They perhaps cried out, in the language of Moſes, when the ark ſet forward, *Riſe up, Lord, and let thine enemies be ſcattered, and let them that hate thee flee before thee.* Deut. x. 35. But thoſe enemies were then the miniſters of the Divine Vengeance, and they fully acquitted themſelves of that fatal commiſſion.

The Philiſtines, indeed, were ſtruck with conſternation, when they firſt heard the ſhouts of the Iſraelites, and underſtood that they were occaſioned by the arrival of the ark of God in their camp. *Wo unto us!* cried they, *Who ſhall deliver us out of the hand of thoſe mighty Gods?* ver. 7. They fought with men before, and were victorious, but they imagined they were now to encounter with the God of Iſrael, before whom none could ſtand. The Hebrew words *Adirim Elohim*, which we tranſlate *mighty gods*, are rendered by Theodoret, *the ſtrong God*; which agrees with what goes before, *God is come into the camp*, ver. 7. And with the Targum, *Who ſhall deliver us out of the hand of the word of the Lord?*

—— *Theſe are the gods*, continued the Philiſtines, *that ſmote the Egyptians with all the plagues in the wilderneſs*, ver. 7. But they ſeem not to have had a right conception of the Sacred Hiſtory, and thought the plagues which are there enumerated, had been inflicted on the Egyptians, while the Iſraelites were in the wilderneſs. But Jonathan thus paraphraſes the paſſage, *Who ſmote the Egyptians with all manner of plagues, and wrought wonders for his people in the deſert.*

While the ſoldiers in the Philiſtine army were ſtruck with theſe terrors, and utter'd the foregoing expreſſions, their great commanders exhorted them to be courageous, and to quit themſelves like men, ver. 9. They repreſented their ſuppoſed danger as a motive for redoubling their efforts in the enſuing battle, and urged them to act with a bravery proportionable to the apprehenſions they had entertain'd of their enemies. Theſe exhortations had their deſired effect; the two armies engaged, and the Philiſtines were again victorious over the Iſraelites: Thirty thouſand of theſe latter were ſlain; Hophni and Phinehas were found among the dead, and even the ark of God was taken by the Philiſtines, ver 11.

Eli was then ſitting in the way which led to the field of Battle, that he might be near enough to receive information of all that paſſed. He undoubtedly was terrified at the danger to which he knew his ſons and the army of Iſrael were expoſed; but he trembled chiefly *for the ark of God*, ver. 13. While his mind was perplexed with theſe agitations, a perſon, who came from the camp of the Iſraelites, with the uſual expedition of thoſe who are the meſſengers of bad tydings, acquainted the unfortunate old man with the death of his two ſons, the defeat of the Iſraelites, and the captivity of the ark. This meſſenger was of the tribe of Benjamin, and the Jews fancy him to have been Saul, and that he had recovered the tables of the law from the hands of Goliath. [*Talmud tit. Sota.* fo. 44. Solomon Jarchi on the firſt of Sam. lib. 4. pag. 137.] but we are not obliged to ſubſcribe to this opinion, ſince it cannot be ſupported by any particulars recorded by the Sacred Hiſtorian, who only informs us, of what tribe this man was, from whom Eli received this tragical account.

Eli was very attentive to the meſſenger, while he related the melancholy particulars of the battle, but when he at laſt heard that the ark of God was taken by the enemy, his grief became inſupportable; he ſunk backward from his ſeat, and broke his neck and died. This may be ſaid of the unhappy old man, that tho' he had been too indulgent a father, yet he is highly to be commended, for being leſs afflicted with the death of his ſons, and the ſlaughter of his people, than he was at the loſs of the ark of God. For he kept up his courage, and did not fall, till he heard that mentioned. The more public any calamity proves, the greater is the affliction which men of worthy diſpoſition experience on that occaſion, ſuch a one was Eli, who incurred the Divine Diſpleaſure, principally on the account of his ſons, and if we accept the inſtances of his frail indulgence to them, we muſt certainly allow him to have been a man adorned with many virtues. The Jews obſerve in *Seder Olam Rabba*, cap. 13. that God, on the very day of Eli's death, forſook the tabernacle in Shiloh, having delivered his ſtrength into captivity. Pſalm lxxviii. 60, 61.

The news of the taking of the ark, with the other calamities of that day, proved as fatal to the daughter-in-law of Eli, as they had been to him. She was the wife of Phinehas, and very near the time of her travail; theſe diſmal tydings therefore ſoon brought the pangs of labour upon her, and ſhe was delivered of a ſon, whoſe birth coſt her her own life. She had but juſt time to confer upon him a name ſuitable to the ſiniſter circumſtances of his nativity; and ſhe called him I-chabod, in order to intimate that the glory was departed from Iſrael. Bochart tranſlates this name, *inglorious*, that is, ſaith he, without the true God. Hieroz. p. 1. l. 2. c. 34.

Phinehas left another ſon, named Ahitub, who is ſuppoſed by ſome to have ſucceeded his grand-father Eli in the high prieſts office, becauſe we find his ſon Ahiah poſſeſſed of that dignity in the time of Saul. From him it paſſed to Ahimelech, his brother, who was killed by that jealous prince; and from Ahimelech it deſcended to his ſon Abiathar, who was the laſt of Eli's race that enjoy'd it. As to the government of the people, it was given by God to Samuel, a man of uncommon zeal and courage, and qualified to recover the Iſraelites from their abominable defection and idolatry.

CHAP. V.

1 *The Philiſtines having brought the ark into Aſhdod, ſet it in the houſe of Dagon.* 3 *Dagon is ſmitten down and cut in pieces, and they of Aſhdod ſmitten with Emerods.* 8 *So God dealeth them of Gath, when it was brought thither.* 10 *And ſo with them of Ekron when it was brought thither.*

AND the Philiſtines took the ark of God, and brought it from Eben Ezer unto Aſhdod.

2 When the Philiſtines took the ark of God, they brought it into the houſe of Dagon, and ſet it by Dagon.

3 ¶ And when they of Aſhdod aroſe early on the morrow, behold, Dagon *was* fallen upon his face to the earth before the ark of the LORD: and they took Dagon, and ſet him in his place again.

4 And when they aroſe early on the morrow morning, behold, Dagon *was* fallen upon his face to the ground, before the ark of the LORD: and the head of Dagon, and both the palms of his hands *were* cut off

off upon the threſhold, only *the ſtump of* Dagon was left to him.

5 Therefore neither of the prieſts of Dagon, nor any that come into Dagons houſe, tread on the threſhold of Dagon in Aſhdod, unto this day.

6 But the hand of the LORD was heavy upon them of Aſhdod, and he deſtroyed them, and ſmote them with emerods, *even* Aſhdod and the coaſts thereof.

7 And when the men of Aſhdod ſaw that *it was* ſo, they ſaid, The ark of the God of Iſrael ſhall not abide with us: for his hand is ſore upon us, and upon Dagon our god.

8 They ſent therefore, and gathered all the lords of the Philiſtines unto them, and ſaid, What ſhall we do with the ark of the God of Iſrael? And they anſwered, Let the ark of the God of Iſrael be carried about unto Gath. And they carried the ark of the God of Iſrael about *thither*.

9 And it was *ſo*, that after they had carried it about, the hand of the LORD was againſt the city with a very great deſtruction: and he ſmote the men of the city both ſmall and great, and they had emerods in their ſecret parts.

10 Therefore they ſent the ark of God to Ekron: and it came to paſs as the ark of God came to Ekron, that the Ekronites cried out, ſaying, They have brought about the ark of the God of Iſrael to us, to ſlay us and our people.

11 So they ſent and gathered together all the lords of the Philiſtines, and ſaid, Send away the ark of the God of Iſrael, and let it go again to his own place, that it ſlay us not, and our people: for there was a deadly deſtruction throughout all the city; the hand of God was very heavy there.

12 And the men that died not, were ſmitten with the emerods: and the cry of the city went up to heaven.

Ver. 1. *And the Philiſtines took the ark of God.*] Abarbinel aſſigns four or five reaſons why God ſuffered the ark of his preſence to fall into the hands of thoſe uncircumciſed people. The Iſraelites were ſuch great ſinners, that they were unworthy of the Divine Preſence among them. The idolatry of Micah remained in the land to this day; God therefore fulfilled his threatning, Levit. xxvi. 19. 31. The tranſgreſſions alſo of the prieſts provoked them to deliver up the ark, which was in their hands when they were killed. And the Iſraelites greatly offended, in carrying the ark into the field of battle without asking counſel of God, who reſolved, therefore, to demonſtrate his power even among the enemies of Iſrael.

——— *And brought it from Eben Ezer.*] Where the Iſraelites were encamped before the battle, chap. iv. 1. and whither they, perhaps, fled, to ſave the ark, when their army was overthrown.

——— *Unto Aſhdod.*] Aſhdod, or Azoth was aſſigned by Joſhua to the tribe of Judah, Joſh. xv. 47. but was poſſeſſed for a conſiderable time by the Philiſtines. It was a maritime city, and had a port on the Mediterranean-ſea. It was ſituated between Askelon and Akron, or between Jamnia and Askelon, as it is ſaid in Judith iii. 2. or, according to Joſephus, between Gaza and Jamnia (Antiq. xiii. 23.) All this may be eaſily reconciled, by allowing that it lay between theſe cities, but not immediately, nor in the ſame ſenſe. It was in future times the principal city of the country called Azotus; and perhaps was ſo now; which might be the reaſon the ark was carried thither, preferable to any other city, being ſituated alſo in the middle of the five principalities, and having a famous temple in it, mentioned in the next verſe, whither all the inhabitants of the country reſorted. Herodotus declares, that Pſammetichus, king of Egypt, lay twenty nine years before Azoth, or, according to the Hebrew reading, Aſhdod; which was a longer ſiege than was ever ſuſtained by any other city. The text of the Maccabees inform us, that Judas Maccabæus was ſlain on the mount of Azotus. 1 Maccab. ix. 18.

When the Philiſtines had conveyed the ark to Aſhdod, they placed it in the temple of their idol Dagon, as an acceptable offering to him, and likewiſe as his captive. But when they entered the temple the next morning, *Dagon was fallen upon his face to the earth, before the ark of the Lord*, ver. 3. They took him up therefore, and ſet him in his place again, attributing this firſt humiliation to ſome unheeded accident. They perhaps, might impute it to ſome defect in the pediſtal, or might imagine the ſtatue itſelf not to have been exactly poiſed; or laſtly, they might attribute it to ſome unuſual ſhock. But when they came in again, on the ſecond day, they not only ſaw their god in the proſtrate poſture they beheld him the preceding day, but diſmembred alſo of his head, and hands, and feet, which lay on the threſhold; nor was any part of him left entire, except the trunk of his body. Hence came the ſuperſtitious cuſtom among his prieſts, never to tread on the threſhold as they went into the temple of that idol; either in remembrance of this mutilation as a ſingular calamity, or becauſe it had been hallowed, by having ſerved for a reſting place to the head and hands of their perſecuted God. This ſuperſtition prevailed for many ages, as may be collected from Zephaniah, chap. i. ver. 9. where thoſe are threatned who *leap on the threſhold*. The Jews have a ſtrange conceit, that the Philiſtines, henceforward forſaking Dagon himſelf, worſhipped the threſhold of his temple. Vid. Buxtorf Hiſt. Arcæ. c. 19. p. 172.

The Philiſtines were ſoon ſenſible of another, and much more fatal inſtance of the Divine Diſpleaſure; for the Sacred Hiſtorian informs us, that *the hand of the Lord was heavy upon them of Aſhdod and he deſtroyed them*, with a peſtilence, in all probability, of which many died, ver. 12. while thoſe who ſurvived were grievouſly tormented with emerods. Interpreters differ not a little in their notions of this plague, ſome taking it for a dyſentery, which was ſo violent, that it putrified their inteſtines; while others ſuppoſe it was that diſtemper which phyſicians calls *procidentia ani*. But moſt expoſitors, both ancient and modern, take it as we do, for the diſeaſe called the *enterods*; for it broke out in the hinder parts, as appears from the words of the Pſalmiſt, lxxviii. 66. as they are commonly underſtood.

At the end of this verſe the Vulgate and the Septuagint add, that a great number of mice ſtarted up out of the earth, and made great devaſtations in the fields. But, as Lyra well obſerves, this gloſs, in all likelihood, being written in the margin, out of chap. vi. 4, 5. it crept at laſt into the text, tho' it be neither in the Hebrew, Chaldee, Syriac, nor Arabic.

Aſhdod, and its whole territory, labouring under ſo dreadful a calamity, the inhabitants reſolved to keep the ark no longer among them: But, in order to proceed with due circumſpection, they called an aſſembly of all the lords of the Philiſtines, to deliberate on the proper means of delivering them from this raging evil, and in what manner they ſhould diſpoſe of the fatal ark, which they conſidered as the cauſe of all their calamities. It was then reſolved,

ſolved, that the ark ſhould be removed to Gath, (which was the next city to Aſhdod, and it lay northward of it) for they apprehended that Aſhdod was a place unacceptable to it. The ark was accordingly removed, but the ſame plague, in conjunction with another ſort of emerods, followed it to Gath, and ſmote all the inhabitants without diſtinction. At Aſhdod, it is ſaid, they were ſmitten with emerods, without any addition; but now the Sacred Hiſtorian declares that they were ſmitten with *emerods in their ſecret parts*, ver. 9. whence it is evident, that this plague was varied in ſome meaſure; and it being the moſt univerſally interpreted in both places, that they were afflicted by emerods, we may ſuppoſe that the inhabitants of Aſhdod had the common ſort, which appear outwardly, but that thoſe of Gath had the blind ſort, which are inward.

The inhabitants of Gath were ſtruck with ſuch a conſternation, at this mark of the Divine wrath, that they ſent the ark to Ekron, but the people of that place cried out, *They have brought about the ark of the God of Iſrael to us, to ſlay us, and our people*, ver. 10. Theſe ſeem to be the words of the magiſtrates of that city, who had been convinced, from the experience of the other great cities, that no place was ſecure from the avenging ſtroke of the God of Iſrael. Their apprehenſions were far from being groundleſs; and great was their lamentation for the loſs of thoſe who died; and for the ſevere pain they ſuffered from the emerods; the diſeaſe gathering ſtrength, and growing worſe as it ſpread; for we find the affliction of the Philiſtines expreſſed in deeper terms, upon every removal of the ark.

CHAP. VI.

1 *After ſeven months the Philiſtines take counſel, how to ſend back the ark.* 10 *They bring it on a new cart with an offering unto Beth-ſhemeſh.* 19 *The people are ſmitten for looking into the ark.* 21 *They ſend to them of Kirjath-jearim.*

AND the ark of the LORD was in the country of the Philiſtines ſeven months.

2 And the Philiſtines called for the prieſts and the diviners, ſaying, What ſhall we do to the ark of the LORD? tell us wherewith we ſhall ſend it to his place.

3 And they ſaid, If ye ſend away the ark of the God of Iſrael, ſend it not empty; but in any wiſe return him a treſpaſs-offering: then ye ſhall be healed, and it ſhall be known to you, why his hand is not removed from you.

4 Then ſaid they, What *ſhall be* the treſpaſs-offering which we ſhall return to him? They anſwered, Five golden emerods, and five golden mice, *according to* the number of the lords of the Philiſtines: for one plague *was* on you all, and on your lords.

5 Wherefore ye ſhall make images of your emerods, and images of your mice that mar the land, and ye ſhall give glory unto the God of Iſrael: peradventure he will lighten his hand from off you, and from off your gods, and from off your land.

6 Wherefore then do ye harden your hearts as the Egyptians and Pharaoh hardned their hearts? when he had wrought wonderfully among them, did they not let the people go, and they departed?

7 Now therefore make a new cart, and take two milch-kine, on which there hath come no yoke, and tie the kine to the cart, and bring their calves home from them:

8 And take the ark of the LORD, and lay it upon the cart, and put the jewels of gold which ye return him *for* a treſpaſs-offering, in a coffer by the ſide thereof, and ſend it away, that it may go.

9 And ſee, if it goeth up by the way of his own coaſt to Beth-ſhemeſh, *then* he hath done us this great evil: but if not, then we ſhall know that *it is* not his hand *that* ſmote us; it *was* a chance *that* happened to us.

10 ¶ And the men did ſo: and took two milch-kine, and tied them to the cart, and ſhut up their calves at home:

11 And they laid the ark of the LORD upon the cart, and the coffer with the mice of gold, and the images of their emerods.

12 And the kine took the ſtraight way to the way of Beth-ſhemeſh, *and* went along the high-way, lowing as they went, and turned not aſide to the right hand or to the left; and the lords of the Philiſtines went after them unto the border of Beth-ſhemeſh.

13 And *they of* Beth-ſhemeſh *were* reaping their wheat-harveſt in the valley: and they lifted up their eyes, and ſaw the ark, and rejoiced to ſee *it*.

14 And the cart came into the field of Joſhua a Beth-ſhemite, and ſtood there, where *there was* a great ſtone: and they clave the wood of the cart, and offered the kine a burnt-offering unto the LORD.

15 And the Levites took down the ark of the LORD, and the coffer that *was* with it, wherein the jewels of gold *were*, and put *them* on the great ſtone: and the men of Beth-ſhemeſh offered burnt-offerings, and ſacrificed ſacrifices the ſame day unto the LORD.

16 And when the five lords of the Philiſtines had ſeen *it*, they returned to Ekron the ſame day.

17 And theſe *are* the golden emerods which the Philiſtines returned *for* a treſpaſs-offering unto the LORD; for Aſhdod one, for Gaza one, for Askelon one, for Gath one, for Ekron one.

18 And

18 And the golden mice, *according to* the number of all the cities of the Philiſtines, *belonging* to the five lords, *both* of fenced cities, and of country villages, even unto the great *ſtone of* Abel, whereon they ſet down the ark of the LORD: *which ſtone remaineth* unto this day in the field of Joſhua the Beth-ſhemite.

19 ¶ And he ſmote the men of Beth-ſhemeſh, becauſe they had looked into the ark of the LORD, even he ſmote of the people fifty thouſand and threeſcore and ten men: and the people lamented, becauſe the LORD had ſmitten *many* of the people with a great ſlaughter.

20 And the men of Beth-ſhemeſh ſaid, Who is able to ſtand before this holy LORD God? and to whom ſhall he go up from us?

21 ¶ And they ſent meſſengers to the inhabitants of Kirjath-jearim, ſaying, The Philiſtines have brought again the ark of the LORD; come ye down, *and* fetch it up to you.

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Ver. 7. *Now therefore make a new cart, and take two milch kine, on which there hath come no yoke.*] The new cart was ordered in honour to the God of Iſrael, and the kine, unconſcious of the yoke, were to prove whether he would interfere in the return of his ark; for ſuch unbroken cattle could never proceed in the right way, without an evident miracle.

——*And tie the kine to the cart, and bring their calves home from them.*] It would be ſtill more wonderful, if theſe creatures did not return to their calves when they heard them bleat after them; and which they naturally would have done, if a greater power had not drawn them a contrary way.

Ver. 8. *And take the ark of the Lord, and lay it upon the cart, and put the jewels of gold which ye return him for a treſpaſs-offering, in a coffer by the ſide thereof*, &c.] They had either heard, or their preſent ſufferings had rendered them apprehenſive, that it was dangerous to look into the ark; and therefore they did not open it, to depoſite their preſent within it, but placed it in a coffer by the ſide of the ark. It is probable that the word *argaz*, which occurs in no paſſage of the ſacred ſcripture but this, might ſignify, in the language of the Philiſtines, either a *coffer*, or a *purſe*, or a *wallet*, as Joſephus tranſlates it.

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—— *To Beth-ſhemeſh.*] This was a city belonging to the prieſts, and in the tribe of Judah. Euſebius declares, it was ten miles from Eleutheropolis, eaſtward, in the way to Nicopolis, or *Emaüs*. Beth-ſhemeſh ſignifies, the houſe of the ſun; and as the tribes of Dan and Judah were adjacent to each other, the ſame city is ſometimes repreſented as belonging to one, ſometimes to the other.

Ver. 12. *And the kine took the ſtraight way to the way of Beth-ſhemeſh, and went along the high-way, lowing as they went, and turned not aſide to the right hand or to the left.*] Tho' they had no driver, nor viſible director; and had ſuch ſtrong attractives to draw them back, and there were ſo many other ways in which they might have gone; yet they went directly toward Beth-ſhemeſh, without the leaſt deviation; lowing all the way after their calves, which had been taken from them, and to whom their natural affection would have inclined them to return, if they had not been by a higher hand led forward to the land of Judah.

ſolved, that the ark ſhould be removed to Gath, (which was the next city to Aſhdod, and it lay northward of it) for they apprehended that Aſhdod was a place unacceptable to it. The ark was accordingly removed, but the ſame plague, in conjunction with another ſort of emerods, followed it to Gath, and ſmote all the inhabitants without diſtinction. At Aſhdod, it is ſaid, they were ſmitten with emerods, without any addition; but now the Sacred Hiſtorian declares that they were ſmitten with *emerods in their ſecret parts*, ver. 9. whence it is evident, that this plague was varied in ſome meaſure; and it being the moſt univerſally interpreted in both places, that they were afflicted by emerods, we may ſuppoſe that the inhabitants of Aſhdod had the common ſort, which appear outwardly, but that thoſe of Gath had the blind ſort, which are inward.

The inhabitants of Gath were ſtruck with ſuch a conſternation, at this mark of the Divine wrath, that they ſent the ark to Ekron, but the people of that place cried out, *They have brought about the ark of the God of Iſrael to us, to ſlay us, and our people*, ver. 10. Theſe ſeem to be the words of the magiſtrates of that city, who had been convinced, from the experience of the other great cities, that no place was ſecure from the avenging ſtroke of the God of Iſrael. Their apprehenſions were far from being groundleſs; and great was their lamentation for the loſs of thoſe who died; and for the ſevere pain they ſuffered from the emerods; the diſeaſe gathering ſtrength, and growing worſe as it ſpread; for we find the affliction of the Philiſtines expreſſed in deeper terms, upon every removal of the ark.

CHAP. VI.

1 *After ſeven months the Philiſtines take counſel, how to ſend back the ark.* 10 *They bring it on a new cart with an offering unto Beth-ſhemeſh.* 19 *The people are ſmitten for looking into the ark.* 21 *They ſend to them of Kirjath-jearim.*

AND the ark of the LORD was in the country of the Philiſtines ſeven months.

2 And the Philiſtines called for the prieſts and the diviners, ſaying, What ſhall we do to the ark of the LORD? tell us wherewith we ſhall ſend it to his place.

3 And they ſaid, If ye ſend away the ark of the God of Iſrael, ſend it not empty; but in any wiſe return him a treſpaſs-offering: then ye ſhall be healed, and it ſhall be known to you, why his hand is not removed from you.

4 Then ſaid they, What *ſhall be* the treſpaſs-offering which we ſhall return to him? They anſwered, Five golden emerods, and five golden mice, *according to* the number of the lords of the Philiſtines: for one plague *was* on you all, and on your lords.

5 Wherefore ye ſhall make images of your emerods, and images of your mice that mar the land, and ye ſhall give glory unto the God of Iſrael: peradventure he will lighten his hand from off you, and from off your gods, and from off your land.

6 Wherefore then do ye harden your hearts as the Egyptians and Pharaoh hardned their hearts? when he had wrought wonderfully among them, did they not let the people go, and they departed?

7 Now therefore make a new cart, and take two milch-kine, on which there hath come no yoke, and tie the kine to the cart, and bring their calves home from them:

8 And take the ark of the LORD, and lay it upon the cart, and put the jewels of gold which ye return him *for* a treſpaſs-offering, in a coffer by the ſide thereof, and ſend it away, that it may go.

9 And ſee, if it goeth up by the way of his own coaſt to Beth-ſhemeſh, *then* he hath done us this great evil: but if not, then we ſhall know that *it is* not his hand *that* ſmote us; it *was* a chance *that* happened to us.

10 ¶ And the men did ſo: and took two milch-kine, and tied them to the cart, and ſhut up their calves at home:

11 And they laid the ark of the LORD upon the cart, and the coffer with the mice of gold, and the images of their emerods.

12 And the kine took the ſtraight way to the way of Beth-ſhemeſh, *and* went along the high-way, lowing as they went, and turned not aſide to the right hand or to the left; and the lords of the Philiſtines went after them unto the border of Beth-ſhemeſh.

13 And *they of* Beth-ſhemeſh *were* reaping their wheat-harveſt in the valley: and they lifted up their eyes, and ſaw the ark, and rejoiced to ſee *it*.

14 And the cart came into the field of Joſhua a Beth-ſhemite, and ſtood there, where *there was* a great ſtone: and they clave the wood of the cart, and offered the kine a burnt-offering unto the LORD.

15 And the Levites took down the ark of the LORD, and the coffer that *was* with it, wherein the jewels of gold *were*, and put *them* on the great ſtone: and the men of Beth-ſhemeſh offered burnt-offerings, and ſacrificed ſacrifices the ſame day unto the LORD.

16 And when the five lords of the Philiſtines had ſeen *it*, they returned to Ekron the ſame day.

17 And theſe *are* the golden emerods which the Philiſtines returned *for* a treſpaſs-offering unto the LORD; for Aſhdod one, for Gaza one, for Askelon one, for Gath one, for Ekron one.

18 And

18 And the golden mice, *according to* the number of all the cities of the Philiſtines, *belonging* to the five lords, *both* of fenced cities, and of country villages, even unto the great *ſtone of* Abel, whereon they ſet down the ark of the LORD: *which ſtone remaineth* unto this day in the field of Joſhua the Beth-ſhemite.

19 ¶ And he ſmote the men of Beth-ſhemeſh, becauſe they had looked into the ark of the LORD, even he ſmote of the people fifty thouſand and threeſcore and ten men: and the people lamented, becauſe the LORD had ſmitten *many* of the people with a great ſlaughter.

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——— *And the lords of the Philiſtines went after them unto the border of Beth-ſhemeſh.*] To obſerve, as the prieſts adviſed, whether the cattle would proceed thither without any conductor.

Ver. 13. *And they of Beth-ſhemeſh were reaping their wheat-harveſt in the valley.*] Which being about Pentecoſt, it ſhews that the ark was taken captive about the latter end of the foregoing year. Compare this with ver. 1.

——— *And they lifted up their eyes, and ſaw the ark, and rejoyced to ſee it.*] They were tranſported to ſee it returning to them in ſo wonderful a manner, without any viſible conductor.

Ver. 14. *And the cart came into the field of Joſhua a Bethſhemite, and ſtood there.*] This was another aſtoniſhing circumſtance, that the kine went no further, being come into a territory which appertained to a city of the prieſts, who were to take care of the ark of God.

———*Where there was a great ſtone.*] Which ſeems to have been the boundary of the two countries.

——*And they clave the wood of the cart, and offered the kine a burnt-offering unto the Lord.*] The great ſtone, we ſuppoſe, ſerving inſtead of an altar, whereon they offered a whole burnt-offering of praiſe and thanks to God for his goodneſs: For they thought in reaſon, that this cart, and theſe kine, ſhould never be converted to any common uſe, and therefore devoted them to this ſacrifice. In which the prieſts did not ſin, tho' cows were not, by the law, allowed to be offered to God; and no oblation was to be made, but in the place which God had choſen. For this was to be underſtood of ordinary offerings, and not of ſuch as might be rendered neceſſary by ſome extraordinary occaſion. And beſide, the ark being here, God was alſo preſent in a peculiar manner, and ſo their ſacrifices, they thought in reaſon, might be here acceptable to him. And they the rather choſe to offer theſe cows to God, becauſe they belonged to him, and therefore were to be his ſacrifice, they having drawn his ark, and being particularly directed by him.

Ver. 15. *And the Levites took down the ark of the Lord, and the coffer that was with it, wherein the jewels of gold were.*] It was not the buſineſs of the Levites to take down the ark, but of the prieſts; and after they had diſpoſed it to be fit for the Levites to take it upon their ſhoulders, the Kohathites were to carry it. See Numb. iv. 15.

———*And put them on the great ſtone.*] Where, it is probable, they had before offered up the kine.

———*And the men of Beth-ſhemeſh offered burnt-offerings, and ſacrificed ſacrifices the ſame day unto the Lord.*] The ſacrifices, which they are ſaid to ſacrifice, were peace-offerings; which they added to their whole burnt-ſacrifices, that they might feaſt upon them; as an expreſſion of great joy to ſee the ark returned to them in a miraculous manner.

Ver. 16. *And when the five lords of the Philiſtines.*] Who ſtood upon the borders of their country, ver. 12.

——— *Had ſeen it.*] Beheld all the fore-mentioned wonders.

——— *They returned to Ekron the ſame day.*] And reported, no doubt, what they had ſeen: which convinced the Philiſtines, that their plagues came from the God of Iſrael.

Ver. 17. *And theſe are the golden emerods which the Philiſtines returned for a treſpaſs-offering unto the Lord; for Aſhdod one, for Gaza one, for Askalon one, for Gath one, for Ekron one*] Each city of this country, we ſuppoſe, was at the charge of preſenting one emerod. Which cities are not reckoned in the order wherein they lay; but Aſhdod, being the city to which the ark was firſt brought, is mentioned firſt.

Ver. 18. *And the golden mice, according to the number of all the cities of the Philiſtines, belonging to the five lords, both of fenced cities, and of country villages, even unto the great ſtone of Abel, whereon they ſet down the ark of the Lord; which ſtone remaineth unto this day, in the field of Joſhua the Bethſhemite.*] As the golden emerods were made at the public charge of thoſe cities, ſo were the mice alſo; unto the making of which the villages likewiſe contributed. For their fields being principally infeſted by the mice, as the cities were by the emerods; and they being all ſharers, ſome way or other, in the public calamities, it was thought reaſonable they ſhould all join in this treſpaſs-offering: which was an offering of the whole nation, as far as ever their coaſt extended, and that was to the great ſtone, mentioned ver. 14. which is there called *eben gedolah*, the great ſtone; but here, *ebelgedolah*, the great weeping, from the lamentations which were here made, upon the following occaſion, mentioned in the next verſe.

Ver. 19. *And he ſmote the men of Beth-ſhemeſh, becauſe they had looked into the ark of the Lord.*] Which God had forbidden, not only to the common people, but to the ſons of Levi alſo, Numb. iv. 20. But their curioſity made them forget their duty; being deſirous either to ſee whether the Philiſtines had taken out the tables of the covenant, or that they might have a view of ſuch an ancient and ſacred monument. Out of this ſtory, as Bochart ingeniouſly conjectures, the Greeks forged the fable of Bacchus; who was very angry with the Athenians, becauſe they did not receive his myſteries with pomp, when they were brought out of Bœotia into Attica, and ſmote them with a ſevere diſeaſe.

———*Even he ſmote of the people fifty thouſand and threeſcore and ten men.*] This tranſlation is made by an unaccountable tranſpoſition of the words; which in the Hebrew lie exactly thus, *he ſmote of the people threeſcore and ten men, fifty thouſand men.* Which the Gemara, with Jarchi, and Kimchi, and the Targum expound, *he ſmote all the Sanhedrim, which were ſeventy men, and fifty thouſand of the common people,* (See Selden, lib. 2. de Synedr. cap. 19. n. 3.) But as it is a queſtion, whether there was any ſuch Sanhedrim in theſe days, and it is certain there was not at Beth-ſhemeſh, ſo it is not likely it was ſuch a populous place, nor is there any particle to connect the laſt ſum with the foregoing. Therefore Bochart's interpretation is far more reaſonable, which is this, *he ſmote threeſcore and ten men, fifty out of a thouſand men,* that is, God was ſo indulgent, as not to ſlay all who were guilty, but only ſeventy of them; obſerving this proportion, that out of a thouſand offenders he ſmote only fifty perſons, that is, a twentieth part. So that of fourteen hundred that deſerved puniſhment, he deſtroyed only ſeventy men, which is the twentieth part of that number. And this interpretation is very eaſy, not only ſupplying the particle *mem* before *eleph*, but alſo making the ſenſe to be *out of a thouſand.* And he inſtances in many places of ſcripture, where this particle is manifeſtly wanting, to make out the true meaning. See his Hierozoicon, P. 1. lib. 2. cap. 36. p. 370. where he ſhews, that Joſephus thus underſtood theſe words, (Antiq. lib. 6. cap 2. where he ſaith, God ſmote ἑβδομήκοντα τῶν ἐν τῇ Βηθσάμης κώμης, *ſeventy of thoſe of the village of Beth-ſhemeſh.* And thus Abarbinel alſo underſtands the firſt words, that he ſmote at Beth-ſhemeſh only ſeventy men; the other number, he thinks, refers to thoſe who were ſlain in the country of the Philiſtines; for the particle *beth*, he is of opinion, ſignifies as much as *with*, in this manner, *together with the ſeventy of Beth-ſhemeſh he ſmote in all fifty thouſand, becauſe of the ark.* But Bochart's interpretation is moſt natural, and is highly applauded by Wagenſel, who, in his Annotations upon the Gemara of Sota, (cap. 7. ſect. 15.) ſaith, *ipſa veritas militat*, truth itſelf defends this opinion of Bochart. And indeed it cannot be conceived, there ſhould be ſo many, as our tranſlation ſuppoſes were, ſlain at Beth-ſhemeſh, and the coaſts thereof, being but a village; or if there had, it is very improbable, that God would deſtroy ſo many at once; for there would have been none left to make lamentation. Therefore as the Romans decimated the ſoldiers who had offended, that is, put every tenth man to death, ſo God here puniſhed half ſo many for this offence of looking into the ark.

——— *And the people lamented, becauſe the Lord had ſmitten many of the people with a great ſlaughter.*] It was a great ſlaughter, conſidering the ſmallneſs of this place; as Abarbinel gloſſes upon theſe words, who taketh it, as Joſephus doth, for a village. And it is not ſtrange, that ſome ſhould be ſmitten with death; for it was always accounted, in all nations, a great prophaneneſs for any one who was not initiated, to pry into their myſteries: To prevent which hereafter, God made ſo many examples of his diſpleaſure in this place.

Ver. 20. *And the men of Beth-ſhemeſh ſaid, Who is able to ſtand before this holy Lord God? and to whom ſhall he go up from us?*] They ſeem, by this, to be ſenſible of their

their raſhneſs, and acknowledge the holineſs of God to be ſuch, that they were not worthy of his Divine Preſence among them; but were deſirous, that ſome who could do him honour better than they, might take the ark into their care. But Abarbinel thinks they were only ſtruck with a great fear, as the Philiſtines were when God plagued them. Which made them ſend the ark from one place to another; as they of Beth-ſhemeſh now ſent to thoſe of Kirjath-jearim, to come and fetch the ark to their city, fearing it would ſtill prove more deſtructive to them, if it continued at Beth-ſhemeſh.

Ver. 21. *And they ſent meſſengers to the inhabitants of Kirjath-jearim, ſaying, The Philiſtines have brought again the ark of the Lord; come ye down, and fetch it up to you.*] This was a city which ſtood upon a hill, and therefore they deſired them to come down from thence. And being a ſtrong place, they thought the ark would there be ſecure, in caſe of any new incurſions of their enemies.

CHAP. VII.

1 *They of Kirjath-jearim bring the ark into the houſe of Abinadab, and ſanctify Eleazar his ſon to keep it.* 2 *After twenty years,* 3 *The Iſraelites, by Samuel's means, ſolemnly repent at Mizpeh.* 9 *While Samuel prayeth and ſacrificeth, the Lord diſcomfiteth the Philiſtines by thunder, at Eben-Ezer.* 13 *The Philiſtines are ſubdued.* 15 *Samuel peaceably and religiouſly judgeth Iſrael.*

AND the men of Kirjath-jearim came and fetcht up the ark of the LORD, and brought it to the houſe of Abinadab in the hill, and ſanctified Eleazar his ſon, to keep the ark of the LORD.

2 And it came to paſs while the ark abode in Kirjath-jearim, that the time was long; for it was twenty years: and all the houſe of Iſrael lamented after the LORD.

3 ¶ And Samuel ſpake unto all the houſe of Iſrael, ſaying, If ye do return unto the LORD with all your hearts, *then* put away the ſtrange gods, and Aſhtaroth, from among you, and prepare your hearts unto the LORD, and ſerve him only: and he will deliver you out of the hand of the Philiſtines.

4 Then the children of Iſrael did put away Baalim and Aſhtaroth, and ſerved the LORD only.

5 And Samuel ſaid, Gather all Iſrael to Mizpeh, and I will pray for you unto the LORD.

6 And they gathered together to Mizpeh, and drew water, and poured *it* out before the LORD, and faſted on that day, and ſaid there, We have ſinned againſt the LORD. And Samuel judged the children of Iſrael in Mizpeh.

7 And when the Philiſtines heard that the children of Iſrael were gathered together to Mizpeh, the lords of the Philiſtines went up againſt Iſrael: and when the children of Iſrael heard *it*, they were afraid of the Philiſtines.

8 And the children of Iſrael ſaid to Samuel, Ceaſe not to cry unto the LORD our God for us, that he will ſave us out of the hand of the Philiſtines.

9 ¶ And Samuel took a ſucking lamb, and offered *it for* a burnt-offering wholly unto the LORD; and Samuel cried unto the LORD for Iſrael, and the LORD heard him.

10 And as Samuel was offering up the burnt-offering, the Philiſtines drew near to battle againſt Iſrael: but the LORD thundred with a great thunder on that day upon the Philiſtines, and diſcomfited them, and they were ſmitten before Iſrael.

11 And the men of Iſrael went out of Mizpeh, and purſued the Philiſtines, and ſmote them, until *they came* under Beth-car.

12 Then Samuel took a ſtone, and ſet *it* between Mizpeh and Shen, and called the name of it Eben Ezer, ſaying, Hitherto hath the LORD helped us.

13 ¶ So the Philiſtines were ſubdued, and they came no more into the coaſt of Iſrael: and the hand of the LORD was againſt the Philiſtines all the days of Samuel.

14 And the cities which the Philiſtines had taken from Iſrael were reſtored to Iſrael, from Ekron even unto Gath, and the coaſts thereof did Iſrael deliver out of the hands of the Philiſtines: and there was peace between Iſrael and the Amorites.

15 And Samuel judged Iſrael all the days of his life.

16 And he went from year to year in circuit to Beth-el, and Gilgal, and Mizpeh, and judged Iſrael in all thoſe places.

17 And his return *was* to Ramah; for there *was* his houſe: and there he judged Iſrael, and there he built an altar unto the LORD.

Ver. 1. *And the men of Kirja'h-jearim came, and fetched up the ark of the Lord,* &c.] The inhabitants of Kirjath-jearim, which was a city of the tribe of Judah, upon the confines of Benjamin, cheerfully complied with the requeſt of the people of Beth-ſhemeſh, and brought the ark from thence to their own city, where they placed it in the houſe of Abinadab which was ſituated on the higheſt part of their city; and the ark continued here till the time of David, that is, about ſeventy years. Eleazar the ſon of Abinadab was conſecrated to be the keeper of this ſacred ſymbol.

If it be enquired why the ark was not carried to Shiloh, its ancient ſeat? the anſwer is, that the Philiſtines had deſtroyed that place; and the tabernacle, upon the death of Eli, was removed from thence to Nob, where it continued to the death of Samuel: After which it was carried to Gibeon, where it remained for the ſpace of fifty years, according to the account of Seder Olam Rabba. The ark during all this time was in Kirjath-jearim, till David brought it, firſt to the houſe of Obed-Edom, and afterward to his own city: After which the tabernacle

ſtill

ſtill continued at Gibeon till Solomon's temple was built, 1 Chron. xvi. 39. 1 Chron. i. 3. where we read, that Solomon ſacrificed at Gibeon, even after the death of his father, the tabernacle being there.

Ver. 2. *And it came to paſs while the ark abode at Kirjath-jearim, that the time was long; for it was twenty years.*] This is not to be underſtood of the whole time that the ark remained in this city, for it continued there till the time of David, 2 Chron. vi. 3. as we obſerved before. It therefore refers to the following words.

——*And all the houſe of Iſrael lamented after the Lord.*] Or rather, as Dr. Lightfoot tranſlates the words in the Hebrew, *Then all the houſe of Iſrael*, &c. Their idolatry had taken ſo deep a root in their minds, that neither the loſs of the ark, nor the ſlaughter of ſo many Iſraelites, could affect them with any penitent impreſſion, till after the expiration of twenty years; when they at laſt were awakened to ſome ſenſe of their impiety, and began to lament their apoſtacy from God.

Samuel, who acted by this time, both as prophet and judge, improved the opportunity offered him by the peoples aſſembling in great multitudes before the ark, to deplore their unrecovered liberty, and earneſtly exhorted them to put away Aſhtaroth and their ſtrange deities from among them; and to devote themſelves to the ſervice of the Lord alone; upon which condition only, he could promiſe them a ſpeedy deliverance from the Philiſtine yoke. The people readily complied with this admonition, and aſſembled at Mizpeh, according to the appointment of Samuel; and there faſted and prayed with all the indications of a lively repentance. The Sacred Hiſtorian likewiſe informs us, that *they drew water, and poured it out before the Lord*, &c. ver. 6. On which words we think it neceſſary to obſerve, that this being a day of humiliation, faſting, and prayer, as appears by the latter part of the paſſage before us, interpreters commonly expound the former part of it, as belonging to the ſame matter; and ſome think, with the Targum, that by *pouring out water*, the tears of contrition are to be underſtood. Others ſuppoſe, they bathed their bodies in the water, to intimate the purification of their ſouls from the pollutions of ſin. Others, among whom is Bochart, imagine, that this water was poured on the earth, in order to ſignify the expiation of their tranſgreſſions, which they humbly begged might be remembred no more, as water ſhed on the earth ſoon ceaſes to become viſible. But we no where find any ſuch rite as this among the Jews, either in ancient or later times. The learned biſhop Patrick approves the interpretation given of theſe words, by Conſtantine L'Empereur, in his annotations on Codex Middoth, cap. 2. which is, that they poured out water in token of joy, after they had faſted and confeſſed their ſins, as was cuſtomary for them when they celebrated the feaſt of tabernacles; for he tranſlates the words, *Poſtquam jejunarunt, after they had faſted* on that day. And to this he refers the words in Iſa. xii. 3. where the prophet foretels the joy that ſhould be expreſſed in the days of the Meſſiah, by ſaying, *Ye ſhall draw waters of Joy, out of the wells of ſalvation:* Alluding to a known rite among the Iſraelites in the feaſt of tabernacles; and there is the greater reaſon for this interpretation, adds the biſhop, becauſe Samuel had juſt before promiſed them that God would deliver them from their ſubjection to the Philiſtines, if they ſincerely repented of all their paſt iniquities; and conſequently that this comfortable aſſurance inſpired them with a pleaſing joy, in hopes of its ſpeedy accompliſhment, becauſe they now had devoted themſelves to his ſervice alone.

As ingenious as this explication may ſeem, the learned father Hardouin repreſents the tranſaction we are conſidering, in a different light. "The people, ſays he, "were aſſembled by the prophet, in order to make a "ſolemn renunciation of the idolatry to which they had "been ſo long addicted, and to aſſiſt at the prayers Samuel "intended to offer up, to appeaſe the wrath of God, "who was then offended at the conduct of his people. "The Iſraelites accompanied the prayers of the prophet "with a univerſal faſt that day, and their reſolution to "obſerve it with the utmoſt ſtrictneſs, induced them to "pour out before the Lord, all the water of the wells of "Mizpeh, that they might abſtain from drinking, as well "as from eating, and that the Lord might be witneſs to "the rigour with which they intended to obſerve that faſt." Francis Budæus, who cites theſe words of Hardouin, will not allow that Jeſuit the honour of being the author of this explication, but declares, that it had been propoſed before by Sebaſtian Schmid. And it is certain that this laſt mentioned author, expreſſes himſelf in ſuch a manner, as removes a difficulty that may be objected to what is advanced by father Hardouin, who ſays, that the Iſraelites poured out all the water that could be found in Mizpeh; but to what purpoſe could this conſumption of it be made, in a country where it was ſo ſcarce? Sebaſtian Schmid, on the other hand, only ſays, that the Iſraelites poured out the water they then had in their pitchers, that no perſon among them might drink, during that day of faſting. This explication ſeems to us very conſiſtent with reaſon, and we ſhall make no ſcruple to adhere to it.

This unuſual meeting of the Iſraelites gave umbrage to the Philiſtines, who immediately took up arms, and advanced againſt them; but Samuel having offered up a ſucking lamb for a burnt offering, obtained by the efficacy of his prayers ſuch a tempeſt of thunder and lightning, as entirely diſcomfited their enemies, whom the Iſraelites purſued with great ſlaughter, to Beth-car, a place in the confines of the tribe of Judah. Joſephus adds, that the earth quaked, and in many places opened, and ſwallowed up the Philiſtines, whoſe hands and faces were likewiſe blaſted by the ſtreams of lightning. Samuel, in order to commemorate this ſignal victory, cauſed a great ſtone to be erected between Mizpeh and Sen, and called it Eben-Ezer, which ſignifies, *the ſtone of help*; and from that time to his own death; the Philiſtines were ſo far from attempting any new hoſtilities againſt Iſrael, that they even ſuffered them to recover the cities and fortified places which they had formerly wreſted from them, from Ekron even unto Gath, and the territories around them. The Iſraelites were likewiſe at peace with the Amorites, ſo that the land enjoyed a perfect tranquility all the time of Samuel's adminiſtration; while he, in order to render it eaſier to the people, ſet out, once a year from Ramah, where he uſually reſided, and which was alſo the place of his nativity, to take a circuit round Bethel, Gilgal, and Mizpeh, to adminiſter judgment, and then returned to his own city, where he had erected an altar to God, and whither the people might reſort to him at all other times.

It appears from hence, that Samuel quitted Shiloh ſoon after the death of Eli, and the taking of the ark, and that he never returned thither, at leaſt to reſide there as formerly. It is indeed probable, that after the removal of the ark from thence, all kind of religious ceremonials were diſcontinued there; for which reaſon it is ſaid, that he built an altar at Ramah, the place of his reſidence, that the people might reſort to him, either for the diſpenſation of juſtice, or to offer ſacrifices to God. This latter, however, was far from being conformable to the Moſaic law; but it ſeemed to be a caſe of neceſſity at that time; becauſe the ark being then in one place, and the tabernacle in another, neither of them could be properly reſorted to for ſacrificing, or any other part of publick worſhip.

CHAP. VIII.

1 *By occaſion of the ill government of Samuels ſons, the Iſraelites ask a king.* 6 *Samuel praying in grief is comforted by God.* 10 *He telleth the manner of a king.* 19 *God willeth Samuel to yield unto the importunity of the people.*

AND it came to paſs when Samuel was old, that he made his ſons judges over Iſrael.

2 Now the name of his firſt-born was Joel, and the name of his ſecond, Abiah: *they were* judges in Beer-ſheba.

3 And

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3 And his ſons walked not in his ways, but turned aſide after lucre, and took bribes, and perverted judgment.

4 Then all the elders of Iſrael gathered themſelves together, and came to Samuel unto Ramah,

5 And ſaid unto him, Behold, thou art old, and thy ſons walk not in thy ways: now make us a king to judge us like all the nations.

6 ¶ But the thing diſpleaſed Samuel, when they ſaid, Give us a king to judge us: and Samuel prayed unto the LORD.

7 And the LORD ſaid unto Samuel, Hearken unto the voice of the people in all that they ſay unto thee: for they have not rejected thee, but they have rejected me, that I ſhould not reign over them.

8 According to all the works which they have done ſince the day that I brought them up out of Egypt even unto this day, wherewith they have forſaken me, and ſerved other gods: ſo do they alſo unto thee.

9 Now therefore hearken unto their voice: howbeit, yet proteſt ſolemnly unto them, and ſhew them the manner of the king that ſhall reign over them.

10 ¶ And Samuel told all the words of the LORD unto the people, that asked of him a king,

11 And he ſaid, This will be the manner of the king that ſhall reign over you: He will take your ſons, and appoint *them* for himſelf, for his chariots, and *to be* his horſemen, and *ſome* ſhall run before his chariots.

12 And he will appoint him captains over thouſands, and captains over fifties, and *will ſet them* to ear his ground, and to reap his harveſt, and to make his inſtruments of war, and inſtruments of his chariots.

13 And he will take your daughters *to be* confectionaries, and *to be* cooks, and *to be* bakers.

14 And he will take your fields, and your vineyards, and your olive-yards, *even* the beſt *of them*, and give *them* to his ſervants.

15 And he will take the tenth of your ſeed, and of your vineyards, and give to his officers, and to his ſervants.

16 And he will take your men-ſervants, and your maid-ſervants, and your goodlieſt young men, and your aſſes, and put *them* to his work.

17 He will take the tenth of your ſheep: and ye ſhall be his ſervants.

18 And ye ſhall cry out in that day, becauſe of your king which ye ſhall have choſen you; and the LORD will not hear you in that day.

19 ¶ Nevertheleſs, the people refuſed to obey the voice of Samuel; and they ſaid, Nay, but we will have a king over us:

20 That we alſo may be like all the nations, and that our king may judge us, and go out before us, and fight our battles.

21 And Samuel heard all the words of the people, and he rehearſed them in the ears of the LORD.

22 And the LORD ſaid to Samuel, Hearken unto their voice, and make them a king. And Samuel ſaid unto the men of Iſrael, Go ye every man unto his city.

Ver. 1. *And it came to paſs when Samuel was old.*] The Jews, in Seder Olam Rabba, and other books, repreſent Samuel as having lived no longer than fifty two years; but he certainly could not then be ſaid to have been old. Abarbinel, therefore, diſſents from the doctors in that particular, and ſhews their arguments, in favour of it, to be very weak and inconcluſive; and thinks that Samuel rather lived till he was ſeventy, if not eighty, years of age. But leſs than ſeventy he affirms, *none of the prophets, or good men, lived.*

———*That he made his ſons judges over Iſrael.*] This Samuel had probably done, either to try how they would behave themſelves in that important poſt, or perhaps for the convenience of thoſe who lived at too great a diſtance from Ramah, Beerſheba being at one extremity of Judæa, as Dan was on the other. Joſephus adds, that Samuel appointed the eldeſt of his ſons to keep his reſidence at Bethel, a city to the weſt of Hai, upon the confines of the tribes of Ephraim and Benjamin; and the other at Beer-ſheba, and ordered them to take a yearly circuit through proper places, ſo that each ſhould have one half of Iſrael to his ſhare, Antiq. l. 6. c. 3.

Samuel himſelf had judged Iſrael for the ſpace of twenty years, with great integrity and applauſe; but he had the mortification to hear that his amiable example was not followed by his two ſons, who proved venal and mercenary judges, and ſuffered themſelves to be corrupted by bribery and avarice.

The great age and infirmities of Samuel, and the ill diſpoſition of his ſons, furniſhed the Iſraelites with a pretext for demanding a king, that they might be like other nations; though, in reality, this demand proceeded from their inſenſibility of the honour they enjoyed above the reſt of mankind, in being under the peculiar government of God. A poor prophet in a mantle, tho' converſant in the viſions of the Almighty, looked mean in their eyes; and nothing would ſatisfy them but a monarch, with his guards and officers of ſtate. A propoſal of this nature could not but be highly diſpleaſing to Samuel, who plainly foreſaw the dangerous conſequences of ſuch horrid ingratitude; and that by rejecting the government of God, they would render themſelves unworthy of his future protection. But finding them reſolute in their demand, the afflicted prophet addreſſed himſelf to God, for proper directions in this unpleaſing conjuncture; and he received the following anſwer, *Hearken unto the voice of the people, in all that they ſay unto thee*, ver. 7. Theſe are the words of an angry ſovereign, and are as much as if he had ſaid, Let them have their will, ſince ſuch is their perverſeneſs. God, however, was ſo gracious, as to order Samuel to ſet before them the diſagreeable effects of that regal power they ſo much deſired. The prophet acquitted himſelf of his commiſſion, and repreſented to them the many grievances they would ſuſtain from the arbitrary power of the king for whom they were then ſo impatient. One would

have thought that the lively deſcription he gave them of the imperious government of the eaſtern monarchs, would have deterred them from perſiſting in their demand; but this was ſo far from being the caſe, that they continued to require a king in the moſt peremptory manner, though Samuel had told them that this demand was a rejection of the government of God, who had always been attentive to their cries, when they were oppreſſed by their enemies; but that he now would leave them deſtitute of all aſſiſtance, when they ſhould hereafter groan under the tyranny of their kings. Dr. Jackſon ſays, that this obſtinacy of theirs was a prognoſtication of that incurable diſeaſe, which had its fatal criſis in their rejecting Chriſt, who was both prieſt and prophet, and likewiſe their lawful king.

The reaſons they aſſign for demanding a king, namely, that they might be *like all the nations*, &c. ver. 20. ſhews they were ſtrangely infatuated, in not being ſenſible that their unlikeneſs to other nations was their ſingular felicity: ſince they had the Almighty Lord of the univerſe for their governour, who never failed, in time of need, to raiſe up men of extraordinary worth to be his inſtruments in their deliverance. It was, therefore, their vain-glorious humour, which made them think they ſhould be inferior to other nations, unleſs, as biſhop Patrick obſerves, they ſaw a prince ſet over them, ſhining in gold and jewels, living in a ſumptuous palace, attended with guards richly cloath'd, and appearing in great pomp and ſtate, as they did in other countries; which they fancied would be for the glory of their land.

Samuel finding that no diſſuaſives whatever could divert them from their deſign, applied a ſecond time to the Deity, and unfolded to him the reſolution in which the people ſtill perſiſted; upon which God again commanded him to *hearken unto their voice, and make them a king*, ver. 22. Samuel then returned to the people, and having promiſed to comply with their demand, diſmiſſed them to their reſpective cities, for the preſent, and Saul was ſoon after appointed by God to be the firſt king of Iſrael.

CHAP. IX.

1 Saul deſpairing to find his father's aſſes, 6 By the counſel of his ſervant, 11 And direction of young maidens, 15 According to God's revelation, 18 Cometh to Samuel. 19 Samuel entertaineth Saul at the feaſt. 25 Samuel, after ſecret communication, bringeth Saul on his way.

NOW there was a man of Benjamin, whoſe name *was* Kiſh, the ſon of Abiel, the ſon of Zeror, the ſon of Bechorah, the ſon of Aphiah, a Benjamite, a mighty man of power.

2 And he had a ſon, whoſe name *was* Saul, a choice young man, and a goodly: and *there was* not among the children of Iſrael a goodlier perſon than he: from his ſhoulders and upward, *he was* higher than any of the people.

3 And the aſſes of Kiſh, Sauls father, were loſt; and Kiſh ſaid to Saul his ſon, Take now one of the ſervants with thee, and ariſe, go ſeek the aſſes.

4 And he paſſed through mount Ephraim, and paſſed through the land of Shaliſha, but they found *them* not: then they paſſed through the land of Shalim, and *there they were* not: and he paſſed through the land of the Benjamites, but they found *them* not.

5 *And* when they were come to the land of Zuph, Saul ſaid to his ſervant that *was* with him, Come, and let us return; leſt my father leave *caring* for the aſſes, and take thought for us.

6 And he ſaid unto him, Behold now, *there is* in this city a man of God, and *he is* an honourable man; all that he ſaith, cometh ſurely to paſs: now let us go thither; peradventure he can ſhew us our way that we ſhould go.

7 Then ſaid Saul to his ſervant, But behold, *if* we go, what ſhall we bring the man? for the bread is ſpent in our veſſels, and *there is* not a preſent to bring to the man of God: what have we?

8 And the ſervant anſwered Saul again, and ſaid, Behold, I have here at hand the fourth part of a ſhekel of ſilver: *that* will I give to the man of God, to tell us our way.

9 (Beforetime in Iſrael, when a man went to enquire of God, thus he ſpake, Come, and let us go to the ſeer: for *he that is* now *called* a prophet, was beforetime called a ſeer.)

10 Then ſaid Saul to his ſervant, Well ſaid, come, let us go: ſo they went unto the city where the man of God *was*.

11 ¶ *And* as they went up the hill to the city, they found young maidens going out to draw water, and ſaid unto them, Is the ſeer here?

12 And they anſwered them, and ſaid, He is; behold, *he is* before you: make haſte now, for he came to-day to the city; for *there is* a ſacrifice of the people to-day in the high place.

13 Aſſoon as ye be come into the city, ye ſhall ſtraightway find him, before he go up to the high place to eat: for the people will not eat until he come, becauſe he doth bleſs the ſacrifice, *and* afterwards they eat that be bidden. Now therefore get you up, for about this time ye ſhall find him.

14 And they went up into the city: *and* when they were come into the city, behold, Samuel came out againſt them, for to go up to the high place.

15 ¶ Now the LORD had told Samuel in his ear a day before Saul came, ſaying,

16 To-morrow about this time I will ſend thee a man out of the land of Benjamin, and thou ſhalt anoint him *to be* captain over my people Iſrael, that he may ſave my people out of the hand of the Philiſtines: for I have looked upon my people,

people, becauſe their cry is come unto me.

17 And when Samuel ſaw Saul, the LORD ſaid unto him, Behold the man whom I ſpake to thee of: this ſame ſhall reign over my people.

18 Then Saul drew near to Samuel in the gate, and ſaid, Tell me, I pray thee, where the ſeers houſe *is*.

19 And Samuel anſwered Saul, and ſaid, I *am* the ſeer: go up before me unto the high place, for ye ſhall eat with me to-day; and to-morrow I will let thee go, and will tell thee all that *is* in thine heart.

20 And as for thine aſſes that were loſt three days ago, ſet not thy mind on them, for they are found: and on whom *is* all the deſire of Iſrael? *is it* not on thee, and on all thy fathers houſe?

21 And Saul anſwered and ſaid, *Am* not I a Benjamite, of the ſmalleſt of the tribes of Iſrael? and my family the leaſt of all the families of the tribe of Benjamin? wherefore then ſpeakeſt thou ſo to me?

22 And Samuel took Saul and his ſervant, and brought them into the parlour, and made them ſit in the chiefeſt place among them that were bidden, which *were* about thirty perſons.

23 And Samuel ſaid unto the cook, Bring the portion which I gave thee, of which I ſaid unto thee, Set it by thee.

24 And the cook took up the ſhoulder, and *that* which *was* upon it, and ſet *it* before Saul: and *Samuel* ſaid, Behold, that which is left, ſet *it* before thee, *and* eat; for unto this time hath it been kept for thee, *ſince* I ſaid, I have invited the people: So Saul did eat with Samuel that day.

25 ¶ And when they were come down from the high place into the city, *Samuel* communed with Saul upon the top of the houſe.

26 And they aroſe early: and it came to paſs about the ſpring of the day, that Samuel called Saul to the top of the houſe, ſaying, Up, that I may ſend thee away. And Saul aroſe, and they went out both of them, he and Samuel, abroad.

27 *And* as they were going down to the end of the city, Samuel ſaid to Saul, Bid the ſervant paſs on before us (and he paſſed on) but ſtand thou ſtill a while, that I may ſhew thee the word of God.

Ver 1. *Now there was a man of Benjamin, whoſe name was Kiſh, the ſon of Abiel,* &c.] This genealogy ſeems liable to an objection, which is, that Ner is repreſented as the father of Kiſh, 1 Chron. viii. 33. ix. 39. In anſwer to which we may ſuppoſe, with Kimchi, that the father of Kiſh had two names, (Abiel and Ner) as was uſual among the Hebrews; and that he likewiſe conferred the latter of thoſe two names on one of his ſons, for it is evident that Kiſh had a brother whoſe name was Ner, 1 Sam. xiv. 51.

Ver. 2. *And he had a ſon whoſe name was Saul, a choice young man, and a goodly,* &c.] The advantage of a graceful exterior was conſidered, by the oriental people, as a very recommending accompliſhment, in the choice of their kings; and the monuments of antiquity furniſh us with many inſtances to this effect. Herodotus, after he had enumerated the troops which compoſed the army of Xerxes, adds, that amongſt all that incredible number of men, there was not one, who, in comelineſs of perſon, or gracefulneſs of ſtature, appeared more worthy of the regal dignity, than that monarch, (l. vi. c. 77. p. 446.) The ſame author likewiſe declares, that the Æthiopians thought a perſon of the moſt majeſtic ſtature ought to be elected king, (lib. 3. cap. 20. pag. 169) The Lacedæmonians were ſo ſtrict in their precautions to ſecure a goodly race of kings, that they ſet a fine upon their ſovereign Archidamus, for eſpouſing a wife of a low ſtature, who was likely to bring them, ὁ βασιλέας, ἀλλὰ βασιλίσκους, *not kings, properly ſo called, but kings in miniature.* It is likewiſe reaſonable to ſuppoſe, that the common people, in particular, would be more inclined to reverence a prince, who, to uſe the expreſſion of Euripides, had εἰδὼς ἄξιον τυραννίδος, *a form worthy a monarch,* than they would a perſon of a mean appearance. But no words are more memorable than thoſe of Pliny, in the concluſion of the fourth chapter of his Panegyric on Trajan, where he declares, that the ſtrength and tallneſs of his body, the majeſty of his aſpect, the gracefulneſs of his ſpeech, &c. *nonne longe lateque principem oſtentant?* do they not every where proclaim a prince? That the Iſraelites had ſome ſuch ideas as theſe, may be inferr'd from what Samuel ſaid, when he preſented Saul to them, chap. x. 24. *ſee ye him whom the Lord hath choſen, that there is none like him among all the people?* This deſcription of Saul agrees with what the Sacred Hiſtorian had obſerved of him, in the verſe before us, namely, that *there was not among the children of Iſrael a goodlier perſon; from his ſhoulders and upward, he was higher than any of the people.* Virgil, in after-times, drew the ſame picture of Turnus, (Æneid. xi. ver. 682.

——— ——— ——— ——— *Catervis*
Vertitur in medius, & toto vertice ſupra eſt.

The chief majeſtically moves along,
And towers ſuperior o'er the armed throng.

Ver. 3. *And the aſſes of Kiſh, Sauls father, were loſt.*] This circumſtance contributed to the interview between Samuel and Saul; and the approach of this latter was imparted to the prophet by a Divine Revelation. The aſſes of Kiſh wandered out of their paſture, and Saul was ordered by his father to ſet out with one of his domeſtics, in order to ſeek them. Employments of this nature were not thought degrading, in ancient times, nor beneath perſons of the higheſt rank. We may add too, that aſſes were a conſiderable part of their ſubſtance in Judæa, and perſons of the greateſt quality rode upon them till the time of Solomon, when Horſes began to be multiplied among them.

Saul endeavoured to acquit himſelf of his commiſſion, but the ſucceſs was very different from his expectations. He paſſed through the territory belonging to the tribe of Benjamin, and the mountainous country of Ephraim, till he at laſt came to the land of Zuph, ver. 5. which belonged to the tribe of Ephraim, and where ſome of the anceſtors of Samuel had lived, chap. i. 1. Ramah, likewiſe, where Samuel now dwelt, ſeems to have been ſituated in this tract, as may be collected from ver. 6.

Saul finding himſelf not likely to ſucceed in his ſearch, told his ſervant that it would be proper for them to think of returning home, leſt his father ſhould be more anxious at their long abſence, than he was for the recovery of his cattle. The ſervant then adviſed Saul to go and conſult Samuel, who reſided at a ſmall diſtance from thence, and perhaps

perhaps might direct them what courſe would be moſt proper for them to take. Saul replied, *but behold if we go, what ſhall we bring the man? for the bread is ſpent in our veſſels, and there is not a preſent to bring to the man of God*, ver. 7. It was an eſtabliſhed cuſtom, among the orientals, never to appear without a preſent, before ſuch perſons as were held in veneration by the people; and tho' God deteſted thoſe ſordid ſouls who rendered the moſt ſacred functions venal; he yet expected to be honoured in the perſon of his miniſters; and prophets in particular were entitled to very diſtinguiſhed marks of reſpect, as being *men of God*; before whom it was not lawful to appear empty.

The ſervant of Saul anſwered, that he had a piece of money worth the fourth part of a ſhekel of ſilver, and that he would give it to the man of God, as an acknowledgment for his directing them in their right way. The ſum, indeed, was very inconſiderable, but God regards the diſpoſition of the heart much more than the value of the offering; *For if there be firſt a willing mind, it is accepted according to that a man hath, and not according to that he hath not*, 2 Cor. viii. 12.

Ver. 9. (*Before time in Iſrael, when a man went to enquire of God, thus he ſpake, Come and let us go to the ſeer: for he that is now called a prophet, was before time called a ſeer.*)] Tho' the word *nabi*, a *prophet*, had been anciently known, as appears by the Moſaic writings, and was uſed in the days of Samuel, as is evident from many paſſages in this book; yet the more common word which now prevailed, when Saul was anointed king, was *roeh*, a *ſeer*; for, in all languages, words are in and out of vogue at different periods of time; and when Samuel wrote this book, *nabi* was become the more uſual word. This is a fair account of theſe words; but ſome have pretended to prove from them, that Samuel was not the author of this book, nor Moſes of the Pentateuch; where Abraham is called *nabi*, Gen. xx. 7. which ſhews that this was no new word in the days of Samuel, as they would have this place underſtood. But it might be ſufficient to anſwer to this objection, that *nabi* did not ſignify in ancient times, one who predicted future events; but one who was familiar with God, and acquainted with his will, that he might be enabled to inſtruct others. But, in the time of Samuel, it was appropriated to the revelation of futurity, which could proceed from none but God.

The title of ſeer was given not only to the prophets of the true God, but likewiſe to thoſe of the pagan deities, who pretended to have ſupernatural viſions. Hence the Sybil ſays in Virgil, Æneid 6. ver. 86.

> ——————*bella, horrida bella,*
> *Et Tiberim multo ſpumantem ſanguine cerno.*
>
> Scenes of deſtructive war I now behold,
> And ſtreams of blood in Tyber's channel roll'd.

Joſephus cites a paſſage from Manetho, which declares that the Egyptians called thoſe who had ſupernatural viſions, *the ſeers of God*, Joſeph. lib. 1. cont. Apion. pag. 460.

When Saul arrived at Ramah, where Samuel reſided, he ſaw ſome young maidens going to draw water at the fountain, which, as uſual, was at the bottom of the hill; and they informed him, that the Seer came that day to the city, where there was to be *a ſacrifice of the people that day in the high place*, ver. 12. All ſacrifices were regularly to be offered before the ark, in the place which the Lord ſhould chuſe. But while this choice remained ſuſpended, becauſe Shiloh was laid deſolate, and no other place appointed; the Iſraelites ſacrificed in parts of the country where neither the ark, nor the tabernacle were. The tabernacle being void of the ark, which was its principal furniture; and the ark being without an houſe for the habitation of God; what place could be more commodious in ſuch a conjuncture, than thoſe cities that were inhabited by the prieſts and Levites? and they choſe the higheſt parts of thoſe cities for this purpoſe. Bertram imagines, that from this example, high places came to be uſed in after ages, for this is the firſt time we read of any high place among the people of God. The thing itſelf, is indeed mentioned, tho' not the name, See Judges vi. 20. xiii. 19. and ſo early as the time of Abraham, we read, that he was directed to offer his ſon on mount Moriah, Gen. xxii.

The Jewiſh doctors take this high place to have been ſome houſe where the people feaſted after the ſacrifice was over; and the Targum accordingly tranſlates theſe words, *the houſe of feaſting*.

Ver. 14. *And they went up into the city: and when they were come into the city, behold Samuel came out againſt them, for to go up to the high place.*] He met them directly in his way to the place where the feſtival was to be celebrated, for ſo God had providentially diſpoſed things, as is evident from ver. 15, and 16.

Ver. 17. *And when Samuel ſaw Saul, the Lord ſaid unto him, Behold the man whom I ſpake to thee of: this ſame ſhall reign over my people.*] The word we tranſlate reign, ſignifies ſomething of coercion and reſtraint, as is obſerved in the margin of the Engliſh Bible; and denotes, that he ſhould rule the Iſraelites with an abſolute uncontroulable power, and after the ſtern and rigid manner of the eaſtern monarchs; and which was intended as a puniſhment of this people, for throwing off the kind and gentle government of God.

Samuel then addreſſed himſelf to Saul, and informed him, that he was the Seer; after which he invited him to partake of the feſtival, at which he was preparing to aſſiſt; deſired him not to be anxious for the aſſes that were loſt three days ago, ſince they were now found; and then concluded with theſe remarkable expreſſions. *And on whom is all the deſire of Iſrael? is it not on thee, and on all thy father's houſe?* ver. 20. The meaning of which is, all Iſrael deſire a king, and there is none better qualified for that title than thy ſelf, whoſe family God has determined to advance. Saul expreſſed a modeſt ſenſe of his own inſufficiency, and could hardly believe the prophet meant as he ſaid, but Samuel ſoon convinced him that he was in earneſt, by ſeating him in the moſt honourable place among the gueſts, and by rendering to him part of that homage which was due to the dignity he had predicted to him.

When the repaſt was over, Samuel withdrew with Saul to the top of the houſe, where he diſcourſed with him, on the ſubject of his advancement to the regal dignity, and his adminiſtration of the government. The next morning they aroſe early, and went abroad, for Samuel intended to conduct Saul in a reſpectful manner, part of his way, and without any of his uſual attendants, that what he was preparing to tranſact might remain a ſecret for the preſent. For this reaſon, he deſired Saul to order his ſervant to paſs on before them, becauſe he now intended to ſatisfy him in a private manner, that God had choſen him to be the king of his people; before whom he was afterward to be publickly elected by lot.

CHAP. X.

1 *Samuel anointed Saul.* 2 *He confirmeth him by prediction of three ſigns.* 9 *Sauls heart is changed, and he propheſieth.* 14 *He concealeth the matter of the kingdom from his uncle.* 17 *Saul is choſen at Mizpeh by lot.* 26 *The different affections of his ſubjects.*

THEN Samuel took a vial of oil, and poured *it* upon his head, and kiſſed him, and ſaid, *Is it* not becauſe the LORD hath anointed thee *to be* captain over his inheritance?

2 When thou art departed from me today, then thou ſhalt find two men by Rachels ſepulchre in the border of Benjamin, at Zelzah: and they will ſay unto thee, The aſſes which thou wenteſt to ſeek are found: and lo, thy father hath left the care of the aſſes, and ſorroweth for you, ſaying, What ſhall I do for my ſon?

3 Then

3 Then ſhalt thou go on forward from thence, and thou ſhalt come to the plain of Tabor, and there ſhall meet the three men going up to God to Beth-el, one carrying three kids, and another carrying three loaves of bread, and another carrying a bottle of wine.

4 And they will ſalute thee, and give thee two *loaves* of bread, which thou ſhalt receive of their hands.

5 After that, thou ſhalt come to the hill of God, where *is* the gariſon of the Philiſtines: and it ſhall come to paſs when thou art come thither to the city, that thou ſhalt meet a company of prophets coming down from the high place, with a pſaltery, and a tabret, and a pipe, and a harp before them, and they ſhall propheſy.

6 And the ſpirit of the LORD will come upon thee, and thou ſhalt propheſy with them, and ſhalt be turned into another man.

7 And let it be when theſe ſigns are come unto thee, *that* thou do as occaſion ſhall ſerve thee, for God *is* with thee.

8 And thou ſhalt go down before me to Gilgal, and behold, I will come down unto thee, to offer burnt-offerings, *and* to ſacrifice ſacrifices of peace-offerings: ſeven days ſhalt thou tarry till I come to thee, and ſhew thee what thou ſhalt do.

9 ¶ And it was *ſo*, that when he had turned his back to go from Samuel, God gave him another heart: and all thoſe ſigns came to paſs that day.

10 And when they came thither to the hill, behold, a company of prophets met him, and the ſpirit of God came upon him, and he propheſied among them.

11 And it came to paſs when all that knew him beforetime, ſaw, that behold, he propheſied among the prophets, then the people ſaid one to another, What *is* this *that* is come unto the ſon of Kiſh? *Is* Saul alſo among the prophets?

12 And one of the ſame place anſwered and ſaid, But who *is* their father? Therefore it became a proverb, *Is* Saul alſo among the prophets?

13 And when he had made an end of propheſying, he came to the high place.

14 ¶ And Sauls uncle ſaid unto him, and to his ſervant, Whither went ye? And he ſaid, To ſeek the aſſes: and when we ſaw that *they were* no where, we came to Samuel.

15 And Sauls uncle ſaid, Tell me, I pray thee, what Samuel ſaid unto you.

16 And Saul ſaid unto his uncle, He told us plainly that the aſſes were found. But of the matter of the kingdom, whereof Samuel ſpake, he told him not.

17 ¶ And Samuel called the people together unto the LORD to Mizpeh;

18 And ſaid unto the children of Iſrael, Thus ſaith the LORD God of Iſrael, I brought up Iſrael out of Egypt, and delivered you out of the hand of the Egyptians, and out of the hand of all kingdoms, *and* of them that oppreſſed you.

19 And ye have this day rejected your God, who himſelf ſaved you out of all your adverſities and your tribulations: and ye have ſaid unto him, *Nay*, but ſet a king over us. Now therefore preſent yourſelves before the LORD by your tribes, and by your thouſands.

20 And when Samuel had cauſed all the tribes of Iſrael to come near, the tribe of Benjamin was taken.

21 When he had cauſed the tribe of Benjamin to come near by their families, the family of Matri was taken, and Saul the ſon of Kiſh was taken: and when they ſought him, he could not be found.

22 Therefore they enquired of the LORD further, if the man ſhould yet come thither: and the LORD anſwered, Behold, he hath hid himſelf among the ſtuff.

23 And they ran and fetched him thence: and when he ſtood among the people, he was higher than any of the people, from his ſhoulders and upward.

24 And Samuel ſaid to all the people, See ye him whom the LORD hath choſen, that *there is* none like him among all the people? And all the people ſhouted, and ſaid, God ſave the king.

25 Then Samuel told the people the manner of the kingdom, and wrote it *in* a book, and laid *it* up before the LORD: and Samuel ſent all the people away, every man to his houſe.

26 ¶ And Saul alſo went home to Gibeah, and there went with him a band of men, whoſe hearts God had touched.

27 But the children of Belial ſaid, How ſhall this man ſave us? And they deſpiſed him, and brought him no preſents: but he held his peace.

Ver. 1. *Then Samuel took a vial of oil, and poured it upon his head, and kiſſed him.*] It was the prerogative of a prophet to anoint a king, and Abarbinel proves it from this example of Samuel's anointing Saul, and afterward

David; and Nathan's anointing Solomon. There was no order of God, that we read of, for anointing kings: but it had been an ancient cuſtom, two hundred years before this time, as appears from the parable of Jotham, and was now uſed by Samuel, that their king might be like the kings of other nations, as the Iſraelites deſired. When Samuel had anointed Saul, he kiſſed him, in token of reverence and ſubjection to him; agreeably to the cuſtom of ancient times. This the Jews call Neſhikah Shel Gedolah, *the kiſs of greatneſs or majeſty*; in our language, *the kiſs of homage.*

——*And ſaid, is it not becauſe the Lord hath anointed thee to be captain over his inheritance?*] Thou art conſtituted the ruler of Iſrael by an undoubted authority from God. This might appear to be ſomething incredible to Saul, and therefore Samuel gives him three or four ſigns in the following verſes, to ſtrengthen and confirm his faith. It muſt not however, be imagined that Saul was now inaugurated, for that was done afterward, according to this prophetical prediction, which was kept ſo private, that it ſhewed Samuel intended no more at this time, than to aſſure Saul he ſhould be advanced to the regal dignity, and publickly inſtalled the ſovereign of Iſrael.

Ver. 2. *When thou art departed from me to day, then thou ſhalt find two men by Rachel's ſepulchre in the border of Benjamin, at Zelzah*, &c.] The ſepulchre of Rachel was to the ſouth of Jeruſalem, and Saul's direct way to his father's houſe was northward of that city. Perhaps Samuel intended to render this prediction more extraordinary, by intimating that Saul would in his return quit the road which he naturally ought to have taken: There are ſome interpreters, indeed, who inſert an addition to the original text, and tranſlate it thus, *you ſhall find two men, who are now by the ſepulchre of Rachel.*

Ver. 3. *Then ſhalt thou go on forward from thence, and thou ſhalt come to the plain of Tabor: and there ſhall meet thee three men going up to God to Beth-el,*] This had been a place conſecrated to religion, ever ſince the days of Jacob. And the tabernacle being now without the ark, and the ark in no determined place, the Iſraelites ſacrificed in high places, and particularly here at Beth-el, where Jeroboam afterward ſettled one of his idol calves.

——*One carrying three kids*, &c.] With an intention to offer ſacrifices of peace-offerings.

Ver. 4. *And they will ſalute thee, and give the three loaves of bread*, &c.] This may be conſidered as a third ſign, or an appendix to the ſecond. And it is the more remarkable, becauſe this preſent they were to make him was a repreſentation of that honour which was render'd to him by the people, when he was declared their king. And if theſe loaves were two of the three, which they were going to offer in ſacrifice, the preſent was the more noble. But tho' this may be juſtified, by ſuppoſing them to be given to one who was faint with travelling, and which they might recruit at Beth-el, yet we may as well think, with Kimchi, that they were two loaves which the men brought with them for their own uſe in their journey. Samuel directed Saul not to refuſe them; but learn thereby, when he had abundance, to be kind to thoſe who ſhould be in want.

Ver. 5. *After that, thou ſhalt come to the hill of God.*] So called, becauſe it was cuſtomary for the people to ſacrifice there; or becauſe a ſchool of the prophets, who were called men of God, was erected in that place.

——*Where is the gariſon of the Philiſtines.*] This circumſtance renders it probable, that the hill beforementioned was Geba, or Gibeah; for there the Philiſtines had a gariſon, chap. xiii. 3. and this is no contradiction to what is ſaid, chap. vii. 13. For tho' the Philiſtines were ſubdued, and made no invaſions upon the Iſraelites during the life of Samuel, yet they might retain ſome ſtrong holds.

——*And it ſhall come to paſs, when thou art come thither to the city, that thou ſhalt meet a company of prophets coming down from the high place.*] Here, it ſeems, was a college of prophets, ſettled for the inſtruction of youth in the knowledge of the law, and the principles of piety; and thoſe who were ſo inſtructed were called *the ſons of the prophets.* Tho' the Philiſtines had a gariſon in this place, yet they acted better than many Chriſtians have ſince done; for they ſpared thoſe places, when they had conquer'd them, where learned men reſided, and which were dedicated to the ſtudy of religion.

——*With a pſaltery, and a tabret, and a pipe, and a harp before them.*] They ſhould have a variety of muſical inſtruments; among which the *nevel* which we tranſlate *pſaltery*, was the chief; having its name, as the Jewiſh doctors fancy (in the Midraſh, upon Pſalm lxxxi.) from hence, that it excelled all other inſtruments of muſic, as much as a wiſe man is ſuperior to a fool. Bartoloccius, in his Kirjath-ſepher, p. 2. fol. 185, *&c.* gives an account of this, and the reſt of the inſtruments here-mentioned; but we think it needleſs to tranſcribe the particulars, and ſhall only obſerve, that muſic was uſed in propheſying; becauſe the minds of the prophets were thereby compoſed into ſuch a temper, as qualified them to receive ſoft and good impreſſions.

——*And they ſhall propheſy.*] That is, they ſhall ſing the praiſes of the Moſt High, as the word *propheſy* ſometimes ſignifies, Exod. xv. 21. 1 Chron. xxv. 3. In what manner this rapturous act of devotion was performed, is not ſo eaſy for us now to define, or ſpecify. But, one of the company ſeems to have been the præcentor, whoſe office was to uſher-in the verſe, and the reſt may be ſuppoſed to have anſwered, τὰ ἀκροτελεύτια, the extremes, or laſt words of the verſe.

Ver. 6. *And the ſpirit of the Lord will come upon thee, and thou ſhalt propheſy with them.*] This was the higheſt aſſurance of all the reſt, that Samuel anointed Saul by the Divine Authority; ſince God vouchſafed to inſpire the latter, in ſo ſudden a manner, with ſuch heavenly thoughts and affections, that he became like one of thoſe prophets, namely, an able pſalmiſt, and was able, in an inſtant, to compoſe hymns in the praiſe of God; or to accompany them in their ſacred melody, which he had never learnt. For he had not been educated in the ſchool of the prophets.

——*And ſhalt be turned into another man.*] Should be endued with extraordinary prudence and magnanimity, and every other accompliſhment that could qualify him, in the moſt effectual manner, for the government and conduct of God's people.

Ver. 7. *And let it be when thoſe are come unto thee, that thou do as occaſion ſhall ſerve thee, for God is with thee.*] This is as if Samuel had ſaid, I cannot at preſent furniſh thee with particular rules, concerning every thing that is to be tranſacted by thee. But I direct thee to undertake the government of the people, without the leaſt heſitation or diſtruſt; for thou ſhalt be guided by the ſpirit of God, in the performance of all that the preſent occaſion may require. Be confident, therefore, of ſucceſs in all thy lawful undertakings, for God himſelf will be with thee, when thou marcheſt againſt thine enemies.

Ver. 8. *And thou ſhalt go down before me to Gilgal.*] This place had been famous for many great things tranſacted there, when the Iſraelites firſt came into the promiſed land; and the ſituation of it was ſuch, that all the tribes beyond Jordan might conveniently aſſemble there, on this important occaſion.

——*And behold, I will come down unto thee, to offer burnt-offerings, and to ſacrifice ſacrifices of peace-offerings: ſeven days ſhalt thou tarry, till I come to thee, and ſhew thee what thou ſhalt do.*] This looks like another ſign, which Saul received from Samuel, of God's preſence with him in future times, if he would prove obedient to the Divine Commands. For it cannot be underſtood of his going immediately to Gilgal, and waiting there ſeven days; becauſe the people were firſt to be aſſembled at Mizpeh, where Saul was made king, ver. 17. and, after the defeat of the Ammonites, he was confirmed in the regal dignity at Gilgal, chap. xi. 14, 15. And when a war with the Philiſtines broke out the next year, all the people met at Gilgal, where Saul was likewiſe preſent, waiting for Samuel to come, as he had appointed, to offer ſacrifice; which Saul, being impatient at the long abſence of the prophet, offered himſelf, chap. xii. 4, 8, 9. and thereby forfeited the favour of God, whoſe prophet had aſſured him, that he would not fail to meet him there. Theſe words, therefore, muſt not be pointed as they now are, but as the Hebrew text will allow, retaining the ſame expreſſions, and only changing the pauſe, or point, in this manner: *Thou ſhalt go down before me to Gilgal, and behold I will come unto thee to offer burnt-offerings, and to ſa-*

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crifice ſacrifices of peace-offerings, ſeven days. Here then is to be a pauſe, and then another ſentence begins thus, *Thou ſhalt tarry till I come unto thee*, &c. Which is as much as if Samuel had ſaid, Be ſure, in all events, that thou tarry there till I come, *and ſhew thee what thou ſhalt do*: Which the prophet, perhaps, knew not himſelf, at preſent; but intended to ask counſel of God; and being fully inſtructed in this important affair, he then comes to conſecrate Saul, (as Mr. Jackſon conjectures) and eſtabliſh him in his kingdom; by a ſolemn ſacrifice for ſeven days, ſuch as Solomon offered at the conſecration of the temple.

Ver. 9. *And it was ſo, that when he turned his back to go from Samuel, God gave him another heart: and all thoſe ſigns came to paſs that day.*] So great was the goodneſs of God, that he immediately accompliſhed the laſt and chief of theſe ſigns: For Saul had no ſooner parted from Samuel, than he felt another ſpirit of wiſdom and fortitude infuſed into his ſoul, to qualify him for the government of God's people.

Ver. 10. *And when he came thither to the hill, behold a company of prophets met him*, &c.] The Sacred Hiſtorian has not mentioned the particular accompliſhments of the other ſigns, becauſe they were not of ſuch general importance to others; and were chiefly intended for Saul's own private ſatisfaction: Whereas this circumſtance of his meeting the prophets, and his own converſion into one of that order, was of great and univerſal moment, ſince it would induce the people to reverence him as their king, when they became ſenſible how God had honoured him with ſuch an extraordinary gift from heaven.

Ver. 11. *And it came to paſs when all that knew him before time, ſaw, that behold he propheſied among the prophets, the people ſaid one to another, What is this that is come unto the ſon of Kiſh? Is Saul alſo among the prophets?*] This extraordinary change which the ſpirit of God wrought in Saul, aſtoniſhed all thoſe who beheld it, and knew the manner in which he had been educated. Saul, therefore, propheſied ſo much beyond expectation, that the miracle became a proverb; and when any perſon was ſeen to exerciſe any great functions, to which he had not been habituated, it became cuſtomary for the people to cry out, *Is Saul alſo among the prophets?*

Ver. 12. *And one of the ſame place anſwered and ſaid, But who is their father?* This wonder was ſoon ſolved by ſome prudent perſon, who was then preſent, and deſired the people to conſider, who it was that beſtowed inſpiration on prophets? Not men, nor even good education, but God alone, who was the father of all the children, or diſciples, of the prophets, and taught them by his own ſpirit.

Ver. 13. *And when he had made an end of propheſying, he came to the high place.*] Herein he differed from the prophets who met him; that he propheſied only for a ſhort time, this not being his proper office. And when he had finiſhed, he went up to the high place, where, we ſuppoſe, a place of worſhip was erected; and he aſcended thither to render thanks to God for the gifts he had conferred upon him, and to intreat the Divine Majeſty to proſper him in the government he had deſigned for him.

Ver. 17. *And Samuel called the people together unto the Lord to Mizpeh.*] The prophet now reſolved to make a publick declaration to the people, of God's choice of Saul to be their king. Mizpeh was a very famous place, where they uſed to aſſemble on great occaſions; and God himſelf was pleaſed to be preſent where-ever there was a general aſſembly of the people, for the publick good. We, however, cannot well imagine, that every individual of the whole body of Iſrael came to this convention; but by *the people*, we are to underſtand, all the elders and heads of their tribes, who governed, and repreſented the reſt.

Ver. 18. *And ſaid unto the children of Iſrael, Thus ſaith the Lord God of Iſrael, I brought up Iſrael out of Egypt*, &c.] He commemorates the benefits they had received from the Almighty, ever ſince they were in Egypt, from whence he conducted them in ſafety, and would not ſuffer any of the kingdoms which lay in their way to Canaan, to obſtruct their paſſage. Samuel then repreſents to them their ingratitude, in being ſo ſollicitous for a king and ſo unwilling to be any longer under the government of that God who had crowned them with ſo much proſperity, and bleſſed their arms, with ſo many ſignal victories.

One might well imagine, that the hearts of this people would have been ſoftened, by ſuch moving expoſtulations; inſtead of which, they were infatuated to ſuch a degree, that they were as obſtinate as ever, in their demand of a king; Samuel, therefore, complied with their importunities, and cauſed the tribes to approach the place, where the lots were to be drawn, in the preſence of the heads of their tribes and families, who were the repreſentatives of all the reſt. The lots were accordingly caſt, and the Sacred Hiſtorian informs us, that *the tribe of Benjamin was taken*, ver. 20. The ſame phraſe is uſed in the viith chapter of Joſhua, where an account is given of the diſcovery of the perſon who had offended in the accurſed thing; and it is generally agreed, that the offender was there detected by lots; and ſo Raſi, and Ralbag, underſtand it here: But Kimchi imagines, that God declared to them by Urim and Thummim, out of what tribe and family their king ſhould be choſen; which is altogether improbable, becauſe the ark was not then at Mizpeh; and it is certain that the high prieſt was to ſtand before it, when he conſulted the Divine Majeſty by Urim and Thummim.

Ver. 21. *When he had cauſed the tribe of Benjamin to come near by their families, the family of Matri was taken, and Saul the ſon of Kiſh was taken.*] The holy writer ſhortens this account of their caſting lots; for it ſeems ſufficiently evident that they were caſt four times. In the firſt, Benjamin was taken; and in the ſecond, the family of Matri in that tribe, was likewiſe taken; but there being ſeveral houſholds in that family, the lot was caſt a third time, that they might know in what particular houſe their king was: Whereupon that of Kiſh was taken, as in the laſt place was Saul, by a new lot. This method was taken, not only for the prevention of all conteſts, but likewiſe to give Saul the greater authority over them, as a perſon ſelected by heaven. Plato himſelf acknowledges a government appointed by lots to be Θεοφιλὴ ἀρχὴ, *a government beloved of God.* Lib. 4. de Legibus.

Some perhaps may be apt to enquire, why the firſt king of Iſrael ſhould be choſen out of the ſmalleſt tribe, ſprung from the youngeſt ſon of Jacob, and out of the moſt inconſiderable family in this tribe? Eſpecially ſince Judah had all along the preheminence among his brethren, and the great king was, according to the Divine Promiſe, to ſpring from that tribe. But this enquiry may receive a ſatisfactory anſwer, when we conſider, that as the king they were now preparing to elect, was extorted by their undutiful importunities, and given them in anger; God was pleaſed by this choice, to expreſs his diſapprobation of their proceeding; and he likewiſe intended by it, to take them off from depending on their new king (whoſe power was ſmall) ſo much as on himſelf.

—— *And when they ſought him, he could not be found.*] He, either had withdrawn himſelf out of modeſty, that he might not ſeem ambitious of ſo great a dignity; or perhaps, he was terrified when he heard Samuel ſtill repreſenting the Divine Majeſty as offended with them, for continuing to require a king, ſince they thereby rejected the government of God.

Ver. 22. *Therefore they enquired of the Lord further, if the man ſhould yet come thither.*] Abarbinel concludes from hence, that God directed them not only by lot, but likewiſe by *Urim* and *Thummim*, which if true, as he has not proved, then, tho' the ark was not there, yet it muſt be ſuppoſed, that they enquired of the Lord in the uſual manner, and that he was pleaſed to give anſwers any where, in caſes of great importance. As Abiathar enquired of the Lord, with the ephod, for David at Keliah, and at Ziglag, xxiii. 9. xxx. 7.

—— *And the Lord anſwered, Behold he hath hid himſelf among the ſtuff.*] Or, among the carriages. Here the Jews obſerve, that *whoſoever flies dominion, him dominion follows.* For, ſay they, when they told Saul, he was choſen king, he declared himſelf unqualified for that important dignity, and directed them to enquire again by *Urim* and *Thummim*, which they repreſent as the meaning of the word *further*: And that while they were preparing to make this enquiry, he hid himſelf till the oracle diſcovered him.

Ver.

Ver. 23. *And they ran and fetched him thence: and when he ſtood among the people, he was higher than any of the people, from his ſhoulders and upward.*] His form was ſo imperial and ſtately, that it ſtruck all who beheld him with admiration and reverence. Joſephus accordingly declares, that ὑπερέχει τε ἁπάντων, καὶ τὸ ὕψος ἦν βασιλικώτατος, *he excelled all the reſt of the people, and was moſt majeſtic in his height.* Samuel then preſented him to the people, and ſaid, *ſee ye him whom the Lord hath choſen, that there is none like him among all the people?* This indeed was a juſt encomium on Saul, but the Iſraelites would have found but little reaſon to rejoice at it, if they had only conſidered, that they had thrown off their ſubjection to the God of heaven, in favour of a mortal graced with a pleaſing exterior.

Ver. 24. *And all the people ſhouted, and ſaid, God ſave the king.*] The expreſſion in the Hebrew is, *let the king live*, that is, may he be proſperous.

Ver. 25. *Then Samuel told the people the manner of the kingdom, and wrote it in a book, and laid it up before the Lord.*] The manner of a king he had repreſented to them before, chap. viii. 11. and he now acquaints them with the manner of a kingdom, namely, the particular laws and rules, by which the regal government ought to be conducted. All thoſe particulars he wrote in a book, and laid it up, before the Lord, that it might be a witneſs againſt them, that all the evils which might thereafter befall them, were drawn upon them by their own obſtinate deſires. Joſephus declares, that Samuel, having written the evils that ſhould befall them, read them in the ears of the king, and then depoſited the book in the tabernacle of God, to be a teſtimony to future ages of what he had predicted, (Antiq. lib 6. cap. 5.) Perhaps he left a duplicate of this writing with the elders of the people.

Samuel then diſmiſſed the aſſembly, and Saul gave them an indication of his humility, by returning to his own houſe, which was not a ſtately palace, fit for the reception of a ſovereign prince.

There were ſome perſons, in this aſſembly, who were ſo audacious as to teſtify their contempt of the king who had thus been choſen; not that they preferred the Divine Government before that of a man, but they had the inſolence, after they had demanded a king with ſo much obſtinacy, to oppoſe the perſon whom God had choſen to reign over them. Saul had the prudence to conceal his reſentment for this inſult; and inſtead of beginning his reign with any acts of ſeverity, he thought it more adviſeable to wait for ſome favourable opportunity of making them ſenſible, to their confuſion, that God had imparted to him the proper talents, as well as the dignity of a monarch.

CHAP. XI.

1 *Nahaſh offereth them of Jabeſh-gilead a reproachful condition* 4 *They ſend meſſengers, and are delivered by Saul.* 12 *Saul thereby is confirmed, and his kingdom renewed.*

THEN Nahaſh the Ammonite came up, and encamped againſt Jabeſh-gilead: and all the men of Jabeſh ſaidunto Nahaſh, Make a covenant with us, and we will ſerve thee.

2 And Nahaſh the Ammonite anſwered them, On this *condition* will I make *a covenant* with you, that I may thruſt out all your right eyes, and lay it *for* a reproach upon all Iſrael.

3 And the elders of Jabeſh ſaid unto him, Give us ſeven days reſpite, that we may ſend meſſengers unto all the coaſts of Iſrael: and then if *there be* no man to ſave us, we will come out to thee.

4 ¶ Then came the meſſengers to Gibeah of Saul, and told the tidings in the ears of the people: and all the people lift up their voices, and wept.

5 And behold, Saul came after the herd out of the field, and Saul ſaid, What *aileth* the people that they weep? And they told him the tidings of the men of Jabeſh.

6 And the ſpirit of God came upon Saul when he heard thoſe tidings, and his anger was kindled greatly.

7 And he took a yoke of oxen, and hewed them in pieces, and ſent *them* throughout all the coaſts of Iſrael, by the hands of meſſengers, ſaying, Whoſoever cometh not forth after Saul and after Samuel, ſo ſhall it be done unto his oxen: and the fear of the LORD fell on the people, and they came out with one conſent.

8 And when he numbred them in Bezek, the children of Iſrael were three hundred thouſand, and the men of Judah thirty thouſand.

9 And they ſaid unto the meſſengers that came, Thus ſhall ye ſay unto the men of Jabeſh-gilead, To-morrow by *that time* the ſun be hot, ye ſhall have help. And the meſſengers came and ſhewed *it* to the men of Jabeſh, and they were glad.

10 Therefore the men of Jabeſh ſaid, To-morrow we will come out unto you, and ye ſhall do with us all that ſeemeth good unto you.

11 And it was *ſo* on the morrow, that Saul put the people in three companies, and they came into the midſt of the hoſt in the morning watch, and ſlew the Ammonites, until the heat of the day: and it came to paſs, that they which remained were ſcattered, ſo that two of them were not left together.

12 ¶ And the people ſaid unto Samuel, Who *is* he that ſaid, Shall Saul reign over us? bring the men, that we may put them to death.

13 And Saul ſaid, There ſhall not a man be put to death this day: for to day the LORD hath wrought ſalvation in Iſrael.

14 Then ſaid Samuel to the people, Come, and let us go to Gilgal, and renew the kingdom there.

15 And all the people went to Gilgal, and there they made Saul king before the LORD in Gilgal: and there they ſacrificed ſacrifices of peace-offerings before the LORD: and there Saul and all the men of Iſrael rejoiced greatly.

Ver.

Ver. 1. *Then Nahash the Ammonite came up against Jabesh-gilead.*] It was not long before Saul had a favourable opportunity of giving his subjects a noble earnest of his bravery, and to convince them how well he could use his new authority. Jabesh-gilead was invested by Nahash the Ammonite, who either reigned over the children of Ammon, or else was the captain of their host. This siege, according to Josephus, was formed about a month after Saul was advanced to the sovereign power; but the Ammonites had levied war against Israel before that time ch. xii. 12. which was the occasion of their desiring a king of their own.

The city which the Ammonites thus besieged was call'd Jabesh-gilead, because it lay in Gilead, at the foot of the mountains which go by this name, and in the half-tribe of Manasseh beyond Jordan. Eusebius places it six miles from Pella, toward Gerasa, and consequently it must have been situated eastward of the sea of Tiberias. This city had been formerly sacked by the Israelites, because it refused to join its arms with theirs, in the war undertaken against Benjamin, in order to avenge the great outrage, which the Levite's wife suffered in that place, Judges xxi.

The inhabitants of this city being reduced to distress by the army of Nahash, consented to surrender upon conditions; but he insolently replied, that they were to expect no other terms, than to have their right eyes thrust out, and that he might lay it for a reproach upon all Israel, ver 2. This was sufficient to let all Israel know what they were to expect, if he should be so successful as to prevail over them. The condition was cruel, and shocking to human nature, and yet the besieged seemed to submit to it, for they answered him, *Give us seven days respite, that we may send messengers to all the coasts of Israel, and then if there be no man to save us, we will come out to thee.* It may be thought strange, that either they should submit so soon to such ignominious conditions, or that Nahash should grant them so much respite, when he saw them so abject, and inclined to yield to him. But the reason of both is visible; for they thought Saul was in no condition to assist them, since he had not yet taken upon him the government, but lived in a private manner. And Nahash, in all probability, was unwilling to drive them to desparation, by denying them that short respite, for expecting relief; which he imagined they could not possibly obtain, tho' Saul should endeavour to levy an army; for this he believed would be impracticable in so few days, as the case of the besieged required.

The messengers which were dispatched from Jabesh gilead, came to Gibeah, where Saul dwelt, and related to the inhabitants the deplorable condition to which their brethren of Jabesh were reduced; upon which the people were so affected, as to shed tears. Saul returned about the same time out of the field, following his herd, and said, *What aileth the people that they weep?* ver. 5. By this it appears, that as he had seen himself despised by some of the Israelites, as is mentioned in the preceding chapter, he lived a rural and retired life, exercising no authority over the people, but leaving all to the management of Samuel. But when he heard of the contemptuous and inhuman manner in which the inhabitants of Jabesh were treated by the Ammonites, the Sacred Historian declares, that *the spirit of the Lord came upon him*, ver. 6. He was now prompted, by a Divine Impulse, to make it evident that God had chosen him to be their king; and the Deity, upon this occasion, gave him an extraordinary measure of courage, zeal, and military skill.

Ver. 7. *And he took a yoke of Oxen, and hewed them in pieces, and sent them throughout all the coasts of Israel, by the hands of messengers, saying, Whosoever cometh not forth after Saul, and after Samuel, so shall it be done unto his oxen.*] Saul now began to give a proof of his resolution, by this severe threatning; whereby it appears, that the kings of Israel assumed such an absolute power as Samuel had described, chap. viii. One part of which consisted in making war, and raising soldiers by their sole authority, and punishing those who did not join the army at their summons. For we never read, that they consulted the oracle before they engaged in a war, nor that they are reproved by the prophets for that omission. Saul was likewise sensible, that there was not a moment to be lost in succouring the inhabitants of Jabesh, and therefore had recourse to this peremptory expedient, to excite the people to hasten immediately to the assistance of their brethren. 'Twas then that *the fear of the Lord fell on all the people*, who were likewise struck with horror at the barbarous proposal made by Nahash; and they all appeared at the place assigned as if they had been but one man.

Ver. 8. *And when he numbred them in Bezek, the children of Israel were three hundred thousand, and the men of Judah thirty thousand.*] It is thought by some, that the Philistines invaded Israel in the west, as the Ammonites did in the east, which is the reason so few of the tribe of Judah came in at this summons; being elsewhere engaged against another formidable enemy. But Bertram, and others, take it as an honour done to this tribe, which had the preheminence, that they were numbered by themselves. Sir John Marsham, on the other hand, looks upon it as the beginning of a schism among the tribes, Secul. ix.

It seems very surprising, if not incredible, that Saul should be able to assemble such a numerous army in so short a time. Josephus, indeed, enlarges their number, in a very extraordinary manner, but upon what foundation, is not easy to be conceived. He reckons seven hundred thousand Israelites, and seventy thousand of the tribe of Judah; but there is certainly a mistake in his computation, for which reason we shall adhere to the account given by the Sacred Historian: Nor can we even believe that the number of men mentioned by him could be drawn together in so few days without a signal interposition of the Divine Providence. For all the tribes could not have had intelligence in one and the same day, considering their distance from each other; and it was very difficult to make them all appear at the same time, at the place of general rendezvous, in a readiness to march and attack the enemy. We are sensible, indeed, that the Israelites were a well-disciplined people, and marched in haste to the succour of their brethren who were shut up in Jabesh; but whatever expedition those who were most remote might use, it is hard to be conceived, how they could naturally arrive time enough for the service in which they were to be employed. They, however, made their appearance at the appointed time and place, and Saul, inspired by God, placed him at the head of that army, and marched directly against the enemy.

The Jewish king had sent word to the inhabitants of Jabesh, by their own messengers, that they should be relieved the next day, by that time the sun was in its full force, ver. 9. The besieged received this intelligence with great joy, as may well be imagined; and sent word to the Ammonites, in terms to this effect, To-morrow morning we will come out unto you, and you shall then treat us as you please. Nor did they falsify their word, for the next day they were to make a vigorous sally, and *go out to them*; but with sword in hand, while their brethren were to attack the Ammonitish camp. This was indeed a stratagem; for their ambiguous expressions caused the enemy to be less upon their guard, as supposing that the inhabitants of the town had lost all hopes of being succoured.

The next day, Saul divided his army into three bodies, and fell upon the camp of the Ammonites, in the morning-watch, ver. 11. He surprized, in all probability, this great army, and assaulted their camp in three different quarters of the circumvallation, in order to find them employment in all parts. This surprize entirely confounded them, for the Sacred Text does not declare that they made the least resistance. It may likewise be taken for granted, that the inhabitants of the town immediately sallied out upon the enemy, as well to be punctual to their promise, as to assist their brethren in cutting them to pieces.

The Hebrews were well acquainted with the art of war, and we frequently see in scripture, that it was their method to fight in separate bodies, drawn up very deep.

We cannot imagine why father Calmet should affirm, as he does, that it might be the fourth day of the truce which was granted to the inhabitants of Jabesh, when they were delivered. This appears to have been impossible, by what we have already observed; and we rather believe, that at the soonest, it was not till the seventh day, or even at the first dawn of the eighth.

The same author says farther, in his comment on the 11th verse of this chapter, *that he does not observe, that either the Hebrews, or their neighbours, fortified their camp,*

but only placed centries at the avenues. But he certainly did not conſider well what he ſaid, for in his hiſtory of the Old Teſtament, ſpeaking of the war between Benhadad and Ahab, he declares, *that it was the cuſtom to incloſe beſieged towns with ditches and redoubts, in order to reduce the beſieged by famine.* Beſide, it is certain, that Moſes threw up intrenchments about his camp, and not only lines of circumvallation, but thoſe too of contravallation were in uſe among the Jews, and their neighbours. The reader may conſult the comment on Polybius, where he will find a treatiſe on the method of attacking and defending places among the ancients, in which there are ſeveral inſtances of lines drawn round beſieged towns.

The Iſraelites, elevated at this ſignal victory, were for inflicting death on all thoſe who had refuſed to acknowledge Saul for their king, ver. 12. but he generouſly oppoſed that motion, alledging, that it would be altogether unfit to ſtain the beginning of his reign with the ſlaughter of their brethren, after God had wrought ſo ſignal a ſalvation in Iſrael. This moderate anſwer endear'd him the more to his people; and Samuel, who had accompanied him to the battle, invited the Iſraelites to Gilgal, there to confirm the kingdom to Saul by their univerſal conſent, ſince he had ſhewed himſelf ſo worthy of it. This was accordingly done, and the ceremonial was accompanied with joy and acclamations, together with peace-offerings, which were there offered up to the Lord.

CHAP. XII.

1 *Samuel teſtifieth his integrity.* 6 *He reproveth the people of ingratitude.* 16 *He terrifieth them with thunder in harveſt time.* 20 *He comforteth them in God's mercy.*

AND Samuel ſaid unto all Iſrael, Behold, I have hearkned unto your voice in all that ye ſaid unto me, and have made a king over you.

2 And now behold, the king walketh before you: and I am old, and gray-headed, and behold, my ſons *are* with you: and I have walked before you from my childhood unto this day.

3 Behold, here I *am*, witneſs againſt me before the LORD, and before his anointed: whoſe ox have I taken? or whoſe aſs have I taken? or whom have I defrauded? whom have I oppreſſed? or of whoſe hand have I received *any* bribe to blind mine eyes therewith? and I will reſtore it you.

4 And they ſaid, Thou haſt not defrauded us, nor oppreſſed us, neither haſt thou taken ought of any mans hand.

5 And he ſaid unto them, The LORD *is* witneſs againſt you, and his anointed *is* witneſs this day, that ye have not found ought in my hand. And they anſwered, *He is* witneſs.

6 ¶ And Samuel ſaid unto the people, *It is* the LORD that advanced Moſes and Aaron, and that brought your fathers up out of the land of Egypt.

7 Now therefore ſtand ſtill, that I may reaſon with you before the LORD, of all the righteous acts of the LORD, which he did to you and to your fathers.

8 When Jacob was come into Egypt, and your fathers cried unto the LORD, then the LORD ſent Moſes and Aaron, which brought forth your fathers out of Egypt, and made them dwell in this place.

9 And when they forgat the LORD their God, he ſold them into the hand of Siſera captain of the hoſt of Hazor, and into the hand of the Philiſtines, and into the hand of the king of Moab, and they fought againſt them.

10 And they cried unto the LORD, and ſaid, We have ſinned, becauſe we have forſaken the LORD, and have ſerved Baalim and Aſhtaroth: but now deliver us out of the hand of our enemies, and we will ſerve thee.

11 And the LORD ſent Jerubbaal, and Bedan, and Jephthah, and Samuel, and delivered you out of the hand of your enemies on every ſide, and ye dwelled ſafe.

12 And when ye ſaw that Nahaſh the king of the children of Ammon came againſt you, ye ſaid unto me, Nay, but a king ſhall reign over us; when the LORD your God *was* your king.

13 Now therefore, behold the king whom ye have choſen, *and* whom ye have deſired: and behold, the LORD hath ſet a king over you.

14 If ye will fear the LORD, and ſerve him, and obey his voice, and not rebel againſt the commandment of the LORD, then ſhall both ye, and alſo the king that reigneth over you, continue following the LORD your God.

15 But ye will not obey the voice of the LORD, but rebel againſt the commandment of the LORD, then ſhall the hand of the LORD be againſt you, as *it was* againſt your fathers.

16 ¶ Now therefore ſtand and ſee this great thing which the LORD will do before your eyes.

17 *Is it* not wheat-harveſt to day? I will call unto the LORD, and he ſhall ſend thunder and rain that ye may perceive and ſee that your wickedneſs *is* great, which ye have done in the ſight of the LORD, in asking you a king.

18 So Samuel called unto the LORD, and the LORD ſent thunder and rain that day: and all the people greatly feared the LORD and Samuel.

19 And all the people ſaid unto Samuel, Pray for thy ſervants unto the LORD thy God,

God, that we die not: for we have added unto all our ſins, *this* evil, to ask us a king.

20 ¶ And Samuel ſaid unto the people, Fear not (ye have done all this wickedneſs: yet turn not aſide from following the LORD, but ſerve the LORD with all your heart;

21 And turn ye not aſide: for then *ſhould ye go* after vain *things* which cannot profit nor deliver, for they *are* vain)

22 For the LORD will not forſake his people, for his great names ſake: becauſe it hath pleaſed the LORD to make you his people.

23 Moreover, as for me, God forbid that I ſhould ſin againſt the LORD in ceaſing to pray for you: but I will teach you the good and the right way.

24 Only fear the LORD, and ſerve him in truth with all your heart: for conſider how great *things* he hath done for you.

25 But if ye ſhall ſtill do wickedly, ye ſhall be conſumed, both ye and your king.

Ver. 1. *And Samuel ſaid unto all Iſrael*, &c.] Before Samuel diſmiſſed the numerous aſſembly at Gilgal, he took that opportunity to juſtify his conduct, during the whole time of his adminiſtration as judge. This was indeed a proper time, becauſe his authority being now devolved on Saul, who was then preſent, could be no longer a check to any of them from exhibiting their complaint, if any ſuch they had againſt him.

He therefore challenged them, as he was now in the wane of life, and could not expect to continue long in the world, to accuſe him openly before their new king, if he had committed any act of fraud, injuſtice, or oppreſſion, againſt any of them, that he might now make them a reſtitution before he died; but he had the ſatisfaction of being anſwered by the general voice, that he had never wronged nor oppreſſed them, in any inſtance whatever.

Samuel was not content with this ample teſtimony to his own integrity, but made the people take God to witneſs, that they had ſpoken from their hearts; and they readily complied. The prophet ſeems to have had a double view in this pathetic expoſtulation, beſide that of clearing his own character from all diſhonourable imputations: The firſt was, to ſet before young Saul a pattern to copy after; and the other, to make the people ſenſible of their ingratitude to the God of all their mercies, in deſiring to be governed in a different manner from that which he himſelf had appointed; and that unleſs they proved more obedient and tractable for the future, their new plan of government would be of little benefit to them, ſince neither that, nor any other, could preſerve them from their enemies, without the concurrence of the Divine Bleſſing: And that if they ſhould happen to forfeit this, by their obſtinate wickedneſs, they would draw down infallible ruin on the king they had elected, as well as on themſelves. To convince them of this truth, he thought it proper to recapitulate to them all the ſevere thraldoms which they had incurred, by their idolatry and diſobedience, ſince their firſt ſettlement in that land; and the many ſignal deliverances which God had wrought for them upon their repentance, and without the help of a king. And in order to add a ſtill greater weight to his words, and to aſſure them, that they were not dictated by any reſentment at their importunity for a king, even in his own life-time, but becauſe God was highly diſpleaſed at their proceeding, he reminded them, that it was then the ſeaſon of harveſt, when the air is commonly ſerene, and free from clouds and ſtormy ſhowers; but he told them, at the ſame time, that he would, by his prayers, obtain ſuch an extraordinary tempeſt of thunder and rain, as ſhould convince them, God had been exceedingly provoked by their undutiful demand. What he ſaid, he performed; and the people were terrified into a confeſſion of their guilt, and of this particular aggravation of it, namely, their requiring a king. They then intreated Samuel to offer up his prayers to God, to calm the tempeſt, and avert the danger they dreaded. The aged prophet readily complied with their requeſt; and then aſſured them, that he would continue his good offices to them, as long as he lived; and that if they and their king did but remain ſtedfaſt in their obedience to God, inſtead of confiding in their vain and deceitful idols, they ſhould ſucceed in all their undertakings; but, if they relapſed into their former impieties, both they and their prince muſt expect to feel the ſevereſt effects of the Divine Diſpleaſure.

All theſe tranſactions happened in the firſt year of Saul's reign.

CHAP. XIII.

1 *Saul's ſelected band.* 3 *He calleth the Hebrews to Gilgal againſt the Philiſtines, whoſe garriſon Jonathan had ſmitten.* 5 *The Philiſtines great hoſt.* 6 *The diſtreſs of the Iſraelites.* 8 *Saul, weary of ſtaying for Samuel, ſacrificeth.* 11 *Samuel reproveth him.* 17 *The three ſpoiling bands of the Philiſtines.* 19 *The policy of the Philiſtines to ſuffer no ſmith in Iſrael.*

SAUL reigned one year, and when he had reigned two years over Iſrael,

2 Saul choſe him three thouſand *men* of Iſrael; *whereof* two thouſand were with Saul in Michmaſh and in mount Beth-el, and a thouſand were with Jonathan in Gibeah of Benjamin: and the reſt of the people he ſent every man to his tent.

3 And Jonathan ſmote the garriſon of the Philiſtines that was in Geba, and the Philiſtines heard *of it:* and Saul blew the trumpet throughout all the land, ſaying, Let the Hebrews hear.

4 And all Iſrael heard ſay, *that* Saul had ſmitten a garriſon of the Philiſtines, and *that* Iſrael alſo was had in abomination with the Philiſtines: and the people were called together after Saul to Gilgal.

5 ¶ And the Philiſtines gathered themſelves together, to fight with Iſrael, thirty thouſand chariots, and ſix thouſand horſemen, and people as the ſand which *is* on the ſea-ſhore in multitude: and they came up, and pitched in Michmaſh, eaſt-ward from Beth-aven.

6 When the men of Iſrael ſaw that they were in a ſtrait (for the people were diſtreſſed) then the people did hide themſelves in caves, and in thickets, and in rocks, and in high places, and in pits.

7 And *ſome of* the Hebrews went over Jordan to the land of Gad and Gilead: as for Saul, he *was* yet in Gilgal, and all the people followed him trembling.

8 ¶ And

8 ¶ And he tarried ſeven days, according to the ſet time that Samuel *had appointed:* but Samuel came not to Gilgal, and the people were ſcattered from him.

9 And Saul ſaid, Bring hither a burnt-offering to me, and peace-offerings. And he offered the burnt-offering.

10 And it came to paſs, that aſſoon as he had made an end of offering the burnt-offering, behold, Samuel came, and Saul went out to meet him, that he might ſalute him,

11 ¶ And Samuel ſaid, What haſt thou done? And Saul ſaid, Becauſe I ſaw that the people were ſcattered from me, and *that* thou cameſt not within the days appointed, and *that* the Philiſtines gathered themſelves together to Michmaſh:

12 Therefore ſaid I, The Philiſtines will come down now upon me to Gilgal, and I have not made ſupplication unto the LORD: I forced my ſelf therefore, and offered a burnt-offering.

13 And Samuel ſaid to Saul, Thou haſt done fooliſhly: thou haſt not kept the commandment of the LORD thy God, which he commanded thee: for now would the LORD have eſtabliſhed thy kingdom upon Iſrael for ever.

14 But now thy kingdom ſhall not continue: the LORD hath ſought him a man after his own heart, and the LORD hath commanded him *to be* captain over his people, becauſe thou haſt not kept *that* which the LORD commanded thee.

15 And Samuel aroſe, and gat him up from Gilgal, unto Gibeah of Benjamin: and Saul numbred the people *that were* preſent with him, about ſix hundred men.

16 And Saul and Jonathan his ſon, and the people *that were* preſent with them, abode in Gibeah of Benjamin: but the Philiſtines encamped in Michmaſh.

17 ¶ And the ſpoilers came out of the camp of the Philiſtines, in three companies: one company turned unto the way *that leadeth to* Ophrah, unto the land of Shual.

18 And another company turned the way *to* Beth-horon: and another company turned to the way of the border, that looketh to the valley of Zeboim toward the wilderneſs.

19 ¶ Now there was no ſmith found throughout all the land of Iſrael (for the Philiſtines ſaid, Leſt the Hebrews make *them* ſwords or ſpears)

20 But all the Iſraelites went down to the Philiſtines, to ſharpen every man his ſhare, and his coulter, and his ax, and his mattock.

21 Yet they had a file for the mattocks, and for the coulters, and for the forks, and for the axes, and to ſharpen the goads.

22 So it came to paſs in the day of battle, that there was neither ſword nor ſpear found in the hand of any of the people that *were* with Saul and Jonathan: but with Saul and with Jonathan his ſon was there found.

23 And the garriſon of the Philiſtines went out to the paſſage of Michmaſh.

Ver. 1. *Saul reigned one year.*] The Hebrew text runs thus, *Saul the ſon of one year in his reign or kingdom.* His being called *the ſon of one year* has an elegant propriety, becauſe he may be ſaid to have been *born anew*, when he was advanced to the regal dignity, and changed into another man. Thus, the day of an emperor's inauguration, among the Romans, was called his birth-day, *viz. natalis regni*, the day when he began his reign.

Ver. 2. *Saul choſe him three thouſand men of Iſrael,* &c.] Saul diſmiſſed his numerous army in the ſecond year of his reign, thinking perhaps, that his late victory had ſufficiently ſecured his territories from any new attempt; and he reſerved to himſelf only three thouſand men, two thouſand of whom he ſtationed in the garriſons of Michmaſh and Bethel, and the other thouſand he left at Gibeah, in the tribe of Benjamin, under the command of his ſon Jonathan. This young prince, being deſirous to perform ſome action worthy the ſon and ſucceſſor of Saul, drew out his troops, and deſtroy'd a Philiſtine garriſon at Geba, a diſtinct place from Gibeah, tho' both in the tribe of Benjamin, as is evident from Joſh. xviii. 24, 28. The news of this exploit having alarmed the Philiſtines, obliged Saul to blow the trumpet, and acquaint Iſrael, that the enemies were advancing againſt them with a formidable hoſt; as they really were; for the Sacred Hiſtorian declares, that they had thirty thouſand chariots, and ſix thouſand horſemen, beſide an innumerable multitude of foot; and they encamped againſt Michmaſh, eaſtward of Beth-aven.

The great Sir Iſaac Newton, from this vaſt number of chariots and horſemen, is tempted to think, the Philiſtines were now very powerfully ſuccoured, and their numbers exceedingly encreaſed, by the acceſſion of the ſhepherds, who were expelled, at that time, out of Egypt. We ſhall not preſume to contend with that illuſtrious author, on ſo dark a point, ſince he may as well be right as not. But we cannot help obſerving, that he takes thoſe thirty thouſand chariots to have been of the warlike ſort, and intended to be employed in battle; tho' he is ſurprized at their exceſſive number, when compared with thoſe which followed Pharaoh, who periſhed in the Red-ſea. We are rather inclined, to think with all due deference to that incomparable author, that theſe chariots, or moſt of them, were only carriages, which were uſed, partly for the conveyance of the baggage of ſo great an army, and partly deſigned for moving off the plunder of the whole country, which the Philiſtines ſeem to have graſped at with the moſt inſolent preſumption. But if we reduce theſe carriages to three thouſand, which is their number in the Syriac and Arabic copies, they will yet be far too many, if we conſider them as warlike chariots; ſince in the vaſt army of Mithridates there were but an hundred of ſuch chariots; in that of Darius, two hundred; and no more than three hundred in the army of Antiochus Epiphanes; of which we read, 2 Maccab. xiii. 2.

The approach of ſo vaſt an army ſtruck the Iſraelites with ſuch a general conſternation, that they no longer remembered the glorious victory they had lately obtained

over the Ammonites, and the uncommon bravery their king had shewn upon that occasion. A great part, therefore, of that dastardly people shrunk into caves and dens of the earth, and into every other retreat where they could meanly lurk undiscovered. Another part of them fled over Jordan for safety, leaving their country open to the frequent and destructive incursions of their enemies; and their king, to make the best of the pusilanimous remains of the people, who were unwilling to forsake him at the first alarm. One misfortune, however, attended them, and it may, in some measure, excuse their defection; for the Philistines had taken the politic precaution to strip them of all kinds of weapons, and even of the instruments with which they used to sharpen their rural tools, lest they should use those instead of arms. They had neither smith nor forge among them; and so destitute were they at this time, that there was neither sword nor spear, beside those which belonged to Saul and his son, when they came to muster that little army. The rest of them were armed, as one may reasonably suppose, with such weapons as they themselves could prepare, without the assistance of a smith: Such as slings, flails, clubs, wooden prongs, staves harden'd in the fire, and other rural implements. The slings in the management of which they were very expert, might be used by them at the first onset, and with good effect; as the others might in a closer engagement.

Saul, notwithstanding the disparity between the Philistines troops and his own, continued at Gilgal, in expectation of the arrival of Samuel, according to his appointment; but after he had waited for the space of seven days, and found that the prophet neither came nor sent, and that his own inconsiderable army dwindled away to a small handful, he yet resolved to make a brave resistance, in case he should be attacked by the enemy; but being apprehensive, at the same time that he should be surprised by them, before he had implored the protection of God, in the usual solemnity of sacrifices; he ventured to offer up some peace-offerings, accompanied with a burnt-offering. But scarce had he made an end of sacrifice, when Samuel came and reproved him severely for what he had done. Saul excused himself, by alledging the pressing necessity to which he was reduced; but whether the prophet took it as a presage of his future disobedience, and want of faith, and designed only to intimidate and forewarn him, or whether his rejection by God, had been already revealed to Samuel, he told him that he had committed a very foolish action, and that his disobedience to the Divine Command, would cause his kingdom to be transferred from him to a more worthy and faithful person.

It may be difficult, perhaps, to determine what Saul's real crime was which drew upon him such a severe sentence from the prophet. The Jews, indeed, accuse him *1st*, Of not having waited the full time for him. *2dly*, Of having presumed to infringe upon the priestly office, by offering up sacrifices with his unhallowed hand, Vid. Munst. in loc. Josephus seems to say much the same thing, tho' not in express terms; but he adds, that Saul had sent for Samuel to advise with him, who sent him word back, that he should continue where he was, and prepare the sacrifices against his arrival, which would be at the end of seven days, when he himself would offer them to God. Saul, continues the Jewish Historian, waited out the appointed time, but most unhappily failed in another article of his commission; for when he found the prophet delayed his coming, and saw his men perpetually deserting him, he offered up the sacrifice, without waiting any longer for Samuel, Joseph. Antiq. l. 6. c. 7. As to the first of these, namely, his not waiting the whole time, it is thought by some to have been too inconsiderable a crime, to deserve a total rejection, considering the distress to which Saul was reduced, by the constant desertion of his army; and as to the last particular, namely, his offering the sacrifice himself, it seems to be scarce probable, because he had the high-priest Ahiah with him, to perform that office, or to have prevented him from doing it, if such had been his intention. Some authors, therefore, believe there is a transposition of chapters in this book, and that the crime for which God rejected Saul, was his not destroying the king of Amalek, and all the plunder, according to God's command; the history of which we have in the next chapter, wherein Samuel reproves the Jewish prince in the most severe terms, for his disobedience, and tells him plainly, that the Lord had rejected him from being king, Vid. Tremel. in loc. Others think it more likely that the prophet, in the chapter now before us, only threatens Saul with what he must expect, unless he became more conformable to the commands of God. For it is evident, that Saul was so far from being absolutely rejected, at this time, that he was blessed with a great and almost miraculous victory, immediately after Samuel had left him, and was likewise very successful against several other nations; and above all, received a new command from the prophet to attack and destroy the Amalekites, with a promise of victory. As for what is said, that *the Lord hath sought him a man after his own heart, and the Lord hath commanded him to be captain over his people, because thou hast not kept that which the Lord commanded thee*, ver. 14. It may be answered, that according to the genius of the Hebrew tongue, these words may as well be taken in the future tense; *the Lord will seek*, &c. for it is certain that God had not yet commanded David to lead his people; but intended to invest him with that authority, if Saul did not repent, and obtain a pardon of him for his offence. It may therefore be concluded, that the Deity had not then passed an irreversible sentence upon Saul, (as many great men have thought) but his threatenings might have been revoked, if that unhappy prince had not persisted in his folly, and committed a much greater offence against the Divine Majesty, in the war against Amalek. For 'tis then that Samuel tells him the Lord *would not repent*: which not being added here, makes it probable that Saul was capable of a pardon, notwithstanding this denunciation, if he had implored it with the spirit of repentance, and not relapsed into any disobedient conduct for the time to come.

Samuel departed from Saul, and went to Gibeah of Benjamin, to which place that prince and his son followed him with the small army of Israelites, consisting only of six hundred unarmed men. This was a melancholy alteration since the preceding year when Saul marched against the Ammonites at the head of three hundred and thirty thousand men; but as he was now in his own tribe, he perhaps might hope to increase his forces.

The Philistines were still encamped in Michmash, which was not very remote from Gibeah, and they detached three different parties of their troops to ravage the country. The Sacred Historian informs us, that *one company turned into the way that leadeth to Ophrah, unto the land of Shual; and another company turned the way to Beth-horon; and another company turned to the way of the border, that looketh to the valley of Zeboim, toward the wilderness*, ver. 17, 18. There was a city called Ophrah, in the tribe of Benjamin, Josh. xviii. 23. but many take the Ophrah mentioned here to be that in the tribe of Manasseh, where Gideon was born, Judges vi. 11. The land of Shual was so called, because it abounded in foxes, as Bochart observes. There were two Beth-horons, the upper, and the nether; both which were in the tribe of Ephraim, 1 Chron. vii. 24. The valley of Zeboim is by the Chaldee Paraphrast called the valley of vipers; for *tzeboa* signifies a sort of speckled serpent, with which this valley abounded, and it lay toward the wilderness of Jericho, in the tribe of Benjamin.

CHAP. XIV.

1 *Jonathan, unwitting to his father, the priest, or the people, goeth and miraculously smiteth the Philistines garrison.* 15 *A divine terrour maketh them beat themselves.* 17 *Saul not staying the priest's answer, setteth on them.* 21 *The captivated Hebrews, and the hidden Israelites, join against them.* 24 *Saul's unadvised adjuration hindereth the victory.* 32 *He restraineth the people from eating blood.* 35 *He buildeth an altar.* 36 *Jonathan taken by lot, is saved by the people.* 47 *Saul's strength and family.*

NOW it came to pass upon a day, that Jonathan the son of Saul said unto the young man that bare his armour,

Come, and let us go over to the Philiſtines garriſon, that *is* on the other ſide: but he told not his father.

2 And Saul tarried in the uttermoſt part of Gibeah, under a pomegranate-tree, which *is* in Migron: and the people that *were* with him *were* about ſix hundred men;

3 And Ahiah the ſon of Ahitub, I-chabods brother, the ſon of Phinehas, the ſon of Eli, the LORDS prieſt in Shiloh, wearing an ephod: and the people knew not that Jonathan was gone.

4 ¶ And between the paſſages, by which Jonathan ſought to go over unto the Philiſtines garriſon, *there was* a ſharp rock on the one ſide, and a ſharp rock on the other ſide: and the name of the one *was* Bozez, and the name of the other Seneh.

5 The forefront of the one *was* ſituate north-ward over againſt Michmaſh, and the other ſouth-ward over againſt Gibeah.

6 And Jonathan ſaid to the young man that bare his armour, Come, and let us go over unto the garriſon of theſe uncircumciſed; it may be that the LORD will work for us: for *there is* no reſtraint to the LORD, to ſave by many or by few.

7 And his armour-bearer ſaid unto him, Do all that *is* in thine heart: turn thee, behold I *am* with thee according to thy heart.

8 Then ſaid Jonathan, Behold, we will paſs over unto *theſe* men, and we will diſcover our ſelves unto them.

9 If they ſay thus unto us, Tarry until we come to you; then we will ſtand ſtill in our place, and will not go up unto them.

10 But if they ſay thus, Come up unto us; then we will go up: for the LORD hath delivered them into our hand; and this *ſhall be* a ſign unto us.

11 And both of them diſcovered themſelves unto the garriſon of the Philiſtines: and the Philiſtines ſaid, Behold, the Hebrews come forth out of the holes where they had hid themſelves.

12 And the men of the garriſon anſwered Jonathan and his armour-bearer, and ſaid, Come up to us, and we will ſhew you a thing. And Jonathan ſaid unto his armour-bearer, Come up after me; for the LORD hath delivered them into the hand of Iſrael.

13 And Jonathan climbed up upon his hands, and upon his feet, and his armour-bearer after him: and they fell before Jonathan; and his armour-bearer ſlew after him.

14 And that firſt ſlaughter which Jonathan and his armour-bearer made, was about twenty men, within as it were an half acre of land, *which* a yoke *of oxen might plow.*

15 And there was trembling in the hoſt, in the field, and among all the people: the garriſon and the ſpoilers, they alſo trembled, and the earth quaked: ſo it was a very great trembling.

16 And the watchmen of Saul and Gibeah of Benjamin looked; and behold, the multitude melted away, and they went on beating down *one another.*

17 Then ſaid Saul unto the people that *were* with him, Number now, and ſee who is gone from us. And when they had numbred, behold, Jonathan and his armour-bearer *were* not *there.*

18 And Saul ſaid unto Ahiah, Bring hither the ark of God: (for the ark of God was at that time with the children of Iſrael.)

19 ¶ And it came to paſs while Saul talked unto the prieſt, that the noiſe that *was* in the hoſt of the Philiſtines went on, and increaſed: and Saul ſaid unto the prieſt, Withdraw thine hand.

20 And Saul, and all the people that *were* with him, aſſembled themſelves, and they came to the battle,: and behold, every mans ſword was againſt his fellow, *and there was* a very great diſcomfiture.

21 Moreover, the Hebrews *that* were with the Philiſtines before that time, which went up with them into the camp *from the country* round about, even they alſo *turned* to be with the Iſraelites, that *were* with Saul and Jonathan.

22 Likewiſe all the men of Iſrael which had hid themſelves in mount Ephraim, *when* they heard that the Philiſtines fled, even they alſo followed hard after them in the battle.

23 So the LORD ſaved Iſrael that day: and the battle paſſed over unto Beth-aven.

24 ¶ And the men of Iſrael were diſtreſſed that day: for Saul had adjured the people, ſaying, Curſed *be* the man that eateth *any* food until evening, that I may be avenged on mine enemies: ſo none of the people taſted any food.

25 And

25 And all *they of* the land came to a wood, and there was honey upon the ground.

26 And when the people were come into the wood, behold, the honey dropped, but no man put his hand to his mouth: for the people feared the oath.

27 But Jonathan heard not when his father charged the people with the oath: wherefore he put forth the end of the rod that *was* in his hand, and dipt it in an honey-comb, and put his hand to his mouth; and his eyes were enlightned.

28 Then anſwered one of the people, and ſaid, Thy father ſtraitly charged the people with an oath, ſaying, Curſed *be* the man that eateth *any* food this day. And the people were faint.

29 Then ſaid Jonathan, My father hath troubled the land: ſee, I pray you, how mine eyes have been enlightned, becauſe I taſted a little of this honey:

30 How much more, if haply the people had eaten freely to day of the ſpoil of their enemies which they found? for had there not been now a much greater ſlaughter among the Philiſtines?

31 And they ſmote the Philiſtines that day from Michmaſh to Aijalon: and the people were very faint.

32 And the people flew upon the ſpoil, and took ſheep, and oxen, and calves, and ſlew *them* on the ground: and the people did eat *them* with the blood.

33 ¶ Then they told Saul, ſaying, Behold, the people ſin againſt the LORD, in that they eat with the blood. And he ſaid, Ye have tranſgreſſed: roll a great ſtone unto me this day.

34 And Saul ſaid, Diſperſe your ſelves among the people, and ſay unto them, Bring me hither every man his ox, and every man his ſheep, and ſlay *them* here, and eat; and ſin not againſt the LORD in eating with the blood. And all the people brought every man his ox with him that night, and ſlew *them* there.

35 And Saul built an altar unto the LORD: the ſame was the firſt altar that he built unto the LORD.

36 ¶ And Saul ſaid, Let us go down after the Philiſtines by night, and ſpoil them until the morning light, and let us not leave a man of them. And they ſaid, Do whatſoever ſeemeth good unto thee. Then ſaid the prieſt, Let us draw near hither unto God.

37 And Saul asked counſel of God, Shall I go down after the Philiſtines? wilt thou deliver them into the hand of Iſrael? But he anſwered him not that day.

38 And Saul ſaid, Draw ye near hither all the chief of the people: and know and ſee wherein this ſin hath been this day.

39 For *as* the LORD liveth, which ſaveth Iſrael, though it be in Jonathan my ſon, he ſhall ſurely die. But *there was* not a man among all the people that anſwered him.

40 Then ſaid he unto all Iſrael, Be ye on one ſide, and I and Jonathan my ſon will be on the other ſide. And the people ſaid unto Saul, Do what ſeemeth good unto thee.

41 Therefore Saul ſaid unto the LORD God of Iſrael, Give a perfect *lot*. And Saul and Jonathan were taken: but the people eſcaped.

42 And Saul ſaid, Caſt *lots* between me and Jonathan my ſon. And Jonathan was taken.

43 Then Saul ſaid to Jonathan, Tell me what thou haſt done. And Jonathan told him, and ſaid, I did but taſte a little honey with the end of the rod that *was* in mine hand, *and* lo I muſt die.

44 And Saul anſwered, God do ſo, and more alſo: for thou ſhalt ſurely die, Jonathan.

45 And the people ſaid unto Saul, Shall Jonathan die, who hath wrought this great ſalvation in Iſrael? God forbid: *as* the LORD liveth, there ſhall not one hair of his head fall to the ground; for he hath wrought with God this day. So the people reſcued Jonathan that he died not.

46 Then Saul went up from following the Philiſtines: and the Philiſtines went to their own place.

47 ¶ So Saul took the kingdom over Iſrael, and fought againſt all his enemies on every ſide, againſt Moab, and againſt the children of Ammon, and againſt Edom, and againſt the kings of Zobah, and againſt the Philiſtines: and whitherſoever he turned himſelf, he vexed *them*.

48 And he gathered an hoſt, and ſmote the Amalekites, and delivered Iſrael out of the hands of them that ſpoiled them.

49 Now the Sons of Saul were Jonathan and Iſhui, and Melchi-ſhua: and the names of his two daughters *were theſe*; the name of the firſt born Merab, and the name of the younger Michal:

50 And

50 And the name of Sauls wife *was* Ahinoam the daughter of Ahimaaz: and the name of the captain of his hoſt *was* Abner the ſon of Ner, Sauls uncle.

51 And Kiſh *was* the father of Saul; and Ner the father of Abner *was* the ſon of Abiel.

52 And there was ſore war againſt the Philiſtines all the days of Saul: and when Saul ſaw any ſtrong man, or any valiant man, he took him unto him.

Ver. 1. *Now it came to paſs upon a day, that Jonathan the ſon of Saul ſaid unto the young man that bare his armour, Come, and let us go over to the Philiſtines garriſon, that is on the other ſide,* &c.] Such was the ſituation of Saul's affairs, when his ſon Jonathan, moved, undoubtedly, by ſome Divine Impulſe, and attended by none but his armour-bearer, made a ſurpriſing attack on the Philiſtines; and his ſucceſs was equal to the noble ardour with which he was animated. He concealed his deſign from his father, leſt that prince ſhould think it impracticable, and prevent him from undertaking ſuch an expedition. The paſſage through which this young prince intended to penetrate into the Philiſtine camp, was a very narrow defile, on each ſide of which roſe a ſteep and pointed rock; one of them was called Bozez, and the other Seneh; the one was ſituated to the north, and the other to the ſouth; the former fronted Michmaſh, and the latter, Gibeah; and each of them are called tooth-rocks in the Hebrew.

Jonathan, in order to animate his armour-bearer, declared to him, that victory was the gift of God, who is under no reſtraint to limit it to numbers, but is able to work deliverance by a few. The ſon of Saul was even perſuaded, that the event of their preſent expedition might be preſaged to their ſatisfaction from the following circumſtances, *Behold*, ſaid he, *we will paſs over unto theſe men, and we will diſcover ourſelves unto them. If they ſay thus unto us, Tarry until we come to you; then we will ſtand ſtill in our place, and will not go up unto them. But if they ſay thus, Come up unto us, then we will go up; for the Lord hath delivered them into our hand; and this ſhall be a ſign unto us*, ver. 8, 9, 10. We may juſtly ſuppoſe, that Jonathan begged to be favoured with a ſign from heaven, and had his thoughts directed to this by the inſtinct of the Divine Spirit, as ſeems evident by the ſucceſsful event. Great and good men were frequently wrought upon by ſuch heroic motions, and ſupernatural impulſes, in ancient times, Gen. xxiv. 13. Judges vi. 37. But they are not to be conſidered by us, as precedents for our imitation.

When the advance-guard of the Philiſtines diſcovered Jonathan and his armour-bearer, they immediately began to exerciſe their talent for deriſion, *Behold*, ſaid they, *the Hebrews come forth out of the holes, where they had hid themſelves*, ver. 11. And then, addreſſing themſelves to the young prince and his ſervant, *Come up to us*, cried they, *and we will ſhew you a thing*, ver. 12. This they intended as an inſult; for they did not imagine, that the two Iſraelites they beheld would preſume to aſcend the ſteep, on which the Philiſtine garriſon was ſtation'd. Jonathan, on the contrary, thought this language preſaged to him the ſucceſs he deſired; upon which he and his ſervant began to climb the precipice, not in the view of the Philiſtines, but by ſome difficult way; and perhaps they took a circuit round the hill, in ſuch a manner as would enable them, when they had gained the ſummit, to ſurpriſe their enemies in the rear.

Jonathan and his ſervant ſoon ſlaughter'd twenty men, within the compaſs of half an acre of land; and the Philiſtines, who little expected ſo deſtructive an attack, were ſeized with the utmoſt conſternation; they imagined the whole army of the Iſraelites were pouring in upon them, and their camp became a ſcene of ſlaughter and univerſal confuſion. The Sacred Hiſtorian adds, that the earth quaked; which if true, in the literal ſenſe, would naturally add to the horrors that unmann'd them. We may add too, that the trembling with which the Philiſtines were ſeized, and which is called *a very great trembling*, ver. 15. is ſaid in the Hebrew to be *a trembling of God*, that is, it was a conſternation infuſed into their ſouls from heaven; and this the Pagans called a panic fear, which chilled the ſtouteſt heroes. The irreſiſtible power of ſuch impreſſions as theſe is finely repreſented by Pindar, Nem. ix. ver. 63.

———Ἐν γὰρ
Δαιμονίοισι φόβοις
Φεύγονται καὶ Παῖδες Θεῶν.

When men are ſtruck with divine terrors, even the ſons of the gods, (that is, the moſt heroic men) *betake themſelves to flight.*

In the height of this diſorder, the troops which compoſed the Philiſtine army made a dreadful ſlaughter of each other, not being able to diſtinguiſh friends from foes. This very much favours the conjecture of Sir Iſaac Newton, who ſuppoſes they had, about this time, an acceſſion of the ſhepherds from Egypt; and it ſeems very probable, that the ſoldiers of this great hoſt had not a mutual confidence in each other, ſo as to be certain, that a treacherous defection might not be accompliſhed among them, by the artifice of the enemy. The out-guard routed by Jonathan and his armour-bearer ſavoured ſtrongly of treachery; for the mere fame of an attack to be made by any two perſons, on ſo vaſt an army, could never of itſelf have occaſioned ſo wild an uproar; but there muſt have been ſome other circumſtance, which enraged them againſt each other, and fired them with the utmoſt fury and indignation. Nor does what we here have intimated derogate in the leaſt from the interpoſition of the Almighty, in this miraculous deliverance of his people, ſince in caſes of this nature he has often acted by the inſtrumentality of ſecond cauſes.

The army of Iſrael, obſerving, from the ſituation where they were poſted, the univerſal confuſion that reigned among their enemies, purſued them with Saul at their head; and their number was greatly increaſed, as well by a multitude of Hebrew captives, who took that opportunity to eſcape from their oppreſſors, as by a greater number of thoſe, who obſerving, from their lurking-holes, the ſucceſs of their brethren, came and joined themſelves to their king.

The Iſraelites obtained a great victory over their enemies, but it might have been render'd much more compleat, had not Saul unadviſedly adjured his army not to diſcontinue their purſuit, in order to take ſome convenient refreſhment. The raſh curſe he uttered on this occaſion, ver. 24. was like to have occaſioned ſeveral fatal conſequences, for it prevented his weary troops from making ſo great a ſlaughter of the enemy as would otherwiſe have been practicable, and put too ſpeedy an end to their purſuit: To this we may add, that when evening came on, they were tortured to ſuch a degree with hunger, that they fell greedily upon the ſpoil, and devoured ſome of the cattle with the blood, according to our tranſlation, ver. 32. But the learned Dr. Spencer thinks it ought rather to be render'd, "and the people did eat them (namely "the cattle) *upon* or *by* the blood;" agreeably to an idolatrous cuſtom in the eaſt, and which was inſtituted in order to invite the familiarity of dæmons. Saul, therefore, to prevent the people from polluting themſelves in this impious manner, commands a great ſtone to be rolled to him, that they might kill their beaſts at no place but that, and then feed upon them in the uſual manner. Theſe are the ſentiments of the famous divine we juſt now mention'd; but it ſeems altogether improbable, that the Iſraelites ſhould practiſe thoſe idolatrous ſuperſtitions, at the very time when God had wrought ſo ſignal a deliverance in their favour; and their impatience for food would not allow them leiſure enough to think of ſuch ceremonies.

Ver. 25. *And all they of the land came to a wood, and there was honey upon the ground.*] Which dropped from the hollow trees, or the clefts of rocks, where bees made their combs in that country; and ſometimes on the ground; as Bochart hath ſhewn, in his Hierozoicon, P. 2. lib. 4. cap. 12. where he obſerves this was not peculiar to Judæa, but uſual in other countries.

Ver. 26. *And when the people were come into the wood, behold the honey dropped, but no man put his hand to his mouth: for the people feared the oath.*] Wild honey was so copious in those countries, and flowed so plentifully, that it gave occasion to that hyperbolical speech in the book of Job, chap. xx. 17. where we read of *brooks* or *torrents of honey and butter.*

Ver. 27. *But Jonathan heard not when his father charged the people with the oath.*] He and his armour-bearer being engaged in fight long before Saul and his small army came to join him.

——*Wherefore he put forth the end of the rod that was in his hand, and dipt it in an honey-comb, and put his hand to his mouth; and his eyes were enlightened.*] That is, his spirits and strength, which were quite spent by his long abstinence from meat, so that he could scarcely see, were restored to him, and he was re-invigorated, so as to proceed in pursuit of the enemy. For as Gerh. Vossius observes, (Lib. 4. de Orig. & Progr. Idol. cap. lxxix.) It is usual for the eyes to grow dim with long hunger: And as all proper food refreshes and enlivens, so honey has this effect sooner than all other; for the spirits of it are very subtile, and soon diffuse their strength through the body. It is also observed by learned men, that honey is an excellent medicine for distemper'd and weak eyes: But that is nothing to this purpose, such cures being not performed by eating it, but by anointing the eyes with it.

Ver. 28. *Then answered one of the people.*] Who accompanied Saul in the pursuit.

——*And said, Thy father straitly charged the people with an oath, saying, Cursed be the man that eateth any food this day. And the people were faint.*] Which however did not compel them to discontinue their pursuit of the enemy.

Ver. 30. *How much more, if haply the people had eaten freely to day of the spoil of their enemies which they found? for had there not been now a much greater slaughter among the Philistines?*] They would have been able to pursue them more swiftly, and to have done greater execution upon them, than they could when they were faint. Thus men, by their own rashness, prevent the accomplishment of what they themselves desire.

Ver. 31. *And they smote the Philistines that day from Michmash to Aijalon.*] A city in the tribe of Dan, (Josh. xiv. 42.) which bordered upon the country of the Philistines.

——*And the people were very faint.*] Otherwise they might have pursued farther.

Ver. 35. *And Saul built an altar unto the Lord.*] To offer sacrifices or peace-offerings, and give thanks to God for this great victory. Tho' others think it was not for sacrifice, but only a monument of God's mercy, in this great deliverance.

——*The same was the first altar that he built unto the Lord.*] In the Hebrew the words are, (as is observed in the margin of our Bibles) *that altar he began to build unto the Lord*; that is, he laid the first stone himself. We read of his offering before in Gilgal; but that perhaps was not upon an altar erected by himself, but built by others before.

Ver. 36. *And Saul said, Let us go down after the Philistines by night, and spoil them until the morning light, and let us not leave a man of them.*] Having thus refreshed themselves in the evening, Saul proposed to them to renew the pursuit, hoping to cut off their whole army, when they were asleep in the night.

——*And they said, Do whatever seemeth good unto thee.*] Their good success made them as forward, as before they were dis-inclinable to follow him.

——*Then said the priest, Let us draw near hither unto God.*] It is likely he stood before the altar, (if it were for sacrifice) and reminded them, that it would be dangerous to undertake any thing without asking counsel of God. In the Targum it is, *Let us enquire by the word of the Lord.*

Ver. 37. *And Saul asked Counsel of God.*] By Urim and Thummim.

——*Shall I go down after the Philistines? wilt thou deliver them into the hand of Israel?*] Hitherto Saul had some remains of Goodness: For he hearkened to the priest, when he admonish'd him of his duty. The Targum here again hath it, *Saul asked by the word of the Lord.*

——*But he answered him not that day.*] Tho' perhaps the priest had often implored an answer.

Ver. 38. *And Saul said, Draw ye near hither all the chief of the people: and know and see wherein this sin hath been this day.*] He concluded some sin had provoked God, not to regard his supplication; and he desired it might be discovered and punished.

Ver. 39. *For as the Lord liveth, which saveth Israel, though it be in Jonathan my son, he shall surely die. But there was not a man among all the people that answered him.*] Though many knew that Jonathan had transgressed his father's commands, (ver. 28.) yet none would inform against him.

Ver. 40. *Then said he unto all Israel, be ye on one side, and I and Jonathan my son will be on the other side. And the people said unto Saul, Do what seemeth good unto thee.*] He had gained great authority among the people, (as appears by this, and by ver 36.) since his wonderful success.

Ver. 41. *Therefore Saul said unto the Lord God of Israel, Give a perfect lot. And Saul and Jonathan were taken: but the people escaped.*] The word *lot* is not in the original, but only *give perfect*, that is, declare who is innocent. So the word *give* sometimes signifies to *pronounce*, Deut. xiii. 1, 2.

Ver. 42. *And Saul said, Cast lots between me and Jonathan my son. And Jonathan was taken.*] This looks like virtue in him, that for good example sake, he would not exempt himself, tho' a king, from the same trial to which he exposed all the people.

Ver. 43. *Then said Saul to Jonathan, Tell me what thou hast done. And Jonathan told him, and said, I did but taste a little honey with the end of the rod that was in mine hand, and lo, I must die.*] This shews a very great mind, that he neither denied what he had done, nor excused it by his ignorance, nor refused to die: Though he look'd upon it as very hard. So Josephus represents it, εὐγενῶς καὶ μεγαλοφρόνως, &c. with a generous and great mind, he told his father the truth; and desired not to be spared, Antiq. lib. 6. cap. 17.

Ver. 44. *And Saul answered, God do so, and more also: for thou shalt surely die, Jonathan.*] This demonstrates Saul to have been of a rash and a rigorous temper: With whom, learned men are wont to compare Titus Manlius, who caused his son's head to be cut off, for fighting the enemy contrary to order, when he had a fair advantage, as A. Gellius tells us, lib. 9. cap. 13. But in this regard Saul was to be commended, as Josephus also observes, that he had a greater regard to his oath, than to his kindred and natural affection.

Ver. 44. *And the people said unto Saul, shall Jonathan die, who hath wrought this great salvation in Israel? God forbid: as the Lord liveth, there shall not one hair of his head fall to the ground; for he hath wrought with God this day. So the people rescued Jonathan that he died not.*] They did not rescue him by force and violence, but by their petition to Saul, and the reason they gave for it. Josephus saith, that *by their prayers and vows to God, they delivered him*: Who, perhaps, signified by the priest that he approved the people's desire. They were too forward, indeed, to swear directly against Saul's oath: But of the two, his being the most rash, God was pleased to annul it, and absolve him from it. Thus Josephus understands it, *They rescued him from the anger of his father,* καὶ εὐχὰς ὑπὲρ τοῦ νεανίσκου ποιοῦνται τῷ Θεῷ, ὡς τὸν αὐτὸν ἀπολύσαι τῆς ἁμαρτήματος, *and made their prayer to God for the young man, that he would loose him from his sin.*

Ver. 46. *Then Saul went up from following the Philistines; and the Philistines went up to their own place.*] He pursued them no farther, but suffer'd them to return quietly to their own habitations.

Ver. 47. *So Saul took the kingdom over Israel.*] Ruled with greater authority over his people, after this victory: For the Philistines had enslaved them; but, by this deliverance, they were freed from their yoke, and Saul recovered his kingdom.

——*And fought against all his enemies on every side.*] He did not invade them, (as may be gathered from the next verse) but repelled them, and kept them within their own limits.

———*Againſt Moab, and againſt the children of Ammon, and againſt Edom, and againſt the kings of Zobah, and againſt the Philiſtines.*] Theſe were the principal enemies wherewith they were encompaſſed. And by *the kings of Zobah* are meant, thoſe who ruled in that part of Syria which is called Aram Zobah, which lay toward Euphrates; having that river for its eaſtern bounds, and Damaſcus, and the land of Canaan, for its weſtern: For it appears to be near the Iſraelites, by the frequent wars which David and Solomon had with the kings of this country, 2 Sam. viii. 3. x. 6. 2 Chron. vii. 3. and the aid which the Syrians of Damaſcus ſent them, 2 Sam. viii. 5. and their flying thither when they were routed, 1 Kings xi. 24. And the cities which Solomon built in the wilderneſs, 1 Kings ix. 17, 18. are ſaid to be in Hamath-zobah, 2 Chron. viii. 34. which demonſtrates it was upon the confines of Judæa.

———*And whitherſoever he turned himſelf, he vexed them.*] He was victorious over them. And in his days the Reubenites alſo made war with the Hagerens, and poſſeſſed their land, till the time of their captivity, 1 Chr. v. 10, 18, 19, 20.

Ver. 48. *And he gathered an hoſt, and ſmote the Amalekites.*] Which war is at large deſcribed in the next chapter.

——*And delivered Iſrael out of the hands of them that ſpoiled them*] The ſix fore-mentioned nations.

Ver. 49. *Now the ſons of Saul were Jonathan, and Iſhui, and Melchiſhua,* &c.] Theſe only were fit to accompany him in his wars, and therefore are only mentioned here, and chap. xxxi. 2. tho' he had another ſon, (Iſhboſheth) who is mentioned in 1 Chron. viii. 33. under the name of Eſhbaal.

Ver. 50. *And the name of Saul's wife was Ahinoam, the daughter of Ahimaaz: and the name of the captain of his hoſt was Abner the ſon of Ner, Saul's uncle.*] For Ner was brother to Saul's father, as the next verſe tells us. It ſeems worthy of obſervation, that we never read of above one wife that Saul had, tho' David had many. It is poſſible he did not think it prudent, in a new-erected kingdom, to follow the example of the eaſtern kings in every particular.

Ver. 51. *And Kiſh was the father of Saul; and Ner the father of Abner was the ſon of Abiel.*] As Kiſh alſo was, chap. ix. 1.

Ver. 52. *And there was ſore war againſt the Philiſtines all the days of Saul.*] Who could not perfectly ſubdue them, as appears from their renewing the war, chap. xvii. &c.

———*And when Saul ſaw any ſtrong man, or any valiant man.*] Who behaved himſelf with vigour and courage in the wars.

———*He took him unto him.*] To be one of his guard, or to be preferred in the army.

CHAP. XV.

1 *Samuel ſendeth Saul to deſtroy Amalek.* 6 *Saul favoureth the Kenites.* 8 *He ſpareth Agag and the beſt of the ſpoil.* 10 *Samuel denounceth unto Saul, commending and excuſing himſelf, God's rejection of him for his diſobedience.* 24 *Saul's humiliation.* 32 *Samuel killeth Agag.* 34 *Samuel and Saul part.*

SAMUEL alſo ſaid unto Saul, The LORD ſent me to anoint thee *to be* king over his people, over Iſrael: now therefore hearken thou unto the voice of the words of the LORD.

2 Thus ſaith the LORD of hoſts, I remember *that* which Amalek did to Iſrael, how he laid *wait* for him in the way when he came up from Egypt.

3 Now go, and ſmite Amalek, and utterly deſtroy all that they have, and ſpare them not; but ſlay both man and woman, infant and ſuckling, ox and ſheep, camel and aſs.

4 And Saul gathered the people together, and numbred them in Talaim, two hundred thouſand footmen, and ten thouſand men of Judah.

5 And Saul came to a city of Amalek, and laid wait in the valley.

6 ¶ And Saul ſaid unto the Kenites, Go, depart, get you down from among the Amalekites, leſt I deſtroy you with them: for ye ſhewed kindneſs to all the children of Iſrael when they came up out of Egypt. So the Kenites departed from among the Amalekites.

7 And Saul ſmote the Amalekites from Havilah, *until* thou comeſt to Shur, that *is* over againſt Egypt.

8 And he took Agag the king of the Amalekites alive, and utterly deſtroyed all the people with the edge of the ſword.

9 But Saul and the people ſpared Agag, and the beſt of the ſheep, and of the oxen, and of the fatlings, and the lambs, and all *that was* good, and would not utterly deſtroy them: but every thing *that was* vile and refuſe, that they deſtroyed utterly.

10 ¶ Then came the word of the LORD unto Samuel, ſaying,

11 It repenteth me that I have ſet up Saul *to be* king: for he is turned back from following me, and hath not performed my commandments. And it grieved Samuel; and he cried unto the LORD all night.

12 And when Samuel roſe early to meet Saul in the morning, it was told Samuel, ſaying, Saul came to Carmel, and behold, he ſet him up a place, and is gone about, and paſſed on, and gone down to Gilgal.

13 And Samuel came to Saul; and Saul ſaid unto him, Bleſſed *be* thou of the LORD: I have performed the commandment of the LORD.

14 And Samuel ſaid, What *meaneth* then this bleating of the ſheep in mine ears, and the lowing of the oxen which I hear?

15 And Saul ſaid, They have brought them from the Amalekites: for the people ſpared the beſt of the ſheep, and of the oxen, to ſacrifice unto the LORD thy God, and the reſt we have utterly deſtroyed.

16 Then Samuel ſaid unto Saul, Stay, and I will tell thee what the LORD hath ſaid

ſaid to me this night. And he ſaid unto him, Say on.

17 And Samuel ſaid, When thou *waſt* little in thine own ſight, *waſt* thou not *made* the head of the tribes of Iſrael, and the LORD anointed thee king over Iſrael?

18 And the LORD ſent thee on a journey, and ſaid, Go, and utterly deſtroy the ſinners the Amalekites, and fight againſt them until they be conſumed.

19 Wherefore then didſt thou not obey the voice of the LORD, but didſt fly upon the ſpoil, and didſt evil in the ſight of the LORD?

20 And Saul ſaid unto Samuel, Yea, I have obeyed the voice of the LORD, and have gone the way which the LORD ſent me, and have brought Agag the king of Amalek, and have utterly deſtroyed the Amalekites.

21 But the people took of the ſpoil, ſheep and oxen, the chief of the things which ſhould have been utterly deſtroyed, to ſacrifice unto the LORD thy God in Gilgal.

22 And Samuel ſaid, Hath the LORD *as great* delight in burnt-offerings and ſacrifices, as in obeying the voice of the LORD? Behold, to obey *is* better than ſacrifice; *and* to hearken, than the fat of rams.

23 For rebellion *is as* the ſin of witchcraft, and ſtubbornneſs *is as* iniquity and idolatry: becauſe thou haſt rejected the word of the LORD, he hath alſo rejected thee from *being* king.

24 ¶ And Saul ſaid unto Samuel, I have ſinned: for I have tranſgreſſed the commandment of the LORD, and thy words: becauſe I feared the people, and obeyed their voice.

25 Now therefore, I pray thee, pardon my ſin, and turn again with me, that I may worſhip the LORD.

26 And Samuel ſaid unto Saul, I will not return with thee: for thou haſt rejected the word of the LORD, and the LORD hath rejected thee from being king over Iſrael.

27 And as Samuel turned about to go away, he laid hold upon the skirt of his mantle, and it rent.

28 And Samuel ſaid unto him, The LORD hath rent the kingdom of Iſrael from thee this day, and hath given it to a neighbour of thine, *that is* better than thou.

29 And alſo the ſtrength of Iſrael will not lye, nor repent: for he *is* not a man that he ſhould repent.

30 Then he ſaid, I have ſinned; *yet* honour me now, I pray thee, before the elders of my people, and before Iſrael, and turn again with me, that I may worſhip the LORD thy God.

31 So Samuel turned again after Saul, and Saul worſhipped the LORD.

32 ¶ Then ſaid Samuel, Bring you hither to me Agag the king of the Amalekites: and Agag came unto him delicately. And Agag ſaid, Surely the bitterneſs of death is paſt.

33 And Samuel ſaid, As thy ſword hath made women childleſs, ſo ſhall thy mother be childleſs among women. And Samuel hewed Agag in pieces before the LORD in Gilgal.

34 ¶ Then Samuel went to Ramah, and Saul went up to his houſe to Gibeah of Saul.

35 And Samuel came no more to ſee Saul unto the day of his death: nevertheleſs Samuel mourned for Saul: and the LORD repented that he had made Saul king over Iſrael.

Ver. 1. *Samuel alſo ſaid unto Saul, The Lord ſent me to anoint thee to be king over his people, over Iſrael: now therefore hearken thou unto the voice of the words of the Lord.*] As Saul was ſo highly obliged to God, above all other men in the Jewiſh nation, it greatly concerned him to be very ſtrict in the obſervation of the Divine Commands; eſpecially after the late inſtance of his diſobedience, which he ought to have been careful to compenſate by his future conduct.

Ver. 2. *Thus ſaith the Lord of hoſts, I remember that which Amalek did to Iſrael,* &c.] God had not forgotten the unworthy treatment which the Iſraelites, after their departure from Egypt, had received from the Amalekites, and he now reſolved to exterminate thoſe barbarians from the face of the earth. The Iſraelites had been ordered long ago, not to contract any alliance or affinity with this people, and were likewiſe commanded by Moſes, to execute the Divine Vengeance upon them, after they had obtained poſſeſſion of the land of Canaan.

Ver. 3. *Now go, and ſmite Amalek, and utterly deſtroy all that they have, and ſpare them not; but ſlay both man and woman, infant and ſuckling,* &c.] As four hundred years were now elapſed, ſince the departure of the Iſraelites out of Egypt, ſome perhaps may ask, how could the Amalekites, who lived in the time of Saul, deſerve ſo ſevere a puniſhment for crimes which their anceſtors had committed ſo many ages ago; and by what principle of juſtice could this puniſhment be extended to infants at the breaſt, who were altogether unconſcious of the iniquities of their fore-fathers? The objection conſiſts of two parts, the firſt of which regards adult perſons, and the other relates to thoſe who were ſtill in an age of innocence.

With reſpect, therefore, to the firſt branch of this ſuppoſed difficulty, we anſwer, that thoſe particular perſons who compoſe the body of a people, are juſtly puniſhable for the crimes of their anceſtors, when they themſelves teſtify their approbation of thoſe crimes, and make it evident, by their actions, that they would have purſued the ſame conduct, if they had enjoyed the ſame opportunity. 'Tis upon this principle, that the bleſſed Saviour of the world told the Jews in his time, that they ſhould be

reſpon-

reſponſable for *all the righteous blood ſhed upon the earth, from the blood of righteous Abel, unto the blood of Zacharias*, &c. Matth. xxiii. 35.

The Amalekites, who lived in the time of Saul, were guilty of the ſame acts of injuſtice, which their progenitors had committed four hundred years before; and their implacable averſion to the Iſraelites was never relaxed from the time of Moſes to that of their own deſtruction, as is evident from the Sacred Hiſtory. God had long deferred the execution of his vengeance againſt them, but their unpardonable abuſe of his patience, juſtly rendered their puniſhment the more rigorous, when it came to be inflicted upon them.

With reſpect to infants being comprehended in the puniſhment of their anceſtors crimes, there are ſome caſes wherein it may be ſaid to be unjuſt; and it is with reference to thoſe that God himſelf declares, that *the father ſhall not be put to death for the children, neither ſhall the children be put to death for the fathers: every man ſhall be put to death for his own ſin*, Deut. xxiv. 16. On the other hand, the vengeance to which children are at any time devoted, for the crimes committed by their fathers, may be ſaid to be conformable to the principles of juſtice, when the penalties inflicted on thoſe children are an aggravation to the calamities of their parents, who find their own miſeries embittered by what their off-ſpring ſuffer on their account. We grant there are many inconveniencies in ſuch kinds of puniſhment, when they are inflicted by men, without any authority from God, who alone can diſpenſe them with impartiality. And when he intends to exterminate a whole nation, for a long ſeries of complicated crimes, who can preſume to ſay unto him, *What doſt thou?*

Ver. 4. *And Saul gathered the people together, and numbered them in Telaim*, &c.] The Hebrew word *telaim*, ſignifying *lambs*, (with which the place might probably abound.) The Targum tranſlates it, *He numbred them by paſchal lambs*: As if the paſſover had been celebrated at this time. Raſi likewiſe fancies, that it being unlawful to number the people, Saul therefore commanded every man to take a lamb out of the flock, and then numbered theſe. But David Kimchi, and others, take this word as we do, for the name of a place, called Telem, in the tribe of Judah, Joſh. xv. 25.

——*Two hundred thouſand footmen, and ten thouſand men of Judah.*] The generality of expoſitors underſtand the words of the original, in the manner our tranſlators have here rendered them; but it may ſeem ſurpriſing, that the preheminent tribe of Judah ſhould furniſh no more than ten thouſand men for this war, when the others, who were ſo inferior to it, raiſed two hundred thouſand. The author of the Syriac verſion ſeemed to be ſenſible of this objection, and tranſlates the Hebrew text in a manner which he thought was more agreeable to the original, which is this: *There were two hundred thouſand men, including thoſe of the tribe of Judah.*

Ver. 5 *And Saul came to a city of Amalek.*] To the metropolis of the kingdom, and perhaps the name of it was Amalek; for the words in the original may be render'd thus, *he came to the city Amalek.* This refutes the opinion of thoſe, who imagined the Amalekites had no fixed habitation, but dwelt in moveable tents, like certain Arabians.

——*And laid wait in the valley*] Or fought them in the valley, as our tranſlators have render'd it in the margin; for the Amalekites came out to give battle to Saul.

Ver. 6 *And Saul ſaid to the Kenites, Go, depart, get you down from among the Amalekites*, &c.] This conduct of Saul to the Kenites was very commendable; ſince they were deſcended from Jethro, the father-in-law of Moſes; and Hobab, the ſon of Jethro, had taken upon him the office of a guide to the Iſraelites through the intricacies of the wilderneſs. Some of the poſterity of theſe friends to Iſrael lived among the Jews, others were ſettled among the Amalekites. Saul recollected the favours the Iſraelites had received from the anceſtors of that people, and would not deſtroy the country of Amalek, till he had firſt perſuaded them to quit it, that they might not be involved in the deſtruction of the other inhabitants.

Ver. 7. *And Saul ſmote the Amalekites from Havilah, until thou comeſt to Shur*, &c.] Saul was victorious wherever he advanced with his troops; the Amalekites were entirely defeated, and the Iſraelites purſued their conqueſts from Havilah to Shur, that is, from one end of Arabia, to the oppoſite extremity; Shur being ſituated on the frontiers of Egypt, to the ſouth-weſt, as Havilah was on thoſe of Babylonia, to the north-eaſt; and they are conſtantly mentioned as the moſt oppoſite extremities of Arabia.

Ver. 8. *And he took Agag the king of the Amalekites alive*, &c.] Saul had acted as a juſt miniſter of the Divine favour to the Kenites, but he was very deficient in the execution of the orders he had received with reference to the Amalekites. He ſpared the life of Agag their king; and Joſephus ſays, that the beauty and majeſtic ſtature of that prince inſpired Saul with this unſeaſonable compaſſion. Nor did his diſobedience to the command of God end here; for he not only ſpared Agag, but likewiſe preſerved *the beſt of the ſheep and of the oxen, and of the fatlings, and the lambs, and all that was good, and would not utterly deſtroy them: but every thing that was vile and refuſe, that they deſtroyed utterly*, ver. 9. Here Saul acted very unlike himſelf, in diſregarding the Divine anathema, which had been pronounced againſt the nation of the Amalekites, ever ſince the Iſraelites came out of Egypt, and in not complying with the prophet's charge.

Ver. 10. *Then came the word of the Lord unto Samuel.*] The criminal conduct of the Jewiſh prince was ſoon reveal'd to Samuel by God himſelf, who declared to him, at the ſame time, that he intended to deprive Saul of the crown, ſince he was ſo unworthy to wear it. This is the meaning of thoſe words, *It repenteth me, that I have ſet up Saul to be king*, ver. 11. For repentance in God imports only the will of a change, and not of every change, but of the Divine ſentence pronounced, which the Scripture calls repentance. So Procopius Gazæus, *pœnitentia Dei eſt diſpenſationis ipſius mutatio, God's repentance is the change of his own diſpenſation.*

Samuel was overwhelmed with grief to hear of the tranſgreſſion committed by Saul, and ſpent the whole night in imploring the Divine pardon for that unhappy prince; but when he at laſt became ſenſible, that the ſentence which God had pronounced againſt Saul was irreverſible, he went to ſeek him on mount Carmel in the tribe of Judah, which Jarchi, by a groſs miſtake, has confounded with the Carmel that Elijah frequented, which was in the tribe of Aſher, and on the coaſt of the Mediterranean ſea.

Saul, elated by his victory, had aſcended this mountain, and erected a trophy there, in order to commemorate the ſucceſs of his arms; this at leaſt is the ſenſe which St. Jerom aſſigns to theſe words, *Saul came to Carmel, and behold he ſet him up a place*, ver. 12. And as the Hebrew word, which we tranſlate *place*, is *jad*, which ſignifies a *hand*, biſhop Patrick thinks it was ſome building erected in the form of a hand, to ſignify, that Iſrael overcame the Amalekites *with a ſtrong hand.*

Saul had quitted this place before Samuel's arrival, and was gone to Gilgal; but the prophet followed him thither, and then it was that this unhappy prince endeavoured to diſguiſe his crime by a palpable falſhood, *Bleſſed be thou of the Lord*, ſaid he, *I have performed the commandment of the Lord*, ver. 13. Upon which Samuel replied, *What meaneth then this bleating of the ſheep in mine ears, and the lowing of the oxen which I hear?*

Saul was then deſirous to extenuate his offence, ſince he no longer was capable of concealing it; and he had the meanneſs to excuſe his own fault by throwing one part of it upon the peoples zeal to ſacrifice the beſt of the cattle to the Lord, and part upon his own fear of reſtraining them from it. He likewiſe ſaid, that he had brought *Agag the king of the Amalekites*, ver. 20. by which he ſeems to inſinuate, that he thought it improper to take away the life of a king without very expreſs orders; and he then made new proteſtations, that all the cattle he had preſerved, were intended to be ſacrificed to the Lord, ver. 21. Samuel then told him, that God had no delight in the externals of religion, unleſs they were accompanied with an entire obedience to his will, which is the moſt eſſential part of Divine Worſhip. He then adds, that *rebellion is as the ſin of witchcraft, and ſtubbornneſs is as iniquity and idolatry*, ver. 23. for tho' Saul was not chargeable with theſe crimes, in a ſtrict ſenſe, yet his obſtinate diſobe-

diſobedience made him liable to the ſame puniſhments which idolaters deſerved.

Samuel having thus repreſented to Saul the enormity of his crime, proceeded to denounce the puniſhment God intended to inflict upon him for committing it; and declared, that as he had rejected the word of the Lord, he had alſo rejected him from being king, ver. 23. This prediction was afterward accompliſhed in the perſon of Saul, who loſt his life and crown, in conſequence of his diſobedient conduct.

This ſentence, in which the crime of Saul was painted in the deepeſt colours, made a ſtrong impreſſion on that prince. He acknowledged himſelf to be as guilty as he had been repreſented; but that confeſſion ſeemed to be extorted from him by his fear of the Divine Vengeance, rather than by any impreſſions of a ſincere repentance; and Samuel, who perhaps might penetrate into the true diſpoſition of his ſoul, was preparing to quit him abruptly, after he had refuſed to aſſiſt at the ſacrifice which this unfortunate prince was deſirous to offer up to God. But Saul, in order to detain the prophet, caught hold of the skirt of his mantle, and rent it, ver. 27. Upon which, Samuel repreſented this circumſtance to him, as an emblem and confirmation of his future misfortunes, *The Lord*, ſaid he, *hath rent the kingdom of Iſrael from thee this day, and hath given it to a neighbour of thine, that is better than thou.* From whence it is plain, that Samuel took the caſual rent of his own mantle to be an apt repreſentation of the deſtiny of Saul.

This prince then made a ſecond acknowledgment of his guilt, and begged the prophet, for the ſake of decency, and to prevent a defection of the people, to ſhew ſome regard to him, and favour him with his preſence, while he offered up his adoration to God. Samuel complied with this requeſt, and then ordered Agag, the king of the Amalekites, to be brought to him. This he ſpake to the people, in the preſence of Saul, that he might ſee what he ought to have done himſelf.

Agag came to the prophet *delicately*, as the Sacred Hiſtorian has expreſſed it, ver. 32. or walking in a ſtately manner, as ſome take the meaning to be: But the word ſeems to relate to *ſoftneſs*, rather than *pride*; and the natural ſenſe ſeems to be, that Agag came forward on this occaſion with all the elegancy of motion he could aſſume, and in the gaiety of his heart, for he ſaid, *ſurely the bitterneſs of death is paſſed.* He was not apprehenſive of any injury from the people, after his life had been ſpared by Saul and his ſoldiers. His ſatisfaction, however, was very tranſient, for Samuel immediately addreſſed himſelf to him, in this fatal language; *As thy ſword hath made women childleſs, ſo ſhall thy mother be childleſs among women*, ver. 33. From whence we may conclude, that Agag had been an inhuman tyrant, and was now cut off, not merely for the ſins of his anceſtors, which were committed four hundred years ago, but for his own unrelenting barbarity.

The text adds, that *Samuel hewed Agag in pieces before the Lord in Gilgal*, ver. 33. But the Hebrew idiom imports no more than his commanding it to be done; and indeed Samuel was then too old to perform ſuch an execution himſelf. An ancient author informs us, that Agag having been reprieved, at his earneſt deſire, till the next morning, his wife, who viſited him that night, conceived by him that very Amalekite who afterward killed Saul, as a juſt puniſhment for his ſparing that princes life: But it is evident, that Saul was not ſo much as wounded, till he fell upon his own ſword, and killed himſelf, as we ſhall ſee in the proper place; and that the young Amalekite, who brought the news of his death to David, only pretended that he had killed him, in hopes to ingratiate himſelf with the new king, though the event proved very different from his expectations.

Samuel then returned to Ramah, the place of his reſidence; and from that time never came more to Saul, but forſook him as a man abandoned by God to deſtruction. He, however, had ſtill ſo much affection for that unfortunate prince, as to lament the ſad condition to which he had reduced himſelf by his criminal miſconduct. The Sacred Hiſtorian cloſes this chapter with the following words, *And the Lord repented that he had made Saul king over Iſrael*; the meaning of which is, that God had now utterly rejected him, and all Samuel's tears could not procure a reverſal of the ſentence pronounced againſt him.

CHAP. XVI.

1 Samuel ſent by God, under pretence of a ſacrifice, cometh to Bethlehem. 6 His human judgment is reproved. 11 He anointeth David. 15 Saul ſendeth for David to quiet his evil ſpirit.

AND the LORD ſaid unto Samuel, How long wilt thou mourn for Saul, ſeeing I have rejected him from reigning over Iſrael? fill thine horn with oil, and go, I will ſend thee to Jeſſe the Beth-lehemite: for I have provided me a king among his ſons.

2 And Samuel ſaid, How can I go? if Saul hear *it*, he will kill me. And the LORD ſaid, Take an heifer with thee, and ſay, I am come to ſacrifice to the LORD.

3 And call Jeſſe to the ſacrifice, and I will ſhew thee what thou ſhalt do: and thou ſhalt anoint unto me *him* whom I name unto thee.

4 And Samuel did that which the LORD ſpake, and came to Beth-lehem: and the elders of the town trembled at his coming, and ſaid, Comeſt thou peaceably?

5 And he ſaid, Peaceably: I am come to ſacrifice unto the LORD: ſanctify your ſelves, and come with me to the ſacrifice. And he ſanctified Jeſſe and his ſons, and called them to the ſacrifice.

6 ¶ And it came to paſs when they were come, that he looked on Eliab, and ſaid, Surely the LORDS anointed *is* before him.

7 But the LORD ſaid unto Samuel, Look not on his countenance, or on the height of his ſtature: becauſe I have refuſed him: for the *LORD ſeeth* not as man ſeeth; for man looketh on the outward appearance, but the LORD looketh on the heart.

8 Then Jeſſe called Abinadab, and made him paſs before Samuel: and he ſaid, Neither hath the LORD choſen this.

9 Then Jeſſe made Shammah to paſs by: and he ſaid, Neither hath the LORD choſen this.

10 Again, Jeſſe made ſeven of his ſons to paſs before Samuel: and Samuel ſaid unto Jeſſe, the LORD hath not choſen theſe.

11 And Samuel ſaid unto Jeſſe, Are here all *thy* children? And he ſaid, There remaineth yet the youngeſt, and behold, he keepeth the ſheep. And Samuel ſaid unto Jeſſe, Send and fetch him: for we will not ſit down till he come hither.

12 And he ſent, and brought him in: Now he *was* ruddy, *and* withal of a beautiful countenance, and goodly to look to. And the LORD ſaid, Ariſe, anoint him: for this *is* he.

13 Then Samuel took the horn of oil, and anointed him in the midſt of his brethren: and the ſpirit of the LORD came upon David, from that day forward: ſo Samuel roſe up, and went to Ramah.

14 ¶ But the ſpirit of the LORD departed from Saul, and an evil ſpirit from the LORD troubled him.

15 And Sauls ſervants ſaid unto him, Behold now, an evil ſpirit from God troubleth thee.

16 Let our lord now command thy ſervant *which are* before thee, to ſeek out a man *who is* a cunning player on an harp: and it ſhall come to paſs when the evil ſpirit from God is upon thee, that he ſhall play with his hand, and thou ſhalt be well.

17 And Saul ſaid unto his ſervants, Provide me now a man that can play well, and bring *him* to me.

18 Then anſwered one of the ſervants, and ſaid, Behold, I have ſeen a ſon of Jeſſe the Beth-lehemite, *that is* cunning in playing, and a mighty valiant man, and a man of war, and prudent in matters, and a comely perſon, and the LORD *is* with him.

19 ¶ Wherefore Saul ſent meſſengers into Jeſſe, and ſaid, Send me David thy ſon, which *is* with the ſheep.

20 And Jeſſe took an aſs *laden* with bread, and a bottle of wine, and a kid, and ſent *them* by David his ſon unto Saul.

21 And David came to Saul, and ſtood before him; and he loved him greatly, and he became his armour-bearer.

22 And Saul ſent to Jeſſe, ſaying, Let David, I pray thee, ſtand before me: for he hath found favour in my ſight.

23 And it came to paſs when the *evil* ſpirit from God was upon Saul, that David took an harp, and played with his hand: ſo Saul was refreſhed, and was well, and the evil ſpirit departed from him.

Ver. 1. *And the Lord ſaid unto Samuel, How long wilt thou mourn for Saul, ſeeing I have rejected him from reigning over Iſrael?* &c.] Tho' the Deity had pronounced a poſitive ſentence againſt Saul, yet Samuel was not without hopes, that his own fervent and frequently repeated prayers might prevail upon God to revoke this fatal decree. Perhaps the ardent ſupplications of the good man might have proved efficacious, had a ſpirit of ſincere repentance in Saul co-operated with them; but all the prayers of the moſt holy man upon earth will never render the Divine Majeſty propitious to an obſtinate and impenitent ſinner. The affliction of Samuel might perhaps be ſtill more embittered by his apprehenſions, that the whole nation of Iſrael would in ſome meaſure be involved in the condemnation of their king. The Philiſtines were their mortal enemies; and the Iſraelites could not expect to be victorious, while their armies were headed by a prince who was under the diſpleaſure of that Almighty Being on whom alone the ſucceſs of battles depends.

The Divine Majeſty, in order to convince Samuel that the ſentence he had pronounced againſt Saul was irrevocable, and at the ſame time to relieve the aged prophet from the ſiniſter ideas he ſo long had entertained, condeſcended to name to him the family, from whence he intended to ſelect a new king to reign over Iſrael. Samuel was then commanded to go to Jeſſe the Beth-lemite, in order to anoint that particular ſon of his, whom God had choſen to reign over Iſrael.

This commiſſion appeared very dangerous to Samuel, who was ſenſible, that all the ſorrow which Saul had teſtified, after the commiſſion of his crime, proceeded from his fear of loſing the crown; and he was perſuaded that the reſentment of this prince would be fatal to the perſon who ſhould attempt to transfer the regal power to any other. The apprehenſions of Samuel were not ill founded, but God immediately furniſhed him with an expedient for eluding the danger he apprehended. The prophet was directed to conceal the principal motive of his journey to Beth-lehem, where Jeſſe lived, and was to take an heifer with him, and ſay, he came to ſacrifice unto the Lord, ver. 2. It was cuſtomary for Samuel to offer up ſacrifices, ſometimes in one place, and ſometimes in another, in order to keep up the worſhip of God among the people. This, therefore, may be ſaid to be one of the cauſes of his coming to Beth-lehem, tho' not the chief one, which he was not obliged to declare.

Samuel conducted himſelf agreeably to the directions he had received from God; but his unexpected arrival at Beth-lehem greatly terrified the elders of that city, who perhaps were apprehenſive, that he came to denounce ſome fatal calamity againſt them; or they might imagine, he fled to them for ſecurity againſt the anger of Saul, which, in all probability, would bring them into danger. Samuel, however, ſoon relieved them from their fears, by aſſuring them, that he came in a peaceable manner, and to offer ſacrifice unto the Lord, ver. 5. This was certainly one intention of his coming; and tho' there was another, namely, the unction of David, yet the prophet was not bound to diſcloſe it: For where two ends are propoſed, in any particular action, a perſon may, without any violation of truth, declare the one, and conceal the other.

Samuel then exhorted the elders to purify themſelves, that they might enjoy communion with the Deity, by feaſting on the victim that was now to be offered. No purity whatever is ſo acceptable to God as that which flows from the heart; and where this was wanting, the mere waſhing of garments could not impart the leaſt purification to the Jews. This mental purity, however, may require the concomitancy of ſome external rites; and therefore God ſaid to Moſes, *Go unto the people, and ſanctify them to-day, and to-morrow, and let them waſh their clothes*, Exod. xix. 10.

Jeſſe and his ſons were invited by Samuel to aſſiſt at this ſolemnity; and they all came, except the youngeſt ſon. It appears by the 10th and 11th verſes of this chapter, that Jeſſe had eight ſons; but the author of the firſt book of Chronicles mentions but ſeven, and expreſly calls David the ſeventh, 1 Chron. ii. 15. In order to reconcile this ſeeming inconſiſtency, ſome commentators have thought, that one of the eight ſons, who are mentioned in the chapter we are now expounding, was only an adopted ſon, and therefore is not ranked among the real offspring of Jeſſe, by the writer of the firſt book of Chronicles. They likewiſe gather, from 2 Sam. xxi. 2. that the name of this adopted ſon was Jonathan; but this is a palpable miſtake, for that Jonathan was David's nephew, by his brother Shammah. The faireſt ſolution, therefore, of the difficulty before us, is, that one of Jeſſe's ſons was dead before David came to the kingdom.

The

The Jews ſay, that Jeſſe durſt not introduce David into the preſence of Samuel, becauſe he was not a legitimate ſon; and they found this conjecture on David's own words, *Behold I was ſhapen in iniquity, and in ſin did my mother conceive me*, Pſalm li. 5. But the adultery, of which they pretend David was the fruit, is certainly very ſingular in its kind, and very proper to excite our contempt of ſuch rabbinical fancies; *aſſerunt enim, quod etſi Iſai fœmina ſua uteretur cum Davidem gigneret, putavit ſe cum ancilla ſua rem habere.*

Eliab, the eldeſt ſon of Jeſſe, was preſented, before the reſt of his brethren, to the prophet, who beheld him with admiration, and concluded, that ſo amiable and majeſtic a youth muſt certainly be the perſon whom God had ſelected to ſway the ſcepter of Iſrael; but Samuel was ſoon made ſenſible, by a Divine ſuggeſtion, that God diſregarded the outward appearance of men, and took notice only of the heart. Thoſe who are graced with an engaging aſpect are not always maſters of a noble ſpirit, as appear'd by Saul.

When Eliab was withdrawn, Jeſſe cauſed ſix of his other ſons to paſs before Samuel; but the prophet received freſh intimations from heaven, that he had not yet ſeen the perſon intended for the throne of Iſrael. He then enquired of Jeſſe, if thoſe were all his ſons, and was anſwer'd, that the youngeſt of all was then keeping the ſheep. The moſt celebrated commanders were anciently taken from the plough, or from feeding ſheep, as Pliny obſerves, (Nat. Hiſt. lib. 18. cap. 5. *Fortiſſimi viri, & milites ſtrenuiſſimi, ex agricolis gignantur.* And Vegetius accordingly declares, *aptiorem armis ruſticam plebem*, that country people were moſt fit for arms.

Samuel, who had privately acquainted Jeſſe with the main intention of his coming to Beth-lehem, directed him to ſend immediately for David, adding, *for we will not ſit down till he come hither*, ver. 11. from which words it appears, that the ſix ſons of Jeſſe were introduced to the prophet, between the time of the ſacrifice, and the dreſſing of the victim for the enſuing feaſt.

Ver. 12. *And he ſent, and brought him in: now he was ruddy*, &c.] Some have concluded from hence, that David's hair was red, which in ancient times was accounted beautiful, as Bochart obſerves from this place. This opinion likewiſe correſponds with a paſſage in Feſtus, who having taken notice that *rutilius* ſignifies *red*, adds, *cujus coloris ſtudioſæ etiam antiquæ mulieres erant*, women greatly affected this colour in ancient times. But it ought to be remember'd, that the Hebrew word *admoni* not only ſignifies *red*, but alſo *bright* and *ſhining*. We think, therefore, the word may be ſo interpreted concerning David, namely, that he had a clear complexion, or was very fair and lovely.

———*And withal of a beautiful countenance.*] Or, *had beautiful eyes*, as the words are in the Hebrew, *oculis ſpeculis & liberalibus*, as Pellicanus here gloſſes.

———*And goodly to look to.*] Of a pleaſing aſpect, full of ſweetneſs and affability: All this is ſaid, to ſignify, that David was a very amiable perſon, and had an air of greatneſs in his countenance.

———*And the Lord ſaid, Ariſe, anoint him: for this is he.*] The Jews obſerve from theſe words, that it was neceſſary to anoint the firſt perſon of a family who was advanced to the kingdom, but not his children that ſucceeded him, unleſs upon any diſpute by a contrary faction.

Ver. 13. *Then Samuel took the horn of oil, and anointed him.*] The prophet did not actually inveſt David with the regal power, by this ceremonial; and it was only a deſignation of him to ſucceed to the throne after the death of Saul. David accordingly underſtood it with this limitation, and conſidered Saul as the Lord's anointed as long as he lived.

———*In the midſt of his brethren.*] The more proper tranſlation would have been, *from the midſt of his brethren*; that is, he ſingled him out from the reſt, and anointed him in private. For it is evident, that Samuel was afraid to have a tranſaction of this nature known, and therefore he cannot be ſuppoſed to have anointed him publicly, in the midſt of his brethren. And by Eliab's treatment of David, after this, it plainly enough appears, that he did not know him to be the king elect of God's people.

The Jews (in Seder Olam Rabba, cap. 13.) ſay, David was twenty-nine years of age when he was anointed; which is certainly falſe, if it be underſtood of this firſt unction by Samuel, (whereby God elected him, as in the two following Judah and Iſrael received him for their king) for after Saul's death he reigned forty years, and lived till he was ſeventy. So that he was thirty years of age when he began to reign, part of which time he ſpent in the ſervice of Saul; and after that, he was cruelly perſecuted by him. How long that perſecution continued is uncertain, but it was long enough to make the opinion of Abarbinel probable, namely, that David could not be above twenty years of age, if ſo much, when he was anointed by Samuel.

———*And the ſpirit of the Lord came upon David, from that day forward.*] God not only infuſed into him ſuch a ſpirit of prudence as enabled him to act wiſely upon all occaſions, but likewiſe a ſpirit of magnanimity, by which he was animated to grapple with a lion and a bear; and likewiſe a ſpirit of prophecy, for which he afterward became very eminent. In a word, he was actuated by ſuch a ſpirit as was altogether fit for a great prince.

——— *So Samuel roſe up, and went to Ramah.*] After he had fully acquitted himſelf, at Beth-lehem, of the commiſſion he had received from God, with reſpect to the unction of David.

Ver. 14. *But the ſpirit of the Lord departed from Saul.*] This unhappy prince was now abandoned by that Divine ſpirit which came upon him when he was firſt made king, and continued with him till this time. But tho' he was deprived of his uſual prudence in the adminiſtration of the government, he did not loſe that bravery of mind, by which he had diſtinguiſhed himſelf on ſo many glorious occaſions.

—*And an evil ſpirit from the Lord troubled him.*] Some interpreters have imagined that the mind of Saul was agitated by malignant impreſſions from ſome dæmon: While others have maintained, and, as we think, we very juſtly, that he was afflicted with a gloomy penſive melancholy, which infuſed imaginary horrors into his mind, and ſometimes rendered him timerous and diſtruſtful, ſo that his body was diſtorted with racking ſtarts, when no danger was near, as the Hebrew expreſſion ſeems to import. At other times he became furious and diſtracted; but was always full of anxiety and painful ſolicitude; and raged, and trembled at different intervals.

Thoſe who contend that Saul was tormented by ſome evil ſpirit, would do well to conſider, that few words in the Sacred Scripture are uſed with more latitude, than the word *ſpirit*, which frequently ſignifies not only the diſpoſitions of the ſoul, but even thoſe of the body, Job. xvii. 1. Hoſea iv. 12. If it ſhould be retorted upon us, that ſince the Scripture repreſents Saul as being under the influence of *an evil ſpirit from the Lord*, we have no right to ſuppoſe that his diſorder was only a bodily diſtemper; we think the proper reply will be, that when any paſſage in the Sacred Writings is capable of two conſtructions, one of which implies a miracle, and the other, a natural event, we ought to prefer the latter, unleſs ſome expreſs circumſtance free from ambiguity obliges us to admit the former. But nothing of this nature appears in the preſent account of Saul. The ſevere threatnings and reproaches which had been uttered againſt him by Samuel, were ſufficient to diſorder his mind with diſmal ideas, and theſe might be aggravated by the jealouſy he conceived of Samuel.

The Sacred Hiſtorian, having repreſented the diſorder with which Saul was afflicted, relates to us, in the next place, the remedy that was employed to calm its violence. The ſervants of that prince deſired he would command them *to ſeek out a man who is a cunning player on a harp: And it ſhall come to paſs*, ſaid they, *when the evil ſpirit from God is upon thee, that he ſhall play with his hand and thou ſhalt be well*, ver. 16. Saul complied with this counſel, and experienced the promiſed relief.

Muſic has frequently produced ſurprizing effects on the diſtempered bodies of men, and it is certain, that nothing is ſo adapted to ſooth a melancholy diſpoſition, or to compoſe the agitations of an anxious mind. Prophane hiſtory affords us many wonderful inſtances of this nature, and we could eaſily prove, that dangerous diſtempers have been frequently cured by the ſalutary power of harmony.

An

An example or two, to this effect, may perhaps be agreeable to our readers.

It is generally allowed, even by phyſicians, that the bite of the tarantula is ſeldom or never cured unleſs by muſic. The animal derives its name from Tarentum, an ancient city of Italy; and it very much reſembles a houſe-ſpider; but the bite of it, eſpecially in hot countries, produces very fatal and aſtoniſhing effects. The poiſon is not immediately perceptible, becauſe its quantity is too inconſiderable, but then it ferments, and occaſions very frightful diſorders five or ſix months afterward. The perſon who has been bitten, does nothing but laugh and dance, is all agitation, and aſſumes a gaiety full of extravagance, or elſe is ſeized with a black and diſmal melancholy. At the return of that period of the Summer ſeaſon when the bite was given, the madneſs is renewed, and the diſtempered party conſtantly talks over the ſame inconſiſtencies, fancies himſelf a king, a ſhepherd, or whatever you pleaſe, and has no regular train of reaſoning. Theſe unhappy ſymptons are ſometimes repeated many years ſucceſſively, and at laſt end in death. Thoſe who have been in Italy, about Naples, tell us this odd malady is cured by a remedy which ſeems ſtill odder; for nothing but muſic, and eſpecially an agreeable and ſprightly inſtrument, as a violin, for inſtance, can adminiſter relief, for which reaſon they are never without ſuch in this country. The muſician endeavours to find out a tone that may ſeem to bear ſome proportion to the temperament and diſpoſition of the patient. He repeats his attempt, and if he happens to touch a note which makes an impreſſion on the diſtempered perſon, the cure is infallible. The patient immediately begins to dance, and always riſes and falls according to the modulation of ſound. In this manner he continues till he has heated himſelf into a ſweat, which drains off the venom that torments him, and at laſt gives him effectual relief, (Memoirs de l'Academ. des Scienc. 1708. Miſſon's Voyage into Italy. See likewiſe the new Dictionary of Furetiere tom. iv. under the article Tarantula)

Another inſtance, which relates to the ſubject we are now upon, is, that of a celebrated muſician, who was attacked by a violent fever, which in a few days rendered him delirious, and the intervals of eaſe were very ſhort and few. The ſick perſon would frequently burſt into tears; his mind was oppreſſed with imaginary terrors, and his fever was attended with a conſtant indiſpoſition to ſleep. On the third day of his delirium, one of theſe natural inſtincts by which animals are ſaid to be influenced, in their ſearch of ſuch herbs as are proper for them, made him deſirous of hearing a concert of muſic in his chamber. This his phyſician at laſt conſented to, tho' with great reluctance, and ſome of the airs of the famous Bernier were performed vocally and inſtrumentally in the preſence of the patient; the moment he heard the firſt notes, a pleaſing ſerenity appeared in his countenance, his eyes loſt their wildneſs, and all his convulſions ceaſed. His tranſports drew tears from his eyes, and he declared that muſic had never affected him, till then, with ſo exquiſite a pleaſure. He had not the leaſt ſympton or ſenſibility of his fever during the concert, but when this was ended he relapſed into his former condition.

His friends were careful to repeat the ſame remedy, whoſe firſt effects had proved ſo beneficial and ſurpriſing: His fever, and the delirium which accompanied it, were always ſuſpended during the concert; and when nine days were expired, he was perfectly cured by muſic, *Hiſtoire de l'Acad. Roiale des Sciences ſur l'ann.* 1707. *pag.* 7. We could add many other authentic inſtances of the amazing power of harmony; but we think what we have already cited are ſufficient for our purpoſe.

Ver. 18. *Then anſwered one of the ſervants, and ſaid, Behold I have ſeen a ſon of Jeſſe the Beth-lehemite, that is cunning in playing, and a mighty valiant man, and a man of war, and prudent in matters, and a comely perſon, and the Lord is with him.*] This, in all probability, was ſpoken by ſome friend of David, who was deſirous of introducing him to court, and therefore enumerates all his good qualities, and accompliſhments; particularly his ſkill in muſic, and his ſucceſs in all affairs, which though he managed with great prudence, yet he could not have been ſo conſtantly proſperous if God had not bleſſed him. This character of David was ſo agreeable to Saul, that he immediately cauſed him to be ſent for, and ſoon conceived ſo great an affection for him, that he made him his armour-bearer, ver. 21. which was a very honourable preferment.

Ver. 23. *And it came to paſs, when the evil ſpirit from God was upon Saul, that David took an harp, and played with his hand.*] Joſephus ſeems to have thought, that he alſo ſung hymns and pſalms to the harp, for his words are, λέγωνίε τὰς ὕμνας ϗ ψάλλων ἐν τῇ κιννύρᾳ, &c. Antiq. lib. 6. cap. 9. But the illuſtrious Spanheim has made it evident, that the word ψαλμὸς frequently ſignifies the ſound of the harp.

——— *So Saul was refreſhed, and was well,* &c.] If the mind of Saul had been tormented by a Dæmon, as ſeveral have imagined, it ſeems unnatural to think that ſuch a malignant ſpirit would ſuffer himſelf to be overpowered by the melody of an inſtrument. We therefore conclude, that the black melancholy which hung upon Saul was diſſipated by the ſprightly modulations of the harp, and all his diſorderly paſſions were ſoftened and allayed by the inſinuating ſweetneſs of the ſounds. Bochart enumerates many famous artiſts among the ancients, who are celebrated not by poets only, but by credible hiſtorians, for their wonderful skill in moving the paſſions of men by muſic. And the great Eraſmus hath taken particular notice of the prevalence of harmony, in curing diſeaſes, and changing the diſagreeable temperament of human minds, in his preface to Arnobius, upon the Pſalms, and which may be found among his epiſtles, lib. 28. p. 1655.

——— *And the evil ſpirit departed from him.*] The gloom which hung upon his mind was now cleared up, and his melancholy muſings gave place to a train of pleaſing impreſſions. He found himſelf reſtored to a lucid interval, the animal ſpirits reſumed their natural flow, and he ceaſed for a time to be diſtempered with dreary viſions. Such is the enchanting power of muſic!

CHAP. XVII.

1 *The armies of the Iſraelites, and Philiſtines being ready to battle,* 4 *Goliah cometh proudly forth, to challenge a combat.* 12 *David ſent by his father to viſit his brethren, taketh the challenge.* 28 *Eliab chideth him.* 30 *He is brought to Saul.* 32 *He ſheweth the reaſon of his confidence.* 38 *Without armour, armed by faith, he ſlayeth the giant.* 55 *Saul taketh notice of David.*

NOW the Philiſtines gathered together their armies to battle, and were gathered together at Shochoh, which *belongeth* to Judah, and pitched between Shochoh and Azekah, in Ephes-dammim.

2 And Saul and the men of Iſrael were gathered together, and pitched by the valley of Elah, and ſet the battle in array againſt the Philiſtines.

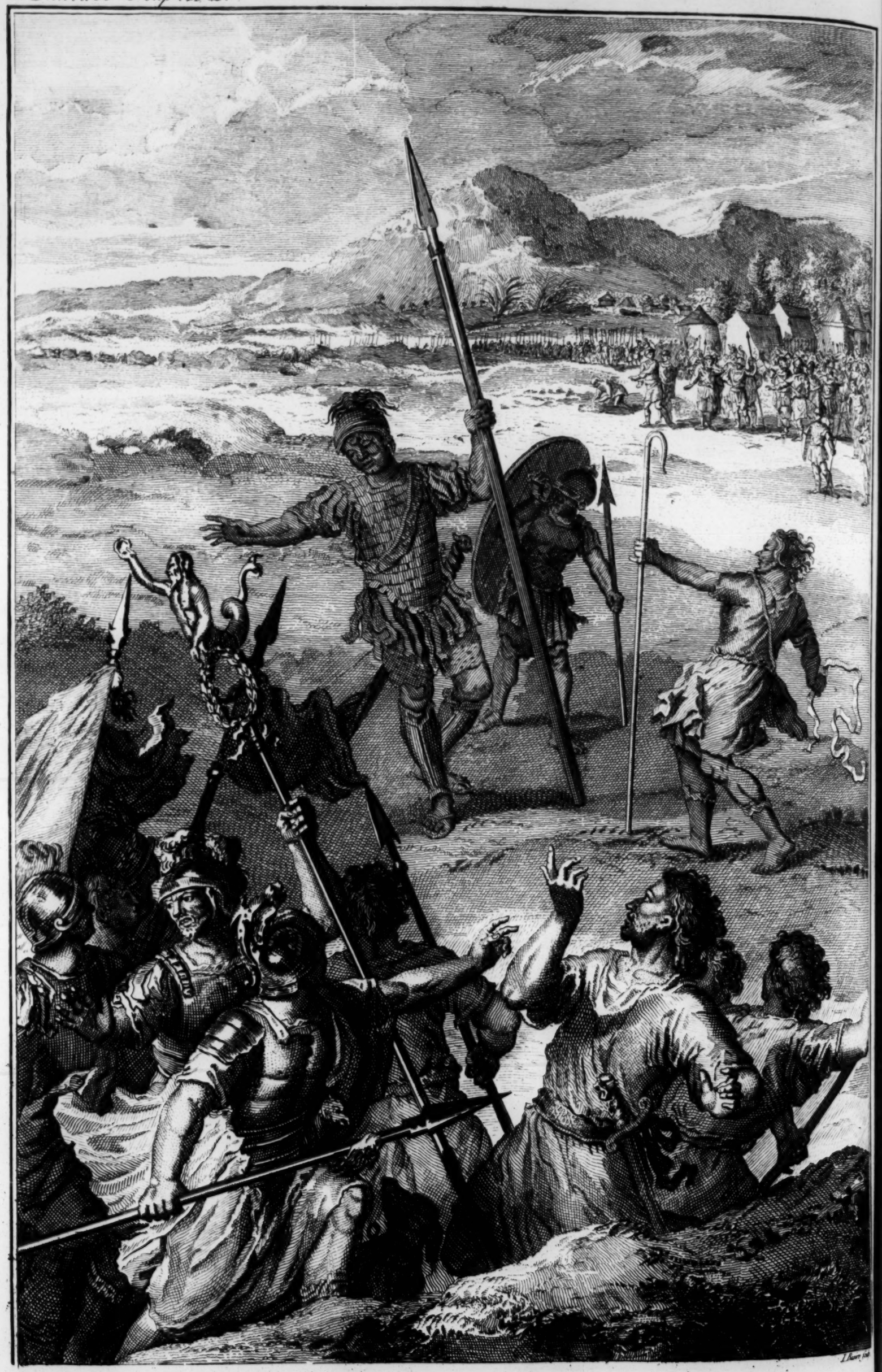
3 And the Philiſtines ſtood on a mountain on the one ſide, and Iſrael ſtood on a mountain on the other ſide: and *there was* a valley between them.

4 ¶ And there went out a champion out of the camp of the Philiſtines, named Goliath, of Gath, whoſe height was ſix cubits and a ſpan.

5 And *he had* an helmet of braſs upon his head, and he *was* armed with a coat of mail: and the weight of the coat *was* five thouſand ſhekels of braſs.

6 And *he had* greaves of braſs upon his legs, and a target of braſs between his ſhoulders.

7 And



David killeth Goliah.

7 And the ſtaff of his ſpear *was* like a weavers beam, and his ſpears head *weighed* ſix hundred ſhekels of iron: and one bearing a ſhield, went before him.

8 And he ſtood and cried unto the armies of Iſrael, and ſaid unto them, Why are ye come out to ſet *your* battle in array? *am* not I a Philiſtine, and you ſervants to Saul? chuſe you a man for you, and let him come down to me.

9 If he be able to fight with me, and to kill me, then will we be your ſervants: but if I prevail againſt him, and kill him, then ſhall ye be our ſervants, and ſerve us.

10 And the Philiſtine ſaid, I defy the armies of Iſrael this day; give me a man that we may fight together.

11 When Saul and all Iſrael heard thoſe words of the Philiſtine, they were diſmayed, and greatly afraid.

12 ¶ Now David *was* the ſon of that Ephrathite of Beth-lehem-judah, whoſe name *was* Jeſſe, and he had eight ſons: and the man went among men *for* an old man in the days of Saul.

13 And the three eldeſt ſons of Jeſſe went, *and* followed Saul to the battle: and the names of his three ſons that went to the battle, *were* Eliab the firſt-born, and next unto him, Abinadab, and the third, Shammah.

14 And David *was* the youngeſt: and the three eldeſt followed Saul.

15 But David went, and returned from Saul, to feed his fathers ſheep at Beth-lehem.

16 And the Philiſtine drew near, morning and evening, and preſented himſelf forty days.

17 And Jeſſe ſaid unto David his ſon, Take now for thy brethren an ephah of this parched *corn*, and theſe ten loaves, and run to the camp to thy brethren.

18 And carry theſe ten cheeſes unto the captain of *their* thouſand, and look how thy brethren fare, and take their pledge.

19 Now Saul, and they, and all the men of Iſrael *were* in the valley of Elah, fighting with the Philiſtines.

20 ¶ And David roſe up early in the morning, and left the ſheep with a keeper, and took, and went, as Jeſſe had commanded him; and he came to the trench, as the hoſt was going forth to the fight, and ſhouted for the battle.

21 For Iſrael and the Philiſtines had put the battle in array, army againſt army.

22 And David left his carriage in the hand of the keeper of the carriage, and ran into the army, and came and ſaluted his brethren.

23 And as he talked with them, behold, there came up the champion, (the Philiſtine of Gath, Goliath by name) out of the armies of the Philiſtines, and ſpake according to the ſame words: and David heard *them*.

24 And all the men of Iſrael, when they ſaw the man, fled from him, and were ſore afraid.

25 And the men of Iſrael ſaid, Have ye ſeen this man that is come up? ſurely to defy Iſrael *is* he come up: and it ſhall be *that* the man who killeth him, the king will enrich him with great riches, and will give him his daughter, and make his fathers houſe free in Iſrael.

26 And David ſpake to the men that ſtood by him, ſaying, What ſhall be done to the man that killeth this Philiſtine, and taketh away the reproach from Iſrael? for who *is* this uncircumciſed Philiſtine, that he ſhould defy the armies of the living God?

27 And the people anſwered him after this manner, ſaying, So ſhall it be done to the man that killeth him.

28 ¶ And Eliab his eldeſt brother heard when he ſpake unto the men; and Eliabs anger was kindled againſt David, and he ſaid, Why cameſt thou down hither? and with whom haſt thou left thoſe few ſheep in the wilderneſs? I know thy pride, and the naughtineſs of thine heart; for thou art come down, that thou mighteſt ſee the battle.

29 And David ſaid, What have I now done? *Is there* not a cauſe?

30 ¶ And he turned from him towards another, and ſpake after the ſame manner: and the people anſwered him again after the former manner.

31 And when the words were heard which David ſpake, they rehearſed *them* before Saul: and he ſent for him.

32 ¶ And David ſaid to Saul, Let no mans heart fail becauſe of him; thy ſervant will go and fight with this Philiſtine.

33 And Saul ſaid to David, Thou art not able to go againſt this Philiſtine, to fight with him: for thou *art but* a youth, and he a man of war from his youth.

34 And David ſaid unto Saul, Thy ſervant kept his fathers ſheep, and there came a lion and a bear, and took a lamb out of the flock:

35 And I went out after him, and ſmote him, and delivered it out of his mouth: and when he aroſe againſt me, I caught *him* by his beard, and ſmote him, and ſlew him.

36 Thy ſervant ſlew both the lion and the bear: and this uncircumciſed Philiſtine ſhall be as one of them, ſeeing he hath defied the armies of the living God.

37 David ſaid moreover, The LORD that delivered me out of the paw of the lion, and out of the paw of the bear, he will deliver me out of the hand of this Philiſtine. And Saul ſaid unto David, Go, and thee LORD be with thee.

38 ¶ And Saul armed David with his armour, and he put an helmet of braſs upon his head, alſo he armed him with a coat of mail.

39 And David girded his ſword upon his armour, and he aſſayed to go, for he had not proved *it*: and David ſaid unto Saul, I cannot go with theſe: for I have not proved *them*. And David put them off him.

40 And he took his ſtaff in his hand, and choſe him five ſmooth ſtones out of the brook, and put them in a ſhepherds bag which he had, even in a ſcrip, and his ſling *was* in his hand, and he drew near to the Philiſtine.

41 And the Philiſtine came on, and drew near unto David, and the man that bare the Shield *went* before him.

42 And when the Philiſtine looked about and ſaw David, he diſdained him: for he was *but* a youth, and ruddy, and of a fair countenance.

43 And the Philiſtine ſaid unto David, *Am* I a dog, that thou comeſt to me with ſtaves? and the Philiſtine curſed David by his gods.

44 And the Philiſtine ſaid to David, Come to me, and I will give thy fleſh unto the fowls of the air, and to the beaſts of the field.

45 Then ſaid David to the Philiſtine, Thou comeſt to me with a ſword, and with a ſpear, and with a ſhield; but I come to thee in the name of the LORD of hoſts, the God of the armies of Iſrael, whom thou haſt defied.

46 This day will the LORD deliver thee into mine hand, and I will ſmite thee, and take thine head from thee, and I will give the carcaſes of the hoſt of the Philiſtines this day unto the fowls of the air, and to the wild beaſts of the earth; that all the earth may know that there is a God in Iſrael.

47 And all this aſſembly ſhall know that the LORD ſaveth not with ſword and ſpear: for the battle *is* the LORDS, and he will give you into our hands.

48 And it came to paſs when the Philiſtine aroſe, and came and drew nigh to meet David, that David haſted, and ran toward the army to meet the Philiſtine.

49 And David put his hand in his bag, and took thence a ſtone, and ſlang *it*, and ſmote the Philiſtine in his forehead, that the ſtone ſunk into his forehead; and he fell upon his face to the earth.

50 So David prevailed over the Philiſtine with a ſling and with a ſtone, and ſmote the Philiſtine, and ſlew him; but *there was* no ſword in the hand of David.

51 Therefore David ran and ſtood upon the Philiſtine, and took his ſword, and drew it out of the ſheath thereof, and ſlew him, and cut off his head therewith. And when the Philiſtines ſaw their champion was dead, they fled.

52 And the men of Iſrael and of Judah aroſe, and ſhouted, and purſued the Philiſtines, until thou come to the valley, and to the gates of Ekron: and the wounded of the Philiſtines fell down by the way to Shaaraim, even unto Gath, and unto Ekron.

53 And the children of Iſrael returned from chaſing after the Philiſtines, and they ſpoiled their tents.

54 And David took the head of the Philiſtine, and brought it to Jeruſalem; but he put his armour in his tent.

55 ¶ And when Saul ſaw David go forth againſt the Philiſtine, he ſaid unto Abner the captain of the hoſt, Abner, whoſe ſon *is* this youth? And Abner ſaid, *As* thy ſoul liveth, O king, I cannot tell.

56 And the king ſaid, Enquire thou whoſe ſon the ſtripling *is*.

57 And as David returned from the ſlaughter of the Philiſtine, Abner took him and brought him before Saul, with the head of the Philiſtine in his hand.

58 And

58 And Saul ſaid to him, Whoſe ſon *art* thou, *thou* young man? And David anſwered, *I am* the ſon of thy ſervant Jeſſe the Beth-lehemite.

Ver. 1. *Now the Philiſtines gathered together their armies.*] We are not told in what particular year of Saul's reign the Philiſtines made theſe preparations for war. Joſephus thinks it was not long after the tranſactions related in the preceding chapter, for his words are, χρόνοις ὀ ὕστερον ὀ πολλοῖς, *no great length of time after*, &c. For the Philiſtines having received a very ſignal defeat, chapter xiv. reſolved to be revenged, and thought they had a fair opportunity, when they heard that Saul was diſordered in his mind.

——*And were gathered together at Shochoh, which belongeth to Judah, and pitched between Shochoh and Azekah, in Ephes-dammim.*] Shochoh, and Azekah, were two cities at a little diſtance from Jeruſalem, and they belonged to the tribe of Judah. The latter of theſe cities was rendered memorable, by the glorious victory which Joſhua obtained over the five kings, Joſh. x. 11. But it is probable that the Philiſtines had retaken it from the Iſraelites. Euſebius and Jerom inform us, that there was a town in their time, which was called Ezeca, and that it lay between Eleutheropolis and Jeruſalem; and it probably was the ſame with the Azekah here mentioned, ſince this was ſituated in thoſe parts.

Ephes-dammim was a place in the tribe of Judah, between Shochoh and Azekah. Some think the true name of this place was Dommim, or Dammim, which ſignifies *blood*. The text of the Vulgate, inſtead of Ephes-dammim, reads, *in finibus dammim*. Ephes-dammim, by taking away the letter *aleph*, is called Pas-dammim, 1 Chron. xi. 13.

Ver. 2. *And Saul and the men of Iſrael were gathered together, and pitched by the valley of Elah*, &c.] The Jewiſh monarch was not intimidated at the hoſtile approach of the Philiſtines, but raiſed a body of forces, and confronted them with his uſual bravery. The armies were poſted on two oppoſite mountains, that were ſeparated from each other by the valley of Elah, in the tribe of Judah.

Ver. 4. *And there went out a champion out of the camp of the Philiſtines, named Goliath, of Gath, whoſe height was ſix cubits and a ſpan.*] This mighty champion was deſcended from Rephah, or Arapha, the father of the ancient giants of Paleſtine, and from him they were called Rephaim or Raphaim. Others imagine, that the word Rephaim properly ſignified *giants*, in the language of the Canaanites; in whoſe country there were ſeveral families of them in ancient times. Some of the Rephaim lived beyond Jordan, at Aſhteroth Karnaim, in the time of Abraham, when Chedorlaomer invaded the Canaanites. Some of them were likewiſe in this country in the time of Moſes, and Og king of Baſhan was one of the poſterity of the Rephaim. Alſo in the time of Joſhua, ſome of their deſcendants were in the land of Canaan; laſtly, the giants Goliath, Sippai, Lahmi, and others, 1 Chron. xx. 4, 5, 6. were ſome of the remains of the Rephaim.

According to the Engliſh ſtandard, the height of Goliath was twelve feet eight inches, and ſomewhat more than three tenths; and it cannot be denied, that formerly there were men whoſe ſtature was much ſuperior to that of common perſons. St. Auſtin aſſures us, that in the port of Utica, he ſaw a giant's tooth ſo large, that it equalled a hundred of our largeſt teeth, (De Civit. Dei, lib. 15. c. 19.) Torniel declares, that in the church of Verceil, belonging to his order, there is a tooth almoſt as large as that we laſt mentioned, (Torniel. Annal. V. T. ad an. 987. p. 80.) And Pliny informs us, that a mountain in the iſle of Crete having been opened by an earthquake, a man was found in it, ſtanding upright, who was forty-ſix cubits high, (Plin. Nat. Hiſt. lib. 7. c. 16.) There was one Gabbarus at Rome, in the reign of the emperor Claudius, who was nine feet and nine inches high, (Plin. ibid.) And Delrio affirms, that in the year 1572, he ſaw at Rohan a native of Piedmont, whoſe height exceeded nine feet.

In January 1701, at a village called Coloubella, ſix leagues from Theſſalonica in Macedonia, the body of a giant was diſcovered, which had been buried near the ſea, in an old wall of great length and thickneſs. The ſea, in a courſe of many ages, having gradually undermined it, a great ſhower of rain quite overturned it at laſt, and expoſed the body of the giant we are ſpeaking of. He was ninety-ſix royal feet in length; his ſkull contained fifteen buſhels of corn, Paris meaſure; one of his teeth weighed fifteen pound, and was above ſeven inches long; another tooth, without the root of it, weighed two pound and a half French; a third, two pound eleven ounces and ſix drams; and a fourth, two pound thirteen ounces. The ſmalleſt bone of his little toe was ſeven inches and two royal lines in length. Of the bones in the arm, one was two feet four inches and two lines in circumference. The principal pieces of the body were carried to the Baſhaw, and the Grand Signior; and as to the others that remain'd, the Sieur Quainet, the French Conſul at Theſſalonica, enter'd an account of them, atteſted by Father Jerom de Rhetel, a Capuchin, and miſſionary to the Levant, who ſaw them. The ſame Father ſent a relation of this matter to Father Jerom de Monſicaux, a Capuchin at Paris, in the ſuburb St. Honore, and his letter was ſubſcribed by the Conſul above-mention'd; and Peter Roſti, Conſtantine Peronne, Loicheta, Flot a chirurgeon, and John Attuchi, ſigned as witneſſes, having all ſeen the ſaid bones.

M. Simon, author of the Dictionary of the Bible, printed at Lyons, in two folio volumes, in the year 1703. declares, that while he was curate of the pariſh of St. Vzé, in Dauphiny, he ſaw (and ſince that time receiv'd an atteſtation, ſigned by two governours, and an eccleſiaſtic, who was chaplain of the caſtle of Molard, in the dioceſe of Vienne, in Dauphiny, who all affirm that they too had ſeen) teeth belonging to a human body, found in a meadow, in the year 1667. each of which weigh'd ten pound; and there was one, with part of the lower jaw, wherein it was ſtill fixed, that together weigh'd ſeventeen pound. In the ſame meadow, ſeveral bones were found, for the moſt part rotten, and in pieces, but one, among the reſt, was almoſt entire, and was ſeven feet three inches in length, and two feet in circumference.

We could produce ſeveral other well atteſted inſtances, of there having been men of a ſtupendious ſtature, but we think theſe are ſufficient to vindicate the Sacred Records from the imputation of ſingularity in the account they afford us of Goliath, and other Giants.

Ver. 5. *And he had an helmet of braſs upon his head, and he was armed with a coat of mail: and the weight of the coat was five thouſand ſhekels of braſs.*] Five thouſand ſhekels of braſs are equal to ſomething more than one hundred and eighty nine of our pounds troy, and by the ſame rule, the head of Goliath's ſpear mentioned in the ſeventh verſe, where it is ſaid, to have weighed ſix hundred ſhekels of iron, exceeded two and twenty of the ſame pounds. The weight of theſe and the other parts of his armour and arms, whoſe ponderoſity is not ſpecified, cannot be thought too enormous and heavy for ſo gigantic a perſon, whoſe ſtrength was undoubtedly proportionable to his ſtature.

Ver. 8. *And he ſtood and cried unto the armies of Iſrael*, &c.] This mighty champion was very ſenſible of his warlike abilities and ſtrength, and imagined he alone could ſupport the cauſe of his country. Accordingly, whether by his own ſuggeſtions, or at the ſollicitations of his countrymen, he took upon him to determine by a ſingle combat, with any man in the hoſt of Iſrael, which of the two nations ſhould rule, and which obey. He therefore, went down into the valley which parted the two camps, and addreſſed himſelf to the Iſraelites in this manner. "Why are you come out to ſet your "battle in array? am not I a Philiſtine, and you ſervants "to Saul? Chuſe your a man for you, and let him come "down to me. If he be able to fight with me and to "kill me, then will we be your ſervants; but if I pre- "vail againſt him, and kill him, then ſhall ye be our "ſervants, and ſerve us. I defy the armies of Iſrael this "day; give me a man, that we may fight together." ver. 8, 9, 10.

From this inſolent bravado commentators are inclined to think, that what Goliath did, in offering to decide the fate of each nation by a ſingle combate, was his own act, and without the participation or conſent of the Philiſtines; or elſe that if they did agree to ſubmit to the

fate

fate of ſuch a battle, they were faithleſs enough to diſregard the obligation, when it was afterward exacted from them. To us it appears, that they greatly depended on Goliath for ſucceſs in this war; that they prided themſelves chiefly in him, and by flattering themſelves he was invincible, and by his enormous ſtrength and armour, an over-match for any in the hoſt of Iſrael, they did not oppoſe what he took upon him, as their champion; but that they formally agreed to acquieſce with what he promiſed is unlikely; ſuch deciſions by ſingle combat being perhaps uncuſtomary in thoſe early times. The whole therefore ſeems to have been the effect of pride and vanity in the champion, and a mixture of ſtupidity and cowardice in the reſt.

This arrogant challenge was not accepted by the Iſraelites, and Goliath was left to boaſt and vapour at his own leaſure. His figure, however, and menacing deportment, were very ſerviceable to the Philiſtines, by intimidating the Iſraelites, who were greatly diſmayed, both at him and his words. But as confident as Goliath was in his own ſtrength, and as inclinable as he appeared to fight, the reſt of his countrymen were far from being impatient for a general engagement; ſince they remembred how terribly it had fared with them, more than once, in their contentions with Iſrael. Wherefore, tho' the firſt days experience convinced them that no Iſraelite would undertake a ſingle combat with Goliath, yet as they continued averſe to a battle, they every morning and evening ſent out their boſterous champion to repeat his idle challenge, for forty days together, ver. 16.

Ver. 12. *Now David was the ſon of that Ephrathite of Beth-lehem-judah, whoſe name was Jeſſe.*] As David was choſen by God to combat with Goliath, the Divine Writer gives an account who he was, and what relations he had.

———*And he had eight ſons.*] In the firſt book of the Chronicles, chap. ii. 13, 14, 15. there are but ſeven mentioned, one being dead, or elſe being only an adopted ſon, as has been before obſerved.

———*And the man went among men for an old man in the days of Saul.*] And therefore was excuſed from all military ſervice.

Ver. 13. *And the three eldeſt ſons of Jeſſe, went and followed Saul to the battle.*] Theſe, we ſuppoſe, were men of the greateſt experience and ſtrength, and therefore moſt qualified to ſerve their country in the field.

Ver. 14. *And David was the youngeſt, and the three eldeſt followed Saul.*] David being then but a youth, was not put to the hardſhips of war, and only the three eldeſt of his brethren undertook to ſerve their prince and country, in this time of common danger.

Ver. 15. *But David went, and returned from Saul, to feed his father's ſheep at Beth-lehem.*] Joſephus ſuppoſes, that Saul ſent David home to his father, at the beginning of this war, contenting himſelf with three of Jeſſe's ſons, who came to hazard their lives in his ſervice.

Ver. 16. *And the Philiſtine drew near, morning and evening, and preſented himſelf forty days.*] It is evident from hence, that the Philiſtines were incapable of forcing the Jewiſh camp, otherwiſe they would not have loſt ſo much time in this repeated bravado. Unleſs we ſuppoſe, with Abarbinel, that during all this interval, more forces were marching to this place, as their general rendezvouz, both from the country of the Philiſtines, and from the land of Iſrael. For ſuch great armies could not be ſuddenly drawn together. Or perhaps ſome wiſe men on both ſides were all this time endeavouring to negociate an amicable accomodation. It is a mere fancy of R. Jonathan, in the Gemara of the Miſna, Title Sota, that Goliath drew near, morning and evening, in order to diſturb the Iſraelites, in the prayers which they offered up to God at thoſe times.

Ver. 17. *And Jeſſe ſaid unto David his ſon, take now for thy brethren an ephah of this parched corn,* &c.] For he did not know but proviſion might be ſcarce with them; or, as ſome will have it, he was informed they were under ſome hardſhip, and deſired to know how they did. But as he had other ſons at home with him, it was by a Divine direction that he diſpatched David from the ſheep upon this errand.

Ver. 18. *And carry theſe ten cheeſes unto the captain of their thouſand.*] Whoſe favour might be very ſerviceable to them.

———*And look how thy brethren fare, and take their pledge.*] Interpreters are greatly divided, with reſpect to the true ſenſe of the Hebrew words, *eth harubbatham thikkahh*, which we tranſlate, *and take their pledge.* Some think that ſoldiers went to war in thoſe days at their own charge, and were not paid by the king. Proviſion therefore beginning to fail, Jeſſe's ſons had ſent to him for a ſupply, and by a certain token; which their father orders David to take with him, that he might be ſatisfied it was really theirs, and not an impoſition upon him. Others tranſlate the word *harubbatham*, not *pledge*, but *buſineſs*, and take the meaning of Jeſſe to be, Bring me word in what manner they behave themſelves in the camp, and with whom they aſſociate themſelves. A third claſs of expoſitors, think Jeſſe ordered David to bring ſome token from them that might certify him of their health. Abarbinel tranſlates the Hebrew word *harubbatham; a letter of divorce*, and pretends, with ſome other Jewiſh doctors, that, by an eſtabliſhed cuſtom in Iſrael, every man who intended to ſerve his country in war, was obliged to divorce his wife: And he ſuppoſes, that the three ſons of Jeſſe had neglected this ceremonial, and therefore their father ſent David to them to demand their performance of it. But we think, with Vatablus and Munſter, that the true meaning of Jeſſe may be paraphraſed thus, Take money with thee, and if thy brethren have been reduced to the neceſſity of *pledging* any thing for their ſupport, be ſure to redeem it, and reſtore it to them.

Ver. 19. *Now Saul, and they, and all the men of Iſrael were in the valley of Elah, fighting with the Philiſtines.*] They were now drawn up in battle array, in a diſpoſition to engage; not in the valley, but near it, on the declivity of the mountain, where they confronted the Philiſtines, and ſhewed themſelves prepared for action, whenever their enemies ſhould think fit to deſcend from the oppoſite mountain.

Ver. 20. *And David roſe up early in the morning, and left the ſheep with a keeper, and took, and went, as Jeſſe had commanded him; and he came to the trench.*] The Hebrew word, which is here rendered *trench*, properly ſignifies, an incloſure or circumference formed by the waggons and other carriages of an army; and we may ſuppoſe that the Hebrews fortified their camp with theſe in ancient times, ſince the ſame was cuſtomary with other nations.

Ver. 22. *And David left his carriage in the hand of the keeper of the carriage,* &c.] He left the proviſion which his father had ſent his brethren, with his ſervant, it being no proper time to preſent it to them when they were preparing to engage the enemy: He therefore haſted to his brethren, in the army, and after he had ſaluted them, he undoubtedly acquainted them with the cauſe of his arrival, and their fathers affectionate care for their welfare.

Ver. 23. *And as he talked with them, behold there came up the champion (the Philiſtine of Gath, Goliath by name) out of the armies of the Philiſtines, and ſpake according to the ſame words: and David heard them.*] Though the armies ſtood ready to engage, yet the vanity of Goliath made him once more deſire that the national difference might be determined by a ſingle combat. David now had an opportunity of ſeeing this Pagan boaſter, and hearing his inſolent bravado; in conſequence of which, he formed the glorious reſolution of encountering the giant, who had ſo long defied the armies of the living God with impunity.

Ver. 24. *And all the men of Iſrael, when they ſaw the man, fled from him, and were ſore afraid.*] It ſeems ſomething extraordinary, that they who had the courage to confront the whole army of the Philiſtines, among whom they knew Goliath was, ſhould yet be ſo intimidated at his appearance, as immediately to have recourſe to flight. But the true meaning is, they could not bear to hear the blaſphemous language he uttered againſt God, and the inſult he threw out upon them.

Ver. 25. *And the men of Iſrael ſaid, Have ye ſeen this man that is come up? Surely to defy Iſrael is he come up.*] They lamented their ſad condition, that all the people of Iſrael ſhould be contemned and villified by one man, who deſpiſed both them and their God.

——— *And it ſhall be that the man who killeth him, the king will enrich him with great riches, and will give him his daughter, and make his fathers houſe free in Iſrael.*] To make a family free in Iſrael, was to advance them to the

the rank of nobility; and the Targum translates it, *make them free princes* in Israel. Particularly, free from paying any tribute or taxes, which was a royal privilege. Here some observe, that Saul had lost his former piety; for he neither sent to Samuel, nor consulted the high priest; nor do we find, that he offered any sacrifice, but only proclaimed a great reward to him who should enter the lists with Goliath, and kill him. This, however, shewed he had not lost all prudence: For thus Caleb won Kirjath-sepher, by offering his daughter in marriage to the man who should take it. And David himself afterward encouraged his soldiers to assault the strong fort of Zion, by promising to confer the command in chief of all his forces on the person who should first enter it. Thus Matthias Hostius observes, that the Athenians offered an hundred talents to him who should bring Xerxes to them alive or dead; and many more instances might be given of this method of exciting men to valiant exploits.

Ver. 26. *And David spake to the men that stood by him, saying, What shall be done to the man that killeth this Philistine, and taketh away the reproach from Israel?*] He desired those about him, to repeat the particulars of the king's promise; and the manner in which he expressed his curiosity, gave them sufficient reason to believe, that he himself would undertake to encounter Goliath. For tho' Saul's promising his daughter as a reward to the man who should slay him, had not in all that time been prevalent enough to induce any one Israelite to engage him, yet this young shepherd was not discouraged from claiming the combat with so formidable an antagonist.

———*For who is this uncircumcised Philistine, that he should defy the armies of the living God?*] David would not have them think, that he was moved by the hope of the reward, so much as by zeal for the honour of God, and the glory of his country, which suffered by the impious reproaches of that Pagan.

Ver. 27. *And the people answered him after this manner*, &c.] They all confirmed the particulars of what had been said before.

Ver. 28. *And Eliab his eldest brother heard when he spake unto the men; and Eliab's anger was kindled against David; and he said, Why camest thou down hither*, &c.] The curiosity of David, which was so natural in itself, and sprung from a principle that was truly heroic, raised the indignation of his elder brother, who reproached him for having quitted the few sheep that were consigned to his care; and for coming to be a spectator of the battle, to the success of which he was incapable of contributing. David, however, was not discouraged from his purpose, by these unkind reflections; but justified his former discourse, as he well might, since no man, no not Eliab himself, had the courage to wipe off the infamy which Goliath had cast upon them all.

Ver. 31. *And when the words were heard which David spake, they rehearsed them before Saul; and he sent for him.*] The expressions of David had been related to so many different persons, that they at last came to the ears of the king; who became desirous of seeing the person who had expressed himself with so much intrepidity, and accordingly gave orders for David to be introduced into his presence.

Ver. 32. *And David said unto Saul, Let no man's heart fail because of him*, &c.] The youthful son of Jesse was confident, that the proud boastings of Goliath would not be long unpunished, and therefore takes the liberty to inspire the king with the same contempt of that giant, as he himself had entertain'd. Saul could not but admire the intrepidity of this young man, but as he thought him no match for the champion of the Philistines, he endeavoured to dissuade him from his intended enterprize. David then replied, that he had formerly signalized himself on other occasions, that were altogether as dangerous, as the combat he was desirous now to undertake. "Thy "servant, said he to the king, kept his father's sheep, "and there came a lion and a bear, and took a lamb "out of the flock: And I went out after him, and smote "him, and delivered it out of his mouth: and when he "rose against me, I caught him by his beard, and smote "him, and slew him. Thy servant slew both the lion and "the bear: and this uncircumcised Philistine shall be as "one of them, seeing he hath defy'd the armies of the "living God," ver. 34, 35, 36.

The exploits which David thus related, may be consider'd as the effects of a gracious Providence, that was watchful for his preservation; but it does not from hence follow, that a miracle must be introduced, in order to render them credible. Thevenot informs us, in his Travels into the Levant, that the Arabs are not afraid even of lions; and that if a man of that nation be but armed with a strong staff, he has resolution enough to attack one of those animals, and seldom fails of success.

The words with which David closes his conference with Saul are worthy of the strictest attention, *The Lord that delivered me out of the paw of the lion, and out of the paw of the bear, he will deliver me out of the hand of the Philistine.* To silence all objections, he declares that he was possessed with a full persuasion, that God would as certainly render this Philistine as impotent before him, as the lion and the bear had formerly proved, since he was then conscious of the divine energy of that spirit, which had formerly assisted him. Saul upon this consented to David's request, and piously implored God to prosper him. This, however, did not prevent that prince from having recourse to all the precaution that prudence could suggest, for the security of his young hero, against the arms and strength of the Philistine. The Sacred Text declares, that he armed David with his armour, ver. 38. But it seems surprising that Saul, who was so much taller than any of his subjects, should imagine it possible to accommodate his own armour to the shape of David; and some of the Jews have been so embarrassed with this seeming difficulty, as to think it could be solved no other way, than by supposing that David had increased considerably in his stature, since he received the sacred unction from Samuel. But there is no occasion to have recourse to any such supposition, nor indeed is there any real difficulty in the passage before us, for Saul did not arm David with the helmet and cuiras, which he himself had usually worn, but ordered a proper helmet and coat of mail to be brought out of his armoury.

As David had never been arrayed in this manner before, he found his warlike habiliments very embarrassing, and no way suited to the manner of combat he had in view. He therefore threw them off, and took his shepherd's staff, together with five smooth stones out of the brook, ver. 40. But our translators should rather have render'd it *cleft stones*, for the Hebrew word signifies *partitions*, and therefore denotes the stones to have been jagged, for such were most fit for David's purpose. The stones he put into his shepherd's bag, and then took a sling in his hand. This was a weapon, in the management of which some people were surprisingly expert in ancient times. See Judges xx. 16. Livy and other authors mention slingers, who could hit a mark at a very great distance. Particularly the Phœnicians, who, as Bochart observes, were famous slingers; and from them this art was transmitted to the Baleares.

David then made the first advance to the Philistine, ver. 40. who expected some tall and robust person for his antagonist; but when he beheld David, *he disdained him*, as the Sacred Text declares, *for he was but a youth, and ruddy, and of a fair countenance.* He contemned him upon three accounts, first, as being a youth, unaccustom'd to war; secondly, as being very beautiful, and seeming more fit to dance with women, than to encounter with men; and thirdly, as being unarmed.

Ver. 43. *And the Philistine said unto David, Am I a dog, that thou comest to me with staves? and the Philistine cursed David by his gods.*] This manner of execration was also customary among the Romans, who in a vein of indignation used to say, *Dii deæque te perdent! The gods and goddesses confound thee!* And it is likely, that Goliath now wished that Dagon and Ashteroth, with all the other rabble of his false gods, would confound David.

Ver. 44. *And the Philistine said to David, Come to me, and I will give thy flesh unto the fowls of the air, and to the beasts of the field.*] For David, in his hands, would have been no more than a tender lamb in the grasp of a murdering butcher.

Ver. 45 *Then David said to the Philistine, Thou comest to me with a sword, and with a spear, and with a shield:*

but I come unto thee in the name of the LORD of HOSTS.] By a commiſſion from him who commands all creatures in heaven and earth; and with a full aſſurance, that he will deliver thee, enormous as thou art for ſtrength and ſtature, into my hands.

———*The God of the armies of Iſrael, whom thou haſt defied.*] The Almighty Leader and Protector of thoſe armies, whom thou haſt had the impious preſumption to inſult ſo frequently.

Ver. 46. *This day will the Lord deliver thee into mine hand, and I will ſmite thee, and take thine head from thee.*] This Goliath thought impoſſible, ſince David was not furniſhed with a ſword, or any other weapon proper for ſuch an execution.

———*And I will give the carcaſes of the hoſt of the Philiſtines this day unto the fowls of the air, and to the wild beaſts of the earth.*] David did not raſhly and vainly boaſt of the victory before-hand, like Goliath. But the faith which was infuſed into his ſoul, animated him to praiſe the Divine Omnipotence, and to prophefy that a certain victory would be the event.

———*That all the earth may know there is a God in Iſrael.*] A God infinitely ſuperior to all the boaſted deities of the Pagans; and who in a moment could humble the proudeſt mortals who dared to oppoſe him, or his choſen people.

Ver. 47. *And all this aſſembly ſhall know, that the Lord ſaveth not with ſword and ſpear.*] They ſhould ſoon be ſenſible, that the Omnipotent Lord of the univerſe needed not the inſtrumentality of human force, for the execution of his deſigns. David did not want courage, but he piouſly aſcribes all to God, in whoſe power and might he went forth, and not in his own.

——— *For the battle is the Lord's, and he will give it into our hands.*] The battle againſt the ſeven nations of Canaan might properly be ſaid to be the Lord's, becauſe he had commanded them to be extirpated. But in all other battles he diſpoſed of the victory as he pleaſed. Strigelius here notes, out of Sophocles, the prophane ſpirit of Ajax, who was therefore puniſhed with madneſs; becauſe his father Telamon piouſly admoniſhed him, as he went to war, to fight bravely, but to expect victory from God alone; to which he impiouſly replied, that *cowards might overcome by the help of God, but he doubted not to be victorious without their aid.*

The prediction which David had uttered was ſoon juſtified by the event; for as the Philiſtine proudly came forward, with an intention to cruſh him, the ſon of Jeſſe lanched a ſtone from his ſling with ſo unerring an aim, that it whirled like a bolt of thunder upon his forehead, batter'd his skull, and ſunk deep into his brain. Down dropped the audacious giant, and extended his enormous length in the duſt; preſenting the Iſraelites with the deſpicable remains of the imperious boaſter, who ſo often had defied the armies of the living God.

Thoſe who are diſpoſed to be incredulous, without any other reaſon than the affectation of ſhewing their ſuperficial abilities, may expreſs their ſurpriſe, if they pleaſe, that a ſtone, ſlung by the arm of a youth, ſhould be able to penetrate the brazen helmet of Goliath, and pierce through his forehead. We need not have recourſe to any miracle for the ſolution of this objection, ſince no one can prove, that Goliath had his helmet on, when he marched againſt David; or if he had, yet ſuch was his contempt of the young antagoniſt who confronted him, that he perhaps might ſcorn to pull down the vizour of his helmet; in conſequence of which, the ſtone ſlung by David, aſcending in its motion, till it arrived at the face of the Philiſtine, might enter in at the lower part of his forehead, from whence it continued to ſlant upward, till it was implicated in the ſubſtance of his brain. But if we even ſuppoſe, that the Philiſtine not only wore his helmet, but that the vizour was down, there will yet be no abſurdity, in believing the ſtone might be forced through it by the natural ſtrength of David. Diodorus Siculus mentions certain ſlingers, who lanched ſtones with ſo much vigour, that nothing could reſiſt their violence; and he adds, that thoſe ſlings were as deſtructive as the catapults, (Diod. Sicul. lib. 5. p. 298.) It has likewiſe been ſaid, that when theſe ſlingers uſed balls of lead, inſtead of ſtones, they were ſometimes melted in the air by the rapidity of their motion.

——— ——— *Plumbea vero*
Glans etiam longo curſu, volvendo liqueſcit.

David, in order to compleat his victory, and perhaps imagining, that his enemy was only ſtunn'd by the blow, ſeized the ſword of his proſtrate foe, and then ſever'd his head from his body. All this was accompliſhed in the view of the Philiſtine army, who were ſtruck with a general conſternation, when they ſaw their champion laid in the duſt, and immediately fled in the moſt ignominious manner; but the Iſraelites purſued them even to the gates of Gath and Ekron, their principal cities.

Ver. 54. *And David took the head of the Philiſtine, and brought it to Jeruſalem.*] After he had ſhewn it to Saul, ver. 57. and expoſed it to all the people. Jeruſalem was now become a noted city, which might be the reaſon why David brought the head of Goliath thither.

———*But he put his armour in his tent.*] Which tent, we ſuppoſe, was ſet up for David, when he prepared to encounter the Philiſtine. And when it was taken down after the battle, the armour was depoſited in the tabernacle, with the ſword of Goliath, to remain there as a trophy.

Ver. 55. *And when Saul ſaw David go forth againſt the Philiſtine, he ſaid unto Abner the captain of the hoſt, Abner, whoſe ſon is this youth?*] This circumſtance has given interpreters ſome difficulty to reconcile. Some have thought, that David had been ſo long abſent from Saul, that he was quite alter'd; his beard being grown, and his ſhape and features become more manly; which prevented him from being eaſily known again. Others imagine, that Saul not having ſeen him but when he was in his melancholly diſorders of mind, and in a manner deprived of his ſenſes, could not be ſuppoſed to retain any idea of him. But this conjecture is altogether improbable, becauſe Saul is ſaid to have loved him exceedingly, when he was recovered from his paroxyſms. Some others, and among them Junius, aſſert there is here alſo a tranſpoſition of chapters, and that David had killed Goliath, ſome time before he was ſent for to entertain Saul with his harp; becauſe he is recommended to him as a man of valour, as well as a muſician. But we can by no means come into that notion upon ſuch ſlight grounds. David might have acquired the character of a valiant youth on other accounts, particularly for reſcuing ſome of his flock out of the jaws of wild beaſts. And as to his being forgotten at court, it may eaſily be accounted for, if to the growth of his ſhape, beard, *&c.* mentioned under the firſt head, we add, that when he played before Saul, he appeared in a dreſs ſuitable to that occaſion, but was now in his plain ſhepherd's habit, and juſt come from a journey; ſo that the king and his court, who had ſeen ſuch a variety of faces ſince his departure, might not eaſily recollect who he was. But after all, Saul did not ask who David was, but who was his father; which he might eaſily forget, when he had been diſturbed with melancholy, and the ill ſtate of the public affairs.

———*And Abner ſaid, As thy ſoul liveth, O king, I cannot tell.*] Abner being a military man, and conſequently much abroad, had not ſeen David when he was at court, or at leaſt had taken no notice of him.

Ver. 56. *And the king ſaid, Enquire thou whoſe ſon the ſtripling is.*] It was natural for Saul to be deſirous of knowing who was the father of ſuch a young man, that ſo much excelled all other men.

Ver. 57. *And as David returned from the ſlaughter of the Philiſtine, Abner took him, and brought him before Saul, with the head of the Philiſtine in his hand.*] Abner thought it was moſt proper, that the king ſhould learn from David's own mouth, who he was; eſpecially after ſuch a glorious exploit.

Ver. 58. *And Saul ſaid to him, Whoſe ſon art thou, thou young man? And David anſwered, I am the ſon of thy ſervant Jeſſe the Beth-lehemite.*] There was undoubtedly more converſation between them, as appears by the firſt verſe of the next chapter; but this was all that was neceſſary to be recorded, in anſwer to Saul's queſtion.

CHAP.

CHAP. XVIII.

1 Jonathan loveth David. 5 Saul envieth his praiſe, 10 Seeketh to kill him in his fury, 12 Feareth him for his good ſucceſs, 17 Offereth him his daughter for a ſnare. 22 David perſuaded to be the king's ſon-in-law, giveth two hundred foreskins of the Philiſtines for Michals dowry. 28 Sauls hatred, and Davids glory increaſeth.

AND it came to paſs when he had made an end of ſpeaking unto Saul, that the ſoul of Jonathan was knit with the ſoul of David, and Jonathan loved him as his own ſoul.

2 And Saul took him that day, and would let him go no more home to his fathers houſe.

3 Then Jonathan and David made a covenant, becauſe he loved him as his own ſoul.

4 And Jonathan ſtript himſelf of the robe that *was* upon him, and gave it to David, and his garments, even to his ſword, and to his bow, and to his girdle.

5 ¶ And David went out whitherſoever Saul ſent him, *and* behaved himſelf wiſely: and Saul ſet him over the men of war, and he was accepted in the ſight of all the people, and alſo in the ſight of Sauls ſervants.

6 And it came to paſs as they came, when David was returned from the ſlaughter of the Philiſtine, that the women came out of all cities of Iſrael, ſinging and dancing, to meet king Saul, with tabrets, with joy, and with inſtruments of muſick.

7 And the women anſwered *one another* as they played, and ſaid, Saul hath ſlain his thouſands, and David his ten thouſands.

8 And Saul was very wroth, and the ſaying diſpleaſed him; and he ſaid, They have aſcribed unto David ten thouſands, and to me they have aſcribed *but* thouſands: and *what* can he have more but the kingdom?

9 And Saul eyed David from that day and forward.

10 ¶ And it came to paſs on the morrow, that the evil ſpirit from God came upon Saul, and he propheſied in the midſt of the houſe: and David played with his hand, as at other times: and *there was* a javelin in Sauls hand.

11 And Saul caſt the javelin; for he ſaid, I will ſmite David even to the wall *with it*: and David avoided out of his preſence twice.

12 ¶ And Saul was afraid of David, becauſe the LORD was with him, and was departed from Saul.

13 Therefore Saul removed him from him, and made him his captain over a thouſand; and he went out and came in before the people.

14 And David behaved himſelf wiſely in all his ways; and the LORD *was* with him.

15 Wherefore when Saul ſaw that he behaved himſelf very wiſely, he was afraid of him.

16 But all Iſrael and Judah loved David, becauſe he went out and came in before them.

17 ¶ And Saul ſaid to David, Behold, my elder daughter Merab, her will I give thee to wife: only be thou valiant for me, and fight the LORDs battles: for Saul ſaid, Let not mine hand be upon him, but let the hand of the Philiſtines be upon him.

18 And David ſaid unto Saul, Who *am* I? and what *is* my life, *or* my fathers family in Iſrael, that I ſhould be ſon-in-law to the king?

19 But it came to paſs, at the time when Merab Sauls daughter ſhould have been given to David, that ſhe was given unto Adriel the Meholathite to wife.

20 And Michal Sauls daughter loved David: and they told Saul, and the thing pleaſed him.

21 And Saul ſaid, I will give him her, that ſhe may be a ſnare to him, and that the hand of the Philiſtines may be againſt him. Wherefore Saul ſaid to David, Thou ſhalt this day be my ſon-in-law, in *the one of* the twain.

22 ¶ And Saul commanded his ſervants, *ſaying*, Commune with David ſecretly, and ſay, Behold, the king hath delight in thee, and all his ſervants love thee: now therefore be the kings ſon-in-law.

23 And Sauls ſervants ſpake thoſe words in the ears of David: and David ſaid, Seemeth it to you *a* light *thing* to be a kings ſon-in-law, ſeeing that I *am* a poor man, and lightly eſteemed?

24 And the ſervants of Saul told him, ſaying, On this manner ſpake David.

25 And Saul ſaid, Thus ſhall ye ſay to David, The king deſireth not any dowry; but an hundred foreskins of the Philiſtines, to be avenged of the kings enemies. But Saul thought to make David fall by the hand of the Philiſtines.

26 And when his ſervants told David theſe words, it pleaſed David well to be the kings ſon-in-law: and the days were not expired.

27 Wherefore David aroſe and went, he and his men, and ſlew of the Philiſtines two hundred men; and David brought their fore-skins, and they gave them in full tale to the king, that he might be the kings ſon-in-law: and Saul gave him Michal his daughter to wife.

28 ¶ And Saul ſaw and knew that the LORD *was* with David, and *that* Michal Sauls daughter loved him.

29 And Saul was yet the more afraid of David; and Saul became Davids enemy continually.

30 Then the princes of the Philiſtines went forth: and it came paſs after they went forth, *that* David behaved himſelf more wiſely than all the ſervants of Saul, ſo that his name was much ſet by.

Ver. 1. *And it came to paſs when he had made an end of ſpeaking unto Saul, that the ſoul of Jonathan was knit with the ſoul of David, and Jonathan loved him as his own ſoul.*] Such was the prudence and modeſty of David's diſcourſe and behaviour, after ſuch an heroic action, that he entirely gained the affection of Jonathan.

Ver. 2. *And Saul took him that day, and would let him go no more home to his father's houſe.*] Saul alſo reſolved to ſhow greater reſpect and kindneſs to him than before. For it appears by this, that he had not lived always at court, after he came firſt thither, but often went to his father, when Saul was well, and had no occaſion for his ſervice.

Ver. 3. *Then Jonathan and David made a covenant.*] Solemnly enter'd into a mutual friendſhip.

——*Becauſe he loved him as his own ſoul.*] Such excellent men there were among the Heathens, between whom there was ζεῦγος φιλίας, as Plutarch calls it, *a yoke of friendſhip*, wherein they were ſo joined together in love and amity, as to have one common intereſt. The ſame author mentions (in his book περὶ Πολυφιλίας) Theſeus and Perithous, Achilles and Patroclus, Oreſtes and Pylades, but none of them were comparable to Jonathan and David, who enter'd into the moſt ſacred bonds of mutual aſſiſtance and defence, even to their very death; and of kindneſs to their poſterity after either of them was dead, which was a ſingular Providence of God, who by this means preſerved David in that ſharp perſecution, which ſhortly after aroſe againſt him at court.

Ver. 4. *And Jonathan ſtript himſelf of the robe that was upon him, and gave it unto David.*] That he might appear like a courtier.

——*And his garments, even to his ſword, and to his bow, and to his girdle.*] That he might look like another Jonathan, and all might take notice of their intimate union.

Ver. 5. *And David went out whitherſoever Saul ſent him.*] Upon military expeditions; none of which he refuſed, tho' ever ſo hazardous.

——*And he behaved himſelf wiſely.*] He render'd his prudence, in the conduct of affairs, as conſpicuous as his bravery in war.

——*And Saul ſet him over the men of war.*] Not over all, for Abner was general of the Jewiſh forces; but he made him captain of his guard, or gave him ſome other great command in his army.

——*And he was accepted in the ſight of all the people, and alſo in the ſight of Saul's ſervants.*] Except a few, who envied his preferment.

Ver. 6. *And it came to paſs, as they came.*] Marched along in a great cavalcade, from the place of battle.

——*When David returned from the ſlaughter of the Philiſtine.*] We ſuppoſe, Saul and the whole court thought fit to honour David, by accompanying him to Jeruſalem, when he carried the head of Goliath thither.

——*The women came out of all the cities of Iſrael.*] All the neighbouring cities.

——*Singing and dancing, to meet king Saul, with tabrets, with joy, and with inſtruments of muſick.*] As the cuſtom was, in times of great rejoicing.

Ver. 7. *And the women anſwered one to another as they played.*] They ſang, as well as played on muſical inſtruments; and they ſang alternately, as they did, Exod. xv. 21. And the burden of the ſong ſeems to have been that which follows;

——*And ſaid, Saul hath ſlain his thouſands, and David his ten thouſands.*] For his ſlaying Goliath was the cauſe of the flight of the army of the Philiſtines, and of the great ſlaughter which enſued.

Ver. 8. *And Saul was very wroth, and the ſaying diſpleaſed him; and he ſaid, They have aſcribed unto David ten thouſands, and to me they have aſcribed but thouſands; and what can he have more, but the kingdom?*] He began to be jealous they would advance him to the throne in a little time, ſince they ſo highly magnified him above their ſovereign.

Ver. 9. *And Saul eyed David from that day and forward.*] Narrowly obſerved him, whether he had any deſign to make himſelf king. Or, as it is commonly interpreted, he looked with a malignant eye upon him, as one he envied and hated, and of whoſe popularity he was very apprehenſive.

Ver. 10. *And it came to paſs on the morrow, that the evil ſpirit from God came upon Saul.*] Which had formerly haunted him, xvi. 14. and now by his diſcontent, anger and melancholy, was brought again upon him.

——*And he propheſied in the midſt of the houſe.*] Before the whole court: this propheſying is generally underſtood, only of his imitating the motions, actions, and geſtures of the prophets, which ſometimes were very different from thoſe of other men (ſee 2 Kings ix. 11.) But we ſee no reaſon why this word ſhould not retain the ſignification here, which it hath in other places; that he ſung divine ſongs, which perhaps he the rather did, that David might not ſuſpect any danger from him. Abarbinel thinks, that his mind being diſturbed with a fluctuation of various thoughts about his own condition, and with reſpect to David, he foretold that this latter ſhould be heir of his kingdom.

——*And David played with his hand as at other times.*] To compoſe and quiet the diſordered ſpirits of Saul.

——*And there was a javelin in Saul's hand.*] Which he had provided on purpoſe, as is evident from the following words, to diſpatch David.

Ver. 11. *And Saul caſt the javelin; for he ſaid I will ſmite David even to the wall with it.*] This ſhews that he had worked himſelf up into ſuch a fit of intemperate rage, that he deſigned to kill David before all his courtiers, even when the generous young man was waiting upon him and doing him ſervice.

——*And David avoided out of his preſence twice.*] Had his eye upon him, and eluded the blow, both now, and at another time, mentioned chap. xix. 10.

Ver. 12. *And Saul was afraid of David, becauſe the Lord was with him, and was departed from Saul.*] Who was as unſucceſsful in all his deſigns, as David was proſperous.

Ver. 13. *Therefore Saul removed him from him, and made him his captain over a thouſand.*] Inſtead of captain of his guard (which required his attendance at court) he gave him a command abroad; where he hoped he might loſe his life in ſome expedition, or elſe that he himſelf might have an opportunity of deſtroying him in a private manner.

——*And he went out and came in before the people.*] As the leader of that thouſand men.

Ver. 14. *And David behaved himſelf wiſely in all his ways.*] Whatever he undertook, his conduct was always prudent and irreproachable.

——*And*

——— *And the Lord was with him.*] The Divine Providence co-operated with his endeavours, and rendered them prosperous.

Ver. 15. *Wherefore when Saul saw that he behaved himself very wisely, he was afraid of him.*] His fears increased, as he saw David still act with so much discretion, that no exception could be taken to his behaviour.

Ver. 16. *But all Israel and Judah loved David.*] The Israelites in general loved David, but especially those of the tribe of Judah.

——— *Because he went out and came in before them.*] This phrase signifies, in other places, to execute all the functions of a public station with full authority. So Moses speaks of himself, Deut. xxxi. 2. and of Joshua his successor, Numb. xxvii. 21. and we suppose it has the same signification here; namely, that David had an absolute power over those whom he commanded, and managed it so well, that he gained a general esteem and affection,

Ver. 17. *And Saul said to David, Behold my elder daughter Merab, her will I give thee to wife.*] He at last recollected the promise he had publickly made in favour of the person who should kill Goliath. The performance of which David did not demand, but in modesty left it to Saul's own conscience, who, as it appears by the sequel, had no intention to be punctual to his word.

——— *Only be thou valiant for me, and fight the Lord's battles.*] He would not have him expect to live at court, in consequence of this marriage, but to continue a military life, and fight for his country, whereby he hoped to be rid of him.

——— *For Saul said, Let not mine hand be upon him.*] Now he seems to have some sense of honour, and to discard those base thoughts of murdering him with his own hands.

——— *But let the hand of the Philistines be upon him.*] By whose hand God's just judgment so ordered events, that Saul himself fell.

Ver. 18. *And David said unto Saul, who am I? and what is my life.*] The hazarding his life, he tells him, could not deserve so high an advancement.

——— *And what is my family in Israel, that I should be son-in-law to the king?*] This was not a refusal of the honour, but an acknowledgment how unworthy he was to have it conferred upon him.

Ver. 19. *And it came to pass at the time when Merab Saul's daughter should have been given to David.*] When all things were ready for the celebration of the marriage.

——— *That she was given to Adriel the Meholathite to wife.*] This was the greatest indignity that could be offered to David, who, however, had the prudence to conceal the impression it made upon him. How Jonathan resented this usage, we are not told, but it is likely, his filial duty and affection made him intreat David to take it patiently, and to look upon Saul, as one who was sometimes disordered in his understanding, and consequently incapable of forming a right judgment of his own actions.

Ver. 20. *And Michal Saul's daughter loved David; and they told Saul, and the thing pleased him.*] Not out of any love to David, or desire to perform his promise. But because he hoped, by her means, to accomplish his design of destroying David.

Ver. 21. *And Saul said, I will give him her, that she may be a snare to him; and that the hand of the Philistines may be against him.*] He hoped his daughter, in obedience to him, might be persuaded to betray David into some snare that he would lay for him; or that being exposed to great dangers (which he was to undergo as a condition of having his wife) he might perish in some of them.

——— *Wherefore Saul said unto David, Thou shalt be this day my son-in-law.*] That is, shortly, and within a certain time, which perhaps was then prefixed by Saul.

——— *In the one of the twain.*] By marrying one of his daughters: Saul had two; and tho' David was disappointed in one of them, yet the promise of the king was fulfilled, if he married the other.

Ver. 22. *And Saul commanded his servants, saying, commune with David secretly.*] It seems David was not willing to embrace Saul's offer, having been so grosly abused. Therefore Saul ordered his courtiers, in private discourse, to take an opportunity of persuading him to it.

——— *And say, Behold, the king hath delight in thee, and all his servants love thee; now therefore be the king's son-in-law.*] The affection of the king and of the whole court was a mighty argument to induce him to it.

Ver. 23. *And Saul's servants spake those words in the ears of David; and David said, Seemeth it to you a light thing to be a king's son-in-law, seeing that I am a poor man and lightly esteemed?*] Having no estate, and of small credit, and therefore unable to endow her according to her quality.

Ver. 24. *And the servants of Saul told him, saying, On this manner spake David.*] In the Hebrew, *according unto these words*; that is, they reported his words faithfully; that he was as sensible of his own meanness, as of the honour that was offered him.

Ver. 25. *And Saul said, thus shall ye say to David, The king desireth not any dowry; but an hundred foreskins of the Philistines, to be avenged of the king's enemies.*] This custom hath prevailed in later times in some countries, to give their daughters in marriage to the most valiant men; or those who should bring them so many heads of their enemies. Alex. ab Alexandro reports of a people in Carmania, that if any were desirous to marry, it was necessary he should bring the king the head of an enemy, Lib. 1. cap. 24. Vincent le Blanc reports the like of others, p. 1. chap. 30. But why did Saul desire the fore-skins of the Philistines, and not their heads? To this Procopius Gazæus answers, that Saul did not know, but David might cut off the heads of his own subjects, and bring them instead of the Philistines. and therefore he asked so many foreskins, which the Israelites had not, that he might be sure he had destroyed so many enemies. As for portions, the Hebrew custom was not like that of the Romans, who required the wife to bring a portion to her husband, *ut onera matrimonii tanto aquius sustineat*, that he might be able to bear the charges of matrimony more equally. But among the Hebrews, the husband endowed the wife, and received nothing at all with her. And so the custom was among the people of Canaan before the Israelites became masters of it. For Sichem desired Dinah's relations to require what dowry they pleased, and it should be settled upon her, Gen. xxxix. 17.

——— *But Saul thought to make David fall by the hand of the Philistines.*] Who he knew would be extreamly enraged against David, for treating them with so much indignity.

Ver. 26. *And when his servants told David these words, it pleased David well to be the king's son-in-law.*] In the Hebrew the words are, *the thing was right in David's eyes*; that is, he thought fit to accept the offer upon these conditions.

——— *And the days were not expired.*] Which were appointed to be fulfilled (as it is in the Hebrew) before the marriage took effect; so that he had time to perform what was agreed to be accepted instead of a dowry.

Ver. 27. *Wherefore David arose and went, he and his men, and slew of the Philistines two hundred men; and David brought their fore-skins, and they gave them in full tale to the king, that he might be the king's son-in-law.*] He gave Saul double the number he demanded; partly to shew his sense of the honour that prince had conferred upon him, and partly to express his love to his daughter, and to declare his intention to venture his life freely in the service of his sovereign.

——— *And Saul gave him Michal his daughter to wife.*] There being no way to avoid it, after the marriage had been so solemnly treated and ratified.

Ver. 28. *And Saul saw and knew that the Lord was with David.*] He was convinced of it by the success the Divine Majesty constantly gave him.

——— *And that Michal Saul's daughter loved him.*] Which was a great disappointment to him.

Ver. 29. *And Saul was yet the more afraid of David.*] Having thus advanced him, and seeing no hope of accomplishing his designs against him.

——— *And Saul became David's enemy continually.*] He was every day more resolute to destroy him. So

ſtrange an infatuation did his anger and hatred, and ſuch like diſorderly paſſions, bring upon him, that he became implacable againſt the man who he ſaw and knew had God for his friend.

Ver. 30. *Then the princes of the Philiſtines went forth.*] To fight with the Iſraelites, who had highly incenſed them by David's late action, as well as by former loſſes. And they thought, perhaps, that David would make uſe of the benefit the law allowed, Deut. xxiv. of not going to war in a year after he was married.

——*And it came to paſs after they went forth, that David behaved himſelf more wiſely than all the ſervants of Saul.*] By diſcovering, we ſuppoſe, the deſigns of the Philiſtines, and preventing them; for we do not read, that they came to a battle.

CHAP. XIX.

1 *Jonathan diſcloſeth his fathers purpoſe to kill David.* 4 *He perſuadeth his father to reconciliation.* 8 *By reaſon of Davids good ſucceſs in a new war, Sauls malicious rage breaketh out againſt him.* 12 *Michal deceiveth her father with an image in Davids bed.* 18 *David cometh to Samuel in Naioth.* 20 *Sauls meſſengers ſent to take David,* 22 *And Saul himſelf, propheſy.*

AND Saul ſpake to Jonathan his ſon, and to all his ſervants, that they ſhould kill David.

2 But Jonathan Sauls ſon delighted much in David: and Jonathan told David, ſaying, Saul my father ſeeketh to kill thee: now therefore, I pray thee, take heed to thy ſelf until the morning, and abide in a ſecret *place*, and hide thy ſelf:

3 And I will go out and ſtand beſide my father in the field where thou *art*, and I will commune with my father of thee; and what I ſee, that I will tell thee.

4 ¶ And Jonathan ſpake good of David unto Saul his father, and ſaid unto him, Let not the king ſin againſt his ſervant, againſt David: becauſe he hath not ſinned againſt thee, and becauſe his works *have been* to thee-ward very good.

5 For he did put his life in his hand, and ſlew the Philiſtine, and the LORD wrought a great ſalvation for all Iſrael: thou ſaweſt *it*, and didſt rejoyce: wherefore then wilt thou ſin againſt innocent blood, to ſlay David without a cauſe?

6 And Saul hearkened unto the voice of Jonathan: and Saul ſware, *As* the LORD liveth, he ſhall not be ſlain.

7 And Jonathan called David, and Jonathan ſhewed him all thoſe things: and Jonathan brought David to Saul, and he was in his preſence as in times paſt.

8 And there was war again: and David went out, and fought with the Philiſtines, and ſlew them with a great ſlaughter; and they fled from him.

9 And the evil ſpirit from the LORD was upon Saul, as he ſat in his houſe with his javelin in his hand: and David played with *his* hand.

10 And Saul ſought to ſmite David even to the wall with the javelin; but he ſlipt away out of Sauls preſence, and he ſmote the javelin into the wall: and David fled, and eſcaped that night.

11 Saul alſo ſent meſſengers unto Davids houſe, to watch him, and to ſlay him in the morning: and Michal Davids wife told him, ſaying, If thou ſave not thy life to night, to morrow thou ſhalt be ſlain.

12 ¶ So Michal let David down through a window: and he went and fled, and eſcaped.

13 And Michal took an image, and laid *it* in the bed, and put a pillow of goats *hair* for his bolſter, and covered *it* with a cloth.

14 And when Saul ſent meſſengers to take David, ſhe ſaid, He *is* ſick.

15 And Saul ſent the meſſengers *again* to ſee David, ſaying, Bring him up to me in the bed, that I may ſlay him.

16 And when the meſſengers were come in, behold, *there was* an image in the bed, with a pillow of goats *hair* for his bolſter.

17 And Saul ſaid unto Michal, Why haſt thou deceived me ſo, and ſent away mine enemy, that he is eſcaped? And Michal anſwered Saul, He ſaid unto me, Let me go; why ſhould I kill thee?

18 ¶ So David fled, and eſcaped, and came to Samuel to Ramah, and told him all that Saul had done to him: and he and Samuel went and dwelt in Naioth.

19 And it was told Saul, ſaying, Behold, David *is* at Naioth in Ramah.

20 And Saul ſent meſſengers to take David: and when they ſaw the company of the prophets propheſying, and Samuel ſtanding *as* appointed over them, the ſpirit of God was upon the meſſengers of Saul, and they alſo propheſied.

21 And when it was told Saul, he ſent other meſſengers, and they propheſied likewiſe: and Saul ſent meſſengers again the third time, and they propheſied alſo.

22 Then went he alſo to Ramah, and came to a great well that *is* in Sechu: and he asked and ſaid, Where *are* Samuel and David? And *one* ſaid, Behold, *they be* at Naioth in Ramah.

23 And

23 And he went thither to Naioth in Ramah: and the ſpirit of God was upon him alſo, and he went on and propheſied, until he came to Naioth in Ramah:

24 And he ſtript off his clothes alſo, and propheſied before Samuel in like manner, and lay down naked all that day, and all that night. Wherefore they ſay, *Is* Saul alſo among the prophets?

Ver. 1. *And Saul ſpake to Jonathan his ſon, and to all his ſervants, that they ſhould kill David.*] When he could not deſtroy him by craft, he declares open enmity to him, and commands his ſon and his whole court to make him away, believing that ſome of them would obey him. It is ſurpriſing that he ſhould order Jonathan to murder David, if he knew the friendſhip he had for him; and he could not well be ignorant of it, ſince he had ſo publickly declared it, as we read, chap. xviii. 3, 4. But he imagined his filial reſpect and affection for a father would overcome his love to a friend. And there was a great Providence of God, in his diſcloſing his mind ſo freely to Jonathan, by which means David came to be certainly informed of his danger.

Ver. 2. *But Jonathan Saul's ſon delighted much in David.*] He continued to take much delight in his company; and therefore would not deprive himſelf of the pleaſure of his friendſhip, by ſuffering him to be aſſaſſinated.

——*And Jonathan told David, ſaying, Saul my father ſeeketh to kill thee: now therefore, I pray thee, take heed to thyſelf until the morning, and abide in a ſecret place, and hide thyſelf.*] He hoped, we ſuppoſe, to find his father better diſpoſed in the morning; and in the mean time would have David ſecure himſelf in ſome ſequeſtred retreat, where it would be impoſſible for any to find him.

Ver. 3. *And I will go out.*] Namely, the next morning.

——*And ſtand behind my father, in the field where thou art.*] In which, it is likely, Saul uſed to walk in the morning, to enjoy the benefit of the freſh air. Thereabouts he adviſed David to conceal himſelf, in ſome ſecret place, that he might ſpeedily acquaint him with the iſſue of his diſcourſe with his father.

——*And I will commune with my father of thee; and what I ſee that I will tell thee.*] Let him know how he left his father inclined.

Ver. 4. *And Jonathan ſpake good of David unto Saul his father.*] A noble act of friendſhip, to adventure to commend him to one who was his declared enemy.

——*And ſaid unto him, Let not the king ſin againſt his ſervant, againſt David: becauſe he hath not ſinned againſt thee, and becauſe his works have been to thee-ward very good.*] He repreſented to him, what a ſin and diſhonour it would be to kill ſo faithful a ſervant as David had been, who never offended him, but ſtudied by all good offices to pleaſe him.

Ver. 5. *For he did put his life in his hand, and ſlew the Philiſtine.*] Eſpecially he puts him in mind of that hazardous enterprize, when he ſlew Goliath.

——*And the Lord wrought a great ſalvation for all Iſrael.*] By which means the whole realm was delivered out of their enemies hand.

——*Thou ſaweſt it, and didſt rejoice.*] He deſires him to remember, that he himſelf was a witneſs of it, and could not then but applaud David, and rejoice in what God had accompliſhed by the inſtrumentality of that young man.

——*Wherefore then wilt thou ſin againſt innocent blood, to ſlay David without a cauſe?*] Having mollified Saul by ſo many arguments, he beſeeches him to revoke the order he had given, ver. 1. and expreſly tells him, if he did not, he would bring innocent blood upon his own head.

Ver. 6. *And Saul hearkened unto the voice of Jonathan; and Saul ſware, as the Lord liveth he ſhall not be ſlain.*] Some think he ſware deceitfully; that Jonathan, believing he had no ill intention toward David, might not perſuade him to fly, but bring him to court again, where Saul might have an opportunity to deſtroy him. But we rather think he ſpake what he really meant at that time; tho' this alteration proceeding not from any affection he bare to David, but from a ſenſe (which Jonathan's diſcourſe had wrought in him) how baſe it would be to ſlay a man of ſo much worth, and who had render'd him ſuch ſignal ſervice, he ſoon forgot it, and returned to his old bent.

Ver. 8. *And there was war again: and David went out, and fought with the Philiſtines, and ſlew them with a great ſlaughter, and they fled from him.*] All theſe battles were only between parties, for David commanded no more than a thouſand men, chap. xviii. 13. And if the whole army of the Philiſtines had been gathered together, Abner would have commanded the army of Iſrael againſt them, for he was captain of the hoſt.

Ver. 9. *And the evil ſpirit from the Lord was upon Saul, as he ſat in his houſe with his javelin in his hand.*] The more ſervices David performed for his country, the more did Saul's hatred and malice increaſe againſt him. For this new victory, in all likelihood, made him melancholly and outrageous, to ſee him ſo proſperous.

——*And David played with his hand.*] He did not omit his duty to Saul, tho' he knew the danger to which he expoſed himſelf on ſuch occaſions.

Ver. 10. *And Saul ſought to ſmite David even to the wall with the javelin; but he ſlipt away out of Saul's preſence, and he ſmote the javelin into the wall.*] His wrath made him forget his oath; ſo dangerous it is to be under the influence of ſuch malignant paſſions.

——*And David fled, and eſcaped that night.*] He got out of the palace, before Saul's order (which it is likely he gave) to apprehend him, could be executed.

Ver. 11. *Saul alſo ſent meſſengers unto David's houſe, to watch him, and to ſlay him in the morning.*] When he ſhould come out of his houſe. By this it is apparent, that when Saul miſſed his blow, he was the more enraged, and implacably purſued the deſtruction of David.

——*And Michal David's wife told him, ſaying, If thou ſave not thy life to-night, to-morrow thou ſhalt be ſlain.*] She had intelligence, either from her brother Jonathan, or ſome other friend at court; or perhaps ſhe ſaw ſuſpicious perſons hovering about the houſe.

Ver. 12. *So Michal let David down through a window.*] Which did not look toward any of the doors that were narrowly watched.

——*And he went and fled, and eſcaped.*] Having moſt of the night, it is probable, to travel in.

Ver. 13. *And Michal took an image, and laid it in the bed.*] In the Hebrew it is, *and Michal took a teraphim*; and we refer the reader to our annotations on the 19th verſe of the xxxiſt chapter of Geneſis, where we have given a copious account of teraphims in general. Joſephus, who perhaps might think it a reflect on David, that ſuch a ſuperſtitious image ſhould be found in his houſe, has attributed a more extraordinary ſtratagem to Michal; but it is ſuch a fiction, that a grave hiſtorian ought to have been aſhamed to relate. He tells us, that ſhe hid the liver of a kid newly killed, under the bed-cloaths, that the panting of it might be taken for the palpitation of her husband, in a fever. But without examining whether, or how long, a kid's liver would move in that manner, it is ſcarce credible, that the meſſengers would give her ſufficient time for the accompliſhment of this pretended act of policy; or if ſhe had notice of their coming, that ſhe could time it ſo well, that the liver ſhould be ſtill panting when they came into David's chamber.

We are not to imagine, that the teraphim which Michal placed in her husband's bed was one of thoſe that were made for ſuperſtitious purpoſes, and which David would never have ſuffered in his houſe; we therefore ſuppoſe it was nothing more than the ſimple image of a man's head. Abarbinel is of opinion, that it was cuſtomary for women, in thoſe days, to have artificial figures which reſembled their husbands; that when they were abſent from them, they might behold them in their image; and it is probable, that Michal's tender affection for David had induced her to procure ſome image of this nature.

——*And put a pillow of goat's hair for his bolſter.*] It is not eaſy to fix the true ſignification of the Hebrew word *cebir*, which we tranſlate *pillow*; for interpreters differ

differ greatly in their ſentiments concerning it. Bochart maintains, with much probability, that it ſignifies *great*, and repreſents the meaning to be, that Michal placed a large quantity of goat's hair on the bolſter. For tho' the word *goats* is only mentioned in the Hebrew text, yet the word *hair* muſt be ſupplied, as many other places of Scripture teſtify. In thoſe countries goats had long hair, which was ſhorn like the wool of ſheep, and ſerved for many uſes. We may add too, that it was not unlike human hair, and it was alſo tinged with various colours: And as it was cuſtomary for women, even of great quality, to ſpin it, it was therefore ready at hand, and Michal might chuſe a fine ſort, of the ſame colour with David's hair.

—— *And covered it with a cloth.*] As if David had been ſick.

Ver. 14. *And when Saul ſent meſſengers to take David*] He not coming out of his houſe, where the meſſengers of Saul watched for him, that prince ſent them a ſecond time to ſieze him in his own apartment.

——— *She ſaid, He is ſick.*] Her affection for her husband made her have recourſe to an untruth, on this occaſion, in conſequence of which he gained more time for retiring to ſome place of ſecurity. If any circumſtance can render a falſhood excuſable, we think the preſervation of an innocent and perſecuted husband may well be conſidered as one.

Ver 15. *And Saul ſent the meſſengers again to fetch David, ſaying, Bring him up to me in the bed, that I may ſlay him.*] Such was the inſatiable rage of this prince, that he could not ſtay to ſee whether David would die of his ſuppoſed ſickneſs, but was reſolved to diſpatch him, when he was incapable of making any reſiſtance. He therefore ſent back the men, with orders to bring him alive in his bed, that he might have the barbarous pleaſure of ſtabbing him with his own hand; and it was then that Michal's ſtratagem, being diſcovered, ſo exaſperated her gloomy father, that ſhe was forced to make him believe, that ſhe had conſented to it, merely to ſave her own life, ver. 16, 17.

David having happily eſcaped in this manner, went to Ramah, to acquaint Samuel with the melancholly particulars, and both of them went and reſided at Naioth, which was in Ramah, as appears by ver. 19. Ramah was the place of Samuel's nativity, and Naioth is thought by ſome to have been the ſuburbs of it. But we rather think, with Pellicanus, that Naioth ſignifies the habitation or college, where the prophets dwelt, in Ramah.

The place of David's abode was ſoon diſcovered to Saul, who immediately ſent meſſengers to apprehend him; for his implacable hatred had extinguiſhed all his former reſpect for Samuel, under whoſe protection David now was; but his meſſengers were no ſooner come within ſight of Samuel and the prophets, than they themſelves began to propheſy; or, in other words, they celebrated the praiſes of God in ſuch rapturous hymns as the prophets compoſed, and ſang in honour to the Divine Majeſty.

When Saul was informed of this ſurpriſing event, he was ſo far from being awakened into remorſe for his inhumane treatment of David, that he ſent other meſſengers on the ſame errand, a ſecond and even a third time, but was as often diſappointed in his expectations, ſince theſe perſons were ſeized with the ſame fervours, as had been experienced by the firſt meſſengers, ver. 21. He then reſolved to go himſelf, but when he came to Naioth, he began to propheſy likewiſe, and lay down uncovered, for the ſpace of a day and a night, ver. 24. The words in the original ſeem, at the firſt view, to import, that he lay naked; but we cannot think it reaſonable to underſtand them in a literal ſenſe, becauſe God had ſtrictly prohibited all indecencies of that nature, in oppoſition to the heathen prieſts, who were not aſhamed to appear naked at ſome of their feaſts. It is more than probable, therefore, that the ſcriptural expreſſion means no more than the caſting off that looſe upper garment, which the Iſraelites threw over them, when they went abroad. The ſame manner of ſpeaking was alſo common to the Greeks and Latins, as might be made evident from a number of authors, were the ſubject of that importance, as to render the citation of them neceſſary.

CHAP. XX.

1 *David conſulteth with Jonathan for his ſafety.* 11 *Jonathan and David renew their covenant by oath.* 18 *Jonathans token to David.* 24 *Saul miſſing David, ſeeketh to kill Jonathan.* 35 *Jonathan lovingly taketh his leave of David.*

AND David fled from Naioth in Ramah, and came and ſaid before Jonathan, What have I done? what *is* mine iniquity? and what *is* my ſin before thy father, that he ſeeketh my life?

2 And he ſaid unto him, God forbid; thou ſhalt not die: behold, my father will do nothing, either great or ſmall, but that he will ſhew it me: and why ſhould my father hide this thing from me? it *is* not *ſo*.

3 And David ſware moreover, and ſaid, Thy father certainly knoweth that I have found grace in thine eyes; and he ſaith, Let not Jonathan know this, leſt he be grieved: but truly *as* the LORD liveth, and *as* thy ſoul liveth, *there is* but a ſtep between me and death.

4 Then ſaid Jonathan unto David, Whatſoever thy ſoul deſireth, I will even do *it* for thee.

5 And David ſaid unto Jonathan, Behold, to morrow *is* the new-moon, and I ſhould not fail to ſit with the king at meat: but let me go, that I may hide my ſelf in the field unto the third *day* at even.

6 If thy father at all miſs me, then ſay, David earneſtly asked *leave* of me, that he might run to Beth-lehem his city: for *there is* a yearly ſacrifice there for all the family.

7 If he ſay thus, *It is* well; thy ſervant ſhall have peace: but if he be very wroth, *then* be ſure that evil is determined by him.

8 Therefore thou ſhalt deal kindly with thy ſervant; for thou haſt brought thy ſervant into a covenant of the LORD with thee: notwithſtanding, if there be in me iniquity, ſlay me thy ſelf; for why ſhouldſt thou bring me to thy father?

9 And Jonathan ſaid, Far be it from thee: for if I knew certainly: that evil were determined by my father to come upon thee, then would not I tell it thee?

10 Then ſaid David to Jonathan, Who ſhall tell me? or what *if* thy father anſwer thee roughly?

11 ¶ And Jonathan ſaid unto David, Come, and let us go out into the field.

And

And they went out both of them into the field.

12 And Jonathan ſaid unto David, O LORD God of Iſrael, when I have ſounded my father, about to morrow any time, *or* the third *day*, and behold, *if there be* good toward David, and I then ſend not unto thee, and ſhew it thee?

13 The LORD do ſo and much more to Jonathan: but if it pleaſe my father *to do* thee evil, then I will ſhew it thee, and ſend thee away, that thou mayſt go in peace: and the LORD be with thee, as he hath been with my father.

14 And thou ſhalt not only, while yet I live, ſhew me the kindneſs of the LORD, that I die not.

15 But *alſo* thou ſhalt not cut off thy kindneſs from my houſe for ever: no not when the LORD hath cut off the enemies of David, every one from the face of the earth.

16 So Jonathan made *a covenant* with the houſe of David, *ſaying*, Let the LORD even require *it* at the hand of Davids enemies.

17 And Jonathan cauſed David to ſwear again, becauſe he loved him: for he loved him as he loved his own ſoul.

18 Then Jonathan ſaid to David, To morrow *is* the new moon: and thou ſhalt be miſſed, becauſe thy ſeat will be empty.

19 And *when* thou haſt ſtayed three days, *then* thou ſhalt go down quickly, and come to the place where thou didſt hide thy ſelf, when the buſineſs was *in hand*, and ſhalt remain by the ſtone Ezel.

20 And I will ſhoot three arrows on the ſide *thereof*, as though I ſhot at a mark.

21 And behold, I will ſend a lad, *ſaying*, Go, find out the arrows. If I expreſly ſay unto the lad, Behold, the arrows *are* on this ſide of thee, take them; then come thou: for *there is* peace to thee, and no hurt; *as* the LORD liveth.

22 But if I ſay thus unto the young man, Behold, the arrows *are* beyond thee: go thy way, for the LORD hath ſent thee away.

23 And *as touching* the matter which thou and I have ſpoken of, behold, the LORD *be* between thee and me for ever.

24 ¶ So David hid himſelf in the field: and when the new-moon was come, the king ſat him down to eat meat.

25 And the king ſat upon his ſeat, as at other times, *even* upon a ſeat by the wall: and Jonathan aroſe, and Abner ſet by Sauls ſide, and Davids place was empty.

26 Nevertheleſs, Saul ſpake not any thing that day: for he thought, Some thing hath befallen him, he *is* not clean; ſurely he *is* not clean.

27 And it came to paſs on the morrow, *which was* the ſecond *day* of the month, that Davids place was empty: and Saul ſaid unto Jonathan his ſon, Wherefore cometh not the ſon of Jeſſe to meat, neither yeſterday nor to day?

28 And Jonathan anſwered Saul, David earneſtly asked *leave* of me, *to go* to Beth-lehem:

29 And he ſaid, Let me go, I pray thee, for our family hath a ſacrifice in the city, and my brother, he hath commanded me *to be there*; and now if I have found favour in thine eyes, let me get away, I pray thee, and ſee my brethren: Therefore he cometh not unto the kings table.

30 Then Sauls anger was kindled againſt Jonathan, and he ſaid unto him, Thou ſon of the perverſe rebellious *woman*, do not I know that thou haſt choſen the ſon of Jeſſe to thine own confuſion, and unto the confuſion of thy mothers nakedneſs?

31 For as long as the ſon of Jeſſe liveth upon the ground, thou ſhalt not be eſtabliſhed, nor thy kingdom: wherefore now ſend and fetch him unto me, for he ſhall ſurely die.

32 And Jonathan anſwered Saul his father, and ſaid unto him, Wherefore ſhall he be ſlain? what hath he done?

33 And Saul caſt a javelin at him to ſmite him: whereby Jonathan knew that it was determined of his father to ſlay David.

34 So Jonathan aroſe from the table in fierce anger, and did eat no meat the ſecond day of the month: for he was grieved for David, becauſe his father had done him ſhame.

35 ¶ And it came to paſs in the morning, that Jonathan went out into the field, at the time appointed with David, and a little lad with him.

36 And he ſaid unto his lad, Run, find out now the arrows which I ſhoot. *And* as the lad ran, he ſhot an arrow beyond him.

37 And when the lad was come to the place of the arrow which Jonathan had ſhot, Jonathan cried after the lad, and ſaid, *Is* not the arrow beyond thee?

38 And Jonathan cried after the lad, Make ſpeed, haſte, ſtay not. And Jonathans lad gathered up the arrows, and came to his maſter.

39 But the lad knew not any thing: only Jonathan and David knew the matter.

40 And Jonathan gave his artillery unto his lad, and ſaid unto him, Go, carry *them* to the city.

41 ¶ *And* aſſoon as the lad was gone, David aroſe out of *a place* toward the ſouth, and fell on his face to the ground, and bowed himſelf three times: and they kiſſed one another, and wept one with another, until David exceeded.

42 And Jonathan ſaid to David, Go in peace, foraſmuch as we have ſworn both of us in the name of the LORD, ſaying, The LORD be between me and thee, and between my ſeed and thy ſeed for ever. And he aroſe and departed: and Jonathan went into the city.

Ver. 1. *And David fled from Naioth, in Ramah, and came and ſaid before Jonathan.*] By Saul's being thrown into a trance (mentioned the verſe foregoing) God's Providence gave David time to eſcape; and he went from thence to Gibeah, where Jonathan was.

—— *What have I done? what is mine iniquity? and what is my ſin before thy father, that he ſeeketh my life?*] Such violent and unwearied perſecution muſt ariſe from ſome extraordinary cauſe or other, which he deſires to know; for he could not accuſe himſelf of any fault, which ſhould imbitter Saul againſt him.

Ver. 2. *And he ſaid unto him, God forbid; thou ſhalt not die.*] He would have him think there was no ſuch danger as he ſuſpected.

——— *Behold, my father will do nothing either great or ſmall, but that he will ſhew it me: and why ſhould my father hide this thing from me? it is not ſo.*] Theſe words ſignify that Jonathan knew nothing of his father's deſign; and that Saul had ſent the meſſengers without his privity, to ſeize David. Yet it is ſtrange he ſhould not know of his ſending to his houſe to apprehend him. Therefore ſome think Jonathan, out of dutiful affection to his father, diſſembled the matter; and would not have David think him ſo very wicked as he was.

Ver. 3. *And David ſware moreover, and ſaid, Thy father certainly knoweth that I have found grace in thine eyes; and he ſaith, Let not Jonathan know this, leſt he be grieved.*] He was willing to believe that Saul might conceal his intentions from Jonathan, for the reaſon here mentioned.

——— *But truly as the Lord liveth, and as thy ſoul liveth, there is but a ſtep between me and death.*] But by a moſt ſolemn oath, he endeavours to perſuade him, that he was in extreme danger of loſing his life.

Ver. 4. *Then ſaid Jonathan unto David, whatſoever thy ſoul deſireth, I will even do it for thee.*] Both to find out Saul's intentions, and to ſave David's life.

Ver. 5. *And David ſaid unto Jonathan, Behold to morrow is the new moon, and I ſhould not fail to ſit with the king at meat.*] There were ſolemn ſacrifices every new moon, and then a feaſt upon them. And David being one of the king's family, by marrying his daughter, uſed to eat with him at theſe feſtival times; and he thought it poſſible that Saul, who lately purſued him in a fit of rage, when the evil ſpirit was upon him, might now be mitigated by the ſpirit of God which came upon him at Naioth; and ſo might enquire after him, and receive him into favour again, as he had formerly done. But he durſt not truſt to this opinion, till he had tried his mind and affection to him, after the manner here propoſed.

—— *But let me go, that I may hide myſelf in the field.*] He deſires to retire to his father's houſe, and the field thereabouts, with which he was well acquainted.

—— *Unto the third day of even.*] That is, till the next day but one after the new moon, as appears from ver. 27, 35.

Ver. 6. *If thy father at all miſs me, then ſay, David earneſtly asked leave of me, that he might run to Beth-lehem his city; for there is a yearly ſacrifice there for all the family.*] It is likely this was a cuſtom among pious families to meet together once a year, and praiſe God for his mercies toward them all.

Ver. 7. *If he ſay thus, it is well; thy ſervant ſhall have peace: but if he be very wroth, then be ſure that evil is determined by him.*] If he approved of Jonathan's licence, then David might hope he was pacified; but if he ſtill continued in his rage, the ſon of Jeſſe might reaſonably conclude that his deſtruction was decreed, and that his only expedient for eluding the implacable rage of Saul, would be to make himſelf a voluntary exile from his native country.

Ver. 8. *Therefore thou ſhalt deal kindly with thy ſervant.*] In giving him a faithful account how he found his father diſpoſed toward him.

—— *For thou haſt brought thy ſervant into a covenant of the Lord with thee.*] It was Jonathan's motion, that they ſhould make a ſolemn covenant of mutual friendſhip before God, who is the avenger of all falſeneſs.

——— *Notwithſtanding, if there be in me iniquity, ſlay me thy ſelf; for why ſhouldſt thou bring me to thy father?*] Let me die by thy hand, I intreat thee, if thou canſt charge me with any iniquitous and diſhonourable conduct, but do not deliver me up to thy father, who is too much prejudiced againſt me to make an impartial ſcrutiny into my behaviour.

Ver. 9. *And Jonathan ſaid, Far be it from thee: for if I knew certainly, that evil were determined by my father to come upon thee, then would not I tell it thee?*] He diſclaims all thoughts, either of killing David himſelf, or permitting him to fall into the hands of Saul if he could poſſibly prevent it. For who could imagine a man ſo ſolemnly engaged, and who had already ſhewn himſelf ſuch a faithful friend, would not diſcover any deſign he knew was formed againſt David?

Ver. 10. *Then David ſaid to Jonathan, who ſhall tell me?*] He deſired to know who ſhould bring him intelligence of the true ſtate of affairs.

—— *Or what if thy father anſwer thee roughly?*] And not ſuffer thee to come to me thy ſelf.

Ver. 11. *And Jonathan ſaid unto David, Come, and let us go out into the field. And they went out both of them into the field.*] To concert proper meaſures for the management of this affair.

Ver. 12. *And Jonathan ſaid unto David, O Lord God of Iſrael, when I have ſounded my father, about to-morrow any time, or the third day, and behold, if there be good toward David, and I then ſend not unto thee, and ſhew it thee.*] The firſt words ſeem to be an exclamation; and the reſt, as if he had ſaid; ſhall I, who love thee ſo much, be thought capable of breaking my word with thee? All theſe verſes are full of paſſion, and the words are broken, and vehement, like the language of a perſon whoſe mind is agitated by a generous anxiety for the welfare of one he loves.

Ver. 13. *The Lord do ſo and much more to Jonathan: but if it pleaſe my father to do thee evil, then I will ſhew it thee, and ſend thee away; that thou mayſt go in peace: and the Lord be with thee, as he hath been with my father.*] In this caſe he adviſeth him to get away, and preſerve himſelf as well as he could; praying God to render him as ſucceſsful as Saul himſelf had been on other occaſions.

Ver. 14. *And thou ſhalt not only, while yet I live, ſhew me the kindneſs of the Lord.*] The kindneſs promiſed me before the Lord, or the greateſt kindneſs. The words in the Hebrew run plainly thus, *and wilt thou not, if I be then alive*,, viz. when God had advanced David to the throne, *wilt thou not ſhew me the loving kindneſs of the Lord*? He made no doubt, but rather ſtrongly affirmed his belief of it.

—— *That*

——— *That I die not.*] After the manner of those kings, whose practice it was to cut off the children of their predecessors.

Ver. 15. *But also thou shalt not cut off thy kindness from my house for ever.*] The covenant they had made was not merely personal, but extended to their posterity.

——— *No not when the Lord hath cut off the enemies of David, every one from the face of the earth.*] When he had the greatest power, and none to oppose his will.

Ver. 16. *So Jonathan made a covenant with the house of David, saying, Let the Lord even require it at the hand of David's enemies.*] They had made a league of personal friendship, a little after the slaughter of Goliath: And now they make a friendship between their families, and Jonathan wished that God would requite it, if any of his family proved David's enemies. This he renewed afterward, and added farther articles to the league, that Jonathan should be next to himself, xxiii. 18.

Ver. 17. *And Jonathan caused David to swear again, because he loved him.*] Or, he made him swear again by the love he bare to him.

——— *For he loved him as he loved his own soul.*] The greatness of his affection for David made him think he could never do enough to secure his friendship to all generations.

Ver. 18. *Then Jonathan said to David, To-morrow is the new moon; and thou shalt be missed, because thy seat will be empty.*] That is, the place where it was usual for him to sit with Saul at table.

Ver. 19. *And when thou hast stayed three days, then thou shalt go down quickly.*] It is commonly interpreted of staying so long with his kindred at Beth-lehem, or some other place of retirement. But in the Hebrew the words are, *thou shalt three times* (or three days) *go down to a very low place:* And the meaning seems to be, that if Jonathan did not come the first day, he should take it for granted he knew nothing, and come again the second; and if he brought him no news, then he should come the third.

——— *And come to the place where thou didst hide thy self, when the business was in hand,*] When they were discoursing of this very matter, how to discover Saul's affection toward David: Or, when he transacted David's business with his father, and interceded so effectually for him, that Saul promised not to kill him.

——— *And shalt remain by the stone Ezel.*] It is thought to be a stone that shewed men their way, where several roads met; because the word imports *going* or *travelling*.

Ver. 20. *And I will shoot three arrows on the side thereof, as tho' I shot at a mark.*] For when he came, there might be passengers going to and fro; which would deprive them of the privacy they desired. Therefore this seems to have been given as a sign that the coast was clear.

Ver. 21. *And behold, I will send a lad, saying, Go find out the arrows. If I expressly say unto the lad, Behold, the arrows are on this side of thee, take them; then come thou: for there is peace to thee, and no hurt, as the Lord liveth.*] So that he might securely appear, and venture into the presence of Saul.

Ver. 22. *But if I say thus unto the young man, Behold, the arrows are beyond thee: go thy way, for the Lord hath sent thee away.*] He would not have him venture to discover himself; but look upon this as a sign that God would not have him appear at court.

Ver. 23. *And as touching the matter which thou and I have spoken of, behold, the Lord be between me and thee for ever.*] As a witness, and as an avenger, if we keep not the covenant we have made of perpetual friendship.

Ver. 24. *So David hid himself in the field: and when the new moon was come, the king sat him down to eat meat.*] David did not immediately hide himself in the field, but when the time came that he had appointed; for he first went to Beth-lehem, ver. 6, 28.

Ver. 25. *And the king sat upon his seat, as at other times, even upon a seat by the wall.*] The Israelites sat at meat (as did the Greeks and Romans in after times) in an half round, which they called *Sigma*, from the ancient figure of that letter, which was thus, C. Now the middle place, in this form of sitting, was most honourable among the Israelites, as Mr. Thorndike gathers from this very passage. Upon which R. Solomon saith, "Saul sat "in the head of the couch next the wall." For supposing them to sit in a round, or half circle, as the manner always was, we must needs conceive, that the back or middle of this half circle must be toward the wall, for all conveniencies. See his *Religious Assemblies*, p. 62. It may be also here observed, that the custom of lying along, leaning on their elbows, was not yet introduced, in these ancient times, but they sat at meat as we do.

——— *And Jonathan arose.*] When his father came into the room: And after Saul had taken his place, the young prince perhaps sat on his right hand.

——— *And Abner sat by Saul's side,*] On his left hand, we suppose, being his cousin, and general of his army.

And David's place was empty.] Which, it is probable, was next to Abner's.

Ver. 26. *Nevertheless, Saul spake not any thing that day.*] Made no enquiry after David.

Ver. 27. *And it came to pass on the morrow, which was the second day of the month, that David's place was empty: and Saul said unto Jonathan his son, wherefore cometh not the son of Jesse.*] His calling him *the son of Jesse* argued both scorn and displeasure against him.

——— *To meat, neither yesterday nor to day?*] By this it appears, that the Jews anciently observed two days, in the beginning of every month with festival joy. The reason was, because the new moon being proclaimed according to its appearance, and it appearing unequally, sometimes in the afternoon, sometimes in the evening, and sometimes at midnight; therefore they observed two days, as Scaliger and others have intimated. And they who were not clean the first day, might observe the second; for that sort of uncleanness here spoken of, lasted but one day.

Ver. 28. *And Jonathan answered Saul, David earnestly asked leave of me to go to Beth-lehem.*] Which he, being next to the king, had power, we suppose, to grant; as appears, from Saul's demanding of Jonathan an account what was become of him.

Ver. 29. *And he said, Let me go, I pray thee, for our family hath a sacrifice in the city, and my brother, he hath commanded me to be there.*] The eldest brother let all the rest know that their company was expected.

——— *And now if I have found favour in thine eyes, let me get away, I pray thee, and see my brethren: Therefore he cometh not unto the king's table.*] He expresses in many words, the importunity of David for leave to go and visit his relations, which he thought might make the king not take it ill, that he had granted him that permission.

Ver. 30. *Then Saul's anger was kindled against Jonathan, and he said unto him, Thou son of the perverse rebellious woman.*] Or, as it is in the Hebrew, "Thou son of "perverse rebellion," that is, a very perverse rebel.

——— *Do not I know that thou hast chosen the son of Jesse to thine own confusion.*] Made him his friend, to his utter undoing.

——— *And unto the confusion of thy mother's nakedness?*] For the world would think that he was none of his son, because he had so strong an affection for the man whom Saul hated extremely.

Ver. 31. *For as long as the son of Jesse liveth upon the ground, thou shalt not be established, nor thy kingdom.*] He was fully satisfied, that David, if he lived, would be king of Israel. Which if he knew by Samuel's anointing him, it was madness to imagine that he should be able to overthrow the counsel of God.

——— *Wherefore now send and fetch him unto me, for he shall surely die.*] He could not expect to be obeyed, since his son loved him so much: But his fury made him lay this command upon him.

Ver. 32. *And Jonathan answered Saul his father, and said unto him, Wherefore shall he be slain, what hath he done?*] He declines his command, by desiring to know wherein the guilt of David consisted.

Ver. 33. *And Saul cast a javelin at him to smite him.*] It is not said, as it is of David, chap. xix. 10. "to smite "him to the wall;" and therefore some think he intended only to wound him, not to kill him. But the word *smite*, in Scripture, commonly signifies, to kill, and there is no reason for any other construction here; Saul's fury being so

ſo great, that he was regardleſs of what he did. One would imagine he made uſe of a javelin or lance, inſtead of a ſcepter; for it was always ready at hand.

——*Whereby Jonathan knew that it was determined of his father to ſlay David.*] That it was his unalterable reſolution; which is implied in that phraſe, ver. 31. "he "is the ſon of death," as Conſtantius L'Empereur obſerves upon Bava Kama, p. 90.

Ver. 34 *So Jonathan aroſe from the table in fierce anger, and did eat no meat the ſecond day of the month: for he was grieved for David, becauſe his father had done him ſhame.*] Here are two reaſons why he faſted; firſt, becauſe he was extremely afflicted for David; and ſecondly, Saul had diſgraced Jonathan by his opprobrious language, and by throwing a javelin at him; for ſo the words run clearly in the Hebrew, "for he was grieved for David, "and becauſe, &c. the copulative *and* being wanting, as it is in many other places.

Ver. 35. *And it came to paſs in the morning.*] Of the third day.

——*That Jonathan went out into the field at the time appointed with David, and a little lad with him.*] According to their agreement, ver. 20, 21.

Ver. 36. *And he ſaid unto his lad, Run, find out now the arrow which I ſhoot. And as the lad ran, he ſhot an arrow beyond him.*] Which was the ſign given to David, of Saul's ill intentions, ver. 22.

Ver. 37. *And when the lad was come to the place of the arrow which Jonathan had ſhot, Jonathan cried after the lad, and ſaid, Is not the arrow beyond thee?*] He cried ſo loud, we ſuppoſe, that David might hear what he ſaid.

Ver. 38. *And Jonathan cried after the lad, Make ſpeed, haſte, ſtay not.*] So deſirous he was to be alone with David.

Ver. 39. *But the lad knew not any thing: only Jonathan and David knew the matter.*] The meaning of this proceeding was a ſecret to all but Jonathan and David.

Ver. 40. *And Jonathan gave his artillery unto his lad, and ſaid unto him, Go, carry them to the city.*] That he might be left alone with David.

Ver. 41. *And aſſoon as the lad was gone, David aroſe out of a place toward the ſouth.*] On the ſouth of the ſtone Ezel; on the north ſide of which Jonathan ſhot his arrows, that the lad might not chance to ſtumble upon David.

——*And fell on his face to the ground, and bowed himſelf three times.*] After three bows, he fell on his face; out of reverence to him, as the king's ſon, and his excellent friend. Arrianus ſaith, (lib. 4.) that this proſtration was introduced by Cyrus; but he is confuted by this action of David, which ſhews it to have been a far more ancient indication of reſpect.

——*And they kiſſed one another, and wept one with another, until David exceeded.*] As he was now to become an exile from his friend, from his wife, from his kindred, and the people of God, and from all ſacred ſolemnities, the grief of David might naturally exceed that of Jonathan.

Ver. 42. *And Jonathan ſaid to David, Go in peace, foraſmuch as we have ſworn both of us, in the name of the Lord, ſaying, The Lord be between me and thee, and between my ſeed and thy ſeed for ever.*] As much as to ſay, Doubt not that I will keep my covenant faithfully with thee; as I have no diſtruſt of thy perpetual ſtedfaſtneſs in it, when I am dead: and this muſt be our ſatisfaction, in this ſorrowful ſeparation.

——*And he aroſe and departed.*] That is, David left Jonathan.

——*And Jonathan went into the city.*] We ſuppoſe their diſcourſe continued but a ſhort time, for fear of being diſcovered.

CHAP. XXI.

1 *David at Nob, obtaineth of Ahimelech hallowed bread.* 7 *Doeg was preſent.* 8 *David taketh Goliaths ſword.* 10 *David at Gath feigneth himſelf mad.*

THEN came David to Nob to Ahimelech the prieſt: and Ahimelech was afraid at the meeting of David, and

1 ſaid unto him, Why *art* thou alone, and no man with thee?

2 And David ſaid unto Ahimelech the prieſt, The king hath commanded me a buſineſs, and hath ſaid unto me, Let no man know any thing of the buſineſs whereabout I ſend thee, and what I have commanded thee: and I have appointed *my* ſervants to ſuch and ſuch a place.

3 Now therefore what is under thine hand? give *me* five *loaves of* bread in mine hand, or what there is preſent.

4 And the prieſt anſwered David, and ſaid, *There is* no common bread under mine hand, but there is hallowed bread; if the young men have kept themſelves at leaſt from women.

5 And David anſwered the prieſt, and ſaid unto him, Of a truth, women *have been* kept from us about theſe three days, ſince I came out, and the veſſels of the young men are holy, and *the bread is* in a manner common, yea, though it were ſanctified this day in the veſſel.

6 So the prieſt gave him hallowed *bread*; for there was no bread there, but the ſhew-bread that was taken from before the LORD, to put hot bread in the day when it was taken away.

7 Now a certain man of the ſervants of Saul, *was* there that day detained before the LORD; and his name *was* Doeg an Edomite, the chiefeſt of the herd-men that *belonged* to Saul.

8 ¶ And David ſaid unto Ahimelech, And is there not here under thine hand ſpear or ſword? for I have neither brought my ſword nor my weapons with me, becauſe the kings buſineſs required haſte.

9 And the prieſt ſaid, The ſword of Goliath the Philiſtine, whom thou ſleweſt in the valley of Elah, behold, it *is here* wrapt in a cloth behind the ephod: if thou wilt take that, take *it*: for *there is* no other ſave that, here. And David ſaid, *There is* none like that, give it me.

10 ¶ And David aroſe, and fled that day for fear of Saul, and went to Achiſh the king of Gath.

11 And the ſervants of Achiſh ſaid unto him, *Is* not this David the king of the land? did they not ſing one to another of him in dances, ſaying, Saul hath ſlain his thouſands, and David his ten thouſands?

12 And David laid up these words in his heart, and was sore afraid of Achish the king of Gath.

13 And he changed his behaviour before them, and feigned himself mad in their hands, and scrabbled on the doors of the gate, and let his spittle fall down upon his beard.

14 Then said Achish unto his servants, Lo, you see the man is mad: wherefore *then* have ye brought him to me?

15 Have I need of mad-men, that ye have brought this *fellow* to play the mad-man in my presence? shall this *fellow* come into my house?

——*Then came David to Nob.*] That this was a sacerdotal city is evident from chap. xxii. 19. and also from Nehem. ii. 32. where we find it not only reckoned among the Levitical cities, but also among those cities which belonged to the tribe of Benjamin. It is not enumerated among the cities that were first assigned to the priests, but it seems to have been added afterward, and that only occasionally, while the ark was at Kirjath-jearim. St. Jerom says, that in his time it was entirely destroyed, and that the ruins of it might be seen not far from Diospolis.

——*Unto Ahimelech the priest.*] He is no where called the high-priest, but always Ahimelech the priest, or simply, the priest, ver. 4, 5, 6, 9. Yet as he was the son of Ahitub, chap. xxii. 9, 11. who was the son of Phinehas, the son of Eli, he is commonly supposed to have been the brother of Ahiah, mentioned, chap. xiv. 3. and he being dead, Ahimelech is reckoned his successor in the high-priesthood.

——*And Ahimelech was afraid at the meeting of David.*] He perhaps had heard some account of the king's displeasure against him, and might therefore imagine it unsafe to afford him a favourable reception.

——*And said unto him, Why art thou alone?* &c.] He could not but be sensible, that it was very unusual for a man of David's quality to travel without attendants. David, indeed, had some persons with him, as appears by the fourth verse, and likewise from the words of our blessed Saviour, in the second chapter of St. Mark, where he mentions "David and those that were with him." But he had no such persons as used to be his guard; and he left those who were with him at some distance, that they might not be seen by Ahimelech.

Ver. 2. *And David said unto Ahimelech the priest, The king hath commanded me a business,* &c.] David was obliged to dispel the surprise the priest was in at his unexpected and solitary arrival, with a pretence of being sent by the king upon some private business of importance, which was not to be communicated to any but those who were immediately concerned in it. We, however, are not to consider this as any precedent to us for uttering untruths, but should rather deplore the wickedness of the world, which imposes on excellent men a necessity of having recourse to some disagreeable falsehood, for the preservation of their lives, which would otherwise become the prey of impious persons.

——*And I have appointed my servants to such and such a place.*] He here acknowledges that he had servants with him, who were then disposed into several places, that the king's business might be the better concealed.

Ver. 3. *Now therefore what is under thine hand? give me five loaves of bread in mine hand, or what there is present.*] David perhaps had observed there, Doeg the Edomite, who is mentioned in the seventh verse, and as that person was one of Saul's great officers, David might naturally imagine that he should be betrayed by that man, if he made any long stay. He therefore desired Ahimelech to furnish some refreshment for himself, and the young men that were with him, intimating, as may well be supposed, that his business was very urgent.

Ver. 4. *And the priest answered David, and said, There is no common bread under mine hand, but there is hallowed bread: if the young men have kept themselves at least from women.*] It was an ancient custom among other nations, for the priests to abstain from a lawful commerce with women, before they entered upon the performance of their office; as Porphyry informs us, (lib. 4. Περὶ Ἀποχῆς, sect. 7.) Ahimelech therefore requires this of David's companions, that as they were to eat of the holy bread, which was the peculiar food of the priests, they should eat it with the same purity, which was enjoined the priests.

Ver. 5. *And David answered the priest, and said, Of a truth, women have been kept from us these three days,* &c.] These were as many days as God himself required for sanctifying the people, when he appeared to Moses on mount Sinai, at the promulgation of the law, Exod. xix. 15.

——*And the vessels of the young men.*] That is, their bodies, for so the Hebrew word *keli* signifies in this place, as σκεῦος doth in 1 Tim. iv. 4.

——*Are holy.*] That is, separated from women.

——*And the bread is in a manner common.*] Considering the time, and our necessity, this bread may be required, in a manner, like common bread, and it is used by others as such. For tho', while it is to stand before the Lord, it be so holy, that the priest himself is not permitted to eat it, yet it is afterward eaten by the priest, and his whole family, as their common food; and so it may by us in our present circumstances.

——*Yea, tho' it were sanctified this day in the vessel.*] The marginal translation is more plain, "especially when "there was other bread that day sanctified in the vessel." By which David means, that new bread was placed upon the table of the Lord, in consequence of which, they were in no danger of committing any prophanation by eating the old.

Ver. 6. *So the priest gave him hallowed bread; for there was no bread there but the shew-bread that was taken from before the Lord, to put hot bread in the day when it was taken away.*] In this neither Ahimelech, nor David, committed any sin, for invincible necessity dispensed with all those ritual laws, as the Jews themselves acknowledge; particularly R. Levi, who declares, that in a great famine they might eat the head of an ass, which was counted an unclean creature. This likewise gave occasion to the following maxim among the Jews, "The danger of death "banishes the sabbath." They likewise justify this proceeding by the words of the law, Levit. xviii. 5. *He shall live in them*, not, He shall die in them; from whence they conclude, that whenever life happens to be in danger, such laws were not to be observed. Procopius Gazæus likewise observes, that wise men among the ancient people of God, had less regard to those bodily precepts of the law; and he adds, that Abiathar, in permitting David and his men to eat of the pontifical bread, *plus quam vulgus sapiebat*, Was wiser than the vulgar class of people. This author calls the priest, who granted this indulgence, Abiathar, not Ahimelech; and so doth our blessed Saviour, Mark ii. 26. Though it is commonly thought that he was only the Sagan, as the Jews in latter times call him, who was the high priests vicar; and upon that account was a secondary high priest. And beside this, there is no incongruity in saying, That was done *in the days of Abiathar the priest*, (as our Saviour speaks) which was done in Abiathar's days, tho' somewhat before he came to be high priest.

Ver. 7. *Now a certain man of the servants of Saul, who was there that day, detained before the Lord.*] It is not to be supposed, that he was detained there by any compulsion from others; but he might fix his abode there for that day, either because it was the sabbath, on which he might not proceed on his journey; or by some other business of importance, such as the discharge of a vow, or his desire to beg direction from God in some affair of moment.

——*And his name was Doeg an Edomite, the chiefest of the herdmen that belonged to Saul.*] The Hebrew word *abir*, signifies a potent man, or prince; and is sometimes attributed to God himself. The proper import of it in this place is, that Doeg was set over all the herdsmen, as their inspector or governor.

The ſight of this man was ſufficient to make David think he could not be long ſafe in that place. He therefore repreſented the urgency of his buſineſs to Ahimelech, and asked him whether he could not furniſh him with a ſword or ſpear, and was anſwered, that there was no weapon there but the ſword of Goliath. David deſired he might have that, and, when the prieſt had complied with his requeſt, he departed the ſame day from thence, and fled to Achiſh, the king of Gath, ver. 10. His condition was indeed deplorable, ſince he was obliged to fly for protection to thoſe who were his inveterate enemies: For Gath was the city of Goliath, whom David had ſo lately ſlain, and with whoſe ſword he was now armed. He might poſſibly think he ſhould not be known, or he knew Achiſh to be a prince of great humanity. And as David was now in diſgrace with Saul, it was natural for him to imagine the Philiſtines would believe him to be Sauls enemy, and that there would be no difficulty to engage him to declare in their favour againſt that prince. Thus Themiſtocles, when he was baniſhed from his own country, fled firſt to Admetus, king of the Moloſſians, with whom he had been at enmity, and then to the king of Perſia.

Ver. 11. *And the ſervants of Achiſh ſaid unto him, Is not this David the king of the land?*] They call him king, either more generally for the governor; as that word is uſed, Deut. xxxiii. 5. that is, for the moſt eminent captain and commander, and in ſome meaſure the king of the Iſraelitiſh armies: Or rather more ſpecially, *the king*, namely, the king elect: For, by this time, the fame of Saul's rejection, and David's deſtination to the kingdom, was propagated among the Iſraelites, and from them, in all probability, to the Philiſtines.

——*Did they not ſing to one another of him in dances, ſaying, Saul hath ſlain his thouſands, and David his ten thouſands?*] It appears from hence, that they had good intelligence of what was tranſacted in the land of Iſrael; and might conſequently know, that Samuel had anointed David to be their king. The ſervants of Achiſh therefore thought this a proper opportunity for their king to ſecure ſo formidable a foe, who was now in his power, and deſtitute of all aid.

David was ſenſible of his own danger, and reſolved, if poſſible, to change the hatred of Achiſh and his ſubjects, either into pity or contempt. The ſtratagem to which he had recourſe on this occaſion, ſucceeded according to his wiſh, and he counterfeited the actions of an idiot ſo well, that Achiſh believing him to be what he appeared, were glad to be rid of him, and David, on his part, was as deſirous of that opportunity of eſcaping from them.

CHAP. XXII.

1 *Companies reſort unto David at Adullam.* 3 *At Mizpeh he commendeth his parents unto the king of Moab.* 5 *Admoniſhed by Gad, he cometh to Hareth.* 6 *Saul going to purſue him, complaineth of his ſervants unfaithfulneſs.* 9 *Doeg accuſeth Ahimelech.* 11 *Saul commandeth to kill the prieſts.* 17 *The footmen refuſing, Doeg executeth it.* 20 *Abiathar eſcaping, bringeth David the news.*

DAVID therefore departed thence, and eſcaped to the cave Adullam: and when his brethren, and all his fathers houſe heard *it*, they went down thither to him.

2 And every one *that was* in diſtreſs, and every one that *was* in debt, and every one *that was* diſcontented, gathered themſelves unto him, and he became a captain over them: and there were with him about four hundred men.

3 ¶ And David went thence to Mizpeh of Moab: and he ſaid unto the king of Moab, Let my father and my mother, I pray thee, come forth, *and be* with you, till I know what God will do for me.

4 And he brought them before the king of Moab: and they dwelt with him all the while that David was in the hold.

5 ¶ And the prophet Gad ſaid unto David, Abide not in the hold, depart, and get thee into the land of Judah. Then David departed, and came into the foreſt of Hareth.

6 ¶ When Saul heard that David was diſcovered, and the men that *were* with him (now Saul abode in Gibeah under a tree in Ramah, having his ſpear in his hand, and all his ſervants *were* ſtanding about him)

7 Then Saul ſaid unto his ſervants that ſtood about him, Hear now, ye Benjamites, Will the ſon of Jeſſe give every one of you fields and vineyards, *and* make you all captains of thouſands, and captains of hundreds:

8 That all of you have conſpired againſt me, and *there is* none that ſheweth me that my ſon hath made a league with the ſon of Jeſſe, and *there is* none of you that is ſorry for me, or ſheweth unto me that my ſon hath ſtirred up my ſervant againſt me, to lie in wait, as at this day?

9 ¶ Then anſwered Doeg the Edomite (which was ſet over the ſervants of Saul) and ſaid, I ſaw the ſon of Jeſſe coming to Nob, to Ahimelech the ſon of Ahitub.

10 And he enquired of the LORD for him: and gave him victuals, and gave him the ſword of Goliath the Philiſtine.

11 Then the king ſent to call Ahimelech the prieſt, the ſon of Ahitub, and all his fathers houſe, the prieſts that *were* in Nob: and they came all of them to the king.

12 And Saul ſaid, Hear now, thou ſon of Ahitub: and he anſwered, Here I *am*, my lord.

13 And Saul ſaid unto him, Why have ye conſpired againſt me, thou and the ſon of Jeſſe, in that thou haſt given him bread and a ſword, and haſt enquired of God for him, that he ſhould riſe againſt me, to lie in wait, as at this day?

14 Then Ahimelech anſwered the king, and ſaid, And who *is ſo* faithful among all thy ſervants, as David, which is the kings ſon-in-law, and goeth at thy bidding, and is honourable in thine houſe?

15 Did I then begin to enquire of God for him? be it far from me: let not the king impute *any* thing unto his ſervant, *nor* to all the houſe of my father: for thy ſervant knew nothing of all this, leſs or more.

16 And the king ſaid, Thou ſhalt ſurely die, Ahimelech, thou, and all thy fathers houſe.

17 ¶ And the king ſaid unto the footmen that ſtood about him, Turn and ſlay the prieſts of the LORD; becauſe their hand alſo *is* with David, and becauſe they knew when he fled, and did not ſhew it to me. But the ſervants of the king would not put forth their hand to fall upon the prieſts of the LORD.

18 And the king ſaid to Doeg, Turn thou and fall upon the prieſts. And Doeg the Edomite turned, and he fell upon the prieſts, and ſlew on that day fourſcore and five perſons, that did wear a linen ephod.

19 And Nob, the city of the prieſts, ſmote he with the edge of the ſword, both men and women, children and ſucklings, and oxen, and aſſes, and ſheep, with the edge of the ſword.

20 ¶ And one of the ſons of Ahimelech the ſon of Ahitub, named Abiathar, eſcaped and fled after David.

21 And Abiathar ſhewed David, that Saul had ſlain the LORDS prieſts.

22 And David ſaid unto Abiathar, I knew *it* that day, when Doeg the Edomite *was* there, that he would ſurely tell Saul: I have occaſioned *the death* of all the perſons of thy fathers houſe.

23 Abide thou with me, fear not: for he that ſeeketh my life, ſeeketh thy life: but with me thou *ſhalt be* in ſafeguard.

Ver. 1. *David therefore departed thence, and eſcaped to the cave Adullam.*] This cave was in the neighbourhood of the city of Adullam, which belonged to the tribe of Judah, and was ſituated in the ſouthern part of this tribe, toward the Dead-ſea. Euſebius ſays, that, in his time, it was a large town, ten miles from Eleutheropolis, eaſtward. Jerom likewiſe declares, that it was not a ſmall town in his days, and he places it at the diſtance of eleven miles from Eleutheropolis.

——*And when his brethren, and all his fathers houſe heard it, they went down thither to him.*] Partly to comfort and aſſiſt him in his misfortunes; partly to ſecure themſelves from the rage of Saul, which they knew to be barbarous and unrelenting, and were apprehenſive that he would extend it to the relations and friends of David; and partly, that they might ſhare with David in his honour and advancement; which they now believed was certain and near, tho' interrupted by ſome difficulties.

Ver. 2. *And every one that was in diſtreſs.*] Through want, or oppreſſion, or from any other cauſe.

——*And every one that was in debt.*] If it be aſked, How could David receive and countenance ſuch perſons, to the prejudice of their creditors? We anſwer, 1. David might be ignorant of their debts, and, in all probability, they concealed that circumſtance from him, and pretended other cauſes of their coming to him; as the protection of the innocent, and the defence of his juſt rights, &c 2. They might be, and probably were, poor inſolvent debtors, whom their creditors were obliged to ſpare and favour, Exod. xxii. 25. And tho' their perſons were with David, yet their effects, if they had any, were liable to the demands of their creditors. It was cuſtomary, among the ancient Gauls, for thoſe who were in debt, or oppreſſed, to betake themſelves to the ſervice of ſome great men; by whom, as they were maintained, ſo they devoted themſelves to live and die with them. Theſe perſons were called *ſoldurii*, and the men who reſorted to David, ſeem to have been ſuch as were determined to live and die with him.

——*And every one that was diſcontented.*] Or, *bitter of ſoul*, as it is in the Hebrew; that is, ſuch as were in a very afflicted and calamitous condition.

——*Gathered themſelves unto him, and he became a captain over them.*] They liſted themſelves under him as their commander; but tho' David was obliged to have recourſe to this expedient for his own defence and preſervation, yet he never countenanced any unjuſt and violent proceedings in theſe his adherents; but, on the contrary, inſtructed them in the practice of juſtice and honeſty, and obliged them to act conformably to thoſe principles, as appears from chap. xxv. 15. And he only employed them in his juſt defence.

Ver. 3. *And David went thence to Mizpeh of Moab.*] Mizpeh, or Maſphath, was a city in the tribe of Gad, and in the mountains of Galeed. 'Twas in this place that Laban and Jacob made a covenant together; and it is here called Mizpeh of Moab, becauſe it was conquered by the Moabites. Mizpeh, in general, ſignifies ſome elevated place, which commanded an extenſive proſpect, or an eminence, where a watch was kept.

——*And he ſaid unto the king of Moab, Let my father and my mother, I pray thee, come forth, and be with you, till I know what God will do for me.*] The enmity which ſubſiſted between Saul and this nation, might be David's inducement, when perſecuted by that prince, to ask the king of Moab's protection for his aged parents, till his affairs ſhould be in a better poſture. David might likewiſe think himſelf in ſome meaſure entitled to this favour, ſince he himſelf was deſcended from a Moabite, by the mother's ſide; and eſpecially if Ruth the Moabiteſs were of the Royal family, as the Jews imagine.

The king of Moab readily granted the requeſt of David, and not only protected his parents from all inſults, but treated them with a generous hoſpitality, all the time that David lay concealed in the cave of Adullam.

Ver. 5. *And the prophet Gad ſaid unto David, Abide not in the hold, depart, and get thee into the land of Judah.*] This prophet was bred up under Samuel, and as he knew that he had anointed David to be king, he reſolved to accompany him in his baniſhment. He is called, *Davids ſeer*, 2 Sam. xxiv. 11. probably, becauſe God had appointed him to aſſiſt this prince, and foretell what ſhould happen to him. He now adviſes David to get into the land of Judah, where he would have him publickly appear; as one who confided in the watchful providence of God, and in his own innocence, which had hitherto been untainted.

——*Then David departed and came into the foreſt of Hareth.*] This foreſt is not mentioned in any other paſſage of ſcripture, but it lay in the tribe of Judah, and probably not far from Keilah, of which we read, chapter xxiii. ver. 1.

Ver. 6. *When Saul heard that David was diſcovered, and the men that were with him.*] Saul was not ſo well beloved by his ſubjects as to have early intelligence of David's liſting men into his ſervice.

——*(Now Saul abode in Gibeah, under a tree in Ramah.*] Or, in an high place, as Ramah ſignifies. Otherwiſe the firſt words muſt be interpreted, *near Gibeah*, or in the territories of Gibeah.

——*Having his ſpear in his hand.*] By his *ſpear*, is to be underſtood his *ſcepter*, according to the language of thoſe times. Juſtin ſpeaking of the firſt times of the Romans, which were nearly coincident with the reign of Saul, declares, *Per ea adhuc tempora, Reges haſtas pro diademate habebant, quas Græci ſceptra dixere*, &c. lib. xliii.

xliii. cap. 3. "In thoſe days, kings hitherto had ſpears, "as enſigns of regal authority, which ſpears the Greeks "call ſcepters. For in the beginning of things, the an- "cients worſhipped ſpears for immortal gods. In memory "of which religion, ſpears are ſtill added to the images "of the gods." And thus the kings of Argos, as Pauſanias informs us in his Bœotica, called their ſcepters, *ſpears.*

——— *And all his ſervants were ſtanding about him.*] His uſual guards, and the principal officers of his court.

Ver. 7. *Then Saul ſaid unto his ſervants that ſtood about him, Hear now, ye Benjamites.*] You who are of my own tribe and kindred, from whom David intends to tranſlate the kingdom to another tribe. Saul ſpeaks with diſdain to them, becauſe he ſuſpected they had taken ſome clandeſtine meaſures in favour of David.

——— *Will the ſon of Jeſſe give every one of you fields and vineyards, and make you all captains of thouſands, and captains of hundreds.*] Will the ſon of Jeſſe, whoſe intereſt you eſpouſe in oppoſition to that of your lawful prince, have the generoſity and gratitude to enrich every individual among you? Will he diſtribute profits and preferments among you, and eſtabliſh you in the poſſeſſion of fruitful fields and vineyards, as I have done? Or, will he not rather prefer thoſe of his own tribe before you, who can have nothing to boaſt of to him, but your reaſonable conſpiracy againſt your ſovereign?

Ver. 8. *That all of you have conſpired againſt me, and that there is none that ſheweth me that my ſon hath made a league with the ſon of Jeſſe,* &c.?] This he ſuſpected, partly, from Jonathan's paſſionate love for David, which he had formerly declared without any reſerve, and from his late diſcontent and departure from court, and partly from David's appearing with four hundred men in arms, which Saul imagined he would never preſume to do, without ſome ſecret encouragement, and promiſe of aſſiſtance from Jonathan.

Ver. 9. *Then anſwered Doeg the Edomite.*] The reſt being ſilent, he undertook to inform the king who were falſe to him; or, perhaps, his officious forwardneſs, and his averſion to David, prevented all the reſt of his fellow ſervants who were then preſent.

——— *And ſaid I ſaw the ſon of Jeſſe coming to Nob, to Ahimelech the ſon of Ahitub.*] He ſpeaks as contemptibly of David, as his maſter had lately been wont to do; not vouchſafing to call him by his name; and he likewiſe repreſents him, as if he came to take advice of Ahimelech and lay his deſigns accordingly.

Ver. 10. *And he enquired of the Lord for him.*] This is not recorded by the Sacred Hiſtorian; and therefore ſome think, that Doeg, in order to ingratiate himſelf with Saul, invented this circumſtance; for it is certain that David chargeth him with the ſin of lying, Pſalm. lii. 3. Tho' it is not improbable, that he might be guilty of other untruths, which are not here expreſſed; and he undoubtedly was highly culpable for concealing part of the truth, which, in juſtice to Ahimelech, he ought to have declared in his vindication; namely, the artifice whereby David circumvented the good old man, who was made to believe that David was employed at that time in the king's buſineſs, which induced the hoſpitable prieſt to tender him all the aſſiſtance in his power.

——*And gave him victuals, and gave him the ſword of Goliath the Philiſtine.*] And very innocently, as Doeg well knew; but he had the baſeneſs to repreſent theſe as acts whereby Ahimelech abetted David in his conſpiracy. Theſe may poſſibly be the lies of which David accuſes him, ſince nothing could be more inconſiſtent with truth, than ſuch an odious repreſentation of Ahimelech's conduct.

Doeg ſo inflamed the king with theſe malicious inſinuations, that without allowing himſelf time to conſider how far Ahimelech might be unacquainted with the unhappy difference between David and his ſovereign, he ordered him and his kindred to be brought immediately to him; and after many bitter invectives againſt them, for confederating with his rebellious ſon-in-law, as he was pleaſed to repreſent him, he ſolemnly ſwore they ſhould all be put to death. Ahimelech endeavoured in vain to convince Saul, that they were all ignorant of David's having any ſiniſter deſign againſt him; and as his behaviour had always been ſo commendable and upright, they really believed he had been ſent by his ſovereign to tranſact ſome important affair. This juſt apology was altogether unavailing; for the exaſperated king would not credit the moſt ſolemn proteſtations that the prieſt could make; and therefore commanded his ſervants to murder Ahimelech and his whole family, together with all the other prieſts who were then preſent. But when he ſaw that his own people expreſſed an uncommon reluctancy to ſtain their hands with the innocent blood of ſo many helpleſs perſons, he ordered Doeg to perform that cruel office, and he immediately obeyed. Saul, not contented to ſee fourſcore and five innocent perſons butcher'd at his feet, ordered a detachment of ſoldiers to go and maſſacre all the inhabitants of Nob. This inhuman commiſſion was executed with ſuch barbarous ſpeed, that none but Abiathar, one of the ſons of the unfortunate Ahimelech, had an opportunity of eſcaping. Abiathar went immediately to David, and acquainted him with the diſmal tidings; upon which David replied, that this inſtance of Saul's barbarity was no more than what he expected, when he ſaw the Edomitiſh Doeg with Ahimelech. He then ſaid all he could to comfort this afflicted ſon, promiſing to be his ſafeguard, as long as he ſhould be able to defend his own life.

CHAP. XXIII.

1 David enquiring of the Lord by Abiathar, reſcueth Keilah. 7 God ſhewing him the coming of Saul, and the treachery of the Keilites, he eſcapeth from Keilah. 14 In Ziph Jonathan cometh and comforteth him. 19 The Ziphites diſcover him to Saul. 25 At Maon he is reſcued from Saul by the invaſion of the Philiſtines. 29 He dwelleth at En-gedi.

THEN they told David, ſaying, Behold, the Philiſtines fight againſt Keilah, and they rob the threſhing-floors.

2 Therefore David enquired of the LORD, ſaying, Shall I go and ſmite theſe Philiſtines? And the LORD ſaid unto David, Go, and ſmite the Philiſtines, and ſave Keilah.

3 And Davids men ſaid unto him, Behold, we be afraid here in Judah: how much more then if we come to Keilah againſt the armies of the Philiſtines?

4 Then David enquired of the LORD yet again. And the LORD anſwered him, and ſaid, Ariſe, go down to Keilah; for I will deliver the Philiſtines into thine hand.

5 So David and his men went to Keilah, and fought with the Philiſtines, and brought away their cattle, and ſmote them with a great ſlaughter: ſo David ſaved the inhabitants of Keilah.

6 And it came to paſs when Abiathar the ſon of Ahimelech fled to David to Keilah, *that* he came down *with* an ephod in his hand.

7 ¶ And it was told Saul that David was come to Keilah: and Saul ſaid, God hath delivered him into mine hand; for he is ſhut in, by entring into a town that hath gates and bars.

8 And

8 And Saul called all the people together to war, to go down to Keilah, to beſiege David and his men.

9 ¶ And David knew that Saul ſecretly practiſed miſchief againſt him; and he ſaid to Abiathar the prieſt, Bring hither the ephod.

10 Then ſaid David, O LORD God of Iſrael, thy ſervant hath certainly heard that Saul ſeeketh to come to Keilah, to deſtroy the city for my ſake.

11 Will the men of Keilah deliver me up into his hand? will Saul come down as thy ſervant hath heard? O LORD God of Iſrael, I beſeech thee, tell thy ſervant. And the LORD ſaid, He will come down.

12 Then ſaid David, Will the men of Keilah deliver me and my men into the hand of Saul? And the LORD ſaid, They will deliver *thee* up.

13 ¶ Then David and his men, *which were* about ſix hundred, aroſe and departed out of Keilah, and went whitherſoever they could go: and it was told Saul that David was eſcaped from Keilah, and he forbare to go forth.

14 And David abode in the wilderneſs in ſtrong holds, and remained in a mountain in the wilderneſs of Ziph: And Saul ſought him every day, but God delivered him not into his hand.

15 And David ſaw that Saul was come out to ſeek his life: and David *was* in the wilderneſs of Ziph, in a wood.

16 And Jonathan Sauls ſon aroſe, and went to David into the wood, and ſtrengthned his hand in God.

17 And he ſaid unto him, Fear not: for the hand of Saul my father ſhall not find thee, and thou ſhalt be king over Iſrael, and I ſhall be next unto thee; and that alſo Saul my father knoweth.

18 And they two made a covenant before the LORD: and David abode in the wood, and Jonathan went to his houſe.

19 ¶ Then came up the Ziphites to Saul to Gibeah, ſaying, Doth not David hide himſelf with us in ſtrong holds in the wood, in the hill of Hachilah, which *is* on the ſouth of Jeſhimon?

20 Now therefore, O king, come down according to all the deſire of thy ſoul to come down, and our part *ſhall be* to deliver him into the kings hand.

21 And Saul ſaid, Bleſſed *be* ye of the LORD; for ye have compaſſion on me.

22 Go, I pray you, prepare yet, and know, and ſee his place where his haunt is, *and* who hath ſeen him there: for it is is told me *that* he dealeth very ſubtilly.

23 See therefore, and take knowledge of all the lurking-places where he hideth himſelf, and come ye again to me with the certainty, and I will go with you: and it ſhall come to paſs, if he be in the land, that I will ſearch him out throughout all the thouſands of Judah.

24 And they aroſe, and went to Ziph before Saul: but David and his men *were* in the wilderneſs of Maon, in the plain on the ſouth of Jeſhimon.

25 Saul alſo and his men went to ſeek *him*; and they told David: wherefore he came down into a rock, and abode in the wilderneſs of Maon: and when Saul heard *that*, he purſued after David in the wilderneſs of Maon.

26 And Saul went on this ſide of the mountain, and David and his men on that ſide of the mountain: and David made haſte to get away for fear of Saul; for Saul and his men compaſſed David and his men round about to take them.

27 ¶ But there came a meſſenger unto Saul, ſaying, Haſte thee, and come; for the Philiſtines have invaded the land.

28 Wherefore Saul returned from purſuing after David, and went againſt the Philiſtines: therefore they called that place Sela-hammah-lekoth.

29 ¶ And David went up from thence, and dwelt in ſtrong holds at En-gedi.

Ver. 1. *Then they told David, ſaying, Behold, the Philiſtines fight againſt Keilah.*] Keilah was a town in the tribe of Judah. Euſebius places it at the diſtance of ſeventeen miles from Eleutheropolis, on the ſide of Hebron. St. Jerom makes it to be only eight miles from Hebron. It is ſaid, that the prophet Habbakuk's tomb was ſhewn there. The Philiſtines were perhaps encouraged to form the ſiege of this place, when they heard that David had been obliged to quit his native country, in order to elude the cruelty of Saul.

——*And they rob the threſhing-floors.*] Which were commonly without the cities, for the convenience of wind, to ſeparate the chaff from the corn.

Ver. 2. *Therefore David enquired of the Lord*] Probably, by the miniſtration of the prophet Gad, who was now with him; for Abiathar is not mentioned as coming to David with the ephod, till after he had defeated the Philiſtines, ver. 6.

——*Saying, Shall I go and ſmite theſe Philiſtines?* For the caſe was both doubtful and new, David having not yet made any attempt againſt the Philiſtines, without a previous commiſſion from Saul; and it was likewiſe dangerous, conſidering the ſmall number of his forces. This therefore was a remarkable inſtance of David's generous love for his country, even when he was baniſhed from it in ſo inhuman a manner.

——*And the Lord ſaid unto David, Go, and ſmite the Philiſtines, and ſave Keilah.*] So noble a ſpirit of patriotiſm obtained the approbation of the Almighty, and he

permitted David to enjoy all the glory that could result from it. David accordingly relieved Keilah, defeated the Philiſtines with a great ſlaughter, and made himſelf maſter of their cattle.

Ver. 6. *And it came to paſs, when Abiathar the ſon of Ahimelech fled to Keilah, that he came down with an ephod in his hand.*] Or rather, with the ephod. For Abiathar being left, as we ſuppoſe, to take charge of the ſanctuary, while his father and the reſt of the prieſts went to wait upon Saul, he, aſſoon as he heard of their ſlaughter, took this principal veſtment of the high-prieſt, namely, the ephod, unto which the urim and thummim, with the breaſt-plate, were annexed, and carried it to David; unto whom he hoped to be more acceptable, when he appeared capable of ſerving him in the pontifical office. The only difficulty is, that Saul, after this, ſeems to have conſulted God by urim, chap. xxviii. 6. Perhaps he made a new one, in the room of that which Abiathar had carried away; but God would not own it, nor give him advice any other way.

Ver. 7. *And it was told Saul, that David was come to Keilah.*] So ſignal a deliverance as David had wrought for the inhabitants of that place, could not long be concealed from Saul, who, inſtead of being mollified by it, conſidered this new acceſſion of glory to David, as a diminution of his own, and became more reſolutely bent on his deſtruction.

——*And Saul ſaid, God hath delivered him into mine hand*, &c.] He eaſily believed what he ſo ardently deſired, tho' he had been made ſenſible, by frequent experience, in how ſurpriſing a manner God had delivered David out of his hands; and with what a ſingular care the Divine Providence had been watchful for his preſervation.

Ver. 8. *And Saul called all the people together to war, to go down to Keilah, to beſiege David and his men.*] He perhaps might give out, that he intended, by theſe military preparations, to avenge himſelf on the Philiſtines, tho' in reality they were calculated for the deſtruction of David, who deſerved no ſuch inhuman treatment from him.

Ver. 9. *And David knew that Saul ſecretly practiſed miſchief againſt him.*] This intimates, that Saul did not openly declare that he would beſiege Keilah, but pretended to employ his forces in ſome other expedition.

——*And he ſaid to Abiathar the prieſt, Bring hither the ephod.*] Which Abiathar undoubtedly put on: otherwiſe he could not have inquired of the Lord by it.

Ver. 10. *Then ſaid David, O Lord God of Iſrael, thy ſervant hath certainly heard that Saul ſeeketh to come to Keilah*, &c.] Some have imagined from hence, that David array'd himſelf with the ephod, and then asked counſel of God. But there is no ground for ſuch a ſuppoſition; for the high prieſt was the perſon appointed by the Lord to ask counſel of him for the ſupreme governor, Numb. xxvii. 21. David therefore uttered theſe words by the mouth of Abiathar.

Ver. 11. *Will the men of Keilah deliver me up into his hand? Will Saul come down as thy ſervant hath heard? O Lord God of Iſrael, I beſeech thee, tell thy ſervant. And the Lord ſaid, He will come down.*] David ſeems to have been in great perturbation of mind, when he uttered theſe words; which made him not only ask two things together, which the Jews ſay was not uſual, but he likewiſe asked them out of due order. For the firſt queſtion ſhould have been, *Will Saul come down?* and then the other ſhould have followed, *Will they deliver me into his hand?* God therefore taught him the right method, by anſwering to the laſt queſtion firſt; as the Jewiſh doctors obſerve in the Gemara of the Codex Joma.

Ver. 12. *Then ſaid David, Will the men of Keilah deliver me and my men into the hand of Saul?*] Hence the Talmudiſts gather, that he who asked out of the proper order, was obliged to ask again.

——*And the Lord ſaid, They will deliver thee up.*] God ſaw the baſe and unmanly diſpoſition of their hearts, whatſoever gratitude they pretended to David for their deliverance. For that's a rare virtue, not to be found in thoſe in whom ſelf-love predominates.

Ver. 13. *Then David and his men, which were about ſix hundred.*] His forces were increaſed by two hundred, ſince his famous victory over the Philiſtines, at Keilah.

——*Aroſe and departed out of Keilah, and went whitherſoever they could go.*] Sometimes to one place, ſometimes to another; according as they found any hope of ſafety.

Ver. 14. *And David abode in the wilderneſs in ſtrong holds, and remained in a mountain in the wilderneſs of Ziph.*] We find a city of this name, mentioned Joſh. xv. 55. together with Carmel and Maon; and therefore it probably adjoined to them. And accordingly, in this part of the hiſtory of David, mention is made of Maon, as being not far from Ziph; from whence we may conclude, that by the Ziph, in the wilderneſs whereof David now lay concealed, and where was the hill of Hachilah, ver. 19. is to be underſtood the Ziph near Carmel and Maon. This is placed by St. Jerom eight miles eaſtward from Hebron.

Ver. 16. *And Jonathan Saul's ſon aroſe, and went to David in the wood.*] Which being a very private place, they perhaps, by ſome intelligence which paſſed between them, agreed upon an interview there.

——*And ſtrengthened his hand in God.*] He comforted and ſupported David againſt all his fears, by reminding him of the infallible promiſes God had condeſcended to make in his favour, and his ſingular providence, which had hitherto preſerved him, and would ſtill continue to be his defence.

What Hecuba ſaid in Euripides, is exactly true in this amiable friend of David, and in Saul his father.

Ὁ μὲν πονηρὸς οὐδ' ἐν ἄλλο πλὴν κακός·
Ὁ δ' ἐσθλός, ἐσθλὸς· οὐδ' ἃ συμφορᾶς ὑπὸ
Φῦσιν δ' ἐφθειρ', ἀλλὰ χρηστὸς ἐς' ἀεί.

A wicked man ne'er ceaſes to be ſo,
But the good man lives upright all his days;
Nor can calamity corrupt his nature,
He lives a bleſſing, and he knows no change.

The deſign of Jonathan, in this dangerous interview, was to ſecure the friendſhip of David, by a new covenant between them, and to obtain a promiſe from him, that when he had gained the kingdom from his father, which he frankly told him he was well aſſured he would, himſelf might be the next in dignity to him; and that in caſe he ſhould die before that time, David ſhould manifeſt the ſame friendly regard to his children, as he had teſtified to him. This covenant was ratified with a freſh oath on both ſides, and Jonathan then returned to his own houſe.

Ver. 19. *Then came up the Ziphites to Saul to Gibeah, ſaying, Doth not David hide himſelf with us in ſtrong holds in the wood*, &c?] Thoſe people were of the tribe of Judah, and David thought himſelf the ſafer among them, becauſe he himſelf was of the ſame tribe; but they were apprehenſive of being treated like the inhabitants of Nob, ſhould they afford a ſanctuary to this illuſtrious fugitive: They therefore acquainted Saul, that David lay concealed in their neighbourhood; upon which that prince was ſo tranſported with joy, that he could not forbear bleſſing them, as the only people who ſhewed any compaſſion for him, ver. 21. He then deſired them to watch David as narrowly as poſſible; adding that he was a very ſubtile enemy; and he aſſured them, that he himſelf would aſſiſt them in forcing him out of the retreat where he lay concealed. But David having gained ſome intelligence of this intention, was by that time removed to the wilderneſs of Maon, on the ſouth of the plain of Jeſhimon; whither the implacable Saul ſoon purſued him, and pitched over againſt him, with a deſign to ſurround him: For as Saul's forces were far more numerous than David's, he divided them into ſeveral parties, who marching various ways, were on the point of encompaſſing the whole mountain, ſo that it would have been impoſſible for David to have eſcaped, had not Saul received intelligence at that inſtant, that the Philiſtines had made a freſh incurſion into his territories; ſo that he was obliged to return with his troops, in order to check the progreſs of thoſe enemies who were incited, in a very providential manner, to make an iſruption into the land of Iſrael, for the preſervation of David, when he was in the utmoſt danger.

David, in memory of this ſignal deliverance, called the rock where he then was, Sela-hammah-lekoth, or, *the rock of diviſions*, either becauſe Saul was divided in his judgment, and in great perplexity to determine, whether he

he ſhould purſue David, or march immediately againſt the Philiſtines: Or, becauſe God divided Saul from David, when he was on the point of ſeizing him.

Ver. 29. *And David went up from thence, and dwelt in ſtrong holds at En-gedi.*] The old name of this place, as appears from Gen. xiv. 7. compared with 2 Chron. xx. 2. was Hazezon-tamar, which ſignifies, *the city of palm-trees*, becauſe the territory adjacent to this city abounded with thoſe trees. It was likewiſe enriched with large and fertil growths of Cyprus vines, and trees that bore balm. St. Jerom declares, that it was remarkable for Opo-balſamum, which ſome ſuppoſe to have been the celebrated balm of Gilead. Solomon mentions the vineyards of En-gedi in his rapturous ſong, chap. i. ver. 14. En-gedi was ſituated near the lake of Sodom, otherwiſe called the dead ſea, three hundred furlongs from Jeruſalem, and not far from Jericho, and the out-let of the river Jordan, through which it diſcharges itſelf into the dead ſea. En-gedi ſignifies the fountain of wild goats, and the city was ſo called, from the multitude of goats and ſheep which were kept in the rocky parts that were in the neigbourhood of it.

CHAP. XXIV.

1 *David in a cave at En-gedi, having cut off Saul's skirt, ſpareth his life.* 8 *He ſheweth thereby his innocency.* 16 *Saul acknowledging his fault, taketh an oath of David, and departeth,*

AND it came to paſs when Saul was returned from following the Philiſtines, that it was told him, ſaying, Behold, David *is* in the wilderneſs of En-gedi.

2 Then Saul took three thouſand choſen men out of all Iſrael, and went to ſeek David and his men upon the rocks of the wild goats.

3 And he came to the ſheep-cotes by the way, where *was* a cave, and Saul went in to cover his feet: and David and his men remained in the ſides of the cave.

4 And the men of David ſaid unto him, Behold the day of which the LORD ſaid unto thee, Behold, I will deliver thine enemy into thine hand, that thou mayſt do to him as it ſhall ſeem good unto thee. Then David aroſe, and cut off the skirt of Sauls robe privily.

5 And it came to paſs afterward, that Davids heart ſmote him, becauſe he had cut off Sauls skirt.

6 And he ſaid unto his men, The LORD forbid that I ſhould do this thing unto my maſter the LORDS anointed, to ſtretch forth mine hand againſt him, ſeeing he *is* the anointed of the LORD.

7 So David ſtayed his ſervants with theſe words, and ſuffered them not to riſe againſt Saul: but Saul roſe up out of the cave, and went on *his* way.

8 David alſo aroſe afterward, and went out of the cave, and cried after Saul, ſaying, My lord the king. And when Saul looked behind him, David ſtooped with his face to the earth, and bowed himſelf.

9 ¶ And David ſaid to Saul, Wherefore heareſt thou mens words, ſaying, Behold, David ſeeketh thy hurt?

10 Behold, this day thine eyes have ſeen, how that the LORD had delivered thee to day into mine hand in the cave: and *ſome* bade *me* kill thee, but *mine eye* ſpared thee, and I ſaid, I will not put forth mine hand againſt my lord; for he *is* the LORDS anointed.

11 Moreover, my father, ſee, yea, ſee the skirt of thy robe in my hand: for in that I cut off the skirt of thy robe, and killed thee not; know thou and ſee that *there is* neither evil nor tranſgreſſion in mine hand, and I have not ſinned againſt thee; yet thou hunteſt my ſoul, to take it.

12 The LORD judge between me and thee, and the LORD avenge me of thee: but mine hand ſhall not be upon thee.

13 As ſaith the proverb of the ancients, Wickedneſs proceedeth from the wicked: but mine hand ſhall not be upon thee.

14 After whom is the king of Iſrael come out? after whom doſt thou purſue? after a dead dog, after a flea.

15 The LORD therefore be judge, and judge between me and thee, and ſee, and plead my cauſe, and deliver me out of thine hand.

16 ¶ And it came to paſs when David had made an end of ſpeaking theſe words unto Saul, that Saul ſaid, *Is* this thy voice, my ſon David? And Saul lift up his voice and wept.

17 And he ſaid to David, Thou *art* more righteous than I: for thou haſt rewarded me good, whereas I have rewarded thee evil.

18 And thou haſt ſhewed this day how that thou haſt dwelt well with me: foraſmuch as when the LORD had delivered me into thine hand, thou killedſt me not.

19 For if a man find his enemy, will he let him go well away? wherefore the LORD reward thee good for that thou haſt done unto me this day.

20 And now behold, I know well that thou ſhalt ſurely be king, and that the kingdom of Iſrael ſhall be eſtabliſhed in thine hand.

21 Swear

21 Swear now therefore unto me by the LORD, that thou wilt not cut off my ſeed after me, and that thou wilt not deſtroy my name out of my fathers houſe.

22 And David ſware unto Saul: and Saul went home; but David and his men gat them up unto the hold.

Ver. 1. *And it came to paſs when Saul was returned from following the Philiſtines, that it was told him, ſaying, Behold David is in the wilderneſs of En-gedi,*] Saul was victorious over the Philiſtines, who were his mortal enemies, but he could not conquer his implacable animoſity againſt David, whoſe loyalty had ever been untainted. The moment he was informed, that his ſon-in-law lay concealed in the wilderneſs of En-gedi, he renewed his preparations to deſtroy him; and tho' he had ſufficient reaſon to believe, that David was favoured with the Divine Protection, yet he was ſo far infatuated as to hope, that his indefatigable cruelty would at laſt be gratified, even in oppoſition to heaven itſelf.

Ver. 2. *Then Saul took three thouſand choſen men out of all Iſrael, and went to ſeek David and his men upon the rocks of the wild goats.*] Thoſe rocks were exceeding ſteep, and full of ghaſtly precipices; and yet Saul was ſo tranſported with rage as to venture himſelf and his army there, that he might have the pleaſure of ſurpriſing David, who he imagined would judge himſelf ſecure, and conſequently be leſs circumſpect, in a ſituation that ſeemed ſo inacceſſible.

Ver. 3. *And he came to the ſheep-cotes by the way, where was a cave.*] Theſe rocks abounded with ſheep cotes and caverns, in which the cattle uſed to ſhelter themſelves during the heat of the day. The caverns in Paleſtine were almoſt innumerable, and Strabo declares, lib. 16. that one of them was ſpacious enough to contain four thouſand men.

——— *And Saul went in to cover his feet.*] Providence conducted Saul into one of theſe caverns, to give David an opportunity to clear himſelf from the imputation of diſloyalty and rebellion, and to give an inſtance of the greateſt generoſity that is to be met with in hiſtory; tho' at the hazard of becoming the victim of his mens reſentment, for rejecting the only opportunity of ridding himſelf of his enemy, and putting himſelf into a condition of rewarding their ſervices.

Saul's entring into this cave, to cover his feet, is commonly thought to ſignify, his retiring thither to eaſe nature; but we think the words are capable of another meaning; and it is certain, that the Syriac and Arabic verſions, which are no contemptible authorities, interpret the expreſſion in a very different manner from our tranſlators, namely, that Saul went in to ſleep there. And it is highly probable, that Saul, being exceedingly fatigued with his eager and almoſt inceſſant purſuit, firſt of David, then of the Philiſtines, and now of David again, both needed and deſired the refreſhment of ſleep: God alſo diſpoſing him thereunto, that David might have this noble opportunity to demonſtrate his integrity; and the ſeaſon perhaps being hot, Saul might chuſe to ſleep in the cave for the benefit of the ſhade.

If the explication we have offered of this paſſage ſhould happen to be excepted againſt, we deſire it may be conſidered, that this phraſe of *covering the feet*, in the paſſage before us, and likewiſe in Judges iii. 24 ſeems to be cleared up in a more natural manner, by the ſenſe we have aſſigned to it, than it is by the common interpretation. That this ſenſe agrees better with the hiſtorical account in that chapter of the book of Judges, is in ſome meaſure render'd evident, by our commentary on that paſſage; and that it accords altogether as well with the paſſage we are now conſidering, will perhaps appear from the following obſervation. Firſt, Perſons compoſing themſelves to ſleep in this manner, are not only ſaid in general to have been covered with a mantle, as is obſerved of Siſera, Judges iv. 18. but are likewiſe repreſented as having their feet cover'd. This is expreſly obſerved concerning Boaz, when he lay down to ſleep on the threſhing-floor, Ruth iii. 4, 7. The reaſon whereof may poſſibly be this, that when they lay down to ſleep in their garments, their feet were the only parts of their body that were viſible and expoſed, for which reaſon it was neceſſary to cover them, partly to prevent the inconveniences of cold, and partly for the ſake of decency, leſt their garments, being large and looſe below, ſhould be diſorder'd, and happen to expoſe what modeſty requires to be concealed. We think, therefore, that our explication of this paſſage can hardly ſeem forced or unnatural, and eſpecially as it clears up all the difficulties to which the common interpretation is obnoxious. For if Saul were faſt aſleep, which might eaſily be perceived by David and his men, within the cave, it cannot be then thought ſtrange, that this prince neither heard David and his ſoldiers converſing about him, nor felt David when he cut off the skirt of his robe.

Ver. 4. *And the men of David ſaid unto him, Behold the day of which the Lord ſaid unto thee, Behold, I will deliver thine enemy into thine hand, that thou mayſt do to him as it ſhall ſeem good unto thee.*] The ſcripture has not any where informed us, that God promiſed to deliver Saul into the hand of David; but David's men thus interpreted the prediction of Samuel, that God would take the kingdom from Saul, and give it to David. And they being then impatient to return to their own habitations, and to enjoy preferment under David, deſired him to improve the preſent favourable opportunity of deſtroying his enemy, and of aſcending the throne of Iſrael, in conſequence thereof.

David ſeemed inclinable to comply with their advice, and, without acquainting them with his real intention, roſe up, and advanced ſoftly to Saul, and cut off the skirt of his robe, ver. 4. Saul therefore had an opportunity of eſcaping, while David appeaſed the reſentment of his own men, by repreſenting to them, how heinous a crime it was to ſtretch forth a hand againſt their lawful prince, and the Lord's anointed. He even expreſſed an uncommon remorſe, for what he had already done, eſteeming it an indignity, or at leaſt a want of due reſpect to the regal power, tho' he meant no more by it, than to give his father-in-law, an unexceptionable proof of his innocence, and filial duty. Aſſoon, therefore, as Saul had quitted the cave, David called after him in the moſt tender manner, and intreated him not to entertain ſuch undeſerved ſuſpicions of him, nor to liſten to the malignant whiſpers of defamatory tongues; ſince he had now given him ſo ſignal a proof, how much his ſoul abhorred the crimes, with which he was ſo unjuſtly charged. This humble and affecting expoſtulation, ſtrengthened with the infallible teſtimony of the skirt of Saul's robe, drew tears of tenderneſs and ſorrow from the eyes of that prince. He acknowledged the ſuperior vertue and merit of David, in ſparing the life of ſo inhuman an enemy as himſelf; and, in the concluſion, acknowledged, that he alone was worthy to ſit on the throne of Iſrael; to which he told him, he was now ſenſible, he would ſhortly be raiſed; and therefore, as a farther proof of his unexampled generoſity, and filial affection, he requeſted him to ſwear, that he would not revenge his father's injuries upon any of his children, but that he would ſhew the ſame pity to them, as he had now teſtified for him. David readily gave him that ſatisfaction, and, after mutual embraces, Saul returned to Gibeah, and David and his men to their ſtrong hold. David knew it was dangerous to truſt a reconciled enemy; and he had ſo often experienced the inconſtancy of Sauls temper, that he juſtly thought he could not be too circumſpect with regard to his own ſafety.

CHAP. XXV.

1 *Samuel dieth.* 2 *David in Paran ſendeth to Nabal.* 10 *Provoked by Nabals churliſhneſs, he mindeth to deſtroy him.* 14 *Abigail underſtanding thereof,* 18 *Taketh a preſent,* 23 *And by her wiſdom* 32 *Pacifieth David.* 36 *Nabal hearing thereof, dieth.* 39 *David taketh Abigail and Ahinoam to be his wives.* 44 *Michal is given to Phalti.*

AND Samuel died, and all the Iſraelites were gathered together, and lamented him, and buried him in his houſe at Ramah

Ramah. And David aroſe and went down to the wilderneſs of Paran.

2 And *there was* a man in Maon, whoſe poſſeſſions *were* in Carmel, and the man *was* very great, and he had three thouſand ſheep, and a thouſand goats: and he was ſhearing his ſheep in Carmel.

3 Now the name of the man *was* Nabal, and the name of his wife, Abigail: and ſhe *was* a woman of good underſtanding, and of a beautiful countenance; but the man *was* churliſh and evil in his doings, and he *was* of the houſe of Caleb.

4 ¶ And David heard in the wilderneſs, that Nabal did ſhear his ſheep.

5 And David ſent out ten young men, and David ſaid unto the young men, Get you up to Carmel, and go to Nabal, and greet him in my name.

6 And thus ſhall ye ſay to him that liveth *in proſperity*, Peace *be* both to thee, and peace *be* to thine houſe, and peace *be* unto all that thou haſt.

7 And now I have heard that thou haſt ſhearers: now thy ſhepherds which were with us, we hurt them not, neither was there ought miſſing unto them, all the while they were in Carmel.

8 Ask thy young men, and they will ſhew thee: wherefore let the young men find favour in thine eyes: (for we come in a good day) give, I pray thee, whatſoever cometh to thine hand, unto thy ſervants, and to thy ſon David.

9 And when Davids young men came, they ſpake to Nabal according to all thoſe words in the name of David, and ceaſed.

10 ¶ And Nabal anſwered Davids ſervants, and ſaid, Who *is* David? and who *is* the ſon of Jeſſe? there be many ſervants now-a-days that break away every man from his maſter.

11 Shall I then take my bread, and my water, and my fleſh that I have killed for my ſhearers, and give *it* unto men whom I know not whence they *be*?

12 So Davids young men turned their way, and went again, and came and told him all thoſe ſayings.

13 And David ſaid unto his men, Gird you on every man his ſword. And they girded on every man his ſword, and David alſo girded on his ſword: and there went up after David about four hundred men, and two hundred abode by the ſtuff.

14 ¶ But one of the young men told Abigail Nabals wife, ſaying, Behold, David ſent meſſengers out of the wilderneſs to ſalute our maſter; and he railed on them.

15 But the men *were* very good unto us, and we were not hurt, neither miſſed we any thing, as long as we were converſant with them, when we were in the fields.

16 They were a wall unto us both by night and day, all the while we were with them keeping the ſheep.

17 Now therefore know and conſider what thou wilt do: for evil is determined againſt our maſter, and againſt all his houſhold: for he *is ſuch* a ſon of Belial, that *a man* cannot ſpeak to him.

18 ¶ Then Abigail made haſte, and took two hundred loaves, and two bottles of wine, and five ſheep ready dreſſed, and five meaſures of parched *corn*, and an hundred cluſters of raiſins, and two hundred cakes of figs, and laid *them* on aſſes.

19 And ſhe ſaid unto her ſervants, Go on before me, behold I come after you; but ſhe told not her husband Nabal.

20 And it was *ſo*; *as* ſhe rode on the aſs, that ſhe came down by the covert of the hill, and behold, David and his men came down againſt her, and ſhe met them.

21 (Now David had ſaid, Surely in vain have I kept all that this *fellow* hath in the wilderneſs, ſo that nothing was miſſed of all that *pertained* unto him: and he hath requited me evil for good.

22 So and more alſo do God unto the enemies of David, if I leave of all that *pertain* to him by the morning light, any that piſſeth againſt the wall.)

23 And when Abigail ſaw David, ſhe haſted, and lighted off the aſs, and fell before David on her face, and bowed herſelf to the ground.

24 And fell at his feet, and ſaid, Upon me, my lord, *upon* me *let this* iniquity *be*, and let thine handmaid, I pray thee, ſpeak in thine audience, and hear the words of thine handmaid.

25 Let not my lord, I pray thee, regard this man of Belial, *even* Nabal: for as his name *is*, ſo *is* he; Nabal *is* his name, and folly *is* with him: but I thine handmaid ſaw not the young men of my lord, whom thou didſt ſend.

26 Now therefore, my lord, *as* the LORD liveth, and *as* thy ſoul liveth, ſeeing the LORD hath withholden thee from coming to *ſhed* blood, and from avenging thyſelf with

thine own hand: now let thine enemies, and they that ſeek evil to my lord, be as Nabal.

27 And now this bleſſing which thine handmaid hath brought unto my lord, let it even be given unto the young men that follow my lord.

28 I pray thee forgive the treſpaſs of thine handmaid: for the LORD will certainly make my lord a ſure houſe: becauſe my lord fighteth the battles of the LORD, and evil hath not been found in thee *all* thy days.

29 Yet a man is riſen to purſue thee, and to ſeek thy ſoul: but the ſoul of my lord ſhall be bound in the bundle of life with the LORD thy God; and the ſouls of thine enemies, them ſhall he ſling out, *as out* of the middle of a ſling.

30 And it ſhall come to paſs when the LORD ſhall have done to my lord according to all the good that he hath ſpoken concerning thee, and ſhall have appointed thee ruler over Iſrael;

31 That this ſhall be no grief unto thee, nor offence of heart unto my lord, either that thou haſt ſhed blood cauſeleſs, or that my lord hath avenged himſelf: but when the LORD ſhall have dealt well with my lord, then remember thine handmaid.

32 And David ſaid to Abigail, Bleſſed *be* the LORD God of Iſrael, which ſent thee this day to meet me:

33 And bleſſed *be* thy advice, and bleſſed *be* thou which haſt kept me this day from coming to *ſhed* blood, and from avenging my ſelf with mine own hand.

34 For in very deed, *as* the LORD God of Iſrael liveth, which hath kept me back from hurting thee, except thou hadſt haſted and come to meet me, ſurely there had not been left unto Nabal, by the morning light, any that piſſeth againſt the wall.

35 So David received of her hand *that* which ſhe had brought him, and ſaid unto her, Go up in peace to thine houſe; ſee I have hearkned to thy voice, and have accepted thy perſon.

36 ¶ And Abigail came to Nabal; and behold, he held a feaſt in his houſe like the feaſt of a king; and Nabals heart *was* merry within him, for he *was* very drunken: wherefore ſhe told him nothing, leſs or more, until the morning light.

37 But it came to paſs in the morning, when the wine was gone out of Nabal, and his wife had told him theſe things, that his heart died within him, and he became *as* a ſtone.

38 And it came to paſs about ten days *after*, that the LORD ſmote Nabal, that he died.

39 ¶ And when David heard that Nabal was dead, he ſaid, Bleſſed *be* the LORD that hath pleaded the cauſe of my reproach from the hand of Nabal, and hath kept his ſervant from evil: for the LORD hath returned the wickedneſs of Nabal upon his own head. And David ſent and communed with Abigail, to take her to him to wife.

40 And when the ſervants of David were come to Abigail to Carmel, they ſpake unto her, ſaying, David ſent us to thee, to take thee to him to wife.

41 And ſhe aroſe, and bowed herſelf on *her* face to the earth, and ſaid, Behold, *let* thine handmaid *be* a ſervant to waſh the feet of the ſervants of my lord.

42 And Abigail haſted, and aroſe, and rode upon an aſs, with five damſels of hers that went after her; and ſhe went after the meſſengers of David, and became his wife.

43 David alſo took Ahinoam of Jezreel, and they were alſo both of them his wives.

44 ¶ But Saul had given Michal his daughter, Davids wife, to Phalti the ſon of Laiſh, which *was* of Gallim.

Ver. 1. *And Samuel died, and all the Iſraelites were gathered together and lamented him, and buried him in his houſe at Ramah.*] The longeſt life will have a cloſe; and the beſt and greateſt of men muſt deſcend to the dark chambers of the grave. The good old prophet Samuel died in the 97th or 98th year of his age; and came to his grave *in a full age, like as a ſhock of corn cometh in, in his ſeaſon*, Job. v. 26. He was greatly lamented by all true Iſraelites, and was buried at Ramah, in his own houſe, or rather, perhaps, in his garden. He had judged Iſrael twenty years from the death of Eli, and had lived about forty eight more, from the time of his anointing Saul to the regal dignity. This faithful ſervant of God died 1059 years before the incarnation of the great redeemer of mankind.

Samuel began the chain of the prophets, which was never broken, or diſcontinued from his time, to that of Zechariah and Malachi. His body is ſaid to have been tranſported from Paleſtine to Conſtantinople, in the time of the emperor Arcadius. St. Jerom ſays, they carried the aſhes of this prophet in a golden veſſel, lapped up in ſilk: That the biſhops and people every where received this precious urn with a joy not to be expreſſed, and with honours that were almoſt infinite. The Roman Martyrology ſets down his feſtival on the twentieth of Auguſt.

The ſon of Sirach, who penned the book of Eccleſiaſticus, has conſecrated the following Eulogium to the memory of this great man. "Samuel the prophet of the "Lord, beloved of his Lord, eſtabliſhed a kingdom, and "anointed princes over his people. By the law of the "Lord he judged the congregation, and the Lord had "reſpect unto Jacob. By his faithfulneſs he was found "a true prophet, and by his word he was known to be "faithful in viſion. He called upon the mighty Lord, "when his enemies preſſed upon him on every ſide, when "he offered the ſucking lamb. And the Lord thundered "from

" from heaven, and with a great noiſe made his voice to " be heard. And he deſtroyed the rulers of the Tyrians, " and all the princes of the Philiſtines. And before his " long ſleep he made proteſtations in the ſight of the " Lord and his anointed, I have not taken any mans " goods, ſo much as a ſhoe; and no man did accuſe " him. And after his death he propheſied, and ſhewed " the king his end, and liſt up his voice from the earth in " prophecy, to blot out the wickedneſs of the people." Ecclus. xlvi. 13, *&c.*

Beſide the true hiſtory of Samuel, which is tranſmitted down to us in the Sacred Records, there are ſeveral traditions ſubſiſting concerning this prophet, moſt of which are very uncertain. The Mohammedans relate, for inſtance, that Samuel having made his report to the moſt High, that the Hebrews were determined to have a king; God gave him two things, one of which was a veſſel, or horn full of oil, and the other a ſtaff. The Deity then revealed to him, that the man in whoſe preſence the oil ſhould boil in the veſſel, and the height of whoſe ſtature ſhould be equal to that of the ſtaff, was the perſon appointed by God for their king. Aſſoon as this was publiſhed among the people, all the chiefs of the tribes came with great eagerneſs to meaſure themſelves by the ſtaff, and to try if the oil would boil in their preſence. But neither was any of them of the ſame height with the ſtaff, nor would the oil boil before them.

They then add, that Saul, otherwiſe called Sharek, and ſurnamed Thalout, that is, *the tall*, and who was no more than a carrier of water, or dreſſer of leather, came to the prophet among the reſt, and immediately the oil began to boil in the veſſel, and his height was found exactly equal to that of the miraculous ſtaff; upon which, Samuel declared him to be king. But the heads of the tribes, particularly thoſe of Judah, to whom the regal dignity had been promiſed, expoſtulated with the prophet, ſaying, How can this man, who has no eſtate, be our king? To which Samuel replied, He is choſen by the Lord, who diſpoſes of kingdoms without controul, to whomſoever he pleaſes. The Iſraelites, however, would not ſubmit, but inſiſted on a ſign from Samuel, that they might be aſſured from God, that this was his will: The prophet then anſwered them, This is the miracle which God gives you for the confirmation of the preſent choice: The ark of the Lord, which was taken away by the Philiſtines, ſhall be brought back to you by angels.

This ark, according to the deſcription which the Muſſelmans give of it, was a cheſt made of various metals, around which the pictures of all the patriarchs were engraven, and upon which the *Shechinah* reſted. This Shechinah was the cherubim, whoſe eyes were like two lamps, and whoſe inſupportable ſplendour, infuſed a terror into the hearts of all who beheld it. In this ark was kept, as the followers of Mohammed ſay, the baſon in which the angels waſhed the hearts of the prophets; it likewiſe contained the rod of Moſes, the high prieſt's mitre, the pontifical robes of Aaron, the veſſel filled with manna, and a piece of the wood Aluah, which ſweetned the waters of Marah.

When therefore the election of Saul was proclaimed, the Philiſtines being reſolved to conceal the ark of the Lord which had occaſioned ſo many calamities to their nation by its preſence, hid it in a dunghill; but were ſmitten with a ſhameful diſeaſe, which made them reſolve to ſend it back to the confines of the land of Iſrael; and aſſoon as it arrived there, the angels of the Lord took it up, and conveyed it to the tabernacle at Shiloh; in conſequence of which miracle, Saul aſcended the throne without any oppoſition. D'Herbel. Bib. Orient. p. 735, and 1021.

Theſe are the traditions of the oriental people, with relation to Samuel; and though they are blended with a number of wild fictions, they yet teſtify the veneration which the followers of Mohammed pay to the memory of Samuel; and furniſh us with an opportunity of diſcovering how much the ſimple narration, and the noble truths of the ſacred records, ſurpaſs the moſt glowing inventions of men.

——*And David aroſe and went down to the wilderneſs of Paran.*] David having loſt ſo good a friend as Samuel, had no inclination to continue any longer in that part of the country, and he perhaps received intelligence that Saul had relapſed into his ſavage antipathy againſt him. He therefore removed to the wilderneſs of Paran, which was in the ſouthern border of Judæa, but conſtituted part of Arabia Deſerta, according to the Mohammedan writers. This was the ancient habitation of Kedar, the ſon of Iſhmael. Here alſo David is thought to have compoſed the hundred and twentieth pſalm, in which he ſhews, how freſh the calumnies of Doeg the Edomite continued in his memory; and he laments his misfortune in being conſtrained to lead a wandering life, and at laſt to have his habitation among *the tents of Kedar*, Pſalm 120. ver. 5.

Ver. 2. *And there was a man in Maon, whoſe poſſeſſions were in Carmel, and the man was very great*, &c.] Maon was a city in the moſt ſoutherly part of the country belonging to the tribe of Judah. It is thought by ſome to have been the capital of the Meonians, of whom mention is made in the Hebrew of 1 Chron. iv. 40, 41. and 2 Chron. xx. 1. The Vulgate, in this laſt place, reads Ammonites, inſtead of Maonim; and in other paſſages it has *habitatores*, and the LXX *Μινæος*. The city of Maon, from whence the deſert of that name was denominated, is probably the ſame as Mænois, or Mæonis, which Euſebius places in the neighbourhood of Gaza; and likewiſe the ſame as Menæum in the Codex Theodoſianus, which is near Beerſheba, or Verſabinum Caſtrum. It is called Minois, in the ſubſcriptions of the council of Chalcedon, in the year 451.

Carmel was a city in the tribe of Judah, ſituated on a mountain of the ſame name, in the ſouthern part of Paleſtine. This mountain was not the Carmel to which Elijah reſorted, for that roſe to the ſouth of Ptolemais, the north of Dora, and upon the eaſtern coaſt of the Mediterranean. St. Jerom ſays, that the Romans in his time had a garriſon at the Carmel mentioned in this verſe.

——*And the man was very great, and he had three thouſand ſheep, and a thouſand goats: and he was ſhearing his ſheep in Carmel.*] They pulled off the wool at Rome, and in the neighbouring countries, as Bochart obſerves, but not in Greece, nor Judæa, where they ſheared it, as we do now.

Ver. 3. *Now the name of the man was Nabal, and the name of his wife, Abigail; and ſhe was a woman of good underſtanding, and of a beautiful countenance: but the man was churliſh and evil in his doings, and he was of the houſe of Caleb.*] If Nabal was really a deſcendant from Caleb, 'tis certain that he was very unlike his worthy anceſtor. But as the Hebrew word Caleb ſignifies *a dog*, ſome of the ancient interpreters ſuppoſe the Sacred Hiſtorian intended to intimate, that Nabal was *doglike* in his diſpoſition and manners. Whence the LXX tranſlate it, ὁ ἄνθρωπος κυνικός, a dogged man, or a Cynic. The Arabic and Syriac Verſions likewiſe render the Hebrew word in the ſame manner.

Ver. 4. *And David heard in the wilderneſs, that Nabal did ſhear his ſheep.*] The wilderneſs of Paran was not far from Nabal's houſe; David therefore might ſoon be informed of this ſheep-ſhearing, the times of which were always celebrated with feaſts, and great joy.

Ver. 5. *And David ſent out ten young men.*] To ſhew his great reſpect to him.

—— *And David ſaid unto the young men, Get you up to Carmel.*] For it was a mountain, as the other Carmel was.

——*And go to Nabal, and greet him in my name.*] Preſent his ſervice to him, as we now ſpeak, and wiſh him continued happineſs, as it is in the following words.

Ver. 6. *And thus ſhall ye ſay to him that liveth in proſperity.*] In the Hebrew the words are only, *to him that liveth*; unto which we add, *in proſperity*; becauſe *life* in ſcripture denotes happineſs, as *death* ſignifies miſery.

——*Peace be both to thee, and peace be to thine houſe, and peace be unto all that thou haſt.*] A moſt affectionate, and comprehenſive ſalutation: Wherein he wiſhes well to him, (both his ſoul and body) and to his whole family, and to all he poſſeſſed, either at home or abroad: And ſome think in the firſt words, he wiſhes all this might be perpetuated as long as he lived. There could not well be an higher compliment, as we now ſpeak: For *peace* comprehends all manner of bleſſings in the holy language.

Ver. 7. *And now I have heard that thou haſt ſhearers.*] Whom he entertained that day.

—*Now*

——*Now thy ſhepherds which were with us, we hurt them not, neither was there ought miſſing unto them, all the while they were in Carmel.*] He repreſents the good demeanour of thoſe who belonged to him, while they were in his neighbourhood; and ſuggeſts, that he would not have had ſo many ſheep to ſhear, if his men had been like others in their condition. But tho' they were ſoldiers, and in great neceſſity, they never took any thing from him.

Ver. 8. *Ask thy young men, and they will ſhew thee.*] He deſires him to be informed of the truth of this, from his own ſervants.

——*Wherefore let the young men find favour in thine eyes: (for we come in a good day) give, I pray thee, whatſoever cometh to thine hand, unto thy ſervants, and to thy ſon David.*] Moſt humble words, and full of reſpect; mixed with ſtrong arguments; from their harmleſs and friendly living in his neighbourhood, and from the preſent feſtival which he kept, when mens hearts uſed to be open and bountiful: And they did not deſire delicacies, but any thing that was at hand, which he could ſpare.

Ver. 9. *And when David's young men came, they ſpake to Nabal according to all thoſe words in the name of David, and ceaſed.*] Added nothing of their own, but waited for his anſwer in ſilence, as Maimonides interprets it, in his More Nevochim, P. 1. cap. 116.

Ver. 10. *And Nabal anſwered David's ſervants, and ſaid, Who is David? and who is the ſon of Jeſſe?*] A moſt rude and brutiſh anſwer, to ſo civil a meſſage, and humble requeſt.

——— *There be many ſervants now-a-days that break every man from his maſter.*] He reproaches them all as a company of fugitives and vagabonds, and taxes David ſecretly, with infidelity to his maſter Saul.

Ver. 11. *Shall I then take my bread and my water, and my fleſh that I have killed for my ſhearers, and give it unto men, whom I know not whence they be?*] A moſt fooliſh Speech; when he had immediately before called David the ſon of Jeſſe; which is a plain demonſtration that he knew well enough who he was.

Ver. 12. *So David's young men turned their way, and went again, and came and told him all thoſe ſayings.*] They did not ſtand arguing with him, or intreating him, but ſlighted him, as much as he did them.

Ver. 13. *And David ſaid unto his men, Gird ye on every man his ſword.*] Being reſolved, in the heat of his paſſion, to be revenged on Nabal.

———*And there went up after David about four hundred men, and two hundred abode by the ſtuff.*] For he had with him ſix hundred men in all; as we read before, chap. xxiii. 13.

Ver. 14. *But one of the young men.*] One of thoſe who belonged unto Nabal.

——*Told Abigail Nabal's wife, ſaying, Behold, David ſent meſſengers out of the wilderneſs to ſalute our maſter; and he railed on them.*] Some of his ſervants were wiſer and better than he himſelf, which makes good that ſaying of Seneca, (in his third book de Beneficiis) *Nulli præcluſa eſt virtus, omnibus patet, &c.* "Virtue is ſhut up from "none; it lies open to all. It admits all, it invites all; "free men and ſervants; kings and exiles. It makes not "choice of ſuch an houſe, or ſuch an eſtate: But is "content with a man himſelf." For who can help admiring the wiſdom and fidelity of this ſhepherd, who admoniſhed his miſtreſs of the danger her family was in, as he rationally concluded, from the rude abuſe that had been put upon David, whoſe merits he honeſtly ſet before her.

Ver. 15. *But the men were very good unto us, and we were not hurt, neither miſſed we any thing as long as we were converſant with them, when we were in the fields.*] He confirms every word that David's meſſengers had told his maſter, ver. 7.

Ver. 16. *They were a wall unto us both by night and day, all the while we were with them keeping the ſheep.*] They add more than David's men had ſaid of themſelves, that they not only did them no hurt, but were a guard and defence to them againſt robbers, and againſt wild beaſts.

Ver. 17. *Now therefore know and conſider what thou wilt do: for evil is determined againſt our maſter, and againſt all his houſhold.*] This they underſtood, either from the young men whom David ſent, who let fall ſome words ſignifying how highly he would reſent the indignity done to him: Or they concluded it from what they had obſerved of the nature of David; who was very kind, but would not put up rude affronts.

———*For he is ſuch a ſon of Belial, that a man cannot ſpeak to him.*] So willful and obſtinate, that they durſt not ſpeak to him of this matter, fearing he would be more inſolent to them, than he had been to David.

Ver. 18. *Then Abigail made haſte.*] For ſhe was ſo prudent a woman as not to neglect the advice of a ſervant.

———*And took two hundred loaves, and two bottles of wine, and five ſheep ready dreſſed, and five meaſures of parched corn, and an hundred cluſters of raiſins, and two hundred cakes of figs, and laid them on aſſes.*] This ſhews he was a great man, who had ſuch plenty of proviſions in his houſe: For it is not to be imagined that ſhe would rob the ſhearers of a feſtival-day, to gratify David.

Ver. 19. *And ſhe ſaid unto her ſervants, Go on before me, behold, I come after you.*] They carried the preſent, that David beholding it, might be a little mitigated before ſhe came to him.

———*But ſhe told not her husband Nabal.*] Who, it is likely, would have perſiſted in his folly; or been ſo long before he would have been perſuaded to be wiſer, that it would have been too late to prevent the danger.

Ver. 20. *And it was ſo, as ſhe rode on the aſs, that ſhe came down by the covert of the hill.*] By a way full of buſhes, ſo that David ſaw not her, nor ſhe him, till they met together.

——— *And behold, David and his men came down againſt her.*] From another hill, we may ſuppoſe.

——— *And ſhe met them.*] In the bottom, between the two hills.

Ver. 21. *(Now David had ſaid, Surely in vain have I kept all that this fellow hath in the wilderneſs, ſo that nothing was miſſed of all that pertained unto him: and he hath requited me evil for good.*] This he ſaid to himſelf, or to his men, aſſoon as the meſſengers came back, or as they were upon the road to Nabal's houſe.

Ver. 22. *So and more alſo do God unto the enemies of David.*] He means to himſelf; but being unwilling to pronounce his own name, or any other whom he reſpected, together with a curſe, he tranſfers it to an enemy; by a figure called *Euphemiſmus*; or, as ſome take it, the meaning is, Let my enemy deſtroy me, if I let Nabal and his family eſcape. But the former is the plaineſt interpretation, it being common in the Jewiſh language, (as Joh. Cocceius obſerves) when they ſpeak of any evil to themſelves, to tranſlate it to another perſon. Of which, he gives inſtances out of Maccoth, and Bava Bathra. See him upon the Gemara Sanhedrim, cap. 4. ſect. 18. annot. 1.

——*If I leave of all that pertain to him by the morning light.*] He intended to fall upon them in the night, when they were in a dead ſleep, after a great jollity.

———*Any that piſſeth againſt the wall.*] That is, (as the generality of interpreters ſuppoſe) *ſo much as a dog.* This being, they think, like that ſaying of Aurelian, mentioned by Vopiſcus; who going to the city, and finding the gates ſhut againſt him, ſaid in his wrath, *Canem in hoc oppido non relinquam*, "I will not leave a dog in this "town." But Bochart excepts to this interpretation, that all dogs do not piſs againſt the wall, but the males only, and that not till they be ſix or eight months old, as Ariſtotle and others obſerve: And therefore (to omit his other reaſons) he takes this phraſe to be a periphraſis of a man, as the Hebrews expound it, particularly Ralbag. So that it is as much as to ſay, *I will not leave a man alive.*

Ver. 23. *And when Abigail ſaw David ſhe haſted, and lighted off the aſs, and fell before David on her face, and bowed herſelf to the ground.*] Both out of reverence to him as a great man, and as an humble ſupplicant, for pardon of a great offence.

Ver. 24. *And fell at his feet, and ſaid, upon me my Lord, upon me let this iniquity be.*] She applies herſelf to him, in a ſpeech full of art and prudence; and firſt begs, like a kind wife, that ſhe might ſuffer, not her husband; who was not ſo wiſe as he ſhould be.

——— *And let thine hand-maid, I pray thee, ſpeak in thine audience, and hear the words of thine hand-maid.*] She deſires him patiently to hear her reaſons.

Ver. 25. *Let not my Lord, I pray thee, regard this man of Belial, even Nabal: For as his name is, ſo is he: Nabal is his name, and folly is with him.*] She repreſents him as a man that offended rather out of folly than malice; which might a little excuſe his rudeneſs. There are many ſuch alluſions in ſcripture, as there is here of Nebala and Nabal. See Gen. v. 25. xlix. 8. 16, 19. and Zephan. ii. 4.

——— *But I thine hand-maid ſaw not the young men of my Lord, whom thou didſt ſend.*] If any were to be puniſhed, ſhe had deſired that it might be herſelf; yet ſhe had this to ſay in her own behalf, that ſhe knew nothing of the meſſage ſent by David.

Ver. 26. *Now therefore, my Lord, as the Lord liveth, and as thy ſoul liveth, ſeeing the Lord hath withholden thee from coming to ſhed blood, and from avenging thyſelf with thine own hand.*] This is wonderfully artificial, to preſume ſo much upon his goodneſs and clemency, as already to conclude, ſhe had diverted him from his purpoſe; or rather, that God had interpoſed by his good providence, to hinder him from ſhedding blood.

——— *Now let thine enemies, and they that ſeek evil to my Lord, be as Nabal.*] That is, may thou have no worſe enemy than he. Or, may thine enemies have no more power to hurt thee, than Nabal hath. This is another argument to perſuade him to mercy, that Nabal was ſo inconſiderable, that as he would do him no good, ſo he could do him no evil.

Ver. 27. *And now this bleſſing.*] That is, this preſent or gift. The ſame phraſe in xxx. 26. 2 Kings v. 15.

——— *Which thine hand-maid hath brought unto my Lord, let it even be given unto the young men that follow my Lord.*] To appeaſe their anger; or, as unworthy of David's acceptance.

Ver. 28. *I pray thee, forgive the treſpaſs of thine hand-maid.*] She ſtill ſpeaks as if ſhe had been the offender, becauſe ſhe deſired none might ſuffer but herſelf.

——— *For the Lord will certainly make my Lord a ſure houſe.*] She prays him to be good to her, as God would certainly be to him.

——— *Becauſe my Lord fighteth the battles of the Lord, and evil hath not been found in thee all thy days.*] She puts him in mind of all his heroical acts againſt the Philiſtines, and other enemies, and that hitherto he had been blameleſs, and done no hurt unto the Iſraelites; and therefore ſhe hoped he would do none to her, and to her family.

Ver. 29. *Yet a man is riſen to purſue thee, and to ſeek thy ſoul.*] Saul ſhe means reſtleſly endeavoured to take away his life.

——— *But the ſoul of my Lord ſhall be bound in the bundle of life, with the Lord thy God.*] Be preſerved: For thoſe things which we would not have loſt, nor ſcattered about, it is common to bind up in bundles.

——— *And the ſouls of thine enemies, them ſhall he ſling out, as out of the middle of a ſling.*] As we bind up things to preſerve them from being thrown about and loſt; ſo we put things in a ſling, that they may be caſt out of ſight, or a great way from us.

Ver. 30. *And it ſhall come to paſs when the Lord ſhall have done to my Lord according to all the good that he hath ſpoken concerning thee, and ſhall have appointed thee ruler over Iſrael.*] Nothing could be more obliging than this, at every word to call him her Lord, and to acknowledge his title to the kingdom, and her belief that he would certainly enjoy it.

Ver. 31. *That this ſhall be no grief unto thee, and offence of heart unto my Lord, either that thou haſt ſhed blood cauſeleſs, or that my Lord hath avenged himſelf.*] She reſerves the moſt divine argument to the laſt; that he would have a clear and quiet conſcience, and not be diſturbed with remembring that he had ſhed the blood of the innocent, or otherwiſe avenged himſelf, which belonged unto God.

——— *But when the Lord ſhall have dealt well with my Lord, then remember thine Hand-maid.*] Thou wilt thank me for my advice.

Ver. 32. *And David ſaid to Abigail, Bleſſed be the Lord God of Iſrael, which ſent thee this day to meet me.*] He was ſo moved with this pathetic ſpeech, that in the firſt place, he acknowledges the good providence of God, which directed her to come ſo ſeaſonably to prevent the effects of his anger; whereby he was abſolved from his oath, which he had ſworn to cut off Nabal's family. And indeed it was well in itſelf; for no man can oblige himſelf to do an evil thing, as this would have been; there being a double guilt in it, as Philo obſerves, if he had ſhed their blood; to which may be applied the words of Seneca, that in ſuch caſes, *ſcelus eſt fides*, to keep one's word, is a wicked thing. See Grotius de Jure B. & P. cap. 13. ſect. 6. where he obſerves that Cicero mentions the like caſe with this in the vow of Agamemnon. And Procopius Gazæus here well reſolves, that this oath of David was the effect of anger; but this ſparing Nabal the effect of reaſon and prudent counſel.

Ver. 33. *And bleſſed be thy advice, and bleſſed be thou, which haſt kept me this day from coming to ſhed blood, and from avenging myſelf with mine own hand.*] Next he commends her, and her wiſe counſel, for which he beſeeches God to bleſs her: For ſhe had preſerved him from a very outrageous piece of revenge, which might have afflicted him all his days.

Ver. 34. *For in very deed, as the Lord God of Iſrael liveth, which hath kept me back from hurting thee, except thou hadſt haſted and come to meet me, ſurely there had not been left unto Nabal, by the morning light, any that piſſeth againſt the wall.*] It may ſeem ſtrange, that his anger ſhould not cool, in ſo much time as paſſed between the return of his meſſengers, and Abigail's meeting him: But the affront was great, and his ſoldiers, it is likely, inflamed his rage, and he reſolved to make Nabal an example to others, not to uſe him ſo rudely.

Ver. 35. *So David received of her hand that which ſhe had brought him, and ſaid unto her, Go up in peace to thine houſe; ſee, I have hearkened to thy voice, and have accepted thy perſon.*] Both ſhe herſelf, and what ſhe ſaid, and what ſhe brought, were moſt welcome to him. So happy a thing it is (as Euripedes ſpeaks in his Heraclidæ, ver. 359.) to fall into the hand of a wiſe, and not a fooliſh enemy: For the latter, if he get the better, exerciſes nothing but cruelty; but with the former, there is room for juſtice, mercy, moderation, and pardon; ſuch an enemy Abigail met withal, unto whom Nabal's offence was not more provoking to the deſtruction of his family, than the admiration of Abigail's virtue to its preſervation.

Ver. 36. *And Abigail came to Nabal; and behold, he held a feaſt in his houſe, like the feaſt of a king; and Nabal's heart was merry within him, for he was very drunken.*] Had eaten and drank too liberally, at a very great feaſt, which he made for his ſhearers.

——— *Wherefore ſhe told him nothing, leſs or more, till the morning-light.*] Said not a word of what had paſſed, becauſe he was not capable to underſtand the mercy of God to him.

Ver. 37. *But it came to paſs in the morning, when the wine was got out of Nabal.*] When he had ſlept himſelf ſober.

——— *And his wife had told him theſe things, that his heart died within him, and he became as a ſtone.*] He fainted away, and was as cold as a ſtone, out of dread of the danger, which he imagined ſtill hung over him. For it is a frigid interpretation of Raci and Kimchi, that he was troubled to hear of the large preſent that his wife had made to *David*.

Ver. 38. *And it came to paſs about ten days after, that the Lord ſmote Nabal, that he died.*] It ſeems he lay ſo long diſpirited, in a ſtupid ſenſeleſs condition, and then God put an end to his life, either by ſome diſeaſe, or by a ſudden ſtroke.

Ver. 39. *And when David heard that Nabal was dead, he ſaid, Bleſſed be the Lord that hath pleaded my reproach from the hand of Nabal, and hath kept his ſervant from evil: For the Lord hath returned the wickedneſs of Nabal upon his own head.*] He doth not rejoice ſo much in his death (who was a worthleſs wretch) as in the juſtice of God; who ſhewed him, that if men would have patience, they ſhould ſee right done unto them; ſo that they need not go about to avenge themſelves.

——— *And David ſent and communed with Abigail, to take her to him to wife.*] Being a woman of admirable

prudence, as well as beauty, ver. 3. and one that expreſſed an high eſteem of him, he ſent one to treat with her about marriage with him.

Ver. 40. *And when the ſervants of David were come to Abigail to Carmel, they ſpake unto her, ſaying, David ſent us unto thee, to take thee to him to wife.*] This was their buſineſs, which no doubt they delivered in many more words, which ſignified the great eſteem and affection which David had for her, whom he knew to be a woman of ſuch great wiſdom, that ſhe had reſpect not merely to his preſent, but to his future condition. Otherwiſe, he would not have adventured, being now very poor, to court one with ſo great riches.

Ver. 41. *And ſhe aroſe, and bowed herſelf on her face to the earth.*] In reverence to the very name of David, whom ſhe highly honoured, as a man of an heroic ſpirit, and who, ſhe was fully perſuaded, ſhould be king of Iſrael, ver. 30.

——*And ſaid, Behold, Let thine handmaid be a ſervant to waſh the feet of the ſervants of my Lord.*] She ſent him an anſwer in theſe words, which ſhew her humility to be as great as her other virtues; for to waſh one's feet was the loweſt ſort of ſervice.

Ver. 42. *And Abigail haſted, and aroſe, and rode upon an aſs, with five damſels of hers that went after her.*] That ſhe might come attended ſuitable to her quality and his. See Grotius upon Gen. xxx. 3.

—— *And ſhe went after the meſſengers of David.*] Tho' ſhe did not long deliberate about the matter, but ſoon conſented; yet it is not likely ſhe followed them immediately, but ſtaid ſome decent time before ſhe went to David.

—— *And became his wife.*] She had a ſtrong faith in God, to marry a man who had nothing to live upon, but was forced to wander from place to place, and beg the aſſiſtance of his friends. But ſhe firmly believed that he would at laſt come to the throne, as ſhe before expreſſed; and could make ſome proviſion for him out of her own eſtate.

Ver. 43. *David alſo took Ahinoam of Jezreel, and they were alſo both of them his wives.*] At the ſame time, according to the corrupt cuſtom of thoſe days, wherein they had perverted the law of nature, which is admirably expreſſed by Euripides in his Andromache, ver. 177, &c.

——————οὐδὲ γὰρκαλὸν
Δυσὶν γυναιξὶν ἄνδρ' ἓν' ἡνίας ἔχειν, &c.

"It is not good for one husband to govern two wives;
"but he ſhould be content with one who would live happily."

And again, ver. 909.

Κακὸν σ' ἔλεξας ἓν' ἄνδρα δ'ιστ' ἔχειν λέχη.

"Thou haſt ſaid, it is an evil for one man to have two
"wives.

For where there are more than one, they ſeldom agree, but breed great trouble to their husband. It is commonly thought that Ahinoam was his wife before he married Abigail.

Ver. 44. *But Saul.*] Or rather, *for Saul*, the particle *vau* being often ſo uſed.

—— *Had given Michal his daughter, David's wife, to Phalti the ſon of Laiſh.*] Here is the reaſon why David took him another wife; becauſe Saul had deprived him of his former. But it was no good reaſon for taking two, which were more than he had before. He was not forced from Michal, and therefore we read afterward that he took her again. And the Jewiſh doctors are of opinion, that this Phalti was a very pious man, and would never touch her, becauſe ſhe was another man's wife: Which was the reaſon David received her again. See 1 Sam. iii. 15.

—— *Which was of Gallim.*] A town near Accaron, as Euſebius and St. Jerom tell us; which had its name from *gal*, an heap of ſtones; it being, we ſuppoſe, a ſtony place.

CHAP. XXVI.

1 *Saul by the diſcovery of the Ziphites, cometh to Hachilah againſt David.* 4 *David coming into the trench, ſtayeth Abiſhai from killing Saul, but taketh his ſpear and cruſe.* 13 *David reproveth Abner,* 18 *And exhorteth Saul.* 21 *Saul acknowledgeth his ſin.*

AND the Ziphites came unto Saul to Gibeah, ſaying, Doth not David hide himſelf in the hill of Hachilah *which is* before Jeſhimon?

2 Then Saul aroſe, and went down to the wilderneſs of Ziph, having three thouſand choſen men of Iſrael with him, to ſeek David in the wilderneſs of Ziph.

3 And Saul pitched in the hill of Hachilah, which *is* before Jeſhimon by the way: but David abode in the wilderneſs, and he ſaw that Saul came after him into the wilderneſs.

4 David therefore ſent out ſpies, and underſtood that Saul was come in very deed.

5 ¶ And David aroſe, and came to the place where Saul had pitched: and David beheld the place where Saul lay, and Abner the ſon of Ner, the captain of his hoſt: and Saul lay in the trench, and the people pitched round about him.

6 Then anſwered David, and ſaid to Ahimelech the Hittite, and to Abiſhai the ſon of Zeruiah brother to Joab, ſaying, Who will go down with me to Saul to the camp? And Abiſhai ſaid, I will go down with thee.

7 So David and Abiſhai came to the people by night, and behold, Saul lay ſleeping within the trench, and his ſpear ſtuck in the ground at his bolſter: but Abner and the people lay round about him.

8 Then ſaid Abiſhai to David, God hath delivered thine enemy into thine hand this day: now therefore let me ſmite him, I pray thee, with the ſpear, even to the earth at once, and I will not *ſmite* him the ſecond time.

9 And David ſaid to Abiſhai, Deſtroy him not: for who can ſtretch forth his hand againſt the LORDS anointed, and be guiltleſs?

10 David ſaid furthermore, *As* the LORD liveth, the LORD ſhall ſmite him, or his day ſhall come to die, or he ſhall deſcend into battle, and periſh.

11 The LORD forbid that I ſhould ſtretch forth mine hand againſt the LORDS anointed: but I pray thee, take thou now the ſpear that *is* at his bolſter, and the cruſe of water, and let us go.

12 So

12 So David took the ſpear, and the cruſe of water from Saul's bolſter, and they gat them away, and no man ſaw *it*, nor knew it, neither awaked: for they *were* all aſleep, becauſe a deep ſleep from the LORD was fallen upon them.

13 ¶ Then David went over to the other ſide, and ſtood on the top of an hill afar off (a great ſpace *being* between them)

14 And David cried to the people, and to Abner the ſon of Ner, ſaying, Anſwereſt thou not, Abner? Then Abner anſwered and ſaid, Who *art* thou *that* crieſt to the king?

15 And David ſaid to Abner, *Art* not thou a valiant man? and who *is* like to thee in Iſrael? wherefore then haſt thou not kept thy lord the king? for there came one of the people in to deſtroy the king thy lord.

16 This thing *is* not good that thou haſt done: *as* the LORD liveth, ye *are* worthy to die, becauſe ye have not kept your maſter the LORDS anointed: and now ſee where the kings ſpear *is*, and the cruſe of water, that *was* at his bolſter.

17 And Saul knew Davids voice, and ſaid, *Is* this thy voice, my ſon David? And David ſaid, *It is* my voice, my lord, O king.

18 And he ſaid, Wherefore doth my lord thus purſue after his ſervant? for what have I done? or what evil *is* in mine hand?

19 Now therefore, I pray thee, let my lord the king hear the words of his ſervant: If the LORD have ſtirred thee up againſt me, let him accept an offering: but if *they be* the children of men, curſed *be* they before the LORD; for they have driven me out this day from abiding in the inheritance of the LORD, ſaying, Go ſerve other gods.

20 Now therefore, let not my blood fall to the earth before the face of the LORD: for the king of Iſrael is come out to ſeek a flea, as when one doth hunt a partridge in the mountains.

21 ¶ Then ſaid Saul, I have ſinned: return, my ſon David, for I will no more do thee harm, becauſe my ſoul was precious in thine eyes this day: behold, I have played the fool, and have erred exceedingly.

22 And David anſwered and ſaid, Behold the kings ſpear, and let one of the young men come over and fetch it.

23 The LORD render to every man his righteouſneſs, and his faithfulneſs: for the LORD delivered thee into *my* hand to-day, but I would not ſtretch forth mine hand againſt the LORDS anointed.

24 And behold, as thy life was much ſet by this day in mine eyes; ſo let my life be much ſet by in the eyes of the LORD, and let him deliver me out of all tribulation.

25 Then Saul ſaid to David, Bleſſed *be* thou, my ſon David: thou ſhalt both do great *things*, and alſo ſhalt ſtill prevail. So David went on his way, and Saul returned to his place.

Ver. 1. *And the Ziphites.*] The old Enemies of David, xxiii. 19.

——*Came unto Saul to Gibeah, ſaying, Doth not David hide himſelf in the hill of Hachilah which is before Jeſhimon?*] He thought he might return thither with ſafety, Saul having ſo lately made peace with him. The Ziphites alſo could not but hear how he had obliged Saul, and what declaration Saul had made, that he knew David would be king of Iſrael, xxiv. 20. which David thought might reſtrain them from meddling any more with him. But this had a quite contrary effect; for they fearing that, if he came to the crown, he would remember and revenge their ill uſage of him, went to excite Saul to deſtroy him.

Ver. 2. *Then Saul aroſe, and went down to the wilderneſs of Ziph, having three thouſand choſen men of Iſrael with him.*] The ſame number he had when he went the laſt time in purſuit of him, xxiv. 2.

—— *To ſeek David in the wilderneſs of Ziph.*] The inconſtancy, the falſeneſs, and implacable rage of this prince are inconceivable; who having but a little before been indebted to David for his life, and had acknowledged his error, and made David ſwear he would be good to his poſterity, yet now again openly declares himſelf his enemy, and ſeeks to kill him.

Ver. 3. *And Saul pitched in the hill of Hachilah, which is before Jeſhimon by the way.*] That is, by the way that went into the wilderneſs.

—— *But David abode in the wilderneſs, and he ſaw that Saul came after him into the wilderneſs.*] At firſt imagin'd that his intelligence was untrue; but he was credibly inform'd, that Saul's wrath was broke out again, and that he intended to come thither.

Ver. 4. *David therefore ſent out ſpies, and underſtood that Saul was come in very deed.*] A good and prudent captain always has ſcouts abroad: And David's ſpies aſſur'd him that his information was true, and that Saul was not far from him.

Ver. 5. *And David aroſe, and came to the place where Saul had pitched.*] He came within ſight of it, where he might obſerve the poſture in which they lay.

——*And David beheld the place where Saul lay, and Abner the ſon of Ner, the captain of his hoſt.*] Who, it is very probable, lay near him.

—— *And Saul lay in the trench.*] Or rather, *in his chariot*, for ſo the LXX tranſlate the Hebrew word by ἁμαξιᾷ, or, as ſome editions have it, ἁπλοΐ; which ſignifies a *chariot* drawn by mules, as Bochart ſhews out of Homer, and other authors; Hierozoicon, P. 1. L. 2. cap. 19.

—— *And the people pitched round about him.*] He was incloſed, we may ſuppoſe, with the carriages, as our marginal tranſlation of the foregoing word is.

Ver. 6. *Then anſwered David and ſaid to Ahimelech the Hittite.*] A valiant man of that nation, who was a proſelyte to the Jewiſh religion: And not only followed David, but was always near his perſon.

——*And to Abiſhai the ſon of Zeruiah brother to Joab.*] Who were the ſons of David's ſiſter, 1 Chron. xi. 16. but whoſe

whoſe father is no where mentioned; being a man, we ſuppoſe, of no note.

——*Saying, who will go down with me to Saul to the camp?*] That is, which of you two will accompany me thither?

——*And Abiſhai ſaid, I will go down with thee.*] Either Ahimelech declined it, as an enterprize too hazardous; or Abiſhai, being a hot and bold man, offered himſelf, while the other ſtood deliberating.

Ver. 7. *So David and Abiſhai came to the people by night.*] A bold and daring attempt, for two men to come into the midſt of an army of three thouſand choſen men; who were not without a watch, tho' they were not aſleep. But a ſtrong confidence in God's promiſe to preſerve him, overcame all fear of danger.

——*And behold, Saul lay ſleeping within the trench, and his ſpear ſtuck in the ground at his bolſter; but Abner and the people lay round about him.*] To ſecure his perſon from any ſudden aſſault.

Ver. 8. *Then ſaid Abiſhai to David, God hath delivered thine enemy into thine hand this day: Now therefore let me ſmite him, I pray thee, with the ſpear, even to the earth at once, and I will not ſmite him the ſecond time.*] Tho' David would not kill Saul himſelf, when he had the like opportunity, xxiv. 4. yet Abiſhai thought he might conſent to his doing it; and he undertook to rivet him to the ground at one thruſt, ſo that he ſhould make no noiſe by crying out.

Ver. 9. *And David ſaid to Abiſhai, deſtroy him not: for who can ſtretch forth his hand againſt the Lord's anointed, and be guiltleſs?*] Being made king by the ſpecial appointment of the Divine Majeſty, David eſteem'd it an enormous crime to do him any hurt, becauſe he was a ſacred perſon.

Ver. 10. *David ſaid furthermore, as the Lord liveth, the Lord ſhall ſmite him, or his day ſhall come to die, or he ſhall deſcend into battle, and periſh.*] God alone, who made him king, after a ſolemn manner, could depoſe him: And that the Divine Majeſty could effect ſeveral ways: either by a ſudden ſtroke, in the courſe of nature, or by ſuffering him to fall in battle.

Ver. 11. *The Lord forbid that I ſhould ſtretch forth mine hand againſt the Lord's anointed.*] What he permitted another to do, when it was in his power to prevent it, was as if he had done it himſelf. But he abhorred to meddle with that, which belonged to God, as he had before ſaid.

——*But I pray thee, take thou now the ſpear that is at his bolſter.*] As a witneſs what they could have done, if reſpect to God, whoſe anointed Saul was, had not witheld them.

——*And the cruſe of water, and let us go.*] This was ſet there, either for him to drink, if he was thirſty; or to waſh himſelf, which was preſcribed by their law in caſe of many pollutions.

Ver. 12. *So David took the ſpear and the cruſe of water from Saul's bolſter.*] By the hand of Abiſhai; who, like an excellent ſoldier, was perfectly ſubject to his commander, to forbear, or to do whatſoever David enjoined him.

——*And they gat them away, and no man ſaw it, nor knew it, neither awaked: for they were all aſleep, becauſe a deep ſleep from the Lord was fallen upon them.*] The Jewiſh doctors in Bereſchith Rabba obſerve, that there are three ſorts of that they call *Tardama*, which is the Hebrew word for *deep ſleep* in this place. The *firſt* mere ſound ſleep, which God ſent upon Adam, Gen. xi 21. The *ſecond* is the deep ſleep of prophecy, which he ſent upon Abraham, Gen. xv. 12. The *third* is this here mentioned, which they call the ſleep *Marmorita*, (it ſhould be printed *Marmota* as Bochart obſerves) which is a little creature more drowſy than a Dormouſe. Hierozoicon, p. 1. lib. 3. cap. 33.

Ver. 13. *Then David went over to the other ſide, and ſtood on the top of an hill afar off, (a great ſpace being between them.*] So that he was in ſafety, and yet his voice might be heard.

Ver. 14. *And David cried to the people, and to Abner the ſon of Ner, ſaying, Anſwereſt thou not, Abner?*] Art thou ſtill aſleep?

——*Then Abner anſwered and ſaid, who art thou that crieſt to the king?*] And diſturbeſt his repoſe.

Ver. 15. *And David ſaid to Abner, Art not thou a valiant man? and who is like thee in Iſrael?*] In the Hebrew the words are, *Art thou not a man?* That is, of place and authority, as well as of great courage and valour.

——*Wherefore then haſt thou not kept thy Lord the king?*] Obſerved better military diſcipline, and been more watchful for the preſervation of Saul's perſon.

——*For there came one of the people in to deſtroy the king thy Lord.*] Came into the camp with that intention, and had a very fair opportunity for accompliſhing it.

Ver. 16. *This thing is not good that thou haſt done.*] A ſoft way of ſpeaking; but David's meaning was, that Abner was very faulty as appears by what follows.

——*As the Lord liveth, ye are worthy to die, becauſe ye have not kept your maſter the Lord's anointed.*] Guarded him better from any danger: It is likely that they deſpiſed David's ſmall forces, which made them ſo groſly negligent.

——*And now ſee where the king's ſpear is, and the cruſe of water, that was at his bolſter.*] He ſets before them the tokens of their careleſsneſs, and of the opportunity he had to kill Saul.

Ver. 17. *And Saul knew David's voice, and ſaid, Is this thy voice, my ſon David?*] He was in great confuſion of mind, and knew not what more to ſay to David.

——*And David ſaid, It is my voice, my Lord, O King.*] He humbly acknowledgeth Saul's authority, and the allegiance he owed him: Tho' he had done him ſo many injuries.

Ver. 18. *And he ſaid, Wherefore doth my Lord thus purſue after his ſervant? For what have I done? Or what evil is in mine hand?*] David being conſcious of his own innocence, expoſtulates with Saul in a long ſpeech; and deſires, in the firſt place, to know what crime he had to accuſe him of, eſpecially ſince he lately acknowledged that he was more righteous than himſelf, xxiv. 17.

Ver. 19. *Now therefore, I pray thee, let my lord the king hear the words of his ſervant.*] Having received no anſwer to that queſtion, David intreats the king to be ſo patient, as to ſuffer him to argue a while with him.

——*If the Lord have ſtirred thee up againſt me, let him accept an offering.*] For God is not implacable, but willing to be reconciled, if I have offended him. Or the meaning may be, if, for any offence againſt God, there be juſt cauſe for this anger, I refuſe not to die, and expiate the offence with my blood. Or the words may refer to Saul, as if he had ſaid, Offer to God ſome ſacrifice, that ſo the Lord being appeaſed, may free thee from this pertinacious melancholly.

——*But if they be the children of men, curſed be they before the Lord; for they have driven me out this day from abiding in the inheritance of the Lord.*] From having any ſettled abode in his country; which he foreſaw he ſhould be forced alſo to leave, as we read he did, in the next chapter.

——*Saying, Go ſerve other gods.*] That was the effect of their actions, tho' they did not make ſuch a declaration in expreſs words. For they baniſhed him into a nation of a different religion, as Mr. Mede expounds theſe words. See book 3. p. 823.

Ver. 20. *Now therefore, let not my blood fall to the earth before the face of the Lord.*] God ſeeing it, and being the avenger.

——*For the king of Iſrael is come out to ſeek a flea.*] Which was neither for his profit nor his glory; ſee chap. xxiv. 14.

——*As when one doth hunt a partridge in the mountains.*] Hunt a poor bird from mountain to mountain, with abundance of labour, and which is of no value when one hath it. The Hebrew word *kore* is no where to be found but here, and in Jer. xvii. 11. from both which places we learn, that it was a mountainous bird, and of little worth; in taking of which, the fowler ſpent his pains to little purpoſe. And it was one of thoſe birds that ſit upon the eggs of others, as the words of Jeremiah import, *ſhe gathereth what ſhe hath not brought forth*, that is, eggs which ſhe did not lay. From whence it is apparent, that this word doth not ſignify a partridge, which is a bird of price, and doth not ſit upon the eggs of other birds, but (as Bochart hath taken a great deal of pains to ſhew) was a bird with a long bill, and ſhort feet, called *ruſticula*. It

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is unneceſſary to mention the opinions of interpreters about it, for they are very various, and of no conſequence.

Ver. 21. *Then ſaid Saul, I have ſinned: return, my ſon David.*] He invites him to come back again to the court, which is more than he did at their former meeting.

— *For I will no more do thee harm, becauſe my ſoul was precious in thine eyes this day: behold, I have played the fool, and have erred exceedingly.*] This is a very ingenuous confeſſion, wherein he condemns himſelf, as a great offender againſt God, and againſt David. In which, for the preſent, no doubt, he was very ſerious, and both aſhamed and ſorry for what he had done.

Ver. 22. *And David anſwered and ſaid, Behold the king's ſpear, and let one of the young men come over and fetch it.*] He durſt not venture to go and preſent it himſelf to Saul, tho' it was the teſtimony of his fidelity and affection to him. For he did not know but the evil ſpirit might come on a ſudden upon him, and make him change his good reſolution.

Ver. 23. *The Lord render to every man his righteouſneſs, and his faithfulneſs: for the Lord delivered thee into my hand to-day, but I would not ſtretch forth mine arm againſt the Lord's anointed.*] He repeats what Saul had confeſſed, the more to affect his heart with it: and tells him, he doubted not, the Lord would deal with him accordingly, howſoever Saul uſed him.

Ver. 24. *And behold, as thy life was much ſet by this day in mine eyes, ſo let my life be much ſet by in the eyes of the Lord, and let him deliver me out of all tribulation.*] He prays God to deal with him, as he had done with Saul, and then he doubted not to be freed from all his troubles.

Ver. 25. *Then Saul ſaid to David, Bleſſed be thou, my ſon David: thou ſhalt both do great things, and alſo ſhalt ſtill prevail.*] He perceived it was in vain to contend any longer againſt David, whom God deſigned for great things, (as he ſaw by his worthy and noble actions) and who would ſtill have the better of him, till he came to the throne; for poſſibly Saul look'd upon the taking away of his ſpear (which, as we formerly obſerved, was his ſcepter) as an omen that the royal authority ſhould be tranſlated to David.

——— *So David went on his way, and Saul returned to his place.*] To Gibeah, from whence he came, ver. 1. but David did not think fit to accompany him, remembering how fickle he was, and therefore, notwithſtanding all thoſe good words, not to be truſted.

CHAP. XXVII.

1 Saul hearing David to be in Gath, ſeeketh no more for him. 5 David beggeth Ziklag of Achiſh. 8 He invading other countries, perſuadeth Achiſh he fought againſt Judah.

AND David ſaid in his heart, I ſhall now periſh one day by the hand of Saul: *there is* nothing better for me than that I ſhould ſpeedily eſcape into the land of the Philiſtines; and Saul ſhall deſpair of me, to ſeek me any more in any coaſt of Iſrael: ſo ſhall I eſcape out of his hand.

2 And David aroſe, and he paſſed over with the ſix hundred men that *were* with him, unto Achiſh the ſon of Maoch king of Gath.

3 And David dwelt with Achiſh at Gath, he and his men, every man with his houſhold, *even* David with his two wives, Ahinoam the Jezreeliteſs, and Abigail the Carmeliteſs, Nabals wife.

4 And it was told Saul that David was fled to Gath: and he ſought no more again for him.

5 And David ſaid unto Achiſh, If I have now found grace in thine eyes, let them give me a place in ſome town in the country, that I may dwell there: for why ſhould thy ſervant dwell in the royal city with thee?

6 Then Achiſh gave him Ziklag that day: wherefore Ziklag pertaineth unto the kings of Judah unto this day.

7 And the time that David dwelt in the country of the Philiſtines, was a full year and four months.

8 ¶ And David and his men went up and invaded the Geſhurites, and the Gezrites, and the Amalekites: for thoſe *nations were* of old the inhabitants of the land, as thou goeſt to Shur, even unto the land of Egypt.

9 And David ſmote the land, and left neither man nor woman alive, and took away the ſheep, and the oxen, and the aſſes, and the camels, and the apparel, and returned, and came to Achiſh.

10 And Achiſh ſaid, Whither have ye made a rode to-day? And David ſaid, Againſt the ſouth of Judah, and againſt the ſouth of the Jerahmeelites, and againſt the ſouth of the Kenites.

11 And David ſaved neither man nor woman alive, to bring *tidings* to Gath, ſaying, Leſt they ſhould tell on us, ſaying, So did David, and ſo *will be* his manner, all the while he dwelleth in the country of the Philiſtines.

12 And Achiſh believed David, ſaying, He hath made his people Iſrael utterly to abhor him; therefore he ſhall be my ſervant for ever.

Ver. 1. *And David ſaid in his heart, I ſhall now periſh one day by the hand of Saul.*] David had ſo frequently experienced the malignity of Saul's diſpoſition, and his inconſtancy in the good reſolutions he pretended to form, that he could no longer credit any aſſurances that prince could give him of his future favour. He fully perſuaded himſelf, that he ſhould at laſt fall into the hands of his perſecutor, if he did not retire to ſome place, where he might live ſecure from the purſuits of that prince.

Theſe apprehenſions were indulged by David with too much inconſideration, and his conduct in conſequence of them is not to be juſtified. He had already been directed by the prophet Gad, to retire into the land of Judah, ch. xxii. 5. where he might naturally expect to be ſafe from the perſecutions of Saul. He accordingly complied with the order of the inſpired prophet, but diſcovered his weakneſs, in not perſiſting in his obedience to it; for he quitted the country where he might reaſonably hope to gain a ſanctuary from his foes, and threw himſelf a ſecond time into the arms of the moſt implacable enemies to the Iſraelites.

Ver. 2. *And David aroſe, and he paſſed over with the ſix hundred men that were with him, unto Achiſh the ſon of Maoch, king of Gath.*] From this mention of his father's name, ſome interpreters have ſuppoſed, that this Achiſh was a different perſon from the prince at whoſe court David practiſed the actions of an ideot, chap. xxi. 13. and they are the rather induced to entertain this opinion, from the generous reception the prince, mentioned in this verſe, afforded David, whom the former had deſpiſed, as a poor ſenſeleſs wretch, utterly unfit to appear in a court. But it is no wonder, if Achiſh did not then care to be troubled with ſo unhappy a creature as David repreſented himſelf to him at that time; and the ſame prince may have entertained a more advantageous opinion of him, when he was let into the ſecret of David's fears. He may even have carried on a correſpondence with a perſon of ſuch known worth, and invited him into his dominions, with a promiſe of protection againſt the cruel intentions of Saul, hoping thereby to weaken the Iſraelitiſh king, and foment a diviſion in his dominions, at the ſame time that he ſtrengthned himſelf.

Achiſh received David and his wives, together with all his train of followers, into his protection, and treated the diſtreſſed refugees with great hoſpitality, ver. 3. And when David deſired to have ſome place allotted him for his particular dwelling, the king of Gath very generouſly conſigned Ziklag, a city in the ſouthern part of Canaan, to him, for that purpoſe, whence it came to be afterward claimed by the kings of Judah, ver. 6. All this muſt give us a very favourable opinion of Achiſh, if we conſider what reaſons the Philiſtines had to be offended at David, who certainly had no pretenſions to any friendly treatment from them; and thoſe muſt have had very commendable notions, who could thus forgive a man, with whom moſt others would have kept no meaſures, and have ſlighted the obſervance of all laws. Thoſe who remember, that David ſlew two hundred of them, only for their foreskins, may juſtly admire the patience and forgiveneſs of this people, who could, after ſuch an action, receive him any otherwiſe than as a ſworn enemy to them and theirs: and how it was poſſible for them to refrain from treating him with the utmoſt rigour, is altogether inexplicable, unleſs we recur to the immediate interpoſition of the Almighty in his favour.

Ver. 7. *And the time that David dwelt in the country of the Philiſtines, was a full year and four months.*] The original ſays only, that he continued there *days and four months*; which ſome think may ſignify, a few days above four months, rather than a year and four months, becauſe David came thither after Samuel's death, and left it immediately after that of Saul; and they reckon but ſeven months between the death of Samuel and Saul.

Ver. 8. *And David and his men went up, and invaded the Geſhurites, and the Gezrites, and the Amalekites,* &c.] The Geſhurites and Gezrites were reliques of the Canaanites, whoſe utter extirpation had been commanded by God himſelf. The Amalekites, who were near, had been deſtroyed by Saul, but not thoſe who were ſettled in a remote ſituation. Or perhaps, theſe were ſome who fled into diſtant parts of the country, when they heard that Saul was marching againſt them; and the account, in ver. 11. of David's killing all, muſt be underſtood of his deſtroying all whom he found in thoſe places, for there ſtill were Amalekites in other parts, chap. xxx. 1.

Abarbinel imagines, that all the people here mentioned were at enmity with Achiſh and his people, becauſe he made no complaint when David deſtroyed them; but it ought to be conſidered, that David kept him in ignorance with reſpect to the real people, againſt whom he made theſe deſtructive expeditions, and repreſented them as having been carried on againſt the ſouth of Judah, *&c.* ver. 10. And if they had really been enemies to Achiſh and his ſubjects, we can ſee no reaſon why David ſhould be ſo cautious of concealing his extirpation of them. Others therefore have concluded, that thoſe people were the allies of David's benefactor, the king of Gath, and that he deſtroyed every individual among them, to prevent their tranſmitting to Achiſh any complaints of his barbarity: If this were really the fact, we believe it will not be eaſy to vindicate David in ſuch a proceeding.

David having aſſured Achiſh, that his military exploits had been carried on againſt the ſouthern parts of Judah, that prince naturally imagined, that he had been plundering his own nation, and expreſſed great ſatisfaction thereat; as hoping that David had done ſomething to render himſelf odious in the eyes of his countrymen; in conſequence of which, the Philiſtine prince concluded, he ſhould always retain him in his own ſervice for the future, ver. 12.

CHAP. XXVIII.

1 Achiſh putteth confidence in David. 3 Saul having deſtroyed the witches, 4 and now in his fear forſaken of God, 7 ſeeketh to a witch. 9 The witch, encouraged by Saul, raiſeth up Samuel. 15 Saul hearing his doom, fainteth. 21 The woman with his ſervants refreſh him with meat.

AND it came to paſs in thoſe days, that the Philiſtines gathered their armies together for warfare, to fight with Iſrael: and Achiſh ſaid unto David, Know thou aſſuredly, that thou ſhalt go out with me to battle, thou and thy men.

2 And David ſaid to Achiſh, Surely thou ſhalt know what thy ſervant can do. And Achiſh ſaid to David, Therefore will I make thee keeper of mine head for ever.

3 ¶ Now Samuel was dead, and all Iſrael had lamented him, and buried him in Ramah, even in his own city: and Saul had put away thoſe that had familiar ſpirits, and the wizards, out of the land.

4 ¶ And the Philiſtines gathered themſelves together, and came and pitched in Shunem: and Saul gathered all Iſrael together, and they pitched in Gilboa.

5 And when Saul ſaw the hoſt of the Philiſtines, he was afraid, and his heart greatly trembled.

6 And when Saul enquired of the LORD, the LORD anſwered him not, neither by dreams, nor by Urim, nor by prophets.

7 ¶ Then ſaid Saul unto his ſervants, Seek me a woman that hath a familiar ſpirit, that I may go to her, and enquire of her. And his ſervants ſaid to him, Behold, *there is* a woman that hath a familiar ſpirit at En-dor.

8 And Saul diſguiſed himſelf, and put on other raiment, and he went, and two men with him, and they came to the woman by night; and he ſaid, I pray thee divine unto me by the familiar ſpirit, and bring me *him* up whom I ſhall name unto thee.

9 And the woman ſaid unto him, Behold, thou knoweſt what Saul hath done, how he hath cut off thoſe that have familiar ſpirits, and the wizards, out of the land:

land: wherefore then layeſt thou a ſnare for my life, to cauſe me to die?

10 And Saul ſware to her by the LORD, ſaying, *As* the LORD liveth, there ſhall no puniſhment happen to thee for this thing.

11 Then ſaid the woman, Whom ſhall I bring up unto thee? And he ſaid, Bring me up Samuel.

12 And when the woman ſaw Samuel, ſhe cried with a loud voice: and the woman ſpake to Saul, ſaying, Why haſt thou deceived me? for thou *art* Saul.

13 And the king ſaid unto her, Be not afraid: for what ſaweſt thou? And the woman ſaid unto Saul, I ſaw gods aſcending out of the earth.

14 And he ſaid unto her, What form *is* he of? And ſhe ſaid, An old man cometh up; and he *is* covered with a mantle. And Saul perceived that it *was* Samuel, and he ſtooped with *his* face to the ground, and bowed himſelf.

15 ¶ And Samuel ſaid to Saul, Why haſt thou diſquieted me, to bring me up? And Saul anſwered, I am ſore diſtreſſed; for the Philiſtines make war againſt me, and God is departed from me, and anſwereth me no more, neither by prophets, nor by dreams: therefore I have called thee, that thou mayſt make known unto me what I ſhall do.

16 Then ſaid Samuel, Wherefore then doſt thou ask of me, ſeeing the LORD is departed from thee, and is become thine enemy?

17 And the LORD hath done to him, as he ſpake by me: for the LORD hath rent the kingdom out of thine hand, and given it to thy neighbour, *even* to David:

18 Becauſe thou obeyedſt not the voice of the LORD, nor executedſt his fierce wrath upon Amalek, therefore hath the LORD done this thing unto thee this day.

19 Moreover, the LORD will alſo deliver Iſrael with thee, into the hand of the Philiſtines: and to-morrow *ſhalt* thou and thy ſons *be* with me: the LORD alſo ſhall deliver the hoſt of Iſrael into the hand of the Philiſtines.

20 Then Saul fell ſtraightway all along on the earth, and was ſore afraid, becauſe of the words of Samuel, and there was no ſtrength in him: for he had eaten no bread all the day, nor all the night.

21 ¶ And the woman came unto Saul, and ſaw that he was ſore troubled, and ſaid unto him, Behold, thine handmaid hath obeyed thy voice, and I have put my life in my hand, and have hearkned unto thy words which thou ſpakeſt unto me.

22 Now therefore, I pray thee, hearken thou alſo unto the voice of thine handmaid, and let me ſet a morſel of bread before thee; and eat, that thou mayſt have ſtrength, when thou goeſt on thy way.

23 But he refuſed, and ſaid, I will not eat: but his ſervants, together with the woman, compelled him, and he hearkned unto their voice: ſo he aroſe from the earth, and ſat upon the bed.

24 And the woman had a fat calf in the houſe, and ſhe haſted, and killed it, and took flour, and kneaded *it*, and did bake unleavened bread thereof.

25 And ſhe brought *it* before Saul, and before his ſervants, and they did eat: then they roſe up, and went away that night.

Ver. 1. *And it came to paſs in thoſe days.*] While David was in the country of the Philiſtines.

——— *That the Philiſtines gathered their armies together for warfare, to fight with Iſrael.*] Muſtered all their forces to invade the land of Iſrael; being encouraged, it is probable, by the baniſhment of David, the death of Samuel, and the frenzy of Saul.

——*And Achiſh ſaid unto David, Know thou aſſuredly, that thou ſhalt go out with me to battle, thou and thy men.*] Achiſh ſeems to have been the principal perſon in the country, and the commander of all their forces. For we read of no other king among them but he, who required David, who was now one of his ſubjects, to aſſiſt him in this war againſt his own native country.

Ver. 2. *And David ſaid to Achiſh, Surely thou ſhalt know what thy ſervant can do.*] He anſwered in doubtful words, which might be taken in different ſenſes.

——— *And Achiſh ſaid to David, Therefore will I make thee keeper of mine head for ever.*] Achiſh underſtood him, that he would do his beſt to ſerve him: And thereupon promiſed, if he did, that he would make him captain of his guard, or ſome great officer, near his perſon.

Ver. 3. *Now Samuel was dead, and all Iſrael had lamented him, and buried him in Ramah, even in his own city.*] This was intimated before, (chap. xxv. 1.) but is repeated here to ſhew, that Saul was now ſenſible of the loſs he ſuſtained, by wanting the advice of that great prophet in a time of diſtreſs.

—— *And Saul had put away thoſe that had familiar ſpirits, and the wizards, out of the land.*] According to the Divine Commandment, Levit. xx. 27. which perhaps he had executed in the beginning of his reign, when he was governed by Samuel: Or if he did it ſince, it was to ſhew that he had ſome zeal for God left, whereby he kept up his authority among the people.

Ver. 4. *And the Philiſtines gathered themſelves together.*] Met at an appointed place.

———*And came and pitched in Shunem.*] A place in the tribe of Iſſachar, as we learn from Joſh. xix. 18.

——— *And Saul gathered all Iſrael together, and they pitched in Gilboa.*] A mountain near the valley of Jezreel, not far from Shunem, as the laſt cited paſſage in Joſhua informs us.

Ver. 5. *And when Saul ſaw the hoſt of the Philiſtines.*] Of which he had a full view from mount Gilboa.

——— *He was afraid, and his heart greatly trembled.*] For the ſpirit of God having forſaken him, he was much intimidated, when he ſaw how numerous the Philiſtines were;

were; and was conſcious that he had no reaſon to expect the interpoſition of a gracious Providence in his favour.

Ver. 6. *And when Saul enquired of the Lord.*] This ſeems to contradict what is ſaid, 1 Chron. x. 14. *That he did not enquire of the Lord*; which was the reaſon that *he ſlew him.* But Kimchi, and others, endeavour to reconcile theſe two places, by alledging, that ſince he did not continue to enquire of God, but went to a witch, it was the ſame as if he had not enquired at all; for he did it faintly, and in a very cold and indifferent manner; reſolving, if he was not heard there, to go to ſome other place for counſel. Buxtorf obſerves, out of Samuel Laniado, a learned Jew, that "He whoſe heart is perfect "with God, lifts up his eyes unto him, and fixes them "on them; hoping in him, though he doth not preſently "hear him: And perſeveres in his hopes, firmly reſolving "to wait upon him. But ſo did not Saul, who was re-"miſs and negligent, ſaying, If God will not hear me, "I will go and conſult a familiar ſpirit."

——— *The Lord anſwered him not.*] Becauſe he had killed his prieſts, as R. Solomon here notes. And conſequently as R. Levi Ben Gerſon farther obſerves, had no perſon ſuſceptible of the Holy Spirit, to conſult God for him.

——— *Neither by dreams.*] By which he prayed, perhaps, that God would inform him.

——— *Nor by Urim.*] Kimchi thinks, that Saul ſent to Abiathar, to enquire about the event of this war, for he had the Urim with him. It is obſervable, that the Scripture never ſaith that God anſwered by Thummim, for that is comprehended under Urim; which is always put firſt when they are joined together, and here it is mentioned alone.

—— *Nor by prophets.*] A college of whom, and ſuch as had been educated by Samuel, was ſtill remaining at Ramah.

Ver. 7. *Then ſaid Saul unto his ſervants, ſeek me a woman that hath a familiar ſpirit, that I may go to her and enquire of her.*] In this he acted like a diſtracted man, who now approved what he had condemned. He mentions a *woman* rather than a *man*; becauſe the weaker ſex were moſt addicted to theſe practices, being moſt eaſily deceived by evil ſpirits.

——— *And his ſervants ſaid to him, Behold, there is a woman that hath a familiar ſpirit.*] There are always ſome flatterers in courts, who will never contradict their princes; but are ready to comply with them in their worſt deſigns. And it appears by this, that tho' this ſort of divination was not publickly practiſed, yet it was known that there were ſome who privately continued to conſult the dead.

——— *At Endor.*] A place in the tribe of Manaſſeh, Joſh. xvii. 11. not far from Shunem, as Salianus obſerves: And part of the mountain of Gilboa was over-againſt Endor, and another part of it againſt Shunem.

Ver. 8. *And Saul diſguiſed himſelf, and put on other raiment, and he went, and two men with him,* &c.] Saul thought it adviſeable to quit his royal robes, and cloath himſelf like an ordinary man, that he might not be ſuſpected to be what he was; and for the ſame reaſon, he had no more than two perſons to attend him. Theſe, if we may believe the Jews, were Abner and Amaſa; but it is pity they did not favour us with their reaſons for entertaining that opinion. They, indeed, have been ſo extravagant, as to affirm, that the ſorcereſs of Endor was the mother of Abner, and perhaps they might think her ſon the propereſt perſon to introduce Saul to her.

Saul and his attendants could not take the direct way to Endor, for then they muſt have paſſed through the army of the Philiſtines; to avoid which, they fetched a compaſs, and travelled by night; ſo that, in all probability, it was late before they came to the houſe of the ſorcereſs.

—— *And he ſaid, I pray thee divine unto me by the familiar ſpirit, and bring me him up whom I ſhall name unto thee.*] The original has no expreſſion which ſeems equivalent to that of *familiar ſpirit*, in our tranſlation, and the words literally rendered would run thus, *Divine to me by the ſpirit of Ob.* Several interpreters have followed the Vulgate, and repreſented the word *Ob*, as ſignifying the ſpirit of Python; but if a foreign term ought to be retained, we think that of the Hebrew ſhould be preferred to the Greek, and can ſee no reaſon why *the ſpirit of Ob* ſhould not be thought a better verſion than the *ſpirit of Python.*

Ob is an Hebrew word, and originally ſignified, *a bottle*, and this ſignification is aſſigned to it in the following paſſage of Job, *Behold my belly is as wine which hath no vent, it is ready to burſt like new bottles*, Job xxxii. 19. Perhaps ſome may think the compariſon would have been more juſt, if Job had ſaid, *like old bottles*; agreeably to what we read in Matth. ix. ver. 17. "Neither do men "put new wine into old bottles; elſe the bottles break, "and the wine runneth out, and the bottles periſh; but "they put new wine into new bottles, and both are pre-"ſerved." But this ſeeming difficulty will be eaſily removed, by giving this natural gloſs to the words of Job, "My belly is like wine, whoſe fermentation is ſo ex-"ceſſive, that it would burſt even new bottles."

To be poſſeſſed of the ſpirit of *Ob*, is, according to the opinion moſt generally received, to uſe that kind of utterance of ſpeech, which is called *ventriloquy.* The Greeks called the perſon who practiſed it ἐγγαστρίμυθος, which is a word compounded of the verb μυθεῖσθαι, *to ſpeak*, and the noun γαστὴρ, which ſignifies *a belly.* This was the name then by which thoſe perſons were diſtinguiſhed, who uttered predictions in a language that ſeemed to be formed in the belly. Cælius Rhodiginus gives the following account of one of theſe perſons, "There is, ſays "he, in my country, a woman of mean extraction, who "has an unclean ſpirit in her entrails, from whence a "voice iſſues, weak indeed, but perfectly audible, and "eaſy to be underſtood. This voice has been heard by "an infinite number of people beſide myſelf, and the "truth of the fact has been examined with all poſſible "circumſpection. The name of the dæmon by whom "ſhe is poſſeſſed, is Cincinnatulus, and whenever ſhe calls "him by that name, he immediately anſwers her." Cæl. Rhodig. Lection. Antiq. lib. viii. cap. 10. pag. 417. This is one idea which the Heathens entertained of thoſe perſons whom the Greeks called *Engaſtrimuthoi*, or ſuch as uttered articulate ſounds from their bellies, according to the literal ſignification of the Greek word γαστὴρ.

But it may not be improper to obſerve, that the ſame word γαστὴρ, has likewiſe a metaphorical ſignification, and is frequently uſed to expreſs the idea of a round veſſel, not unlike a belly in its ſhape. Hermolaus Barbarus, therefore, and ſome other writers, derive a ſecond ſignification from the Greek word *engaſtrimuthes*, and mean by it, thoſe diviners who practiſed gaſtromancy, or the art of predicting future events by the means of glaſs veſſels, formed in the manner we have mentioned. This part of Pagan ſcience was practiſed in the following manner: A glaſs veſſel was filled with clear water, and ſeveral lighted tapers were then placed around it. After theſe preparations, a pregnant woman, or a child in the age of innocence, was choſen to approach and examine the myſterious veſſel, and to beg an anſwer to ſuch queſtions as had been propoſed. And it is pretended, that a dæmon exhibited the figures of thoſe perſons who were invoked, and uttered oracles, with relation to the ſubject on which that dæmon was conſulted.

If it ſhould be asked, whether the profeſſion of thoſe who invoked the dead, by a ſpirit of *Ob*, or magical glaſs veſſels, be the ſame with that of the *ventriloqui?* we anſwer, that if the word *engaſtrimuthos* be confined to the ſecond and metaphorical ſignification, in which we have repreſented it, as uſed by ſome authors, there will then be no difference between them; but if it be limited to its primitive and literal ſignification, the one profeſſion will have little or no ſimilitude to the other; unleſs we imagine, that thoſe who invoked the dead, by the inſtrumentality of glaſs vaſes, had likewiſe the art of uttering an articulate language from their bellies, which ſome have thought not improbable.

Perhaps the expreſſion of divining by *Ob* might originally ſignify the practice of gaſtromancy, but as arts have frequently derived their names from the manner in which they were exerciſed at the time of their firſt invention, tho' that particular manner has afterward been aboliſhed in a long ſucceſſion of time, this art of divining by *Ob*, which originally might be no more than ſome particular kind of invocation, was afterward extended, perhaps, to an invocation of the dead in general; for which reaſon we ſhall not undertake to determine, in what particular man-

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ner the Sorceress of Endor proceeded in her invocations. Endor, the name of the place where she lived, and which signifies *a fountain that ever flows*, does not furnish us with any sufficient reason to believe, that she made use of water in her operations; and it is sufficient for us to know, that some kind of necromancy was her profession.

One would have imagined, that so impious an art would have been detested by the people of God; but it seems there was nothing in all paganism too infamous for a nation so corrupted as the Jews. But why should we be surprised, that necromancy should have any advocates in Israel, when it has been so highly favoured by many Christians, who have not only credited the fallacious promises of that diabolical art, but have even laid down rules for exercising it with success? In this class of men did Cornelius Agrippa affect to rank himself, when he wrote his Occult Philosophy; but when we consider, that he was one of the most learned men of his age, we can hardly believe he was in earnest when he composed that work: For he there introduces the Sacred Scriptures, and the Metamorphoses of Ovid, with the same air of gravity; and speaks with equal confidence of David, Homer, and Algazel. In a word, he seems to place the revelations of the Holy Spirit, with regard to celestial happiness and infernal misery, on the same basis of authority with the pagan accounts of the Elysian fields, the wheel of Ixion, and the rock of Sisyphus.

Ver. 9. *And the woman said unto him, Behold thou knowest what Saul hath done, how he hath cut off those that have familiar spirits, and the wizards, out of the land,* &c.] Saul himself had for some time treated those who professed infernal arts with the utmost rigour, and yet he could not extirpate necromancy out of the land. So difficult it is to eradicate impious practices from the places where they have once prevailed.

The king silenced the fears of this woman, by swearing in the most solemn manner, that she should incur no danger, by complying with his request; and an oath was held so sacred in those days, that the persons to whom it was made entirely relied upon it, and ventured their lives on its credit. Saul therefore having thus relieved the Sorceress from her apprehensions, directed her to bring up Samuel; but it is very wonderful, that he should imagine she should have power to disturb the rest of that venerable prophet, and bring him up thither at her command. All that we can say with regard to him is, that he was then forsaken of God, and render'd delirious, by the unhappy situation of his affairs.

Ver. 12. *And when the woman saw Samuel, she cried with a loud voice: and the woman spake to Saul, saying, Why hast thou deceived me? for thou art Saul.*] It is not easy to determine, whether her consternation proceeded from the extraordinary manner in which the apparition presented itself to her view, or from a suspicion that Saul had employed her in this unlawful work, that he might have a fair opportunity to punish her for it. The latter may seem probable, by what she said to him in her fright, and yet she might also be exceedingly surprised at the strangeness of the sight. The Sacred Text has not informed us, how she came to know the king by it; and the notion of the Jews, that the spirits which she called up, by her incantations, used to rise out of the earth with their feet uppermost, and that Samuel ascended from the earth in a contrary position, by which she knew it was Saul who wanted to consult him, is too ludicrous to deserve an answer. But if she saw the real apparition of that prophet, as we shall endeavour to make it probable that she did, she might naturally suppose, that he would not appear in that extraordinary manner to any but the king of Israel: For as to the notion, that this whole affair was transacted by legerdemain and ventriloquy on the woman's part, and received as fact by mere strength of fancy and fear in Saul, we cannot by any means come into that opinion, and shall soon give our reasons for dissenting from it.

The woman having proceeded in her inchantments, Saul asked her what she had seen? to which she replied, that she *saw gods ascending out of the earth*, ver. 13. The Jews by the word *elohim*, which is render'd *gods* by our translators, understand *a judge*, for so judges are called, Psalm lxxxii. 1, 6. Peter Martyr, therefore, interprets it not amiss, *a person very majestic, like a judge or king*. And so R. Esaias, mentioned by Vorstius upon Pirke Eliezer; for by *elohim* he understands, *hominem insignis atque excelsæ staturæ*, a man of a tall and stately stature. The Scripture in the same manner calls high trees and mountains, *trees and mountains of God*. Samuel is likewise said *to ascend out of the earth*, in which manner the Heathens, as we learn from Homer, Virgil, Statius, and other ancient poets, endeavoured to bring up their dead, to furnish them with a solution of their doubts. This impious custom prevailed long among the Jews, for Isaiah alludes to it, in the xxixth chapter, ver. 4. of his prophecy, where he declares, the Israelites should be brought so low, as to speak like a familiar spirit out of the ground, and whisper out of the dust. And it is evident likewise, from Isa. lxiv. 4. that it was customary for them to go to the sepulchres of the dead, there to consult them. For that is the meaning of sacrificing in gardens, ver. 3. of that chapter, it being usual for them to bury their dead in such places.

Saul, by the description the woman gave him of the apparition, immediately concluded it could be none but Samuel; upon which he bowed himself to the earth. Samuel then, as the Text expressly declares, asked him the reason why he had disturbed and called him up? Upon which, Saul acknowledged to him, that the distress he was in from the Philistine army, and his being destitute of counsel from God, had obliged him to have recourse to that method of obtaining the advice of Samuel: To which the apparition replied, "Wherefore then dost thou "ask of me, seeing the Lord is departed from thee, and "is become thine enemy? And the Lord hath done to "him (namely, to David) as he spake by me: for the "Lord hath rent the kingdom out of thine hand, and "given it to thy neighbour, even to David: Because thou "obeyedst not the voice of the Lord, nor executedst his "fierce wrath upon Amalek, therefore hath the Lord "done this thing unto thee this day. Moreover, the "Lord will also deliver Israel with thee, into the hand "of the Philistines, and to-morrow shalt thou and thy sons "be with me," &c. ver. 16, 17, 18, 19.

There is no passage in the Old Testament that has been more canvassed and tortured, by authors of all ages, than this we are now upon; and when one has read them all, he will be forced to own, that there are difficulties in whatever sense we take the history of Samuel's apparition; we however have chosen that opinion, which seems the most natural and obvious, and shall now give our reasons for preferring it to the rest.

First then, as to the notion, that this transaction was nothing more than mere ventriloquy, juggle, or confederacy; beside that, it offers too great a violence to the Sacred Text, and would be a kind of burlesque upon its author, it is not likely that a woman, cunning enough to carry on a trade of this nature, would have been so impolitic, as to give Saul such a dreadful answer; tho' we should even grant, that she was so well acquainted with the calamitous circumstances of that prince, as to be able to foresee that the event was likely to be such as she represented: Such people are rather apt to flatter those who consult them, and the apprehensions with which she was siezed when she knew Saul, would undoubtedly have inclined her to sooth, and not terrify him with such shocking predictions. To which we may add, that so terrible a denunciation would have proved the most effectual means of putting Saul upon any expedient to avoid its effects, either by flight, or any other method, rather than by engaging the enemy.

This last argument is equally strong against those who think, that the devil assumed the shape, and acted the part of Samuel; unless we could suppose that malignant spirit to be so well acquainted with futurity, as to be certain that Saul would rush upon his own destruction, notwithstanding he was forewarned of it in so signal a manner. Again, tho' we should grant, that the devil might foresee, that the enemy would be too strong for Saul and his army, yet he could not be sure that Saul would engage them, especially after such a dreadful dissuasive, or if he did, that he and his sons would certainly be slain. The Israelites had gained many a more unlikely victory, and, at the worst they might have escaped by flight. We need not observe farther, how unnatural and absurd it is to suppose, that the inspired writer would have expressed himself as he doth, and have introduced the venerable prophet as

raiſed from the dead, and ſpeaking to Saul, if the devil had been the ſole apparition; neither can we think it at all probable, that this evil ſpirit, if it really had been he that ſpoke to Saul, would have p'ayed the Saint ſo far, as to reprove him for his wickedneſs and diſobedience, but eſpecially for making uſe of an art to raiſe him up, which he was too fond of to diſcountenance in ſo ſevere a manner.

It is indeed objected here, that there are two falſities in the prediction pretended to be uttered by Samuel, which none therefore but either the father of lies, or a juggling old woman, could be the author of. The firſt is, that the viſion ſays to Saul, *Thou and thy ſons ſhall be with me.*—Now, ſay they, Saul died like a reprobate by his own hands, and could *not be where* Samuel *was*; namely, in the manſions of the bleſſed, but who doth not ſee, that the expreſſion means no more than, *thou ſhalt be dead, or in another world, as I now am.* The ſecond pretended falſity is, that the apparition declares, thou and thy ſons ſhall be with me *to-morrow*, whereas the battle was not fought on the next day. This objection having ſome air of plauſibility, we ſhall endeavour to offer ſuch particulars as we hope will be thought to anſwer it, in a clear and ſatisfactory manner.

Firſt, the Hebrew word *Mahar*, which is here tranſlated to-morrow, very frequently ſignifies, *ſhortly*, and ſometimes *hereafter*; and *in proceſs of time.* Thus Moſes, when he preſcribes to the Iſraelites the law relating to the redemption of their firſt-born; ſpeaks to them in this manner, "And it ſhall be when thy ſon asketh thee, *Mahar, in time to come*, ſaying, what is this"? Exod. xiii. 14. When Joſhua likewiſe orders the twelve Iſraelites to take each of them a ſtone out of the river Jordan, and to ſet them up in the firſt place where they ſhould encamp after their paſſage over that river, he aſſigns the following reaſon for that command, That this may be a ſign among you, that when your children ask their fathers *in time to come*, &c. Here the word *Mahar* is again uſed; and theſe inſtances are ſufficient to prove that it ſignifies *an undetermined time*, as well *to-morrow*. But leſt any one ſhould ſay, we endeavour to refute the objection we are oppoſing, by a meer criticiſm on a word, we are willing to give up all the advantage we might juſtly claim from that criticiſm, and ſhall offer another anſwer to the objection, which we hope will be thought unexceptionable.

Firſt, Saul went by night to Endor, and in all probability it was late before he arrived there, becauſe he travelled in the dark, in order to paſs undiſcovered by the Philiſtine army. We may add too, that this could not be in the winter ſeaſon (when nights are long) becauſe the two armies had been for ſome time in the field. Secondly, His converſation with the Sorcereſs, and her practiſe of the incantations in conſequence thereof, muſt have taken up a very conſiderable time, and very probably, all the remainder of that night. It might therefore be very early in the morning before Samuel appeared, and denounced the doom of Saul and his ſons. When he therefore ſaid to the king, *To-morrow ſhalt thou and thy ſons be with me*, he muſt mean the morrow after the morning in which he uttered that prediction. This account of the affair entirely deſtroys the objection; for Saul had all that day and the following night to return to his camp, and prepare for the battle, which was fought the next day. This prediction therefore of Samuel was exactly verified by the event, and there is no reaſon to ſuppoſe the devil was its anthor.

Upon the whole, then we think, with the far greater number of authors, ancient and modern, that it was really Samuel who appeared to the woman, and foretold Sauls death, with the defeat of Iſrael. This appears likewiſe to have been the opinion of the ancient Jews, from what we read in the xlvi chapter of Eccleſiaſticus, ver. 20. where it is ſaid, that "After his death he (Samuel) pro-" pheſied, and ſhewed the king his end, and lift up his " voice from the earth to prophecy."

As it is perfectly abſurd to ſuppoſe, that the devil has ſo much power over the ſouls of the dead, eſpecially of the Saints, as to make them appear at the deſire of any Magician or Sorcereſs; we therefore think it moſt rational to conclude, that God cauſed Samuel to appear to Saul, to reprove him for his former crimes, and for this laſt ſin in particular, of reſorting to a witch for counſel and aſſiſtance, contrary to his expreſs commands; and to bring him thereby, if poſſible, to ſuch a ſenſe of his tranſgreſſions, as might prevent his making ſo deſperate an exit: And it is evident, that all this happened contrary to the woman's expectation, who could not be ignorant that it was above the power of her infernal art to evocate the ſouls of the bleſſed; and ſhe wanted only to impoſe one of her familiar ſpirits upon him, and to ſupply the reſt by policy. It is therefore not to be wondered at, that ſhe was ſtruck with ſuch a terrible conſternation, when, inſtead of one of her own imps, ſhe beheld the real apparition of that awful prophet.

Perhaps it will be here objected, that it is very improbable that God, who had refuſed to anſwer Saul, either by Urim, or by prophets, ſhould now do it, at leaſt ſeemingly, by the miniſtration of a wicked woman. But here it muſt be obſerved, 1. That the Sacred Text does not imply, that the Lord refuſed to anſwer him by Urim, or by prophets; but that Saul had not the means of conſulting them: For how could he conſult by Urim, when the high prieſt was with David? 2. Were it true, that God had refuſed to anſwer him in the ordinary ways of Urim, and the like, yet we cannot infer from thence, that he might not do it in a more extraordinary manner, in order to make the greater impreſſion on Saul, who had been too regardleſs of God's commands, when communicated to him by the prophet, in former times. He might likewiſe be ſuffered to ſeek for counſel from a witch, in order to make him ſenſible into what a degree of impiety he had brought himſelf: So that God's ſending Samuel to reprove him for it, was a ſignal method of diſcountenancing ſuch a wicked and forbidden practice.

If we have not removed all the difficulties that may be raiſed againſt the opinion we have here advanced, we think we have ſhewn at leaſt, that it is attended with fewer and leſs than thoſe we have endeavoured to refute. For this reaſon we ſhall carry our enquiry no farther, but conclude with obſerving, that ſuch remarkable events, as the death of Saul and his two ſons, together with the total defeat of the Iſraelitiſh army, could not be foretold ſo poſitively, and in ſuch expreſs terms, either by a juggling woman, or by the devil, or indeed by any but an omniſcient Power.

Ver. 20. *Then Saul fell ſtraitway all along on the earth, and was ſore afraid, becauſe of the words of Samuel*, &c.] The dreadful prediction of the prophet ſo terrified this unhappy king, who had eaten nothing all that night and the preceding day, that he fainted away, and fell flat on the ground, where he remained ſpeechleſs for a conſiderable time. His men at length came and raiſed him up, and the woman intreated him in the humbleſt terms, to take ſome ſuſtenance before his departure from thence; and this he conſented to after a long importunity. She then went and dreſſed a fatted calf, and ſet it before the king and his ſervants, and aſſoon as they had refreſhed themſelves, they roſe up, and returned to the camp of Iſrael.

CHAP. XXIX.

1 *David marching with the Philiſtines*, 3 *Is diſallowed by their princes.* 6 *Achiſh diſmiſſeth him with commendations of his fidelity.*

NOW the Philiſtines gathered together all their armies to Aphek: and the Iſraelites pitched by a fountain which *is* in Jezreel.

2 And the lords of the Philiſtines paſſed on by hundreds, and by thouſands: but David and his men paſſed on in the rere-ward with Achiſh.

3 Then ſaid the princes of the Philiſtines, What *do* theſe Hebrews *here*? And Achiſh ſaid unto the princes of the Philiſtines, *Is* not this David the ſervant of Saul the king of

of Israel, which hath been with me these days or these years, and I have found no fault in him since he fell *unto me*, unto this day?

4 And the princes of the Philistines were wroth with him, and the princes of the Philistines said unto him, Make this fellow return, that he may go again to his place which thou hast appointed him, and let him not go down with us to battle, lest in the battle he be an adversary to us: for wherewith should he reconcile himself unto his master? *should it* not *be* with the heads of these men?

5 *Is* not this David, of whom they sang one to another in dances, saying, Saul slew his thousands, and David his ten thousands?

6 ¶ Then Achish called David, and said unto him, Surely, *as* the LORD liveth, thou hast been upright, and thy going out and thy coming in with me in the host, *is* good in my sight: for I have not found evil in thee, since the day of thy coming unto me unto this day: nevertheless, the lords favour thee not.

7 Wherefore now return, and go in peace, that thou displease not the lords of the Philistines.

8 ¶ And David said unto Achish, But what have I done? and what hast thou found in thy servant, so long as I have been with thee unto this day, that I may not go fight against the enemies of my lord the king?

9 And Achish answered and said to David, I know that thou *art* good in my sight as an angel of God: notwithstanding, the princes of the Philistines have said, He shall not go up with us to the battle.

10 Wherefore now rise up early in the morning, with thy masters servants that are come with thee: and assoon as ye be up early in the morning, and have light, depart.

11 So David and his men rose up early to depart in the morning, to return into the land of the Philistines; and the Philistines went up to Jezreel.

Ver. 1. *Now the Philistines gathered together all their armies to Aphek.*] There were three places of this name; one in the tribe of Judah, another in Manasseh, and a third in Ashur: Which last seems to be here meant, where the sons of Eli were slain. See iv. 1.

And the Israelites pitched by a fountain which is in Jezreel.] Jezreel was a valley which was overlook'd by the mountain Gilboa: From whence the Israelites came down (xxviii. 4) to draw up their army here.

Ver. 2. *And the Lords of the Philistines passed on by hundreds, and by thousands.*] When they took a view of their army, the great men appeared, some at the head of an hundred, some of a thousand soldiers.

——— *But David and his men passed on in the rereward with Achish.*] Who seems to have been the general of the army, and to have made David and his men his life-guard, according to his resolution, xxviii. 2.

Ver. 3. *Then said the princes of the Philistines, What do these Hebrews here?*] Who, they were afraid, would prove false to them, and take part with their own countrymen.

——— *And Achish said unto the princes of the Philistines, Is not this David the servant of Saul the king of Israel, which hath been with me these days or these years, and I have found no fault in him since he fell unto me, unto this day?*] This intimates, that he looked on David as revolted from Saul; and, by the experience he had of his fidelity, he thought he might be still trusted.

Ver. 4. *And the princes of the Philistines were wroth with him, and the princes of the Philistines said unto him.*] In an angry tone.

——— *Make this fellow return, that he may go again to his place which thou hast appointed him.*] At Ziklag, which they were contented he should possess.

——— *And let him not go down with us to battle, lest in the battle he be an adversary to us.*] And thereby do them more mischief than the army of the Israelites.

——— *For wherewith should he reconcile himself unto his master? should it not be with the heads of these men?*] That is, of the Philistines. They reasoned wisely, according to the common practice of mankind; and well it was for David, that they were such Politicians: For hereby God delivered him out of a very great strait; either of being an enemy to his country, or false to his friends, and to his trust. And by the same good Providence he was sent back to rescue his wives, and the wives and children of his men, who were taken captive.

Ver. 5. *Is not this David, of whom they sang one to another in dances, saying, Saul slew his thousands, and David his ten thousands?*] They remembered that he was their old enemy, who killed Goliath, and was highly magnified and extolled for that action, above Saul himself.

Ver. 6. *Then Achish called David, and said unto him, Surely, as the Lord liveth.*] He swears by the God whom David worshipped, that his words might be credited the more; or perhaps he had learn'd something from David of the true God, though he worshipped others with him.

——— *Thou hast been upright, and thy going out and thy coming in with me in the host, is good in my sight.*] He commends him as an unblameable person in his private conversation, and as an excellent commander in his army.

——— *For I have not found evil in thee, since the day of thy coming unto me unto this day.*] A very honourable testimony from a foreign prince.

——— *Nevertheless, the lords favour thee not.*] Unto whom Achish was forced to yield: For he was not an absolute king; but the lords of the country still retained a great authority.

Ver. 7. *Wherefore now return, and go in peace, that thou displease not the lords of the Philistines.*] From the effects of whose envy and jealousy, he was not able to preserve him.

Ver. 8. *And David said unto Achish, But what have I done? and what hast thou found in thy servant, so long as I have been with thee unto this day, that I may not go fight against the enemies of my lord the king?*] Achish had told David before, that he found not the least fault in him: Therefore this question may seem to some impertinent: But David was to act his part handsomely, upon this occasion; so that tho' he was inwardly pleased, he would not have them suspect he was glad to be dismissed: And therefore, since the king was satisfied with his fidelity, he asks why he might not be trusted to fight against his enemies, and that his lords would give him a reason? But Abarbinel thinks he never intended this; but being chosen by Achish to be *the keeper of his head*, (xxviii. 2.) he resolved only to discharge this office, but not to join in the battle against Israel.

Ver. 9. *And Achish answered and said to David, I know that thou art good in my sight as an angel of God.*] He had learn'd something, as we observed before, ver. 6. of the

the Hebrew religion, and (it appears by this) of their language alſo. And the meaning is, he looked upon David as a man ſent down from heaven to him; all things proſpering that he took in hand.

——— *Notwithſtanding, the princes of the Philiſtines have ſaid, He ſhall not go up with us to the battle.*] They ſeem to have made ſuch an order in council, which the king durſt not contradict.

Ver. 10. *Wherefore now riſe up early in the morning.*] Leſt any miſchief ſhould come to him, if he delayed his departure.

——— *With thy maſter's ſervants that are come with thee.*] This intimates, that the lords of the Philiſtines would not truſt them, becauſe they looked on them ſtill as Saul's ſubjects.

——— *And aſſoon as ye be up early in the morning, and have light, depart.*] He adviſes them to loſe no time, but aſſoon as they could ſee their way, to leave the army, and to march to Ziklag.

Ver. 11. *So David and his men roſe up early to depart in the morning, to return into the land of the Philiſtines.*] For now they were in the Philiſtines camp, in the land of Iſrael, at Aphek, ver. 1.

——— *And the Philiſtines went up to Jezreel.*] To engage the Iſraelites who were pitched there, ver. 1.

CHAP. XXX.

1 *The Amalekites ſpoil Ziklag.* 4 *David asking counſel, is encouraged by God to purſue them.* 11 *By the means of a revived Egyptian, he is brought to the enemies, and recovereth all the ſpoil.* 22 *Davids law to divide the ſpoil equally between them that fight, and them that keep the ſtuff.* 26 *He ſendeth preſents to his friends.*

AND it came to paſs when David and his men were come to Ziklag on the third day, that the Amalekites had invaded the ſouth and Ziklag, and ſmitten Ziklag, and burnt it with fire:

2 And had taken the women captives, that *were* therein; they ſlew not any, either great or ſmall, but carried *them* away, and went on their way.

3 ¶ So David and his men came to the city, and behold, *it was* burnt with fire, and their wives, and their ſons, and their daughters were taken captives.

4 Then David and the people that *were* with him, lift up their voice and wept, until they had no more power to weep.

5 And Davids two wives were taken captives, Ahinoam the Jezreeliteſs, and Abigail the wife of Nabal the Carmelite.

6 And David was greatly diſtreſſed; for the people ſpake of ſtoning him, becauſe the ſoul of all the people was grieved, every man for his ſons, and for his daughters: but David encouraged himſelf in the LORD his God.

7 And David ſaid to Abiathar the prieſt Ahimelechs ſon, I pray thee, bring me hither the ephod: and Abiathar brought thither the ephod to David.

8 And David enquired at the LORD, ſaying, Shall I purſue after this troop? ſhall I overtake them? And he anſwered him, Purſue; for thou ſhalt ſurely overtake *them*, and without fail recover *all*.

9 So David went, he and the ſix hundred men that *were* with him, and came to the brook Beſor, where thoſe that were left behind, ſtayed.

10 But David purſued, he and four hundred men: (for two hundred abode behind, which were ſo faint, that they could not go over the brook Beſor.)

11 ¶ And they found an Egyptian in the field, and brought him to David, and gave him bread, and he did eat, and they made him drink water.

12 And they gave him a piece of a cake of figs, and two cluſters *of raiſins*: and when he had eaten, his ſpirit came again to him: for he had eaten no bread, nor drunk *any* water, three days and three nights.

13 And David ſaid unto him, To whom *belongeſt* thou? and whence *art* thou? And he ſaid, I *am* a young man of Egypt, ſervant to an Amalekite, and my maſter left me, becauſe three days agone I fell ſick.

14 We made an invaſion *upon* the ſouth of the Cherethites, and upon *the coaſt* which *belongeth* to Judah, and upon the ſouth of Caleb, and we burnt Ziklag with fire.

15 And David ſaid to him, Canſt thou bring me down to this company? And he ſaid, Swear unto me by God, that thou wilt neither kill me, nor deliver me into the hands of my maſter, and I will bring thee down to this company.

16 ¶ And when he had brought him down, behold, *they were* ſpread abroad upon all the earth, eating and drinking, and dancing, becauſe of all the great ſpoil that they had taken out of the land of the Philiſtines, and out of the land of Judah.

17 And David ſmote them from the twilight, even unto the evening of the next day: and there eſcaped not a man of them, ſave four hundred young men which rode upon camels, and fled.

18 And David recovered all that the Amalekites had carried away: and David reſcued his two wives.

19 And there was nothing lacking to them, neither ſmall nor great, neither ſons nor daughters, neither ſpoil, nor any *thing* that they had taken to them: David recovered all.

20 And

20 And David took all the flocks and the herds: *which* they drave before those *other* cattle, and said, This *is* Davids spoil.

21 ¶ And David came to the two hundred men, which were so faint that they could not follow David, whom they had made also to abide at the brook Besor: and they went forth to meet David, and to meet the people that *were* with him; and when David came near to the people, he saluted them.

22 Then answered all the wicked men, and *men* of Belial, of those that went with David, and said, Because they went not with us, we will not give them *ought* of the spoil that we have recovered, save to every man his wife and his children, that they may lead *them* away, and depart.

23 Then said David, Ye shall not do so, my brethren, with that which the LORD hath given us, who hath preserved us, and delivered the company that came against us, into our hand.

24 For who will hearken unto you in this matter? but as his part *is* that goeth down to the battle, so *shall* his part *be* that tarrieth by the stuff: they shall part alike.

25 And it was *so* from that day forward, that he made it a statute and an ordinance for Israel unto this day.

26 ¶ And when David came to Ziklag, he sent of the spoil unto the elders of Judah, *even* to his friends, (saying, Behold, a present for you, of the spoil of the enemies of the LORD)

27 To *them* which *were* in Beth-el, and to *them* which *were* in south-Ramoth, and to *them* which *were* in Jattir,

28 And to *them* which *were* in Aroer, and to *them* which *were* in Siphmoth, and to *them* which *were* in Eshtemoa,

29 And to *them* which *were* in Rachal, and to *them* which *were* in the cities of the Jerahmeelites, and to *them* which *were* in the cities of the Kenites,

30 And to *them* which *were* in Hormah, and to *them* which *were* in Chor-ashan, and to *them* which *were* in Athach,

31 And to *them* which *were* in Hebron, and to all the places where David himself and his men were wont to haunt.

Ver. 1. *And it came to pass when David and his men were come to Ziklag on the third day, that the Amalekites had invaded the south, and Ziklag, and smitten Ziklag, and burnt it with fire.*] The Amalekites meditated revenge for the incursions of David and his men into their country, and for the slaughter he had made of their people. They therefore mustered up all their remains of strength, and marched to Ziklag, the abode of David, who happened then to be absent with his small party, so that the town was left destitute of defence, and they easily made themselves masters of that place, and laid it in ashes; but touched not the lives of any of the inhabitants, ver. 2. which, considering what they had suffered so lately from David, may seem to have been a great instance of humanity in them; but the merit of this is not allowed them by some commentators, who represent them as a poor covetous people, who intended to sell their captives into slavery, that they might make money of them: or perhaps might spare them, because they wanted servants for their own use. David had undoubtedly rendered them poor by his devastations, and reduced them to a very inconsiderable number, which, among other considerations, might induce them to spare the lives of the prisoners they had taken at Ziklag; but it is something extraordinary, that they did not express their resentment against David, by some severe treatment of his wives, or the other persons that peculiarly belonged to him, and if this forbearance was not the result of humanity, we should be glad to know the cause to which it may be more properly ascribed.

Ver. 3. *So David and his men came to the city, and behold it was burnt with fire,* &c.] This calamity befel David, when he seemed to be in the greatest security, having escaped the fury of Saul, and also the service of the Philistines against his own countrymen. But such is the state of this world, that we are often surprized with sudden and unexpected troubles, when we think our selves least obnoxious to them.

Ver. 4. *Then David and the people that were with him, lift up their voice and wept, until they had no more power to weep.*] Till either the flow of sorrow was entirely exhausted, or till they were sunk into stupidity, by the consideration of the calamity they had sustained.

Ver. 6. *And David was greatly distressed, for the people spake of stoning him,* &c.] They considered him as the author of their miseries, by coming to Ziklag at first, and then by provoking the Amalekites to this cruelty, and lastly, by his forwardness in marching away with Achish, and leaving their wives and children unguarded against an enemy.

——— *But David encouraged himself in the Lord his God.*] He considered that the all-wise, and all-powerful Lord of the universe, was his God, by special promise, and true fatherly affection, as he had always shewn himself to be, in the whole course of his providential dispensations to him.

Ver. 7. *And David said to Abiathar the priest, Ahimelech's son, I pray thee, bring me hither the Ephod.*] From these words Cunæus (lib. 1. de Rep. Heb. cap. 14.) concludes, that the kings of Israel might use the Ephod, as well as the high-priest; because David said, *Bring me hither*, &c. But this does not signify that he himself intended to use it, but only that he desired it might be used for him; according to what is said of Joshua, Numb. xxvii. 21. that he should stand before Eleazar the high-priest, *who should enquire for him*, &c.

——— *And Abiathar brought thither the Ephod to David.*] From these words the same Cunæus endeavours to vindicate the forementioned opinion, because it is not said, that Abiathar brought the Ephod *le David*, but *el David*. The former of which expressions, he thinks, might have signified, *for his use*; but the latter denotes, as he supposes, that it was for David to use himself. This he endeavours to confirm, from the high privilege which the king had above other men, of sitting in the house of God, &c. But this opinion has been confuted by the learned Braunius, (lib. 2. de Vest. Hebr. Sacerd. cap. 20. n. 32.) who well observes, as likewise doth Buxtorf, that in the preceding words, David says, bring the Ephod, *li*, that is, *mea causa*, or *in meam gratiam*, for my sake, or on my account.

Ver. 8. *And David enquired of the Lord, saying, Shall I pursue after this troop? shall I overtake them?*] He enquired by the ministration of Abiathar, and his manner of enquiry refutes the opinion of the Jews, that two questions were not to be asked at one time. For David still continues to ask two here, as he had before done at Keilah, tho' God, say they, had there set him right in

his enquiry and taught him to conſult the Divine Oracle in another manner.

———*And he anſwered him, purſue, for thou ſhalt ſurely overtake them, and without fail recover all.*] God anſwers both queſtions at once, and tells him alſo, more than he asked; namely, that he ſhould regain all that had been loſt. The Divine Majeſty anſwered more ſlowly and gradually, chap. xxiii. 11. but he now anſwers ſpeedily and fully at once, becauſe the preſent buſineſs required more expedition. So infinitely gracious is our God, that he vouchafes to conſider the particular degree of our neceſſities, and accomodates his kind providence to them accordingly.

Ver. 9. *So David went, he and the ſix hundred men that were with him, and came to the brook Beſor.*] David was ſo animated with the Divine Promiſe, that he immediately marched with his men as far as the brook Beſor, which falls into the Mediterranean ſea, between Gaza and Rhinocorura; or rather, between Rhinocorura and Egypt, according to St. Jerom. This is called the river of the wilderneſs, Amos vi. 14. and is unadviſedly taken by ſome for the river of Egypt, mentioned in ſome parts of Scripture, but which is a different ſtream.

When David arrived at this brook, two hundred of his men were obliged to remain there, as being incapable of continuing their march, ver. 10. Grief perhaps made them neglect to take neceſſary refreſhment before they ſet out.

Ver. 11. *And they found an Egyptian in the field, and brought him to David*, &c.] David paſſed the brook with thoſe four hundred men, who were not ſo fatigued as their companions; and while they were in ſuſpence which way to proceed, ſome of his troops met an Egyptian, who was on the point of periſhing by hunger and thirſt, for he had neither ate nor drank for the ſpace of three days and as many nights; but when they had refreſhed him with food and drink, they brought him to David, who asked him from whence he came, and to whom he belonged? The poor man anſwered, that he was an Egyptian, and had been ſervant to an Amalekite, who left him in a deſtitute condition, becauſe he had been taken ſick three days ago, ver. 13. It was a barbarous act to leave him to periſh in that manner, when they had a ſufficient number of camels for the carriage of men, as well as of the ſpoils they had taken. But this inhumanity coſt them dear, for it occaſioned the loſs of their own lives. Such is the wonderful providence of the Moſt High, who governs all the deſires and thoughts, all the counſels and works, and whatever elſe is tranſacted among men.

Ver. 14. *We made an invaſion upon the ſouth of the Cherethites.*] The Egyptian proceeds to acquaint David with the particular expeditions that were lately made by the Amalekites. The firſt of which was againſt the Cherethites, who were the ſame with the Philiſtines. For the Arabians, as Bochart obſerves, called their country Keritha, and the Syrians Creth; and the inhabitants of it were ſtyled Crethi, or Crethim, by the Hebrews. And to put all out of doubt, the ſouth of the Cherethites, here mentioned, is in the ſixth verſe explained, *the land of the Philiſtines.*

———*And upon the coaſt which belongeth to Judah.*] Namely, the ſouth coaſt of that tribe.

———*And upon the ſouth of Caleb.*] This particular land is not mentioned in any other part of Scripture, but, in all probability, it was that ſouth part of Judah which was given to Caleb, and which was inherited by his poſterity, Joſh. xiv. 13.

———*And we burnt Ziklag with fire.*] This was the laſt of their expeditions.

Ver. 15. *And David ſaid to him, Canſt thou bring me down to this company? And he ſaid, Swear unto me by God, that thou wilt neither kill me, nor deliver me into the hands of my maſter, and I will bring thee down to this company.*] It was natural for David to ſuppoſe, that this Egyptian might be able to conduct him to ſome place where the Amalekites had halted, in order to refreſh themſelves after their victory. This the man promiſed to do, provided David would not, when he had enjoyed the benefit of his diſcovery, cauſe him to be ſlain, as a perſon not to be truſted, after betraying the army in which he had ſerved: And likewiſe would not deliver him up to his maſter, who perhaps had treated him like a ſlave.

David having diſſipated all ſcruples from the mind of this man, he then conducted the Iſraelites, with the utmoſt fidelity, to the place where the Amalekites were giving a looſe to their joy for their late victory, and the rich acquiſitions they had gained. Some of them were careleſly ſtretched on the earth, with their thoughts intent on nothing but feaſting, others were dancing, as it were in triumph for the revenge they had taken on their enemies. In a word, the whole army was entirely unprepared for the reception of an enemy.

Ver. 17. *And David ſmote them from the twilight, even unto the evening of the next day.*] While they were thus immerſed in riot, and thoughtleſs mirth, David and his men poured in upon them, at the break of day, and ſlaughtered their hoſt till the evening, which among the Jews was the beginning of the next day. In conſequence of which, they were all cut off, except four hundred young men, who rode upon camels, ver. 17. and who leaving all their companions and booty behind them, were burthened with nothing but the doleful tidings of ſo fatal an overthrow, after the great ſucceſs they had obtained in their attempt upon Ziklag.

David, by this ſignal victory, reſcued his two wives, together with all the reſt of the captives; and not only recovered all that the Amalekites had carried away, but likewiſe enriched his army with their flocks and herds, and other ſpoils. The cattle which had thus been taken from the defeated enemies, were drove by David's ſoldiers before thoſe cattle that had been taken from the people of Ziklag, and the general voice was, *this is Davids ſpoil*, ver. 20. Not that he challenged the whole to himſelf, but it was a declaration that he had acquired it by his valour and conduct.

David, after this glorious victory, marched back with his little army, and rejoined the two hundred men who had been conſtrained by their fatigue to halt at the brook Beſor. He then ſaluted them in an affectionate manner, and told them, as we may naturally ſuppoſe by what follows, that their inability to accompany him any farther in his expedition againſt the Amalekites, ſhould not deprive them of their ſhare in the ſpoils he had obtained. Upon which ſome avaricious and diſorderly perſons, whom the Sacred Text ſtyles men of Belial, oppoſed the generous declaration made by David, and ſaid, It was highly unreaſonable to allot any part of the booty to thoſe who had not ſhared the dangers of the battle.

Ver. 23. *Then ſaid David.*] Who ſtill preſerved his authority over the moſt wicked among them.

——— *Yea ſhall not do ſo, my brethren.*] He overrules their murmuring oppoſition, but thought fit to do it in a friendly manner, calling them brethren; not only as of the ſame nation and religion with himſelf, but likewiſe as his fellow ſoldiers.

——— *With that which the Lord hath given us, who hath preſerved us*, &c.] Which is as if he had ſaid, Since God has vouchſafed to be ſo good to us, we ought not to act unkindly by our brethren.

Ver. 24. *For who will hearken unto you in this matter?*] He was confident, that no perſon who had the leaſt regard to equity would be of their opinion.

—— *But as his part is that goeth down to the battle, ſo ſhall his part be that tarrieth by the ſtuff: they ſhall part alike.*] This was a very equitable and prudent determination; for thoſe who remained with the baggage, were expoſed to hazards as well as their brethren; and were likewiſe a body of reſerve to whom theſe might retreat, in caſe of an overthrow; and they were now in actual ſervice, in the ſtation wherein their general had placed them.

Polybius explains the order of dividing the ſpoils of war, ſome part of which was allotted to thoſe who remained in the camp; but the proportions were various in ſeveral places. In ſome a ſimple portion was given to a footman, a double to a centurion, and a treble to a horſeman. In other places they varied from this kind of diſtribution; but in what manner ſoever the diviſion was made, the commander in chief was allowed to take the beſt of the ſpoils to himſelf; as perhaps David now did, and then left the remainder to be equally divided among his men. The Talmudiſt ſay, that in after-times, the king had all the royal furniture that was found in the tent of the conquered prince, conſigned to him for his ſhare.

Ver.

Ver. 25. *And it was so from that day forward, that he made it a statute and an ordinance for Israel, unto this day.*] The equity of this law appears from hence; that by common consent these two hundred men were left behind, to look after their baggage; and they were part of the same body of men, linked together in the same common society; and were hindered by meer weariness from going to fight, which otherwise they would have done. And their will was accepted for the deed, and they were in the same common danger; for if the four hundred had been routed, their enemies would soon have cut them off.

This law may seem to have been ordained before by God himself in Numbers xxxi. which if it were, it may be thought strange that David did not alledge that law, to quiet the present contention. But is is evident, this was a very different case from that; for threescore thousand who staid at home, had no more among them, than the twelve thousand had who went to the battle, ver. 27 of that chapter; and what was then done was not ordained to be observed as a statute through all generations. This therefore was a new law, but perpetually continued to the time of the Maccabees; as appears from the second book of their history, chap. viii. ver. 28, 30. And Osiander observes, that it pleased the Romans to do the same, as Festus also tells us. See Josh. xxii. 8. But the most ancient custom among the Romans was (as Godescalcus Stewechius shews at large, upon Vegetius de Re Militari, lib. 2. cap. 7.) to burn part of the spoils as an offering to their Gods; and for the rest, sometimes the soldiers were permitted to keep what every man had got, to himself; and sometimes if the necessities of the common-wealth required, they were all brought to the Quæstor, to be put into the publick Treasury. Out of those which every man kept to himself, they were wont, when they came home, to have some of them upon the posts of the gates to their houses; which is was lawful to remove, when an House was sold to another man.

Ver. 26. *And when David came to Ziklag, he sent of the spoil to the elders of Judah, even to his friends.*] By this it seems plain, that he had reserved some part of the spoil to himself; out of which he made presents to his friends; some of which were of the best quality in the tribe of Judah.

——*Saying behold a present for you, of the spoil of the enemies of the Lord.*] In the Hebrew *a blessing for you*, &c. So he calls the present, because it was a token that he wished all prosperity to them, who had been kind to him in his banishment, and help'd to maintain and protect him, and whom he was desirous still to oblige, that they might more readily receive him, when he had a right to take possession of the kingdom.

Ver. 27. *To them which were in Bethel.*] This seems to have been the same place with that which is called Baalath, and Kirjath-baal, in the enumeration of the cities of Judah, Josh. xvi. 9, 60. and it was afterward consigned to the tribe of Simeon. It is placed between Azem, or Asemon, and Chasar-sual; and consequently advanced very far toward Arabia Petræa. There was probably a temple of Baal in this place, whose name the Israelites changed into Kirjath-jearim, which signifies, *urbs sylvarum*, a city of woods, because of the fine growths of trees with which it was shaded, and whereby it was rendered fit for idolatrous uses.

——*And to them which were in South-Ramoth.*] This was a place in the tribe of Simeon, Josh. xix. 8. and it was called Ramoth in the south, to distinguish it from Ramoth Gilead, which lay northward.

——*And to them which were in Jattir.*] This was a city in the mountainous part of the tribe of Judah, Josh. xv. 48. It was afterward given up to the Levites of Kohath's family, Josh. xxi. 14. Eusebius says, that Jattir, or Jether, or Jethira, is situated in the canton called Daroma, toward the city of Malatha, twenty miles from Eleutheropolis. It is probably the same as Ether, or Athar, which in the time of St. Jerom was a large town, in the southern part of Judah.

Ver. 28. *And to them which were in Aroer.*] This is supposed to have been a city in the tribe of Judah. Eusebius, and St. Jerom, speak of Aruir, twenty miles from Jerusalem, toward the north. There were other cities of this name, one in the tribe of Gad, and situated on the northern bank of the brook Arnon, at the extremity of the country which the Hebrews possessed beyond Jordan. Reland thinks there was a city of this name near Rabbah of the Ammonites. The word Aroer, signifies *heath*, and it is probable that several places in Judæa may have taken their name from it, understood in that signification.

——*And to them which were in Siphmoth, and to them which were in Eshtemoa.*] The exact situation of the former of these places is not known, but it was probably in the tribe of Judah. Eshtemoa, or Eshtemoth, was a city in the southern part of Judah. Eusebius says, it was a large town in the canton of Eleutheropolis. A cession was made of it to the priests, to be an habitation for them, 1 Ch. vi. 58.

Ver. 29. *And to them which were in Rachal.*] This likewise was a city in the southern part of Judah.

——*And to them which were in the cities of the Jerahmeelites.*] Jerahmeel was a canton in the portion of Judah, toward the south of this tribe; and it was possessed by the descendants of Jerahmeel, the son of Hezron.

——*And to them which were in the cities of the Kenites.*] The Kenites were a people who dwelt westward of the Dead-sea, and extended themselves into Arabia Petræa. Jethro, the father-in-law of Moses, was a Kenite, and in the time of Saul those people were mingled with the Amalekites. They, indeed, were one of those nations whose land God had promised to the descendants of Abraham; but, in consideration of Jethro, all of them, who submitted to the Hebrews, were suffered to live in their own country; the rest fled, in all probability, to the Edomites, and Amalekites. The lands of the Kenites were in Judah's partition.

Balaam having been invited by Balak, king of Moab, to curse the Israelites, stood upon a mountain, from whence he could view the camp of Israel, and the land of Kain, and said these words, "Strong is thy dwelling-place, and "thou putteſt thy nest in a rock; nevertheless the Kenite "shall be wasted, until Ashur shall carry thee away captive." The Kenites dwelt in rocks and mountains that were almost inaccessible. The word *ken*, signifies a *nest*, a *hole*, a *cave*; and *kinnim* may be rendered by Troglodytes, in Greek. The Kenites were conquered and carried into captivity by Nebuchadnezzar.

Ver. 30. *And to them which were in Hormah.*] This city is called by the different names of Herma, Harma, or Aramah; but it should be written Chorma, or Cherma. It was called Zephath, before the Hebrews gave it the name of Hormah, which signifies *anathema*, on the following occasion. The king of Arad, who was a Canaanite, and dwelt to the south of the Land of promise, having attack'd the Hebrews, put them to flight, and took a very rich book from them. The Israelites hereupon engaged themselves by vow, to devote to execration every thing belonging to that prince, Judges i. 17. for which reason this place was called Hormah; and it belonged to the tribe of Simeon.

——*And to them which were in Chor-ashan, and to them which were in Athach.*] It is probable, that these two places were likewise in the tribe of Simeon.

——*And to them which were in Hebron.*] Hebron, or Chebron, was one of the most ancient cities in the world, and was built seven years before Tanais, the capital of lower Egypt. Some think, that it was founded by Arba, one of the oldest giants of Palestine; for which reason it was called Kirjath-arba, which signifies Arba's city; but this name was afterward changed into that of Hebron. It was situated on an eminence twenty miles southward from Jerusalem, and twenty miles north from Beer-sheba. Not far from Hebron was the oak, or turpentine tree, under which Abraham received three angels, Gen. xviii. 1, &c. Eusebius, Sozomen, and several other ancient writers, speak of the veneration, which not only Christians, but even the Pagans themselves had for this tree.

Hebron was in the allotment of Judah. Here Zachary and Elizabeth are said by some to have dwelt. Hebron is still in being, but much fallen from its ancient lustre.

CHAP. XXXI.

1 Saul having loſt his army, and his ſons ſlain, he and his armour-bearer kill themſelves. 7 The Philiſtines poſſeſs the forſaken towns of the Iſraelites. 8 They triumph over the dead carcaſes. 11 They of Jabeſh-gilead, recovering the bodies by night, burn them at Jabeſh, and mournfully bury their bones.

NOW the Philiſtines fought againſt Iſrael: and the men of Iſrael fled from before the Philiſtines, and fell down ſlain in mount Gilboa.

2 And the Philiſtines followed hard upon Saul, and upon his ſons; and the Philiſtines ſlew Jonathan, and Abinadab, and Malchiſhua, Sauls ſons.

3 And the battle went ſore againſt Saul, and the archers hit him, and he was ſore wounded of the archers.

4 Then ſaid Saul unto his armour-bearer, Draw thy ſword, and thruſt me through therewith; leſt theſe uncircumciſed come and thruſt me through, and abuſe me. But his armour-bearer would not; for he was ſore afraid: therefore Saul took a ſword, and fell upon it.

5 And when his armour-bearer ſaw that Saul was dead, he fell likewiſe upon his ſword, and died with him.

6 So Saul died, and his three ſons, and his armour-bearer, and all his men that ſame day together.

7 ¶ And when the men of Iſrael that *were* on the other ſide of the valley, and *they* that *were* on the other ſide Jordan, ſaw that the men of Iſrael fled, and that Saul and his ſons were dead, they forſook the cities, and fled; and the Philiſtines came and dwelt in them.

8 And it came to paſs on the morrow, when the Philiſtines came to ſtrip the ſlain, that they found Saul and his three ſons fallen in mount Gilboa.

9 And they cut off his head, and ſtripped off his armour, and ſent into the land of the Philiſtines round about, to publiſh *it* in the houſe of their idols, and among the people.

10 And they put his armour in the houſe of Aſhtaroth: and they faſtned his body to the wall of Beth-ſhan.

11 ¶ And when the inhabitants of Jabeſh-gilead heard of that which the Philiſtines had done to Saul:

12 All the valiant men aroſe, and went all night, and took the body of Saul, and the bodies of his ſons from the wall of Beth-ſhan, and came to Jabeſh, and burnt them there.

13 And they took their bones, and buried *them* under a tree at Jabeſh, and faſted ſeven days.

Ver. 1. *And the Philiſtines fought againſt Iſrael.*] As they began the quarrel, ſo they ſeem to have began the fight.

Ver. 2. *And the Philiſtines followed hard upon Saul, and upon his ſons; and the Philiſtines ſlew Jonathan, and Abinadab, and Malchiſhua, Saul's ſons.*] Iſhboſheth, the fourth ſon of Saul, not being a warlike man, was either not in the engagement, or elſe he eſcaped by flight, like Abner, and other men of note. Jonathan, that faithful and generous friend to David, ſeems to have deſerved a better fate; but the Providence of God ſuffered him to be ſlain, to facilitate David's advancement to the throne of Iſrael; for tho' he had freely conſented, that David ſhould be Saul's ſucceſſor, yet ſo great was the fondneſs of the people for him, that many of them might have formed a party, in order to confer the royal dignity upon him, in oppoſition to David.

Ver. 3. *And the battle went ſore againſt Saul.*] His victorious enemies purſued him ſo cloſe, that he had no hope of eſcaping from them.

——— *And the archers hit him, and he was ſore wounded of the archers.*] We think it neceſſary to obſerve, that in this place, and likewiſe in the Chronicles, where the account of Saul's death is repeated, that the root of the verb, here tranſlated *wounded*, is *chull*, which ſignifies, to be in dread or pain, and alludes to the pangs of a woman in travail, and not *challal*, to wound. So that it doth not appear, that Saul was wounded, but only in extreme anguiſh and dread, when he ſaw himſelf ſo thick beſet with enemies, that there was no poſſibility for his eſcape.

Ver. 4. *And Saul ſaid unto his armour-bearer, Draw thy ſword, and thruſt me through therewith leſt thoſe uncircumciſed come and thruſt me through, and abuſe me.*] He was apprehenſive that they would put him to ſome ignominious death, or make ſport of him in a barbarous and unmanly manner, as their anceſtors did with Samſon.

The armour-bearer of Saul had too much reſpect for his ſovereign, to execute this fatal command; which when Saul perceived, he ruſhed upon his own ſword, and ended his unfortunate life. The faithful ſervant ſeeing his lord dead, was reſolved not to ſurvive him, and immediately threw himſelf on his own ſword, acting in an undaunted manner, that ſevere part by himſelf which he had refuſed to do by his maſter. The Jews pretend that this armour-bearer was Doeg the Edomite, but for what reaſon they beſt know. Thus died Saul, the firſt king of Iſrael, after a reign of about forty years.

The day after the battle, when the Philiſtines came to take the ſpoils of the dead, they found Saul and his three ſons extended on the plain. This perhaps, was a ſpectacle they little imagined they ſhould ſee, and their implacable rage could not be ſatisfied, till they had cut off the dead king's head, and ſtripped him of his armour, which they depoſited in the temple of Aſhtaroth. They likewiſe had the inhumanity to hang up his body on the wall of Beth-ſhan, in order to expoſe it to publick ſhame and reproach, as if he had been the greateſt of malefactors. That part of the wall where this indignity was offered to the dead monarch, was oppoſite, perhaps, to the principal ſtreet, becauſe it is ſaid, 2 Sam. xxi. 12. that his body was hung up in the ſtreet of this city. As to his head, we read, 1 Chron. x. 10. that it was faſtened up in the temple of Dagon. Sometime after this unworthy proceeding, the inhabitants of Jabeſh-Gilead, being informed of the indignities that were offered to the bodies of Saul and his ſons, went by night to Beth-ſhan and took them down, and then brought them into their city, beyond Jordan, where they burnt the remains of the fleſh, and buried the bones in a grove that was near their city. They likewiſe faſted and mourned ſeven days for the unfortunate king, in a generous commemoration of the ſignal ſervice he had rendered to their city, at the glorious beginning of his reign, when he delivered them from the intended cruelty of their implacable enemies the Ammonites. Several years after, David cauſed theſe bones to be removed from the grove at Jabeſh, and they were then depoſited in the ſepulchre of Kiſh, the father of Saul, at Gibeah.

The End of the Firſt Book of SAMUEL.

Critical and Explanatory ANNOTATIONS

ON THE

SECOND BOOK of *SAMUEL*,

Otherwiſe called the SECOND BOOK of the

K I N G S.

The ARGUMENT.

This book contains a particular account of the events that happened after the death of Saul, and in the reign of his ſucceſſor David: in which we find a lively repreſentation of the wonderful goodneſs of God to this prince, and the ſingular favours he conferred upon him: Firſt, with regard to temporal bleſſings; God having raiſed him, in the admirable courſe of his providence, and after a long ſeries of dangers and afflictions, to the crown of Judah, and afterward to that of all Iſrael. He likewiſe bleſſed him with a numerous poſterity, brave officers and valiant ſoldiers; adorned him, in his own perſon, with a moſt heroic generoſity; eſtabliſhed his kingdom, and greatly enlarged its limits; and crowned his wars with many victories obtained againſt his enemies, as well at home as abroad.

Secondly, With reſpect to ſpiritual mercies, in which God diſtinguiſhed his goodneſs to him, in conducting him by the ſpirit of faith, adoption, and prophecy; inſpiring him with an unparallell'd devotion to his Sacred Service; and enriching him with the virtues of wiſdom, juſtice, clemency, humility, and patience, which frequently ſhone forth with all their ſplendour, in his conduct and government.

But, on the other hand, this book likewiſe gives us a particular account of thoſe aggravated tranſgreſſions with which the life of David was ſometimes ſtained, to the provocation of his great benefactor; and eſpecially in his conduct with reſpect to the wife of Uriah, and in his proud numbering the people, of which, tho' he afterward ſincerely repented, yet was he ſeverely puniſhed by God, for his own good, and the edification of his church.

Among the chaſtiſements which God inflicted upon him for his ſins, we may reckon his ſon Amnon's raviſhing his ſiſter Tamar; for which indignity he was afterward murthered by the command of his brother Abſalom, who, for that purpoſe, had invited all the kings ſons to a feaſt. To this we may add, the horrible and unnatural conſpiracy and rebellion of Abſalom, his ſon, againſt him, in conſequence of which he was conſtrained in his old age to have recourſe to flight, for the preſervation of his own life: tho' indeed the Lord never forſook him either in this, or any other extremity; but ſtrengthened and ſupported him by a firm faith and confidence, and afforded him a favourable iſſue, by giving him the victory over all his enemies; defeating and infatuating their counſels againſt him, and turning all things, in the end, to his real welfare and advantage, and to the utter ruin of his adverſaries and oppreſſors; that ſo the Divine Majeſty might manifeſt himſelf to be a holy and a faithful God, who notwithſtanding the innumerable defects, iniquities and demerits of his children, maintains his gracious covenant with them in the moſt inviolable manner; tho' he never indulges them in their ſins.

This book contains the hiſtory of about forty years, from the beginning of David's reign, to the end thereof; except only that the conſpiracy of his ſon Adonijah, and his own death, are not here inſerted, but are ſet down at the beginning of the following book, which is the firſt of Kings.

The former part of the firſt book of Samuel, as likewiſe the books of Ruth and Judges, were in all probability compiled by Samuel himſelf, as we have formerly obſerved; but the reſt of it, with this of the ſecond book of Samuel, were written by other holy perſons, and prophets, who were divinely inſpired, ſuch as Nathan, Gad, and others.

CHAP. I.

1 The Amalekite, who brought tidings of the overthrow, and accuſed himſelf of Saul's death is ſlain. 17 David lamenteth Saul and Jonathan with a ſong.

NOW it came to paſs after the death of Saul, when David was returned from the ſlaughter of the Amalekites, and David had abode two days in Ziklag:

2 It came even to paſs on the third day, that behold, a man came out of the camp from Saul, with his clothes rent, and earth upon his head: and *ſo* it was when he came to David, that he fell to the earth, and did obeiſance.

3 And David ſaid unto him, From whence cameſt thou? And he ſaid unto him, out of the camp of Iſrael am I eſcaped.

4 And David ſaid unto him, How went the matter? I pray thee, tell me. And he anſwered, That the people are fled from the battle, and many of the people alſo are fallen and dead, and Saul and Jonathan his ſon are dead alſo.

5 And David ſaid unto the young man that told him, How knoweſt thou that Saul and Jonathan his ſon be dead?

6 And the young man that told him, ſaid, As I happened by chance upon mount Gilboa, behold, Saul, leaned upon his ſpear: and lo, the chariots and horſemen followed hard after him.

7 And when he looked behind him, he ſaw me, and called unto me: and I anſwered, Here *am* I.

8 And he ſaid unto me, Who *art* thou? And I anſwered him, I *am* an Amalekite.

9 He ſaid unto me again, Stand, I pray thee, upon me, and ſlay me, : for anguiſh is come upon me, becauſe my life *is* yet whole in me.

10 So I ſtood upon him, and ſlew him, becauſe I was ſure that he could not live, after that he was fallen: and I took the crown that *was* upon his head, and the bracelet that *was* on his arm, and have brought them hither unto my lord.

11 Then David took hold on his clothes and rent them, and likewiſe all the men that *were* with him.

12 And they mourned and wept, and faſted until even, for Saul and for Jonathan his ſon, and for the people of the LORD, and for the houſe of Iſrael; becauſe they were fallen by the ſword.

13 ¶ And David ſaid unto the young man that told him, Whence *art* thou? And he anſwered, I *am* the ſon of a ſtranger, an Amalekite.

14 And David ſaid unto him, How waſt thou not afraid to ſtretch forth thine hand, to deſtroy the LORDs anointed?

15 And David called one of the young men, and ſaid, Go near, *and* fall upon him. And he ſmote him that he died.

16 And David ſaid unto him, Thy blood *be* upon thy head: for thy mouth hath teſtified againſt thee, ſaying, I have ſlain the LORDs anointed.

17 ¶ And David lamented with this lamentation over Saul, and over Jonathan his ſon.

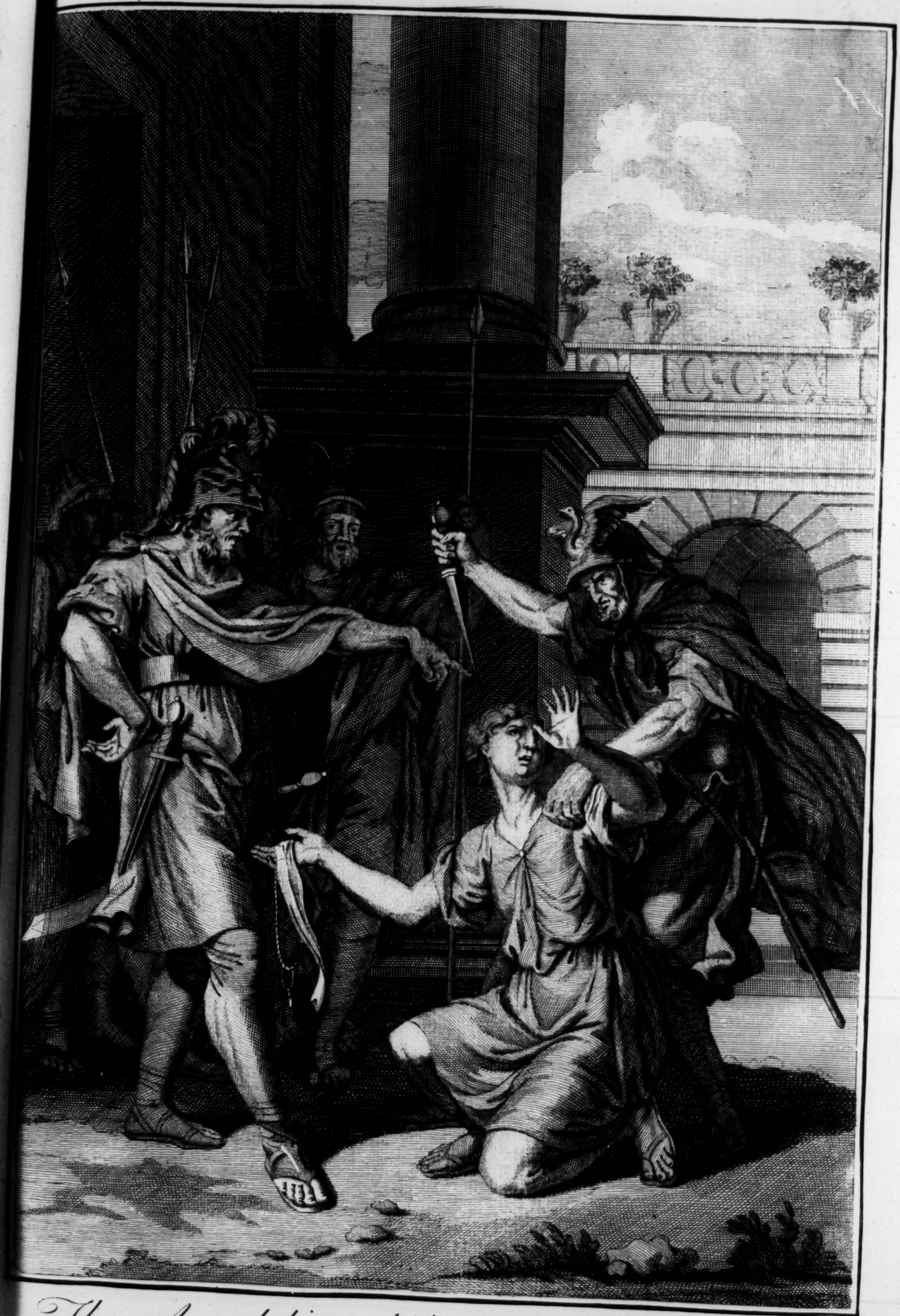
18 (Alſo he bade them teach the children of Judah *the uſe of* the bow: behold, *it is* written in the book of Jaſher.)

19 The beauty of Iſrael is ſlain upon thy high places: how are the mighty fallen!

20 Tell *it* not in Gath, publiſh *it* not in the ſtreets of Askelon: leſt the daughters of the Philiſtines rejoice, leſt the daughters of the uncircumciſed triumph.

21 Ye mountains of Gilboa, *let there be* no dew, neither *let there be* rain upon you, nor fields of offerings: for there the ſhield of the mighty is vilely caſt away, the ſhield of Saul, *as though he had* not *been* anointed with oil.

22 From the blood of the ſlain, from the fat of the mighty, the bow of Jonathan turned not back, and the ſword of Saul returned not empty.



I. Basire fculp.

The Amalekite slain who slew Saul.

23 Saul and Jonathan *were* lovely and pleaſant in their lives, and in their death they were not divided: they were ſwifter than eagles, they were ſtronger than lions.

24 Ye daughters of Iſrael, weep over Saul, who clothed you in ſcarlet, with *other* delights, who put on ornaments of gold upon your apparel.

25 How are the mighty fallen in the midſt of the battle! O Jonathan, *thou waſt* ſlain in thine high places.

26 I am diſtreſſed for thee, my brother Jonathan: very pleaſant haſt thou been unto me: thy love to me was wonderful, paſſing the love of women.

27 How are the mighty fallen, and the weapons of war periſhed!

Ver. 1. *Now it came to paſs after the death of Saul, when David was returned from the ſlaughter of the Amalekites.*] The battle between Saul and the Philiſtines was fought about the time when David was in purſuit of the Amalekites.

——— *And David had abode two days in Ziklag.*] It ſeems the Amalekites had not burnt this town in ſuch a manner as to render it uninhabitable. Perhaps they were ſo well ſatisfied with the ſpoils they had obtained, that they did not think of purſuing their revenge to the utmoſt extremity.

Ver 2. *It came even to paſs on the third day, that behold, a man came out of the camp from Saul, with his clothes rent, and earth upon his head,* &c.] This man was an Amalekite, as he himſelf informs David, ver. 8. but becauſe the Sacred Hiſtorian has not told us from what family he ſprung, nor mentioned any other particulars concerning him, than thoſe which are recorded in this chapter, the Jews have been induſtrious to ſupply that imaginary deficiency. Some of them will have him to have been Doeg the Edomite, whom they likewiſe pretend was Saul's armour-bearer, as has been already obſerved. Others ſay he was the ſon of that enemy to David, and add, that his father intruſted him with the crown and bracelets of Saul, during the battle with the Philiſtines. The author of an eccleſiaſtical hiſtory, which is aſcribed without any reaſon to Philo the Jew, declares that his name was Edab, and that he was the ſon of Agag, that king of the Amalekites whom Saul defeated and took priſoner. After this account of the Amalekites extraction, the author introduces a very extraordinary circumſtance; for he tells us that Saul, when he was expiring, ſaw this man approaching him, upon which he ſaid to him, "Be witneſs now to "the accompliſhment of the words of Samuel, who told "me, in one of his predictions, that a ſon of Agag "would prove fatal to me. I command thee to go to "David, after my death, and ſay to him, I have ſlain "thine enemy, *&c.*"

Tho' we have no authority from ſcripture, to believe this perſon was the ſon of Doeg, yet the manner in which ſome have endeavoured to prove the impoſſibility of his being ſo, is very ſuperficial: This man (ſay they) was an Amalekite, and therefore could not be the ſon of Doeg, who was an Edomite. But they ought to have conſider'd, that all Amalekites were Edomites, tho' all Edomites were not Amalekites. For Amalek was the grandſon of Eſau (the father of the Edomites) by his ſon Eliphaz, Gen. xxxvi. 15, 16.

This man, whoever he was, came from the camp of Saul, and the marks of mourning which appeared upon him made it evident, that he was a meſſenger of ſome bad tydings. He accordingly acquainted David, that the Philiſtines had gained a compleat victory over the army of Iſrael, and that Saul and his ſon Jonathan were among the number of the ſlain. David then asked him, how he came to know that the king and his ſon were dead; upon which the Amalekite gave him the following account:

Ver. 6. — *As I happened by chance upon mount Gilboa.*] One would imagine, by this, that he was not a ſoldier, but a countryman, who had occaſion to paſs that way.

Euſebius and St. Jerom inform us, that this mountain of Gilboa was ſix miles from Bethſan, otherwiſe called Scythopolis, and that there was a large place ſtill to be ſeen there, called Gelbus. William of Tyre (lib. 2. c. 26.) ſays, that at the foot of mount Gilboa there is a ſpring which runs near the city of Jezreel.

——— *Behold, Saul leaned upon his ſpear.*] Endeavouring to force it through his body.

——— *And lo, the chariots and horſemen followed hard after him.*] Which might make him apprehenſive, that he ſhould fall into their hands, before he could diſpatch himſelf, and elude their rage.

Ver. 7. *And when he looked behind him, he ſaw me, and called unto me.*] Saul looked round about him, to ſee if any of his own ſervants were near, that he might employ their aid to haſten his tragical end.

Ver. 8. *And he ſaid unto me, Who art thou? And I anſwered him, I am an Amalekite.*] This perſon repreſents himſelf as not diſſembling his country, tho' he was ſenſible, that Saul had no reaſon to be a friend to it.

Ver. 9. *And he ſaid unto me again, Stand, I pray thee, upon me, and ſlay me.*] Saul deſired the Amalekite to lean ſo hard upon him, with the whole weight of his body, that the ſpear might run through him, ſince he himſelf had not ſtrength enough to force a paſſage for it. This, however, is a very unlikely circumſtance; for Saul, in all probability, would have been as unwilling to be ſlain by an Amalekite, as by a Philiſtine.

——— *For anguiſh is come upon me.*] The Hebrew word *ſchabatz* is variouſly expounded: Some tranſlate it, *trembling*; others, *convulſions*; and the LXX render it by the word σκότος, *darkneſs*. Kimchi affirms it was a diſeaſe, which ſome ſay was the cramp; but in Scripture, as Braunius obſerves, (Lib. 1. de Veſtitu Sacerd. Hebr. cap. 17. ſect. 9.) it never has any one of theſe ſignifications, but is to be interpreted of ſome ornamental part of a garment. And therefore our marginal tranſlation is to be preferred, namely, *my embroider'd coat*, or my coat of mail, as Diodate tranſlates it, prevents the ſpear from piercing far into my body. The coat of mail conſiſted of little rings, implicated one within another, which render'd it not eaſily penetrable. And thus Ralbag among the Jews underſtands it.

——— *Becauſe my life is yet whole in me.*] He was not as yet mortally wounded, by the efforts he had made to deſtroy himſelf.

Ver. 10. *So I ſtood upon him, and ſlew him, becauſe I was ſure that he could not live.*] This was a notorious falſhood, invented by the Amalekite, in order to gain the favour of David, as he expected he ſhould. For, firſt, Saul was not killed by a ſpear, as this man pretends, but by his own ſword, 1 Sam. xxxi. 4. Secondly, it is expreſly ſaid, that Saul's armour-bearer ſaw that Saul was dead, 1 Sam. xxxi. 5. which was a circumſtance that he would undoubtedly examine into and know, before he killed himſelf, that he might not ſurvive his maſter. Thirdly, Saul's death is aſcribed, in the moſt expreſs terms, to his own action, namely, his falling upon his ſword.

——— *After that he was fallen.*] This the Amalekite adds by way of mitigation and excuſe, that his killing Saul might be eſteemed an act of neceſſity and kindneſs, and not of choice, or in conſequence of any ill-will to that prince. But here alſo he betrays himſelf by his own words; for how could it be neceſſary for him to kill Saul, when his life was yet whole within him, as this man had juſt now declared? ver. 9.

——— *And I took the crown that was upon his head, and the bracelet that was on his arm, and have brought them hither unto my lord.*] Saul was the firſt among the Jews, who had the enſigns of regal authority; for the judges, his predeceſſors, had not any, but were mere miniſters of God, who alone was their king and governor.

But it is not probable that Saul wore his crown in the battle, for that would have diſtinguiſhed him as a mark for the Philiſtine archers to ſhoot at, in conſequence of which he muſt ſoon have been ſlain; but it was carried along

along with him into the field by ſome of his attendants, in order to be replaced on his head, if he had obtained the victory, and returned triumphant from the field. The Jews think that Doeg, his armour-bearer, had it in his cuſtody, and that before he killed himſelf, he gave it to his ſon, (this young Amalekite) hoping he might thereby ingratiate himſelf with David.

Ver. 11. *Then David took hold on his clothes, and rent them, and likewiſe all the men that were with him.*] This was the uſual indication of extraordinary ſorrow, and violent emotions of mind; and it was not peculiar to the Jews, but was likewiſe practiſed by all nations, as we learn from Homer, Herodotus, Virgil, and other ancient authors.

Ver. 12. *And they mourned, and wept, and faſted until even.*] Till the evening ſacrifice was offered: tho' Buxtorf, in his Synag. Judaica, thinks they abſtained from all refreſhment of food, till the ſtars appeared.

——— *For Saul and for Jonathan his ſons, and for the people of the Lord, and for the houſe of Iſrael; becauſe they were fallen by the ſword.*] David had ample cauſe to mourn for Jonathan, who was the ſincereſt and moſt generous friend he ever had; but ſome think he might juſtly have rejoiced to hear of the death of Saul, who had long been his moſt inveterate enemy. But ſurely a man of a noble ſpirit may be allowed to devote a few compaſſionate tears to the memory of a dead foe, eſpecially when he loſes his life like Saul, by thoſe who were equal enemies to them both. We may add too, that David, in bewailing the untimely death of Saul, lamented him as a publick perſon, who had lately been reconciled to him, and might poſſibly have relapſed no more into his averſion for him, if he had been permitted to live longer. The manner of his death was ſufficient to affect a perſon of David's humanity and virtue, and eſpecially if he had been informed, as poſſibly he might, that Saul had ſo lately been to conſult a ſorcereſs, and had not ſince diſcovered any tokens of repentance for that criminal proceeding.

Ver. 15. *And David called one of the young men, and ſaid, Go near, and fall upon him. And he ſmote him that he died.*] This was the recompence the Amalekite gained for his officious falſhood. There, indeed, was a known law, that no man ſhould be condemned to die by the teſtimony of one witneſs: And the Jews inform us, that no judge was to ſit alone upon capital affairs, but was to have ſome other aſſociated with him in his juriſdiction; and that no man's evidence was to be taken againſt himſelf. But this was the extraordinary prerogative of the Jewiſh kings, that they might alone hear any man's cauſe, and condemn him if they thought him guilty, and that from the teſtimony of one witneſs, or the ſole confeſſion of the party. But after all, it may perhaps be thought ſomething ſevere, that this man ſhould ſuffer death, for doing what Saul himſelf deſired, and even when he could not live many moments longer, if the Amalekite ſpoke truth. Abarbinel therefore thinks, that as this perſon was an Amalekite, David concluded that he killed Saul out of revenge for the ſlaughter he had made of his countrymen.

Ver. 17. *And David lamented with this lamentation over Saul, and over Jonathan his ſon.*] David and his ſervants had already mourned the unhappy fate of the father and ſon; but their deaths now inſpired his poetic genius with one of the fineſt elegies that was ever compoſed, and which the Sacred Hiſtorian has tranſmitted to all poſterity.

———(*Alſo he bade them teach the children of Judah the uſe of the bow: behold it is written in the book of Jaſher.*)] This comes in as a parentheſis, between the former verſe and what follows, in order to ſhew the early endeavours of David to promote the good of the people, that they might be provided with proper means to defend themſelves: For they now looking upon him as the king God deſigned ſhould rule over them, he ordered that they ſhould immediately improve themſelves in the exerciſe of the bow, in which the Philiſtines excelled them at that time. Some expoſitors have thought that the words, *the uſe of the bow*, are the title of this elegiac ſong, and that the Jews were to ſing it while they were performing their military exerciſes; but the former ſeems a more natural interpretation, and we therefore have adhered to it.

We can arrive at no certainty, with reſpect to the book of Jaſher. Victorinus Strigelius adventures to ſay, *Haud dubie fuit hiſtoria eccleſiaſtica, qualis nunc eſt Euſebiana, aut Theodoretica.* It undoubtedly was an eccleſiaſtical hiſtory, like that which we now have of Euſebius and Theodoret. But we are rather inclined to think, that as the word *Jaſher* ſignifies *right*, it was ſome treatiſe on the right art of making war, on which ſubject the Romans wrote many books; particularly Cato, Cornelius Celſus, Frontinus and Paternus; which were abridged by Vegetius de Re Militari. Procopius Gazæus thinks theſe words declare, *Hanc hiſtoriam ex multi libris collectam eſſe*; That this hiſtory was compiled out of many prophetical books. Others ſuppoſe that the book of Jaſher was a collection of the poetic praiſes of great men; and perhaps they may be in the right.

Ver. 19. *The beauty of Iſrael is ſlain upon thy high places.*] The Hebrew word *hattſevi*, which is rendered *beauty*, by our tranſlators, properly ſignifies *a roe*, which is a creature remarkable for its ſwiftneſs; and we ſhall find this ſenſe admirably accommodated to the praiſe of a hero who died in a battle that was fought on a mountain. Swiftneſs of foot was anciently eſteemed a great accompliſhment in military men, eſpecially in countries that were mountainous, like that of Judæa. Hence David praiſes God, for having made his feet *like hinds feet*, and for ſetting him upon *high places*, Pſalm xviii. 33. Homer likewiſe frequently calls the greateſt hero in the Grecian camp, πόδας ὠκὺς Ἀχιλλεύς, *the ſwift-footed Achilles*. The Sacred Hiſtorian has alſo repreſented, *Aſahel as light of foot as a wild roe*, in the 2d chapter of this book, ver. 18. The ſpouſe likewiſe in the canticles is compared to the ſame creature, for the celerity of his motions, chap. ii. ver. 9, 17. and chap. viii. 14. David therefore, in order to celebrate the exceeding ſwiftneſs of Saul, ſays, *The roe of Iſrael is ſlain upon the high places*; for this is the true tranſlation of the paſſage before us.

——— *How are the mighty fallen!*] How calamitous and unexpected is the fall of the mighty heroes of Iſrael!

Ver. 20. *Tell it not in Gath, publiſh it not in the ſtreets of Askelon.*] Theſe are pathetic expreſſions of great ſorrow, that this overthrow ſhould be publiſhed in the Philiſtine cities, where David ardently wiſhed it might be for ever unknown.

——— *Leſt the daughters of the Philiſtines rejoice, leſt the daughters of the uncircumciſed triumph.*] In conformity to the cuſtom of thoſe countries, where the women celebrated with ſongs and dances, the victory of the men over their enemies; ſee Exod. xv. 1, &c. Judges xi. 34.

Ver. 21. *Ye mountains of Gilboa, let there be no dew, neither let there be rain upon you, nor fields of offerings.*] No more let the genial dews and rains from heaven deſcend upon your verdant ſummits, O ye mountains of Gilboa, that have long been ſo fertile, but are now polluted by the effuſion of the royal blood of Iſrael.

——— *For there the ſhield of the mighty is vilely caſt away.*] For on thy top, O Gilboa, was the ſhield of Saul caſt away and abandoned, as if it had been the buckler of the meaneſt ſoldier in his army.

——— *The ſhield of Saul, as though he had not been anointed with oil.*] As if he had been a common ſoldier; for theſe words are generally underſtood as ſpoken of Saul. But the words *as though he had* are not in the Hebrew, where there is only *not anointed with oil*; which may as well relate to the *ſhield*, as the Jews interpret it, and thus explain it. By the holy oil men were ſet apart for ſome great office, as that of prieſts, and ſometimes kings. Now when any perſon, in a ſudden danger of the ſtate, was conſtituted captain-general of their army, it was cuſtomary for them to anoint him; that by this ceremonial he might be animated to fight the Lord's battles with intrepidity. And ſuch a perſon was called *the anointed of war*; nay, they affirm, that their armour was ſometimes anointed, to increaſe their confidence of ſucceſs.

Ver. 22. *From the blood of the ſlain, from the fat of the mighty, the bow of Jonathan turned not back.*] The ſhafts which Jonathan launched from his bow were always unerring, and they drank the blood of the enemies who dared to oppoſe him; and the mightieſt of their hoſt lay bleeding in the duſt before him.

——— *And the ſword of Saul returned not empty.*] His ſword was not employed in vain for the deliverance and glory

glory of Iſrael; and whenever he wielded the fatal blade, the fierceſt of his enemies were laid low.

Ver. 23. *Saul and Jonathan were lovely and pleaſant in their lives.*] They were always affable and courteous to their people, and gained their beſt affections by the exerciſe of virtues that ſhone brighter than the royal diadem.

—— *And in their death they were not divided.*] Death, in all its terrors, was unable to make Jonathan forſake his father; he ruſhed upon deſtruction, with a reſolution that no ſtroke of fate ſhould divide them from each other.

—— *They were ſwifter than eagles, they were ſtronger than lions.*] They launched upon their foes with the rapidity of ſwift-wing'd eagles, and confounded their battle with the ſtrength and intrepidity of lions.

—— *Ye daughters of Iſrael, weep over Saul, who clothed you in ſcarlet, with other delights, who put on ornaments of gold upon your apparel.*] Weep with a generous and grateful ſorrow, ye daughters of Iſrael, over the remains of Saul, who deck'd you with the radiant ſpoils of your enemies, and ſecured you in the enjoyment of thoſe delights, that ought for ever to endear his memory to you.

Ver. 25. *How are the mighty fallen in the midſt of the battle! O Jonathan, thou waſt ſlain in thine high places!*] How are the mighty cut down by the edge of grim war! O Jonathan, thou waſt ſlain on thoſe high places, where the cauſe of thy country was defended by thee, with a bravery that merited a better fate!

Ver. 26. *I am diſtreſſed for thee, my brother Jonathan: very pleaſant haſt thou been unto me: thy love to me was wonderful, paſſing the love of women.*] O Jonathan, thou beſt of brothers, thy unhappy fate rends my ſoul with anguiſh, thou didſt ever render thyſelf amiable and pleaſant unto me. Thy untainted friendſhip for me exceeded the tenderneſs of conjugal affection.

Ver. 27. *How are the mighty fallen, and the weapons of war periſhed!*] How are the deſolate ſons of Iſrael deprived of their greateſt heroes! How is all military glory now extinguiſhed in our mournful land!

CHAP. II.

1 *David by Gods direction, with his company, goeth up to Hebron, where he is made king of Judah.* 5 *He commendeth them of Jabeſh-gilead, for their kindneſs to Saul.* 8 *Abner maketh Iſh-boſheth king of Iſrael.* 12 *A mortal skirmiſh between twelve of Abners, and twelve of Joabs men.* 18 *Aſahel is ſlain.* 25 *At Abners motion Joab ſoundeth a retreat.* 32 *Aſahels burial.*

AND it came to paſs after this, that David enquired of the LORD, ſaying, Shall I go up into any of the cities of Judah? And the LORD ſaid unto him, Go up. And David ſaid, Whither ſhall I go up? and he ſaid, Unto Hebron.

2 So David went up thither, and his two wives alſo, Ahinoam the Jezreeliteſs, and Abigail Nabals wife the Carmelite.

3 And his men that *were* with him, did David bring up, every man with his houſhold: and they dwelt in the cities of Hebron.

4 And the men of Judah came, and there they anointed David king over the houſe of Judah: and they told David, ſaying, *That* the men of Jabeſh-gilead *were they* that buried Saul.

5 ¶ And David ſent meſſengers unto the men of Jabeſh-gilead, and ſaid unto them, Bleſſed *be ye* of the LORD, that ye have ſhewed this kindneſs unto your lord, *even* unto Saul, and have buried him.

6 And now the LORD ſhew kindneſs and truth unto you: and I alſo will requite you this kindneſs, becauſe ye have done this thing.

7 Therefore now let your hands be ſtrengthned, and be ye valiant: for your maſter Saul is dead, and alſo the houſe of Judah have anointed me king over them.

8 ¶ But Abner the ſon of Ner, captain of Sauls hoſt, took Iſh-boſheth the ſon of Saul, and brought him over to Mahanaim.

9 And he made him king over Gilead, and over the Aſhurites, and over Jezreel, and over Ephraim, and over Benjamin, and over all Iſrael.

10 Iſh-boſheth Sauls ſon *was* forty years old when he began to reign over Iſrael, and reigned two years: but the houſe of Judah followed David.

11 (And the time that David was king in Hebron over the houſe of Judah, was ſeven years and ſix months.)

12 ¶ And Abner the ſon of Ner, and the ſervants of Iſh-boſheth the ſon of Saul, went out from Mahanaim, to Gibeon.

13 And Joab the ſon of Zeruiah, and the ſervants of David went out, and met together by the pool of Gibeon: and they ſat down, the one on the one ſide of the pool, and the other on the other ſide of the pool.

14 And Abner ſaid to Joab, Let the young men now ariſe, and play before us. And Joab ſaid, Let them ariſe.

15 Then there aroſe and went over by number twelve of Benjamin, which *pertained* to Iſh-boſheth the ſon of Saul, and twelve of the ſervants of David.

16 And they caught every one his fellow by the head, and *thruſt* his ſword in his fellows ſide; ſo they fell down together: wherefore that place was called Helkath-hazzurim, which *is* in Gibeon.

17 And there was a very ſore battle that day: and Abner was beaten, and the men of Iſrael, before the ſervants of David.

18 ¶ And there were three ſons of Zeruiah there, Joab, and Abiſhai, and Aſahel: and Aſahel *was as* light of foot as a wild roe.

19 And Aſahel purſued after Abner, and in going he turned not to the right hand nor to the left, from following Abner.

20 Then Abner looked behind him, and ſaid, *Art* thou Aſahel? And he anſwered, I *am*.

21 And Abner ſaid to him, Turn thee aſide to thy right hand or to thy left, and lay thee hold on one of the young men, and take thee his armour. But Aſahel would not turn aſide from following of him.

22 And Abner ſaid again to Aſahel, Turn thee aſide from following me: wherefore ſhould I ſmite thee to the ground? how then ſhould I hold up my face to Joab thy brother?

23 Howbeit he refuſed to turn aſide: wherefore Abner with the hinder end of the ſpear ſmote him under the fifth *rib*, that the ſpear came out behind him; and he fell down there, and died in the ſame place: and it came to paſs, *that* as many as came to the place where Aſahel fell down and died, ſtood ſtill.

24 Joab alſo and Abiſhai purſued after Abner: and the ſun went down when they were come to the hill of Ammah, that *lieth* before Giah by the way of the wilderneſs of Gibeon.

25 ¶ And the children of Benjamin gathered themſelves together after Abner, and became one troop, and ſtood on the top of an hill.

26 Then Abner called to Joab, and ſaid, Shall the ſword devour for ever? knoweſt thou not that it will be bitterneſs in the latter end? how long ſhall it be then e're thou bid the people return from following their brethren?

27 And Joab ſaid, *As* God liveth, unleſs thou hadſt ſpoken, ſurely then in the morning the people had gone up every one from following his brother.

28 So Joab blew a trumpet, and all the people ſtood ſtill, and purſued after Iſrael no more, neither fought they any more.

29 And Abner and his men walked all that night through the plain, and paſſed over Jordan, and went through all Bithron, and they came to Mahanaim.

30 And Joab returned from following Abner: and when he had gathered all the people together, there lacked of Davids ſervants nineteen men and Aſahel.

31 But the ſervants of David had ſmitten of Benjamin, and of Abners men, *ſo that* three hundred and threeſcore men died.

32 ¶ And they took up Aſahel, and buried him in the ſepulchre of his father, which *was* in Beth-lehem: and Joab and his men went all night, and they came to Hebron at break of day.

Ver. 1. *And it came to paſs after this, that David enquired of the Lord.*] By Abiathar the high-prieſt, as he had often done before, 1 Sam. xxvi. 9. and other places.

——— *Saying, Shall I go up into any of the cities of Judah?*] Which was his own tribe, where he had moſt friends, and therefore it was proper, he thought, to addreſs himſelf to them who were beſt affected to him. But tho' he had a right to the kingdom by God's deſignation, yet he would not enter into poſſeſſion, nor take upon him the adminiſtration of affairs, without God's advice and direction.

——— *And the Lord ſaid unto him, Go up.*] He approved of his going up into that tribe, and thereby gave him hope of ſucceſs.

——— *And David ſaid, Whither ſhall I go up?*] He asked theſe queſtions diſtinctly, as the Jews ſay the manner was to do, and not two queſtions at once. See the notes on 1 Sam. xxviii. 11. and ſee what we have further noted, chap. xxx. 8.

——— *And he ſaid, Unto Hebron.*] Which was a principal city in that tribe, and ſituated in the middle of it; where the people might reſort to him with greater eaſe and convenience, than in Ziklag; which was his own town by the gift of Achiſh, and at firſt in the lot of Judah; ſee 1 Sam. xxvii. 6.

Ver. 2. *So David went up thither, and his two wives alſo, Ahinoam the Jezreeliteſs, and Abigail Nabal's wife the Carmelite.*] Who having been hitherto companions of his diſtreſs and troubles, were now advanced to be partakers of his proſperity. This Theogena, the wife of Agathocles (as Strigelius obſerves) made the character of a good wife, who in marriage enters into ſociety with a husband, in all things, both good and evil.

Ver. 3. *And his men that were with him did David bring up, every man with his houſhold.*] He took care to provide for his followers, and their families, according to every one's merit. But this, it is likely, was not done till he was ſettled: For to go up with ſo many armed men had been to have frighted them into compliance.

——— *And they dwelt in the cities of Hebron.*] Which was given the prieſts to be a city of refuge, Joſh. xxi. 11, 12. and for that reaſon could not contain all David's followers, but him and his court only. The reſt were diſpoſed of in the cities depending upon Hebron.

Ver. 4. *And the men of Judah came.*] The principal perſons, who repreſented the reſt.

——— *And there they anointed David king.*] Who had been privately anointed by Samuel, ſome time before; but that was only a deſignation of him to the kingdom: Into which he was now ſolemnly inaugurated by this public unction.

——— *Over the houſe of Judah.*] Who would not preſume to know the ſenſe and intention of all Iſrael: Tho' they hoped they would follow this example, as they afterward did, and anointed him again, chap. v. ver. 3.

——— *And they told David, ſaying, That the men of Jabeſh-gilead were they that buried Saul.*] Which it ſeems he had not heard of, during his reſidence at Ziklag; but now (by ſome diſcourſe concerning Saul's death) that noble action was related to him; which is recorded to their honour, 1 Sam. xxxi. 11, 12, 13.

Ver. 5. *And David ſent meſſengers unto the men of Jabeſh-gilead, and ſaid unto them, Bleſſed be ye of the Lord, that ye have ſhewed this kindneſs unto your lord, even unto Saul, and have buried him.*] This demonſtrates the great piety, as well as the great prudence of David. For he teſtified the true reſpect and unfeigned kindneſs he had for Saul, tho' his virulent enemy: And by his ſo heartily and earneſtly wiſhing, that the men of Jabeſh might be rewarded for their pious action, he invited them (who were Iſraelites on the other ſide Jordan) to own him for their king.

Ver. 6. *And now the Lord ſhew kindneſs and truth unto you; and I alſo will requite you this kindneſs, becauſe ye have done this thing.*] He doth not content himſelf merely with

with praying God to reward them (which he repeats again) but promiſes that he would himſelf take care of them, by defending them from the Philiſtines, if they ſhould offer to invade them, for entring their country without leave, and taking thence the trophies of their victory.

Ver. 7. *Therefore now let your hands be ſtrengthned, and be ye valiant.*] As they had eminently been, 1 Sam. xxxi. 12.

——*For your maſter Saul is dead.*] Or, *though your maſter Saul be dead.*

——*And alſo the houſe of Judah have anointed me king over them.*] He would not have them diſcouraged, becauſe they wanted one to head them; for he being inveſted with the royal dignity by the tribe of Judah, would look upon himſelf as bound to protect them alſo.

Ver. 8. *But Abner the ſon of Ner, captain of Saul's hoſt.*] A man of the greateſt authority in Iſrael, after Saul was dead, being general of all their forces.

——*Took Iſh-boſheth the ſon of Saul, and brought him over to Mahanaim.*] He is called Eth-baal, 1 Chron. viii. 31. as there are ſeveral other names, which end indifferently, either in Boſheth, or Baal. For inſtance, Gideon is called Jerubaal, Judges ix. 1. and Jerubbeſheth, 2 Sam. xi. 21. And Mephiboſheth is called Meribbaal, 1 Chron. viii. 34. For Boſheth ſignifies ſhame and confuſion; and Baal being an infamous idol, the Holy Scripture makes theſe names end promiſcuouſly in Baal, or Boſheth, or Beſheth.

Ver. 9. *And he made him king over Gilead.*] Over all the tribes on the other ſide Jordan; which are comprehended under this name.

——*And over the Aſhurites.*] The Chaldee paraphraſt underſtands hereby the tribe of Aſhur; who tho' remote from Mahanaim, were forward to acknowledge him.

——*And over Jezreel*] A large and noble valley, on the borders of Zebulon, Iſſachar and Naphtali; who are all comprehended under this word.

——*And over Ephraim, and over Benjamin.*] Under whom the Simeonites are comprehended.

——*And over all Iſrael.*] All the tribes on this ſide Jordan, ſave the tribe of Judah.

Ver. 10. *Iſh-boſheth Saul's ſon was forty years old when he began to reign over Iſrael.*] Therefore he was born that very year, in which Saul was made king: For he reigned *forty* years, as St. Paul tells us, Acts xiii. 21.

——*And reigned two years.*] Before there was any hoſtility between him and David. So Ralbag expounds it, who makes this cohere with ver 12. it being a mere fancy of the Jews in Seder Olam Rabba, that the throne was vacant, and that there was no king in Iſrael for *five* years. Victorinus Strigelius's conjecture is far better: Who, after he had given the foregoing interpretation of Ralbag, adds, That after the war broke out between David and Iſh-boſheth, and David waxed ſtronger and ſtronger, chap. iii. 1. Iſh-boſheth being an unactive prince, and unfit to command, Abner took the adminiſtration of the government upon himſelf, and managed the war the other *five* years which paſſed before David came to the throne of Iſrael. Theſe five years the ſcripture doth not reckon as a part of Iſh-boſheth's reign, becauſe he had the mere name of a king, but no authority at all.

——*But the houſe of Judah followed David.*] Cloſely adher'd to him, and were entirely commanded by him.

Ver. 11. *(And the Time that David was king in Hebron over the houſe of Judah, was ſeven years and ſix months.)*] So long therefore Iſh-boſheth reigned over Iſrael. Unleſs we will ſuppoſe, either that the Iſraelites were five years deliberating whether he, or Mephiboſheth ſhould be king, (whoſe right it was by the laws of ſucceſſion) or that he reigning two years after the death of Saul, they were five years deliberating whether they ſhould acknowledge David or not; neither of which ſuppoſitions ſeems probable, as Ralbag thinks; who judiciouſly obſerves, that thoſe words, *he reigned two years*, are to be joined with ver. 12. *and Abner the ſon of Ner went out*, &c. That is, ſaith he, The two firſt years of his reign there was no war between the houſe of Saul and David; and then there had been no open war, if Abner had not been the author of it, &c.

Ver. 12. *And Abner the ſon of Ner, and the ſervants of Iſh-boſheth the ſon of Saul.*] The principal officers about the king.

——*Went out from Mahanaim, to Gibeon.*] They paſſed over Jordan, into the country of Benjamin, where Gibeon was, (Joſh. xviii 25) to fight with Judah, and to bring them into the obedience of Saul's ſon. It is obſervable, that David did not begin any hoſtility, but waited to ſee how God would diſpoſe things in his favour.

Ver. 13. *And Joab the ſon of Zeruiah, and the ſervants of David went out.*] To oppoſe the deſigns of the Iſraelites: For Joab was the chief commander of David's forces, whom the principal officers of his houſhold attended.

——*And met together by the pool of Gibeon: And they ſat down, the one on the one ſide of the pool, and the other on the other ſide of the pool.*] The two armies faced one another, (as we now ſpeak) being parted only by the pool that was between them.

Ver. 14. *And Abner ſaid to Joab.*] We ſuppoſe David had commanded Joab not to begin the quarrel, but only to act the defenſive part; for he had ſworn to Saul, that he would not cut off his ſeed: and therefore would not willingly engage againſt Iſh-boſheth, 1 Sam. xxiv. 21.

——*Let the young men now ariſe, and play before us,* &c.] He deſires that ſome ſoldiers might be pickt out from the reſt, and make the two armies ſport, as the gladiators were wont to do in after-times among the Romans: Whereby alſo they might make a trial of their courage and ſtrength. So Joſephus ſaith, Abner was deſirous to learn ποτερ@ αὐτῶν ἀνδρειοτέρους στρατιώτας ἔχῃ, *Which of the two had the braveſt ſoldiers.*

Ver. 15. *Then there aroſe and went over.*] The pool of Gideon.

——*By number twelve of Benjamin, which pertained to Iſh-boſheth the Son of Saul.*] They ſtill were forward to begin the hoſtility: And Abner choſe this number out of Benjamin, for the honour of his own tribe, we ſuppoſe, and becauſe they were a valiant people; as appears by the ſtory in Judges xx.

——*And twelve of the ſervants of David.*] Whoſe valour, no doubt, had been proved in former exploits.

Ver. 16. *And they caught every one his fellow.*] That is, the ſervants of David, laſt mentioned, caught each of them one of the Benjamites that was his oppoſite.

——*By the head.*] That is, by the hair of his head, which it was the cuſtom to wear very long in thoſe days.

——*And thruſt his ſword in his fellow's ſide.*] That is, David's men killed every one of the Benjamites with whom they were each engaged: So ſome ſay Joſephus underſtood it; though we can find no ſuch thing in him.

——*So they fell down together.*] All the twelve men of Benjamin fell down dead together.

——*Wherefore that place was called Helkath-hazzurim, which is in Gibeon.*] The Hebrew words ſignify, *the field of ſtrong men*; as hard and firm as a rock.

Ver. 17 *And there was a very ſore battle that day.*] The Iſraelites, enraged at the loſs of their valiant men, maintained a furious fight the reſt of that day.

——*And Abner was beaten, and the men of Iſrael, before the ſervants of David.*] Succeſs ſtill attended the men of Judah.

Ver. 18. *And there were three ſons of Zeruiah there.*] She was David's ſiſter, and therefore theſe were his nephews.

——*Joab, and Abiſhai, and Aſahel.*] All three very valiant men, and great commanders, as appears from 1 Chron. xxvii 7. where the laſt of them is mentioned as one of David's twelve captains over four and twenty thouſand men. See alſo chap. xi. 26. of that book.

——*And Aſahel was as light of foot as a wild roe.*] We noted in the foregoing chapter, and in other places, that to be ſwift of foot, to purſue the enemies, was a quality highly eſteemed in warriers. And therefore Plato would have this to be one of the exerciſes wherein youth ſhould be trained up, *viz.* racing. Ἐστιγὲν πάντων πολεμικώτατον ἡ σώμασ@ ὀξύτης πάντας· ἡ μὲν ἀπὸ τ ποδῶν, ἡ δ ἀπὸ τ χειρῶν &c. Lib. 8. De Legibus, p. 852. Edit. Serrani.

Ver. 19. *And Aſahel purſued after Abner.*] Being ambitious of the glory, either of killing or taking alive the greateſt man in Iſrael.

——*And*

——*And in going he turned not to the right hand nor to the left, from following Abner.*] Nothing could turn him aſide to purſue any other deſign; But he went directly forward, having Abner only in his eye.

Ver. 20. *Then Abner looked behind him, and ſaid, Art thou Aſahel? And he anſwered, I am.*] He addreſſes him in a civil manner, having no mind to kill him.

Ver. 21. *And Abner ſaid to him, Turn thee aſide to thy right hand or to thy left, and lay thee hold on one of the young men, and take thee his armour.*] That he might not return without ſome ſpoil, he bids him take one of his attendants, his arms and all, and be content with the glory of carrying away ſuch a priſoner. Thus Kimchi expounds it. Others thinks he bids him try his valour upon one of his ſervants, and diſarm him, and not venture to encounter him who was an old ſoldier.

——*But Aſahel would not turn aſide from following of him.*] Being poſſeſſed with a vain deſire of more glory, than it was reaſonable to expect.

Ver. 22. *And Abner ſaid again to Aſahel, Turn thee aſide from following me: wherefore ſhould I ſmite thee to the ground? how then ſhould I hold up my face to Joab thy brother?*] Who was a fierce man, and he knew would ſtudy revenge.

Ver. 23. *Howbeit he refuſed to turn aſide: wherefore Abner with the hinder end of the ſpear ſmote him under the fifth rib, that the ſpear came out behind him.*] Pierced quite through his liver and bowels. See chap. xx. 10. So R. Johannes, (in the Gemara Sanhedrim, cap. vi. ſect. 7.) ſaith the fifth rib is the place where the liver and gall are ſeated.

——*And he fell down there, and died in the ſame place.*] He died immediately upon the ſpot (as we ſpeak) not being able to go ſo much as one ſtep further. So dangerous it is for a man to confide in his own natural ſtrength, or to refuſe offers of peace, or deſpiſe a flying enemy, as Pellicanus here obſerves. The old ſaying was, If an enemy fly, make way for him.

——*And it came to paſs, that as many as came to the place where Aſahel fell down and died, ſtood ſtill.*] Ceaſed the purſuit; fearing perhaps the ſame fate, or that Aſahel's body ſhould be expoſed to any indignity.

Ver. 24. *Joab alſo and Abiſhai purſued after Abner: and the ſun went down when they were come to the hill of Ammah, that lieth before Giah by the way of the wilderneſs of Gibeon.*] They were not ſo nimble as Aſahel, and therefore could not overtake Abner; yet ſo furious, that the death of Aſahel could not ſtop them till they came to this place.

Ver. 25. *And the children of Benjamin gathered themſelves together after Abner, and became one troop, and ſtood on the top of an hill.*] Some of this tribe, of which Abner was, and who were valiant people, as we obſerved before, rallied, as we now ſpeak, and ſtood in a body, as if they would renew the fight.

Ver. 26. *Then Abner called to Joab.*] Who was on the top of another hill, ver. 24.

——*And ſaid, Shall the ſword devour for ever?*] There ought to be a meaſure ſet to our anger; which ſhould go down with the ſun, as the Apoſtle ſpeaks.

——*Knoweſt thou not that it will be bitterneſs in the latter end?*] In civil war, as Cicero ſpeaks, in the fourth book of his familiar Epiſtles, all things are miſerable, and nothing more miſerable than victory itſelf; which makes the conqueror do many things againſt his own will and inclination, to gratify thoſe by whom he conquers. Therefore he ſaith in another place, *Extremum omnium malorum eſt belli civilis victoria*, Victory in a civil war is the greateſt of all evils. Such was this; as he puts him in mind in the next words, that they who killed one another were brethren.

——*How long ſhall it be then e're thou bid the people return from following their brethren?*] They were all deſcended from one common father, and worſhipped all one and the ſame God.

Ver. 27. *And Joab ſaid, As God liveth, unleſs thou hadſt ſpoken, ſurely then in the morning the people had gone up every one from following his brother.*] He wiſhes he had been of this mind in the morning, for then there had been no fighting at all, if he had not deſired it, ver. 14. So Dr. Lightfoot paraphraſes this verſe, "If thou hadſt not "ſaid what thou didſt in the morning (Let the young "men ariſe, and play before us) ſurely the people had "gone every one from his brother: and there had been "never a blow ſtruck, but that thou didſt provoke it."

Ver. 28. *So Joab blew a trumpet.*] Cauſed a retreat to be ſounded.

——*And all the people ſtood ſtill, and purſued after Iſrael no more, neither fought they any more.*] Neither at that time, nor any other.

Ver. 29. *And Abner and his men walked all that night through the plain, and paſſed over Jordan.*] They made all the haſte they could home; being afraid of truſting themſelves near to the army that had beaten them.

——*And went through all Bithron, and they came to Mahanaim.*] Some think, by Bithron is meant the mountain of Bethor, mentioned Canticles ii. 16.

Ver. 30. *And Joab returned from following Abner: and when he had gathered all the people together.*] Returning from the purſuit, every one reſorted to the company to which he belonged.

——*There lacked of David's ſervants nineteen men, and Aſahel.*] This is an argument, that the twelve men of Judah, who began the fight in a combat with as many of Benjamin were not killed; for if they were, then there would have been but ſeven men killed in the battle, which is not probable.

Ver. 31. *But the ſervants of David had ſmitten of Benjamin and of Abner's men, ſo that three hundred and threeſcore men died.*] This loſs was not great in itſelf; for, it is likely, David had given order, his men ſhould be as ſparing as they could in killing their brethren, who were, he knew, to be his ſubjects.

Ver. 32. *And they took up Aſahel, and buried him in the ſepulchre of his father, which was in Beth-lehem.*] We think Joſephus takes this right, who ſaith, Joab and his men lodged all night in the place of battle, and buried their dead; and then next morning carried Aſahel to be buried among his anceſtors.

——*And Joab and his men went all night.*] Having buried Aſael, they marched all the next night toward Hebron.

——*And they came to Hebron at break of day.*] Where they gave David an account of all this action.

CHAP. III.

1 During the war David ſtill waxeth ſtronger. 2 Six ſons were born to him in Hebron. 6 Abner diſpleaſed with Iſh-boſheth, 12 revolteth to David. 13 David requireth a condition to bring him his wife Michal. 17 Abner having communed with the Iſraelites, is feaſted by David, and diſmiſſed. 22 Joab returning from battle, is diſpleaſed with the king, and killeth Abner. 28 David curſeth Joab, 31 and mourneth for Abner.

NOW there was long war between the houſe of Saul, and the houſe of David: but David waxed ſtronger and ſtronger, and the houſe of Saul waxed weaker and weaker.

2 ¶ And unto David were ſons born in Hebron: and his firſt born was Amnon, of Ahinoam the Jezreeliteſs.

3 And his ſecond, Chileab, of Abigail the wife of Nabal the Carmelite: and the third, Abſalom the ſon of Maacah, the daughter of Talmai king of Geſhur:

4 And the fourth Adonijah, the ſon of Haggith: and the fifth, Shephatiah the ſon of Abital:

5 And the ſixth, Ithream, by Eglah Davids wife: theſe were born to David in Hebron.

6 ¶ And

6 ¶ And it came to paſs while there was war between the houſe of Saul, and the houſe of David, that Abner made himſelf ſtrong for the houſe of Saul.

7 And Saul had a concubine, whoſe name *was* Rizpah, the daughter of Aiah: and *Iſh-boſheth* ſaid to Abner, Wherefore haſt thou gone in unto my fathers concubine?

8 Then was Abner very wroth for the words of Iſh-boſheth, and ſaid, *Am* I a dogs head, which againſt Judah do ſhew kindneſs this day unto the houſe of Saul thy father, to his brethren, and to his friends, and have not delivered thee into the hand of David, that thou chargeſt me to-day with a fault concerning this woman?

9 So do God to Abner, and more alſo, except as the LORD hath ſworn to David, even ſo I do to him:

10 To tranſlate the kingdom from the houſe of Saul, and to ſet up the throne of David over Iſrael, and over Judah, from Dan even to Beer-ſheba.

11 And he could not anſwer Abner a word again, becauſe he feared him.

12 ¶ And Abner ſent meſſengers to David on his behalf, ſaying, Whoſe *is* the land? ſaying *alſo*, Make thy league with me, and behold, my hand *ſhall be* with thee, to bring about all Iſrael unto thee.

13 ¶ And he ſaid, Well, I will make a league with thee: but one thing I require of thee, that is, Thou ſhalt not ſee my face, except thou firſt bring Michal Sauls daughter, when thou comeſt to ſee my face.

14 And David ſent meſſengers to Iſh-boſheth Sauls ſon, ſaying, Deliver *me* my wife Michal, which I eſpouſed to me for an hundred foreskins of the Philiſtines.

15 And Iſh-boſheth ſent, and took her from *her* husband, *even* from Phaltiel the ſon of Laiſh.

16 And her husband went with her along weeping behind her to Bahurim: then ſaid Abner unto him, Go, return. And he returned.

17 ¶ And Abner had communication with the elders of Iſrael, ſaying, Ye ſought for David in times paſt *to be* king over you.

18 Now then do *it*; for the LORD hath ſpoken of David, ſaying, By the hand of my ſervant David I will ſave my people Iſrael out of the hand of the Philiſtines, and out of the hand of all their enemies.

19 And Abner alſo ſpake in the ears of Benjamin: and Abner went alſo to ſpeak in the ears of David in Hebron, all that ſeemed good to Iſrael, and that ſeemed good to the whole houſe of Benjamin.

20 So Abner came to David to Hebron, and twenty men with him: and David made Abner, and the men that *were* with him, a feaſt.

21 And Abner ſaid unto David, I will ariſe, and go, and will gather all Iſrael unto my lord the king, that they may make a league with thee, and that thou mayſt reign over all that thine heart deſireth. And David ſent Abner away; and he went in peace.

22 ¶ And behold, the ſervants of David and Joab came from *purſuing* a troop, and brought in a great ſpoil with them (but Abner *was* not with David in Hebron, for he had ſent him away, and he was gone in peace.)

23 When Joab, and all the hoſt that *was* with him, were come, they told Joab, ſaying, Abner the ſon of Ner came to the king, and he hath ſent him away, and he is gone in peace.

24 Then Joab came to the king, and ſaid, What haſt thou done? behold, Abner came unto thee, why *is* it *that* thou haſt ſent him away, and he is quite gone?

25 Thou knoweſt Abner the ſon of Ner, that he came to deceive thee, and to know thy going out, and thy coming in, and to know all that thou doſt.

26 And when Joab was come out from David, he ſent meſſengers after Abner, which brought him again from the well of Sirah; but David knew *it* not.

27 And when Abner was returned to Hebron, Joab took him aſide in the gate to ſpeak with him quietly: and ſmote him there under the fifth *rib*, that he died, for the blood of Aſahel his brother.

28 ¶ And afterward, when David heard *it*, he ſaid, I and my kingdom *are* guiltleſs before the LORD for ever, from the blood of Abner the ſon of Ner:

29 Let it reſt on the head of Joab, and on all his fathers houſe, and let there not fail from the houſe of Joab one that hath an iſſue, or that is a leper, or that leaneth on a ſtaff, or that falleth on the ſword, or that lacketh bread.

30 So Joab and Abiſhai his brother ſlew Abner, becauſe he had ſlain their brother Aſahel at Gibeon in the battle.

31 ¶ And David ſaid to Joab, and to all the people that *were* with him, Rent your clothes, and gird you with ſackcloth, and mourn before Abner. And king David *himſelf* followed the bier.

32 And they buried Abner in Hebron: and the king lift up his voice, and wept at the grave of Abner; and all the people wept.

33 And the king lamented over Abner, and ſaid, Died Abner as a fool dieth?

34 Thy hands *were* not bound, nor thy feet put into fetters: as a man falleth before wicked men, *ſo* felleſt thou. And all the people wept again over him.

35 And when all the people came to cauſe David to eat meat while it was yet day, David ſware, ſaying, So do God to me, and more alſo, if I taſte bread or ought elſe, till the ſun be down.

36 And all the people took notice *of it*, and it pleaſed them: as whatſoever the king did, pleaſed all the people.

37 For all the people and all Iſrael underſtood that day, that it was not of the king to ſlay Abner the ſon of Ner.

38 And the king ſaid unto his ſervants, Know ye not that there is a prince and a great man fallen this day in Iſrael?

39 And I *am* this day weak, though anointed king; and theſe men the ſons of Zeruiah *be* too hard for me: the LORD ſhall reward the doer of evil according to his wickedneſs.

Ver. 1. *Now there was long war between the houſe of Saul and the houſe of David.*] Their enmity continuing throughout the whole reign of Iſh-boſheth, it is probable there were many skirmiſhes between Iſrael and Judah, but no pitched battle that we read of; and the contrary ſeems to be affirmed in the preceding chapter, ver. 28.

——— *But David waxed ſtronger and ſtronger*, &c.] In all their rencounters the ſuperiority was on the ſide of David; and we may naturally ſuppoſe, that many of the Iſraelites came over to his party, which greatly contributed to his ſtrength, and weakned the houſe of Saul.

Ver. 2. *And unto David were ſons born in Hebron.*] He had no children, it ſeems, during his exile, or if he had, they were daughters.

——— *And his firſt ſon was Amnon, of Ahinoam the Jezreeliteſs.*] She was eſpouſed to him before Abigail, and brought forth his firſt-born ſon, who afterward proved a great affliction to him.

Ver. 3. *And his ſecond, Chileab, of Abigail the wife of Nabal the Carmelite.*] We have no further account any where of this ſecond ſon; only he is called Daniel, 1 Chron. iii. 1. The Hebrew doctors ſay, that David called him Daniel when he was born, and that this was his primary name; becauſe, ſaid he, God hath judged, or vindicated me from Nabal. But he afterward called him Chileab, which ſignifies *like to his father*, becauſe he reſembled David in his countenance. They add, that David gave him this latter name, to ſilence the ſcoffers of that age, who ſaid Abigail had conceived this ſon by Nabal; for the confutation of which calumny God was pleaſed to order, that the faſhion of his face ſhould perfectly reſemble that of David.

——— *And the third, Abſalom, the ſon of Maacah, the daughter of Talmai, king of Geſhur.*] We read of the Geſhurites in the foregoing book, chap. xxvii. 8. upon whom, it is there ſaid, David made an inroad; and brought away this fair captive, a little before the death of Saul, as the Jews ſay; and they add, that he eſpouſed her when he came to Hebron, and had ſufficiently prepared her to be a proſelyte. But this account is very improbable, becauſe it is ſaid, that David ſlew all the women in that invaſion. We muſt therefore look for other Jeſhurites, whom we find in the north, as the fore-named were in the ſouth. See Deut. iii. 14. Joſh. xii. 5. How David came to obtain the daughter of the king of this people is not eaſy to determine. Perhaps he thought it policy to ſecure the friendſhip of the king of Geſhur, who lay near to Iſh-boſheth, and might be a curb to him, if he attempted any thing againſt Judah.

Ver. 4. *And the fourth, Adonijah, the ſon of Haggith: and the fifth, Shephatiah, the ſon of Abital.*] With reſpect to the former of theſe, we read, in the beginning of the next book, how his ambition occaſioned his deſtruction, (as did that of Abſalom) but we have no farther account of the other.

Ver. 5. *And the ſixth, Ithream, by Eglah Davids wife.*] As ſhe is the only one who is called David's wife, though the reſt were ſo likewiſe, the Jews have imagined from hence, that Michal, who was his firſt wife, is here called Eglah, becauſe ſhe was a very amiable woman, in whom he much delighted, when he firſt eſpouſed her. It is ſaid, indeed, chap. vi. ver. 23. of this book, that *ſhe had no child until the day of her death*; but the meaning is, ſhe was barren after ſhe had reproached David for dancing before the ark; but we are not to infer from thence, that ſhe never had a child before that time.

Ver. 6. *And it came to paſs while there was war between the houſe of Saul and the houſe of David, that Abner made himſelf ſtrong for the houſe of Saul.*] He went up and down through all the tribes of Iſrael to ſtrengthen the intereſt of his maſter, and confirm the people in their allegiance to him.

Ver. 7. *And Saul had a concubine, whoſe name was Rizpah, the daughter of Aiah.*] By whom he had two ſons, chap. xxi. 8.

——— *And Iſh-boſheth ſaid to Abner, Wherefore haſt thou gone in unto my fathers concubine?*] Abner, who had uſed all his endeavours to ſtrengthen the party of Iſh-boſheth, ſet ſo great a value upon his own ſervices, that he made no ſcruple to have a criminal intercourſe with one of the concubines of Saul. It appears, by the ſequel of the Jewiſh hiſtory, that it was a very high crime, amounting to no leſs than treaſon, to marry a king's widow, 1 Kings ii. 13, *&c.* much more therefore muſt it have been ſo to debauch her, as Abner did Rizpah. So that Iſh-boſheth, notwithſtanding his obligations to that general, could not avoid reſenting ſuch an affront to the royal dignity, as came little ſhort of an attempt upon his crown. Abner, however, was ſo offended at the reprimand he received from this prince, that he ſwore he would from that moment become a friend to David, and bring all the tribes under his obedience, ver. 8, 9, 10. Nor did he delay to make his words good, by privately ſending meſſengers, firſt to David, and then to the elders of Iſrael, in order to form a revolt. David returned for anſwer, that he would make a league with him, provided he would bring Michal, Saul's daughter, when he came to ſee his face, ver. 13. This was a very reaſonable condition, if Abner was in a capacity to accompliſh it. For Michal was David's firſt and beloved wife, and ſhe had been compelled to eſpouſe another man, who could not lawfully poſſeſs her, David not having given her any bill of divorce. There was ſomething of policy alſo in this demand; namely, that he might ingratiate himſelf with the Iſraelites, by manifeſting an extraordinary affection for the houſe of Saul.

Ver. 14. *And David ſent meſſengers to Iſh-boſheth Sauls ſon, ſaying, Deliver me my wife Michal*, &c.] We do not read what anſwer Abner returned to David, when he required the above-mentioned condition of him. But it is

is probable he let David know, as the truth really was, that it was not in his power to bring Michal, without the consent of Ish-bosheth, whose sister, as well as subject, she was; or, at least, that it was not safe to attempt it; and therefore Abner advised David to send to her brother, who could not easily deny what he desired.

David followed this counsel of Abner, and it had all the success he wished; for Abner undoubtedly represented to Ish-bosheth, that David's demand was entirely just, and whether that prince had any suspicion of him or not, yet his circumstances were so tottering, that he dared not refuse him any thing; Abner therefore, accompanied by twenty men, went and presented Michal to David, who received her in a very gracious and affectionate manner. But as Abner was returning home, Joab, unknown to David, sent for him back to Hebron, under some friendly pretext, and killed him assoon as he was come to the gate of the city, under pretence, indeed, of revenging the death of his own brother Asahel; but much more likely, to rid himself of so powerful a rival. Assoon as David heard of it, he protested his innocence of that bloody deed, and vented his resentment in imprecations against the author of it; tho' his indignation certainly transported him into too great an excess, when he wished that all the family of Joab might suffer for the crime he alone had committed, ver. 29. David then caused Abner to be interred in a very honourable manner, and accompanied his corpse to the grave with all the tokens of sorrow and respect.

Ver. 33. *And the king lamented over Abner.*] Josephus looks upon what follows as a kind of epitaph upon Abner, who, as that author declares, was buried in a magnificent manner by David.

——— *And said, Died Abner as a fool dieth?*] By a fool, in Scripture, is frequently meant a wicked man, or a malefactor; and so the sense, according to this translation, is, Did he die by the hand of justice, for some notorious crime committed by him? Or did he die by his own folly? But the Hebrew words may be rendered thus, How like a fool died Abner? Or, should Abner have died like a fool? That is, what pity is it that so valiant a man should die by treachery, and when he was in no condition to defend himself!

Ver. 34. *Thy hands were not bound, nor thy feet put into fetters.*] He was not a prisoner, but had both hands and feet at liberty, and yet was incapable of employing them for his preservation. He was neither a notorious offender, nor a coward; but was murdered, in the most perfidious manner, by one in seeming friendship with him.

——*As a man falleth before wicked men, so fellest thou.*] That is, before a secret assassin.

——— *And all the people wept.*] When they heard this speech of the king, they were so affected, that it drew tears more plentifully from them.

Ver. 35. *And when all the people came to cause David to eat meat, while it was yet day.*] This was a custom among the Hebrews; whose friends came, after a funeral was over, to comfort those who had buried their dead, and send in provisions for a feast, it being supposed that the mourners themselves were so afflicted, as not to be able to think of their necessary food.

———*David sware, saying, So do God to me, and more also, if I taste bread or ought else, till the sun be down.*] He determined to keep a rigid fast, which did not end till the sun was set. Hence it appears, that the Jews buried their dead by day.

Ver. 36. *And all the people took notice of it, and it pleased them: as whatsoever the king did, pleased all the people.*] They were pleased with the honour he had rendered to the remains of this great man, and he thereby ingratiated himself with the people to such a degree, that they were disposed to put the best construction upon all his actions.

Ver. 38. *And the king said unto his servants, Know ye not, that there is a prince and a great man fallen this day in Israel?*] He bids them consider the birth of Abner, as likewise his power, authority, and valour, together with all his other excellent qualities; and they would then not be surprised that he had buried him with so much pomp, and mourned so heavily for him.

Ver. 39. *And I am this day weak.*] In the Hebrew it is *tender*, that is, his kingdom was not then settled and confirmed.

——— *Though anointed king.*] Or, as the words may be translated, *and anointed king*; that is, not born to a kingdom, but newly called to it, without any hereditary right to the authority, which made it more slender than if it had been of a long duration. This seems to have been the reason why he did not then punish Joab for the murder of Abner; and prudence made him defer it till a better opportunity. For Joab had been very faithful to him in his adversity, and had an extraordinary power among the military men; he was likewise an excellent soldier, which made him very necessary to David, in a time of civil war and discord between Judah and Israel.

—— *And these men the sons of Zeruiah be too hard for me.*] Joab and his brother had gained such an interest in the soldiery, and among the people both in the court and country, that David knew not how to deal with them. Yet he not only sufficiently shewed, that he detested their actions, but that he did not stand in awe of them. For he commanded Joab to attend Abner's funeral, with his clothes rent, and in sackcloth; and to his face commended Abner highly, and condemned his murder of him, ver. 31, 33, 34. which was certainly a great mortification to him, and a kind of penance for the crime he had committed.

——*The Lord shall reward the doer of evil according to his wickedness.*] David was confident, that God would punish Joab, as he deserved, in due time. And this may be considered as a prayer, that God would not suffer him to escape his Divine Vengeance.

CHAP. IV.

1 *The Israelites being troubled at the death of Abner,* 2 *Baanah and Rechab slay Ish-bosheth, and bring his head to Hebron.* 9 *David causeth them to be slain, and Ish-bosheths head to be buried.*

AND when Sauls son heard that Abner was dead in Hebron, his hands were feeble, and all the Israelites were troubled.

2 And Sauls son had two men *that were* captains of bands: the name of the one *was* Baanah, and the name of the other Rechab, the sons of Rimmon a Beerothite, of the children of Benjamin: (for Beeroth also was reckoned to Benjamin;

3 And the Beerothites fled to Gittaim, and were sojourners there until this day.)

4 And Jonathan, Sauls son, had a son, *that was* lame of *his* feet, *and* was five years old when the tidings came of Saul and Jonathan out of Jezreel, and his nurse took him up, and fled: and it came to pass as she made haste to flee, that he fell and became lame; and his name *was* Mephibosheth.

5 And the sons of Rimmon the Beerothite, Rechab and Baanah, went, and came about the heat of the day to the house of Ish-bosheth, who lay on a bed at noon.

6 And they came thither into the midst of the house, *as though* they would have fetched wheat; and they smote him under the fifth *rib*; and Rechab and Baanah his brother escaped.

7 For when they came into the house, he lay on his bed in his bed-chamber, and

they

they ſmote him, and ſlew him, and beheaded him, and took his head, and gat them away through the plain all night.

8 And they brought the head of Iſh-boſheth unto David to Hebron, and ſaid to the king, Behold the head of Iſh-boſheth the ſon of Saul, thine enemy, which ſought thy life; and the LORD hath avenged my lord the king this day of Saul and of his ſeed.

9 ¶ And David anſwered Rechab and Baanah his brother, the ſons of Rimmon the Beerothite, and ſaid unto them, *As* the LORD liveth, who hath redeemed my ſoul out of all adverſity,

10 When one told me, ſaying, Behold, Saul is dead (thinking to have brought good tidings) I took hold of him, and ſlew him in Ziklag, who *thought* that I would have given him a reward for his tidings:

11 How much more when wicked men have ſlain a righteous perſon in his own houſe, upon his bed? ſhall I not therefore now require his blood of your hand, and take you away from the earth?

12 And David commanded his young men, and they ſlew them, and cut off their hands and their feet, and hanged *them* up over the pool in Hebron: but they took the head of Iſh-boſheth, and buried *it* in the ſepulchre of Abner in Hebron.

Ver. 1. *And when Sauls ſon heard that Abner was dead in Hebron, his hands were feeble, and all the Iſraelites were troubled.*] Iſh-boſheth ſoon heard of the death of Abner, and as that general had been the main ſupport of his kingdom, he loſt all ſpirit, and began to be apprehenſive that David would now be too ſtrong for him. The Iſraelites were likewiſe troubled, becauſe the treaty with David was broke off by the death of Abner, and they foreſaw, that ſome great change would be occaſioned by the loſs of ſo great a man.

Ver. 2. *And Sauls ſon had two men that were captains of bands.*] Captains, perhaps, of two companies of the king's guards.

———*The name of the one was Baanah, and the name of the other Rechab, the ſons of Rimmon a Beerothite, of the children of Benjamin.*] They were ſprung from the king's own tribe, which induced him to repoſe the greateſt confidence in them.

——— *(For Beeroth was alſo reckoned to Benjamin.*] Tho' it was now poſſeſſed by the Philiſtines, yet it belonged to the tribe of Benjamin, Joſh. xviii. 25. Beeroth was a city that firſt belonged to the Gibeonites, Joſh. ix. 17. Euſebius declares, that it was ſituated at the diſtance of ſeven miles from Jeruſalem, in the way toward Nicopolis. St. Jerom, inſtead of Nicopolis, reads Neapolis, or Naplouſe; but Mr. Realand prefers the reading of Euſebius, Palæſtin. Illuſtrat. lib. 3. p. 618, 619.

—— *And the Beerothites fled to Gittaim, and were ſojourners there until this day.)*] When Saul was ſlain, ſeveral Iſraelites fled from their cities, and the Philiſtines took poſſeſſion of them, among which was Beeroth, which had likewiſe been forſaken by its inhabitants. There was a place called Gittaim in the ſame tribe of Benjamin, Nehem. xi. 33. but that can hardly be the ſame as the Gittaim here mentioned; for the Beerothites, in all probability, fled to a greater diſtance from the Philiſtines. The word Gittaim has the ſame import with Gath, which ſignifies a *preſs*; wherefore it is no wonder there ſhould be ſeveral places of this name in Paleſtine.

Why the Sacred Hiſtorian ſhould here inſert this account of the Beerothites, may be difficult to determine. Perhaps it was to ſhew, that theſe two brethren, Baanah and Rechab, were ſoldiers of fortune, whoſe neceſſities compelled them to ſeek for a ſupport, and which they obtained at the court of Iſh-boſheth.

Ver. 4. *And Jonathan, Sauls ſon, had a ſon that was lame of his feet, and was five years old when the tidings came of Saul and Jonathan out of Jezreel, and his nurſe took him up and fled,* &c.] This ſeems to be related, in order to ſhew what it was that emboldened theſe two captains to commit the horrid action which is related in the two following verſes; becauſe he who was the next avenger of blood, was not only very young, but likewiſe lame, and conſequently unable to purſue them.

Theſe wretches therefore reſolved to deſtroy Iſh-boſheth, in hopes of recommending themſelves to David, by that impious barbarity. They accordingly took the opportunity of the heat of the day, when he was lain down on his bed, to come into his houſe, under a pretence of fetching their allowance of corn; and to enter into his chamber, where they barbarouſly murdered the ſleeping prince; and having cut off his head, fled away with it unperceived, to Hebron, where they preſented it to David, with their congratulations upon the death of his competitor, ver. 5, 6, 7, 8.

It was hardly to be expected that David, who had puniſhed the young Amalekite with death, for pretending to have killed Saul, could forbear expreſſing a much greater horror at this more inhuman regicide; or that he would inflict a milder puniſhment upon the authors of it, whatever advantage might redound to his affairs from it. Accordingly he commanded them to be immediately put to death, and their hands and feet to be cut off, and hung up over the pool in Hebron. As for the head of the unfortunate Iſh-boſheth, David cauſed it to be buried in the ſepulchre of Abner, which was alſo in the ſame city.

CHAP. V.

1 *The tribes come to Hebron to anoint David over Iſrael.* 4 *Davids age.* 6 *He taking Zion from the Jebuſites, dwelleth in it.* 11 *Hiram ſendeth to David.* 13 *Eleven ſons are born to him in Jeruſalem.* 17 *David directed by God, ſmiteth the Philiſtines at Baal-Perazim,* 22 *And again at the mulberry-trees.*

THEN came all the tribes of Iſrael to David unto Hebron, and ſpake, ſaying, Behold, we *are* thy bone and thy fleſh.

2 Alſo in time paſt when Saul was king over us, thou waſt he that leddeſt out and broughteſt in Iſrael: and the LORD ſaid to thee, Thou ſhalt feed my people Iſrael, and thou ſhalt be a captain over Iſrael.

3 So all the elders of Iſrael came to the king to Hebron, and king David made a league with them in Hebron before the LORD: and they anointed David king over Iſrael.

4 ¶ David *was* thirty years old when he began to reign, *and* he reigned forty years.

5 In Hebron he reigned over Judah ſeven years and ſix months, and in Jeruſalem

ſalem he reigned thirty and three years over all Iſrael and Judah.

6 ¶ And the king and his men went to Jeruſalem unto the Jebuſites, the inhabitants of the land: which ſpake unto David, ſaying, Except thou take away the blind and the lame, thou ſhalt not come in hither: thinking, David cannot come in hither.

7 Nevertheleſs, David took the ſtrong hold of Zion: the ſame *is*, the city of David.

8 And David ſaid on that day, Whoſoever getteth up to the gutter, and ſmiteth the Jebuſites, and the lame, and the blind, *that are* hated of Davids ſoul, *he ſhall be chief and captain*: wherefore they ſaid, The blind and the lame ſhall not come into the houſe.

9 So David dwelt in the fort, and called it, The city of David; and David built round about, from Millo and inward.

10 And David went on, and grew great, and the LORD God of hoſts *was* with him.

11 ¶ And Hiram king of Tyre ſent meſſengers to David, and cedar-trees, and carpenters and maſons: and they built David an houſe.

12 And David perceived that the LORD had eſtabliſhed him king over Iſrael, and that he had exalted his kingdom for his people Iſraels ſake.

13 ¶ And David took *him* more concubines and wives out of Jeruſalem, after he was come from Hebron: and there were yet ſons and daughters born to David.

14 And theſe *be* the names of thoſe that were born unto him in Jeruſalem; Shammuah, and Shobab, and Nathan, and Solomon,

15 Ibhar alſo, and Eliſhua, and Nepheg, and Japhia,

16 And Eliſhama, and Eliada, and Eliphalet.

17 ¶ But when the Philiſtines heard that they had anointed David king over Iſrael, all the Philiſtines came up to ſeek David; and David heard *of it*, and went down to the hold.

18 The Philiſtines alſo came and ſpread themſelves in the valley of Rephaim.

19 And David enquired of the LORD, ſaying, Shall I go up to the Philiſtines? wilt thou deliver them into mine hand? And the LORD ſaid unto David, Go up: for I will doubtleſs deliver the Philiſtines into thine hand.

20 And David came to Baal-perazim, and David ſmote them there, and ſaid, The LORD hath broken forth upon mine enemies before me, as the breach of waters. Therefore he called the name of that place, Baal-perazim.

21 And there they left their images, and David and his men burnt them.

22 ¶ And the Philiſtines came up yet again, and ſpread themſelves in the valley of Rephaim.

23 And when David enquired of the LORD, he ſaid, Thou ſhalt not go up: *but* fetch a compaſs behind them, and come upon them over-againſt the mulberry-trees.

24 And let it be when thou heareſt the ſound of a going in the tops of the mulberry-trees, that then thou ſhalt beſtir thyſelf: for then ſhall the LORD go out before thee, to ſmite the hoſt of the Philiſtines.

25 And David did ſo, as the LORD had commanded him; and ſmote the Philiſtines from Geba, until thou come to Gazer.

Ver. 1. *Then came all the tribes of Iſrael to David unto Hebron, and ſpake, ſaying, We are thy bone and thy fleſh.*] David by this time had reigned in Hebron, over Judah, about ſeven years and a half, and when the reſt of the tribes heard of the death of Iſh-boſheth, they ſent ambaſſadors from each tribe, to pay their homage to him. They were not overcome by the arms, but by the piety and juſtice of David, to acknowledge him their king. For which, they alledge ſeveral reaſons. The firſt in general, that he was qualified by the law of God, Deut. xvii. 15. which required they ſhould chooſe one of their brethren, and not a ſtranger. Now David was of the ſame blood with them, being deſcended from the ſame common father Iſrael.

Ver. 2. *Alſo in time paſt when Saul was king over us, thou waſt he that leddeſt out and broughteſt in Iſrael.*] Thou waſt our chief commander in our ſucceſsful expeditions againſt the Philiſtines; and thy valour and good conduct, which have rendered thee the darling of the people, qualify thee more than any other, for the throne of Iſrael.

——— *And the Lord ſaid to thee, Thou ſhalt feed my people Iſrael*, &c.] This was the chief argument of all; namely, that God, they knew, had deſigned him long ago for their king; having ſaid, by the prophet Samuel, that he ſhould *feed*, that is, rule and govern them, and fight their battles. We do not read theſe words any where before now: But Samuel having anointed him, undoubtedly repreſented his office to him under the name of the paſtor of the people.

Ver 3. *So all the elders of Iſrael came to the king to Hebron*] He gave the meſſengers ſuch a gracious reception, and ſo thankfully declared his acceptance of the offer they made him, that, upon their return with his anſwer, the elders of Iſrael, by whom are meant the chief perſons of authority in every tribe, came to wait upon him, in the name of the reſt of that tribe whom they repreſented.

——— *And king David made a league with them in Hebron.*] Whereby he obliged himſelf to govern them according to the laws of God; and the people, on their part, promiſed fidelity and obedience to him.

——— *Before the Lord.*] The ark of God's preſence was not in Hebron; and therefore it may be asked how it could be ſaid, that he made a league before the Lord?

The anſwer is obvious, David was now *in the congregation of the mighty*, or *magiſtrates*, where God uſed to be preſent, Pſalm lxxxii. 1. In the publick aſſembly now met together in God's name, and fear, and, as in his preſence, to call upon, and appeal to him, as the witneſs and judge of their tranſactions.

——— *And they anointed David king over Iſrael.*] They anointed him by the miniſtration of the high prieſt whoſe office it was, and thereby teſtified their conſent that he ſhould reign over them. He was anointed three times; firſt by Samuel, in the houſe of his father Jeſſe, 1 Sam. xvi. 13. Secondly, when the tribe of Judah owned him for their king, chap. ii. of this book, ver. 4. And now, when all Iſrael did the ſame. For which, Abarbinel aſſigns this reaſon; "David's unction was repeated ſo often, that it "might be the foundation, and root, and principle, of all "his poſterity." Who, unleſs any controverſy aroſe about the ſucceſſion, needed no unction, ſince they were already anointed in him.

Ver. 6. *And the king and his men went to Jeruſalem.*] He determined to wreſt this city from the Jebuſites, who hitherto had poſſeſſed a noble part of it, namely, the fort of Zion; but the Iſraelites dwelt in the other part of the city. We ſhall have an opportunity of deſcribing this celebrated city, in the courſe of this work.

——— *Unto the Jebuſites the inhabitants of the land.*] That is, of this part of the land.

——— *Which ſpake unto David, ſaying, Except thou take away the blind and the lame, thou ſhalt not come in hither: thinking David cannot come in hither.*] They imagined their fortreſs to be ſo impregnable, that, in a vein of contempt, they told David the blind and the lame were able to defend it againſt him, and all his forces. This ſeems to be the natural meaning of the paſſage before us. There, however, are ſeveral expoſitors, who, *by the blind and the lame*, underſtand the images of the falſe deities of the Jebuſites, and give this turn to their expreſſions, Our gods, whom ye call lame and blind, that have eyes and ſee not, feet and walk not, they ſhall defend us, and you muſt overcome them before you can conquer us. But we prefer the former ſenſe, as being moſt eaſy, natural, and proper; whereas the latter is metaphorical, and ſeems doubtful and forced.

Ver. 7. *Nevertheleſs David took the ſtrong hold of Zion: the ſame is the city of David.*] This heroic prince was not diſcouraged from his enterpriſe by the ſarcaſtical language of his adverſaries, but he aſſaulted and took the fort, and made it his royal ſeat.

Ver. 8. *And David ſaid on that day, Whoſoever getteth up to the gutter, and ſmiteth the Jebuſites, and the lame and the blind, that are hated of David's ſoul, he ſhall be chief and captain.*] We know not how our tranſlators came to tranſpoſe the words, "he that ſmiteth the Jebu-"ſites," which in the Hebrew are firſt. "He that "ſmiteth the Jebuſites, let him throw down into the "ditch (which was by the wall) both the blind and the "lame, whom David extremely hates." Thus Bochart tranſlates the words, and if his verſion be admitted, there will be no need to add theſe words, "he ſhall be chief "and captain," out of 1 Chron. xi. 6. to make out the ſenſe, which is compleat without them.

——— *Wherefore they ſaid, The blind and the lame ſhall not come into the houſe.*] Or, as it is in the margin, "be-"cauſe they had ſaid, even the blind and the lame, he "ſhall not come into the houſe." That is, becauſe they had inſulted him with the blind and lame, as if theſe could defend the fort, and prevent him from entring into it: He was highly provoked to wiſh they might be thrown headlong from their walls into the ditch. And then by the *houſe* is not meant either the houſe of David, or the houſe of the Lord, as many take it, but that very fort wherein the Jebuſites had dwelt, and from which they were now excluded.

Ver. 9. *So David dwelt in the fort, and called it, The city of David; and David built round about, from Millo, and inward.*] The fort was not capacious enough to contain the whole court of David, together with all his guards, and others who had occaſion to reſort thither, and therefore he raiſed additional buildings about it, from Millo, which ſome take for a low place between the fort and the city, and which being now filled with people, was diſtinguiſhed by the name of Millo, which ſignifies *filled up*.

Ver. 10. *And David went on and grew great, and the Lord God of hoſts was with him.*] He proceeded to the enlargement of his dominions, as well as his royal city; and all his undertakings were attended with proſperity, becauſe he was bleſſed by that God who commands the armies of heaven and earth.

Ver. 11. *And Hiram king of Tyre ſent meſſengers to David, and cedar-trees,* &c.] Ancient hiſtory, both ſacred and profane, is ſilent as to the ſeries of the kings who reigned at Tyre, before Abibal the father of Hiram, with whom Joſephus, and Theophilus Antiochenus, begin the ſucceſſion; with which they have furniſhed us from Menander the Epheſian, and Dius, both authors of unqueſtionable credit, as Joſephus repreſents them, (Cont. Apion. lib. 1.) Dius, who was by birth a Phœnician, compiled the hiſtory of Tyre, from the public records, which were carefully preſerved in that city. And Menander compiled the lives and actions of princes both Greek and Barbarian, as the ſame Joſephus tells us, from the public archives of the places he treats of.

The firſt king of Tyre, mentioned by theſe hiſtorians, as quoted by Joſephus and Theophilus, is Abibal, as Joſephus calls him, or Abeimal, as he is named by Theophilus. He was cotemporary with David, and probably joined with the neighbouring nations againſt him, ſince David counts the inhabitants of Tyre among his enemies, Pſalm lxxxiii. 7. The Tyrian officers, who ſerved the Philiſtines againſt Samuel, as we are told by the ſon of Sirach, Ecclus. xlvi. might have been ſent by him.

Abibal was ſucceeded by his ſon Hiram, whom Theophilus ſometimes calls Hieromus, and ſometimes Hieromenus; Joſephus, Hiram and Irom; Tatian and Zonarus, Chiramus. This prince maintained a ſtrict friendſhip with David, to whom he ſent ambaſſadors, probably to congratulate him upon his victory over the Jebuſites, and to conclude an alliance with him; and he likewiſe preſented him with cedar-trees, and ſent ſkilful workmen to build him a palace in Jeruſalem; and he is ſaid in Scripture to have been ever a lover of David, 1 Kings v. 1.

Ver. 12. *And David perceived that the Lord had eſtabliſhed him king over Iſrael, and that he had exalted his kingdom for his people Iſrael's ſake.*] It is an excellent reflection which Pelicanus made long ago upon theſe words: "This is the greateſt grace of a king, that he certainly "believes himſelf to be made a king by God, for the ſake "of his people: And let him often call to mind, the "people were not created or ordained by God for the "king."

Ver. 13. *And David took him more concubines and wives out of Jeruſalem,* &c.] The difference between a wife and a concubine, the Talmudiſts generally ſay was, that the latter had neither dowry ſettled upon her, nor was taken with all the rites and ſolemnities of marriage; notwithſtanding which, ſhe was a wife of a lower rank. How many David had of both ſorts is not certain. We read, indeed, of ſix wives whom he had before, chap. iii. 2, &c. and the Jews, after their way, endeavour to prove from chap. xi. 8. of this book, that he had eighteen in all; which number it was not lawful for the king to exceed: And the Jews believe, that all Solomon's miſcarriages were owing to his exceeding that number.

———*And there were yet ſons and daughters born to David.*] It was eſteemed a piece of political wiſdom in princes, to endeavour to have many children, that by matching them into many potent families, their intereſt might be ſtrengthned.

Ver. 14. *And theſe be the names of thoſe that were born unto him in Jeruſalem; Shammuah, and Shobab, and Nathan, and Solomon.*] Theſe are the very ſame with thoſe in 1 Chron. iii. 5. if we except a ſmall variation in the firſt.

Ver. 15. *Ibhar alſo, and Eliſhua,* &c.] There are only ſeven mentioned in this and the following verſe; but in 1 Chron. iii. 8. there are nine. Of which difference Kimchi gives this account, namely, that mention is here made only of the ſons he had by his wives; but there ſome are added which he had by his concubines, which doth not well agree with what there follows, ver. 9.

Ver. 17. *But when the Philiſtines heard that they had anointed David king over Iſrael, all the Philiſtines came up to ſeek David.*] They ſeem to have been quiet during the war between Iſh-boſheth and Judah, hoping perhaps that they

they would deſtroy one another; but when once David began to reign without a competitor, they thought it incumbent on them to beſtir themſelves.

——— *And David heard of it, and went down to the hold.*] Intelligence being brought him of their motions, he went from the fort of Sion to ſome other ſtrong place below, where his army might conveniently rendezvous.

Ver. 18. *The Philiſtines alſo came and ſpread themſelves in the valley of Rephaim.*] Which is tranſlated, the valley *of giants*, Joſh. xv. 8. It lay weſtward from Jeruſalem, which city the Philiſtines perhaps intended to aſſault.

Ver. 19. *And David enquired of the Lord, ſaying, Shall I go up to the Philiſtines?* &c.] David would not truſt to the place of ſtrength whither he had retreated, neither did he intend to act merely upon the defenſive. He therefore enquired of the Lord, whether he ſhould advance and attack the Philiſtines, and God vouchſafed to give him ſuch a favourable anſwer, as immediately diſſipated all apprehenſions of their great numbers.

Ver. 20. *And David came to Baal-perazim.*] For thither the Philiſtines marched from Rephaim, where they firſt pitched; as appears from 1 Chron. xiv. 11. Here David defeated their army with great ſlaughter, and then ſaid, "The Lord hath broken forth upon mine enemies "before me, as the breach of waters," that is, he hath overwhelmed and ſcattered them, as waters, when they make a breach in a bank, overflow, and bear away all before them.

——— *Therefore he called the name of that place Baal-perazim.*] That it might remind him and his poſterity of the great power and goodneſs which God manifeſted to Iſrael in this place, where the Philiſtines were ſtruck with ſuch a conſternation, that they forgot, when they fled, to carry off their gods. Baal-Perazim ſignifies *the Lord of diviſions*, or *the divider*.

Ver. 21. *And there they left their images.*] Which they had brought into the field, to be carried before their hoſt, as an indication that their gods were preſent among them. Thus we read, 2 Chron. xxv. 14. that the Edomites had their gods with them when they fought with Amaziah. And thoſe pagans learnt this from the Iſraelites, who carried the ark, the ſymbol of God's preſence, in their army, when they went to encounter the Philiſtines, who ſaw and took it, in the ſame manner as the Iſraelites now captivated their images. But obſerve the difference between the ſacred Ark, and theſe ſenſeleſs idols. The Ark, when it fell into the hands of the Philiſtines, plagued them in a dreadful manner; but their images had no power to injure the Iſraelites, nor ſecure themſelves from being burnt by them.

Ver. 22. *And the Philiſtines came up yet again, and ſpread themſelves in the valley of Rephaim.*] They were ſenſible, that their all lay at ſtake, and therefore muſtered up their whole ſtrength on this occaſion. Joſephus indeed ſuppoſes they were unable to raiſe a conſiderable army themſelves, and that they were joined by the Syrians and Phœnicians. As a proof of which he alledges, that they returned home upon their firſt defeat, and came back to the charge again with thrice the number of men they had before, and drew up in the ſame place where the former battle was fought; and that they were again miraculouſly defeated with very great eaſe, and put to flight with the loſs of all their baggage, and their gods, (Antiq. l. 7. c. 4.) Joſephus is very fond of trebling the forces of a people vanquiſhed by his countrymen; but why he ſhould imagine the Philiſtines were reduced to ſo low an ebb, as to be unable to maintain a war againſt David with their own forces, we do not clearly perceive, even tho' we ſhould allow of the great ſlaughter and deſtruction that author makes of them, in ſome of their preceding battles.

Ver. 23. *And when David enquired of the Lord.*] Tho' he had already been ſo ſucceſsful, yet he would not make any new attempt without the previous direction of God, to whom he was ſenſible that he owed the former victory.

——— *He ſaid, Thou ſhalt not go up.*] That is, not directly, to engage them in a pitched battle, as he did before.

—— *But fetch a compaſs behind them.*] Where they were not apprehenſive of any danger.

——— *And come upon them over-againſt the mulberry-trees.*] A ſituation well known to David, who was now taught by God himſelf not to expect victory always by main ſtrength, but ſometimes to make uſe of ſtratagems.

Ver. 24. *And let it be when thou heareſt the ſound of a going in the tops of the mulberry-trees.*] The Hebrew word *beroſhe* ſhould not have been render'd *in the tops*, but *in the beginnings*, or the very entrance into the plantation of the mulberry-trees; where God intended to make a ſound, as if a vaſt number of men were marching, to fall upon the Philiſtines. The Hebrew word *roſch* ſignifies not only the head, but the beginning of any thing. As in Nahum iii. 10. the *top*, as it is in our verſion, tho' it ought to be tranſlated, the head of every ſtreet, is the beginning of thoſe ſtreets. And, Iſaiah li. 20. Jer. xxii. 6. Gilead is called the head of Libanus, becauſe Libanus begins where Gilead ends.

——— *That then thou ſhalt beſtir thyſelf.*] Thou ſhalt then fall upon the Philiſtines with all the bravery thou canſt exert.

——— *For then ſhall the Lord go out before thee, to ſmite the hoſt of the Philiſtines.*] By cauſing them to hear the dreadful ſound of a mighty hoſt coming to aſſault them; in conſequence of which they ſhould be ſtruck with panic terrors, and have no ſuſpicion of the approach of David's army in their rear.

Ver. 25. *And David did ſo, as the Lord had commanded him; and ſmote the Philiſtines from Geba, until thou come to Gazer.*] He purſued them to the very confines of their own land; for Joſephus ſaith concerning Gazer, ἥδε ἔστιν ὅρος αὐτῶν τῆ χώρας, that it was the border of their country.

Geba, or Gabaa, ſignifies a hill, and therefore it is not at all ſurpriſing, to ſee ſo many places, in a mountainous country like Judæa, called Gibeah, Gibeon, Gabbutha, Gibethon, Gabbath, Gaba or Geba; all which ſignify no more than an eminence.

CHAP. VI.

1 David fetcheth the ark from Kirjath-jearim on a new cart. 6 Uzzah is ſmitten at Perez-uzzah. 11 God bleſſeth Obed-Edom for the ark. 12 David bringeth the ark into Zion with ſacrifices, danceth before it, for which Michal deſpiſeth him. 17 He placeth it in a tabernacle with great joy and feaſting. 20 Michal reproving David for his religious joy, is childleſs to her death.

AGAIN David gathered together all *the* choſen *men* of Iſrael, thirty thouſand.

2 And David aroſe, and went with all the people that *were* with him, from Baale of Judah, to bring up from thence the ark of God, whoſe name is called by the name of the LORD of hoſts, that dwelleth *between* the cherubims.

3 And they ſet the ark of God upon a new cart, and brought it out of the houſe of Abinadab that *was* in Gibeah: and Uzzah and Ahio the ſons of Abinadab, drave the new cart.

4 And they brought it out of the houſe of Abinadab, which *was* at Gibeah, accompanying the ark of God; and Ahio went before the ark.

5 And David and all the houſe of Iſrael played before the LORD on all manner of *inſtruments made of* fir wood, even on harps, and on pſalteries, and on timbrels, and on cornets, and on cymbals.

6 ¶ And

6 ¶ And when they came to Nachons threſhing-floor, Uzzah put forth *his hand* to the ark of God, and took hold of it, for the oxen ſhook *it*.

7 And the anger of the LORD was kindled againſt Uzzah, and God ſmote him there for *his* error, and there he died by the ark of God.

8 And David was diſpleaſed, becauſe the LORD had made a breach upon Uzzah: and he called the name of the place, Perez-uzzah to this day.

9 And David was afraid of the LORD that day, and ſaid, How ſhall the ark of the LORD come to me?

10 So David would not remove the ark of the LORD unto him into the city of David: but David carried it aſide into the houſe of Obed-edom the Gittite.

11 And the ark of the LORD continued in the houſe of Obed-edom the Gittite, three months: and the LORD bleſſed Obed-edom, and all his houſhold.

12 ¶ And it was told king David, ſaying, The LORD hath bleſſed the houſe of Obed-edom, and all that *pertaineth* unto him, becauſe of the ark of God. So David went and brought up the ark of God from the houſe of Obed-edom, into the city of David, with gladneſs.

13 And it was *ſo*, that when they that bare the ark of the LORD, had gone ſix paces, he ſacrificed oxen and fatlings.

14 And David danced before the LORD with all *his* might, and David was girded with a linen ephod.

15 So David and all the houſe of Iſrael brought up the ark of the LORD with ſhouting, and with the ſound of the trumpet.

16 And as the ark of the LORD came into the city of David, Michal Sauls daughter looked through a window, and ſaw king David leaping and dancing before the LORD; and ſhe deſpiſed him in her heart.

17 ¶ And they brought in the ark of the LORD, and ſet it in his place, in the midſt of the tabernacle that David had pitched for it: and David offered burnt-offerings and peace-offerings, before the LORD.

18 And as ſoon as David had made an end of offering burnt-offerings, and peace-offerings, he bleſſed the people in the name of the LORD of hoſts.

19 And he dealt among all the people, *even* among the whole multitude of Iſrael, as well to the women as men, to every one a cake of bread, and a good piece of *fleſh*, and a flagon *of wine*: ſo all the people departed every one to his houſe.

20 ¶ Then David returned to bleſs his houſhold: and Michal the daughter of Saul came out to meet David, and ſaid, How glorions was the king of Iſrael to day, who uncovered himſelf to day in the eyes of the handmaids of his ſervants, as one of the vain fellows ſhameleſly uncovereth himſelf!

21 And David ſaid unto Michal, *It was* before the LORD, which choſe me before thy father, and before all his houſe, to appoint me ruler over the people of the LORD, over Iſrael: therefore will I play before the LORD.

22 And I will yet be more vile than thus, and will be baſe in mine own ſight: and of the maid-ſervants which thou haſt ſpoken of, of them ſhall I be had in honour.

23 Therefore Michal the daughter of Saul had no child until the day of her death.

Ver. 1. *Again, David gathered together all the choſen men of Iſrael, thirty thouſand.*] The extraordinary ſucceſs with which the arms of David had been crowned in his wars with the Philiſtines, and the univerſal peace which then reigned through the whole kingdom, inſpired that pious prince with the higheſt ſentiments of gratitude and religion, and made him deſirous of rendring his city, the center, as it were, of God's worſhip, by tranſporting thither the ſacred ark, which had continued almoſt fifty years at Kirjath-jearim, Archbiſhop Uſher reckons that it was brought from Gilgal to Shiloh, in the firſt ſabbatical year, and that it was likewiſe removed in ſuch another year from Kirjath-jearim to the city of David; and that the 68th Pſalm was ſung by the people who accompanied this ſolemn proceſſion. (Ann. p. 36.)

David ſummoned the principal perſons in Iſrael to attend the ark; or, as others will have it, the moſt mighty men, to the number of thirty thouſand, to be a guard to it, in caſe any of their enemies ſhould attempt to diſturb the intended ſolemnity.

Ver. 2. *And David aroſe, and went with all the people that were with him, from Baale of Judah, to bring up from thence the ark of God.*] Baale of Judah is the ſame with Kirjath-jearim, 1 Chron. xiii. 6. and it is called Baalah, Joſh. xv. 9. and Kirjath-baal, Joſh. xv. 60. and here Baale of Judah, becauſe it belonged to that tribe. Some think there is a great difficulty here, becauſe it is ſaid they went *from Baale*, whereas the author of the 1ſt book of Chron. declares, chap. xiii. 6. they went *to Baale*; But there is no diſagreement in theſe two places: For they muſt go *to* it, before they could come *from* it. And here mention is made of their motion from thence, after they had gone to it.

——*Whoſe name is called by the name of the Lord of hoſts, that dwelleth between the cherubims.*] Ludovicus de Dieu thinks the moſt ſimple and genuine conſtruction of theſe words may be formed, by referring the word *aſcher (which)* not to the ark, but unto God, and tranſlating them thus: "Who is called the name, the name of "the Lord of hoſts, ſitting on the cherubims, upon it." This, ſays he, is an extraordinary commendation of the ark, that it is the ark of that God, who being incompre-

henſible

henſible and unbounded in his eſſence, is called abſolutely the name, even the name of the Lord of hoſts, who ſitteth on the cherubims over the ark.

Ver. 3. *And they ſet the ark of God upon a new cart,* &c.] The ark, in conſequence of the reſolution which had been taken for its removal, was placed upon a new cart, and brought from the houſe of Abinadab to Jeruſalem, accompanied by David and his court, and likewiſe by multitudes of prieſts and Levites, who ſang and played upon various inſtruments, and by a numerous concourſe of people from all the parts of the kingdom. There however was a very great irregularity in placing the ark upon a cart, ſince, according to the law of Moſes, it ought to have been carried upon the ſhoulders of this Kohathites, Numb. vii. 9. for which reaſon no waggons were allowed them, as there were to the reſt of the Levites, for carrying ſeveral parts of the tabernacle. Why the ark was thus placed on a cart, is not eaſy to be accounted for, unleſs it were in imitation of the Philiſtines, who did the ſame, 1 Sam. vi. 7, 8. and they not being puniſhed for placing the ark on a new cart, the Iſraelites perhaps imagined they might follow their example with ſafety.

Ver. 6. *And when they came to Nachon's threſhing-floor.*] It has been commonly thought that Nachon was the name of a man, but Bochart thinks it rather the name of a place, ſo called by anticipation, for the ſtroke upon Uzzah. For *nacha* ſignifies to ſmite, and *nachon* ſignifies *perculſion*. So this floor was ever after called, *the floor of perculſion*, becauſe God ſmote Uzzah in this place. And accordingly, in 1 Chron. xiii. 9. it is called *the floor of Chidon*; which is the very ſame. For *chid* ſignifies *deſtruction*.

The oxen that drew the cart, happening to ſtart at ſomething, were like to have overthrown it, upon which Uzzah, one of Abinadab's ſons, who drove it, clapt his hand upon the ark in a ſurprize, but was ſtruck with immediate death for his preſumption. This ſudden and ſevere puniſhment, which David himſelf was much ſurpriſed and diſpleaſed at, ver. 8. has given ſo much offence to ſome interpreters, that they have ſought for a quite different ſenſe of the words, in order to make the crime of Uzzah greater than is commonly apprehended. The original runs literally thus, "And Uzzah ſeized the ark, for the cattle ſhook," from whence they would conclude, that he rather offered ſome indignity to it, than endeavoured to prevent its falling. But, beſide that this is contrary to all the ancient verſions, and to the book of Chronicles, where this fact is related in a more clear and circumſtantial manner, it is certain that, if this had been the caſe, David would have expreſſed his reſentment againſt Uzzah, inſtead of teſtifying any diſſatisfaction at the puniſhment inflicted on him by God. Uzzah being a Levite, ought to have remembered, that it was prohibited, under pain of death, to all but the prieſts, to touch the ark; and even theſe were only to touch the ſtaves by which it was carried, and which, for that reaſon, were never to be taken from it. Perhaps alſo Uzzah was the contriver of this new manner of carrying the ark upon a cart, inſtead of the ſhoulders of the Kohathites. However, if this puniſhment ſhould ſtill ſeem too ſevere, one may ſuppoſe, that God inflicted it upon him, in order to inſpire the people with a greater reſpect and awe for that ſacred ſymbol of his preſence, than they were naturally inclined to.

David could not forbear expreſſing his diſpleaſure at this inſtance of the Divine ſeverity, ver. 8. For he perhaps imagined it would detract much from his authority, to have ſuch an accident happen in the beginning of his reign, and at ſuch a ſolemnity of great joy, which was hereby diſturbed and interrupted. In memory of this dreadful ſtroke, he called the place where it was inflicted, Perez-Uzzah, which ſignifies, the breach or puniſhment of Uzzah. And as he himſelf was apprehenſive of the Divine diſpleaſure, ver. 9. for ſome miſ-conduct he might have been guilty of, with reſpect to the ark, he would not preſume to place it in his own city, but carried it to the houſe of Obed-edom, ver. 10. who is called a Gittite, not from his being born, or from his dwelling in Gath, which was a city of the Philiſtines, but from Gath-rimmon, a Levitical city, Joſh. xxi. 24, 25. For it is certain, Obed-edom, was a Levite, 1 Chron. xv. 18, 21, 24. —xvi. 5. who, we ſuppoſe, was willing to receive the ark, and reſolved to treat it with the greateſt reverence, that he might not offend the Divine Majeſty.

The ark continued in the houſe of Obed-edom, for the ſpace of three months, when David being informed, that God had bleſſed this Levite in a very extraordinary manner, ever ſince the ark had been under his roof, reſolved to procure a ſhare of theſe Divine favours by removing it to his own houſe, ver. 11, 12. He however took care to have that removal performed in a more regular manner than the former, by preparing a tabernacle for its reception, ver. 17. and by offering ſacrifices at the end of every ſix paces, for this is thought by ſome to be the meaning of the expreſſion, ver. 13. tho' it is there only ſaid, that when the bearers "had gone ſix paces, he ſacrificed oxen and fatlings." Some think, that Uzzah being ſtruck dead within ſix yards of his own houſe, David cauſed theſe ſacrifices to be made at the end of the firſt ſix ſteps of the prieſts, to intreat the Lord to be more favourable this time; but we find in the Chronicles, chap. xii. that they repeated the ſame ſacrifices, when they came near David's houſe, in thankfulneſs that God permitted the Levites to bring the ark to the place appointed for its reception, without any accident.

It may perhaps be wondered at, that David choſe to erect a new tabernacle for the ark, inſtead of ſending for that which Moſes had cauſed to be made in the wilderneſs. It may be ſuppoſed indeed, that the precincture of his palace was not capacious enough for it; but whatever the reaſon be, it is certain that it continued ſtill, with the altar, and all its other Sacred utenſils, at Gibeon, till Solomon, having built his temple, cauſed them to be brought and depoſited in it, as we ſhall ſee in its proper place.

David teſtified an uncommon joy, upon this ſolemn removal of the ark; for he put on a linnen ephod, and danced before the ark, to the ſound of a great number of inſtruments, ver. 14, 15. inſomuch that Michal, who ſaw the proceſſion through a window, could not forbear deſpiſing and reflecting upon him, for acting, as ſhe thought, ſo far beneath a king of Iſrael, and for immodeſtly expoſing himſelf, after the manner of ſhameleſs fellows, ver. 20. but this is not credible, for David undoubtedly kept within the rules of decency, when he was thus jocund, and acted according to the command of God, who required the Iſraelites to rejoice in their feaſts, not with a laſcivious and petulant joy, but with ſuch as was pious and moderate.

Ver. 21. *And David ſaid unto Michal, It was before the Lord, which choſe me before thy father, and before all his houſe, to appoint me ruler over the people of the Lord, over Iſrael: therefore will I play before the Lord.*] Who had conferred ſo many favours upon David, that he thought he could not ſhew himſelf thankful enough to ſo great a benefactor; but he thought fit to humble the pride of Michal, by putting her in mind, how God had rejected all her family, and advanced him to the throne of Iſrael.

Ver. 22. *And I will yet be more vile than thus, and will be baſe in my own ſight.*] He thought nothing too mean for him to ſtoop to, if he thereby could render any honour to God.

——*And of the maid-ſervants which thou haſt ſpoken of, of them ſhall I be had in honour.*] The more he humbled himſelf to do honour to God, the more, he was confident, he ſhould be magnified, and reſpected by his people; the eſteem of the meaneſt of whom upon that account, he valued much more than all the vain-glorious praiſes Michal could beſtow upon him, for aſſuming an air of grandeur, and neglecting the ſervice of God.

Ver. 23. *Therefore Michal the daughter of Saul had no child until the day of her death.*] She had children before this fact, but none after it, according to the Gemara Sanhedrim, cap. 2. ſect. 8.

CHAP. VII.

1 Nathan firſt approving the purpoſe of David to build God an houſe, 4 After by the word of God forbiddeth him. 12 He promiſeth him benefits and bleſſings in his ſeed. 18 Davids prayer and thankſgiving.

AND it came to paſs when the king ſat in his houſe, and the LORD had given him reſt round about from all his enemies;

2 That the king ſaid unto Nathan the prophet, See now, I dwell in an houſe of cedar, but the ark of God dwelleth within curtains.

3 And Nathan ſaid to the king, Go, do all that *is* in thine heart: for the LORD *is* with thee.

4 ¶ And it came to paſs that night, that the word of the LORD came unto Nathan, ſaying,

5 Go and tell my ſervant David, Thus ſaith the LORD, Shalt thou build me an houſe for me to dwell in?

6 Whereas I have not dwelt in *any* houſe, ſince the time that I brought up the children of Iſrael out of Egypt, even to this day, but have walked in a tent and in a tabernacle.

7 In all the *places* wherein I have walked with all the children of Iſrael, ſpake I a word with any of the tribes of Iſrael, whom I commanded to feed my people Iſrael, ſaying, Why build ye not me an houſe of cedar?

8 Now therefore, ſo ſhalt thou ſay unto my ſervant David, Thus ſaith the LORD of hoſts, I took thee from the ſheep-cote from following the ſheep, to be ruler over my people, over Iſrael.

9 And I was with thee whitherſoever thou wenteſt, and have cut off all thine enemies out of thy ſight, and have made thee a great name, like unto the name of the great *men* that *are* in the earth.

10 (Moreover, I will appoint a place for my people Iſrael, and will plant them, that they may dwell in a place of their own, and move no more: neither ſhall the children of wickedneſs afflict them any more, as beforetime,

11 And as ſince the time that I commanded judges *to be* over my people Iſrael, and have cauſed thee to reſt from all thine enemies.) Alſo the LORD telleth thee, that he will make thee an houſe.

12 ¶ And when thy days be fulfilled, and thou ſhalt ſleep with thy fathers, I will ſet up thy ſeed after thee, which ſhall proceed out of thy bowels, and I will eſtabliſh his kingdom.

13 He ſhall build an houſe for my Name, and I will ſtabliſh the throne of his kingdom for ever.

14 I will be his father, and he ſhall be my ſon: if he commit iniquity, I will chaſten him with the rod of men, and with the ſtripes of the children of men:

15 But my mercy ſhall not depart away from him, as I took *it* from Saul, whom I put away before thee.

16 And thine houſe, and thy kingdom ſhall be eſtabliſhed for ever before thee: thy throne ſhall be eſtabliſhed for ever.

17 ¶ According to all theſe words, and according to all this viſion, ſo did Nathan ſpeak unto David.

18 ¶ Then went king David in, and ſat before the LORD, and he ſaid, Who *am* I, O Lord GOD? and what *is* my houſe, that thou haſt brought me hitherto?

19 And this was yet a ſmall thing in thy ſight, O Lord GOD; but thou haſt ſpoken alſo of thy ſervants houſe for a great while to come; and *is* this the manner of man, O Lord GOD?

20 And what can David ſay more unto thee; for thou, Lord GOD, knoweſt thy ſervant.

21 For thy words ſake, and according to thine own heart haſt thou done all theſe great things, to make thy ſervant know *them*.

22 Wherefore thou art great, O LORD God: for *there is* none like thee, neither *is there any* God beſide thee, according to all that we have heard with our ears.

23 And what one nation in the earth *is* like thy people, *even* like Iſrael, whom God went to redeem for a people to himſelf, and to make him a name, and to do for you great things, and terrible, for thy land, before thy people which thou redeemedſt to thee from Egypt, *from* the nations and their gods?

24 For thou haſt confirmed to thy ſelf thy people Iſrael *to be* a people unto thee for ever: and thou, LORD, art become their God.

25 And now, O LORD God, the word that thou haſt ſpoken concerning thy ſervant, and concerning his houſe, eſtabliſh *it* for ever, and do as thou haſt ſaid.

26 And let thy name be magnified for ever, ſaying, The LORD of hoſts *is* the God over Iſrael: and let the houſe of thy ſervant David be eſtabliſhed before thee.

27 For

27 For thou, O LORD of hoſts, God of Iſrael, haſt revealed to thy ſervant, ſaying, I will build thee an houſe: therefore hath thy ſervant found in his heart to pray this prayer unto thee.

28 And now, O Lord GOD, thou *art* that God, and thy words be true, and thou haſt promiſed this goodneſs unto thy ſervant.

29 Therefore now let it pleaſe thee to bleſs the houſe of thy ſervant, that it may continue for ever before thee: for thou, O Lord GOD, haſt ſpoken *it*, and with thy bleſſing let the houſe of thy ſervant be bleſſed for ever.

Ver. 1. *And it came to paſs, when the king ſat in his houſe, and the Lord had given him reſt round about from all his enemies.*] So that he paſſed his time agreeably in the palace king Hiram had built for him, having no diſturbance from the Philiſtines, or other neighbouring nations.

Ver. 2. *That the king ſaid unto Nathan the prophet, See now I dwell in an houſe of cedar, but the ark of the Lord dwelleth within curtains.*] Like a religious prince, he employed much of his time in pious meditations; and, among other particulars, reflected upon the meanneſs of God's habitation, in compariſon with the ſplendour of his own; which he thought ought not to be endured, and therefore reſolved to build a ſtately manſion for the reſidence of the Divine Majeſty among them. The prophet applauded this pious deſign, not doubting but God would ratify and proſper it; but the Lord appeared to him that night, ver. 4 and directed him to go and ſpeak to the king in the following manner.

Ver. 5.——*Thus ſaith the Lord, Shalt thou build me an houſe for me to dwell in?*] The meaning is, he ſhould not build one. But this manner of ſpeaking expreſſed the Divine Will ſomething ſharply; to reprove him for his forwardneſs, (without asking God's conſent) not only in deſigning, but in making a vow, that he would forthwith build God an houſe. For, it is probable, that upon Nathan's approving his intention, he made that vow, mentioned, Pſalm cxxxii. 3, 4, 5. "Surely I will not go up "to my bed, nor give ſleep to mine eyes, &c. till I have "found out a place for the Lord, an habitation for the "mighty God of Jacob."

Ver. 6. *Whereas I have not dwelt in any houſe, ſince the time that I brought up the children of Iſrael out of Egypt, even to this day.*] As much as to ſay; How comeſt thou to deſign me a fixed habitation, ſince neither I, nor any one elſe ever thought of one from the time ye have been a people?

——— *But have walked in a tent and a tabernacle.*] I have contented my ſelf with a moveable manſion, conſiſting of a tent and a tabernacle, in which I was always preſent to conduct my people from place to place. By a tent is meant, the inward hangings of the houſe, and by the tabernacle, the boards to which they were faſtened; and the badgers ſkins, &c. which covered the whole.

Ver. 7. *In all places wherein I have walked with all the children of Iſrael, ſpake I a word with any of the tribes of Iſrael?*] That is, *of the judges of Iſrael*, as it is interpreted 1 Chron. xvii 6. For the word *ſhibte* ſignifies not only *tribes*, but *ſceptres*, and conſequently ſupreme governors, as the judges were.

———*Whom I commanded to feed my people Iſrael.*] God did not command the tribes, but the ſupreme governors of them, to feed, that is, to rule his people, and take care of their happineſs. The Hebrew word for *feed* being *raga*, and the Syriac *rega*, ſome learned men thence derive the Latin words *regere*, and *reges*; kings being deſigned by God to be the paſtors of their people.

———*Saying, Why built ye not me an houſe of cedar?*] God was the propereſt judge what houſe was agreeable to him, and he had never ſignified that he diſliked his preſent, and deſired a more ſtately habitation.

Ver. 8. *Now therefore, ſo ſhalt thou ſay unto my ſervant David.*] God, however, owned David to be his faithful ſervant, and therefore accepted his pious intentions, as we expreſly read, 1 Kings viii. 18.

——*Thus ſaith the Lord of hoſts, I took thee from the ſheep-cote, &c.*] Therefore he might be certain that God accepted his gratitude, in deſigning to build him an houſe.

Ver. 9 *And I was with thee whitherſoever thou wentеſt.*] In the time of his baniſhment, when he was frequently preſerved by the ſignal interpoſition of the Divine Providence.

———*And have cut off all thine enemies out of thy ſight.*] Both thoſe in Iſrael, and thoſe in the neighbouring countries.

——— *And have made thee a great name, like unto the name of the great men that are in the earth.*] Cauſed him to be renowned in all the circumjacent countries, as a potent prince, and a mighty warrior; and, perhaps, as an holy prophet, greatly beloved of God, and of all his people.

Ver. 10. *(Moreover I will appoint a place for my people Iſrael.*] Or rather, I have appointed or eſtabliſhed a place, &c. namely, the land of Canaan, into which God had graciouſly conducted them according to his promiſe.

———*And will plant them.*] Will cauſe them to take firm root there.

———*That they may dwell in a place of their own, and move no more.*] That they may now have a fixed habitation of their own, and no longer wander in uncertainty, as they did in the wilderneſs.

———*Neither ſhall the children of wickedneſs.*] The idolatrous nations around them.

———*Afflict them any more, as before time.*] When they were in the land of Egypt.

Ver. 11. *And as ſince the time that I commanded judges to be over my people Iſrael.*] Nor ſhall they be afflicted by any of their Pagan neighbours, as they frequently were, when judges were raiſed up for their deliverance. But all this is to be underſtood with a condition; namely, except they ſhould notoriouſly forſake God, and rebel againſt him, which being ſo often declared in other places, it was needleſs to mention it here. Or this may have a reference to the later ages of the world, when the people of Iſrael ſhall acknowledge the Great Meſſiah, and become converts to him. They ſhall then be recalled out of captivity, and be planted in their own place, where they ſhall enjoy a far greater degree of tranquility, than ever they experienced before. And this agrees beſt with the future tenſe, *I will appoint —— and will plant them*, &c. otherwiſe, the work was already compleated, God having actually planted them in the land he had appointed for their ſettlement.

———*And have cauſed thee to reſt from all thine enemies.)*] Given him a quiet poſſeſſion of the whole kingdom of Iſrael; which never was-in ſo happy a condition as now. A flouriſhing people is a great bleſſing to the king who governs them, and is therefore mentioned in this verſe as an inſtance of God's great kindneſs to David.

———*Alſo the Lord telleth thee, that he will make thee an houſe.*] For thy good intentions to make him an houſe, *he will make thee an houſe*, that is, he will encreaſe and uphold thy poſterity, and continue the kingdom in thy family.

Ver. 12. *And when thy days ſhall be fulfilled, and thou ſhalt ſleep with thy fathers.*] This implies, that his days ſhould be compleated, and prolonged to the uſual courſe of nature, and that he ſhould not be cut off in the midſt of them, by any violent or untimely death.

——*I will ſet up thy ſeed after thee, which ſhall proceed out of thy bowels.*] From theſe words the Jews infer, that the crown could not devolve to Amnon, Abſalom, Adonijah, nor to any of thoſe ſons who were born before this promiſe; but as the future tenſe is frequently uſed for the perfect, according to the genius of the Hebrew language, the argument is no way concluſive, unleſs we throw into the ſcale the objection which is urged againſt the father; and conſider it as equally ſtrong againſt thoſe ſons, who, being all warriors, had undoubtedly embrued their hands

in

in blood; from which, Solomon was to be altogether free. This exception, indeed, is not mentioned in this ſecond book of Samuel, but we find it urged in the book of the Chronicles, as an argument why God did not think David pure enough to erect ſo ſacred an edifice to him, 1 Chron. xxii. 8. xxviii. 3.

Ver. 13. *He ſhall build an houſe for my name.*] This is meant literally, and immediately of Solomon, who alone built the material houſe or temple; but myſtically and ultimately of Chriſt, who is the builder of God's ſpiritual houſe or temple, Heb. iii. 3, 6. 1 Pet. ii. 5.

—— *And I will eſtabliſh the throne of his kingdom for ever.*] This cannot be underſtood of Solomon alone, ſince his kingdom was not *for ever*; but of David's poſterity, with a ſpecial reſpect to Chriſt, in whoſe perſon the kingdom was to be lodged for ever, Iſa. ix. 7. Dan. ii. 44. Luke i. 32, 33.

Ver. 14. *And I will be his father, and he ſhall be my ſon.*] This the Apoſtle ſhews is meant of Chriſt, Heb. i. 5. For tho' Solomon was called Jedidiah, as an indication that he was beloved of God, yet, in the compleat ſenſe of the words, Chriſt only is intended, who is *God's beloved ſon, in whom he is well pleaſed.*

——*If he commit iniquity, I will chaſten him with the rod of men, &c*] This is a mixt prophecy, ſome part of which belongs to Chriſt, and the other part to Solomon and his ſucceſſors in the kingdom of Iſrael, who, it is plain, are ſolely intended in theſe words.

Ver. 15. *But my mercy ſhall not depart away from him, as I took it from Saul, &c*] God promiſes not to tranſlate the kingdom into another family, as he took it from Saul to beſtow it on David.

Ver. 16. *And thy houſe and thy kingdom ſhall be eſtabliſhed for ever.*] This is chiefly intended of the kingdom of Chriſt; and gave occaſion to the Jews to ſay, We have heard out of the law, that Chriſt abideth for ever, John xii 34. This likewiſe is confirmed by the rule which Maimonides lays down, in his More Nevochim; namely, that tho' the Hebrew word *olam* doth not neceſſarily ſignify *eternally*, yet it has that import when joined with *ath*, either before or after it. And ſuch is the caſe here; for this kingdom is ſaid to be eſtabliſhed, *ath olam:* which therefore can belong to none but Chriſt, for David's kingdom had an end.

Ver. 17. *According to all theſe words, and according to all this viſion, ſo did Nathan ſpeak unto David.*] This ſhews the integrity of the prophet, who was not aſhamed to retract his own words, when he was better taught of God. And, as Dionyſius obſerves in an epiſtle to Novatus, μεῖζον ἔσαι τῷ ζφάλματι τὸ κατόρθωμα, the correction of his fault was more eminently remarkable than the fault itſelf.

Ver. 18. *Then went king David in, and ſat before the Lord.*] That is, before the ark, which was the ſymbol of his Divine Preſence. Many great men tranſlate the word *jaſhab*, not *ſat*, but *remained* before the Lord; particularly Vatablus, upon 1 Chron. xvii. 16. and others, who allow the king might ſit in the temple, but not at prayer; and therefore they expound this paſſage in the following manner, He took his ſeat in the tabernacle before the ark, and then made the following prayer, ſtanding up, as the manner was when they worſhipped God.

——— *And he ſaid, Who am I, O Lord God? and what is my houſe, that thou haſt brought me hitherto?*] How infinitely unworthy am I and my family of this great honour and happineſs! David begins his addreſs to God in a very becoming manner, with a moſt profound debaſement of himſelf, and an open confeſſion of his own unworthineſs to receive ſuch bleſſings, as the Divine Majeſty had already beſtowed upon him.

Ver. 19. *And this was yet a ſmall thing in thy ſight, O Lord God; but thou haſt ſpoken alſo of thy ſervant's houſe for a great while to come.*] Next, he magnifies the benignity of God, who did not think it ſufficient that he had made David a great king, but likewiſe promiſed him, that his poſterity, and at laſt the Lord Chriſt, ſhould ſit upon his throne.

——— *And is this the manner of man, O Lord God?*] Is it cuſtomary with men to deal ſo kindly by their inferiors, as thou, O Lord, haſt dealt by me? No, it is the prerogative of Divine Grace to give ſuch promiſes and largeſſes as this.

Ver. 20. *And what can David ſay more unto thee?*] Words cannot expreſs either my obligations to thee, or the ſenſe of them which is impreſſed upon my ſoul. Or, the meaning may be, What can I ask or deſire of thee more than thou haſt already granted me?

——— *For thou, Lord God, knoweſt thy ſervant.*] Thou knoweſt my deep ſenſe of thy favours, and of my obligations to thee: Thou art likewiſe perfectly acquainted with my condition, and knoweſt what I do, or may need hereafter; I therefore entertain an humble confidence, that thou wilt be ready to ſupply me accordingly.

Ver. 21. *For thy word's ſake.*] That thou may'ſt accompliſh thy promiſes made to me by Samuel and Nathan, and thereby demonſtrate thy faithfulneſs.

——*And according to thine own heart haſt thou done all theſe great things.*] Of thine own mere liberality and good pleaſure, without any deſert of mine. So far was David, tho' now a very gracious man, from thinking his actions meritorious.

——— *To make thy ſervant know them.*] That thy gracious and wonderful purpoſes of mercy toward me might be manifeſted both to me and others, by thy moſt benevolent words and actions.

Ver. 22. *Wherefore thou art great, O Lord God.*] Both in power and goodneſs, as is evident by the great and good things thou haſt done for me.

—— *For there is none like thee, neither is there any God beſide thee, according to all that we have heard with our ears.*] What we have heard from our parents, or out of thy word, concerning the incomparable excellency of thy Sacred Majeſty, and of thy works; even of that have I this day received eminent experience.

Ver. 23. *And what one nation in the earth is like thy people, even like Iſrael, whom God went to redeem for a people to himſelf.*] David here ſeems to imitate the words of Moſes, in Deut. iv. 7. 34

—— *And to make him a name.*] That all the world might be ſenſible of his mighty power and amazing goodneſs.

—— *And to do for you great things, and terrible, for thy land, before thy people, which thou redeemedſt to thee from Egypt, from the nations and their gods.*] Some underſtand, by *gods*, their rulers. But even their gods were altogether as unable as their kings and rulers to ſave the nations, whom the God of Iſrael drove out.

Ver. 24. *For thou haſt confirmed to thyſelf thy people Iſrael to be a people unto thee for ever: and thou, Lord, art become their God.*] This is the ſum of the covenant between God and them, namely, that they ſhould be his obedient people, and that he then would bleſs them, and be a gracious God unto them.

Ver. 25. *And now, O Lord God, the word that thou haſt ſpoken concerning thy ſervant, and concerning his houſe, eſtabliſh it for ever,* &c.] After he had uttered his thankful acknowledgments, he makes his humble prayer to God, that he would perform his promiſe to him. For tho' he did not doubt its accompliſhment, it however became him to make it his requeſt.

Ver. 26. *And let thy name be magnified for ever, ſaying, The Lord of hoſts is the God over Iſrael,* &c.] David did not deſire this merely for his own ſake, but that God might be glorified in what he did for him; and men might acknowledge, that the God of Iſrael was the Lord of heaven and earth, and faithful in his promiſe to the houſe of David.

Ver. 27. *For thou, O Lord of hoſts, God of Iſrael, haſt revealed to thy ſervant, ſaying, I will build thee an houſe: therefore hath thy ſervant found in his heart to pray this prayer unto thee.*] That he might not be thought too preſumptuous in his requeſt, he profeſſes he ſhould not have offered it, if God had not encouraged it by his moſt gracious promiſe to him.

Ver. 28. *And now, O Lord God, thou art that God, and thy words be true,* &c.] He profeſſes his belief of the immutability of the Divine nature, and of the truth of every particular which God had ſaid: Upon which he relied with an unſhaken faith.

Ver. 29. *Now therefore let it pleaſe thee to bleſs the houſe of thy ſervant,* &c.] Since God had been ſo gracious to him, as to make ſuch promiſes in his favour, and as it was impoſſible that his word ſhould be obnoxious to the leaſt fallibility, David grows more confident to repeat his petition.

tion. This is not the vain repetition condemned by our bleſſed Saviour, but it proceeded from the abundant affection of a heart devoutly wrought upon, and which could not ſufficiently acknowledge the goodneſs of God, and expreſs his own full perſuaſion, that the Divine Word would be moſt punctually accompliſhed.

CHAP. VIII.

1 David ſubdueth the Philiſtines and the Moabites. 3 He ſmiteth Hadadezer, and the Syrians. 9 Toi ſendeth Joram with preſents to bleſs him. 11 The preſents and the ſpoil David dedicateth to God. 14 He putteth gariſons in Edom. 16 Davids officers.

AND after this it came to paſs, that David ſmote the Philiſtines, and ſubdued them: and David took Metheg-ammah out of the hand of the Philiſtines.

2 And he ſmote Moab, and meaſured them with a line, caſting them down to the ground: even with two lines meaſured he, to put to death; and with one full line, to keep alive: and *ſo* the Moabites became Davids ſervants, *and* brought gifts.

3 ¶ And David ſmote alſo Hadadezer the ſon of Rehob, king of Zobah, as he went to recover his border at the river Euphrates.

4 And David took from him a thouſand *chariots*, and ſeven hundred horſemen, and twenty thouſand footmen: and David houghed all the chariot-*horſes*, but reſerved of them *for* an hundred chariots.

5 And when the Syrians of Damaſcus came to ſuccour Hadadezer king of Zobah, David ſlew of the Syrians two and twenty thouſand men.

6 Then David put gariſons in Syria of Damaſcus: and the Syrians became ſervants to David, *and* brought gifts: and the LORD preſerved David whitherſoever he went.

7 And David took the ſhields of gold that were on the ſervants of Hadadezer, and brought them to Jeruſalem.

8 And from Betah, and from Berothai, cities of Hadadezer, king David took exceeding much braſs.

9 ¶ When Toi king of Hamath heard that David had ſmitten all the hoſt of Hadadezer,

10 Then Toi ſent Joram his ſon unto king David, to ſalute him, and to bleſs him, becauſe he had fought againſt Hadadezer, and ſmitten him: (for Hadadezer had wars with Toi) and *Joram* brought with him veſſels of ſilver, and veſſels of gold, and veſſels of braſs;

11 Which alſo king David did dedicate unto the LORD, with the ſilver and gold that he had dedicate of all nations which he ſubdued:

12 Of Syria, and of Moab, and of the children of Ammon, and of the Philiſtines, and of Amalek, and of the ſpoil of Hadadezer ſon of Rehob, king of Zobah.

13 And David gat *him* a name when he returned from ſmiting of the Syrians in the valley of Salt, *being* eighteen thouſand *men*.

14 ¶ And he put gariſons in Edom; throughout all Edom put he gariſons, and all they of Edom became Davids ſervants: and the LORD preſerved David whitherſoever he went.

15 And David reigned over all Iſrael, and David executed judgment and juſtice unto all his people.

16 And Joab the ſon of Zeruiah *was* over the hoſt; and Jehoſhaphat the ſon of Ahilud *was* recorder;

17 And Zadok the ſon of Ahitub, and Ahimelech the ſon of Abiathar, *were* the prieſts; and Seraiah *was* the ſcribe;

18 And Benaiah the ſon of Jehoiada *was over* both the Cherethites and the Pelethites; and Davids ſons were chief rulers.

Ver. 1. *And after this it came to paſs, that David ſmote the Philiſtines, and ſubdued them.*] In the beginning of his reign they invaded him twice, chap. v. ver. 17, 22. but now David turned his arms againſt their country, and brought it into ſubjection to the Iſraelites.

——*And David took Metheg-ammah out of the hand of the Philiſtines.*] Or, as it is in the margin, *the bridle of Ammah* which was the famous city of Gath, and the territories belonging to it, as appears by 1 Chron. xviii. 1. And as Gath was the royal ſeat, (for we read of no king in any of their other cities) it may, on many accounts, have been called a bridle to the reſt of the land; but as to its being ſituated on a hill called Ammah, as ſome commentators have imagined, we look upon it to be mere ſuppoſition, they not having produced one good authority for what they advanced, nor indeed do we know of any.

Ver. 2. *And he ſmote Moab.*] For tho' the king of Moab, out of hatred to Saul, teſtified ſome kindneſs to David, and gave protection to his parents, 1 Sam. xxii. 3, 4. yet the Moabites were implacable enemies to the Iſraelites, who therefore were forbidden to admit them *into the congregation of the Lord*, or *to ſeek their peace and proſperity*, Deut. xxiii. 6. And tho' God commanded the Iſraelites, in their march to Canaan, to ſpare the Moabites, Deut. ii. 9, 19. yet afterward they proved perfidious and inſolent, and ſhewed themſelves avowed enemies to God, and his people, Numb. xxii. 2, *&c.* and xxiv. 17, 18. Judges iii. 14, *&c.* 1 Sam. iv. 47, *&c.* and thereby provoked God to alter his courſe and conduct toward them.

——*And meaſured them with a line, caſting them down to the ground: even with two lines meaſured he, to put to death; and with one full line, to keep alive*] It ſeems to have been a cuſtom in the eaſt, to order the priſoners of war to lie down, and to meaſure by a line ſuch a part of them as were intended to be put to death. The Jews declare, that David exerciſed this ſeverity againſt the Moabites, becauſe they had ſlain his parents, and brethren, whom he, during his exile, confided to the care of the king of Moab, 1 Sam. xxii. 3, 4. but we rather think they were treated in this manner, becauſe they had always been implacable enemies to the Iſraelites; and the rigour they now ſuffered was probably no more

than a juſt retaliation for ſome cruelties of the ſame kind, which the Moabites had committed. However, as the Scripture does not declare, whether David put to death two thirds of the whole nation, or only thoſe who appear'd in arms againſt him, we think it more for the honour of that prince to ſuppoſe the latter.

——— *And ſo the Moabites became Davids ſervants, and brought gifts.*] They paid David a conſtant tribute, which continued all his days, and likewiſe in the reign of Solomon; but after the diviſion of the kingdom, it was paid to the kings of Iſrael, till after the death of Ahab; and then the Moabites refuſed to pay it any longer, 2 Kings iii. 4, 5.

Ver. 3. *David alſo ſmote Hadadezer the ſon of Rehob.*] Who is alſo called Hadarezer, 1 Chron. xviii. 3. for the Hebrew letters, *daleth* and *reſch*, being very much alike, are frequently interchanged, as Bochart hath ſhewn in many inſtances, Hierozoic. p. 2. lib. 2. cap. 7. Nicolaus Damaſcenus, in a fragment of his, recorded by Joſephus, Antiq. lib. 7. cap. 6. calls him Adad, which was a common name of the kings of Syria, who, agreeable to the cuſtom of the eaſtern princes, took their titles from the celeſtial bodies, as Sir John Marſham obſerves; and Adad was the name of the moſt glorious of them, namely, the ſun, as we are informed by Macrobius, who likewiſe obſerves very juſtly, that Adad ſignifies *unus, one.*

Rehob, the father of Hadadezer, is ſuppoſed to have been the firſt ſole king of Zobah, and to have laid the foundations of his ſons grandeur.

———*King of Zobah.*] Zobah was a part of Syria, bounded on the eaſt by the river Euphrates, and on the weſt by the land of Canaan, and the kingdom of Damaſcus. It is frequently called Aram-zobah, or Zobah of Syria, in Scripture.

——— *As he went to recover his border at the river Euphrates.*] That is, as David went to extend the limits of his kingdom (according to the ancient prophecy, Gen. xv. 18.) toward the river Euphrates, he defeated this king, who probably came out to oppoſe him. See 1 Chron. xviii. 3. where it is ſaid, *He went to eſtabliſh his dominion by the river Euphrates*; which ſeems to relate to David, and not to Hadadezer.

Ver. 4. *And David took from him a thouſand chariots.*] The word *chariot* is not in the Hebrew, but it is very properly ſupplied by our tranſlators out of 1 Chron. xvi. 4. in which book many particulars are explained, which are briefly related here.

——— *And ſeven hundred horſemen.*] Here again the word *horſemen* is not in the Hebrew, and inſtead of *ſeven hundred*, the number is ſaid to be *ſeven thouſand*, 1 Chron. xviii. 4. But as after *a thouſand*, ſomething is to be ſupplied, namely, *chariots*; ſo after *ſeven hundred* ſomething is likewiſe to be underſtood, namely, *captains*, (as Abarbinel explains it) under whom many others ſerved; ſo that the full number of commanders and ſoldiers was ſeven thouſand.

——— *And twenty thouſand footmen: and David houghed all the chariot-horſes.*] Here likewiſe is another ellipſis, for there is no word in the original for *horſes*. The meaning, however, can only be, that he cut the hamſtrings of the horſes which drew the chariots, and rendered them unſerviceable for the future.

——— *But reſerved of them for an hundred chariots.*] Probably for his guard, and not for war, God having commanded them not to multiply horſes, Deut. xvii. 16.

Ver. 5. *And when the Syrians of Damaſcus came to ſuccour Hadadezer king of Zobah.*] For they were near neighbours to this prince.

———*David ſlew of the Syrians two and twenty thouſand men.*] Which greatly facilitated the conqueſt of their country.

Ver. 6. *Then David put gariſons in Syria of Damaſcus.*] Aram Damaſek, which we tranſlate, Syria of Damaſcus, was that part of Syria which lay between the mountains Libanus and Antilibanus. This tract is what we properly call Cœle Syria; but as it is difficult to reconcile the ancient geographers, ſo as to be able to determine the bounds of what they mean by Cœle Syria, we therefore preſer Strabo, who informs us, that Cœle Syria was the vale extended between Libanus and Antilibanus; and which undoubtedly was the proper Cœle Syria, and Syria Cava, which we take to have been the ſame. The principal cities of this part of Syria were Heliopolis, now called Balbek, and Damaſcus, whoſe preſent name is Sham. The river Chryſorrhoas, now known by the name of Barrady, ruſhing from Antilibanus down to Damaſcus, is there divided into various ſtreams, for the ſupply and decoration of that city; after which it collects its waters together at ſome diſtance, and ſoon loſes it ſelf in a bog. The rivers Abana and Pharpar muſt have been only branches of this.

The valley, in which Damaſcus is ſituated, has various names in the Sacred Scripture, particularly Hobah, Gen. xiv. 15. The valley of Aven, and Betheden, which ſignifies, the place of pleaſure, Amos i. 5. and Hadrach, Zachar. ix. 1.

———*And the Syrians became ſervants to David, and brought gifts.*] In order to purchaſe their peace, and likewiſe as a teſtimony of their ſubjection to David.

Ver. 7. *And David took the ſhields of gold that were on the ſervants of Hadadezer*, &c.] The Hebrew particle *el*, which we tranſlate *on*, may more properly be rendered *with*, that is, in the cuſtody of Hadadezer's ſervants, who were officers in his treaſury; for it can hardly be ſuppoſed, that they brought thoſe golden ſhields into the field of battle.

Ver. 8. *And from Betah, and from Berothai, cities of Hadadezer, king David took exceeding much braſs.*] Theſe two cities are called by very different names, in 1 Chron. xviii. 6. tho' perhaps of the ſame ſignification, in the language of that country, with theſe in the Hebrew language. Or there might poſſibly be four cities from whence David took large quantities of braſs; two of which cities are here mentioned, and two in the book of Chronicles. It is the opinion of ſome learned men, that theſe cities were ſituated at the foot of mount Libanus, between Emath and Damaſcus; which mount, they ſay, abounded with braſs; but the famous Bochart could not find the braſs of Libanus mentioned by any ancient or modern writer. And the kingdom of Zobah lying about Palmyra, he takes the city, called Berothai, to be the ſame with that which Ptolemy calls Βαραθημα, in Arabia Deſerta, which is very remote from Libanus.

Ver. 9. *When Toi king of Hamath heard that David had ſmitten all the hoſt of Hadadezer.*] Hamath was another eminent city of Syria, and its name in future times was Epiphania, according to St. Jerom; it was likewiſe ſituated to the north of Judæa. The kingdom of Hamath probably extended it ſelf from the land of Canaan, or more particularly from the kingdom of Rehob ſouthward, to the city Hamath, or Epiphania, northward; but how much higher, is uncertain; and from the coaſt of the Mediterranean-ſea weſtward, to the kingdom of Damaſcus, eaſtward; as may be inferred from Ezek. xlvii. 17, 20. This kingdom is frequently denoted in Scripture by *the land of Hamath*, and herein lay Riblah, 2 Kings xxiii. 33. And as the extent of the land of Iſrael is frequently repreſented by this expreſſion, *from Dan unto Beerſheba*, and Numb. xiii. 21. *from the wilderneſs of Zin unto Rehob*; ſo 1 Kings viii. 65. it is denoted by this expreſſion, *from the entring in of Hamath, unto the river of Egypt*; and in like manner, 2 Kings xiv. 25. by this, *from the entring in of Hamath, unto the ſea of the plain.*

Ver. 10. *Then Toi ſent Joram his ſon.*] Who is called Hadoram, 1 Chron. xviii. 10.

———*Unto king David, to ſalute him, and to bleſs him*, &c.] To wiſh him a conſtant proſperity, and likewiſe to congratulate him on his good ſucceſs againſt Hadadezer, who had been engaged in wars with Toi, and was too powerful for him.

———*And Joram brought with him veſſels of ſilver*, &c.] As a preſent to David, whoſe friendſhip Toi was deſirous of obtaining by this embaſſy.

Ver. 11. *Which alſo king David did dedicate unto the Lord.*] In the ſame manner as he dedicated the ſpoils he took from Hadadezer.

——— *With the ſilver and gold that he had dedicate of all nations which he ſubdued.*] Theſe words ſeem to import, that he was ſo far from multiplying ſilver and gold to himſelf, (which Moſes had prohibited, Deut. xvii. 16.) that he depoſited all this ſpoil, or the greateſt part of it, in God's treaſury; for the building of the temple, which he deſigned, and his ſon was to accompliſh.

Ver.

Ver. 13. *And David gat him a name when he returned from ſmiting of the Syrians in the valley of Salt, being eighteen thouſand men.*] There is nothing in the Hebrew anſwering to the word *being*; this paſſage therefore ſhould be tranſlated, *in the valley of Salt eighteen thouſand men*; that is, he ſlew this number of Edomites, beſide the twenty-two thouſand Syrians. So we read expreſly, 1 Chr. xviii. 12. and the title of the lxth Pſalm declares they were Edomites, not Syrians, who were ſlain in this valley. Only in that place of the Pſalms, there is mention of no more than twelve thouſand ſlain, which makes ſome think it refers to a diſtinct battle from this. But Abiſhai, who began the fight, perhaps ſlew ſix thouſand, and then Joab, coming in with his reſerve, cut off twelve thouſand more, which in all amount to eighteen thouſand.

By *the valley of Salt* Epiphanius underſtands the Dead-ſea, which was formerly a famous valley, or rather, it was a valley near that ſea. But neither of theſe opinions have any ſolid foundation, as has been proved by Salmaſius, who takes this valley of Salt to have been in the country of Edom, where this battle was fought; and that it derived its name, either from the ſalt ſprings which were therein, or from the ſalt that was dug up there. (Exercit. Plinianæ, cap. 15. p. 613, 614.

Ver. 15. *And David reigned over all Iſrael, and David executed judgment and juſtice upon all his people.*] David having finiſhed his foreign wars, applied himſelf to the civil government of the people committed to his care, according to the law of God. Or rather, while he was engaged in ſo many wars abroad, he did not neglect his people at home, but took care that juſtice ſhould be adminiſter'd to them. So that he performed both parts of ſuch a king as the Iſraelites deſired, 1 Sam. viii. 20.

Ver. 16. *And Joab the ſon of Zeruiah was over the hoſt.*] In conſequence of the promiſe made to that perſon, who ſhould firſt enter the ſtong fort of Zion, when it was aſſaulted by David, 1 Chron. xi. 6.

——— *And Jehoſhaphat the ſon of Ahilud was recorder.*] The Hebrew word *mazkir* importing a retention of ſomething in memory, or bringing to remembrance, induced our tranſlators to render it *recorder* or *remembrancer*, as if he wrote the acts of every day, which were afterward digeſted into annals. But this ſure was not ſo conſiderable an employment, as to render him who poſſeſſed it the prime civil officer in the kingdom, as Joab was the military. Therefore Strigelius takes him to have been the chancellor of the kingdom; which is more probable than the opinion of thoſe who take him for the maſter of requeſts, who preſented petitions, and put the king in mind of them.

Ver. 17. *And Zadok the ſon of Ahitub, and Ahimelech the ſon of Abiathar, were the prieſts.*] Theſe two were the chief of the family of prieſts, next to the high-prieſt, who was Abiathar. They are called ſecond prieſts, in 2 Kings xxv. 18. The former was of the family of Eleazar, 1 Chron. vi. 5. the other of Ithamar; and Zadok is mentioned firſt, as being more acceptable to David than the other; and therefore, it is likely, conſtantly attended at court; the family of Eli now beginning to decline, as in the next reign the other was advanced to the high-prieſthood, and Abiathar and his poſterity quite thrown out.

——— *And Seraiah was the ſcribe.*] Secretary of ſtate, as we now ſpeak; or, as others imagine, clerk of the council, who ſet down all acts and decrees; others, the keeper of the public accounts. But the Hebrew word *ſopher*, which we tranſlate *ſcribe*, importing ſomething of learning, as the word *ſcribe* in the New Teſtament doth, Biſhop Patrick takes him to have been his prime counſellor in the law, who always attended him.

Ver. 18. *And Benaiah the ſon of Jehoida was over both the Cherethites and the Pelethites.*] Or, the Crethites and the Plethites, as ſome pronounce theſe words. Theſe were ſoldiers, as appears from chap. xv. 18. xx. 7. 1 Kings i. 34. where they are mentioned as preſent at the proclaiming king Solomon, in oppoſition to Adonijah; which could not have been done ſafely, without the aſſiſtance of ſome armed force; and if they were not the perſons, there were none. They however were not common ſoldiers, but the conſtant guards of David's perſon; like the prætorian bands among the Romans. So Joſephus calls them Σωματοφύλακες, *keepers of the body*, who never departed from the place where the king was. It is farther probable, that they were ſelected out of a certain nation or family. For the Cherethites inhabited part of Paleſtine, and were indeed the ſame with the Philiſtines. The Pelethites, it is likely, were a family in Iſrael: For we find two of the name of Peleth mentioned in Scripture, one of the tribe of Reuben, Numb. xvi. 1. another of Judah, 1 Chron. ii. 33. Their arms were bows and arrows, and ſlings, if we may believe the Chaldee interpreter, who calls them archers and ſlingers; which may be confirmed by this conjecture, that the Philiſtines having ſeverely gauled the Iſraelites, in the fatal battle with Saul, by their archers, David took care not only to have his people inſtructed in the uſe of the bow, but alſo procured ſome archers from the Cherethites, who were a part of the Philiſtines, to be his guard.

——— *And Davids ſons were chief rulers.*] So the word *cohen* often ſignifies, not only a *prieſt*, but a *prince*. As in the xxth chapter of this book, ver. 26. Ira the Jairite is ſaid to be a *cohen*, which we tranſlate *chief ruler* about David. There can therefore be no doubt, that theſe ſons of David were the principal officers in his court, as appears from 1 Chron. xviii. 17. where it is ſaid, *They were at the hand of the king*; waiting on him, as chief officers in his court.

CHAP. IX.

1 David by Ziba ſendeth for Mephibosheth. 7 For Jonathans ſake he entertaineth him at his table, and reſtoreth him all that was Sauls. 9 He maketh Ziba his farmer.

AND David ſaid, Is there yet any that is left of the houſe of Saul, that I may ſhew him kindneſs for Jonathans ſake?

2 And *there was* of the houſe of Saul, a ſervant whoſe name *was* Ziba: and when they had called him unto David, the king ſaid unto him, *Art* thou Ziba? And he ſaid, Thy ſervant *is he.*

3 And the king ſaid, *Is* there not yet any of the houſe of Saul, that I may ſhew the kindneſs of God unto him? And Ziba ſaid unto the king, Jonathan hath yet a ſon, *which is* lame on *his* feet.

4 And the king ſaid unto him, Where *is* he? And Ziba ſaid unto the king, Behold, he *is* in the houſe of Machir, the ſon of Ammiel, in Lo-debar.

5 ¶ Then king David ſent, and fet him out of the houſe of Machir, the ſon of Ammiel, from Lo-debar.

6 Now when Mephibosheth the ſon of Jonathan the ſon of Saul, was come unto David, he fell on his face, and did reverence. And David ſaid, Mephibosheth. And he anſwered, Behold thy ſervant.

7 ¶ And David ſaid unto him, Fear not; for I will ſurely ſhew thee kindneſs, for Jonathan thy fathers ſake, and will reſtore thee all the land of Saul thy father, and thou ſhalt eat bread at my table continually.

8 And he bowed himſelf, and ſaid, What *is* thy ſervant, that thou ſhouldſt look upon ſuch a dead dog as I *am*?

9 ¶ Then

9 ¶ Then the king called to Ziba Sauls ſervant, and ſaid unto him, I have given unto thy maſters ſon all that pertained to Saul, and to all his houſe.

10 Thou therefore and thy ſons and thy ſervants ſhall till the land for him, and thou ſhalt bring in *the fruits*, that thy maſters ſon may have food to eat: but Mephiboſheth thy maſters ſon ſhall eat bread alway at my table. Now Ziba had fifteen ſons, and twenty ſervants.

11 Then ſaid Ziba unto the king, According to all that my lord the king hath commanded his ſervant, ſo ſhall thy ſervant do. As for Mephiboſheth, *ſaid the king*, he ſhall eat at my table, as one of the kings ſons.

12 And Mephiboſheth had a young ſon, whoſe name *was* Micha: and all that dwelt in the houſe of Ziba, *were* ſervants unto Mephiboſheth.

13 So Mephiboſheth dwelt in Jeruſalem: for he did eat continually at the kings table; and was lame on both his feet.

Ver. 1. *And David ſaid, Is there yet any that is left of the houſe of Saul, that I may ſhew him kindneſs for Jonathans ſake?*] Neither the cares of ſtate, nor the uncommon proſperity which attended the affairs of David, could eraſe out of his memory the affectionate engagements he had contracted with his late generous friend Jonathan.

Ver. 2. *And there was of the houſe of Saul, a ſervant whoſe name was Ziba*] He had been employed in ſome buſineſs in Saul's family, but being a Canaanite, as ſome of the Jews will have it, he did not recover his liberty, upon the death of Saul, but ſtill continued in ſervitude under David.

Ver. 3. *And the king ſaid, Is there yet any of the houſe of Saul, that I may ſhew the kindneſs of God unto him? And Ziba ſaid, Jonathan hath yet a ſon,* &c.] David, like a worthy friend, and a noble prince, was ſollicitous to perform his promiſe to Jonathan, 1 Sam. xx. 14 where he obliged himſelf to ſhew, to the poſterity of that prince, *the kindneſs of the Lord*; by which is meant that kindneſs which David owed to Jonathan, by virtue of the oath he had ſworn to him; or elſe it may ſignify great and eminent kindneſs.

Ver. 4. *And the king ſaid unto him, Where is he? And Ziba ſaid unto the king, Behold he is in the houſe of Machir the ſon of Ammiel, in Lo-debar.*] This was a place on the other ſide of Jordan, in mount Gilead, where it is likely the friends of Jonathan's ſon, whoſe name was Mephiboſheth, thought him ſafe, as being at a great diſtance from David, whom they looked upon as an enemy.

Ver. 5. *Then king David ſent, and fet him out of the houſe of Machir,* &c.] David immediately ſent for the young prince to court, and after he had treated him with all poſſible tokens of friendſhip and tenderneſs, he cauſed all the lands of his royal grandfather to be reſtored to him, commanding Ziba to improve them to the beſt advantage for his maſter's ſon. By which laſt words ſome underſtand, the ſon of Mephiboſheth, called Micah, ver. 12. becauſe Ziba was not to provide for Mephiboſheth himſelf, who was to be maintained by the king at his royal table. But the expreſſion may as well be thought to be meant of Mephiboſheth, who had this eſtate conſigned to him, for ſuch uſes as he ſhould think fit to appoint.

Ver. 13. *So Mphiboſheth dwelt in Jeruſalem.*] Ziba went to take care of his land, which was at Gibeath of Benjamin; but Mephiboſheth remained with the king, that he might partake of his bounty.

——*For he did eat continually at the kings table, and was lame on both his feet.*] This natural defect did not prevent him from being entertained by the king with the greateſt affection; which procured him, tho' deſpicable in his perſon, the reſpect of the people, as one highly eſteemed by their ſovereign.

CHAP. X.

1 *Davids meſſengers ſent to comfort Hanun the ſon of Nahaſh, are villainouſly intreated.* 6 *The Ammonites, ſtrengthened by the Syrians, are overcome by Joab and Abiſhai.* 15 *Shobach making a new ſupply of the Syrians at Helam, is ſlain by David.*

AND it came to paſs after this, that the king of the children of Ammon died, and Hanun his ſon reigned in his ſtead.

2 Then ſaid David, I will ſhew kindneſs unto Hanun the ſon of Nahaſh, as his father ſhewed kindneſs unto me. And David ſent to comfort him by the hand of his ſervants, for his father. And Davids ſervants came into the land of the children of Ammon.

3 And the princes of the children of Ammon ſaid unto Hanun their lord, Thinkeſt thou that David doth honour thy father, that he hath ſent comforters unto thee? hath not David *rather* ſent his ſervants unto thee, to ſearch the city, and to ſpy it out, and to overthrow *it*?

4 Wherefore Hanun took Davids ſervants, and ſhaved off the one half of their beards, and cut off their garments in the middle, *even* to their buttocks, and ſent them away.

5 When they told *it* unto David, he ſent to meet them, becauſe the men were greatly aſhamed: and the king ſaid, Tarry at Jericho until your beards be grown, and *then* return.

6 ¶ And when the children of Ammon ſaw that they ſtank before David, the children of Ammon ſent and hired the Syrians of Beth-rehob, and the Syrians of Zoba, twenty thouſand footmen, and of king Maacah a thouſand men, and of Iſh-tob twelve thouſand men.

7 And when David heard of *it*, he ſent Joab and all the hoſt of the mighty men.

8 And the children of Ammon came out, and put the battle in aray at the entring in of the gate: and the Syrians of Zoba and of Rehob, and Iſh-tob, and Maacah, *were* by themſelves in the field.

9 When Joab ſaw that the front of the battle was againſt him before and behind, he choſe of all the choice *men* of Iſrael, and put *them* in aray againſt the Syrians.

10 And

10 And the reſt of the people he delivered into the hand of Abiſhai his brother, that he might put *them* in aray againſt the children of Ammon.

11 And he ſaid, If the Syrians be too ſtrong for me, then thou ſhalt help me: but if the children of Ammon be too ſtrong for thee, then I will come and help thee.

12 Be of good courage, and let us play the men for our people, and for the cities of our God: and the LORD do that which ſeemeth him good.

13 And Joab drew nigh, and the people that *were* with him, unto the battle againſt the Syrians: and they fled before him.

14 And when the children of Ammon ſaw that the Syrians were fled, then fled they alſo before Abiſhai, and entred into the city: ſo Joab returned from the children of Ammon, and came to Jeruſalem.

15 ¶ And when the Syrians ſaw that they were ſmitten before Iſrael, they gathered themſelves together.

16 And Hadarezer ſent, and brought out the Syrians that *were* beyond the river: and they came to Helam; and Shobach the captain of the hoſt of Hadarezer *went* before them.

17 And when it was told David, he gathered all Iſrael together, and paſſed over Jordan, and came to Helam: and the Syrians ſet themſelves in aray againſt David, and fought with him.

18 And the Syrians fled before Iſrael, and David ſlew *the men of* ſeven hundred chariots of the Syrians, and forty thouſand horſemen, and ſmote Shobach the captain of their hoſt, who died there.

19 And when all the kings *that were* ſervants to Hadarezer ſaw that they were ſmitten before Iſrael, they made peace with Iſrael, and ſerved them. So the Syrians feared to help the children of Ammon any more.

Ver. 1. *And it came to paſs after this, that the king of the children of Ammon died.*] This king, as it appears by the next verſe, was Nahaſh, whoſe army was defeated by Saul, with great ſlaughter, at Jabeſh-gilead, 1 Sam. xi.

——— *And Hanun his ſon reigned in his ſtead.*] For that kingdom was hereditary, like moſt others, in thoſe times and countries.

Ver. 2. *Then ſaid David, I will ſhew kindneſs unto Hanun the ſon of Nahaſh, as his father ſhewed kindneſs unto me.*] All generous minds are actuated by gratitude and compaſſion, and we have a noble inſtance of this truth in David, who remember'd the favours he had received from Nahaſh, and pitied his ſon who had loſt ſuch a father. The Sacred Hiſtorian has not acquainted us with the particulars in which thoſe favours conſiſted, but it is moſt probable, that Nahaſh being an enemy to Saul, from whom he had received a great overthrow, proved a friend to David, when he was perſecuted by that prince.

——— *And David ſent to comfort him, by the hand of his ſervants, for his father.*] Agreeably to the preſent cuſtom among princes, who ſend ſome of their courtiers to condole the loſs of thoſe with whom they have lived in friendſhip.

——— *And David's ſervants came into the land of the children of Ammon.*] Where they had audience of Hanun, and acquitted themſelves of their amicable commiſſion. But the courtiers of that weak prince, pretending a ſuſpicion, that the ambaſſadors were ſent by David upon ſome baſe deſign, infuſed ſuch ſiniſter notions into his mind, that he cauſed them to be treated in the ſhameful manner, mentioned ver. 4. and then ſent them away, ſhaving off one half of their beards, which was part of the indignity they ſuſtained, and was the higheſt diſgrace that could be put upon them: For all people thought their hair a great ornament, and never ſhaved their heads or their beards, unleſs in caſe of mourning. The greateſt indignity that can be offered to any man in Perſia, is to cauſe his beard to be ſhaven off, as Tavernier relates, in his Indian Travels, p. 121. where he tells us, the Sophi cauſed an ambaſſador of Aureng Zeb, the great Mogul, to be thus uſed; but this emperor moſt highly reſented the affront that was offered him in the perſon of his ambaſſador, as David did this which was offered him in his.

Ver. 5. *When they told it unto David, he ſent to meet them, becauſe they were greatly aſhamed.*] He undoubtedly ſent cloaths to cover their nakedneſs, which had been expoſed by the brutal uſage they received by the orders of Hanun.

——— *And the king ſaid, Tarry at Jericho until your beards be grown, and then return.*] Jericho was the firſt place to which they came, in the land of Canaan; and it was then a private village, where they might ſecrete themſelves, till they were fit to appear in public.

Ver. 6. *And when the children of Ammon ſaw that they ſtank before David*] They wanted not intelligence, how heinouſly David reſented this barbarous treatment of his ambaſſadors, which is expreſſed by a phraſe that ſignifies, they were become very odious to him.

——— *The children of Ammon ſent and hired the Syrians of Beth-rehob, &c.*] They diſtruſted their own ſtrength, and therefore hired auxiliary forces of their neighbours, particularly thoſe of Beth-rehob, which was a city belonging to the Canaanites, rather than the Syrians, who were only borderers upon it.

——— *And of king Maacah, a thouſand men.*] Maacah alſo was a city in Paleſtine, beyond Jordan, in the tribe of Manaſſeh, as Rehob was in the tribe of Aſſer; but the Canaanites kept them out of the poſſeſſion of both, Joſh. xiii. 13.] Judges i. 31. Therefore Bochart confutes thoſe who think Aram-maacah was the country of Comagena; for tho' Aram commonly ſignifies Syria, which was divided into many countries, yet the Scripture ſhews, theſe places were not in Syria. But the people of them were called Syrians, becauſe they imitated their manners; as the woman in the Goſpel is called Syro-Phœnician, tho' ſhe was a native of Canaan, Matth. xv. 27. Mark vii. 26.

——— *And of Iſh-tob, twelve thouſand men.*] Or, of the men of Tob, which was the country to which Jephthah fled from his unkind brethren. See Judges xi. 3.

Ver. 7. *And when David heard of it, he ſent Joab, and all the hoſt of the mighty men.*] He did not think it prudent to ſtay till they aſſaulted him in his own country, but went and invaded them in theirs.

Joab divided his army into two bodies. The firſt, at the head of which he placed himſelf, was to act againſt the auxiliary troops of the Ammonites. The ſecond, which was commanded by his brother Abiſhai, was to attack the Ammonites themſelves. Each of theſe bodies gained a compleat victory; for the Syrians, who were unable to ſuſtain the ſhock of the Iſraelites, ſhrunk back at the firſt aſſault; and the Ammonites, ſeeing themſelves abandon'd by their allies, fled from the field of battle like them.

Ver. 15. *And when the Syrians ſaw that they were ſmitten before Iſrael, they gathered themſelves together.*] Being apprehenſive that David would fall upon them for aſſiſting his enemies, they reſolved to be before-hand with him,

him, and therefore levied an army to invade him. Hadarezer, king of Aram-zoba, in Meſopotamia, who had already experienced the valour of the Iſraelites, levied a numerous army of the people who border'd on the Euphrates, and conſigned the command of them to Shobach. Of which when David had received intelligence, he headed his own troops himſelf, paſſed the Jordan, and ſlew "the men of ſeven hundred chariots," ver. 18. which at ten men to each chariot, amounted to ſeven thouſand men; forty thouſand of their horſemen were likewiſe left dead in the field of battle; tho' in 1 Chron. xix. 18. they are ſaid to have been forty thouſand footmen: From whence we may infer, that their horſe and foot were mixed together, and that in all forty thouſand of them were ſlain, part horſe, and part footmen. Shobach, the general, was likewiſe ſlain upon the ſpot, ver. 18. for as he was a valiant man, he rather choſe to die, than owe his preſervation to an inglorious flight.

Ver. 19. *And when all the kings that were ſervants to Hadarezer ſaw that they were ſmitten before Iſrael.*] There were ſeveral petty kings who were ſubject to Hadarezer; who was the moſt potent prince in thoſe parts.

——*They made peace with Iſrael, and ſerved them.*] As Hadarezer himſelf, in all probability, did. Whereby God fulfilled his promiſe to Abraham, of enlarging the dominion of his poſterity as far as Euphrates, Gen. xv. 18.

——*So the Syrians feared to help the children of Ammon any more.*] But left them to ſhift for themſelves. In conſequence of which David conquer'd their country.

CHAP. XI.

1 *While Joab beſieged Rabbah, David committeth adultery with Bathſheba. 6 Uriah ſent for by David to cover the adultery, would not go home neither ſober nor drunken. 14 He carrieth to Joab the letter of his death. 18 Joab ſendeth the news thereof to David. 26 David taketh Bathſheba to wife.*

AND it came to paſs, *that* after the year was expired, at the time when kings go forth *to battle*, that David ſent Joab and his ſervants with him, and all Iſrael; and they deſtroyed the children of Ammon, and beſieged Rabbah: but David tarried ſtill at Jeruſalem.

2 ¶ And it came to paſs in an evening-tide, that David aroſe from off his bed, and walked upon the roof of the kings houſe: and from the roof he ſaw a woman waſhing herſelf, and the woman *was* very beautiful to look upon.

3 And David ſent and enquired after the woman: and *one* ſaid, *Is* not this Bathſheba the daughter of Eliam, the wife of Uriah the Hittite?

4 And David ſent meſſengers, and took her; and ſhe came in unto him, and he lay with her (for ſhe was purified from her uncleanneſs) and ſhe returned unto her houſe.

5 And the woman conceived, and ſent and told David, and ſaid, I *am* with child.

6 ¶ And David ſent to Joab, *ſaying*, Send me Uriah the Hittite. And Joab ſent Uriah to David.

7 And when Uriah was come unto him, David demanded *of him* how Joab did, and how the people did, and how the war proſpered.

8 And David ſaid to Uriah, Go down to thy houſe, and waſh thy feet. And Uriah departed out of the kings houſe, and there followed him a meſs *of meat* from the king.

9 But Uriah ſlept at the door of the kings houſe, with all the ſervants of his lord, and went not down to his houſe.

10 And when they had told David, ſaying, Uriah went not down unto his houſe, David ſaid unto Uriah, Cameſt thou not from *thy* journey? why *then* didſt thou not go down unto thine houſe?

11 And Uriah ſaid unto David, The ark, and Iſrael, and Judah abide in tents, and my lord Joab, and the ſervants of my lord are encamped in the open fields; ſhall I then go into mine houſe, to eat and to drink, and to lie with my wife? *as* thou liveſt, and *as* thy ſoul liveth, I will not do this thing.

12 And David ſaid to Uriah, Tarry here to-day alſo, and to-morrow I will let thee depart. So Uriah abode in Jeruſalem that day and the morrow.

13 And when David had called him, he did eat and drink before him, and he made him drunk: and at even he went out to lie on his bed with the ſervants of his lord, but went not down to his houſe.

14 ¶ And it came to paſs in the morning, that David wrote a letter to Joab, and ſent *it* by the hand of Uriah.

15 And he wrote in the letter, ſaying, Set ye Uriah in the forefront of the hotteſt battle, and retire ye from him, that he may be ſmitten and die.

16 And it came to paſs when Joab obſerved the city, that he aſſigned Uriah unto a place where he knew that valiant men *were*.

17 And the men of the city went out, and fought with Joab: and there fell *ſome* of the people of the ſervants of David, and Uriah the Hittite died alſo.

18 ¶ Then Joab ſent and told David all the things concerning the war:

19 And charged the meſſenger, ſaying, When thou haſt made an end of telling the matters of the war unto the king,

20 And if ſo be that the kings wrath ariſe, and he ſay unto thee, Wherefore approached ye ſo nigh unto the city when ye did fight? knew ye not that they would ſhoot from the wall?

21 Who

21 Who ſmote Abimelech the ſon of Jerubbeſheth? did not a woman caſt a piece of a milſtone upon him from the wall, that he died in Thebez? why went ye nigh the wall? then ſay thou, Thy ſervant Uriah the Hittite is dead alſo.

22 ¶ So the meſſenger went, and came and ſhewed David all that Joab had ſent him for.

23 And the meſſenger ſaid unto David, Surely the men prevailed againſt us, and came out unto us into the field, and we were upon them even unto the entring of the gate.

24 And the ſhooters ſhot from off the wall upon thy ſervants, and *ſome* of the kings ſervants be dead, and thy ſervant Uriah the Hittite is dead alſo.

25 Then David ſaid unto the meſſenger, Thus ſhalt thou ſay unto Joab, Let not this thing diſpleaſe thee: for the ſword devoureth one as well as another: make thy battle more ſtrong againſt the city, and overthrow it; and encourage thou him.

26 ¶ And when the wife of Uriah heard that Uriah her husband was dead, ſhe mourned for her husband.

27 And when the mourning was paſt, David ſent and fet her to his houſe, and ſhe became his wife, and bare him a ſon: but the thing that David had done, diſpleaſed the LORD.

Ver. 1. *And it came to paſs, that after the year was expired.*] The expreſſion in the Hebrew is, *at the return of the year*; that is, in the ſpring-time, David ſent his armies to perform that which could not be accompliſhed in the concluſion of the preceding year, when the ſeaſon was unfit for action. For the year ending with the month Adar, the next year began with the month Niſan, which was a proper ſeaſon for taking the field, and ſeems to have derived its name from *niſim*, which ſignifies, military enſigns, that were uſually advanced in that month. In like manner, the month we call March had its name among the Romans from Mars, their god of war, becauſe they then began their military expeditions.

——— *At the time when kings go forth to battle.*] The words *to battle* are added by way of explication, but they are not in the Hebrew, in which language *to go forth* ſignifies to march out to war, Gen. x. 11. Iſa. xlii. 13.

——— *That David ſent Joab and his ſervants with him, and all Iſrael: and they deſtroyed the children of Ammon, and beſieged Rabbah.*] Depopulated their country, and formed the ſiege of Rabbah, the royal city of the Ammonites.

Ver. 2. *And it came to paſs in an evening-tide, that David aroſe from off his bed, and walked upon the roof of the king's houſe.*] In order to enjoy the freſh air; for the roofs of their houſes were flat.

——— *And from the roof he ſaw a woman waſhing herſelf.*] In her garden, where ſhe then bathed. It is likewiſe probable, that ſhe waſhed in order to cleanſe herſelf from ſuch legal impurities as are mentioned, Lev. xv. 19.

——— *And the woman was very beautiful to look upon.*] Of a delicate ſhape, and amiable countenance and complexion. Thus Jupiter is ſaid to have ſeen Proſerpine bathing herſelf, and expoſing her perſon to his view, in order to inſpire him with a paſſion for her.

Αυομένης ὅλον εἶδ' ἐσέρχεται Περσεφόνεια.

Ver. 3. *And David ſent and enquired after the woman: and one ſaid, Is not this Bathſheba, the daughter of Eliam, the wife of Uriah the Hittite?*] This ſeems to have been the anſwer of the perſon who was ſent to enquire about her. Uriah, her husband, is called an Hittite, becauſe he was of that nation, but a proſelyte to the Jewiſh religion; and for his valour made one of the king's guards, among the Cherethites and the Pelethites; which was the reaſon, perhaps, that his houſe was ſo near the royal palace.

Among the number of David's worthies, we find one Eliam, chap. xxiii. 34. who was the ſon of Achitophel, and is thought to have been the father of Bathſheba. And that David's violation of her honour provoked Achitophel to join in the conſpiracy of Abſalom.

Ver. 4. *And David ſent meſſengers and took her,* &c.] The paſſion he had conceived for her proved too violent to admit of any check from reaſon or religion; and tho' he had been informed ſhe was the wife of another man, yet ſo inordinate were his deſires, that he immediately invited her to his palace. The fruit of their unlawful commerce was her ſudden pregnancy, ver. 5. and the danger ſhe was in of being put to death for it, according to the law of Moſes. The king, however, bethought himſelf of an expedient to prevent the latter, by ſending for her husband from the ſiege, ver. 6. under pretence indeed of informing himſelf in what manner it was conducted, but his real intention was, that Uriah ſhould paſs a night or two with his wife. David was, however, diſappointed in his ſcheme; for whether the husband of Bathſheba had any ſuſpicion of the injury he had ſuſtained, or whether indeed he thought it inconſiſtent with the bravery of a captain, to ſolace himſelf at home, while his general and fellow-ſoldiers were expoſed to the dangers and fatigues of a ſiege, he made this laſt his excuſe for not going home to his wife, ver. 11. and contented himſelf with lying at the gate of the palace, with the reſt of the king's guards, ver. 9.

David being thus diſappointed in his ſtratagem, reſolv'd to have recourſe to another expedient, which he hoped would prove more ſucceſsful. He accordingly cauſed Uriah to eat at his table, ver. 13. and plied him ſo well with wine, that he did not doubt but the gay humour, into which he had been wrought by the liquor, would induce him to go home to his wife. But Uriah, intoxicated as he was, paſſed that night alſo with the guards, ver. 13. Upon which the king, who by this time could not but ſuſpect, that he had ſome more private reaſon for abſenting himſelf from his houſe, reſolved to ſacrifice him to the ſafety of his faithleſs wife; and in order to compleat this moſt cruel and impious deſign, he diſpatched him with a letter to Joab, wherein he ordered that general to expoſe this brave officer to ſome imminent danger, and to leave him to the fury of the beſieged, ver. 15.

Ver. 16. *And it came to paſs when Joab obſerved the city, that he aſſigned Uriah unto a place, where he knew that valiant men were.*] Ordered him to attack a part of the city, which he knew would be valiantly defended.

Ver. 17. *And the men of the city went out, and fought with Joab.*] They ſeem to have ſallied out of the city upon the Iſraelites, when they ſaw them preparing for an aſſault.

——— *And there fell ſome of the people of the ſervants of David, and Uriah the Hittite died alſo.*] This was a farther aggravation of David's ſin, that he not only expoſed an innocent and faithful ſervant to be ſlain, but other people alſo with him, who might have lived to be ſerviceable to their country.

Ver. 18. *Then Joab ſent and told David all the things concerning the war.*] In what manner the operations of it were managed, and what ill ſucceſs they had in one engagement.

Ver. 19. *And charged the meſſenger, ſaying, When thou haſt made an end of telling the matters of war unto the king.*] Eſpecially the repulſe the Iſraelites had received from the beſieged.

Ver. 20. *And if ſo be that the king's wrath ariſe, and he ſay unto thee, Wherefore approached ye ſo nigh unto the city when ye did fight?* &c.] All good kings are careful to preſerve their ſubjects; and therefore it might be ſuppoſed,

poſed, that David would be angry when he heard of this loſs, till he reflected upon the reaſon why his ſoldiers were expoſed to ſo much danger.

Ver. 21. *Who ſmote Abimelech the ſon of Jerubbeſheth?* &c.] Theſe are ſtill the words the king might be ſuppoſed to ſay; How came Abimelech to loſe his life, was it not by venturing too near the wall?

——*Then ſay thou, Thy ſervant Uriah the Hittite is dead alſo.*] This, Joab knew, would ſoon pacify the king.

Ver. 23. *And the meſſenger ſaid unto David, Surely the men prevailed againſt us, and came out unto us into the field, and we were upon them even at the entring of the gate.*] He declares that the Ammonites made a ſally, and threw the Iſraelites into ſome diſorder, till theſe at laſt recovered their courage, rallied again, and repulſed the Ammonites to the very gates of the city.

Ver. 24. *And the ſhooters ſhot from off the wall upon thy ſervants, and ſome of the king's ſervants be dead, and thy ſervant Uriah the Hittite is dead alſo.*] The ſhooters, mentioned in this verſe, were either archers, or ſuch as managed the machines out of which arrows and ſtones were ſhot.

Ver. 25. *Then David ſaid unto the meſſenger, Thus ſhalt thou ſay unto Joab, Let not this thing diſpleaſe thee,* &c.] That is, be not diſheartned by this loſs. David himſelf ſhewed no ſign of diſpleaſure, expecting to hear the news he ſo much deſired of Uriah's death.

Ver. 26. *And when the wife of Uriah heard that Uriah her husband was dead, ſhe mourned for her husband.*] Not with much ſincerity, nor for any conſiderable length of time; for then David could not have taken her ſoon enough into his houſe, to cover his adultery. The common time was ſeven days, 1 Sam xxxi. 7.

Ver. 27. *And when the mourning was paſt, David ſent and fet her to his houſe, and ſhe became his wife, and bare him a ſon: But the thing that David had done, diſpleaſed the Lord.*] This whole affair *was evil in the eyes of the Lord*, as the words are in the Hebrew. Not only his adultery, and the murder of Uriah; but alſo his eſpouſing Bathſheba. For according to the Hebrew doctors, it was utterly unlawful for any to eſpouſe a woman he had defiled during her marriage with another. This hath made ſome of the Jews very induſtrious to excuſe David from the crime of adultery. For, Laniado himſelf acknowledges, that if David had committed adultery with Bathſheba, ſhe had been perpetually prohibited, and unlawful to him. But tho' this ought not to have been done, yet when it was once accompliſhed, the marriage was held valid, and the children he afterward had by her were legitimate. See Buxtorf. de Sponſalibus, & Divortiis. ſect. 43.

CHAP. XII.

1 *Nathans parable of the ewe-lamb, cauſeth David to be his own judge.* 7 *David, reproved by Nathan, confeſſeth his ſin, and is pardoned.* 16 *David mourneth and prayeth for the child, while it lived.* 24 *Solomon is born, and named Jedidiah.* 26 *David taketh Rabbah, and tortureth the people thereof.*

AND the LORD ſent Nathan unto David: and he came unto him, and ſaid unto him, There were two men in one city; the one rich, and the other poor.

2 The rich *man* had exceeding many flocks and herds:

3 But the poor *man* had nothing ſave one little ewe-lamb, which he had bought and nouriſhed up: and it grew up together with him, and with his children; it did eat of his own meat, and drank of his own cup, and lay in his boſom, and was unto him as a daughter.

4 And there came a traveller unto the rich man, and he ſpared to take of his own flock, and of his own herd to dreſs for the way-faring man that was come unto him, but took the poor mans lamb, and dreſſed it for the man that was come to him.

5 And Davids anger was greatly kindled againſt the man, and he ſaid to Nathan, *As* the LORD liveth, the man that hath done this *thing*, ſhall ſurely die.

6 And he ſhall reſtore the lamb fourfold, becauſe he did this thing, and becauſe he had no pity.

7 ¶ And Nathan ſaid to David, Thou *art* the man. Thus ſaith the LORD God of Iſrael, I anointed thee king over Iſrael, and I delivered thee out of the hand of Saul:

8 And I gave thee thy maſters houſe, and thy maſters wives into thy boſom, and gave thee the houſe of Iſrael, and of Judah; and if *that had been* too little, I would moreover have given unto thee ſuch and ſuch things.

9 Wherefore haſt thou deſpiſed the commandment of the LORD, to do evil in his ſight? thou haſt killed Uriah the Hittite with the ſword, and haſt taken his wife *to be* thy wife, and haſt ſlain him with the ſword of the children of Ammon.

10 Now therefore the ſword ſhall never depart from thine houſe; becauſe thou haſt deſpiſed me, and haſt taken the wife of Uriah the Hittite to be thy wife.

11 Thus ſaith the LORD, Behold, I will raiſe up evil againſt thee out of thine own houſe, and I will take thy wives before thine eyes, and give *them* unto thy neighbour, and he ſhall lie with thy wives in the ſight of this ſun.

12 For thou didſt *it* ſecretly: but I will do this thing before all Iſrael, and before the ſun.

13 And David ſaid unto Nathan, I have ſinned againſt the LORD. And Nathan ſaid unto David, The LORD alſo hath put away thy ſin; thou ſhalt not die.

14 Howbeit, becauſe by this deed thou haſt given great occaſion to the enemies of the LORD to blaſpheme, the child alſo *that is* born unto thee, ſhall ſurely die.

15 ¶ And Nathan departed unto his houſe: and the LORD ſtruck the child that Uriahs wife bare unto David, and it was very ſick.

16 David therefore beſought God for the child, and David faſted, and went in, and lay all night upon the earth.

17 And

17 And the elders of his houſe aroſe, *and went* to him, to raiſe him up from the earth: but he would not, neither did he eat bread with them.

18 And it came to paſs on the ſeventh day, that the child died: and the ſervants of David feared to tell him that the child was dead: for they ſaid, Behold, while the child was yet alive, we ſpake unto him, and he would not hearken unto our voice: how will he then vex himſelf, if we tell him that the child is dead?

19 But when David ſaw that his ſervants whiſpered, David perceived that the child was dead: therefore David ſaid unto his ſervants, Is the child dead? And they ſaid, He is dead.

20 Then David aroſe from the earth, and waſhed, and anointed *himſelf*, and changed his apparel, and came into the houſe of the LORD, and worſhipped: then he came to his own houſe, and when he required, they ſet bread before him, and he did eat.

21 Then ſaid his ſervants unto him, What thing *is* this that thou haſt done? thou didſt faſt and weep for the child *while it was* alive, but when the child was dead, thou didſt riſe and eat bread.

22 And he ſaid, While the child was yet alive, I faſted and wept: for I ſaid, Who can tell *whether* God will be gracious to me, that the child may live?

23 But now he is dead, wherefore ſhould I faſt? can I bring him back again? I ſhall go to him, but he ſhall not return to me.

24 ¶ And David comforted Bathſheba his wife, and went in unto her, and lay with her: and ſhe bare a ſon, and he called his name Solomon; and the LORD loved him.

25 And he ſent by the hand of Nathan the prophet; and he called his name Jedidiah, becauſe of the LORD.

26 ¶ And Joab fought againſt Rabbah of the children of Ammon, and took the royal city.

27 And Joab ſent meſſengers to David, and ſaid, I have fought againſt Rabbah, and have taken the city of waters.

28 Now therefore gather the reſt of the people together, and encamp againſt the city, and take it: leſt I take the city, and it be called after my name.

29 And David gathered all the people together, and went to Rabbah, and fought againſt it, and took it.

30 And he took their kings crown from off his head (the weight whereof *was* a talent of gold, with the precious ſtones) and it was *ſet* on Davids head: and he brought forth the ſpoil of the city in great abundance.

31 And he brought forth the people that *were* therein, and put *them* under ſaws, and under harrows of iron, and under axes of iron, and made them paſs through the brick-kiln: and thus did he unto all the cities of the children of Ammon. So David and all the people returned unto Jeruſalem.

Ver. 1. *And the Lord ſent Nathan unto David*, &c.] God being highly provoked with David for committing two ſuch heinous crimes as murder and adultery, made choice of the prophet Nathan, to go and denounce his ſevere judgments againſt him, at the time when that monarch, inſenſible of his guilt, was indulging himſelf in the criminal effects of his adultery. The prophet, who knew the generous and upright heart of David, in every caſe wherein this new and degrading paſſion was not concerned, accoſted him with a parable of a wealthy man, who had ſpared his own numerous flocks, and ſeized upon an only favourite lamb of a poor neighbour, to feaſt an hungry gueſt. The prophet never touches upon the murder, throughout his parable; and Abarbinel aſſigns the following reaſon for his ſilence in that particular. The rich man, ſaith he, plainly ſignifies David; and his flocks and herds, the wives and concubines of that prince. The poor man repreſents Uriah, who, as our author thinks, was a widower, and had ſeveral children alive by a former wife, when he married Bathſheba; whom he compares to a lamb which he bought, becauſe he eſpouſed her in a ſolemn manner; and cheriſhed her with a tender affection, and ſhe grew up with him, and the children he had by his former wife. This lamb being taken by the rich man from the poor, to gratify a wanton appetite, ſignifies David's taking Bathſheba to his bed. The reſemblance would have been more compleat, if the prophet had added, that the rich man killed his poor neighbour, from whom he took the lamb; but this circumſtance Abarbinel thinks is omitted in the parable, that David, by not readily apprehending the meaning of Nathan, might be induced unawares to pronounce a ſentence of condemnation upon himſelf. And then the prophet had a fair opportunity to ſhew him, that if the rich man who took away the poor man's lamb deſerved death, according to his own judgment, how much more did he deſerve it, who had not only taken another man's wife, but alſo cauſed her husband to be ſlain by the enemies of Iſrael.

The aggravating circumſtances, with which Nathan enforced his parable, kindled the wrath of David to ſuch a degree, that he pronounced ſentence of death againſt the perſon who had been guilty of ſuch an unnatural violence. This ſeems to be more than the fact deſerved, or than he was authorized to inflict for its puniſhment, Exod. xxii. 1. But it is obſervable, that David, now when he was moſt indulgent to himſelf and his own ſin, was moſt ſevere to others.

The words were no ſooner out of his mouth, than Nathan made him ſenſible, that he had pronounced ſentence againſt himſelf, by telling him with a prophetic boldneſs, that he was the guilty perſon, ver. 7. and much more criminal than the rich man in the parable, in that he had not only defiled the bed of a faithful ſervant, but had likewiſe murdered him by the ſword of an enemy, that he might take the adultereſs into his boſom. He then recapitulated to him all the aggravations of his double crime, particularly his ingratitude to his Divine Protector and Benefactor, and the occaſion he had given to his enemies to blaſpheme. This expreſſion of the prophet inclines us to think, that David had not been able ſo to conceal his crime, but that it had taken wind among the neighbouring nations, who

could not forbear reflecting upon the God of Iſrael, for favouring a monarch who could be guilty of ſuch horrid crimes, as themſelves perhaps were ſtrangers to.

Nathan concluded with denouncing the effects of the Divine Reſentment againſt David: He aſſured him that Uriah's murder would prove an endleſs ſource of bloodſhed in his own poſterity, and that his adultery, how private ſoever, ſhould be expiated by the open defilement of his own wives and concubines, by thoſe of his own family, and in the face of the ſun.

This terrible ſentence brought David to ſuch a deep ſenſe of his guilt, that he could only ſay, amidſt the anguiſh that overwhelmed him, *I have ſinned againſt the Lord*, ver. 13. but the ſincere remorſe with which that ſin was then attended, obtained an immediate alleviation of the puniſhment. However, the unhappy ſon he had by Bathſheba, was doomed to death, ver. 14. and David tried in vain to obtain a reprieve for him, by prayers and tears, by faſting, ſackcloth, lying on the ground, and other marks of repentance. As for the other part of the ſentence which related to his wives, it was ſoon after fulfilled by his unnatural ſon Abſalom, as will appear by the ſequel.

This child being dead, according to the prediction of the prophet, David comforted Bathſheba for that loſs; ſoon after which ſhe again found herſelf pregnant, and ſhe called the ſon that ſhe then bore to him, Solomon, a name ſignificative of his future peaceful reign; to which Nathan added that of Jedidiah, or beloved of the Lord; and ſuch he proved, at leaſt, during the former part of his glorious and ſucceſsful reign.

Ver. 26. *And Joab fought againſt Rabbah of the children of Ammon, and took the royal city.*] That part of the city where the royal palace was, and which was ſituated on the edge of the water that flowed by the city, as the next verſe ſeems to interpret it.

Ver. 27. *And Joab ſent meſſengers to David, and ſaid, I have fought againſt Rabbah, and have taken the city of waters.*] That part of this city which lay upon the waters. The other part, which was the heart of the city being yet untaken. But as it was ſupplied with water from this part, of which Joab had got poſſeſſion, it could not hold out long, but would be compelled to ſurrender, becauſe Joab cut off their water from them. And thus ſome learned men tranſlate the laſt words of this verſe; by adding the particle *mem* before *eth*, *he took from the city the waters.*

Ver. 28. *Now therefore gather the reſt of the people together, and encamp againſt the city, and take it*, &c.] It appears from hence, that tho' Joab had many faults, yet he loved his prince, and endeavoured to raiſe his glory.

Ver. 29. *And David gathered all the people together, and went to Rabbah, and fought againſt it, and took it.*] The army being reinforced with ſuch great recruits, they did not merely block up the city to ſtarve it, and to force it to ſurrender; but took it by ſtorm, and permitted the ſoldiers to plunder and take the ſpoil of it, as Joſephus writes.

Ver. 30. *And he took their king's crown from off his head (the weight whereof was a talent of gold, with the precious ſtones.*] Or rather the price or value of it, as the Hebrew word frequently ſignifies; and it would be abſurd to underſtand it otherwiſe; for what man could bear ſuch a weight, tho' we ſhould even underſtand it of the common talent of 60 pounds, as Kimchi doth? Some Jews and others fancy, that it was only hung over the monarch's head like the top of a canopy; but this is contrary to the plain meaning of the original, which did not want words to have expreſſed that circumſtance, had it been fact.

Ver. 31. *And he brought forth the people that were therein, and put them under ſaws, and under harrows of iron, and under axes of iron, and made them paſs through the brick-kiln.*] Some of the inhabitants he cauſed to be ſawn in ſunder: Over others, horſes drew harrows with great iron teeth: Others were drawn over ſharp ſickles, or pointed ſtones, which perhaps are meant by brick-kilns. For, according to ſome interpreters, he cauſed them to be dragged through the place where bricks were made, and there grated their fleſh upon the ragged pieces of broken bricks. Tho' ſome will have the word *malken* to ſignify the place where the Ammonites offered their ſacrifices to their god Moloch, or Malcom, as he is frequently called; and made the people there to paſs through the fire. The Vulgate accordingly tranſlates it, *fornacem Moloch*, the furnace of Moloch. This dreadful puniſhment was to terrify other countries from violating the right of nations, by abuſing public ambaſſadors. Tho' many have thought it too ſevere, and looked upon it as an argument, that David did this in the ſtate of his impenitence; when the mild and gentle Spirit of God was departed from him, and he became cruel and furious, as well as luſtful.

———*And thus did he unto all the cities of the children of Ammon.*] This will not let us think, that this ſeverity was exerciſed only on thoſe who adviſed the ſhameful treatment of David's ambaſſadors; for he treated all the cities in the country with the ſame rigour.

CHAP. XIII.

1 Amnon loving Tamar, by Jonadabs counſel feigning himſelf ſick, raviſheth her. 15 He hateth her, and ſhamefully turneth her away. 19 Abſalom entertaineth her, and concealeth his purpoſe. 23 At a ſheep-ſhearing, among all the kings ſons, he killeth Amnon. 30 David grieving at the news, is comforted by Jonadab. 37 Abſalom fleeth to Talmai at Geſhur.

AND it came to paſs after this, that Abſalom the ſon of David had a fair ſiſter, whoſe name *was* Tamar, and Amnon the ſon of David loved her.

2 And Amnon was ſo vexed, that he fell ſick for his ſiſter Tamar; for ſhe *was* a virgin: and Amnon thought it hard for him to do any thing to her.

3 But Amnon had a friend, whoſe name *was* Jonadab, the ſon of Shimeah, Davids brother: and Jonadab *was* a very ſubtil man.

4 And he ſaid unto him, Why *art* thou, *being* the kings ſon, lean from day to day? will thou not tell me? And Amnon ſaid unto him, I love Tamar my brother Abſaloms ſiſter.

5 And Jonadab ſaid unto him, Lay thee down on thy bed, and make thy ſelf ſick: and when thy father cometh to ſee thee, ſay unto him, I pray thee, let my ſiſter Tamar come, and give me meat, and dreſs the meat in my ſight, that I may ſee *it*, and eat *it* at her hand.

6 ¶ So Amnon lay down, and made himſelf ſick: and when the king was come to ſee him, Amnon ſaid unto the king, I pray thee, let Tamar my ſiſter come and make me a couple of cakes in my ſight, that I may eat at her hand.

7 Then David ſent home to Tamar, ſaying, Go now to thy brother Amnons houſe, and dreſs him meat.

8 So Tamar went to her brother Amnons houſe (and he was laid down) and ſhe took flour, and kneaded *it*, and made cakes in his ſight, and did bake the cakes.

9 And ſhe took a pan, and poured *them* out before him, but he refuſed to eat. And Amnon ſaid, Have out all men from me: and they went out every man from him.

10 And

10 And Amnon ſaid unto Tamar, Bring the meat into the chamber, that I may eat of thine hand. And Tamar took the cakes which ſhe had made, and brought *them* into the chamber to Amnon her brother.

11 And when ſhe had brought *them* unto him to eat, he took hold of her, and ſaid unto her, Come lie with me, my ſiſter.

12 And ſhe anſwered him, Nay, my brother, do not force me: for no ſuch thing ought to be done in Iſrael; do not thou this folly.

13 And I, whither ſhall I cauſe my ſhame to go? and as for thee, thou ſhalt be as one of the fools in Iſrael: now therefore, I pray thee, ſpeak unto the king; for he will not withhold me from thee.

14 Howbeit, he would not hearken unto her voice: but being ſtronger than ſhe, forced her, and lay with her.

15 ¶ Then Amnon hated her exceedingly, ſo that the hatred wherewith he hated her, *was* greater than the love wherewith he had loved her: and Amnon ſaid unto her, Ariſe, be gone.

16 And ſhe ſaid unto him, *There is* no cauſe; this evil in ſending me away *is* greater than the other that thou didſt unto me: but he would not hearken unto her.

17 Then he called his ſervant that miniſtred unto him, and ſaid, Put now this *woman* out from me, and bolt the door after her.

18 And *ſhe had* a garment of divers colours upon her: for with ſuch robes were the kings daughters *that were* virgins apparelled. Then his ſervant brought her out, and bolted the door after her.

19 ¶ And Tamar put aſhes on her head, and rent her garment of divers colours that *was* on her, and laid her hand on her head, and went on crying.

20 And Abſalom her brother ſaid unto her, Hath Amnon thy brother been with thee? but hold now thy peace, my ſiſter: he *is* thy brother, regard not this thing. So Tamar remained deſolate in her brother Abſaloms houſe.

21 ¶ But when king David heard of all theſe things, he was very wroth.

22 And Abſalom ſpake unto his brother Amnon neither good nor bad: for Abſalom hated Amnon, becauſe he had forced his ſiſter Tamar.

23 ¶ And it came to paſs after two full years, that Abſalom had ſheep-ſhearers in Baal-hazor, which *is* beſide Ephraim: and Abſalom invited all the kings ſons.

24 And Abſalom came to the king, and ſaid, Behold now, thy ſervant hath ſheep-ſhearers, let the king, I beſeech thee, and his ſervants, go with thy ſervant.

25 And the king ſaid to Abſalom, Nay, my ſon, let us not all now go, leſt we be chargeable unto thee. And he preſſed him: howbeit he would not go, but bleſſed him.

26 Then ſaid Abſalom, If not, I pray thee, let my brother Amnon go with us. And the king ſaid unto him, Why ſhould he go with thee?

27 But Abſalom preſſed him, that he let Amnon and all the kings ſons go with him.

28 ¶ Now Abſalom had commanded his ſervants, ſaying, Mark ye now when Amnons heart is merry with wine, and when I ſay unto you, Smite Amnon, then kill him, fear not: have not I commanded you? be couragious, and be valiant.

29 And the ſervants of Abſalom did unto Amnon, as Abſalom had commanded: then all the kings ſons aroſe, and every man gat him up upon his mule, and fled.

30 ¶ And it came to paſs while they were in the way, that tidings came to David, ſaying, Abſalom hath ſlain all the kings ſons, and there is not one of them left.

31 Then the king aroſe, and tare his garments, and lay on the earth; and all his ſervants ſtood by with their clothes rent.

32 And Jonadab, the ſon of Shimeah Davids brother, anſwered and ſaid, Let not my lord ſuppoſe *that* they have ſlain all the young men the kings ſons; for Amnon only is dead: for by the appointment of Abſalom this hath been determined, from the day that he forced his ſiſter Tamar.

33 Now therefore let not my lord the king take the thing to his heart, to think that all the kings ſons are dead: for Amnon only is dead.

34 But Abſalom fled. And the young man that kept the watch, lift up his eyes, and looked, and behold, there came much people by the way of the hill-ſide behind him.

35 And

35 And Jonadab ſaid unto the king, Behold, the kings ſons come: as thy ſervant ſaid, ſo it is.

36 And it came to paſs aſſoon as he had made an end of ſpeaking, that behold, the kings ſons came, and lift up their voice and wept: and the king alſo and all his ſervants wept very ſore.

37 ¶ But Abſalom fled, and went to Talmai the ſon of Ammihud the king of Geſhur: and *David* mourned for his ſon every day.

38 So Abſalom fled, and went to Geſhur, and was there three years.

39 And *the ſoul of* king David longed to go forth unto Abſalom: for he was comforted concerning Amnon, ſeeing he was dead.

Ver. 1. *And it came to paſs after this, that Abſalom the ſon of David had a fair ſiſter, whoſe name was Tamar, and Amnon the ſon of David loved her.*] Now opens a diſmal ſcene of the calamities which Nathan foretold David ſhould befall his houſe, chap xii. 10. Amnon his eldeſt ſon was ſcarcely eighteen years of age, when he laid the foundation of all the domeſtic troubles of his too indulgent father, by an unnatural inceſt with one of his own ſiſters. David had two children by Maacah, the princeſs of Geſhur; Abſalom and Tamar, the beauty of which latter became the unhappy cauſe of this unlawful paſſion. Amnon was obſerved to pine away ſecretly, being aſhamed to diſcover the cauſe of his trouble, when a near relation, Jonadab, the ſon of Shimeah, David's brother, having drawn from him the fatal ſecret, not only encouraged him, but furniſhed him with means to perpetrate the deed. According to his helliſh advice, Amnon, pretending that his diſeaſe had now confined him to his bed, obtained an order from the king his father, that Tamar ſhould come to him, and make him ſome kind of confectionary meat, to pleaſe his decayed appetite; and this the innocent princeſs readily complied with. But ſhe was hardly enter'd with it into his bed-chamber, before he, having previouſly ſent all his attendants far enough, laid hold on her, and, in ſpite of all her prayers and remonſtrances, raviſhed her. His inordinate deſires having thus obtained their gratification, he conceived ſuch a diſguſt againſt her, that not being able to bear her preſence any longer, and finding a juſt and modeſt reluctancy in her to withdraw in that deplorable condition, his barbarity roſe to ſuch a height, that he violently cauſed her to be turned out of his houſe by ſome of his ſervants. Her griet and confuſion were now become too great to ſuffer her to think how to avoid expoſing herſelf; ſo that forgetting every thing but her preſent misfortune, ſhe only ſought how to expreſs her ſenſe of it in the moſt lively manner, namely, by tearing her virgin robes, ſcattering duſt on her head, and filling the air with her cries. In this manner ſhe went to the houſe of Abſalom, who being her brother both by father and mother, was the propereſt perſon to procure her a redreſs, if any was to be obtained. That prince, who was naturally haughty and revengeful, could not but feel the deepeſt reſentment againſt ſo barbarous a violence as his ſiſter had ſuſtained; however, as the revenge he meditated againſt the raviſher was of too deep a nature to be preſently executed, he contented himſelf with deſiring his diſconſolate ſiſter to alleviate, or at leaſt to conceal, her grief, and to paſs the remainder of her days in ſolitude at his houſe; whilſt he, young as he was, concealed his reſentment ſo well, that Amnon had not the leaſt ſuſpicion of it. When the news of this infamous action came to David's ears, he was exceedingly offended; but that was all: Amnon was his eldeſt ſon, and he could not prevail upon himſelf to inflict any other puniſhment upon him, than that of his diſpleaſure.

This remiſsneſs did but add fewel to Abſalom's hatred; tho' he did not find a proper opportunity for the accompliſhment of his deſign, till two years were elapſed; at which period Amnon's crime might be ſuppoſed to be forgotten. The better to conceal his revenge, he invited his father, and all his brothers, to a ſheep-ſhearing feaſt, which he was to make at Baal-hazor beſide Ephraim. He eaſily excuſed the king, who declined going, from a principle of œconomy; becauſe Abſalom had only invited him out of formality, and to avoid ſuſpicion; but he inſiſted, in particular, upon his brother Amnon's favouring him with his preſence, among the reſt of his brethren, and eaſily obtained the king's conſent. When they were come to the place, he received them with an air which ſhewed nothing leſs than his murdering intention; but aſſoon as he obſerved, that wine had raiſed their mirth to the deſired pitch, he gave a ſignal to a number of his ſervants, whom he had appointed for the deed, and who immediately fell upon Amnon, and ſtabbed him to death; whilſt the reſt of the king's ſons, expecting, perhaps, their turns would be next, made all poſſible haſte to get to their mules, and rode away to Jeruſalem. But before they could reach it, word had been brought to the king, that Abſalom had cauſed all his brethren to be aſſaſſinated. It is not difficult to imagine in what manner David received the dreadful news; he rent his cloaths, caſt himſelf down upon the ground, and abandoned himſelf to the moſt violent expreſſions of grief. The ſervants who were about him, endeavoured to bear a part in this tragic ſcene, and ſtood round him with their cloaths rent. Jonadab only, the infamous inſtrument of Amnon's inceſt, rightly gueſſed that he alone had proved the victim of Abſalom's revenge. He acquainted the king with his thoughts, which were ſoon after confirmed by the arrival of the reſt of the young princes, who, with tears in their eyes, declared all that had happened. It was a melancholy meeting in general; the king mourned for ſome time the loſs of his eldeſt ſon, whilſt his murderer went and ſhelter'd himſelf under the protection of his grandfather, the king of Geſhur, with whom he continued three years.

CHAP. XIV.

1 *Joab, ſuborning a widow of Tekoah, by a parable to incline the kings heart to fetch home Abſalom, bringeth him to Jeruſalem.* 25 *Abſaloms beauty, hair, and children.* 28 *After two years, Abſalom by Joab is brought into the kings preſence.*

NOW Joab the ſon of Zeruiah perceived that the kings heart *was* toward Abſalom.

2 And Joab ſent to Tekoah, and fetcht thence a wiſe woman, and ſaid unto her, I pray thee feign thy ſelf to be a mourner, and put on now mourning apparel, and anoint not thy ſelf with oil, but be as a woman that had a long time mourned for the dead:

3 And come to the king, and ſpeak on this manner unto him: ſo Joab put the words in her mouth.

4 ¶ And when the woman of Tekoah ſpake to the king, ſhe fell on her face to the ground, and did obeiſance, and ſaid, Help, O king.

5 And the king ſaid unto her, What aileth thee? And ſhe anſwered, I *am* indeed a widow woman, and mine husband is dead.

6 And

6 And thy handmaid had two ſons, and they two ſtrove together in the field, and *there was* none to part them, but the one ſmote the other, and ſlew him.

7 And behold, the whole family is riſen againſt thine handmaid, and they ſaid, Deliver him that ſmote his brother, that we may kill him, for the life of his brother whom he ſlew, and we will deſtroy the heir alſo: and ſo they ſhall quench my coal which is left, and ſhall not leave to my husband *neither* name nor remainder upon the earth.

8 And the king ſaid unto the woman, Go to thine houſe, and I will give charge concerning thee.

9 And the woman of Tekoah ſaid unto the king, My lord, O king, the iniquity *be* on me, and on my fathers houſe: and the king and his throne be guiltleſs.

10 And the king ſaid, Whoſoever ſaith *ought* unto thee bring him to me, and he ſhall not touch thee any more.

11 Then ſaid ſhe, I pray thee, let the king remember the LORD thy God, that thou wouldſt not ſuffer the revengers of blood to deſtroy any more, leſt they deſtroy my ſon. And he ſaid, *As* the LORD liveth, there ſhall not one hair of thy ſon fall to the earth.

12 Then the woman ſaid, Let thine handmaid, I pray thee, ſpeak *one* word unto my lord the king. And he ſaid, Say on.

13 And the woman ſaid, Wherefore then haſt thou thought ſuch a thing againſt the people of God? for the king doth ſpeak this thing as one which is faulty, in that the king doth not fetch home again his baniſhed.

14 For we muſt needs die, and *are* as water ſpilt on the ground, which cannot be gathered up again: neither doth God reſpect *any* perſon, yet doth he deviſe means, that his baniſhed be not expelled from him.

15 Now therefore that I am come to ſpeak of this thing unto my lord the king, *it is* becauſe the people have made me afraid: and thy handmaid ſaid, I will now ſpeak unto the king; it may be that the king will perform the requeſt of his handmaid.

16 For the king will hear, to deliver his handmaid out of the hand of the man *that would* deſtroy me and my ſon together out of the inheritance of God:

17 Then thine handmaid ſaid, The word of my lord the king ſhall now be comfortable: for as an angel of God, ſo *is* my lord the king to diſcern good and bad: therefore the LORD thy God will be with thee.

18 Then the king anſwered and ſaid unto the woman, Hide not from me, I pray thee, the thing that I ſhall ask thee. And the woman ſaid, Let my lord the king now ſpeak.

19 And the king ſaid, *Is not* the hand of Joab with thee in all this? And the woman anſwered and ſaid, *As* thy ſoul liveth, my lord the king, none can turn to the right hand, or to the left from ought that my lord the king hath ſpoken: for thy ſervant Joab he bade me, and he put all theſe words in the mouth of thine handmaid:

20 To fetch about this form of ſpeech hath thy ſervant Joab done this thing: and my lord *is* wiſe, according to the wiſdom of an angel of God, to know all *things* that *are* in the earth.

21 ¶ And the king ſaid unto Joab, Behold now, I have done this thing: go therefore, bring the young man Abſalom again.

22 And Joab fell to the ground on his face, and bowed himſelf, and thanked the king: and Joab ſaid, To-day thy ſervant knoweth that I have found grace in thy ſight, my lord, O king, in that the king hath fulfilled the requeſt of his ſervant.

23 So Joab aroſe and went to Geſhur, and brought Abſalom to Jeruſalem.

24 And the king ſaid, Let him turn to his own houſe, and let him not ſee my face. So Abſalom returned to his own houſe, and ſaw not the kings face.

25 ¶ But in all Iſrael there was none to be ſo much praiſed as Abſalom, for his beauty: from the ſole of his foot, even to the crown of his head, there was no blemiſh in him.

26 And when he polled his head (for it was at every years end that he polled *it:* becauſe *the hair* was heavy on him, therefore he polled it) he weighed the hair of his head at two hundred ſhekels after the kings weight.

27 And unto Abſalom there were born three ſons and one daughter, whoſe name *was* Tamar: ſhe was a woman of a fair countenance.

28 ¶ So Abſalom dwelt two full years in Jeruſalem, and ſaw not the kings face.

29 Therefore Abſalom ſent for Joab, to have ſent him to the king, but he would not come to him: and when he ſent again the ſecond time, he would not come.

30 Therefore he ſaid unto his ſervants, See, Joabs field is near mine, and he hath barley there; go and ſet it on fire: and Abſaloms ſervants ſet the field on fire.

31 Then Joab aroſe and came to Abſalom unto *his* houſe, and ſaid unto him, Wherefore have thy ſervants ſet my field on fire?

32 And Abſalom anſwered Joab, Behold, I ſent unto thee, ſaying, Come hither, that I may ſend thee to the king, to ſay, Wherefore am I come from Geſhur? *it had been* good for me *to have been* there ſtill: now therefore let me ſee the kings face: and if there be *any* iniquity in me, let him kill me.

33 So Joab came to the king, and told him: and when he had called for Abſalom, he came to the king, and bowed himſelf on his face to the ground before the king: and the king kiſſed Abſalom.

Ver. 1. *Now Joab the ſon of Zeruiah perceived that the king's heart was toward Abſalom.*] Joab, at the expiration of the three years, obſerving that the king expreſſed leſs grief for his dead ſon, than uneaſineſs for his abſent one, reaſonably concluded, that if he could work upon him to recall him, by any ſtratagem that would ſave his honour, it would be an acceptable ſervice to them both. To compaſs this, he inſtructed an artful woman, whom he had ſent for from Tekoah, a place not far from Jeruſalem, to addreſs herſelf to the king, under the perſonage of a diſtreſſed widow, juſt on the brink of being bereaved of the only ſon ſhe had left, who was in danger of being put to death for having kill'd his brother in a fray; by which there would be a final end of her husband's name and family. The ſtory bore indeed no parallel with that of Abſalom, and perhaps the politic Joab had contrived it ſo, to prevent the king's ſuſpecting it to be any premeditated deſign. She, however, told it with ſuch pathetic expreſſions of grief, that David, moved with compaſſion, gave her his royal word, that her ſurviving ſon ſhould be ſhelter'd from all future proſecution. But he had ſcarce bound it with an oath, when, according to her inſtructions, ſhe took the liberty, tho' in the humbleſt terms, to repreſent to him the wrong he did himſelf, by ſuffering his ſon to continue ſo long in baniſhment, ſeeing that could by no means recall the dead, whoſe life once gone was like water ſpilt upon the ground, which could not be gathered up again. The king, who by this time perceived the woman's drift, immediately concluded that Joab was at the bottom of it. He accordingly taxed the woman with it, and ſhe, in the modeſteſt terms, acknowledged it, adding, that the king was as an angel of God, from whom it was impoſſible to conceal any thing. Joab, who was preſent all the while, took this opportunity of falling proſtrate before the king; ſeemingly to beg pardon for his ſtratagem, but in reality to improve David's promiſe in favour of Abſalom; and the king being as willing to grant as the other was to ask, immediately ordered Joab to fetch the prince from his baniſhment, but with this condition, that he ſhould not approach the king's perſon, but retire to his own houſe; which was complied with accordingly, for he did not ſee the king for the ſpace of two years after his return.

The Sacred Hiſtorian here takes notice of Abſalom's exceſſive and enſnaring beauty, ver. 25. which captivated the hearts of people to him, in ſuch a manner as inſpired him with the firſt ſentiments of his unnatural rebellion.

One circumſtance is mentioned, with relation to the yearly polling of his hair, ver. 26. which, taken in a literal ſenſe, will appear incredible, it being ſaid to have amounted to 200 ſhekels after the king's weight, that is, at leaſt, to three pounds and two ounces; but to double that weight, according to ſome, who make the king's ſhekel to have been equal to that of the ſanctuary, that is, to half an ounce averdupois, ſuch a monſtrous quantity of hair, were any head able to bear the weight of it, would rather diſfigure than be an ornament to it. We think it therefore more probable, that the word *ſhakal* is here to be underſtood of the value, and not of the weight of Abſalom's hair; that is, it was worth 200 ſhekels, whether half or quarters of ounces of ſilver. Not that we will ſuppoſe that Abſalom ſold it, but that, whether he gave it to his ſervants as a perquiſite, or to ſome favourite women, it was reckon'd worth that ſum. Some Jewiſh doctors inform us, that the hair of Abſalom, being exceeding long and fair, was in great requeſt among the women of rank in Jeruſalem, who adorned their heads with it.

The Sacred Text adds, that *unto Abſalom were born three ſons and one daughter, whoſe name was Tamar*, ver. 27. But it is ſaid, chap. xviii. 18. that he reared up a pillar in the king's dale, to perpetuate his name, becauſe he had no male iſſue. In anſwer to which ſeeming difficulty, we may ſuppoſe that his ſons died in that ſhort interval, tho' the Sacred Hiſtorian has not mentioned their deaths.

Abſalom being at length tired with living ſo long in diſgrace, and having twice ſent in vain for Joab to come to him, he found no other way of bringing him, but by cauſing ſome of his adjacent corn to be ſet on fire, ver. 29, 30. Joab ſoon came to him, at the news of this unexpected treatment; and after ſome paſſionate expoſtulations on both ſides, it was agreed that the king ſhould be applied to in favour of his ſon, which was ſoon after ſucceſsfully accompliſhed by Joab.

CHAP. XV.

1 *Abſalom, by fair ſpeeches and courteſies, ſtealeth the hearts of Iſrael.* 7 *Under pretence of a vow he obtaineth leave to go to Hebron.* 10 *He maketh there a great conſpiracy.* 13 *David upon the news fleeth from Jeruſalem.* 19 *Ittai would not leave him.* 24 *Zadok and Abiathar are ſent back with the ark.* 30 *David and his company go up to mount Olivet weeping.* 31 *He curſeth Ahithophels counſel.* 32 *Huſhai is ſent back with inſtructions.*

AND it came to paſs after this, that Abſalom prepared him chariots, and horſes, and fifty men to run before him.

2 And Abſalom roſe up early, and ſtood beſide the way of the gate: and it was *ſo*, that when any man that had a controverſy came to the king for judgment, then Abſalom called unto him, and ſaid, Of what city *art* thou? And he ſaid, Thy ſervant *is* of one of the tribes of Iſrael.

3 And Abſalom ſaid unto him, See, thy matters *are* good and right, but *there is* no man *deputed* of the king to hear thee.

4 Abſa-

4 Abſalom ſaid moreover, Oh that I were made judge in the land, that every man which hath any ſuit or cauſe, might come unto me, and I would do him juſtice.

5 And it was *ſo*, that when any man came nigh *to him* to do him obeiſance, he put forth his hand, and took him and kiſſed him.

6 And on this manner did Abſalom to all Iſrael that came to the king for judgment: ſo Abſalom ſtole the hearts of the men of Iſrael.

7 ¶ And it came to paſs after forty years, that Abſalom ſaid unto the king, I pray thee let me go and pay my vow, which I have vowed unto the LORD, in Hebron.

8 For thy ſervant vowed a vow while I abode at Geſhur in Syria, ſaying, If the LORD ſhall bring me again indeed to Jeruſalem, then I will ſerve the LORD.

9 And the king ſaid unto him, Go in peace. So he aroſe, and went to Hebron.

10 ¶ But Abſalom ſent ſpies throughout all the tribes of Iſrael, ſaying, Aſſoon as ye hear the ſound of the trumpet, then ye ſhall ſay, Abſalom reigneth in Hebron.

11 And with Abſalom went two hundred men out of Jeruſalem, *that were* called, and they went in their ſimplicity, and they knew not any thing.

12 And Abſalom ſent for Ahithophel, the Gilonite, Davids counſeller, from his city, *even* from Giloh, while he offered ſacrifices: and the conſpiracy was ſtrong; for the people increaſed continually with Abſalom.

13 ¶ And there came a meſſenger to David, ſaying, The hearts of the men of Iſrael are after Abſalom.

14 And David ſaid unto all his ſervants, that *were* with him at Jeruſalem, Ariſe, and let us flee: for we ſhall not *elſe* eſcape from Abſalom: make ſpeed to depart, leſt he overtake us ſuddenly, and bring evil upon us, and ſmite the city with the edge of the ſword.

15 And the kings ſervants ſaid unto the king, Behold, thy ſervants *are ready to do* whatſoever my lord the king ſhall appoint.

16 And the king went forth, and all his houſhold after him: and the king left ten women, *which were* concubines, to keep the houſe.

17 And the king went forth, and all the people after him, and tarried in a place that was far off.

18 And all his ſervants paſſed on beſide him; and all the Cherethites, and all the Pelethites, and all the Gittites, ſix hundred men which came after him from Gath, paſſed on before the king.

19 ¶ Then ſaid the king to Ittai the Gittite, Wherefore goeſt thou alſo with us? return to thy place, and abide with the king: for thou *art* a ſtranger, and alſo *art* an exile.

20 Whereas thou cameſt *but* yeſterday, ſhould I this day make thee go up and down with us? ſeeing I go whither I may, return thou, and take back thy brethren: mercy and truth *be* with thee.

21 And Ittai anſwered the king, and ſaid, *As* the LORD liveth, and *as* my lord the king liveth, ſurely in what place my lord the king ſhall be, whether in death or life, even there alſo will thy ſervant be.

22 And David ſaid to Ittai, Go, and paſs over. And Ittai the Gittite paſſed over, and all his men, and all the little ones that *were* with him.

23 And all the country wept with a loud voice, and all the people paſſed over: the king alſo himſelf paſſed over the brook Kidron, and all the people paſſed over toward the way of the wilderneſs.

24 ¶ And lo, Zadok alſo, and all the Levites *were* with him, bearing the ark of the covenant of God, and they ſet down the ark of God; and Abiathar went up, until all the people had done paſſing out of the city.

25 And the king ſaid unto Zadok, Carry back the ark of God into the city: if I ſhall find favour in the eyes of the LORD, he will bring me again, and ſhew me *both* it, and his habitation.

26 But if he thus ſay, I have no delight in thee: behold, *here am* I, let him do to me as ſeemeth good unto him.

27 The king ſaid alſo unto Zadok the prieſt, *Art not* thou a ſeer? return into the city in peace, and your two ſons with you, Ahimaaz thy ſon, and Jonathan the ſon of Abiathar.

28 See, I will tarry in the plain of the wilderneſs, until there come word from you to certify me.

29 Zadok therefore and Abiathar carried the ark of God again to Jeruſalem; and they tarried there.

30 ¶ And

30 ¶ And David went up by the aſcent of *mount* Olivet, and wept as he went up, and had his head covered, and he went bare foot: and all the people that *was* with him covered every man his head, and they went up, weeping as they went up.

31 ¶ And *one* told David, ſaying, Ahithophel *is* among the conſpirators with Abſalom. And David ſaid, O LORD, I pray thee, turn the counſel of Ahithophel into fooliſhneſs.

32 ¶ And it came to paſs, that *when* David was come to the top *of the mount*, where he worſhipped God, behold, Huſhai the Archite came to meet him, with his coat rent, and earth upon his head:

33 Unto whom David ſaid, If thou paſſeſt on with me, then thou ſhalt be a burden unto me.

34 But if thou return to the city, and ſay unto Abſalom, I will be thy ſervant, O king; *as* I *have been* thy fathers ſervant hitherto, ſo *will* I now alſo *be* thy ſervant: then mayeſt thou for me defeat the counſel of Ahithophel.

35 And *haſt thou* not there with thee Zadok and Abiathar the prieſts? therefore it ſhall be, *that* what thing ſoever thou ſhalt hear out of the kings houſe, thou ſhalt tell *it* to Zadok and Abiathar the prieſts.

36 Behold, *they have* there with them their two ſons, Ahimaaz Zadoks *ſon*, and Jonathan Abiathars *ſon*: and by them ye ſhall ſend unto me every thing that ye can hear.

37 So Huſhai Davids friend came into the city, and Abſalom came into Jeruſalem.

Ver. 1. *And it came to paſs after this, that Abſalom prepared him chariots, and horſes,* &c.] The reconciliation between David and Abſalom could not but convince the latter of his father's weak fondneſs for him; but that ungrateful ſon ſought only how to make the moſt unnatural advantage of it. He immediately procured a ſumptuous equipage of chariots, horſes, and running footmen, to attract the eyes of the people; and by an affected popularity, and ſeeming compaſſion for thoſe who came to the king for juſtice, and the difficulty of obtaining it from him, it was not long before he gained their hearts, and perſuaded them, that they would be much happier under his government. This artful practice he continued for ſome years; mention is made of forty, in the Sacred Text, ver. 7. but the learned Uſher has ſhewed, that they can only be computed from the firſt unction of David by Samuel, and not from his reconciliation to Abſalom; for this rebellion happened about four years after it. That great prelate likewiſe concludes, that it was before, or about Whitſuntide, by the new fruits and parched corn, which Barzillai brought to David in his flight, chap. xvii. 28.

We may likewiſe obſerve here, that Abſalom is the firſt who introduced the uſe of horſes in Iſrael; for till then, the kings uſed to ride on mules, and the greateſt nobles upon aſſes, as we have ſeen in the hiſtory of the Judges.

Abſalom finding himſelf ſtrong enough to break out into an open rebellion, and being perhaps afraid, leſt his artifices ſhould at length give the king ſome ſuſpicion of his perfidious deſign, he obtained leave of his too indulgent father to go and perform a pretended vow in Hebron, ver. 7. where he had appointed the chief of his party to meet him; whilſt others, who were diſperſed through the tribes, were ordered to proclaim him king, as ſoon as they ſhould hear the ſignal given by the ſound of the trumpet. He likewiſe took, among others, two hundred men from Jeruſalem, who being altogether ignorant of his deſign, ſerved only to conceal it the more, ver. 11. At his coming to Hebron, he ſent for Ahithophel from Giloh, his native place; and the defection of that great politician, who had been one of David's chief counſellors, contributed not a little to increaſe the number of conſpirators. We have already taken notice of the ſuppoſed reaſon of Ahithophels defection, namely, his near relation to Bathſheba, and his reſentment for the injury offered her by David, which Ahithophel did not think ſufficiently recompenſed by David's marrying her.

David was at Jeruſalem, when intelligence was brought him of his ſon's rebellion, and being afraid of a ſurprize, and of being the cauſe, perhaps, of the deſtruction of the inhabitants of that city by the ſword, he left his palace to the care of ten of his concubines, and made what haſte he could out of the city. As ſoon as he came to the next convenient place, he made a halt, in order to take a melancholy view of the handful of men who followed him, and having obſerved the Cherethites and Pelethites to be of that number, and who were ſtrangers, as we have formerly intimated, he addreſſed himſelf to Ittai, ver. 19. who probably was their commander, and told him, he did not expect that they, who were ſo lately entered into his ſervice, ſhould ſhare in his adverſe fortune, and therefore adviſed him to return home with his men, ſince it was not then in his power to reward their fidelity. But that brave officer anſwered him with an oath, that he would never forſake him, whatever might be the ſucceſs of his affairs, as long as he was able to draw a ſword in his defence. The king, who could not but admire ſo generous and faithful a zeal in a ſtranger, deſired him to paſs before him over the brook Kidron, whilſt the reſt of his followers, and the people who came to ſee this melancholy ſight, burſt into tears, when they beheld the diſtreſs to which their monarch was reduced by his unnatural ſon, ver. 23.

Among thoſe who followed the king, were the high prieſts Zadok and Abiathar, at the head of a number of Levites, who had brought the ark of God with them. David, however, did not think fit that they ſhould accompany him, but commanded them to bear the ark to Jeruſalem, from whence they might ſend him intelligence of all that paſſed there, by their two ſons Ahimaaz and Jonathan, and aſſiſt him with their counſel, as they were ſeers, that is, as they had the gift of prophecy; whilſt he went and concealed himſelf in ſome of the plains of the wilderneſs, with a fixed determination to ſubmit to whatever God ſhould decree concerning him.

As ſoon as the prieſts were departed, David received the melancholy news, that Ahithophel was gone over to Abſalom; upon which he earneſtly implored the Divine Majeſty to confound whatever counſel that old ſtateſman ſhould give to the conſpirators. David and his ſmall troop ſoon after aſcended mount Olivet, accompany'd by his wives and children, and ſome people who followed him from Jeruſalem. The march was mournful beyond expreſſion; the king, bathed in tears, went up with his head covered, and his feet bare, whilſt his ſorrowful retinue expreſſed their deep concern for him, by the livelieſt expreſſions of real grief. When they came to the top of the mount, and had offered up their prayers to God, Providence ſent David an old friend, named Huſhai, who came with his cloaths rent, and aſhes upon his head, reſolved to ſhare in his maſter's misfortunes. David, tho' ſatisfied of his fidelity, did not think fit to take him into his retinue, but deſired him to join himſelf to that of his rebellious ſon, where he might render him much greater ſervice, by thwarting the counſels of Ahithophel, and by informing him, by means of the two high prieſts, of every particular that ſhould be reſolved upon among the rebels. Huſhai readily accepted the office,

and

and acquitted himſelf of it with ſuch faithful zeal, that he proved one main inſtrument of their overthrow, as will be evident by the event.

CHAP. XVI.

1 Ziba, by preſents and falſe ſuggeſtions, obtaineth his maſters inheritance. 5 At Bahurim Shimei curſeth David. 9 David with patience abſtaineth, and reſtraineth others from revenge. 15 Huſhai inſinuateth himſelf into Abſaloms counſel. 20 Ahithophels counſel.

AND when David was a little paſt the top *of the hill*, behold, Ziba, the ſervant of Mephiboſheth, met him with a couple of aſſes ſaddled, and upon them two hundred *loaves* of bread, and an hundred bunches of raiſins, and an hundred of ſummer-fruits, and a bottle of wine.

2 And the king ſaid unto Ziba, What meaneſt thou by theſe? And Ziba ſaid, The aſſes *be* for the kings houſhold to ride on, and the bread and ſummer-fruit for the young men to eat, and the wine, that ſuch as be faint in the wilderneſs may drink.

3 And the king ſaid, And where *is* thy maſters ſon? And Ziba ſaid unto the king, Behold, he abideth at Jeruſalem: for he ſaid, To-day ſhall the houſe of Iſrael reſtore me the kingdom of my father.

4 Then ſaid the king to Ziba, Behold, thine *are* all that *pertained* unto Mephiboſheth. And Ziba ſaid, I humbly beſeech thee *that* I may find grace in thy ſight, my lord, O king.

5 ¶ And when king David came to Bahurim, behold, thence came out a man of the family of the houſe of Saul, whoſe name *was* Shimei the ſon of Gera: he came forth, and curſed ſtill as he came.

6 And he caſt ſtones at David, and at all the ſervants of king David: and all the people, and all the mighty men *were* on his right hand, and on his left.

7 And thus ſaid Shimei when he curſed, Come out, come out, thou bloody man, and thou man of Belial:

8 The LORD hath returned upon thee all the blood of the houſe of Saul, in whoſe ſtead thou haſt reigned, and the LORD hath delivered the kingdom into the hand of Abſalom thy ſon: and behold, thou *art taken* in thy miſchief, becauſe thou *art* a bloody man.

9 ¶ Then ſaid Abiſhai the ſon of Zeruiah unto the king, Why ſhould this dead dog curſe my lord the king? let me go over, I pray thee, and take off his head.

10 And the king ſaid, What have I to do with you, ye ſons of Zeruiah? ſo let him curſe, becauſe the LORD hath ſaid unto him, Curſe David. Who ſhall then ſay, Wherefore haſt thou done ſo?

11 And David ſaid to Abiſhai, and to all his ſervants, Behold, my ſon which came forth of my bowels, ſeeketh my life: how much more now *may* this Benjamite *do it*? let him alone, and let him curſe: for the LORD hath bidden him.

12 It may be that the LORD will look on mine affliction, and that the LORD will requite me good for his curſing this day.

13 And as David and his men went by the way, Shimei went along on the hills ſide over-againſt him, and curſed as he went, and threw ſtones at him, and caſt duſt.

14 And the king, and all the people that *were* with him, came weary, and refreſhed themſelves there.

15 ¶ And Abſalom and all the people the men of Iſrael came to Jeruſalem, and Ahithophel with him.

16 And it came to paſs when Huſhai the Archite, Davids friend, was come unto Abſalom, that Huſhai ſaid unto Abſalom, God ſave the king, God ſave the king.

17 And Abſalom ſaid to Huſhai, *Is* this thy kindneſs to thy friend? why wenteſt thou not with thy friend?

18 And Huſhai ſaid unto Abſalom, Nay, but whom the LORD, and this people, and all the men of Iſrael chooſe, his will I be, and with him will I abide.

19 And again, whom ſhould I ſerve? *ſhould* I not *ſerve* in the preſence of his ſon? as I have ſerved in thy fathers preſence, ſo will I be in thy preſence.

20 ¶ Then ſaid Abſalom to Ahithophel, Give counſel among you what we ſhall do.

21 And Ahithophel ſaid unto Abſalom, Go in unto thy fathers concubines, which he hath left to keep the houſe, and all Iſrael ſhall hear that thou art abhorred of thy father, then ſhall the hands of all that *are* with thee be ſtrong.

22 So they ſpread Abſalom a tent upon the top of the houſe, and Abſalom went in unto his fathers concubines in the ſight of all Iſrael.

23 And the counſel of Ahithophel which he counſelled in thoſe days, *was* as if a man had enquired at the oracle of God: ſo *was* all the counſel of Ahithophel, both with David and with Abſalom.

Ver. 1. *And when David was a little paſt the top of the hill, behold, Ziba the ſervant of Mephibosheth met him with a couple of aſſes ſaddled, and upon them two hundred loaves of bread,* &c.] While the ſorrowful monarch was on his march, Ziba, the treacherous ſervant of Mephibosheth, brought him ſome neceſſary refreſhments; and being asked where his maſter was, replied, that he was then at Jeruſalem, where he expected to be ſhortly reſtored to the throne of Iſrael, ver. 3. An accident, that immediately followed this falſe report, helped to convince David of the ingratitude with which Ziba had charged Mephibosheth. He was ſcarce advanced as far as Bahurim, a city in the tribe of Benjamin, when he was met by one of Saul's family, named Shimei, who had the boldneſs to throw vollies of ſtones at him, accompanied with the bittereſt curſes and imprecations, for being the author of Saul's misfortunes; notwithſtanding David was, at that time, ſurrounded by his guards, and all his friends. This unexpected indignity ſo enraged Abiſhai, one of his captains, that he deſired David's permiſſion to go and cut off the head of that inſolent wretch; but the king denied his requeſt with ſome warmth, and reſtrained the reſentment that this inſult had kindled in his people, by reminding them of his own more unnatural ſon, who ſought a tender father's life, whilſt Shimei expreſſed no more than a natural concern for the houſe of Saul. To which he added, that as this man was then authorized by God to curſe him, he choſe to refer himſelf to the compaſſion of that gracious Being, who perhaps would requite him for all the execrations that had been uttered againſt him that day. However, the thoughts of his having a double enemy now to contend with, and that Mephibosheth had excited a new revolt againſt him, touched him ſo to the quick, that he gave all his lands away to his perfidious ſervant Ziba, which was the very recompence that wretch was deſirous to obtain by his falſe accuſation.

By this time, Abſalom and Ahithophel were come to Jeruſalem, that city not daring to make any reſiſtance againſt that hitherto ſucceſsful prince; and here it was that Huſhai came to congratulate and offer his ſervices to him. Abſalom, who knew he had been a faithful friend to his father, expreſſed ſome ſurprize at firſt, at this unexpected change; but was anſwered by that politic perſon, that he thought it high time to abandon the father's intereſt, when Providence had ſo openly declared for the ſon, who was likewiſe invited to the crown by the univerſal acclamations of the people; ſo that he had no more to do, but to ſerve him with the ſame fidelity he had formerly teſtified for his father. Such a ſoothing ſpeech could not but pleaſe the proud young prince, who admitted him into the number of his counſellors, without the leaſt ſuſpicion; and repoſed ſuch confidence in him, that he ſoon after preferred his advice to that of Ahithophel, and thereby loſt the faireſt opportunity of ſecuring the victory, and his father's crown, to himſelf.

As ſoon as they were well ſettled in the palace, a council was called, in which Ahithophel adviſed the prince to rear up a pavilion on the top of the houſe, and go and lie with his father's concubines in the face of the ſun. This, as has been formerly obſerved, being eſteemed the greateſt indignity that could be offered to a crowned head, that helliſh politician told him was the moſt effectual means to make his men fight deſperately for him, becauſe they would then look upon the breach between him and his father as irreconcileable. It could not be expected that Abſalom, who had already been guilty of fratricide, and likewiſe of rebellion againſt his own father, ſhould ſcruple to add adultery and inceſt to his other crimes; he readily complied, therefore, with the advice of Ahithophel, and thereby fulfilled one part of Nathan's prophecy againſt his adulterous father, chap. xii.

With reſpect to Ahithophel, the Sacred Hiſtorian declares, that *the counſel which he counſelled in thoſe days, was as if a man had enquired at the oracle of God,* &c. ver. 23. that is, it was ſo judicious and ſure, that it was commonly followed without any diffidence of the ſucceſs. Such was the counſel he now gave; for there could be no greater danger to him and all Iſrael, than for Abſalom to repent, and ſubmit to his father; for which reaſon he endeavoured to render them irreconcileable, by adviſing Abſalom to offer the higheſt injury to his father. He made the breach therefore thus wide, that it might never be healed; for if it had, David might have called him and others, in due time, to an account for their treaſon.

CHAP. XVII.

1 *Ahithophels counſel is overthrown by Huſhais, according to Gods appointment.* 15 *Secret intelligence is ſent unto David.* 23 *Ahithophel hangeth himſelf.* 25 *Amaſa is made captain.* 27 *David at Mahanaim is furniſhed with proviſion.*

MOreover, Ahithophel ſaid unto Abſalom, Let me now chooſe out twelve thouſand men, and I will ariſe and purſue after David this night.

2 And I will come upon him, while he *is* weary and weak-handed, and will make him afraid: and all the people that *are* with him ſhall flee, and I will ſmite the king only.

3 And I will bring back all the people unto thee: the man whom thou ſeekeſt, *is* as if all returned: *ſo* all the people ſhall be in peace.

4 And the ſaying pleaſed Abſalom well, and all the elders of Iſrael.

5 Then ſaid Abſalom, Call now Huſhai the Archite alſo, and let us hear likewiſe what he ſaith.

6 And when Huſhai was come to Abſalom, Abſalom ſpake unto him, ſaying, Ahithophel hath ſpoken after this manner: ſhall we do *after* his ſaying? if not; ſpeak thou.

7 And Huſhai ſaid unto Abſalom, The counſel that Ahithophel hath given, *is* not good at this time.

8 For (ſaid Huſhai) thou knoweſt thy father and his men, that they *be* mighty men, and they *be* chafed in their minds, as a bear robbed of her whelps in the field: and thy father *is* a man of war, and will not lodge with the people.

9 Behold, he is hid now in ſome pit, or in ſome *other* place: and it will come to paſs, when ſome of them be overthrown at the firſt, that whoſoever heareth it, will ſay, There is a ſlaughter among the people that follow Abſalom.

10 And he alſo *that is* valiant, whoſe heart *is* as the heart of a lion, ſhall utterly melt: for all Iſrael knoweth that thy father *is* a mighty man, and *they* which *be* with him *are* valiant men.

11 Therefore I counſel, that all Iſrael be generally gathered unto thee, from Dan even to Beer-ſheba, as the ſand that *is* by the

the ſea for multitude, and that thou go to battle in thine own perſon.

12 So ſhall we come upon him in ſome place where he ſhall be found, and we will light upon him as the dew falleth on the ground: and of him, and of all the men that *are* with him, there ſhall not be left ſo much as one.

13 Moreover, if he be gotten into a city, then ſhall all Iſrael bring ropes to that city, and we will draw it into the river, until there be not one ſmall ſtone found there.

14 And Abſalom and all the men of Iſrael ſaid, The counſel of Huſhai the Archite *is* better than the counſel of Ahithophel: for the LORD had appointed to defeat the good counſel of Ahithophel, to the intent that the LORD might bring evil upon Abſalom.

15 ¶ Then ſaid Huſhai unto Zadok and to Abiathar the prieſts, Thus and thus did Ahithophel counſel Abſalom and the elders of Iſrael; and thus and thus have I counſelled.

16 Now therefore ſend quickly, and tell David, ſaying, Lodge not this night in the plains of the wilderneſs, but ſpeedily paſs over; leſt the king be ſwallowed up, and all the people that *are* with him.

17 Now Jonathan and Ahimaaz ſtayed by En-rogel, (for they might not be ſeen to come into the city) and a wench went and told them: and they went and told king David.

18 Nevertheleſs, a lad ſaw them, and told Abſalom: but they went both of them away quickly, and came to a mans houſe in Bahurim, which had a well in his court, whither they went down.

19 And the woman took and ſpread a covering over the wells mouth, and ſpread ground corn thereon; and the thing was not known.

20 And when Abſaloms ſervants came to the woman to the houſe, they ſaid, Where *is* Ahimaaz and Jonathan? And the woman ſaid unto them, They be gone over the brook of water. And when they had ſought and could not find *them*, they returned to Jeruſalem.

21 And it came to paſs after they were departed, that they came up out of the well, and went and told king David, and ſaid unto David, Ariſe, and paſs quickly over the water: for thus hath Ahithophel counſelled againſt you.

22 Then David aroſe, and all the people that *were* with him, and they paſſed over Jordan: by the morning light there lacked not one of them that was not gone over Jordan.

23 ¶ And when Ahithophel ſaw that his counſel was not followed, he ſaddled *his* aſs, and aroſe, and gat him home to his houſe, to his city, and put his houſhold in order, and hanged himſelf, and died, and was buried in the ſepulchre of his father.

24 Then David came to Mahanaim: and Abſalom paſſed over Jordan, he, and all the men of Iſrael with him.

25 ¶ And Abſalom made Amaſa captain of the hoſt inſtead of Joab: which Amaſa *was* a mans ſon, whoſe name *was* Ithra, an Iſraelite, that went in to Abigail the daughter of Nahaſh, ſiſter to Zeruiah, Joabs mother.

26 So Iſrael and Abſalom pitched in the land of Gilead.

27 ¶ And it came to paſs when David was come to Mahanaim, that Shobi the ſon of Nahaſh of Rabbah of the children of Ammon, and Machir the ſon of Ammiel of Lo-debar, and Barzillai the Gileadite of Rogelim,

28 Brought beds, and baſons, and earthen veſſels, and wheat, and barley, and flour, and parched *corn*, and beans, and lentiles, and parched *pulſe*.

29 And honey, and butter, and ſheep, and cheeſe of kine, for David, and for the people that *were* with him, to eat: for they ſaid, The people *is* hungry, and weary, and thirſty in the wilderneſs.

Ver. 1. *Moreover, Ahithophel ſaid unto Abſalom, Let me now chooſe out twelve thouſand men, and I will ariſe and purſue after David this night.*] The next thing which Ahithophel adviſed the rebellious prince was, that he might be ſent at the head of twelve thouſand choſen men, to fall upon David's little army, whilſt they were ſtill weary with their flight, aſſuring him, that as ſoon as the king was taken off, which himſelf engaged to do, all the people would gladly come over to him as one man; by which means the war would be brought to a ſpeedy period. This counſel was approved both by Abſalom, and all the elders of Iſrael; but as it was given in the abſence of Huſhai, the prince reſolved to have his advice upon it, and Huſhai being informed of it, and wiſely foreſeeing, that if it were followed, David muſt be inevitably loſt, omitted nothing to diſſuade Abſalom from putting it in execution. He told the council, that David and his officers were men of too great valour and experience to be eaſily ſurpriſed; and were likewiſe at that time ſo extreamly provoked and exaſperated, that it would be dangerous to fall upon them with ſo ſmall an army as Ahithophel propoſed. For ſuch deſperate perſons would ſell their lives at a dear rate. That David, in particular, was a man of war, and would not lodge with the people; ſo that when all was done, it was probable, Ahithophel would not know where to find him. For great captains having diſpoſed their forces to the beſt advantage, and ſet their guards, frequently retire from the camp, and lodge in ſome ſecret place. Huſhai added, that

that if ſome of Abſalom's forces ſhould happen to be overthrown, the news would preſently be ſpread through the whole army, whoſe fear would make him think the ſlaughter greater than it really was. For all Iſrael knew that David and his troops were men of uncommon valour, and would purſue any advantage with the greateſt courage and reſolution. He therefore counſelled Abſalom to aſſemble all the military men throughout the country, and repreſents them to be as numerous as the ſands on the ſea-ſhore; but his chief aim, by this advice, was to gain time for David to raiſe an army by the help of his friends, for all Iſrael could not preſently be gathered together, and put into order of battle. He likewiſe adviſed Abſalom to go to battle in his own perſon, for that would encourage the people to fight valiantly, and he compares the multitude of ſoldiers, that might be raiſed for that ſervice, to the drops of dews, which cover the face of the whole earth; ſo that if David ſhould happen to be in the field, it would be impoſſible for him to eſcape; for the army of Abſalom would then be ſo large as to ſpread itſelf over all the country, and then could not fail to drive David and his men out of their places of concealment. This counſel was very plauſible to one who relied upon the greatneſs of an hoſt, and Huſhai was alſo ſo artful as to ſpeak as if he would accompany Abſalom in this expedition; and he concludes, with telling him, that if David ſhould be got into a city, then ſhould all Iſrael bring ropes to that city, and *we will draw it into the river*, continues he, *until there be not one ſmall ſtone found there*, ver. 13. Huſhai hereby repreſents an additional advantage that would redound from ſuch a multitude; namely, that if David ſhould quit the field, and retire into the ſtrongeſt of their cities, encompaſſed with high walls, and a deep ditch, they yet ſhould be numerous enough to begirt it round, and by ropes wound about the walls draw them down, and all the houſes of the city, into the ditch that ſurrounded it. We indeed, do not read of any ſuch operation practiſed in war; and therefore ſome by *chabalim*, which we tranſlate *ropes*, underſtand *troops*, or bands of men, who, by machines drawn with ropes, could batter down walls and houſes: Or rather, this is an hyperbolical boaſt that the forces of Abſalom would be ſo numerous as to accompliſh an action like this, if the city could not be reduced by any other method.

The policy of Huſhai proved ſucceſsful, and his advice was preferred to that of Ahithophel. This event was accompliſhed by a ſignal interpoſition of Providence, for the Sacred Hiſtorian informs us, that *the Lord had appointed to defeat the good counſel of Ahithophel, to the intent that the Lord might bring evil upon Abſalom*, ver. 14. Such is the wonderful over-ruling Providence of God, in more caſes than we are aware of; for, as St. Hilary ſpeaks, concerning the rage of heretics, *Si quantum audet impietas, tantum conſuleret prudentia, difficile eſſet veritatis cauſam agere.* If wickedneſs were as wiſe in council, as it is bold and daring in attempts, it would be difficult to maintain a good cauſe.

Ver. 15. *Then ſaid Huſhai unto Zadok and to Abiathar the prieſts, Thus and thus did Ahithophel counſel Abſalom*, &c.] Huſhai acted the part of a true friend to David, but not of a truſty ſervant to Abſalom, whoſe counſels he betrayed.

Ver. 16. *Now therefore ſend quickly, and tell David, ſaying, Lodge not this night in the plains of the wilderneſs*, &c.] Leſt Abſalom ſhould change his reſolution, and incline again to the counſel of Ahithophel; who being a man of great authority, might perſuade him, his advice was moſt for his intereſt.

Ver. 17. *Now Jonathan and Ahimaaz ſtayed by Enrogel.*] This was a place near Jeruſalem; and the Targum tranſlates it, *the fullers well*; becauſe, as Kimchi obſerves, the fullers there trod their cloth with their feet; for he derives *rogel* from the word *regel*, which ſignifies *a foot*.

— *(For they might not be ſeen to come into the city.)*] Their fathers charged them to ſtay in this place, becauſe it would have been difficult to ſend them out of the city, without being diſcovered.

——— *And a wench went and told them.*] Pretending, perhaps, to go thither, in order to waſh ſome cloaths.

——— *And they went and told king David.*] After a little ſtop in their way, as it here follows.

Ver. 18. *Nevertheleſs, a lad ſaw them, and told Abſalom.*] Some of whoſe troopers, who were ſcouting thereabouts, (as Joſephus underſtands it) diſcovered them before they had gone two furlongs.

——*But they went both of them away quickly, and came to a man's houſe in Bahurim.*] They ſuſpected they were diſcovered, and therefore ſtruck out of the public road, as Joſephus explains it, and made haſte to this town, and perhaps to that man's houſe where David refreſhed himſelf, chap. xvi. 5, 14.

——*Which had a well in his court, whither they went down.*] For at that time of the year the wells in many places were dry, or had but little water in them. And it would not be eaſily ſuſpected that they would ſtay in an open court.

Ver. 19. *And the woman took and ſpread a covering over the well's mouth, and ſpread ground corn thereon.*] Corn newly threſhed out, and which ſhe pretended to dry in the ſun.

——*And the thing was not known.*] By theſe means the meſſengers lay undiſcovered.

Ver. 20. *And when Abſalom's ſervants came to the woman to the houſe, they ſaid, Where is Ahimaaz and Jonathan?*] They were far from being obſcure perſons, as they were the ſons of the moſt eminent among the prieſts; or perhaps the ſervants of Abſalom deſcribed them to the woman, ſo that ſhe could but know whether two ſuch perſons came thither, or had paſſed that way.

———*And the woman ſaid unto them, They be gone over the brook of water.*] Which probably flowed from the fountain of En-rogel. It ſeems to have been a common opinion in thoſe days, that the uttering untruths of this nature, for the preſervation of innocent perſons, was not criminal.

———*And when they had ſought, and could not find them, they returned to Jeruſalem.*] For the woman told them, as Joſephus declares, that they made no ſtay at her houſe, but after they had asked for a little drink, made haſte away.

Ver. 21. *And it came to paſs, after they were departed, that they came up out of the well, and went and told king David, and ſaid unto David, Ariſe, and paſs quickly over the water: For thus hath Ahithophel counſelled againſt you.*] And they did not know, but he, by his great wiſdom, might over-rule the counſel of Huſhai, and perſwade Abſalom, to hearken to his; and then David would be in extreme danger.

Ver. 22. *Then David aroſe, and all the people that were with him, and they paſſed over Jordan: by the morning-light there lacked not one of them that was not gone over Jordan.*] By this it appears, that they paſſed over in the night, either at the fords, or in boats: And that not one of them miſcarried in the paſſage, nor deſerted from David.

Ver. 23. *And when Ahithophel ſaw that his counſel was not followed, he ſaddled his aſs, and aroſe, and gat him home to his houſe, to his city, and put his houſhold in order, and hanged himſelf.*] Being confident that David would get the better of Abſalom, and that then he ſhould be put to death for his treaſon; which made him chooſe to be his own executioner. So it is commonly underſtood; tho' ſome of the Jews will have it, that he died of grief, being choaked with a quinſey. For they think it improbable, that ſo wiſe a man as he would hang himſelf: But being violently agitated by vexation, anguiſh, and reſentment (ariſing not merely from his pride, which enraged him, to ſee any man's counſel preferred to his; but from the foreſight of danger, if David prevailed) theſe paſſions brought upon him ſo violent a diſtemper, that he was ſtrangled by it.

——— *And died, and was buried in the ſepulchre of his father.*] Where, perhaps, he would not have had the honour to be interred, if he had been executed by David.

Ver. 24. *Then David came to Mahanaim.*] A place in the tribe of Gad.

———*And Abſalom paſſed over Jordan, he, and all the men of Iſrael with him.*] Aſſoon as he had aſſembled them together, which required ſome time: During which David had an opportunity to ſtrengthen himſelf, by gathering an army alſo.

Ver. 25. *And Abſalom made Amaſa captain of the hoſt inſtead of Joab: which Amaſa was a man's ſon, whoſe*

name

name was Ithra an Iſraelite.] He was an Iſraelite by religion, tho' by birth an Iſhmaelite; ſee 1 Chron. ii. 17. Abarbinel, on the contrary, thinks that he was an Iſraelite by birth, but had lived long in the land of the Iſhmaelites. And by *the ſon of a man* he underſtands, an illuſtrious perſon.

——*That went in to Abigail the daughter of Nahaſh.*] That is, he married one of the daughters of Jeſſe, who is here called Nahaſh. For, as Kimchi obſerves, many perſons had two names; and this ſignifies *a ſerpent*: From whence it is, that when Iſaiah ſaith, chap. xiv. 29. "Out "of the ſerpent's root ſhall come forth a cockatrice, or "baſilisk." The Chaldee paraphraſe expounds it, "Out "of the root of Jeſſe ſhall come forth the Meſſiah," who was typified by the brazen ſerpent in the wilderneſs.

——*Siſter to Zeruiah, Joab's mother.*] So Amaſa was couſin-german to Joab; and David was uncle to them both. Abſalom, one would think, ſhould not have truſted, in ſuch an office, ſo near a relation of David; but he himſelf was much nearer, and he took Amaſa to be as ambitious as himſelf.

Ver. 26. *So Iſrael and Abſalom pitched in the land of Gilead.*] Waiting for a favourable opportunity to attack David.

Ver. 27. *And it came to paſs when David was come to Mahanaim, that Shobi the ſon of Nahaſh of Rabbah of the children of Ammon.*] It was a comfort to David to ſee himſelf honoured in his diſtreſs, by one of a ſtrange country; the inhabitants of which he had render'd his enemies, by the terrible execution he had made among them, chap. xii. 26, *&c.* But it is thought, that this Shobi, is the brother of Hanun, abhorring the baſe affront which had been offered to David, was preſerved by him, and made king of the country in the room of Hanun. And that he now ſhewed his gratitude for ſo great a kindneſs, by coming to the relief of David, and perhaps to his aſſiſtance in his extreme neceſſity.

——*And Machir the ſon of Ammiel of Lo-debar.*] This perſon bred up Mephiboſheth the ſon of Jonathan, till David ſent for him, chap. ix. 5.

——*And Barzillai the Gileadite of Rogelim.*] Who was a very wealthy perſon, chap. xix. 32. and his goodneſs and humanity were altogether as conſiderable; for he maintained David, while he continued in thoſe parts.

Ver. 28. *Brought beds, and baſons, and earthen veſſels.*] All manner of houſhold ſtuff, which David and his men now wanted.

——*And wheat, and barley, and flour, and parched corn, and beans, and lentiles, and parched pulſe.*] All ſorts of proviſion, which were neceſſary for the ſuſtenance both of man and beaſt; and they brought theſe ſupplies in a voluntary manner, which was a noble indication of their affectionate loyalty to their lawful ſovereign.

The word *kali* is twice repeated among theſe proviſions, and is firſt joined with *wheat, barley, and flour*; and properly ſignifies, *toſtas fruges*, parched corn, as it is well rendered by our tranſlators. And in the latter part of the verſe, after *beans and lentiles*, it muſt ſignify, as Bochart obſerves, *toſtum aut frictum aliquod legumen, viz. frictum cicer*, ſome parched or fried ſpecies of pulſe, namely, *vetches*, which grew plentifully in Judæa, and were common among both Greeks and Romans in their food; and they are called *kali*, by the Arabians, to this day. Grain and pulſe conſtituted the chief part of the proviſions in thoſe days, and were the common food of the ancient Egyptians. The Romans likewiſe, in their beſt times, when they moſt of all applied themſelves to agriculture, ſcarcely lived upon any thing elſe; whence came the illuſtrious names of Fabius, Piſo, Cicero, and Lentulus.

Ver. 29. *And honey.*] Milk and honey, in thoſe times, were reckoned the greateſt delicacies, and were the food of kings and great perſons.

——*And butter, and ſheep, and cheeſe of kine for David, and for the people that were with him, to eat.*] The making of butter was early known in thoſe countries, and ſo was cheeſe. For though the words *ſaphoth lachar* be variouſly interpreted, yet the Chaldee and Syriac, as well as the Hebrews, underſtand by *ſaphoth*, cheeſe made of cows milk; from the Hebrew and Chaldee word *ſaphar*, which ſignifies *to ſtrain*; cheeſe being made by preſſing the whey out of the curds.

Here is no mention of any fleſh meat but ſheep, which were very numerous in thoſe countries, and ſo was fiſh, but we never read of its being eaten, till the latter times. For it is ſuppoſed, that the ancients deſpiſed it, as too light and delicate for ſtrong ſtomachs. And it is obſervable, that neither Homer, nor any Grecian writer of the heroic times, ever mention it.

——*For they ſaid, The people is hungry, and weary, and thirſty in the wilderneſs.*] Where proviſions were extremely ſcarce, and therefore David and his men needed refreſhment, when they were come out of it. This conſideration induced theſe good people to bring them beds to reſt themſelves in after their journey; and all theſe agreeable proviſions, which this rich country afforded, to ſatisfy their hunger; and it is very probable, that wine was not wanting, to enliven and enoble their entertainment.

CHAP. XVIII.

1 *David viewing the armies in their march, giveth them charge of Abſalom.* 6 *The Iſraelites are ſore ſmitten in the wood of Ephraim.* 9 *Abſalom hanging in an oak, is ſlain by Joab, and caſt into a pit.* 18 *Abſaloms place.* 19 *Ahimaaz and Cuſhi bring tidings to David.* 33 *David mourneth for Abſalom.*

AND David numbred the people that *were* with him, and ſet captains of thouſands, and captains of hundreds over them.

2 And David ſent forth a third part of the people under the hand of Joab, and a third part under the hand of Abiſhai the ſon of Zeruiah Joabs brother, and a third part under the hand of Ittai the Gittite: and the king ſaid unto the people, I will ſurely go forth with you myſelf alſo.

3 But the people anſwered, Thou ſhalt not go forth: for if we flee away, they will not care for us; neither if half of us die, will they care for us: but now *thou art* worth ten thouſand of us: therefore now *it is* better that thou ſuccour us out of the city.

4 And the king ſaid unto them, What ſeemeth you beſt, I will do. And the king ſtood by the gate-ſide, and all the people came out by hundreds and by thouſands.

5 And the king commanded Joab, and Abiſhai, and Ittai, ſaying, *Deal* gently for my ſake with the young man, *even* with Abſalom. And all the people heard when the king gave all the captains charge concerning Abſalom.

6 ¶ So the people went out into the field againſt Iſrael: and the battle was in the wood of Ephraim;

7 Where the people of Iſrael were ſlain before the ſervants of David, and there was there a great ſlaughter that day of twenty thouſand *men*.

8 For the battle was there ſcattered over the face of all the country: and the wood devoured more people that day, than the ſword devoured.

9 ¶ And Abſalom met the ſervants of David; and Abſalom rode upon a mule, and the mule went under the thick boughs of a great oak, and his head caught hold of the oak, and he was taken up between the heaven and the earth, and the mule that *was* under him went away.

10 And a certain man ſaw *it*, and told Joab, and ſaid, Behold, I ſaw Abſalom hanged in an oak.

11 And Joab ſaid unto the man that told him, And behold, thou ſaweſt *him*, and why didſt thou not ſmite him there to the ground, and I would have given thee ten *ſhekels* of ſilver, and a girdle?

12 And the man ſaid unto Joab, Though I ſhould receive a thouſand *ſhekels* of ſilver in mine hand, *yet* would I not put forth mine hand againſt the kings ſon: for in our hearing the king charged thee, and Abiſhai, and Ittai, ſaying, Beware that none *touch* the young man Abſalom.

13 Otherwiſe I ſhould have wrought falſhood againſt mine own life: for there is no matter hid from the king, and thou thyſelf wouldſt have ſet thyſelf againſt *me*.

14 Then ſaid Joab, I may not tarry thus with thee. And he took three darts in his hand, and thruſt them through the heart of Abſalom, while he *was* yet alive in the midſt of the oak.

15 And ten young men that bare Joabs armour, compaſſed about, and ſmote Abſalom, and ſlew him.

16 And Joab blew the trumpet, and the people returned from purſuing after Iſrael: for Joab held back the people.

17 And they took Abſalom, and caſt him into a great pit in the wood, and laid a very great heap of ſtones upon him: and all Iſrael fled every one to his tent.

18 ¶ Now Abſalom in his life-time had taken and reared up for himſelf a pillar, which *is* in the kings dale: for he ſaid, I have no ſon to keep my name in remembrance: and he called the pillar after his own name, and it is called unto this day, Abſaloms place.

19 ¶ Then ſaid Ahimaaz the ſon of Zadok, Let me now run, and bear the king tidings, how that the LORD hath avenged him of his enemies.

20 And Joab ſaid unto him, Thou ſhalt not bear tidings this day, but thou ſhalt bear tidings another day: but this day thou ſhalt bear no tidings, becauſe the kings ſon is dead.

21 Then ſaid Joab to Cuſhi, Go tell the king what thou haſt ſeen. And Cuſhi bowed himſelf unto Joab, and ran.

22 Then ſaid Ahimaaz the ſon of Zadok yet again to Joab, But howſoever, let me, I pray thee, alſo run after Cuſhi. And Joab ſaid, Wherefore wilt thou run, my ſon, ſeeing that thou haſt no tidings ready?

23 But howſoever *(ſaid he)* let me run. And he ſaid unto him, Run. Then Ahimaaz ran by the way of the plain, and overran Cuſhi.

24 And David ſat between the two gates: and the watchman went up to the roof over the gate unto the wall, and lift up his eyes, and looked, and behold, a man running alone.

25 And the watchman cried, and told the king. And the king ſaid, If he *be* alone, *there is* tidings in his mouth. And he came apace, and drew near.

26 And the watchman ſaw another man running, and the watchman called unto the porter, and ſaid, Behold, *another* man running alone. And the king ſaid, He alſo bringeth tidings.

27 And the watchman ſaid, Methinketh the running of the foremoſt is like the running of Ahimaaz the ſon of Zadok. And the king ſaid, He *is* a good man, and cometh with good tidings.

28 And Ahimaaz called, and ſaid unto the king, All is well. And he fell down to the earth upon his face before the king, and ſaid, Bleſſed *be* the LORD thy God, which hath delivered up the men that lift up their hand againſt my lord the king.

29 And the king ſaid, Is the young man Abſalom ſafe? And Ahimaaz anſwered, When Joab ſent the kings ſervant, and *me* thy ſervant, I ſaw a great tumult, but I knew not what *it was*.

30 And the king ſaid *unto him*, Turn aſide, *and* ſtand here. And he turned aſide, and ſtood ſtill.

31 And behold, Cuſhi came, and Cuſhi ſaid, Tidings, my lord the king: for the LORD hath avenged thee this day of all them that roſe up againſt thee.

32 And the king ſaid unto Cuſhi, Is the young man Abſalom ſafe? And Cuſhi anſwered, The enemies of my lord the king, and all that riſe againſt thee to do *thee* hurt, be as that young man *is*.

33 ¶ And the king was much moved, and went up to the chamber over the gate, and

and wept: and as he went, thus he ſaid, O my ſon Abſalom, my ſon, my ſon Abſalom: would God I had died for thee, O Abſalom, my ſon, my ſon.

Ver. 1. *And David numbered the people that were with him, and ſet captains of thouſands, and captains of hundreds over them.*] Formed them into regiments and companies, and ſet proper officers and commanders over them.

Ver. 2. *And David ſent forth a third part of the people under the hand of Joab.*] Who was the general of the whole hoſt; but David, now intending to command in chief, committed only a third part of the army to the conduct of Joab.

——— *And a third part under the hand of Abiſhai the ſon of Zeruiah, Joab's brother, and a third part under the hand of Ittai the Gittite.*] Order and diſcipline are of more importance in a battle than great numbers; David, therefore, diſpoſed his little army into three bodies, and under as many eminent commanders, who were to ſuccour one another, as they ſhould ſee occaſion.

Ver. 3. *But the people anſwered, Thou ſhalt not go forth,* &c.] They did not think it adviſeable for the king to hazard his own perſon; for, as they reaſon'd well, if they ſhould be routed, and half of them ſlain, Abſalom would not think himſelf ſufficiently victorious, while David was alive. For the king might raiſe new forces, and give him battle again. And, as Joſephus adds, Abſalom's party might think the king had another army to guard his perſon.

Ver. 4. *And the king ſaid unto them, What ſeemeth you beſt, I will do.*] He ſubmitted to their opinion; for it was not a time now to oppoſe the ſenſe of his people.

Ver. 5. *And the king commanded Joab, and Abiſhai, and Ittai, ſaying, Deal gently for my ſake with the young man, even with Abſalom.*] He intreated, or rather required them to ſpare the life of Abſalom, if they ſhould happen to be victorious. He conſidered him alſo as a raſh young man, and therefore an object of his and their pity.

Ver. 6. *So the people went out into the field againſt Iſrael: and the battle was in the wood of Ephraim.*] Joſephus declares, that Joab drew up his men, ἐν τῷ πεδίῳ μεγάλῳ, in a large field, which had a wood behind it, called the wood of Ephraim, not becauſe it belonged to that tribe, for they had no poſſeſſions on this ſide Jordan, where the battle was fought: But the Gileadites gave it that name, in order to commemorate the great ſlaughter Jephthah made of the Ephraimites thereabout, Judges xii.

Ver. 7. *Where the people of Iſrael was ſlain before the ſervants of David.*] They who fought for Abſalom, being called *the men of Iſrael*, looks like an argument that David's army was principally collected out of his own tribe of Judah. But it will appear from ch. xix. 11. that this is not true; and therefore by *Iſrael* we are to underſtand the tribes on the other ſide Jordan, who purſued David into the land of Gilead, where he had got together a ſmall army.

——— *And there was there a great ſlaughter that day of twenty thouſand men.*] For the fight was obſtinate, as Joſephus thinks, both ſides having great reaſon to exert themſelves to the utmoſt.

Ver. 8. *For the battle was there ſcattered over the face of all the country: and the wood devoured more people that day, than the ſword devoured.*] Some think the wood is ſaid to devour them, becauſe they fell into pits, or fell upon ſtumps of trees, or preſſed one another to death, as they came into narrow places; or were killed by wild beaſts. But the moſt natural meaning is, that more were ſlain in flight through the wood, than in the battle. For they could not run away ſo faſt in the wood, as in the open field.

Ver. 9. *And Abſalom met the ſervants of David.*] In his flight through the wood he happened to meet ſome of David's ſoldiers, who would not kill him, nor ſo much as ſtop him; for they underſtood the command of David as a prohibition to meddle with the rebellious prince. But tho' they let him go, yet God met with him, and put an effectual ſtop to his flight.

——— *And Abſalom rode upon a mule, and the mule went under the thick boughs of a great oak, and his head caught hold of the oak, and he was taken up between the heaven and the earth, and the mule that was under him went away.*] His neck was ſo wedged between the boughs, by the ſwift motion of the mule, that he was not able to diſengage himſelf. We cannot ſee any colour for their opinion, who imagine he hung by his hair, which being very long, was wrapped about the boughs of the tree; nor is it probable he was without a helmet, which covered his hair. Beſide, it is ſaid afterward, that Joab ſmote him *while he was yet alive*, in the midſt of the oak, ver. 14. which had been no wonder, if he had only hung by his hair, which would not have killed him; whereas when Joab came to him, he was only not quite dead, but very near it.

Ver. 10. *And a certain man ſaw it, and told Joab, and ſaid, Behold, I ſaw Abſalom hanged in an oak.*] But not dead.

Ver. 11. *And Joab ſaid unto the man that told him, And behold, thou ſaweſt him, and why didſt thou not ſmite him there to the ground, and I would have given thee ten ſhekels of ſilver, and a girdle?*] A military belt, which was much eſteemed, 1 Sam. xviii. 4.

Ver. 12. *And the man ſaid unto Joab, Though I ſhould receive a thouſand ſhekels of ſilver in mine hand.*] In ready money paid down before-hand.

——— *Yet would I not put forth mine hand againſt the king's ſon: for in our hearing the king charged thee,* &c.] It was a thing notoriouſly known not only to Joab, but to all the army.

——— *Saying, Beware that none touch the young man Abſalom.*] Do him no hurt; but leave me to puniſh him.

Ver. 13. *Otherwiſe I ſhould have wrought falſhood againſt mine own life.*] Either firſt, I ſhould have been guilty of falſe and perfidious dealing againſt the king's expreſs injunction, and that with the manifeſt hazard of my own life. Or, ſecondly, I ſhould not only have deceived my ſelf with falſe hopes, either of concealing my fact from the king, or obtaining a reward, or even a pardon from him or thee for it, but ſhould alſo have deſtroyed my ſelf thereby, and laid a plot againſt my own life.

——— *For there is no matter hid from the king.*] This, as well as all other tranſactions, would infallibly come to the king's ear.

——— *And thou thy ſelf wouldſt have ſet thy ſelf againſt me.*] He knew the diſpoſition of Joab ſo well, that he was ſure that general would have been as forward as any other perſon, both to inform the king of what he had acted, and to have him puniſh'd for diſobeying his ſovereign.

Ver. 14. *Then ſaid Joab, I may not tarry thus with thee. And he took three darts in his hand.*] From the Hebrew word *ſhatim*, which we tranſlate *darts*, the Latin word *ſpatha* is derived. This was a ſort of weapon among the ancient Gauls; it is called *giſæ* by the Chaldee, from whence comes the Latin *geſum*; which, according to Feſtus, was *grave jaculum*, an heavy dart, being made all of iron.

——— *And thruſt them through the heart of Abſalom.*] Not through that part which is ſtrictly called *the heart*, (for then Abſalom would have died immediately, and there would have been no occaſion for any of Joab's men to have fallen upon him, as we read they did, in the next verſe) but through the midſt of his body; which did not kill him outright, but left ſome remains of life in him.

Ver. 15. *And ten young men that bare Joab's armour, compaſſed about, and ſmote Abſalom, and ſlew him.*] Perhaps Joab thought himſelf not ſafe while Abſalom was alive; for he apprehended that ſome unquiet people, who were deeply engaged in this rebellion, would create new diſturbances, in order to place that prince on the throne. Joab therefore did not act as David commanded, but as he imagined he ſhould have commanded.

Ver. 16. *And Joab blew the trumpet, and the people returned from purſuing after Iſrael: for Joab held back the people.*] This was a very commendable conduct in Joab; for he knew the people were drawn into this rebellion,

and

and would return to their duty now they had none to head them.

Ver. 17. *And they took Abſalom, and caſt him into a great pit in the wood.*] They would not bring his body to be diſpoſed of by his father's order, leſt it ſhould too much move his paſſion.

——— *And laid a very great heap of ſtones upon him.*] Andricomius, in his Deſcription of the Holy Land, declares that this heap was remaining in his days; and that all travellers, as they paſſed by it, threw a ſtone to increaſe the heap, in deteſtation of his rebellion againſt his father.

Ver. 18. *Now Abſalom in his life-time had taken and reared up for himſelf a piller, which is in the king's dale.*] This dale is mentioned, Gen. xiv. 17. and was not far from Jeruſalem: There Abſalom thought to perpetuate his memory, by a very magnificent ſtructure, as Raſi, and other Jewiſh doctors imagine. And ſome who have been in the Holy Land, tell us of ſuch a noble fabric in the valley of Jehoſaphat; but this is a ſuppoſititious monument; for Joſephus, who is more to be credited than theſe later authors, declares expreſly, that it was only a pillar, Lib. 7. Antiq. cap. 9. and that it was two furlongs from Jeruſalem.

——— *For he ſaid, I have no ſon to keep my name in remembrance.*] We read, chap. xiv. 27. that he had three ſons and one daughter, but they were all dead before this pillar was erected.

Ver. 19. *Then ſaid Ahimaaz the ſon of Zadok, Let me now run, and bear the king tidings,* &c.] By this it appears, that Ahimaaz did not return to Jeruſalem, after he carried intelligence to David, but continued with him, and engaged in this battle; for the prieſts bare arms as well as other men, and particularly performed the office of trumpeters to the army, 2 Chron. xiii. 12. And here it is obſervable, what ſtrict diſcipline was kept in thoſe days; that no man durſt ſtir to carry the news of what had been done, without the leave of the commander in chief.

Ver. 20. *And Joab ſaid unto him, Thou ſhalt not bear tidings this day, but thou ſhalt bear tidings another day.*] Some reward, no doubt, was wont to be given to thoſe who brought good tidings, eſpecially of a great victory. And this made Ahimaaz ſo deſirous to be the meſſenger.

——— *But this day thou ſhalt bear no tidings, becauſe the king's ſon is dead.*] This Joab knew would be unwelcome news to David, and procure no good to Ahimaaz.

Ver. 21. *Then ſaid Joab to Cuſhi, Go tell the king what thou haſt ſeen.*] 'Tis probable that Joab mention'd the particulars, which, as he did not intend to commit them to writing, he would have Cuſhi deliver by word of mouth, for he himſelf would not relate what he had done to Abſalom.

Ver. 22. *Then ſaid Ahimaaz the ſon of Zadok yet again to Joab, But howſoever, Let me, I pray thee, alſo run after Cuſhi.*] It is not eaſy to determine what could make him ſo earneſt to carry tidings on this occaſion, unleſs it was hope of reward, and confidence that his own ſwiftneſs would make him the firſt meſſenger of good news; for Joſephus ſaith, he told Joab he would relate nothing to the king but the victory his army had acquired, and would be ſilent as to the death of Abſalom.

——— *And Joab ſaid, Wherefore wilt thou run, my ſon, ſeeing that thou haſt no tidings ready?*] Concerning the particulars of the fight, with which Joab had not time to acquaint him. His calling him *ſon*, ſignifies he had a great affection to him, and therefore had denied his firſt requeſt. For Joab knew the king better than Ahimaaz did; and was ſenſible that no perſon would be acceptable to him, who could not aſſure him Abſalom was ſafe. Ahimaaz, however, did not comprehend the kind intention of Joab, and therefore importuned him a third time for his permiſſion to be a meſſenger of the victory; which Joab at laſt granted.

Ver. 24. *And David ſat between the two gates.*] The gate was a large place, where public aſſemblies uſed to be held, and it had an inward and an outward door, between which David then ſat, in expectation of intelligence from his army.

——— *And the watchman went up to the roof over the gate, unto the wall, and looked, and behold, a man running alone.*] Over the gate was a watch-tower, from whence they might ſee round about, whether any were coming, and from what quarter.

Ver. 25. *And the watchman cried, and told the king. And the king ſaid, If he be alone, there is tidings in his mouth.*] He took it for a ſign that he was a meſſenger ſent from Joab, and that he brought good news. For if his army had been routed, there would have been more than one ſeen running away.

Ver. 26. *And the watchman ſaw another man running,* ——— *and the king ſaid, He alſo bringeth tidings.*] He is charged with more intelligence than the former.

Ver. 27. *And the watchman ſaid, Methinketh the running of the foremoſt is like the running of Ahimaaz.*] Who was remarkable for his extraordinary ſpeed.

Ver. 28. *And Ahimaaz called, and ſaid unto the king, All is well.*] He was in haſte to let the king know the good ſucceſs of the battle, and therefore ſeems to have ſaid at a diſtance, *Peace*, which is the word in the Hebrew, ſignifying all happineſs and proſperity.

——— *And he fell down to the earth upon his face before the king.*] When he approached nearer to him.

——— *And ſaid, Bleſſed be the Lord thy God, which hath delivered up the men that lift up their hand againſt my lord the king.*] Like a truly religious man, he aſcribes the victory they had obtained, to the providential bleſſing of God on their arms.

Ver. 29. *And the king ſaid, Is the young man Abſalom ſafe?*] He would not expreſs his joy till he heard that Abſalom was preſerved.

——— *And Ahimaaz anſwered, When Joab ſent the king's ſervant, and me thy ſervant, I ſaw a great tumult, but I knew not what it was.*] He diſſembled his knowledge of Abſalom's death; and perhaps in this ſaid true, that he did not know the particular manner of it.

Ver. 31. *And behold, Cuſhi came, and Cuſhi ſaid, Tidings, my lord the king,* &c.] He ſaid no more than Ahimaaz had done, thinking it would be unacceptable news to mention Abſalom's death.

Ver. 32. *And the king ſaid unto Cuſhi, Is the young man Abſalom ſafe? And Cuſhi anſwered, The enemies of my lord the king, and all that riſe againſt thee to do thee hurt, be as that young man is.*] This was a decent manner of ſpeech to give the king to underſtand that Abſalom was dead.

Ver. 33. *And the king was much moved, and went up to the chamber over the gate, and wept: and as he went, thus he ſaid, O my ſon Abſalom, my ſon, my ſon Abſalom: would God I had died for thee, O Abſalom, my ſon, my ſon.*] No words can be more expreſſive of the anguiſh David ſuſtained; and it is likely his wiſh, that he had died in Abſalom's ſtead, was the effect of immoderate love to him, and grief for his death, which made him vent himſelf in expreſſions that were not conſiderate. But Pellicanus (in which he follows St. Auſtin) thinks this was a deliberate wiſh, becauſe Abſalom died impenitent, whereas David, if he had died, would have entered upon a ſtate of ſalvation. The ſtupidity of the Jewiſh doctors is inconceivable, who fancy Abſalom would have cut his hair, by which he hung, with his ſword, had he not ſeen hell gaping for him, if he fell down; which made him chooſe to die in the oak: But his father, by his lamentation over him, crying ſeven times *my ſon*, delivered him from the ſeven gates of hell, and brought him into paradiſe.

CHAP. XIX.

1 *Joab cauſeth the king to ceaſe his mourning.* 9 *The Iſraelites are earneſt to bring the king back.* 11 *David ſendeth to the prieſts to incite them of Judah.* 18 *Shimei is pardoned.* 24 *Mephibоſheth excuſed.* 32 *Barzillai diſmiſſed, Chimham his ſon is taken into the kings family.* 41 *The Iſraelites expoſtulate with Judah for bringing home the king without them.*

AND it was told Joab, Behold, the king weepeth and mourneth for Abſalom.

2 And

2 And the victory that day was *turned* into mourning unto all the people: for the people heard ſay that day, how the king was grieved for his ſon.

3 And the people gat them by ſtealth that day into the city, as people being aſhamed ſteal away when they flee in battle.

4 But the king covered his face, and the king cried with a loud voice, O my ſon Abſalom, O Abſalom, my ſon, my ſon.

5 And Joab came into the houſe to the king, and ſaid, Thou haſt ſhamed this day the faces of all thy ſervants, which this day have ſaved thy life, and the lives of thy ſons, and of thy daughters, and the lives of thy wives, and the lives of thy concubines:

6 In that thou loveſt thine enemies, and hateſt thy friends; for thou haſt declared this day, that thou regardeſt neither princes, nor ſervants: for this day I perceive, that if Abſalom had lived, and all we had died this day, then it had pleaſed thee well.

7 Now therefore ariſe, go forth, and ſpeak comfortably unto thy ſervants: for I ſwear by the LORD, if thou go not forth, there will not tarry one with thee this night; and that will be worſe unto thee than all the evil that befel thee from thy youth until now.

8 Then the king roſe, and ſat in the gate: and they told unto all the people, ſaying, Behold, the king doth ſit in the gate: and all the people came before the king: for Iſrael had fled every man to his tent.

9 ¶ And all the people were at ſtrife throughout all the tribes of Iſrael, ſaying, The king ſaved us out of the hand of our enemies, and he delivered us out of the hand of the Philiſtines, and now he is fled out of the land for Abſalom.

10 And Abſalom whom we anointed over us, is dead in battle: now therefore why ſpeak ye not a word of bringing the king back?

11 ¶ And king David ſent to Zadok and to Abiathar the prieſts, ſaying, Speak unto the elders of Judah, ſaying, Why are ye the laſt to bring the king back to his houſe? (ſeeing the ſpeech of all Iſrael is come to the king, *even* to his houſe.)

12 Ye *are* my brethren, ye *are* my bones and my fleſh: wherefore then are ye the laſt to bring back the king?

13 And ſay ye to Amaſa, *Art* thou not of my bone and of my fleſh? God do ſo to me and more alſo, if thou be not captain of the hoſt before me continually in the room of Joab.

14 And he bowed the heart of all the men of Judah, even as *the heart of* one man, ſo that they ſent *this word* unto the king, Return thou and all thy ſervants.

15 So the king returned, and came to Jordan: and Judah came to Gilgal, to go to meet the king, to conduct the king over Jordan.

16 ¶ And Shimei the ſon of Gera, a Benjamite, which *was* of Bahurim, haſted and came down with the men of Judah to meet king David.

17 And *there were* a thouſand men of Benjamin with him, and Ziba the ſervant of the houſe of Saul, and his fifteen ſons, and his twenty ſervants with him, and they went over Jordan before the king.

18 And there went over a ferry-boat to carry over the kings houſhold, and to do what he thought good: and Shimei the ſon of Gera fell down before the king as he was come over Jordan;

19 And ſaid unto the king, Let not my lord impute iniquity unto me, neither do thou remember that which thy ſervant did perverſly the day that my lord the king went out of Jeruſalem, that the king ſhould take it to his heart.

20 For thy ſervant doth know that I have ſinned: therefore behold, I am come the firſt this day of all the houſe of Joſeph, to go down to meet my lord the king.

21 But Abiſhai the ſon of Zeruiah anſwered and ſaid, Shall not Shimei be put to death for this, becauſe he curſed the LORDS anointed?

22 And David ſaid, What have I to do with you, ye ſons of Zeruiah, that ye ſhould this day be adverſaries unto me? ſhall there any man be put to death this day in Iſrael? for do not I know, that I *am* this day king over Iſrael?

23 Therefore the king ſaid unto Shimei, Thou ſhalt not die: and the king ſware unto him.

24 ¶ And Mephiboſheth the ſon of Saul came down to meet the king, and had neither dreſſed his feet, nor trimmed his beard, nor waſhed his clothes, from the day the king departed, until the day he came *again* in peace.

25 And it came to paſs when he was come to Jeruſalem to meet the king, that

the king ſaid unto him, Wherefore wenteſt not thou with me, Mephiboſheth?

26 And he anſwered, My lord, O king, my ſervant deceived me; for thy ſervant ſaid, I will ſaddle me an aſs, that I may ride thereon, and go to the king, becauſe thy ſervant *is* lame.

27 And he hath ſlandered thy ſervant unto my lord the king; but my lord the king *is* as an angel of God: do therefore *what is* good in thine eyes.

28 For all *of* my fathers houſe were but dead men before my lord the king: yet didſt thou ſet thy ſervant among them that did eat at thine own table: what right therefore have I yet to cry any more unto the king?

29 And the king ſaid unto him, Why ſpeakeſt thou any more of thy matters? I have ſaid, Thou and Ziba divide the land.

30 And Mephiboſheth ſaid unto the king, Yea, let him take all, foraſmuch as my lord the king is come again in peace unto his own houſe.

31 ¶ And Barzillai the Gileadite came down from Rogelim, and went over Jordan with the king, to conduct him over Jordan.

32 Now Barzillai was a very aged man, *even* fourſcore years old, and he had provided the king of ſuſtenance while he lay at Mahanaim: for he *was* a very great man.

33 And the king ſaid unto Barzillai, Come thou over with me, and I will feed thee with me in Jeruſalem.

34 And Barzillai ſaid unto the king, How long have I to live, that I ſhould go up with the king unto Jeruſalem?

35 I *am* this day fourſcore years old: *and* can I diſcern between good and evil? can thy ſervant taſte what I eat or what I drink? can I hear any more the voice of ſinging-men and ſinging-women? wherefore then ſhould thy ſervant be yet a burden unto my lord the king?

36 Thy ſervant will go a little way over Jordan with the king: and why ſhould the king recompenſe it me with ſuch a reward?

37 Let thy ſervant, I pray thee, turn back again, that I may die in mine own city, *and be buried* by the grave of my father, and of my mother: but behold thy ſervant Chimham, let him go over with my lord the king, and do to him what ſhall ſeem good unto thee.

38 And the king anſwered, Chimham ſhall go over with me, and I will do to him that which ſhall ſeem good unto thee: and whatſoever thou ſhalt require of me, *that* will I do for thee.

39 And all the people went over Jordan: and when the king was come over, the king kiſſed Barzillai, and bleſſed him; and he returned unto his own place.

40 Then the king went on to Gilgal, and Chimham went on with him: and all the people of Judah conducted the king, and alſo half the people of Iſrael.

41 ¶ And behold, all the men of Iſrael came to the king, and ſaid unto the king, Why have our brethren the men of Judah ſtolen thee away, and have brought the king and his houſhold, and all Davids men with him over Jordan?

42 And all the men of Judah anſwered the men of Iſrael, Becauſe the king *is* near of kin to us: wherefore then be ye angry for this matter? have we eaten at all of the kings *coſt*? or hath he given us any gift?

43 And the men of Iſrael anſwered the men of Judah, and ſaid, We have ten parts in the king, and we have alſo more *right* in David than ye: why then did ye deſpiſe us, that our advice ſhould not be firſt had in bringing back our king? And the words of the men of Judah were fiercer than the words of the men of Iſrael.

Ver. 1. *And it was told Joab, Behold, the king weepeth and mourneth for Abſalom.*] The unſeaſonable ſorrow of the king damped the joy of the whole army to ſuch a degree, that they retired into the city, more like puſillanimous fugitives, than victorious ſoldiers. Joab, who was now come to the city himſelf, to give the king an account of the fight, eaſily foreſaw that his unpopular grief would occaſion a general defection; and as he was naturally bold and haughty, he made no difficulty to go up, and upbraid him with his ingratitude to his faithful friends, in ſuch arrogant terms, tho' covered with a ſhew of loyalty and concern, ver. 5, 6, 7. that the afflicted king was forced to ſuſpend, or at leaſt conceal his grief, and ſhew himſelf to the people with a ſeeming chearful countenance. As ſoon as they heard of his appearing publickly at the gate of the city, not only his own men, but even thoſe who had followed Abſalom, came in crowds, and were emulous who ſhould teſtify the greateſt affection to him. They remembred that he had often delivered them from the oppreſſion of their enemies: Abſalom was now dead, and David victorious; ſo that they had nothing now to do, but to regain his favour by a timely ſubmiſſion.

Ver. 11. *And king David ſent to Zadok, and to Abiathar the prieſts, ſaying, Speak unto the elders of Judah, ſaying, Why are ye the laſt to bring the king back to his houſe?*] That which made them ſo cold and remiſs was, probably, the ſenſe of their guilt in joining with Abſalom, who began his conſpiracy in Jeruſalem it ſelf, and brought it to maturity in Hebron, both cities of Judah. Their revolt therefore was the baſer, becauſe David was of their tribe, and had long ſhewn great kindneſs to them; the recol-

lection

lection of which made them afraid to bring him again to Jeruſalem.

Ver. 12. *Ye are my brethren, ye are my bones, and my fleſh.*] That is, he had much kindred among them.

——*Wherefore then are ye the laſt to bring back the king?*] David expreſſes the greater kindneſs to them, leſt they ſhould be ſo deſperate as to defend Jeruſalem againſt him.

Ver. 13. *And ſay ye to Amaſa, Art thou not of my bone and of my fleſh?*] Namely, his ſiſter's ſon, whom he orders Zadok and Abiathar particularly, to court; for being general of Abſalom's forces, he might through ſhame and fear be very loth to look his uncle in the face.

——*God do ſo to me, and more alſo, if thou be not captain of the hoſt before me continually in the room of Joab.*] It appears from hence, that David had conceived an averſion for Joab; and indeed, he had done enough to deſerve it, by his inſupportable inſolence to the king, his treacherous murder of Abner, but principally for having dared to kill Abſalom, contrary to his expreſs orders. Inſtead of which, he ought to have brought him alive to his father, and left it to him to puniſh his rebellion as he ſhould think fit. On the other hand, Amaſa was a conſiderable perſon, whom either the apprehenſion of the king's reſentment, or a deſire of preſerving his poſt of general, might eaſily induce to raiſe ſome new troubles in favour of the houſe of Saul. Upon theſe accounts, David thought it worth his while to bring him over to his intereſt, by a generous pardon, and by giving him the command of his army; which would, at the ſame time, effectually ſuppreſs the inſolence of Joab. But this laſt, who heſitated at no baſe action, to rid himſelf of a rival, ſoon after diſconcerted all the king's meaſures, by the murder of his new general.

Ver. 14. *And he bowed the heart of all the men of Judah, even as the heart of one man.*] Either this diſpoſition was wrought in them by Amaſa, or the affectionate expreſſions, delivered from David by Zadok and Abiathar, entirely overcame them.

——*So that they ſent this word unto the king, Return thou, and all thy ſervants.*] Aſſuring him they were ready to receive him, and return to their obedience.

Ver. 15. *So the king returned, and came to Jordan.*] Began to return back, and advanced as far as Jordan, which parted the country where he then was, from the land of Canaan.

——*And Judah came to Gilgal, to go to meet the king,* &c.] The elders of Judah came to wait upon him, in order to conduct him to his capital city. This was an indication of their great affection for him, for Gilgal was near Jordan, on the other ſide of the river, and conſequently at a conſiderable diſtance from Jeruſalem.

Ver. 16. *And Shimei the ſon of Gera, a Benjamite, which was of Bahurim, haſted and came down with the men of Judah, to meet king David.*] Among thoſe who came over Jordan to meet the king, Shimei was one of the firſt; he came at the head of a thouſand men of his own tribe, ver. 17. and falling proſtrate at the feet of David, acknowledged his crime, and begged it might be forgiven, in conſideration of his being foremoſt of all the tribes to congratulate him upon his late victory, ver. 19, 20. Abiſhai, one of David's generals, and the brother of Joab, ſeemed to think this a poor atonement for the late indignity with which Shimei had treated his prince, and was therefore urgent to have him made an example to all Iſrael, ver. 21. But the king, willing to ſignalize his reſtoration, by an unparallell'd act of clemency, did not only reprove the untimely zeal of Abiſhai, but generouſly confirmed his pardon of Shimei with an oath.

Ver. 24. *And Mephibоſheth, the ſon of Saul, came down to meet the king, and had neither dreſſed his feet, nor trimmed his beard, nor waſhed his clothes, from the time the king departed, until the day he came again in peace.*] Mephibоſheth came next, to expreſs his joy at the king's return, and to juſtify himſelf from the baſe aſperſions of his treacherous ſervant Ziba. As he had wholly neglected himſelf, as was uſual in a time of extraordinary ſorrow, David might reaſonably conſider it as an inſtance of his gratitude and fidelity to him, and conſequently as a proof of Ziba's perfidy to his maſter; and indeed, the king ſeemed to be outwardly ſatisfied with the irreproachable conduct of Mephibоſheth; but whether he was not ſo in reality, or that he had no inclination to reverſe the grant he had made to Ziba, he ordered the lands to be divided between his maſter and him, ver. 29.

Ver. 31. *And Barzillai the Gileadite came down from Rogelim, and went over Jordan with the king, to conduct him over Jordan.*] While the king was preparing to paſs over Jordan, his aged friend Barzillai came to accompany him over that river, and to take his final leave of him. David would fain have perſuaded him to have gone with him to Jeruſalem, that he might have an opportunity of rewarding his ſervices; but the good old man excuſed himſelf from taſting the pleaſures of a court, deſiring him that he would beſtow his favours on his ſon Chimham, who was ready to accompany him thither; and this requeſt was immediately granted by the king.

Ver. 41. *And behold, all the men of Iſrael came to the king, and ſaid unto the king, Why have our brethren the men of Judah ſtolen thee away,* &c.] Hitherto there had appeared nothing but an univerſal emulation between the tribes, to wipe off the guilt of their late deſection, by the greateſt tokens of ſubmiſſion and zeal; but the partiality which David ſhewed for his own tribe, by inviting it to come foremoſt to receive him, raiſed ſuch jealouſy in the other ten, as ſeemed to threaten nothing leſs than a new revolt. The ten tribes on the one hand, thinking themſelves injured that Judah was preferred to them, in guarding the king home, complained in the bittereſt terms, that they had ſtolen him from them, with an intention to deprive the reſt of their intereſt in him. Judah, on the other ſide, alleged, that their near relation to the king intitled them to that preference; which, however, they had made no other advantage of, than that of being neareſt to his perſon, without receiving, or expecting any gratuity from him. To this the others anſwered, that David, as a king, being equally related to them all, their ſhare in him bore a ten-fold proportion to theirs, for which reaſon they ought to have been the firſt invited, and the neareſt to him.

CHAP. XX.

1 *By occaſion of the quarrel, Sheba maketh a party in Iſrael.* 3 *Davids ten concubines are ſhut up in perpetual priſon.* 4 *Amaſa made captain over Judah, is ſlain by Joab.* 14 *Joab purſueth Sheba unto Abel.* 16 *A wiſe woman ſaveth the city by Shebas head.* 23 *Davids officers.*

AND there happened to be there a man of Belial, whoſe name *was* Sheba the ſon of Bichri, a Benjamite, and he blew a trumpet, and ſaid, We have no part in David, neither have we inheritance in the ſon of Jeſſe: every man to his tents, O Iſrael.

2 So every man of Iſrael went up from after David, *and* followed Sheba the ſon of Bichri: but the men of Judah clave unto their king, from Jordan even to Jeruſalem.

3 ¶ And David came to his houſe at Jeruſalem, and the king took the ten women *his* concubines, whom he had left to keep the houſe, and put them in ward, and fed them, but went not in unto them: ſo they were ſhut up unto the day of their death, living in widowhood.

4 ¶ Then ſaid the king to Amaſa, Aſſemble me the men of Judah within three days, and be thou here preſent.

5 So

5 So Amaſa went to aſſemble *the men of* Judah; but he tarried longer than the ſet time which he had appointed him.

6 And David ſaid to Abiſhai, Now ſhall Sheba the ſon of Bichri do us more harm than *did* Abſalom: take thou thy lords ſervants, and purſue after him, leſt he get him fenced cities, and eſcape us.

7 And there went out after him Joabs men, and the Cherethites, and the Pelethites, and all the mighty men: and they went out of Jeruſalem, to purſue after Sheba the ſon of Bichri.

8 When they *were* at the great ſtone which *is* in Gibeon, Amaſa went before them: and Joabs garment that he had put on, was girded unto him, and upon it a girdle *with* a ſword faſtned upon his loins in the ſheath thereof, and as he went forth it fell out.

9 And Joab ſaid to Amaſa, *Art* thou in health, my brother? and Joab took Amaſa by the beard with the right hand to kiſs him.

10 But Amaſa took no heed to the ſword that *was* in Joabs hand: ſo he ſmote him therewith in the fifth *rib*, and ſhed out his bowels to the ground, and ſtruck him not again, and he died: ſo Joab and Abiſhai his brother purſued after Sheba the ſon of Bichri.

11 And one of Joabs men ſtood by him, and ſaid, He that favoureth Joab, and he that *is* for David, *let him go* after Joab.

12 And Amaſa wallowed in blood in the mids of the high-way: and when the man ſaw that all the people ſtood ſtill, he removed Amaſa out of the high-way into the field, and caſt a cloth upon him, when he ſaw that every one that came by him ſtood ſtill.

13 When he was removed out of the high-way, all the people went on after Joab, to purſue after Sheba the ſon of Bichri.

14 ¶ And he went through all the tribes of Iſrael unto Abel, and to Beth-maachah, and all the Berites: and they were gathered together, and went alſo after him.

15 And they came and beſieged him in Abel of Beth-maachah, and they caſt up a bank againſt the city, and it ſtood in the trench: and all the people that *were* with Joab, battered the wall to throw it down.

16 ¶ Then cried a wiſe woman out of the city, Hear, hear; ſay, I pray you, unto Joab, Come near hither, that I may ſpeak with thee.

17 And when he was come near unto her, the woman ſaid, *Art* thou Joab? And he anſwered, I *am he.* Then ſhe ſaid unto him, Hear the words of thine handmaid. And he anſwered, I do hear.

18 Then ſhe ſpake ſaying, They were wont to ſpeak in old time, ſaying, They ſhall ſurely ask *counſel* at Abel: and ſo they ended *the matter.*

19 I *am one of them that are* peaceable, *and* faithful in Iſrael: thou ſeekeſt to deſtroy a city, and a mother in Iſrael: why wilt thou ſwallow up the inheritance of the LORD?

20 And Joab anſwered and ſaid, Far be it, far be it from me, that I ſhould ſwallow up or deſtroy.

21 The matter *is* not ſo: but a man of mount Ephraim (Sheba the ſon of Bichri by name) hath lift up his hand againſt the king, *even* againſt David: deliver him only, and I will depart from the city. And the woman ſaid unto Joab, Behold, his head ſhall be thrown to thee over the wall.

22 Then the woman went unto all the people in her wiſdom, and they cut off the head of Sheba the ſon of Bichri, and caſt *it* out to Joab: and he blew a trumpet, and they retired from the city, every man to his tent: and Joab returned to Jeruſalem unto the king.

23 ¶ Now Joab *was* over all the hoſt of Iſrael: and Benaiah the ſon of Jehoiada *was* over the Cherethites, and over the Pelethites:

24 And Adoram *was* over the tribute: and Jehoſhaphat the ſon of Ahilud *was* recorder:

25 And Sheva *was* ſcribe: and Zadok and Abiathar *were* the prieſts:

26 And Ira alſo the Jairite was a chief ruler about David.

Ver. 1. *And there happened to be there a man of Belial, whoſe name was Sheba, the ſon of Bichri, a Benjamite, and he blew a trumpet, and ſaid, We have no part in David,* &c.] The conteſt between the tribes grew ſo fierce at laſt, through the obſtinacy of the tribe of Judah, that Sheba, a factious fellow of the tribe of Benjamin, took that opportunity to blow the trumpet, and to gather all the malecontents to him, who immediately diſclaimed all farther intereſt in David, and bid open defiance to thoſe who adhered to him; upon which he ſaw himſelf at the head of all the ten tribes, that only of Judah, which had occaſioned this defection, following their king from Jordan to Jeruſalem.

Ver. 3. *And David came to his houſe at Jeruſalem, and the king took the ten women his concubines, whom he had left*

left to keep the houſe, and put them in ward, and fed them, but went not in unto them: ſo they were ſhut up unto the day of their death, living in widowhood.] David treated them in this manner, Firſt, becauſe they had not vigorouſly oppoſed the inordinate deſires of Abſalom, as they ſhould have done, even with the hazard of their lives: Secondly, leſt the ſight of them ſhould renew the memory of Abſalom's impurity, and of their own and David's reproach, which it was fit to bury in perpetual oblivion: Thirdly, becauſe it might appear inceſtuous in David to have any conjugal commerce with thoſe who had been defiled by his own ſon. And laſtly, becauſe as David would not, ſo it was not now convenient that any other man ſhould have any matrimonial intercourſe with them.

Ver. 4. *Then ſaid the king to Amaſa, Aſſemble me the men of Judah within three days*, &c.] As ſoon as David was come to his metropolis, he ordered his new general to ſet out and aſſemble what forces he could out of Judah, and to come to him in three days, whilſt himſelf took that time to clear his palace of his polluted concubines. But Amaſa, who met with greater difficulty than he expected, having out-ſtayed his time, ver. 5. the king gave the command of his guards, and of thoſe few troops he had about him, to Abiſhai, the brother of Joab, and ordered him to purſue Sheba before he could get into any fenced city. It is evident by this, that Joab was then in high diſgrace; however, he accompanied Abiſhai, tho' not as a commander; and by that time they were come to the great ſtone of Gibeon, which, as Joſephus declares, was an hundred furlongs from Jeruſalem, Amaſa joined them with his troops. Here the treacherous Joab came forth, ſeemingly to welcome him; and taking hold of his beard with one hand, as if he had intended to kiſs him, ran his ſword through his bowels with the other, and laid him dead at his feet. For Joab had hung his ſword in ſuch a manner, that it might drop out of the ſheath when he pleaſed, and it fell out juſt as he went to ſalute and embrace Amaſa; who ſeeing him ſtoop to take it up, imagined it was only to put it into the ſheath again.

As ſoon as the dead body of Amaſa, which occaſioned a general ſtop of the army, was removed out of ſight, Joab marched with the forces directly to Abel Beth-maachah, into which he heard the rebel had retired with ſome troops, after he had rambled about from one city to another, to excite the people to take up arms againſt David, ver. 14.

Abel Beth-maachah is placed by Jerom, in the way from Eleutheropolis to Jeruſalem, and conſequently in the tribe of Judah; but ſuch a ſituation ſeems not agreeable to the circumſtances of this tranſaction; and it appears much more probable, that it was ſeated in the northern part of the land of Iſrael, in the tribe of Naphtali, for there we find a city of this name ſituated, and taken with ſeveral others, firſt by Benhadad, king of Syria, 1 Kings xv. 20. and afterward by the king of Aſſyria, 2 Kings xv. 29.

Joab had ſcarce began the ſiege of this city in form, when a prudent woman addreſſed herſelf to him from the top of the wall, in the following manner.

Ver. 18. *They were wont to ſpeak in old time, ſaying, They ſhall ſurely ask counſel at Abel: and ſo they ended the matter.*] According to this tranſlation of the words, ſhe praiſes the city of Abel Beth-maachah, as famous, time out of mind, for wiſdom, and for giving ſound advice: And now ſhe would have Joab believe it was not without perſons of great prudence, and fidelity alſo, who would not willingly offend their king. But there is another tranſlation in the margin of our Bibles, which we conceive to be more literal, by referring the word *bariſhonah* not to *old time*, but to the *beginning* of the ſiege. As if ſhe had ſaid, when the people ſaw thee lay ſiege to the city, they ſaid, Surely he will ask us if we will have peace; and then we ſhall ſoon come to an agreement, and make an end. Whereby ſhe ſecretly remembers Joab of a rule in the law, Deut. xx. 10. which commands the Iſraelites to offer peace to the cities of other nations, when they came to beſiege them; and therefore much more to a city of their own, as Abel was. To this purpoſe, R. Solomon Jarchi; and it agrees well with what follows, namely, that they were a peaceable people, and faithful to their prince; and therefore would not have refuſed to ſurrender, upon proper ſummons. Another writer thinks the words will bear the following ſenſe: "This was a "common ſaying in old time, if any one asked whether "Abel was a place of juſtice and judgment, or a den of "thieves? the anſwer was, They are an upright people. "And therefore ſhe asks Joab, why he went about to de-"ſtroy a city ſo famous for virtue?" Thus Mayerus, in his Annotations on Seder Olam, cap. 14.

Ver. 19. *I am one of them that are peaceable and faithful in Iſrael.*] She ſpeaks in the name of the whole city, which was naturally inclined to peace, and had been faithful to David, during the late revolt.

——— *Thou ſeekeſt to deſtroy a city, and a mother in Iſrael.*] A great city, which had many towns depending on it, and therefore called a mother.

———*Why wilt thou ſwallow up the inheritance of the Lord?*] Why wilt thou offer ſuch an injury to the public, by depopulating a part of the country which is God's peculiar?

Joab then replied, that he was far from having any intention to deſtroy that city, in the manner ſhe repreſented, and that he had only marched his troops thither in purſuit of a rebel, who had taken ſanctuary there; and he declared, that if the inhabitants would deliver up Sheba to him, he would immediately raiſe the ſiege. The woman then aſſured Joab, that the head of the traitor ſhould be thrown over the wall; which was accordingly done: for it ſeems that Sheba's party was not ſtrong in the city; or elſe the inhabitants, ſeeing it likely to be taken, were glad to accept of the conditions the woman had made for them. Joab then raiſed the ſiege, according to his promiſe, and returned to Jeruſalem.

Ver. 23. *Now Joab was over all the hoſt of Iſrael.*] David being reſtored to his kingdom, and eſtabliſhed in it, ſettled all the great officers who were to govern under him, and continued Joab in the chief command of the army; which was ſo much at his devotion, that the king found it would be dangerous to diſplace him.

——— *And Benaiah the ſon of Jehoiada was over the Cherethites, and over the Pelethites.*] As he was alſo before, chap. viii. 18. being a very valiant man, chap. xxiii. 20. whom Solomon made commander in chief of the whole army, after the death of Joab.

Ver. 24. *And Adoram was over the tribute.*] He was the treaſurer, or receiver of the king's revenue; which office was not ſettled before; becauſe, in the beginning of his reign, it is probable that David had no conſiderable revenue.

——*And Jehoſhaphat the ſon of Ahilud was recorder.*] See the annotation upon chap. viii. ver. 16.

Ver. 25. *And Sheva was ſcribe: and Zadok and Abiathar were prieſts.*] It is uncertain whether Sheva be the ſame with Seraiah, mentioned chap. viii. 17. Concerning the prieſts, ſee chap. viii. 17.

Ver. 26. *And Ira alſo the Jairite.*] He had his original in the country of Jair the Gileadite, on the other ſide Jordan, Numb. xxxii. 41. He is not mentioned before, but now was made a great officer.

—— *Was a chief ruler about David.*] The Hebrew word *cohen*, as has been often obſerved, ſignifies any miniſter, either ſacred or civil; a prieſt, or a prince. Inſtances of the laſt are numerous, and the Targum expounds it here, *rab le David*, a prince, or great man, about David. And ſo the prieſt of On, Gen. xli. 50. and the prieſt of Midian, Exod. ii. 16. ſignify the prince or ruler of On, and of Midian. And in Job xii. 19. our tranſlators, following the Chaldee, render it, *God leadeth princes away ſpoiled.*

CHAP. XXI.

1 The three years famine for the Gibeonites ceaſe, by hanging ſeven of Sauls ſons. 10 Rizpahs kindneſs unto the dead. 12 David burieth the bones of Saul and Jonathan in his fathers ſepulchre. 15 Four battles againſt the Philiſtines, wherein four valiants of David ſlay four giants.

THEN there was a famine in the days of David, three years, year after year; and David enquired of the LORD.

And the LORD anſwered, *It is* for Saul, and for *his* bloody houſe, becauſe he ſlew the Gibeonites.

2 And the king called the Gibeonites, and ſaid unto them (now the Gibeonites *were* not of the children of Iſrael, but of the remnant of the Amorites, and the children of Iſrael had ſworn unto them: and Saul ſought to ſlay them, in his zeal to the children of Iſrael and Judah)

3 Wherefore David ſaid unto the Gibeonites, What ſhall I do for you? and wherewith ſhall I make the atonement, that ye may bleſs the inheritance of the LORD?

4 And the Gibeonites ſaid unto him, We will have no ſilver nor gold of Saul, nor of his houſe, neither for us ſhalt thou kill any man in Iſrael. And he ſaid, What you ſhall ſay, *that* will I do for you.

5 And they anſwered the king, The man that conſumed us, and that deviſed againſt us, *that* we ſhould be deſtroyed from remaining in any of the coaſts of Iſrael,

6 Let ſeven men of his ſons be delivered unto us, and we will hang them up unto the LORD in Gibeah of Saul, *whom* the LORD did chooſe. And the king ſaid, I will give *them*.

7 But the king ſpared Mephiboſheth the ſon of Jonathan the ſon of Saul, becauſe of the LORDs oath that *was* between them, between David and Jonathan the ſon of Saul.

8 But the king took the two ſons of Rizpah the daughter of Aiah, whom ſhe bare unto Saul, Armoni, and Mephiboſheth, and the five ſons of Michal the daughter of Saul, whom ſhe brought up for Adriel the ſon of Barzillai the Meholathite.

9 And he delivered them into the hands of the Gibeonites, and they hanged them in the hill before the LORD: and they fell *all* ſeven together, and were put to death in the days of harveſt, in the firſt *days*, in the beginning of barley-harveſt.

10 ¶ And Rizpah the daughter of Aiah took ſackcloth, and ſpread it for her upon the rock, from the beginning of harveſt until water dropped upon them out of heaven, and ſuffered neither the birds of the air to reſt on them by day, nor the beaſts of the fields by night.

11 And it was told David what Rizpah the daughter of Aiah the concubine of Saul had done.

12 ¶ And David went and took the bones of Saul, and the bones of Jonathan his ſon, from the men of Jabeſh-gilead, which had ſtolen them from the ſtreet of Beth-ſhan, where the Philiſtines had hanged them, when the Philiſtines had ſlain Saul in Gilboa.

13 And he brought up from thence the bones of Saul, and the bones of Jonathan his ſon; and they gathered the bones of them that were hanged.

14 And the bones of Saul and Jonathan his ſon, buried they in the country of Benjamin in Zelah, in the ſepulchre of Kiſh his father; and they performed all that the king commanded: and after that, God was intreated for the land.

15 ¶ Moreover, the Philiſtines had yet war again with Iſrael, and David went down, and his ſervants with him, and fought againſt the Philiſtines; and David waxed faint.

16 And Iſhbi-benob, which *was* of the ſons of the giant (the weight of whoſe ſpear *weighed* three hundred *ſhekels* of braſs in weight) he being girded with a new *ſword*, thought to have ſlain David.

17 But Abiſhai the ſon of Zeruiah ſuccoured him, and ſmote the Philiſtine, and killed him. Then the men of David ſware unto him, ſaying, Thou ſhalt go no more out with us to battle, that thou quench not the light of Iſrael.

18 And it came to paſs after this, that there was again a battle with the Philiſtines at Gob: then Shibbechai the Huſhathite ſlew Saph, which *was* of the ſons of the giant.

19 And there was again a battle in Gob with the Philiſtines, where Elhanan the ſon of Jaare-oregim a Bethlemite ſlew *the brother of* Goliath the Gittite, the ſtaff of whoſe ſpear *was* like a weavers beam.

20 And there was yet a battle in Gath, where was a man of *great* ſtature, that had on every hand ſix fingers, and on every foot ſix toes, four and twenty in number; and he alſo was born to the giant.

21 And when he defied Iſrael, Jonathan the ſon of Shimea the brother of David ſlew him.

22 Theſe four were born to the giant in Gath, and fell by the hand of David, and by the hand of his ſervants.

Ver. 1. *Then there was a famine in the days of David, three years, year after year; and David enquired of the Lord. And the Lord anſwered, It is for Saul, and for his bloody houſe, becauſe he ſlew the Gibeonites.*] Two years after the expedition againſt Abel Beth-maachah, a famine began

began in the land of Canaan, and continued for the ſpace of three years; at the expiration of which, David conſulted the Lord concerning the cauſe of this dreadful calamity, and the means of averting it: And he was anſwered, that it was for the murder of the Gibeonites, whom Saul and his bloody houſe had unjuſtly cauſed to be ſlain.

It is not eaſy to determine, when this ſlaughter of the Gibeonites was committed. The Jews, indeed, pretend that Saul took it into his head, in one of his phrenetic fits of zeal to cut them all off. [Vid. Munſt. in loc. ſub. not. a] but they give us no authority for it. The moſt received opinion is, that the Gibeonites were deſtroyed by Saul, when he ſlew all the prieſts and inhabitants of Nob, where, ſaith Abarbinel, the Gibeonites lived, and ſerved as hewers of wood and drawers of water to the prieſts, whom Saul then cut off, 1 Sam. xxii. 18, 19.

The ſame Abarbinel hereupon enquires, why God did not ſend this famine rather for the ſlaughter of the prieſts, than of the Gibeonites? The reply which he offers to this queſtion is, that the ſlaughter of the prieſts was puniſhed before, by the deſtruction of Saul and his ſons in the battle with the Philiſtines, 1 Sam. xxxi. and now he was puniſhed in the ſons of his concubines, and all Iſrael ſuffered with them by famine, becauſe they did not hinder Saul from murdering the Gibeonites, by reminding him of the oath which had formerly been made to them; nay, perhaps they approved of what he did, being glad to ſee the land rid of foreigners. But why this judgment was not executed before may ſeem ſtrange, till we conſider, that the counſels of God are profound; and he hath admirable reaſons, why he puniſhes ſinners not now, but hereafter; and he knows which of their children are deſerving of puniſhment, and ought to bear the iniquity of their fathers; and the longer he ſtays before he ſtrikes, the more evident it is, that he is not forgetful of what has been acted by evil men, tho' his anger be not preſently declared againſt them. Abarbinel likewiſe obſerves, that the Gibeonites being drawers of water, God put the Iſraelites in mind of their offence, by withholding rain from them; juſt as his refuſing to anſwer Saul by Urim, was a ſuitable puniſhment for his murdering the prieſts, who conſulted God by that Sacred Oracle.

Ver. 3. *Wherefore David ſaid unto the Gibeonites, What ſhall I do for you? and wherewith ſhall I make the atonement, that ye may bleſs the inheritance of the Lord?*] He asks them what ſatisfaction they deſired, for the wrong they had ſuſtained; which may ſeem ſtrange, unleſs we ſuppoſe with Joſephus, that God told David, when he conſulted his Divine Will, not only for what crime he ſent this puniſhment, but that he ſhould take δίκλω ὧ αὐτοὶ θέλουσιν, ſuch a revenge for it, as the Gibeonites ſhould require. Beſide, they had never made any complaint to David of the injury they had received: and this moderation of theirs might induce him to be the kinder to them, and give them leave to name the recompence that ſhould be made them.

The Gibeonites ſent him word, that they deſired neither gold, ſilver, nor any valuable conſideration; but only that ſeven males of Saul's family might be ſent to them, that they might *hang them up unto the Lord*, ver. 6. Some think it was the barbarous cuſtom of thoſe days, to hang men up, in order to appeaſe the anger of their gods, in time of famine. Geuſius fancies the Gibeonites had formerly practiſed this barbarity, and now propounded it to David, as a means to make the earth more fruitful; and he likewiſe imagines, this is the reaſon why it is obſerved, ver. 2. that the Gibeonites were not of the children of Iſrael, but of the remnant of the Amorites; that it might appear whence this horrid ſuperſtition proceeded, and of which ſome taint ſtill remained among them. The Vulgate here tranſlates it, *ut crucifigamus eos*, that we may crucify them, which miſled Serrarius and others into this error; namely, that crucifixion was anciently a puniſhment among the Jews; which Caſaubon, Selden, and other learned men, have ſhewn to be falſe.

The Gibeonites likewiſe deſired to perform this execution, *in Gibeah of Saul, whom the Lord did chooſe*, ver. 6. By this they intended to render the puniſhment the more remarkable and ſhameful; Gibeah being the city where Saul lived, both before, and after he was king. The words, *whom the Lord did chooſe*, are likewiſe added as an aggravation of the guilt of Saul, who was ſo highly favoured by God, and yet obeyed not his commands; but ſpared the Amalekites, whom God commanded him to deſtroy, and murdered the poor Gibeonites, whom he was bound by the oath of God to preſerve.

David loſt no time, but cauſed the male offspring of Saul to be ſought out of that unfortunate houſe; but gave expreſs orders, that Mephiboſheth ſhould be ſpared, out of friendſhip to his father Jonathan. The unhappy victims of the Gibeonites reſentment were, two ſons of one of Saul's concubines, named Rizpah, who had formerly been debauched by Abner, chap. iii. 7. and five ſons of Michal, Saul's daughter: not that Michal, who had been taken from David, and given to Phaltiel, and was afterward ſent to David again by Iſhboſheth; for it is obſerved that ſhe was barren, chap. vi. ver. 23. The Michal therefore, who is here mentioned, was either ſome other daughter of Saul, of that name, and who was married to Adriel of Meholah; or rather, as the Jews affirm, and with greater probability, Merab, Saul's eldeſt daughter, who had indeed been given to that very Adriel, 1 Sam. xviii. 19. So that it is ſuppoſed, that the name Michal is accidentally crept into the text, inſtead of Merab; tho' the Jews, unwilling to make that conceſſion, will have it, that Merab was the real mother of theſe five ſons, and Michal only by adoption.

Theſe unhappy victims were put to death by the Gibeonites, and then the famine was ſtayed. Whilſt their carcaſes were ſuffered to hang in the open air, which was almoſt a whole ſummer, Rizpah ſhewed ſo much concern for them, that ſhe kept them night and day from being devoured, either by fowls or wild beaſts; which pious deed ſtruck David with ſuch remorſe, that he cauſed them to be taken down, and buried with the remains of Saul and Jonathan in Zelah, the burying place of the houſe of Kiſh.

Ver. 15. *Moreover the Philiſtines had yet war again with Iſrael.*] That is, after all the wars before mentioned in this book with the Philiſtines, they again diſturbed the repoſe of David, in the latter end of his reign.

——— *And David went down, and his ſervants with him, and fought againſt the Philiſtines; and David waxed faint.*] Being in his declining years, or rather of a great age, and much worn out by various troubles and afflictions.

Ver. 16. *And Iſhbi-benob, which was of the ſons of the giant.*] That is, of Goliath, who by way of eminency is called *the giant.*

——— *(The weight of whoſe ſpear weighed three hundred ſhekels of braſs in weight.)*] To judge of him, by the weight of his ſpear, he was not of above half the ſtrength of Goliath, the head of whoſe ſpear weighed ſix hundred ſhekels, or twenty-two of our pounds Troy; whereas, the head of this man's ſpear weighed but three hundred ſhekels, or eleven of the ſame pounds.

——— *He being girded with a new ſword.*] The word *ſword* is not in the Hebrew, nor is there any thing remarkable in his having a new ſword; we therefore take the meaning to be, either that he was girded with a new kind of weapon, made on purpoſe for him to ſuit his ſtrength, which ſurpaſſed that of an ordinary man: Or, rather, that he was girded with a *new belt*; which had been beſtowed upon him as a reward of ſome great exploit performed by him; or as a token of ſome new honour or command conferr'd upon him in the army.

——— *Thought to have ſlain David.*] Being ſtronger than the king, and having him at an advantage, when, by ſome accident, he was ſeparated from his army, as Joſephus underſtands it.

Ver. 17. *But Abiſhai the ſon of Zeruiah ſuccoured him, and ſmote the Philiſtine, and killed him.*] The words in the original leave it doubtful, whether this Philiſtine champion was ſlain by Abiſhai, or by David; our tranſlation inclines to the former: But if David was not the perſon who killed him, it will be difficult to verify what is ſaid at the cloſe of this chapter, namely, that all theſe giants *fell by the* hand of David, and of his ſervants; for David ſlew none of them, unleſs it were this.

——— *Then the men of David ſware unto him, ſaying, Thou ſhalt go no more out with us to battle.*] They had adviſed

adviſed this before, when they went to attack Abſalom, but now they peremptorily decreed it, and ſolemnly confirmed it with an oath.

——— *That thou quench not the light of Iſrael.*] Leſt thou be killed, and we thereby ſhould loſe the glory of having ſuch a king to reign over us. Good kings are called the *light* of their people, 1 Kings xi. 36. xv. 4. becauſe by their government, conduct, and courage, they render their people happy and illuſtrious.

Ver. 18. *And it came to paſs after this, that there was again a battle with the Philiſtines at Gob.*] This place being no where elſe mentioned, no certainty can be had as to its ſituation, but what may be inferred from the parallel place, 1 Chron. xx. 4. where this battle is ſaid to be fought at Gezer, ſo that either Gob and Gezer were the ſame place, or elſe (which ſeems more likely) were at a ſmall diſtance from each other; in conſequence of which, the battles fought between them, or near them, might be indifferently termed, battles at Gob, or Gezer; as the glorious battle gained by the late duke of Marlborough in Germany is promiſcuouſly ſtiled, *Blenheim fight*, or *Hochtſted fight*.

In this battle at Gob, Saph, another of Goliath's ſons, was ſlain by Shibbechai the Huſhathite, ver. 18. one of David's worthies, 1 Chron. xi. 29.

Another battle was fought at Gob alſo, ver. 19. and Goliath's brother, the ſtaff of whoſe ſpear was like a weaver's beam, fell by the valour of Elhanan the ſon of Jaare-oregim, a Beth-lehemite, who is ſimply called the ſon of Jair, 1 Chron. xx. 5. He is likewiſe reckoned among David's worthies, 1 Chron. xi. 26. where he is ſaid to be the ſon of Dodo, who, we ſuppoſe, was his grandfather.

From Gob, the war was transferred into the territory of Gath, ver. 20. and in the battle which was there fought, another of Goliath's ſons, who had ſix fingers upon each hand, and ſix toes upon each foot, did, in imitation of his father, challenge the whole army of Iſrael to ſend out one of their number to engage him in ſingle combat, but was laid low by the ſword of Jonathan the brother of David.

Ver. 22. *Theſe four were born to the giant in Gath, and fell by the hand of David, and by the hand of his ſervants.*] The firſt of them was ſlain by David, Abiſhai aſſiſting; the reſt by the great men who were about him.

CHAP. XXII.

1 *A Pſalm of thankſgiving for God's powerful deliverance and manifold bleſſings.*

AND David ſpake unto the LORD the words of this ſong, in the day *that* the LORD had delivered him out of the hand of all his enemies, and out of the hand of Saul.

2 And he ſaid, The LORD *is* my rock, and my fortreſs, and my deliverer.

3 The God of my rock, in him will I truſt: *he is* my ſhield, and the horn of my ſalvation, my high tower, and my refuge, my Saviour; thou ſaveſt me from violence.

4 I will call on the LORD, *who is* worthy to be praiſed: ſo ſhall I be ſaved from mine enemies.

5 When the waves of death compaſſed me: the floods of ungodly men made me afraid.

6 The ſorrows of hell compaſſed me about: the ſnares of death prevented me.

7 In my diſtreſs I called upon the LORD, and cried to my God, and he did hear my voice out of his temple, and my cry *did enter* into his ears.

8 Then the earth ſhook and trembled: the foundations of heaven moved and ſhook becauſe he was wroth.

9 There went up a ſmoke out of his noſtrils, and fire out of his mouth devoured: coals were kindled by it.

10 He bowed the heavens alſo and came down: and darkneſs *was* under his feet.

11 And he rode upon a cherub, and did fly: and he was ſeen upon the wings of the wind.

12 And he made darkneſs pavilions round about him, dark waters, *and* thick clouds of the ſkies.

13 Through the brightneſs before him were coals of fire kindled.

14 The LORD thundred from heaven, and the moſt High uttered his voice.

15 And he ſent out arrows, and ſcattered them: lightning, and diſcomfited them.

16 And the channels of the ſea appeared, the foundations of the world were diſcovered, at the rebuking of the LORD, at the blaſt of the breath of his noſtrils.

17 He ſent from above, he took me: he drew me out of many waters.

18 He delivered me from my ſtrong enemy, *and* from them that hated me: for they were too ſtrong for me.

19 They prevented me in the day of my calamity: but the LORD was my ſtay.

20 He brought me forth alſo into a large place: he delivered me, becauſe he delighted in me.

21 The LORD rewarded me according to my righteouſneſs: according to the cleanneſs of my hands hath he recompenſed me.

22 For I have kept the ways of the LORD, and have not wickedly departed from my God.

23 For all his judgments *were* before me: and *as for* his ſtatutes, I did not depart from them.

24 I was alſo upright before him, and have kept myſelf from mine iniquity.

25 Therefore the LORD hath recompenſed me according to my righteouſneſs: according to my cleanneſs in his eye-ſight.

26 With the merciful thou wilt ſhew thyſelf merciful, *and* with the upright man thou wilt ſhew thyſelf upright.

27 With

27 With the pure thou wilt ſhew thyſelf pure: and with the froward thou wilt ſhew thyſelf unſavoury.

28 And the afflicted people thou wilt ſave: but thine eyes *are* upon the haughty, *that* thou mayſt bring *them* down.

29 For thou *art* my lamp, O LORD: and the LORD will lighten my darkneſs.

30 For by thee I have run through a troop: by my God have I leaped over a wall.

31 *As for* God, his way *is* perfect: the word of the LORD *is* tried: he *is* a buckler to all them that truſt in him.

32 For who *is* God, ſave the LORD? and who *is* a rock, ſave our God?

33 God *is* my ſtrength *and* power: and he maketh my way perfect.

34 He maketh my feet like hinds *feet:* and ſetteth me upon my high places.

35 He teacheth my hands to war: ſo that a bow of ſteel is broken by mine arms.

36 Thou haſt alſo given me the ſhield of thy ſalvation: and thy gentleneſs hath made me great.

37 Thou haſt enlarged my ſteps under me: ſo that my feet did not ſlip.

38 I have purſued mine enemies, and deſtroyed them: and turned not again until I had conſumed them.

39 And I have conſumed them, and wounded them, that they could not ariſe: yea, they are fallen under my feet.

40 For thou haſt girded me with ſtrength to battle: them that roſe up againſt me, haſt thou ſubdued under me.

41 Thou haſt alſo given me the necks of mine enemies, that I might deſtroy them that hate me.

42 They looked, but *there was* none to ſave: *even* unto the LORD, but he anſwered them not.

43 Then did I beat them as ſmall as the duſt of the earth, I did ſtamp them as the mire of the ſtreet, *and* did ſpread them abroad.

44 Thou alſo haſt delivered me from the ſtrivings of my people, thou haſt kept me *to be* head of the heathen: a people *which* I knew not, ſhall ſerve me.

45 Strangers ſhall ſubmit themſelves unto me: aſſoon as they hear, they ſhall be obedient unto me.

46 Strangers ſhall fade away, and they ſhall be afraid out of their cloſe places.

47 The LORD liveth, and bleſſed *be* my rock: and exalted be the God of the rock of my ſalvation.

48 It *is* God that avengeth me, and that bringeth down the people under me,

49 And that bringeth me forth from mine enemies: thou alſo haſt lifted me up on high above them that roſe up againſt me: thou haſt delivered me from the violent man.

50 Therefore I will give thanks unto thee, O LORD, among the heathen, and I will ſing praiſes unto thy name.

51 *He is* the tower of ſalvation for his king: and ſheweth mercy to his anointed, unto David, and to his ſeed for evermore.

Ver. 1. *And David ſpake unto the Lord the words of this ſong, in the day that the Lord had delivered him out of the hand of all his enemies.*] It is commonly thought, that David compoſed this Pſalm toward the cloſe of his days, after all the victories mentioned in the preceding chapter: But Abarbinel, who earneſtly contends that all things fell out in the order wherein they are related in this book, is of a quite different opinion here; and will have it, that David compoſed this ſong in his youth, in the midſt of all his ſtraits and difficulties; out of which, when God delivered him, he ſung this ſong of praiſe unto him. So that by the words, "in the day that the Lord "delivered him," he thinks is meant, that every time he received any deliverance from God, his uſual method was to acknowledge it thankfully, in the words of this ſong; which was compoſed at firſt for his own private uſe; but, in the end of his days, he thought fit to communicate it to others, and therefore inſerted it in the book of Pſalms, in order to its being uſeful to thoſe who might happen to be in the like ſtraits, and who ſhould be favoured with the like mercies. And there alſo he reviewed it, and made ſeveral alterations in it, which amount to ſeventy-four in number. And this he did, to render his meaning plainer, as Abarbinel thinks; and that the people might not miſtake it. And there is ſome ground for part of what he ſaith; for the xviiith Pſalm is directed to the chief muſician, which ſhews it was then intended for public uſe; whereas nothing is ſaid of that here, and therefore it is probable that it remained for ſome time a piece of private devotion.

——— *And out of the hand of Saul.*] That prince may be thought to be comprehended under the appellation of David's enemies: But theſe, as the ſame Abarbinel obſerves, were properly the people of other nations, who made war upon him. Now tho' Saul cruelly perſecuted David, yet it did not become David to call him his enemy; and therefore, to diſtinguiſh him from them, he adds, *and out of the hand of Saul.*

Ver. 2. *And he ſaid, The Lord is my rock, and my fortreſs, and my deliverer.*] The great number of metaphors in this, and the next verſe, is a large paraphraſe upon the firſt commandment, declaring God alone to be David's confidence; in whom he placed all his ſtrength, ſecurity, and happineſs. The conſequence of which is, that we ſhould love God with all our heart, and ſoul, and ſtrength, as Moſes adds after that precept, Deut. vi. 4, 5. x 12, and therefore David, when he reviewed this Pſalm, begins it thus: *I will love thee, O Lord, my ſtrength*, &c. Pſalm xviii. 1.

Ver. 4. *I will call on the Lord, who is worthy to be praiſed: ſo ſhall I be ſaved from mine enemies.*] See that Pſalm, where the ſame words are to be found. Upon which Strigelius piouſly obſerves, that as the πανοπλία, or whole armour, of a ſoldier is of no ſervice to him unleſs he put it on, to defend himſelf, and offend his enemy, ſo no protection from God is to be expected, unleſs we apply ourſelves unto him by prayer and praiſes.

Ver. 5. *When the waves of death compaſſed me: the floods of ungodly men made me afraid.*] The words in this

verſe differ from thoſe in Pſalm xviii. but the ſenſe is the ſame; namely, that David was in a ſinking condition, and ſaw no way to eſcape, being over-powered by troops of ungodly men, who, like a torrent, threatened to ſweep him away.

Ver. 6. *The ſorrows of hell compaſſed me about: the ſnares of death prevented me.*] He was ſo intangled in their ſnares, that he had no more power to help himſelf than a dead man bound hand and foot in his grave. For ſo the Hebrew word *ſheol*, which we tranſlate *hell*, here ſignifies.

Ver. 7. *In my diſtreſs I called upon the Lord.*] He did not deſpair when he was at this plunge, but made his addreſſes to him who is omnipotent, moſt earneſtly beſeeching that propitious Being to deliver him, as he had frequently done.

——— *And he did hear my voice out of his temple, and my cry did enter into his ears.*] There is very little difference between theſe words and thoſe in Pſalm xviii. And the meaning is, that God gave him a gracious anſwer from his ſanctuary, or from heaven, of which the ſanctuary was a type, and ſhewed that he was ſenſibly touched with David's affliction.

Ver. 8. *Then the earth ſhook and trembled.*] The terror which God infuſed into the enemies of David is compared to an earthquake, which cauſes all perſons to tremble, as it did the jailor, Acts xvi. 29.

——*The foundations of heaven moved and ſhook, becauſe he was wroth.*] In Pſalm xviii. the words are, *the foundations of the hills*; which explains what David here means by *heaven*; namely, mountains lifted up to heaven. Or, he repreſents the dread which fell upon his enemies, by the conſternation which an earthquake cauſes, when it is accompanied with thunder, lightning, and hail, from heaven. We do not read that there were literally ſuch ſtorms and earthquakes for David's deliverance. But if there were, it need not ſeem ſtrange, when profane hiſtory informs us of God's interpoſing after this manner in ſome caſes. Livy informs us, that in the eighth year of the ſecond Punic war, when Hannibal and the Romans were drawn up, and ready for battle, upon which the fate of Rome depended, there fell ſuch a ſhower of hail and rain, as confounded both armies, and compelled them to retreat to their reſpective camps; and, on the next day, they were again parted by the like tempeſt, in the very ſame place; but aſſoon as they came to their camps, the tempeſt ceaſed, and a wonderful ſerenity ſucceeded.

Ver. 9. *There went up a ſmoke out of his noſtrils, and fire out of his mouth devoured*, &c.] Theſe are very ſtrong metaphors, to expreſs the moſt flaming degree of anger, and its dreadful effects.

Ver. 10. *He bowed the heavens alſo and came down: and darkneſs was under his feet.*] The Divine Majeſty appeared deſcending from heaven, in a glorious cloud, which at the bottom was all dark, but radiant above, and ſhining with an amazing luſtre.

Ver. 11. *And he rode upon a cherub.*] To *ride*, in the Hebrew language, ſignifies to rule, or manage with an abſolute power, that on which one is ſaid to ride. And therefore to ride upon a cherub, or to make the clouds his chariot, which is the very ſame, becauſe angels were wont to appear in bright clouds, is to ſend his heavenly miniſters to execute his pleaſure, wherever he thinks good.

——— *And did fly.*] Made haſte to ſuccour David, when he was in great diſtreſs.

——— *And he was ſeen upon the wings of the wind.*] A rapid wind ſhewed the Divinity was preſent to overturn all oppoſition.

Ver. 12. *And he made darkneſs pavilions round about him, dark waters, and thick clouds of the ſky.*] This is ſtill a deſcription of the angelic powers, who ſurrounded their omnipotent Sovereign, as his miniſters, ready to be employed wherever he ſhould think fit to ſend them.

Ver. 13. *Through the brightneſs before him were coals of fire kindled.*] Thoſe celeſtial miniſters going forth from the glorious preſence of God, ſent hail-ſtones and lightnings in the face of David's enemies.

Ver. 14. *The Lord thundered from heaven, and the moſt High uttered his voice.*] Thunder is called the voice of God, in Pſalm xxix. which he ſent forth in ſuch terrible cracks, accompanied with flaſhes of fire, that quite daunted the enemies of David.

Ver. 15. *He ſent out arrows, and ſcattered them; lightning, and diſcomfited them.*] Theſe were the weapons with which they were vanquiſhed; lightnings were the darts and arrows that compelled them to have recourſe to flight.

Ver. 16. *And the channels of the ſea appeared, the foundations of the world were diſcovered at the rebuking of the Lord*, &c.] This is the deſcription of a great earthquake, which was the effect of God's juſt indignation againſt David's enemies.

Ver. 17. *He ſent from above, he took me: he drew me out of many waters.*] He delivered David from innumerable dangers, which are here compared to waters breaking out upon a country, to overflow it.

Ver. 18. *He delivered me from my ſtrong enemies, and from them that hated me.*] Firſt from Goliath, and afterward from the Philiſtines, Syrians, and other nations, whoſe hatred to him made them ſollicitous to deſtroy him.

———*For they were too ſtrong for me.*] Their forces were more numerous than his, and would have overpowered him, if God had not interpoſed for his preſervation.

Ver. 19. *They prevented me in the day of my calamity, but the Lord was my ſtay.*] When he was in a weak condition, and unable to defend himſelf, Saul came ſuddenly upon him, and had certainly deſtroyed him, if the Lord had not been his ſupport.

Ver. 20. *He brought me forth alſo into a large place.*] When his houſe, for inſtance, was beſet by Saul's officers, who watched to kill him, at his coming out in the morning, he eſcaped by the help of his wife, and went to Ramah, where he was at liberty to go where he pleaſed.

———*He delivered me becauſe he delighted in me.*] God afterward delivered him in many other ſtraits, becauſe he had a kindneſs for him, and determined to make him king of Iſrael.

Ver. 21. *The Lord rewarded me according to my righteouſneſs*, &c.] God knew that he was innocent of what he was accuſed, and that he had no deſign to injure Saul.

Ver. 22. *For I have kept the ways of the Lord, and have not wickedly departed from my God.*] He did not take any unlawful courſes to preſerve himſelf: But when Saul fell into his hands, he would not hurt him, becauſe he was the Lord's anointed.

Ver. 23. *For all his judgments were before me.*] He made the commands of God the rule of his actions.

——— *As for his ſtatutes I did not depart from them.*] In Pſalm xviii. the words are, *I did not put away his ſtatutes from me*; that is, he did not make them give way to his intereſt, but obſerved them in the ſtricteſt manner.

Ver. 24. *I was alſo upright before him*, &c.] This is ſtill ſpoken with reſpect to Saul: For David choſe rather to ſuffer any thing, than injure that prince, and nothing could tempt him to commit that iniquity, to which he was by favourable opportunities.

Ver. 25. *Therefore the Lord hath recompenſed me according to my righteouſneſs*, &c.] According to David's prayer; which is very remarkable, 1 Sam. xxvi. 23. where he deſires God to deal by him, as he had dealt by Saul; with whoſe blood he would not ſtain his hands, when it was in his power to take revenge.

Ver. 26. *With the merciful thou wilt ſhew thy ſelf merciful*, &c.] It is the common method of God's providence to do good to thoſe who do good to others; and to do them juſtice, who do not ſwerve from the rules of righteouſneſs, when they are injuriouſly treated by their neighbours.

Ver. 27. *With the pure thou wilt ſhew thy ſelf pure.*] God will faithfully keep his promiſes to thoſe who are faithful to him.

———*And with the froward thou wilt ſhew thy ſelf unſavoury.*] The Divine Majeſty will declare how much he diſtaſtes and abhors thoſe who take deceitful courſes to accompliſh their ends. In Pſalm xviii. the words are, *with the froward thou wilt ſhew thy ſelf froward*, that is, God inſnares thoſe in their own devices, who perverſely ſtrike into crooked ways to compaſs their deſigns; which unexpectedly end in their deſtruction.

Ver. 28. *And the afflicted people thou wilt ſave: but thine eyes are upon the haughty, that thou mayſt bring them down.*]

down.] It is uſual for God to deliver poor helpleſs people, who humbly depend upon him alone for ſafety: But he is attentive to lay thoſe low who, proud of their power, inſolently oppreſs their poor inferiors.

Ver. 29. *For thou art my lamp, O Lord, and the Lord will lighten my darkneſs.*] David was a remarkable inſtance of this; for God raiſed him from a deſpicable ſtate, to an illuſtrious condition; and when he concluded that he ſhould periſh, advanced him to royal ſplendor and greatneſs.

Ver. 30. *For by thee I have run through a troop: by my God have I leaped over a wall.*] Now he ſeems to celebrate the wonderful works of God, after the perſecution from Saul was over, and he was made king. Numerous armies then aſſaulted him, but he broke and ſcattered them all, and ſcaled the higheſt walls, in whoſe incloſure his enemies thought themſelves ſecure.

Ver. 31. *As for God, his way is perfect.*] By *the way of God*, ſeems to be meant his counſels, together with his proceedings, and the methods of his providence: Which for the preſent may appear perplexed, but in the event will be found to have been perfectly regular and juſt, and altogether agreeable to his promiſes.

——*The word of the Lord is tried.*] The experience of all good men tells us, that God never deviated from his word; which is freer from all deceit, than the moſt refined gold is from droſs.

——*He is a buckler to all them that truſt in him.*] So that none can hurt thoſe who place themſelves under his protection, with a pious confidence in him.

Ver. 32. *For who is God, ſave the Lord?*] For none can defeat his intentions, or reſiſt his will.

——*And who is a rock, ſave our God?*] There are none ſo powerful as to be able to injure thoſe whom God will vouchſafe to protect; or to defend thoſe whom he determines to deſtroy.

Ver. 33. *God is my ſtrength and power.*] What great men would Scipio and others have proved, had they been poſſeſſed with ſuch a ſenſe of God, as to have acknowledged, that all their courage and conduct, and all their mighty victories, were owing to his Divine Power. But no warrior ever reſembled David, who had God in all his thoughts, and acknowledged all his great actions to be performed by his gracious aid.

——*And he maketh my way perfect.*] God removed all obſtacles that preſented themſelves in David's way, to retard the completion of his conqueſts.

Ver. 34. *He maketh my feet like hinds feet.*] This is commonly thought to relate to the ſwiftneſs of thoſe creatures; but Bochart hath made it probable, that it hath a reference to the firmneſs of their treading; which is very remarkable, as he ſhews in his Hierozoicon, p. 1. lib. 3. c. 17.

——*And ſetteth me upon my high places.*] He was enabled to purſue his enemies with great celerity, even to ſuch places, as, for their height and craggineſs, ſeemed to be inacceſſible.

Ver. 35. *He teacheth my hands to war: ſo that a bow of ſteel is broken by mine arms.*] He aſcribes all his ſtrength and dexterity to God; who enabled him to wreſt the ſtrongeſt bow out of the hands of his enemies, and to break it in pieces.

Ver. 36. *Thou haſt alſo given me the ſhield of thy ſalvation.*] When he was in great dangers, God protected him; particularly in the battle mentioned in the preceding chapter, when Iſhbi-benob had ſlain him, if Abiſhai had not ſtepped in for his timely ſuccour.

——*And thy gentleneſs hath made me great.*] Theſe wonderful deliverances he could aſcribe to nothing but the tender mercy of God to him, when he was unworthy of the Divine Favour.

Ver. 37. *Thou haſt enlarged my ſteps under me: ſo that my feet did not ſlip.*] When he was in great ſtraits, and ſurrounded with difficulties, God opened a ſpacious paſſage, and made all things ſucceed according to the deſire of David.

Ver. 38. *I have purſued mine enemies, and deſtroyed them*, &c.] He gained compleat victories over the Philiſtines, Moabites, Syrians, and Ammonites. See the 8th and 10th chapters of this book.

Ver. 39. *And I have conſumed them, and wounded them, that they could not ariſe.*] Gave them ſuch a fatal blow, as rendered them unable to renew the fight.

——*Yea, they are fallen under my feet.*] They ſubmitted themſelves to him, and ſerved him.

Ver. 40. *For thou haſt girded me with ſtrength to battle: them that roſe up againſt me, haſt thou ſubdued under me.*] This was remarkably fulfilled in the rebellion of Abſalom; when David was in a feeble condition, and had but few followers. But God inſpired them with courage to fight, and crowned the battle with ſuch ſucceſs, that they routed the army of Abſalom; and all Iſrael was brought under obedience to David.

Ver. 41. *Thou haſt alſo given me the necks of mine enemies*, &c.] This alſo was literally fulfilled, when Sheba raiſed a new rebellion, and his head was thrown over the wall of Abel to Joab, chap. xx.

Ver. 42. *They looked, but there was none to ſave.*] In Pſalm xviii. it is, *they cried:* Which may ſignify, that they ſought for help from their allies and confederates; but to no purpoſe.

——*Even unto the Lord, but he anſwered them not.*] It was too late to ſeek for aid from God, when they were deſtitute of all other aſſiſtance; for he had then deſerted them, and would not hear their prayers.

Ver. 43. *Then did I beat them as ſmall as the duſt of the earth.*] In Pſalm xviii. the words are, *as the duſt before the wind.* The meaning of which is, that David ſo entirely vanquiſhed his enemies, that they had no more power than the duſt of the earth, which is whirled about with every blaſt of wind.

--*I did ſtamp them as the mire of the ſtreet, and did ſpread them abroad.*] In the fore-mentioned Pſalm, the words run thus, *I did caſt them out as the dirt in the ſtreet.* That is, he rendered them as contemptible as the ſoil in dirt the ſtreet, which every one tramples under his feet.

Ver. 44. *Thou alſo haſt delivered me from the ſtrivings of my people, thou haſt kept me to be head of the heathen.*] The firſt part of theſe words relates to the union of the people of Iſrael and Judah, under David's government, after long contentions between them. The other part has a reference to the enlargement of his kingdom, by ſubduing the neighbouring heathen people, chap. viii. 10.

——*A people which I knew not, ſhall ſerve me.*] Such as the Syrians of Zobah, and Rehob, and Iſh-tob, and Maachah. Of whom, David, in all probability, had little or no knowledge, till they came to aſſiſt the Ammonites, chap. x. 19.

Ver. 46. *Strangers ſhall fade away.*] Fall as withered leaves from the trees.

——*And they ſhall be afraid of their cloſe places.*] Diſtruſting their ſtrong holds in ſuch a manner, that they came creeping out with fear, to ſurrender up themſelves into his hands.

Ver. 47. *The Lord liveth, and bleſſed be my rock.*] He deſires that all the praiſe may be aſcribed to God alone; in whoſe eternal power he ſtill confided.

——*And exalted be the God of the rock of my ſalvation.*] He again deſires the Lord might be magnified with the higheſt praiſes; who had not only preſerved him from periſhing, but likewiſe exalted him to the throne of Iſrael.

Ver. 48. *It is God that avengeth me, and that bringeth down the people under me.*] David did not avenge himſelf, but left it to God to plead his cauſe; who not only puniſhed thoſe who were injurious to him, but brought many nations under his empire.

Ver. 49. *And that bringeth me forth from mine enemies: thou alſo haſt lifted me up on high above them that roſe againſt me.*] David made ſome ſmall alteration in theſe words, when he inſerted this hymn into the book of Pſalms, for public uſe. Of which, Abarbinel endeavours to aſſign a reaſon, but ſeems too curious in his obſervations: The plaineſt and moſt certain of which is this; that the firſt part of theſe words relates to the nations whom David ſubdued, and who were properly his enemies; and the latter has a reference to the children of Iſrael, when they roſe up againſt him, with an intention to dethrone him.

——*Thou haſt delivered me from the violent man.*] God delivered him from Saul, who perſecuted him with the utmoſt violence for a very conſiderable time.

Ver. 50. *Therefore I will give thanks unto thee, O Lord, among the heathen*, &c.] He reſolved to offer his thankful acknowledgments to God, in every place, ſo as to

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make thoſe nations whom he had ſubdued ſenſible, that he aſcribed all his victories to the moſt High, in honour of whom he would ſing this perpetual ſong.

Ver. 51. *He is the tower of ſalvation for his king.*] As David was a king, by the Divine appointment, and not by uſurpation, ſo he truſted in God alone, for the ſupport of his regal authority.

—— *And ſheweth mercy to his anointed, unto David, and to his ſeed for evermore.*] David hoped the ſame mercy which had promoted him to this dignity would be continued to him, and likewiſe to his poſterity, till the coming of the great King Meſſiah, whoſe kingdom ſhall have no end.

CHAP. XXIII.

1 David, in his laſt words, profeſſeth his faith in Gods promiſes to be beyond ſenſe or experience. 6 The different ſtate of the wicked. 8 A catalogue of Davids mighty men.

NOW theſe *be* the laſt words of David: David the ſon of Jeſſe ſaid, and the man *who was* raiſed up on high, the anointed of the God of Jacob, and the ſweet pſalmiſt of Iſrael, ſaid,

2 The ſpirit of the LORD ſpake by me, and his word *was* in my tongue.

3 The God of Iſrael ſaid, the Rock of Iſrael ſpake to me, He that ruleth over men *muſt be* juſt, ruling in the fear of God:

4 And *he ſhall be* as the light of the morning, *when* the ſun riſeth, *even* a morning without clouds; *as* the tender graſs *ſpringing* out of the earth by clear ſhining after rain.

5 Although my houſe *be* not ſo with God; yet he hath made with me an everlaſting covenant, ordered in all *things* and ſure: for *this is* all my ſalvation, and all *my* deſire, although he make *it* not to grow.

6 ¶ But *the ſons* of Belial *ſhall be* all of them as thorns thruſt away, becauſe they cannot be taken with hands.

7 But the man *that* ſhall touch them, muſt be fenced with iron, and the ſtaff of a ſpear, and they ſhall be utterly burnt with fire in the *ſame* place.

8 ¶ Theſe *be* the names of the mighty men whom David had; the Tachmonite that ſat in the ſeat, chief among the captains (the ſame *was* Adino the Eznite) *he lift up his ſpear* againſt eight hundred, whom he ſlew at one time.

9 And after him *was* Eleazar the ſon of Dodo the Ahohite, *one* of the three mighty men with David, when they defied the Philiſtines *that* were there gathered together to battle, and the men of Iſrael were gone away.

10 He aroſe, and ſmote the Philiſtines until his hand was weary, and his hand clave unto the ſword: and the LORD wrought a great victory that day; and the people returned after him only to ſpoil.

11 And after him *was* Shammah the ſon of Agee the Hararite: and the Philiſtines were gathered together into a troop, where was a piece of ground full of lentiles: and the people fled from the Philiſtines.

12 But he ſtood in the midſt of the ground, and defended it, and ſlew the Philiſtines: and the LORD wrought a great victory.

13 And three of the thirty chief went down, and came to David in the harveſt-time, unto the cave of Adullam: and the troop of the Philiſtines pitched in the valley of Rephaim.

14 And David *was* then in an hold, and the gariſon of the Philiſtines *was* then in Beth-lehem.

15 And David longed, and ſaid, Oh that one would give me drink of the water of the well of Beth-lehem, which *is* by the gate!

16 And the three mighty men brake through the hoſt of the Philiſtines, and drew water out of the well of Beth-lehem, that *was* by the gate, and took *it*, and brought *it* to David: nevertheleſs he would not drink thereof, but poured it out unto the LORD.

17 And he ſaid, Be it far from me, O LORD, that I ſhould do this: *is not this* the blood of the men that went in jeopardy of their lives? therefore he would not drink it. Theſe things did theſe three mighty men.

18 And Abiſhai the brother of Joab, the ſon of Zeruiah, was chief among three; and he lift up his ſpear againſt three hundred, *and* ſlew *them*, and had the name among three.

19 Was he not moſt honourable of three? therefore he was their captain: howbeit, he attained not unto the *firſt* three.

20 And Benaiah the ſon of Jehoiada, the ſon of a valiant man of Kabzeel, who had done many acts, he ſlew two lion-like men of Moab: he went down alſo and ſlew a lion in the midſt of a pit in time of ſnow.

21 And he ſlew an Egyptian, a goodly man: and the Egyptian had a ſpear in his hand; but he went down to him with a ſtaff, and plucked the ſpear out of the

Egyptians

Egyptians hand, and ſlew him with his own ſpear.

22 Theſe *things* did Benaiah the ſon of Jehoiada, and had the name among three mighty men.

23 He was more honourable than the thirty, but he attained not to the *firſt* three: and David ſet him over his guard.

24 Aſahel the brother of Joab *was* one of the thirty; Elhanan the ſon of Dodo of Beth-lehem,

25 Shammah the Harodite, Elika the Harodite,

26 Helez the Paltite, Ira the ſon of Ikkeſh the Tekoite,

27 Abiezer the Anethothite, Mebunnai the Huſhathite,

28 Zalmon the Ahohite, Maharai the Netophathite,

29 Heleb the ſon of Baanah, a Netophathite, Ittai the ſon of Ribai out of Gibeah of the children of Benjamin,

30 Benaiah the Pirathonite, Hiddai of the brooks of Gaaſh,

31 Abi-albon the Arbathite, Azmaveth the Barhumite,

32 Eliahba the Shaalbonite; of the ſons of Jaſhen, Jonathan,

33 Shammah the Hararite, Ahiam the ſon of Sharar the Hararite,

34 Eliphelet the ſon of Ahasbai, the ſon of the Maachathite, Eliam the ſon of Ahithophel the Gilonite,

35 Hezrai the Carmelite, Paarai the Arbite,

36 Igal the ſon of Nathan of Zobah, Bani the Gadite,

37 Zelek the Ammonite, Naharai the Beerothite, armour-bearer to Joab the ſon of Zeruiah,

38 Ira an Ithrite, Gareb an Ithrite,

39 Uriah the Hittite: thirty and ſeven in all.

Ver. 1. *Now theſe be the laſt words of David.*] The laſt words that he ſpake by the Holy Ghoſt, as Abarbinel expounds them. For he obſerves, that after David had compoſed the book of Pſalms, and inſerted therein the hymn in the foregoing chapter, then he ſpake theſe words; after which, the influence of the Holy Spirit reſided on him no more. The Chaldee paraphraſe, which was always highly eſteemed by the Jews, takes theſe words as if they were a prophecy of the Meſſiah, and expounds them in the following manner: "Theſe are the words of "the prophecy of David, which he propheſied of the "conſummation of all things, in the day of conſolation "which is to come."

———*David the ſon of Jeſſe ſaid.*] He remembers his low condition, when God was pleaſed to make choice of him to be a king.

———*And the man who was raiſed up on high.*] Namely, from feeding his father's ſheep, to rule the people of Iſrael.

———*The anointed of the God of Jacob.*] The Chaldee hath it, anointed by the WORD of the God of Jacob.

———*And the ſweet pſalmiſt of Iſrael ſaid.*] Who was inſpired to compoſe many delightful hymns in the praiſes of God.

Ver. 2. *The ſpirit of the Lord ſpake by me*, &c.] David would not have theſe hymns, nor what he now ſpake, looked upon as human compoſitions, but as proceeding from a Divine Impulſe communicated to him by the Holy Ghoſt.

Ver. 3. *The God of Iſrael ſaid, the Rock of Iſrael ſpake to me.*] By Nathan, or by Samuel.

——— *He that ruleth over men muſt be juſt, ruling in the fear of God.*] Or, as it is rendered in the margin, *Be thou ruler over*, &c. which the Chaldee expounds of the Meſſiah in this manner: "The faithful God ſpake, I "will conſtitute to me a king; he is the Meſſiah who ſhall "ariſe, and reign in the fear of the Lord." But this relates firſt to David, the type of Chriſt, who was taught to rule juſtly, and in the fear of God; that is, in the exact obſervance of all the Divine Laws. Or, as Abarbinel interprets it, "When he who rules men is juſt, then the "fear of the Lord will rule and have dominion in the "earth."

Ver. 4. *And he ſhall be as the light of the morning, when the ſun riſeth.*] The dominion of the juſt ſhall be as the morning light, when the ſun ariſeth, and the light continually increaſes.

——— *As the tender graſs ſpringing out of the earth by clear ſhining after rain.*] Our tranſlators have quite tranſpoſed the Hebrew words, which run thus: "From "ſplendor and from rain, graſs out of the earth." The ſenſe of which, Abarbinel conceives, is this: "It ſhall be "ſuch a morning, in which there is ſometimes ſun-ſhine, "and ſometimes ſhowers of rain, to make graſs ſpring out "of the earth."

Ver. 5. *Although my houſe be not ſo with God, yet he hath made with me an everlaſting covenant, ordered in all things and ſure.*] The ſame Abarbinel aſſigns the following interpretation to this paſſage; "Although the know-"ledge of a juſt man gradually grows and increaſes, and "ſometimes is clouded, and at other times illuminated, "the kingdom of David ſhall not be ſo; but God hath "made a perpetual covenant," &c.

———*For this is all my ſalvation, and all my deſire, although he make it not to grow.*] Or, as the ſame author expounds it, "This is all my ſalvation, and my deſire, "that he would not make it grow or ſhoot up (for that "ſuppoſes it to be buried;) but that it may always re-"main, ordered and preſerved in an equal manner."

It muſt be acknowledged, that there are no words ſo obſcure in this book, as thoſe which compoſe theſe two verſes; the ſenſe of which Ludovicus de Dieu ſeems to have moſt clearly illuſtrated. "The ſtability and per-"petuity of this kingdom, ſaith he, David amplifies by a "compariſon taken from three natural things, which are "very grateful to men, but not conſtant and ſtable, in a "ſettled order, and ſure. For the ſun riſes, but goes "down again; and the morning may be clear, but clouds "afterward ariſe; and the tender graſs ſprings up, but "withers away. Not ſo, continues David, is my king-"dom before God. It is flouriſhing like all theſe, but "then it is perpetual: For he hath made an everlaſting "covenant with me, tho' ſome afflictions have befallen "me; and he hath not made all my ſalvation and deſire "to grow. So he makes the firſt *caph* of ſimilitude to "ſtand for three, and to be repeated thrice in this follow-"ing manner:

"The God of Iſrael ſaid, the Rock of Iſrael ſpake con-"cerning me; the juſt man ruleth among men: He ruleth "in the fear of God. And as the ſun riſes with a radiant "light; as the morning is without clouds, in conſequence "of its ſplendor; as from rain the tender graſs ſprings "out of the earth; yet (or truly) ſo is not my houſe with "God; becauſe he hath made an everlaſting covenant "with me; regularly diſpoſed in every particular, and "well kept and preſerved in that order. Although he "doth not make all my ſalvation and deſire to grow; "that is, tho' ſome adverſities happen to me and my fa-"mily, yet that always remains, which, in the covenant "of God made with me, is in all things orderly diſpoſed, "and preſerved."

Ver. 6. *But the ſons of Belial ſhall be all of them as thorns thruſt away, becauſe they cannot be taken with hands.*] The kingdom of impious men ſhall not be like the kingdom of the houſe of David; they being ſo far from reſembling graſs, which is uſeful, that they are rather like thorns, which are rejected as hurtful and pernicious; that is, ſuch wicked men are not fit for human ſociety.

Ver. 7. *But the man that ſhall touch them, muſt be fenced with iron, and the ſtaff of a ſpear.*] If any perſon will meddle with them, it muſt be at his peril, for ſo the Hebrew word *jimmale* (which we tranſlate *fenced*) ſignifies, *ſhall be filled* with the iron and the ſtaff of a ſpear. This weapon is never uſed to cut down thorns; but iron inflicts a ſevere wound, like that which a man receives from a ſpear, when both the iron and wood of it pierce into his body.

——— *And they ſhall be utterly burnt with fire in the ſame place.*] Men therefore burn them in the ſame place where they grow. And thus wicked men are deſtroyed, where they imagine themſelves moſt ſecure. This the Targum applies to the judgment of the great day, ſaying, Their puniſhment is in the hand of man; but they ſhall be burnt up utterly, when the houſe of the great judgment appears: that they may ſit on the throne of judgment, to judge the world.

Ver. 8. *Theſe be the names of the mighty men whom David had.*] Now follows a catalogue of thoſe valiant men who contributed their aſſiſtance to raiſe David to his dignity, and to preſerve him in it, being continually with him in all his wars. There is a liſt of them in 1 Chron. xi. very different from this, in ſeveral particulars. But Abarbinel thinks that circumſtance creates no difficulty, if we do but obſerve, that the author of that book there diſtinguiſhes them into three claſſes; namely, thoſe who had always been with him; they who came to him to Ziklag, a little before he was made king of Judah; and they who came to him to Hebron, after he was proclaimed king of all Iſrael. It was proper to preſerve the memories of all theſe great men; but in this book the Divine Writer intended to mention only the moſt excellent heroes, who conſtantly attended David in his wars, and for whoſe ſake he compoſed the preceding ſong of praiſes to God.

———*The Tachmonite that ſat in the ſeat.*] Or, as it is tranſlated in the margin, Joſheb-boſhebat the Tachmonite, for he is called in 1 Chron. xi. 11. Iſhobeam, which ſeems to be an abbreviation of that other name. He ſat in the council of war, next to Joab, being, as it is thought, his lieutenant-general; and, as he is here called, the Tachmonite, or, as it ought rather to be written, Chachmonite, Abarbinel thinks he was a man of learning, and addicted to ſtudy, as well as to military affairs; for the Hebrew word *chacham* ſignifies *a wiſe man.*

——— *Chief among the captains.*] The principal commander under Joab, who is not mentioned in this catalogue, tho' he was a very great man. But he had ſtained his character by the baſe murder of two eminent perſons, Abner and Amaſa; and ſome think this was the reaſon why he had not the honour to be ranked among thoſe worthies who ſerved David.

——(*The ſame was Adino the Eznite.*)] He is thought to have had two names, and that he was of the family of the Eznites; tho' Abarbinel will have his name to have been Adinohaezri.

———*He lift up his ſpear.*] Theſe words are ſupplied out of 1 Chron. xi. 11.

——*Againſt eight hundred, whom he ſlew at one time.*] In the laſt cited place of the Chronicles it is ſaid, that he killed three hundred; that is, after the ſlaughter he made in one battle of eight hundred, he killed three hundred in another, as Kimchi underſtands it.

Ver. 9. *And after him was Eleazar the ſon of Dodo the Ahohite, one of the three mighty men with David.*] He was a Benjamite, for Ahoah was one of his ſons, 1 Chron. viii. 4.

——— *When they defied the Philiſtines.*] As Goliath had defied the Iſraelites, 1 Sam. xvii. 1.

———*That were gathered together to battle.*] In Paſdammim, as we read, 1 Chron. xi. 13. which is the ſame with Ephes-dammim, 1 Sam. xvii. 1.

———*And the men of Iſrael were gone away.*] They had fled from before the Philiſtines, as it is explained, 1 Chron. xi. 13.

Ver. 10. *He aroſe, and ſmote the Philiſtines until his hand was weary, and his hand clave unto the ſword.*] Being all beſmeared with blood; which drying by the heat of it, made his ſword cleave to his hand.

—— *And the Lord wrought a great victory that day.*] Like that of Shamgar, Judges iii. 31. and of Samſon, Judges xv. 13. where it has been ſhewn, that theſe were not incredible ſtories, God inſpiring men with wonderful courage, and ſtriking a terror into their enemies. There were men in ancient times of prodigious ſtrength, mentioned by Pliny, Nat. Hiſt. lib. 7. cap. 20.

———*And the people returned after him only to ſpoil.*] They, who before had fled, rallied again, when they ſaw the wonders he performed; and followed after him, not to fight, but only to partake of the ſpoil.

Ver. 11. *And after him was Shammah the ſon of Agee the Hararite.*] Who is not expreſly mentioned in the book of the Chronicles, but plainly implied to be engaged in the great action here deſcribed. For it is ſaid, 1 Chron. xi. 14. that *they ſet themſelves*, &c. that is, Shammah and Eleazar, who joined in this enterprize. But this paſſage in Samuel teaches us, that Shammah had the chief hand in it; and therefore it is aſcribed to him.

——— *And the Philiſtines were gathered together into a troop.*] Or, as it is rendered in the margin, *for forage.* For ſo Ralbag interprets the Hebrew word *chajja.*

———*Where was a piece of ground full of lentiles.*] In the Chronicles it is, *full of barley:* But this does not create any real difficulty, one part of the field being ſown with lentiles, and the other with barley.

———*And the people fled from the Philiſtines.*] Fearing to defend the place.

Ver. 12. *And he ſtood in the midſt of the ground, and defended it, and ſlew the Philiſtines.*] So that they could neither burn the corn, nor carry it away, nor tread it down.

——*And the Lord wrought a great victory.*] By the hand of Shammah, who was one of the three moſt mighty men, tho' not particularly named in the book of the Chronicles; it being the manner of the Scripture, as the Jews obſerve, to propound that briefly in one place, which hath been at large explained in another; as this action of Shammah is here in this book.

Ver. 13. *And three of the thirty chief.*] Or, as it is in the margin, *three captains over the thirty.* Not the three before-mentioned, but the three that follow; who had not the fortitude of the firſt three, but were greater than any of the thirty whom they commanded.

———*Went down and came to David in the harveſt-time.*] Or rather, as the Hebrew words are, *at harveſt*; that is, ſaith Abarbinel, the Philiſtines came to deſtroy the fruits of the earth, in order to famiſh the Iſraelites. Whereupon David raiſed an army to protect and defend them in reaping their harveſt.

———*Unto the cave of Adullam.*] A place where David had ſecreted himſelf from the perſecution of Saul, 1 Sam. xxii. 1. and where he now fortified himſelf againſt the Philiſtines, who, in the beginning of his reign, came with great forces againſt him.

———*And the troop of the Philiſtines pitched in the valley of Rephaim.*] Of which ſee above, chap. v. 18.

Ver. 14. *And David was then in an hold; and the gariſon of the Philiſtines was then at Beth-lehem.*] They had poſſeſſed themſelves of this place, and planted a gariſon in it.

Ver. 15. *And David longed, and ſaid, Oh that one would give me drink of the water of the well of Beth-lehem.*] David being hot and thirſty, declared to ſome about him, how delighted he ſhould be with a draught of the waters of Beth-lehem; where he was born, and had lived a long time, and had therefore been accuſtomed to them, and knew how very grateful and refreſhing they were. But he was far from deſiring or expecting that any of his men ſhould hazard their lives to procure them.

Ver. 16. *And the three mighty men brake through the hoſt of the Philiſtines, and drew water out of the well of Beth-lehem, that was by the gate, and took it, and brought it to David.*] They undertook this action without David's knowledge, and there are three wonderful circumſtances in it, as Abarbinel obſerves. Firſt, that three men could break through the whole hoſt of the Philiſtines: Secondly, that they durſt ſtay long enough to draw water out of the well: Thirdly, that they could carry it away, with a high hand, through the ſame hoſt, and bring it to David.

To

To which he might have added a fourth particular; namely, that they attempted this at the very gate of Bethlehem, where the Philiſtines undoubtedly kept the ſtrongeſt guard.

——*Neverthelеſs, he would not drink thereof.*] Leſt by gratifying himſelf upon ſuch terms, he ſhould ſeem, either to ſet too high a price upon the ſatisfaction of his appetite, or too low a price upon the lives of his ſoldiers, or ſhould encourage others to the like hazardous and unjuſtifiable attempts.

——*But poured it out unto the Lord.*] Not in that place where it was brought to him; but kept it, as Abarbinel thinks, till he had an opportunity to go to the altar, and there pour it before God, as a kind of drink-offering, and a grateful acknowledgment of God's goodneſs in preſerving the lives of David's captains, in ſo dangerous an expedition.

Ver. 17. *And he ſaid, Be it far from me, O Lord, that I ſhould do this; is not this the blood of the men that went in jeopardy of their lives?* &c.] He no longer looked upon it as water, but conſidered it as the blood of thoſe men who fetch'd it with the peril of their lives: And the blood of every creature belonged to God; and was proper to be offered unto him.

——*Theſe things did theſe three mighty men.*] They all joined in this hazardous exploit: But now follows what they did ſingly.

Ver. 18. *And Abiſhai the brother of Joab, the ſon of Zeruiah, was chief among three.*] The chief of thoſe three mighty men before-mentioned. See 1 Chron. xi. 20.

——*And he lift up his ſpear againſt three hundred, and ſlew them, and had the name among three.*] He fought with and killed three hundred men in one battle; and was the moſt eminent and famous of thoſe three.

Ver. 20. *And Benaiah the ſon of Jehoiada, the ſon of a valiant man of Kabzeel, who had done many acts.*] He was deſcended from valiant anceſtors, whom he far excelled. Kabzeel was a city in the ſouthern part of the tribe of Judah, Joſh. xv. 21.

——*He ſlew two lion-like men of Moab.*] The Hebrew word *ariel* ſignifies *a lion of God*; that is, a great lion; and it was the name, among the Moabites, for a very valiant man; who, at this day, among the Arabians, is called *aſſedollabi*, a lion of God, as Bochart has obſerved, out of many authors, in his Hierozoicon, P. 1. l. 3. cap. 1.

——*He went down alſo and ſlew a lion in the midſt of a pit, in time of ſnow.*] This action was the greater, becauſe lions, in ſnowy ſeaſons are fiercer than uſual, for want of prey; and are then alſo fulleſt of heat and vigour. But it is not probable, that Benaiah went to encounter this lion, merely to ſhew his bravery. Some think this furious animal had done much miſchief to the country, which fired Benaiah with a reſolution to expoſe himſelf to this combat with it: But Bochart diſſents from this opinion, and thinks that this hero was under no neceſſity of hazarding his life, in ſuch a daring manner, ſince he might have called others to aſſiſt him, in deſtroying this pernicious beaſt. He therefore is of opinion, that the lion, during a deep ſnow, took ſhelter in a cave (for ſo the word we tranſlate *pit* ſometimes ſignifies); and that Benaiah, being abroad in that ſnowy ſeaſon, retired to the ſame place, to defend himſelf from the ſeverity of the weather; but was neceſſitated to encounter the lion, who ſprang toward him, with open mouth to devour him. Abarbinel obſerves three great circumſtances in this action: Firſt, that Benaiah ſlew a lion, which is the fierceſt of all ſavage animals: Secondly, he ſlew him in a pit, where he could not turn himſelf as he pleaſed: and, Thirdly, in a time of ſnow, when his hands and feet were cold and benumbed, which leſſened the vigour of their vital operations.

Ver. 21. *And he ſlew an Egyptian, a goodly man.*] A perſon of a great and majeſtic ſtature, 1 Chron. xi. 23.

——*And the Egyptian had a ſpear in his hand; but he went down to him with a ſtaff, and plucked the ſpear out of the Egyptian's hand; and ſlew him with his own ſpear.*] It is evident from hence, that Benaiah was not only a perſon of intrepidity, but was likewiſe maſter of great skill and dexterity, in managing a combat either with man or beaſt.

Ver. 22. *Theſe things did Benaiah the ſon of Jehoiada, and had the name among three mighty men.*] Who the third was, is not expreſly declared, either here, or in the book of Chronicles. Abarbinel thinks he might poſſibly join the other two, but is not mentioned, ſince he did not perform any extraordinary action by himſelf. But perhaps Adina, the ſon of Shiza, might be the third; becauſe it is ſaid, 1 Chron. xi. 42. that he was *a captain of the Reubenites, and thirty with him.* Which ſeems to ſignify, that he was above the thirty, as Abiſhai and Benaiah were.

Ver. 23. *He was more honourable than the thirty, but he attained not to the firſt three.*] Was not comparable to Adino, and Eleazar, and Shammah.

Ver. 24. *Aſahel the brother of Joab was one of the thirty.*] Now follow the names of thirty valiant men, but not equal to the worthies already named. Aſahel ſeems to have been the chief of the thirty; and ſome accordingly tranſlate the words, *he was above the thirty*, and ſo might be the laſt of the three of the ſecond order of worthies.

——*Elhanan the ſon of Dodo of Beth-lehem.*] Concerning whom we find nothing more recorded, than that he was born and bred (it is likely) in the ſame place with David.

Ver. 25. *Shammah the Harodite, Elika the Harodite.*] The firſt of theſe is called Shammoth, 1 Chron. xi. 27. and is ſaid to be an Hararite. Concerning which, and ſuch like alterations, and other changes of the names, which will be obſerved by comparing this catalogue with that, it will be ſufficient to ſuggeſt, Firſt, that the ſame names of perſons, or places, are differently written and pronounced, according to the various dialects uſed by men of divers places or ages: Secondly, that one man had frequently two names: Thirdly, that David had more worthies than thoſe who are mentioned here; and as ſome of theſe were ſlain in the former part of his reign, as Aſahel was, ſo others ſucceeded them, and ſome were added to this number, as appears from 1 Chron. xi. where there is a greater number than is here expreſſed. For the author of that book reckons up all the chief commanders in the army; ſo that tho' they were not all heroes in themſelves, yet as they were great commanders over others, Ezra thought fit to mention them. But here in the book of Samuel, the Sacred Hiſtorian only enumerates thoſe who were eminent heroes in themſelves, and takes no notice of the chief commanders in the army who were not ſo.

Ver. 26. *Helez the Paltite, Ira the ſon of Ikkeſh the Tekoite.*] None of the memorable acts of theſe, or the following worthies being recorded, all that we can ſay of them is this; that when God intended to raiſe a king to a great height, as he did David, he excited the ſpirits of ſeveral great men to aſſiſt him. Thus he did with Alexander the Great, who had Clitus, Parmenio, Antigonus, Ptolemy, Seleucus, Craterus, and other brave men to accompany him in his enterprizes. But David had many more, in a much leſs kingdom.

This chapter concludes with declaring, that the number of theſe worthies was thirty-ſeven in all; but as no more than thirty-ſix are named, Joab is ſuppoſed by Abarbinel to be the other; for he was the head of them all.

CHAP. XXIV.

1 *David tempted by Satan, forceth Joab to number the people.* 5 *The captains in nine months and twenty days bring the muſter of thirteen hundred thouſand fighting men.* 10 *David having three plagues propounded by Gad, repenteth, and chuſeth the three days peſtilence.* 15 *After the death of threeſcore and ten thouſand, David by repentance preventeth the deſtruction of Jeruſalem.* 18 *David, by Gads direction, purchaſeth Araunahs threſhing-floor, where having ſacrificed, the plague ſtayeth.*

AND again the anger of the LORD was kindled againſt Iſrael, and he moved David againſt them, to ſay, Go number Iſrael and Judah.

2 For the king ſaid to Joab the captain of the hoſt, which *was* with him, Go now through all the tribes of Iſrael, from Dan even to Beer-ſheba, and number ye the people, that I may know the number of the people.

3 And Joab ſaid unto the king, Now the LORD thy God add unto the people (how many ſoever they be) an hundred-fold, and that the eyes of my lord the king may ſee *it:* but why doth my lord the king delight in this thing?

4 Notwithſtanding, the kings word prevailed againſt Joab, and againſt the captains of the hoſt; and Joab and the captains of the hoſt went out from the preſence of the king, to number the people of Iſrael.

5 ¶ And they paſſed over Jordan, and pitched in Aroer, on the right ſide of the city that *lieth* in the midſt of the river of Gad, and toward Jazer.

6 Then they came to Gilead, and to the land of Tahtim-hodſhi; and they came to Dan-jaan, and about to Zidon,

7 And came to the ſtrong hold of Tyre, and to all the cities of the Hivites, and of the Canaanites: and they went out to the ſouth of Judah, *even* to Beer-ſheba.

8 So when they had gone through all the land, they came to Jeruſalem at the end of nine months and twenty days.

9 And Joab gave up the ſum of the number of the people unto the king: and there were in Iſrael eight hundred thouſand valiant men that drew the ſword; and the men of Judah *were* five hundred thouſand men.

10 ¶ And Davids heart ſmote him, after that he had numbred the people: and David ſaid unto the LORD, I have ſinned greatly in that I have done: and now I beſeech thee, O LORD, take away the iniquity of thy ſervant; for I have done very fooliſhly.

11 For when David was up in the morning, the word of the LORD came unto the prophet Gad, Davids ſeer, ſaying,

12 Go and ſay unto David, Thus ſaith the LORD, I offer thee three *things*; chooſe thee one of them, that I may *do it* unto thee.

13 So Gad came to David, and told him, and ſaid unto him, Shall ſeven years of famine come unto thee in thy land? or wilt thou flee three months before thine enemies, while they purſue thee? or that there be three days peſtilence in thy land? now adviſe, and ſee what anſwer I ſhall return to him that ſent me.

14 And David ſaid unto Gad, I am in a great ſtrait: let us fall now into the hand of the LORD (for his mercies *are* great) and let me not fall into the hand of man.

15 So the LORD ſent a peſtilence upon Iſrael, from the morning even to the time appointed: and there died of the people, from Dan even to Beer-ſheba, ſeventy thouſand men.

16 And when the angel ſtretched out his hand upon Jeruſalem to deſtroy it, the LORD repented him of the evil, and ſaid to the angel that deſtroyed the people, It is enough: ſtay now thine hand. And the angel of the LORD was by the threſhing-place of Araunah the Jebuſite.

17 And David ſpake unto the LORD when he ſaw the angel that ſmote the people, and ſaid, Lo, I have ſinned, and I have done wickedly: but theſe ſheep, what have they done? let thine hand, I pray thee, be againſt me, and againſt my fathers houſe.

18 ¶ And Gad came that day to David, and ſaid unto him, Go up, rear an altar unto the LORD, in the threſhing-floor of Araunah the Jebuſite.

19 And David, according to the ſaying of Gad, went up as the LORD commanded.

20 And Araunah looked, and ſaw the king and his ſervants coming on toward him: and Araunah went out and bowed himſelf before the king on his face upon the ground.

21 And Araunah ſaid, Wherefore is my lord the king come to his ſervant? And David ſaid, To buy the threſhing-floor of thee to build an altar unto the LORD, that the plague may be ſtayed from the people.

22 And Araunah ſaid unto David, Let my lord the king take and offer up what *ſeemeth* good unto him: behold, *here be* oxen for burnt-ſacrifice, and threſhing-inſtruments, and *other* inſtruments of the oxen for wood.

23 All theſe *things* did Araunah, *as* a king, give unto the king: and Araunah ſaid unto the king, The LORD thy God accept thee.

24 And the king ſaid unto Araunah, Nay; but I will ſurely buy *it* of thee at a price:

price: neither will I offer burnt-offerings unto the LORD my God, of that which doth coſt me nothing. So David bought the threſhing-floor, and the oxen, for fifty ſhekels of ſilver.

25 And David built there an altar unto the LORD, and offered burnt-offerings, and peace-offerings: ſo the LORD was intreated for the land, and the plague was ſtayed from Iſrael.

Ver. 1. *And again the anger of the Lord was kindled againſt Iſrael, and he moved David againſt them, to ſay, Go number Iſrael and Judah.*] David had not long enjoyed the fruit of his victories, before he brought a moſt dreadful calamity upon his kingdom, by his unaccountable reſolution to have the people number'd. The Text before us imports, that the Iſraelites had provoked God to diſpleaſure againſt them, (which is no great wonder, that being generally the return they made him, whenever they were bleſſed with any happy interval of peace and proſperity) and that he moved David againſt them; or, as the author of the Chronicles repreſents it, ſuffered Satan to tempt him to this deed, 1 Chron. xxi. 1. not that the thing itſelf was forbidden; for, on the contrary, there was an expreſs permiſſion from Moſes for it, provided half a ſhekel was paid for every perſon ſo numbred, Exod. xxx. 12, 13. The reaſon therefore of God's being provoked at this action in David was, in all probability, becauſe he reſolved upon it from wrong motives, without any neceſſity, in a time of profound peace, after ſo many miraculous deliverances, with a ſeeming confidence in his own ſtrength, and contrary to his continual profeſſions of truſting in God alone.

Ver. 2. *For the king ſaid to Joab the captain of the hoſt, which was with him, Go now through all the tribes of Iſrael, from Dan even to Beer-ſheba.*] That is, from one end of the country to the other; for Dan was the utmoſt bound of it in the north, as Beer-ſheba was in the ſouth.

——*And number ye the people.*] Joab was to take proper officers with him, to aſſiſt him in this affair.

Ver. 3. *And Joab ſaid unto the king, Now the Lord thy God add unto the people (how many ſoever they be) an hundred-fold, and that the eyes of my lord the king may ſee it: but why doth my lord the king delight in this thing?*] Joab, as wicked as he had been in other inſtances, endeavoured, tho' in vain, to diſſuade the king from the criminal reſolution he had formed. And it appears by the firſt book of Chronicles, chap. xxi. ver. 6. that he went about this work with ſuch an unwilling mind, that he prolonged the accompliſhment of it as much as he could, in hope the king would ſee his error, and revoke his fatal command; for Joab came back before he had numbred the tribes of Benjamin and Levi.

Ver. 5. *And they paſſed over Jordan.*] They went firſt to the eaſtern part of the country, and from thence proceeded by the northern coaſt to the weſt, and then to the ſouth.

——*And pitched in Aroer.*] This was a city in the tribe of Gad, ſituated on the northern bank of the brook Arnon, and at the extremity of the country which the Hebrews poſſeſſed beyond Jordan. Euſebius declares, that Aroer, in his time, was ſeated on a mountain. Reland thinks there was a city of this name near Rabbah of the Ammonites, otherwiſe called Philadelphia. The Hebrew word *aroer* ſignifies *health*; it is very poſſible therefore, that ſeveral places in the country may have been denominated from Aroer, underſtood in this ſignification.

——*On the right ſide of the city that lieth in the midſt of the river of Gad, and toward Jazer.*] We no where elſe read of any ſuch river, which in the margin is more properly tranſlated *the valley of Gad*. Jazer was a city in that tribe, and was ſeated at the foot of the mountains of Gilead, near the brook Jazer, which forms a rivulet or torrent, that falls into the Jordan.

Ver. 6. *Then they came to Gilead, and to the land of Tahtim-hodſhi.*] Gilead was a mountainous country, which lay eaſtward of the river Jordan, and ſeparated the lands of Ammon, Moab, Reuben, Gad, and Manaſſeh, from Arabia Deſerta. Gilead is often put for the whole country which lies beyond Jordan. Euſebius informs us, that mount Gilead extended from Libanus northward, as far as the land poſſeſſed by Sihon king of the Amorites, and which was given to the tribe of Reuben. This ridge of mountains therefore muſt have been above ſeventy leagues in length, from ſouth to north; and it comprehended the mountains of Seir and Baſan; and, perhaps, thoſe of Trachonitis, Auran, and Hermon. Jeremiah likewiſe ſeems to ſay, that Gilead is the beginning of Libanus, "Thou art Gilead unto me, and the head of Le-" banon," Jer. xxii. 6.

As theſe mountains are covered with trees that diſtil a precious gum, the Scripture frequently celebrates the balm of Gilead.

As to the land of Tahtim-hodſhi, the words in the Hebrew import (as is obſerved in the margin of our Bible) *the Netherlands newly inhabited*; and therefore by this name may probably be denoted the low country lying about the lake Semechonitis, which lake lay north of the lake of Genneſereth, between it and the head of Jordan, and had a large extent of marſhy ground about it. Now this marſhy tract might probably be improved by draining, and ſo render'd more fit for receiving both men and cattle; and therefore in a courſe of years might be better inhabited, and ſo come to have the name of Tahtim-hodſhi confer'd upon it.

——*And they came to Dan-jaan.*] This is no other than that which is moſt frequently denoted by the ſimple name of Dan, lying at the head of the Jordan; and it is thought to be here call'd Dan-jaan, from its neighbourhood to the woods of Libanus.

——*And about to Zidon.*] Not to the city of Zidon; for that was not ſubject to the Iſraelites, but to the coaſts about it.

Ver. 7. *And came to the ſtrong hold of Tyre.*] To the territory near it. Tyre was a famous city of Phœnicia, the particular deſcription of which ſhall be given in a more proper part of this Work.

——*And to all the cities of the Hivites, and of the Canaanites.*] Who lived in thoſe north-weſt parts of the country.

——*And they went out to the ſouth of Judah, even to Beer-ſheba.*] Joab, and the other officers, having taken an account of all the towns upon the ſea-coaſt, which was in the weſt, turned to the ſouth, into the tribe of Judah.

Beer-ſheba ſignifies *the well of an oath*, or *the well of ſeven*, becauſe here Abraham made an alliance with Abimelech king of Gerar, and gave him ſeven ewe-lambs, to ſerve as a monument of that covenant they had ſworn to. Dan was at the northern, and Beer-ſheba at the ſouthern extremity of the Holy Land.

Joab, and the officers who were aſſociated with him, having travelled through the land on either ſide Jordan, returned to Jeruſalem, at the end of nine months and twenty days, and delivered to the king the ſum of all the military men of valour, whom they had numbred, namely, of Iſrael eight hundred thouſand, and of Judah five hundred thouſand, ver. 8, 9. But before this time, David, having received ſome evident tokens of the Divine diſpleaſure, 1 Chron. xxvii. 24. and a fatal meſſage from the Lord being delivered to him the next morning by the prophet Gad, was ſo far from enjoying any ſatisfaction at the vaſt number of his martial ſubjects, that he was ſoon ſtruck with a lively ſenſe of his own folly, which broke out in expreſſions of the deepeſt remorſe, ver. 10.

Ver. 11. *For when David was up in the morning, the word of the Lord came unto the prophet Gad, David's ſeer, ſaying.*] Theſe words ſeem to import, that David was not ſeverely touch'd in conſcience, till the prophet came and told him, how highly he had offended God. This holy man is called David's ſeer, becauſe he was his domeſtic prophet, with whom it was cuſtomary for him to adviſe in all difficult conjunctures, and who kept a record of the memorable acts performed by David, 1 Sam. xxix. 29.

Ver. 12. *Go, and ſay unto David, Thus ſaith the Lord, I offer thee three things*, &c.] Now it had been a proper time, as Abarbinel obſerves, for David to have fallen down before the Lord, and deprecated his diſpleaſure, in theſe words, ver. 10. "I have ſinned greatly in what I "have done," *&c.* But he found the ſentence was paſſed upon him abſolutely, and therefore he humbly ſubmits to it.

Ver. 13. *So Gad came to David, and told him, and ſaid unto him, Shall ſeven years of famine come unto thee in thy land?*] In the firſt book of Chronicles, chap. xxi. ver. 12. only three years famine are propounded; ſo that it is likely the prophet means here ſeven years, including the three years famine, which had been inflicted upon the account of the Gibeonites; and likewiſe the next year, which could not be very fruitful, through ſcarceneſs of ſeed, the Philiſtine war, and, as Uſher conjectures, becauſe the fourth year being a jubilee, there was to be neither ſowing nor reaping, but for the poor.

——— *Or wilt thou flee three months before thine enemies, while they purſue thee? or that there be three days peſtilence in thy land?*] Theſe were the three ſevere judgments wherewith God uſually afflicted the Iſraelites for their ſins; but the Divine Majeſty was now ſo gracious as to give David his choice, which of them he would ſuffer.

Ver. 14. *And David ſaid unto Gad, I am in a great ſtrait: let us fall now into the hand of the Lord*, &c.] The humbled monarch declared it to be a hard choice, and ſeems to leave it to God, to ſend either famine or peſtilence (for both come from the hand of God;) and deſires only, that men might not be the inſtruments of his puniſhment: For, as they are very frequently cruel, ſo they make no diſtinction between good and bad, but deſtroy all alike. This is admirably expreſſed by the ſon of Sirach, Eccluſ. ii. 17, 18. "They that fear the Lord, will "prepare their hearts, and humble their ſouls in his ſight, "ſaying, We will fall into the hands of the Lord, and not "into the hands of men: for as his Majeſty is, ſo is his "mercy."

Ver. 15. *So the Lord ſent a peſtilence upon Iſrael.*] The ſymptoms of which were various, if we may believe Joſephus. For ſome, ſays that hiſtorian, died ſuddenly in intolerable pain; others waſted away, and left nothing to be buried but skin and bones, their bodies being conſumed by the diſeaſe; others were ſuddenly choaked, *&c.*

——— *From the morning even to the time appointed.*] There are thoſe who by *the time appointed* underſtand, to the end of three days, mentioned by Gad, as the time appointed by the Lord for the continuance of this plague. But this is quite contrary to what follows; namely, that God repented him of the evil, and commanded the deſtroying angel to ſtay his hand. The LXX therefore tranſlate it better, ἕως ὥρας ἀρίστου, *till the time of dinner.* Certain it is, that the Hebrew word *moed* ſignifies ſome part of that day when the plague began. But, the morning and evening are the moſt oppoſite parts of the day in Scripture; we therefore ſuppoſe, with Bochart, that the plague continued from morning to the evening. For *moed* properly ſignifies, *an aſſembly*; and therefore the time *moed* may be conſidered as the time when the people aſſembled together for evening prayer; namely, about the ninth hour of the day. According to this account, the peſtilence laſted no more than nine hours, or the eighth part of three days.

——— *And there died of the people from Dan even to Beer-ſheba, ſeventy thouſand men.*] If this dreadful peſtilence had raged for the ſpace of three days, and in every nine hours had ſwept away ſeventy thouſand perſons, above the third part of thoſe who had been numbered would have periſhed by this calamity. But, as Kimchi here obſerves, God was pleaſed, in his mercy, to contract the time.

Ver. 16. *And when the angel ſtretched out his hand upon Jeruſalem to deſtroy it, the Lord repented him of the evil, and ſaid to the angel that deſtroyed the people, It is enough: ſtay now thine hand.*] God did not change his mind, as ſome have raſhly imagined, but only revoked that which he decreed upon a certain condition; which was, that a peſtilence ſhould depopulate the country for the ſpace of three days, unleſs David and the people repented; but when God ſaw them affected with the humble impreſſions of remorſe, 1 Chron. xxi. 16. he ſhortened the time, and would not let the angel proceed above an eighth part of it.

——— *And the angel of the Lord was by the threſhing-place of Araunah the Jebuſite.*] He is alſo called Aranjah, in the Hebrew text of ver. 18. and Ornan, 1 Chron. xxi. 18. ſuch changes in the pronunciation of names being uſual in Scripture.

Araunah was probably an old inhabitant of Jeruſalem, whoſe habitation and threſhing-floor were upon mount Moriah, where Abraham prepared to offer up his ſon, and where the temple of Jeruſalem was afterward built. The Jews will have it, that Abel and Cain offered their ſacrifices here, and that it was likewiſe the place where Adam was created.

Ver. 17. *And David ſpake unto the Lord when he ſaw the angel that ſmote the people.*] It is added, 1 Chron. xxi. 16. that David ſaw the angel of the Lord ſtanding between the earth and the heaven, with a drawn ſword in his hand; and that both he, and the elders of Iſrael who were with him, fell on their faces; and that Araunah and his ſons, who were threſhing likewiſe, ſaw the angel, and went and hid themſelves, ver. 20. of that chapter. The ſeveral parts of this account therefore being compared together, the whole will by no means admit of an allegorical ſenſe, but ought to be conſidered as a real fact.

——*And ſaid, Lo, I have ſinned, and I have done wickedly: but theſe ſheep, what have they done?*] Like a good man he reflected only on his own ſin, in numbering the people, but did not think of theirs in depoſing him ſo lately, and ſetting up Abſalom; which Theodoret, Procopius Gazæus, and ſome others, think was the crime for which they were puniſhed.

—— *Let thy hand, I pray thee, be againſt me, and againſt my father's houſe.*] That is, not only againſt him, but againſt his kindred alſo, who did not diſſuade him from the vanity of numbering the people, but perhaps encourag'd him in it.

Ver. 18. *And Gad came that day to David, and ſaid unto him, Go up, rear an altar unto the Lord, in the threſhing-floor of Araunah the Jebuſite.*] While David was offering up his mournful ſupplication, the prophet came to him, and commanded him, from God, to erect an altar on that ſpot of ground, where he had ſeen the deſtroying angel ſtand. David immediately haſted toward the threſhing-floor, and Araunah came forward, to give him a reſpectful meeting, ver. 20. and as ſoon as he underſtood the king's purpoſe of buying the threſhing-floor of him, he made him a generous offer, not only of that, but likewiſe of the threſhing oxen, together with the carts, and all the wooden inſtruments that were upon it, ver. 22. The Sacred Text adds, "All theſe things did Araunah, as a "king, give unto the king," ver. 23. The words in the Hebrew are, "Theſe things gave Araunah the king unto "the king." From whence ſome infer, that before the taking of Jeruſalem, he was the king of the Jebuſites, or a man of the greateſt authority among them, or was deſcended from the blood royal of the Jebuſites, as Dr. Lightfoot expreſſes it. But neither the Greek, nor the Syriac, nor the Arabic copies, have the word *king*. Nor was it in many of the Vulgate, till Sixtus's correction; nor in the Chaldee paraphraſe, in the time of Kimchi, who cites it thus; "Araunah gave to the king what the king asked "of him." To this we may add, with Bochart, that Araunah, or Ornan, being mentioned fourteen times in the Holy Books, it is ſurpriſing he ſhould be ſtiled a king in no place but this. But it is likely he was a very rich man, as Joſephus reports, whom David ſpared when he took the fort of Zion; either becauſe he was a lover of the Iſraelites, or had rendered ſome good office to the king.

David thanked Araunah for his generous offer, but gave him to underſtand, that it was not fit for the king of Iſrael to offer ſacrifices to God at other people's coſt, and deſired him to ſet a price upon his threſhing-floor. Araunah therefore ſold this, and all that was upon it, to the king, for fifty ſhekels of ſilver, ver. 24.

We read in 1 Chron. xxi. 25. according to our tranſlation, that David gave him *ſix hundred ſhekels of gold by weight*, which ſeems to claſh ſtrangely with the account before us in this book of Samuel. Some Rabbies have fancied, that every tribe paid fifty ſhekels of ſilver, which made the ſum total amount to ſix hundred. But were that

that true, as it is not, becauſe David reſolved to be at all the expence himſelf, ſix hundred ſhekels of ſilver would make but the twelfth part of ſix hundred ſhekels of gold, for that is the proportion which thoſe metals bore to one another. * Some learned men, obſerving that the Hebrew words *keſſeph*, and *ſhekel*, often ſignify money and value in general, have concluded, that the ſum mentioned in the 24th verſe of this chapter was fifty ſhekels of gold; and that mentioned in the Chronicles, ſix hundred ſhekels of ſilver, which amounted in value to fifty ſhekels of gold. So that either ſum anſwers to five hundred forty ſeven pounds ſterling. But we think they remove the difficulty beſt, who ſuppoſe, that the fifty ſhekels of ſilver were paid only for the floor, oxen, and wooden inſtruments; and the ſix hundred ſhekels of gold, for all the adjacent grounds, which David had choſen to build the temple upon.

Ver. 25. *And David built there an altar unto the Lord, and offered burnt-offerings, and peace-offerings.*] The burnt-offerings were prayers to God, that he would remove the peſtilence; and the peace-offerings were acknowledgments of the goodneſs of God, who had already given David hopes of this mercy.

——— *So the Lord was intreated for the land,* &c.] As evidently appeared by the miraculous fire which deſcended from heaven, and conſumed the ſacrifices, 1 Chron. xxi. 26. From hence David concluded, that God would be more placable in this place than in any other, and therefore determined to have the temple erected there.

The END of the Second Book of SAMUEL.

Critical

Critical and Explanatory ANNOTATIONS

ON THE

FIRST BOOK of the *KINGS*,

Commonly called the THIRD BOOK of the

KINGS.

The ARGUMENT.

We have four books, in our Bible, which are called *the Books of Kings*. Anciently there were but two in the Hebrew Bible, the firſt whereof was called *Samuel*, and the other *Kings*, or *Kingdoms*. At preſent, in the Hebrew copies, as well as in the Greek and Latin, there are four books, the two firſt whereof in the Hebrew are call'd *Samuel*, and the two laſt, *Kings*. The Greeks cite them all four under the name of the *Books of Kingdoms*, and the Latins under that of the *Books of Kings*.

The firſt Book of the Kings, on which we are now entring, compriſes the hiſtory of an hundred and twenty-ſix years; from the anointing of Solomon, and his admiſſion as a partner with David in the kingdom, to the death of Jehoſhaphat king of Judah. Here we have an account of Adonijah's aiming at the crown, and thereby giving Nathan and Bathſheba an opportunity of perſuading David to nominate his ſucceſſor, and appoint Solomon, his aſſociate on the throne. Here we read of the deaths of David, Adonijah, Joab, and Shimei: Of the building and completion of the temple by Solomon: Of this prince's riches, wiſdom, and reputation; his fatal ſeduction into idolatry, and his death: Of his ſon Rehoboam's alienating the minds of the Iſraelites by his imprudent intractability, which occaſioned the revolt of the ten tribes, and the choice of Jeroboam for their king: Of Rehoboam's ſucceſſors, Abijam, Aſa, and Jehoſhaphat: Of Jeroboam's ſucceſſors, Nadab, Baaſha, Elah, Zimri, Omri, Tibni, Ahab, and Ahaziah.

Difficulties have been ſtarted, with relation to this, and the following Book of Kings, and the time when they were compiled. Some have been of opinion, that David, Solomon, and Hezekiah, wrote the hiſtory of their own reigns. Others have aſſerted, that this province was executed by the prophets who lived under the government of thoſe monarchs, in Iſrael and Judah, namely, Iſaiah, Jeremiah, Gad, and Nathan. It is certain, that ſeveral of the prophets have written the lives of thoſe kings, who reigned in their times; and the names and writings of theſe prophets are mentioned in ſeveral places of the Books of Kings and Chronicles. The memoirs and annals likewiſe of the kings of Judah and Iſrael are cited almoſt every moment, and theſe comprehended the particulars of thoſe princes actions, of which the Sacred Books have tranſmitted to us ſummaries only, and abridgments.

It muſt be confeſſed therefore, that there are two claſſes of writers who have been concerned in compoſing the Books of Kings, namely, thoſe original, primitive, and cotemporary authors, who wrote the annals, journals, and memoirs of what paſſed in their times; from whence the matter and ſubſtance of our Sacred Hiſtory has been formed; and from whence the authors who came afterward have collected what they have left us. The ancient and original memoirs have not deſcended down to us, but were certainly

tainly in the hands of thoſe ſacred penmen, whoſe writings are in our poſſeſſion, ſince they cite and refer to them.

It is generally believed, that Ezra is the author of this and the following Book of Kings, and likewiſe of the Chronicles, as we have them at preſent; and the proofs on which this opinion is grounded are theſe: Firſt, The author, who digeſted theſe writings into order, lived during the Babyloniſh captivity, 2 Kings, chap. xxv. Secondly, He declares, in the xviith chapter of the ſecond Book of Kings, that in his time the ten tribes were captives in Aſſyria, whither they had been carried as a puniſhment for their ſins. Thirdly, He refers almoſt every-where to ancient memoirs which he had before him. Fourthly, The author ſeems to have been a prieſt, and very much attached to the houſe of David. Now all theſe marks ſuit very well with Ezra, a learned and very curious prieſt, who lived during the Babyloniſh captivity, and after it; and might have collected an infinite number of monuments, which we are deprived of by time, and the perſecutions the Jews have ſuffer'd.

There are indeed ſome particulars in this Book, which are inconſiſtent with the time of Ezra. For inſtance, the author declares, that in his time the ark of the covenant was ſtill in the temple, 1 Kings viii. 8. and that the kingdoms of Judah and Iſrael were ſtill ſubſiſting, chap. xii. 19. He likewiſe mentions the months Zif, and Bul, chap. vi. 1. and 38. names which in the time of Ezra were no longer in uſe. Laſtly, He expreſſes himſelf throughout, as a cotemporary, and as an author would have done, who had been a witneſs of what he wrote. But theſe ſeeming difficulties may be eaſily reconciled; for Ezra frequently tranſcribed word for word the memoirs he had in his poſſeſſion, and copied them without giving himſelf the trouble to reconcile them. This is a proof of his fidelity and honeſty. In other places he inſerts ſome reflections, or illuſtrations, which ariſe naturally from his ſubject. This ſhews, that he was maſter of the matter which he had in hand, and that, being inſpired by God, he was not afraid of intermixing his own words with thoſe of the prophets, whoſe writings lay before him.

CHAP. I.

1 Abiſhag cheriſheth David in his extreme age. 5 Adonijah, Davids darling, uſurpeth the kingdom. 11 By the counſel of Nathan, 15 Bathſheba moveth the king, 22 and Nathan ſecondeth her. 28 David reneweth his oath to Bathſheba. 32 Solomon, by Davids appointment, being anointed king by Zadok and Nathan, the people triumph. 41 Jonathan, bringing theſe news, Adonijahs gueſts flee. 50 Adonijah flying to the horns of the altar, upon his good behaviour is diſmiſſed by Solomon.

NOW king David was old, *and* ſtricken in years; and they covered him with clothes, but he gat no heat.

2 Wherefore his ſervants ſaid unto him, Let there be ſought for my lord the king a young virgin, and let her ſtand before the king, and let her cheriſh him, and let her lie in thy boſom, that my lord the king may get heat.

3 So they ſought for a fair damſel throughout all the coaſts of Iſrael, and found Abiſhag a Shunammite, and brought her to the king.

4 And the damſel *was* very fair, and cheriſhed the king, and miniſtred to him: but the king knew her not.

5 ¶ Then Adonijah the ſon of Haggith exalted himſelf, ſaying, I will be king: and he prepared him chariots and horſemen, and fifty men to run before him.

6 And his father had not diſpleaſed him at any time, in ſaying, Why haſt thou done ſo? and he alſo *was a* very goodly *man*; and *his mother* bare him after Abſalom.

7 And he conferred with Joab the ſon of Zeruiah, and with Abiathar the prieſt: and they following Adonijah, helped *him*.

8 But Zadok the prieſt, and Benaiah the ſon of Jehoiada, and Nathan the prophet, and Shimei, and Rei, and the mighty men which *belonged* to David were not with Adonijah.

9 And Adonijah ſlew ſheep and oxen and fat cattle, by the ſtone of Zoheleth, which *is* by En-rogel, and called all his brethren the kings ſons, and all the men of Judah the kings ſervants.

10 But Nathan the prophet, and Benaiah, and the mighty men, and Solomon his brother he called not.

11 ¶ Wherefore Nathan ſpake unto Bathſheba the mother of Solomon, ſaying, Haſt thou not heard that Adonijah the

ſon of Haggith doth reign, and David our lord knoweth *it* not?

12 Now therefore come, let me, I pray thee, give thee counſel, that thou mayſt ſave thine own life, and the life of thy ſon Solomon.

13 Go, and get thee in unto king David, and ſay unto him, Didſt not thou, my lord, O king, ſwear unto thine handmaid, ſaying, Aſſuredly Solomon thy ſon ſhall reign after me, and he ſhall ſit upon my throne? why then doth Adonijah reign?

14 Behold, while thou yet talkeſt there with the king, I will alſo come in after thee, and confirm thy words.

15 ¶ And Bathſheba went in unto the king, into the chamber: and the king was very old; and Abiſhag the Shunammite miniſtred unto the king.

16 And Bathſheba bowed, and did obeiſance unto the king: and the king ſaid, What wouldſt thou?

17 And ſhe ſaid unto him, My lord, thou ſwareſt by the LORD thy God unto thine handmaid, *ſaying*, Aſſuredly Solomon thy ſon ſhall reign after me, and he ſhall ſit upon my throne:

18 And now behold, Adonijah reigneth; and now, my lord the king, thou knoweſt *it* not.

19 And he hath ſlain oxen, and fat cattle, and ſheep in abundance, and hath called all the ſons of the king, and Abiathar the prieſt, and Joab the captain of the hoſt: but Solomon thy ſervant hath he not called.

20 And thou, my lord, O king, the eyes of all Iſrael *are* upon thee, that thou ſhouldſt tell them who ſhall ſit on the throne of my lord the king after him.

21 Otherwiſe it ſhall come to paſs, when my lord the king ſhall ſleep with his fathers, that I and my ſon Solomon ſhall be counted offenders.

22 ¶ And lo, while ſhe yet talked with the king, Nathan the prophet alſo came in.

23 And they told the king, ſaying, Behold, Nathan the prophet. And when he was come in before the king, he bowed himſelf before the king with his face to the ground.

24 And Nathan ſaid, My lord, O king, haſt thou ſaid, Adonijah ſhall reign after me, and he ſhall ſit upon my throne?

25 For he is gone down this day, and hath ſlain oxen, and fat cattle, and ſheep in abundance, and hath called all the kings ſons, and the captains of the hoſt, and Abiathar the prieſt; and behold, they eat and drink before him, and ſay, God ſave king Adonijah.

26 But me, *even* me thy ſervant, and Zadok the prieſt, and Benaiah the ſon of Jehoiada, and thy ſervant Solomon hath he not called.

27 Is this thing done by my lord the king, and thou haſt not ſhewed *it* unto thy ſervant, who ſhould ſit on the throne of my lord the king after him?

28 ¶ Then king David anſwered and ſaid, Call me Bathſheba: and ſhe came into the kings preſence, and ſtood before the king.

29 And the king ſware, and ſaid, *As* the LORD liveth that hath redeemed my ſoul out of all diſtreſs,

30 Even as I ſware unto thee by the LORD God of Iſrael, ſaying, Aſſuredly Solomon thy ſon ſhall reign after me, and he ſhall ſit upon my throne in my ſtead; even ſo will I certainly do this day.

31 Then Bathſheba bowed with *her* face to the earth, and did reverence to the king, and ſaid, Let my lord king David live for ever.

32 ¶ And king David ſaid, Call me Zadok the prieſt, and Nathan the prophet, and Benaiah the ſon of Jehoiada. And they came before the king.

33 The king alſo ſaid unto them, Take with you the ſervants of your lord, and cauſe Solomon my ſon to ride upon mine own mule, and bring him down to Gihon.

34 And let Zadok the prieſt, and Nathan the prophet, anoint him there king over Iſrael: and blow ye with the trumpet, and ſay, God ſave king Solomon.

35 Then ye ſhall come up after him, that he may come and ſit upon my throne; for he ſhall be king in my ſtead: and I have appointed him to be ruler over Iſrael, and over Judah.

36 And Benaiah the ſon of Jehoiada anſwered the king, and ſaid, Amen: the LORD God of my lord the king ſay ſo *too*.

37 As the LORD hath been with my lord the king, even ſo be he with Solomon, and make his throne greater than the throne of my lord king David.

38 So

38 So Zadok the prieſt, and Nathan the prophet, and Benaiah, the ſon of Jehoiada, and the Cherethites, and the Pelethites, went down, and cauſed Solomon to ride upon king Davids mule, and brought him to Gihon.

39 And Zadok the prieſt took an horn of oil out of the tabernacle, and anointed Solomon: and they blew the trumpet, and all the people ſaid, God ſave king Solomon.

40 And all the people came up after him, and the people piped with pipes, and rejoiced with great joy, ſo that the earth rent with the ſound of them.

41 ¶ And Adonijah and all the gueſts that *were* with him, heard *it*, as they had made an end of eating: and when Joab heard the ſound of the trumpet, he ſaid, Wherefore *is* this noiſe of the city, being in an uproar?

42 And while he yet ſpake, behold, Jonathan the ſon of Abiathar the prieſt came, and Adonijah ſaid unto him, Come in, for thou *art* a valiant man, and bringeſt good tidings.

43 And Jonathan anſwered and ſaid to Adonijah, Verily our lord king David hath made Solomon king.

44 And the king hath ſent with him Zadok the prieſt, and Nathan the prophet, and Benaiah the ſon of Jehoiada, and the Cherethites, and the Pelethites, and they have cauſed him to ride upon the kings mule.

45 And Zadok the prieſt, and Nathan the prophet, have anointed him king in Gihon: and they are come up from thence rejoicing, ſo that the city rang again: this *is* the noiſe that ye have heard.

46 And alſo Solomon ſitteth on the throne of the kingdom.

47 And moreover, the kings ſervants came to bleſs our lord king David, ſaying, God make the name of Solomon better than thy name, and make his throne greater than thy throne: and the king bowed himſelf upon the bed.

48 And alſo thus ſaid the king, Bleſſed *be* the LORD God of Iſrael, which hath given *one* to ſit on my throne this day, mine eyes even ſeeing *it*.

49 And all the gueſts that *were* with Adonijah, were afraid, and roſe up, and went every man his way.

50 ¶ And Adonijah feared, becauſe of Solomon, and aroſe, and went, and caught hold on the horns of the altar.

51 And it was told Solomon, ſaying, Behold, Adonijah feareth king Solomon: for lo, he hath caught hold on the horns of the altar, ſaying, Let king Solomon ſwear unto me to-day, that he will not ſlay his ſervant with the ſword.

52 And Solomon ſaid, If he will ſhew himſelf a worthy man, there ſhall not an hair of him fall to the earth: but if wickedneſs ſhall be found in him, he ſhall die.

53 So king Solomon ſent, and they brought him down from the altar; and he came and bowed himſelf to king Solomon: and Solomon ſaid unto him, Go to thine houſe.

Ver. 1. *Now king David was old, and ſtricken in years,* &c.] David was now about ſeventy years of age, as we learn from 2 Sam. v. 4, 5. and had ſo exhauſted his ſtrength and natural heat, by a long ſeries of wars, fatigues, and misfortunes, that no clothes could keep him warm. Thoſe of his ſervants therefore, who, in all probability, were his phyſicians, found it neceſſary to ſeek him a young and beautiful virgin, to cheriſh him, and lie in his boſom, ver. 2. This declining ſtate, to which he was reduced, made Adonijah, who was now his eldeſt ſon, being next in birth to Abſalom, begin to think himſelf ſure of the regal dignity, ver. 5. He accordingly prepared a ſumptuous equipage of chariots, and guards, and running footmen, juſt as Abſalom had done, when he began to conſpire againſt his father, 2 Sam. xv. 1.

Ver. 6. *And his father had not diſpleaſed him at any time, in ſaying, Why haſt thou done ſo?*] David's extraordinary indulgence to his children was one of his great faults: For he was ſo fond of them, that he ſeems to have overlook'd their errors, and never to have reproved them for what they did amiſs.

——— *And he alſo was a very goodly man.*] And ſo the more likely to draw the people after him. For a noble aſpect was always a conſiderable qualification for the regal authority, as appears by the hiſtory of Saul, David, and Abſalom.

Ver. 7. *And he conferred with Joab the ſon of Zeruiah, and with Abiathar the prieſt: and they following Adonijah, helped him.*] Adonijah was not inſenſible that his father intended Solomon for his ſucceſſor: He therefore, in order to fruſtrate that deſign, made what haſte he could to get himſelf proclaimed; and with that view leagued himſelf with Joab and Abiathar, whom perhaps he knew were two diſcontented perſons; the former, upon the account of David's putting Amaſa in his place; and the other, becauſe he ſaw Zadok in greater favour than himſelf.

Ver. 8. *But Zadok the prieſt, and Benaiah the ſon of Jehoiada, and Nathan the prophet, and Shimei, and Rei, and the mighty men which belonged to David, were not with Adonijah.*] The firſt three of theſe were great favourites of David, and therefore Adonijah knew they would not be for his turn. The two next were probably perſons of note, who were perfectly in the intereſt of David. And Shimei may poſſibly have been the perſon whom Solomon afterward advanced to a great office, chap. iv. 18. The *mighty men*, here mentioned, are thoſe who are named in 2 Sam. xxiii. And as they had ſerved under David ſo long, and performed ſuch memorable actions in his reign, and under his conduct, Adonijah had no hope of drawing them into his party.

Ver. 9. *And Adonijah ſlew ſheep and oxen, and fat cattle, by the ſtone of Zoheleth, which is by En-rogel.*] The Hebrew word *zohel* ſignifies a ſlow motion; from whence this ſtone had its name. The Rabbins tell us, that it ſerved as an exerciſe to the young men, who tried their ſtrength by rolling, or lifting it. Others think it was uſeful to the fullers, to beat their clothes upon, after they had waſhed them in the well called Rogel.

—*And*

——*And called all his brethren the king's ſons.*] Whoſe names are mentioned, 2 Sam. iii. 4, 5. and more largely in 1 Chron. iii. 4, 5, *&c.*

——— *And all the men of Judah the king's ſervants.*] Except thoſe before-mentioned, ver. 8. This ſeems to have been a fœderal feaſt, at which thoſe who were preſent took an oath of allegiance to Adonijah.

Ver. 10. *But Nathan the prophet, and Benaiah, and the mighty men, and Solomon his brother he called not.*] This naturally cauſed his deſign to be ſuſpected by them: Nathan, therefore, went and adviſed Bathſheba to go and inform the king of Adonijah's proceeding, and to remind him of his promiſe in favour of her ſon Solomon, ver. 13. Bathſheba immediately complied with the prophet's directions, and, while ſhe was ſtill ſpeaking to the king, Nathan came in, as it had been previouſly agreed, and gave David a particular account of Adonijah's feaſt, together with the true intention of it, and the company who were preſent at it; and then deſired to know whether all this was tranſacted by the king's conſent, ver. 15, *&c.* to 27, incluſive. David then ordered Bathſheba to be ſent for, ſhe having retired, upon Nathan's entrance into the royal apartment; and he then renewed his aſſurance to her, in the moſt ſolemn manner, that none but Solomon ſhould ſucceed him on the throne, ver. 28, 29, 30. The king then ordered Solomon to be ſet upon his mule, and to be carried to Gihon, accompanied with the royal guards, and alſo with Zadok the prieſt, Nathan the prophet, and Benaiah, one of David's worthies. Zadok and Nathan were then to anoint Solomon king; after which he was to be brought back, and ſeated upon the royal throne, and there proclaimed David's ſucceſſor, by the ſound of the trumpet, ver. 32, 33, 34.

Gihon, where the ſolemnity of Solomon's unction was to be performed, in conformity to the orders of David, was a fountain on the weſt ſide of Jeruſalem; and it divided it ſelf, as ſome ſay, into two ſtreams, which made as many pools; namely, that of Siloam, and that of Solomon, mentioned by Joſephus, (De Bello Judaico, lib. 6. cap. 38.) But Kimchi, and Abarbinel alſo, take them only for different names of one and the ſame rivulet; which, according to the Targum, was called Gihon, and alſo Siloam. David ſeems to have made choice of this fountain for anointing Solomon, in oppoſition to his other ſon Adonijah, who, at the ſame time, was ſetting up for king near the fountain of Rogel, on another ſide of Jeruſalem.

The king's commands were executed with ſuch ſpeed, that Adonijah and his company had not the leaſt knowledge of what had been tranſacted, till they were alarmed with the ſound of the trumpet, and the univerſal ſhouts of the people, who cried, God ſave king Solomon, ver. 38, 39, 40, 41.

Jonathan, the ſon of Abiathar, came ſoon after to Adonijah and his company, and gave them an account of the whole ceremony; aſſuring them, that it was all performed by the expreſs order of the king, who had teſtified an uncommon joy, for raiſing his favourite ſon upon his throne, before he left the world; whilſt the air was filled with the acclamations of all the people. This unexpected intelligence ſtruck them with ſuch a conſternation, that they fled with the utmoſt ſpeed; and Adonijah, ſeeing himſelf forſaken, and expoſed to the reſentment of David and Solomon, went and took ſanctuary at the horns of the altar; that being a privileged place, not by the appointment of the law, but by the cuſtom of all nations. It is a queſtion to what altar he fled, whether to that at the tabernacle in Gibeon, or to that which had been lately erected on the threſhing-floor of Araunah. Some think, he fled to this laſt, which was neareſt; and it is expreſly ſaid of Joab, in the next chapter, ver. 29. that he fled to the tabernacle of the Lord, which is not ſaid here of Adonijah.

Solomon being informed of Adonijah's retreat to the altar, ſent him word, that if he behaved himſelf for the future like an honeſt man, not a hair of his head ſhould be hurt; but cauſed him to be aſſured at the ſame time, that his next diſloyal attempt ſhould certainly be puniſhed with death. This meſſage brought Adonijah upon his knees to the new king; after which he was order'd to retire to his own houſe, there to lead a private life, and not appear in public with ſuch an equipage as he had formerly provided, in order to make it ſubſervient to his ambition.

CHAP. II.

1 *David having given a charge to Solomon,* 3 *of religiouſneſs,* 5 *of Joab,* 7 *of Barzillai,* 8 *of Shimei,* 10 *dieth.* 12 *Solomon ſucceedeth.* 13 *Adonijah, moving Bathſheba to ſue unto Solomon for Abiſhag, is put to death.* 26 *Abiathar having his life given him, is deprived of the prieſthood.* 28 *Joab fleeing to the horns of the altar, is there ſlain.* 35 *Benaiah is put in Joabs room, and Zadok in Abiathars.* 36 *Shimei confined to Jeruſalem, by occaſion of going thence to Gath, is put to death.*

NOW the days of David drew nigh that he ſhould die; and he charged Solomon his ſon, ſaying,

2 I go the way of all the earth: be thou ſtrong therefore, and ſhew thyſelf a man.

3 And keep the charge of the LORD thy God, to walk in his ways, to keep his ſtatutes and his commandments and his judgments and his teſtimonies, as it is written in the law of Moſes, that thou mayſt proſper in all that thou doſt, and whitherſoever thou turneſt thyſelf:

4 That the LORD may continue his word, which he ſpake concerning me, ſaying, If thy children take heed to their way, to walk before me in truth, with all their heart, and with all their ſoul, there ſhall not fail thee (ſaid he) a man on the throne of Iſrael.

5 Moreover, thou knoweſt alſo what Joab the ſon of Zeruiah did to me, *and* what he did to the two captains of the hoſts of Iſrael, unto Abner the ſon of Ner, and unto Amaſa the ſon of Jether, whom he ſlew, and ſhed the blood of war in peace, and put the blood of war upon his girdle that *was* about his loins, and in his ſhoes that *were* on his feet.

6 Do therefore according to thy wiſdom, and let not his hoar head go down to the grave in peace.

7 But ſhew kindneſs unto the ſons of Barzillai the Gileadite, and let them be of thoſe that eat at thy table: for ſo they came to me when I fled becauſe of Abſalom thy brother.

8 And behold, *thou haſt* with thee Shimei the ſon of Gera, a Benjamite of Bahurim, which curſed me with a grievous curſe, in the day when I went to Mahanaim: but he came down to meet me at Jordan, and I ſware to him by the LORD, ſaying, I will not put thee to death with the ſword.

9 Now therefore hold him not guiltleſs: for thou *art* a wiſe man, and knoweſt what thou oughtſt to do unto him; but

but his hoar head bring thou down to the grave with blood.

10 So David ſlept with his fathers, and was buried in the city of David.

11 And the days that David reigned over Iſrael, *were* forty years: ſeven years reigned he in Hebron, and thirty and three years reigned he in Jeruſalem.

12 ¶ Then ſat Solomon upon the throne of David his father, and his kingdom was eſtabliſhed greatly.

13 ¶ And Adonijah the ſon of Haggith came to Bathſheba the mother of Solomon, and ſhe ſaid, Comeſt thou peaceably? And he ſaid, Peaceably.

14 He ſaid moreover, I have ſomewhat to ſay unto thee. And ſhe ſaid, Say on.

15 And he ſaid, Thou knoweſt that the kingdom was mine, and *that* all Iſrael ſet their faces on me, that I ſhould reign: howbeit the kingdom is turned about, and is become my brothers: for it was his from the LORD.

16 And now I ask one petition of thee, deny me not. And ſhe ſaid unto him, Say on.

17 And he ſaid, Speak, I pray thee, unto Solomon the king (for he will not ſay thee nay) that he give me Abiſhag the Shunammite to wife.

18 And Bathſheba ſaid, Well, I will ſpeak for thee unto the king.

19 ¶ Bathſheba therefore went unto king Solomon, to ſpeak unto him for Adonijah; and the king roſe up to meet her, and bowed himſelf unto her, and ſat down on his throne, and cauſed a ſeat to be ſet for the kings mother; and ſhe ſat on his right hand.

20 Then ſhe ſaid, I deſire one ſmall petition of thee, *I pray thee* ſay me not nay. And the king ſaid unto her, Ask on, my mother, for I will not ſay thee nay.

21 And ſhe ſaid, Let Abiſhag the Shunammite be given to Adonijah thy brother to wife.

22 And king Solomon anſwered and ſaid unto his mother, And why doſt thou ask Abiſhag the Shunammite for Adonijah? ask for him the kingdom alſo; (for he *is* mine elder brother) even for him, and for Abiathar the prieſt, and for Joab the ſon of Zeruiah.

23 Then king Solomon ſware by the LORD, ſaying, God do ſo to me, and more alſo, if Adonijah have not ſpoken this word againſt his own life.

24 Now therefore, *as* the LORD liveth, which hath eſtabliſhed me, and ſet me on the throne of David my father, and who hath made me an houſe, as he promiſed, Adonijah ſhall be put to death this day.

25 And king Solomon ſent by the hand of Benaiah the ſon of Jehoiada, and he fell upon him that he died.

26 ¶ And unto Abiathar the prieſt ſaid the king, Get thee to Anathoth, unto thine own fields, for thou *art* worthy of death: but I will not at this time put thee to death, becauſe thou bareſt the ark of the Lord GOD before David my father, and becauſe thou haſt been afflicted in all wherein my father was afflicted.

27 So Solomon thruſt out Abiathar from being prieſt unto the LORD; that he might fulfil the word of the LORD, which he ſpake concerning the houſe of Eli in Shiloh.

28 ¶ Then tidings came to Joab (for Joab had turned after Adonijah, though he turned not after Abſalom) and Joab fled unto the tabernacle of the LORD, and caught hold on the horns of the altar.

29 And it was told king Solomon that Joab was fled unto the tabernacle of the LORD, and behold, *he is* by the altar: then Solomon ſent Benaiah the ſon of Jehoiada, ſaying, Go fall upon him.

30 And Benaiah came to the tabernacle of the LORD, and ſaid unto him, Thus ſaith the king, Come forth. And he ſaid, Nay, but I will die here. And Benaiah brought the king word again, ſaying, Thus ſaid Joab, and thus he anſwered me.

31 And the king ſaid unto him, Do as he hath ſaid, and fall upon him, and bury him; that thou mayſt take away the innocent blood which Joab ſhed, from me, and from the houſe of my father.

32 And the LORD ſhall return his blood upon his own head, who fell upon two men more righteous and better than he, and ſlew them with the ſword, my father David not knowing *thereof, to wit*, Abner the ſon of Ner, captain of the hoſt of Iſrael, and Amaſa the ſon of Jether, captain of the hoſt of Judah.

33 Their blood ſhall therefore return upon the head of Joab, and upon the head of his ſeed for ever: but upon David,

vid, and upon his ſeed, and upon his houſe, and upon his throne ſhall there be peace for ever from the LORD.

34 So Benaiah the ſon of Jehoiada went up, and fell upon him, and ſlew him; and he was buried in his own houſe in the wilderneſs.

35 ¶ And the king put Benaiah the ſon of Jehoiada in his room, over the hoſt; and Zadok the prieſt did the king put in the room of Abiathar.

36 ¶ And the king ſent and called for Shimei, and ſaid unto him, Build thee an houſe in Jeruſalem, and dwell there, and go not forth thence any whither.

37 For it ſhall be, *that* on the day thou goeſt out, and paſſeſt over the brook Kidron, thou ſhalt know for certain, that thou ſhalt ſurely die: thy blood ſhall be upon thine own head.

38 And Shimei ſaid unto the king, The ſaying *is* good: as my lord the king hath ſaid, ſo will thy ſervant do. And Shimei dwelt in Jeruſalem many days.

39 And it came to paſs at the end of three years, that two of the ſervants of Shimei ran away unto Achiſh ſon of Maachah king of Gath: and they told Shimei, ſaying, Behold, thy ſervants *be* in Gath.

40 And Shimei aroſe, and ſaddled his aſs, and went to Gath to Achiſh to ſeek his ſervants: and Shimei went, and brought his ſervants from Gath.

41 And it was told Solomon that Shimei had gone from Jeruſalem to Gath, and was come again.

42 And the king ſent and called for Shimei, and ſaid unto him, Did I not make thee to ſware by the LORD, and proteſted unto thee, ſaying, Know for a certain, *that* on the day thou goeſt out, and walkeſt abroad any whither, that thou ſhalt ſurely die? and thou ſaidſt unto me, The word *that* I have heard *is* good.

43 Why then haſt thou not kept the oath of the LORD, and the commandment that I have charged thee with?

44 The king ſaid moreover to Shimei, Thou knoweſt all the wickedneſs which thine heart is privy to, that thou didſt to David my father: therefore the LORD ſhall return thy wickedneſs upon thine own head;

45 And king Solomon *ſhall be* bleſſed, and the throne of David ſhall be eſtabliſhed before the LORD for ever.

46 So the king commanded Benaiah the ſon of Jehoiada, which went out and fell upon him, that he died: and the kingdom was eſtabliſhed in the hand of Solomon.

Ver. 1. *Now the days of David drew nigh, that he ſhould die.*] And he himſelf was ſenſible that his end was approaching.

——*And he charged Solomon his ſon, ſaying.*] After the example of Abraham, the father of the faithful, Gen. xviii. 19.

Ver. 2. *I go the way of all the earth.*] I am in the laſt period of my life, and therefore unable to manage the reins of government any longer.

——*Be thou ſtrong therefore, and ſhew thyſelf a man.*] It requires great ſtrength and fortitude of mind, to rule a people agreeably to the law of God, I therefore recommend it to thee, to conduct thyſelf with manly wiſdom, courage, and conſtancy, tho' as yet thou art but young in years.

Ver. 3. *And keep the charge of the Lord thy God, to walk in his ways, to keep his ſtatutes, and his commandments, and his judgments, and his teſtimonies.*] Under theſe four words are comprehended all the laws of Moſes: Statutes being ſuch conſtitutions as had not their foundation merely in reaſon, but in the will and pleaſure of God; as not to ſow two ſeeds of different kinds together, &c. Commandments were moral duties, which had a manifeſt reaſon; as not to ſteal, &c. Judgments were the laws belonging to civil government, in things between one man and another; ſuch as are mentioned, Exod. xxi. and in the following chapters. And, Teſtimonies were ſuch laws as preſerved the remembrance of ſome great events, and teſtified the loving-kindneſs of the Lord; as the ſabbath, the paſſover, and all the reſt of the feaſts.

——*As it is written in the law of Moſes.*] Which the Jewiſh kings were bound not only to read, but to write a copy of it with their own hands, that they might learn to fear the Lord, &c. Deut. xvii. 18, 19.

——*That thou mayſt proſper in all that thou doſt, and whitherſoever thou turneſt thyſelf.*] Or, "that thou "mayſt do wiſely," &c. as it is in the margin. For there is no policy like true religion and piety.

Ver. 4. *That the Lord may continue his word which he ſpake concerning me*, &c.] In order to induce Solomon to keep the charge of the Lord, David repreſents to him, that all the gracious promiſes of God, to perpetuate the kingdom in his family, were only conditional, and entirely depended on their conformity to his laws; ſo that they muſt expect their proſperity to riſe and fall in proportion to their obedience.

Ver. 5. *Moreover thou knoweſt alſo what Joab, the ſon of Zeruiah, did to me.*] David, after he had given his ſon this general charge, directed him to perform ſome particular acts of juſtice and kindneſs. And firſt of all he bids him remember, how Joab had uſed him. How inſolently, for inſtance, he had treated him in his great affliction, and threatned him with a new rebellion, 2 Sam. xix. 7. and how lately he had ſet up Adonijah to reign, while he was yet alive.

——*And what he did to the two captains of the hoſts of Iſrael, unto Abner the ſon of Ner, and unto Amaſa the ſon of Jether, whom he ſlew.*] For this was a great diſhonour to David, who had given Abner ſafe conduct, and paſſed his word to Amaſa, that he ſhould be commander in chief of all his forces: And therefore he might properly ſay, it was done to himſelf. But it is a very idle conceit of the Jews, in *Jalkut*, and in other books; which refer theſe words, *what he did to me*, to his ſhewing the letter, which David wrote to him concerning Uriah, to the great commanders of the army, and thereby expoſing the king, as a murderer of one of his beſt ſubjects.

——*And ſhed the blood of war in peace, and put the blood of war upon his girdle that was about his loins, and in his ſhoes that were on his feet.*] It was an high aggravation of his crime, that he not only ſhed that blood in peace, (ſpeaking to Abner and Amaſa, in a friendly manner, when he murder'd them) but likewiſe appeared with their

their blood upon his belt, and in his ſhoes, as if he thought their aſſaſſination a glory to him.

Ver. 6. *Do therefore according to thy wiſdom, and let not his hoar head go down to the grave in peace.*] I need not inſtruct thee how to proceed: thou knoweſt but too well that Joab has forfeited his life, and on how many accounts he is unworthy of it.

David had not remitted the former crimes of this general, (nor could he by the law) and he only deferred the puniſhment of a man who was very powerful, and likewiſe very ſerviceable in his way. Some inquire, how Solomon, who was then but a youth, could cut off Joab, ſince David, when he flouriſhed moſt, durſt not do it? But this ſeeming difficulty may eaſily be ſolved, if it be conſider'd that it now was a time of peace and tranquility, when Joab was leſs neceſſary; and the reputation and power of Solomon was continually increaſing, ver. 12. and conſequently he was more reſpected than Joab, who now declined in his intereſt by reaſon of his age.

Ver. 7. *But ſhew kindneſs unto the ſons of Barzillai the Gileadite, and let them be of thoſe that eat at thy table.*] This was the manner in which David had treated Mephiboſheth, who, in all probability, was now dead, otherwiſe David would not have forgotten him. The gratitude of this prince is here very remarkable, for it extended itſelf to all the ſons of Barzillai, who only deſired him to be kind to Chimham, 2 Sam. xix. 37.

——— *For ſo they came to me when I fled becauſe of Abſalom thy brother.*] That is, ſuch kindneſs they ſhewed to David, inviting him to Barzillai's houſe, where he was ſuſtained in his great diſtreſs.

Ver. 8. *And behold thou haſt with thee Shimei the ſon of Gera.*] The plain ſenſe of Solomon's having Shimei with him, is, that he was in his power as being one of his ſubjects.

Ver. 9. *Now therefore hold him not guiltleſs*, &c.] Shimei deſerves to ſuffer a violent death, for his horrid curſes and indignity to me, when I laboured under the deepeſt affliction; but as he took an opportunity to acknowledge his crime, at a ſeaſon when I thought it more proper to forgive than puniſh it, I at that time ſealed his pardon with an oath; but thou, who art not under the ſame reſtriction, mayſt, if thou ſhalt think fit, inflict ſuch a puniſhment on him as his crime deſerves.

David's intention was not, as Abarbinel obſerves, that Solomon ſhould put Shimei to death for curſing his ſovereign; but he admoniſhes the young king not to truſt that man, nor act by his advice; but (ſaith he) if he any way offend thee, do not forgive him as I did, but "bring "down his hoar hair to the grave with blood;" that is, tho' he be an old man, let not that circumſtance move thee to treat him with clemency, but puniſh him according to his demerits.

Ver. 10. *So David ſlept with his fathers, and was buried in the city of David.*] The ancient monarch having left theſe inſtructions with his ſucceſſor, breathed his laſt ſoon after, in the 70th year of his age, after having reigned ſeven years and a half in Hebron, over the houſe of Judah, and thirty-three in Jeruſalem, over all the twelve tribes. He died 1015 years before the incarnation of our bleſſed Saviour, and left an immenſe treaſure behind him, beſide that which he had dedicated to the ſervice of the temple; and he was buried in a ſtately tomb, in that part of the city which he had cauſed to be built, adjoining to the old Jebus, or Jeruſalem. The author of the Chronicles declares, that the hiſtory of this great king was compiled by Samuel, Nathan, and Gad, 1 Chron. xxix. 29. His zeal, piety, and temperance, are celebrated in ſeveral places of the Old and New Teſtament; but that which raiſes his character to its nobleſt height is, that the promiſe of the Meſſiah, which had been made to Abraham, Jacob, and Judah, was fixed to the poſterity of this monarch. Accordingly, the ſacred genealogiſts have given us the two lines of it in which his birth was joined, namely, that of Nathan, from whom his virgin-mother was deſcended, and that of Solomon, from which Joſeph his reputed father ſprung. (Compare Matth. i. 1, *&c.* and Luke iii. 23. to 31.

Joſephus relates, (Antiq. l. 7. cap. ult.) that Solomon depoſited immenſe riches in David's monument; and that, thirteen hundred years after, the high-prieſt Hircanus being beſieged in Jeruſalem by Antiochus Theos, and not knowing where to procure the money he wanted to give this prince, in order to induce him to raiſe the ſiege, he at laſt opened David's monument, out of which he took three thouſand talents, and gave part of them to Antiochus. The Jewiſh hiſtorian adds, that, many years after, Herod the Great, having once more ſearched this ſepulchre, took great ſums out of it.

It is very probable, that Joſephus had read ſomething like this in the memoirs of his country, and added ſuch improvements as had been made by the traditions of the people.

David's monument was always very much reſpected by the Jews. The Heathens themſelves knew it; and Dio informs us, that part of it fell down in the reign of the emperor Adrian. (Dio in Adrian. vit.) St. Jerom relates, that he often went to pray at the ſepulchre of this royal prophet. (Epiſt. ad Marcellam.) Cardinal Grimani has given us the repreſentation of a noble monument, which ſome aſſert to be David's. Modern travellers deſcribe to us ſome very magnificent ſepulchres, hewn in a rock, and which are ſaid to have been made for the kings of Judah; but it would be very difficult, at this diſtance of time, to diſtinguiſh David's from the reſt.

David is frequently celebrated by Mohammed, in his Korân, particularly in chap. ii. where it is ſaid, that "David ſlew Jâlût (by which name Goliath is meant;) "and God gave him the kingdom and wiſdom, and "taught him his will; and if God had not prevented men, "the one by the other, verily the earth had been cor-"rupted." In the xxxivth chapter of that work, Mohammed repreſents the Deity ſpeaking in the following manner: "We heretofore beſtowed on David excellence from "us: and we ſaid, O mountains, ſing alternate praiſes "with him; and we obliged the birds alſo to join there-"in." We ſhall add but one paſſage more, out of the xxxviiith chapter, where the Deity is again introduced, as ſpeaking thus: "Do thou patiently bear that which they "utter; and remind them of our ſervant David, endued "with ſtrength; for he was one who ſeriouſly turned him-"ſelf unto God. We compelled the mountains to cele-"brate our praiſe with him, in the evening and at ſun-"riſe; and alſo the birds, which gathered themſelves to-"gether unto him: all of them returned frequently unto "him for this purpoſe. And we eſtabliſhed his kingdom, "and gave him wiſdom, and eloquence of ſpeech."

The Jewiſh doctors have added ſeveral fabulous particulars to the canonical hiſtory of David; but they are ſo extremely romantic and abſurd, that we think it would be waſting time to tranſcribe any of them into this work.

Ver. 12. *Then ſat Solomon upon the throne of David his father, and his kingdom was eſtabliſhed greatly.*] Abarbinel thinks this may refer to the ſecond ſolemn inveſtiture of Solomon by all the eſtates of the realm: who confirmed that which had been tranſacted by a few (tho' by David's order) at Gihon, 1 Chron. xxix. 22, 23.

Ver. 13. *And Adonijah the ſon of Haggith came to Bathſheba the mother of Solomon*, &c.] Solomon being ſeated on the throne, ſoon found it neceſſary to fulfil ſome of the ſevere part of his father's laſt injunctions. Adonijah obliged him to have recourſe to this proceeding, by an action, which tho' owing perhaps to a youthful indiſcretion, could not but render him ſuſpected of ſome further deſign, in concert with the turbulent Joab. We have obſerved more than once, that it was looked upon as a treaſonable deſign againſt the regal dignity, to marry, court, or debauch any of the king's concubines; notwithſtanding which, Adonijah, obnoxious and diſgraced as he was, for his late attempt upon the crown, was raſh enough to make uſe of Bathſheba's interceſſion, to obtain the king's permiſſion to marry Abiſhag, the young Shunammite virgin, who had been the cheriſher of David's old age; and he aſſured Bathſheba, that he deſired no other recompence for the loſs of a crown, which belonged to him by right of primogeniture. The widow of David, glad perhaps to find that her ſon's rival would be ſatisfied at ſo eaſy a rate, made no difficulty to promiſe him her intereſt, not doubting of ſucceſs. Solomon, who expected nothing leſs than ſuch a requeſt from her, received her with all the marks of honour that were due to a queen and a mother, and had already promiſed to grant her ſuit; but when he heard

heard the purport of it, he was ſo enraged at his ambitious brother, that he order'd him to be put to immediate death.

Abiathar the prieſt, who had been one of the chiefs in Adonijah's conſpiracy, was treated with leſs ſeverity than he had reaſon to expect; for the king contented himſelf with diveſting him of his ſhare of the high-prieſthood, and confining him to his own territories at Anathoth, a city of the prieſts, (Joſh. xxi. 28.) in conſideration of his fidelity to David, during the rebellion of Abſalom; at which time he carried the ark before the king, and became a ſharer in his afflictions.

Joab, alarmed at theſe proceedings, went and took ſanctuary at the horns of the altar, which were four, namely, one at each corner. Here he thought to ſave himſelf, according to the cuſtom of all nations, who fled to their altars, when they were guilty of any great crime. But the Jewiſh doctors ſay, Joab was miſtaken in two particulars. Firſt, in fancying that place could be any ſecurity for a wilful murderer. And, ſecondly, in that he expected ſafety by taking hold of the horns of the altar, whereas the refuge of the altar, according to Kimchi, was on the top of it only. But this we conceive to be frivolous; and the opinion of Raſi ſeems to have more ſolidity; namely, that as God had appointed cities of refuge, whither the man-ſlayer ſhould flee, when they came into the land of Canaan, Exod. xxi. 13. ſo while the Iſraelites were in the wilderneſs, the camp ſerved for that purpoſe; and the words in ver. 14. of that chapter, declaring, that if a man committed a voluntary murder, he ſhould be taken from the altar and put to death, are not only a confirmation of that learned Jew's opinion, but likewiſe intimate, that even in the land of Canaan the altar continued a refuge for thoſe who fled to it. But then this queſtion ariſes, Why Joab (who, as the Jews fancy, was preſident of the great Sanhedrin, and underſtood the law) ſhould think to find protection here, when he knew himſelf to be a wilful murderer? To this the Jews anſwer, That he hoped hereby to ſave his eſtate, which otherwiſe would have been forfeited. So they ſay, in the Gemara Sanhedrin, cap. 6. n. 7. he hoped to be condemned by the judgment of the Sanhedrin, and then his eſtate would go to his heirs; whereas, if he was cut off by the king, it would fall to him. Others ſay, he hoped to obtain burial by theſe means. But we think it more probable, that he hoped to obtain a pardon, by conſecrating himſelf to the ſervice of God, as he imagined he did by this ſolemn ceremony. For, the laying hold of the altar, had a vow in it for the future, as well as the hope of preſent ſafety.

Ver. 29. *And it was told king Solomon, that Joab was fled unto the tabernacle of the Lord, and behold, he is by the altar: then Solomon ſent Benaiah, the ſon of Jehoiada, ſaying, Go fall upon him.*] This puniſhment was not inflicted on him for killing Abner and Amaſa; tho' the remembrance of that innocent blood determined the king not to pardon the crimes he had newly committed: firſt, in ſetting up Adonijah to be king, while his father was living, which was no better than rebellion: and, ſecondly, in this new attempt on the kingdom, by adviſing Adonijah to beg Abiſhag for his wife. Solomon did not puniſh him for the former of theſe crimes, becauſe he had pardoned Adonijah; and therefore would not be ſevere againſt his adherents: but when both Adonijah and Joab renewed their traiterous deſigns, the king thought fit to cut them off; and Joab was ſenſible that he deſerved no leſs, as appears by his flying to the altar; which was an acknowledgment that he was guilty of the crime charged upon him by Solomon, namely, of his being one of the wicked counſellors of Adonijah.

Ver. 30. *And Benaiah came to the tabernacle of the Lord, and ſaid unto him, Thus ſaith the king, Come forth.*] Abarbinel thinks that Benaiah had an inclination to bring Joab to Solomon, and to endeavour to obtain his pardon, ſo far as to have him only depoſed from his office, as Abiathar was.

——*And he ſaid, Nay, but I will die here.*] This he ſaid, that he might cauſe Solomon to incur the hatred of the people, for ſtaining the houſe of God with blood.

——*And Benaiah brought the king word again, ſaying, Thus ſaid Joab, and thus he anſwered me.*] The generality of interpreters take this to be but the repetition of the ſame thing in different words; but Abarbinel thinks they are two diſtinct anſwers of Joab; in which, he refuſes to come from the place where he was; and pronounces the ſentence upon himſelf, not deſiring any pardon. For theſe words, *thus ſaith Joab*, reſpect, as that author thinks, the ſentence which Joab pronounced on himſelf, that he would die. And thoſe words, *thus he anſwered*, ſignify, he would not come from the altar.

Ver. 31. *And the king ſaid unto him, Do as he hath ſaid, and fall upon him, and bury him.*] Kill him at the very altar where he reſolves to die. After which, Solomon would not deny him burial ſuitable to his quality. But many think Benaiah did not kill him at the altar, but dragged him from thence, and then ſlew him. For what neceſſity was there to contaminate the holy place with human blood? Others, on the contrary, are of opinion, that Solomon thought fit to have him ſlain at the altar, to make it evident to all men, that no place, tho' ever ſo holy, ſhould ſecure any criminal from the hand of juſtice.

——*That thou mayſt take away the innocent blood which Joab ſhed, from me, and from the houſe of my father.*] Solomon here means, the blood of Abner and Amaſa, whoſe murder, as we obſerved before, was not the immediate reaſon of Joab's death. But the words of Solomon are to be underſtood as if he had ſaid, Do not imagine thou ſhalt offend God, by killing Joab even at the altar, ſince thou wilt rather perform an acceptable ſervice to the Divine Majeſty, by cutting off a man who deſerves to die, not only for his rebellious confederation with Adonijah, but likewiſe on account of the innocent blood which he had ſhed before. The affair of Adonijah therefore was the principal cauſe of Joab's death, and the aſſaſſination of Abner and Amaſa only the ſecondary.

Ver. 35. *And the king put Benaiah the ſon of Jehoiada in his room over the hoſt: and Zadok the prieſt did the king put in the room of Abiathar.*] It is evident, that Zadok was a great man before this promotion, at leaſt the vicar of the high-prieſt Abiathar; who, as ſome of the Jews believe, was deprived by David himſelf, or ſuſpended from his pontifical office upon his anointing Adonijah. But as no ſuch anointing is mentioned in the ſtory of that prince, the deprivation of Abiathar, in conſequence of it, muſt be a fiction; and he therefore continued high-prieſt till his removal by Solomon, who tranſlated that great office from the family of Ithamar to that of Eleazar, (according to the threatning againſt Eli, 1 Sam. ii. 30.) in which it continued till the time of the captivity, no notice being taken of Jonathan the ſon of Abiathar, mentioned in the preceding chapter, ver. 42. Grotius obſerves, in his treatiſe *De Imperio Sum. Poteſtat.* that the ſagan, or vicar of the high-prieſt, had rather a *hope* than a *right* to ſucceed to the pontificate: for Maimonides informs us, that the Sanhedrin choſe the high-prieſt out of the family of Aaron; but here it is plain, that the king diſpoſed of that office; for otherwiſe it could not be truly ſaid, that he put Zadok in the room of Abiathar, by the ſame authority with which he advanced Benaiah in the room of Joab. Cardinal Bellarmin, indeed, for fear kings ſhould be thought ſuperior to the high-prieſt, affirms, that Solomon did not diſplace Abiathar, as a king, but as a prophet. (*De Pontificio*, lib. 2.) But Solomon was not then a prophet; and all thoſe who poſſeſſed royal authority over the Jews, in the time of the Macedonians and Romans, and likewiſe the poſterity of Herod, challenged to themſelves this power of making a high-prieſt, tho' they left to the Jews an ἀυτονομία, or the government of themſelves by their own laws, in other things.

Ver. 36. *And the king ſent and called for Shimei, and ſaid unto him, Build thee an houſe in Jeruſalem, and dwell there, and go not forth thence any whither.*] The king then ſent for Shimei, and told him, that he would put it into his power to ſave his life, by confining himſelf within the walls of Jeruſalem; but aſſured him, at the ſame time, that if ever he ſtirred out of that city for the future, his diſobedience ſhould coſt him his life. The old man, glad to come off ſo well, thanked the king for his unexpected clemency; but venturing, ſome years after, to tranſgreſs his orders, and ride out of Jeruſalem after two run-away ſervants, was put to death for it at his return.

CHAP.

CHAP. III.

1 Solomon marrieth Pharaohs daughter. 2 High places being in uſe, Solomon ſacrificeth at Gibeon. 5 Solomon at Gibeon, in the choice which God gave him, preferring wiſdom, obtaineth wiſdom, riches and honour. 16 Solomons judgment between the two harlots, maketh him renowned.

AND Solomon made affinity with Pharaoh king of Egypt, and took Pharaohs daughter, and brought her into the city of David, until he had made an end of building his own houſe, and the houſe of the LORD, and the wall of Jeruſalem round about.

2 Only the people ſacrificed in high places, becauſe there was no houſe built unto the name of the LORD, until thoſe days.

3 And Solomon loved the LORD, walking in the ſtatutes of David his father: only he ſacrificed and burnt incenſe in high places.

4 And the king went to Gibeon to ſacrifice there: for that *was* the great high place: a thouſand burnt-offerings did Solomon offer upon that altar.

5 ¶ In Gibeon the LORD appeared to Solomon in a dream by night: and God ſaid, Ask what I ſhall give thee.

6 And Solomon ſaid, Thou haſt ſhewed unto thy ſervant David my father great mercy, according as he walked before thee in truth, and in righteouſneſs, and in uprightneſs of heart with thee, and thou haſt kept for him this great kindneſs, that thou haſt given him a ſon to ſit on his throne, as *it is* this day.

7 And now, O LORD, my God, thou haſt made thy ſervant king inſtead of David my father: and I *am but* a little child: I know not how to go out or come in.

8 And thy ſervant *is* in the midſt of thy people, which thou haſt choſen, a great people that cannot be numbred nor counted for multitude.

9 Give therefore thy ſervant an underſtanding heart, to judge thy people, that I may diſcern between good and bad: for who is able to judge this thy ſo great a people?

10 And the ſpeech pleaſed the LORD, that Solomon had asked this thing.

11 And God ſaid unto him, Becauſe thou haſt asked this thing, and haſt not asked for thyſelf long life, neither haſt asked riches for thyſelf, nor haſt asked the life of thine enemies, but haſt asked for thyſelf underſtanding to diſcern judgment;

12 Behold, I have done according to thy words: lo, I have given thee a wiſe and an underſtanding heart, ſo that there was none like thee before thee, neither after thee ſhall any ariſe like unto thee.

13 And I have alſo given thee that which thou haſt not asked, both riches, and honour: ſo that there ſhall not be any among the kings like unto thee, all thy days.

14 And if thou wilt walk in my ways, to keep my ſtatutes and my commandments, as thy father David did walk, then I will lengthen thy days.

15 And Solomon awoke, and behold, *it was* a dream: and he came to Jeruſalem, and ſtood before the ark of the covenant of the LORD, and offered up burnt offerings, and offered peace-offerings, and made a feaſt to all his ſervants.

16 ¶ Then came there two women *that were* harlots, unto the king, and ſtood before him.

17 And the one woman ſaid, O my lord, I and this woman dwell in one houſe, and I was delivered of a child with her in the houſe.

18 And it came to paſs the third day after that I was delivered, that this woman was delivered alſo: and we *were* together; *there was* no ſtranger with us in the houſe, ſave we two in the houſe.

19 And this womans child died in the night; becauſe ſhe overlaid it.

20 And ſhe aroſe at midnight, and took my ſon from beſide me, while thine handmaid ſlept, and laid it in her boſom, and laid her dead child in my boſom.

21 And when I roſe in the morning to give my child ſuck, behold, it was dead: but when I had conſidered it in the morning, behold, it was not my ſon, which I did bear.

22 And the other woman ſaid, Nay; but the living *is* my ſon, and the dead *is* thy ſon: and this ſaid, No; but the dead *is* thy ſon, and the living *is* my ſon. Thus they ſpake before the king.

23 Then ſaid the king, The one ſaith, This *is* my ſon that liveth, and thy ſon *is* the dead: and the other ſaith, Nay; but thy ſon *is* the dead, and my ſon *is* the living.

24 And the king ſaid, Bring me a ſword. And they brought a ſword before the king.

25 And the king ſaid, Divide the living child in two, and give half to the one, and half to the other.

26 Then ſpake the woman whoſe the living child *was* unto the king (for her bowels yearned upon her ſon) and ſhe ſaid, O my lord, give her the living child, and in no wiſe ſlay it: but the other ſaid, Let it be neither mine nor thine, *but* divide *it*.

27 Then the king anſwered and ſaid, Give her the living child, and in no wiſe ſlay it: ſhe *is* the mother thereof.

28 And all Iſrael heard of the judgment which the king had judged, and they feared the king: for they ſaw that the wiſdom of God *was* in him, to do judgment.

Ver. 1. *And Solomon made affinity with Pharaoh king of Egypt, and took Pharaoh's daughter*, &c.] Solomon did not think it enough that he had rid himſelf of two ſuch potent enemies as Adonijah and Joab; but he ſought to ſtrengthen himſelf ſtill more by eſpouſing the daughter of Pharaoh, king of Egypt. He brought this princeſs to Jeruſalem, and provided apartments for her in the city of David, till he had erected a palace for her reception; as he did ſome years after, when he had completed the temple.

Theſe kind of alliances were prohibited by the Moſaic law, Deut. vii. 3. but it is ſuppoſed that Solomon cauſed the Egyptian princeſs to be inſtructed in the Jewiſh religion, and likewiſe to embrace it before he married her; becauſe we do not find that God reproved him for it, in that intercourſe which he had ſoon after with him; but, on the contrary, ſeemed well pleaſed with what he had done. It is true, Solomon is afterward ſaid to have been ſeduced to idolatry by his ſtrange wives, chap. xi. 1, *&c.* but they were thoſe whom he married toward the latter end of his reign; and Pharaoh's daughter ſeems to have been excepted, unleſs we will ſuppoſe, that ſhe relapſed into her former idolatry when ſhe ſaw him immerſed in it.

However that fact be, Solomon is generally believed to have compoſed the forty-fifth Pſalm on the occaſion of this marriage, and likewiſe the book of Canticles, which is a kind of epithalamium.

Ver. 2. *Only the people ſacrificed in high places*, &c.] Hitherto the people uſed to reſort to ſeveral high places, to offer up their devotions and ſacrifices; but the moſt conſiderable of all was Gibeon, ver. 4. becauſe the tabernacle, altar, and all the other ſacred utenſils, except the ark, were there. Whilſt therefore the temple was building, Solomon uſed to repair to Gibeon upon all ſolemn occaſions, with a magnificence ſuitable to his dignity, and at one time offered a thouſand ſacrifices; not in one day, but during the time he continued at Gibeon. This can hardly be thought incredible, if it be remember'd, that the fire on the altar was celeſtial flame, which conſumed the ſacrifice much ſooner than any ordinary fire could have done. From whence it was called *ariel*, which ſignifies *the lion of God*.

Ver. 5. *In Gibeon the Lord appeared to Solomon in a dream by night: and God ſaid, Ask what I ſhall give thee.*] Perhaps Solomon thought he ſaw the Divine Glory ſhine around him; or elſe the meaning is, God revealed himſelf in a dream; in which, Solomon heard a voice ſpeaking to him, bidding him ask what he deſired, and it ſhould be beſtowed upon him. The young monarch conſidering that he was king over a great people, and that ſovereign power could not well be managed without an extraordinary ſhare of wiſdom, begged ſuch a portion of it as might enable him to govern with that prudence and ſagacity as became a king of Iſrael. God was ſo well pleaſed with this requeſt of Solomon, which ſhewed he already had a conſiderable ſhare of the accompliſhment he implored, that he not only beſtowed upon him ſuch a profuſion of wiſdom and knowledge, as had never been poſſeſſed by any mortal, but likewiſe ſuperadded a promiſe of ſuch other temporal bleſſings as he had ſo judiciouſly overlooked.

The example of this young prince ſhould teach all Chriſtian kings to be very moderate in their eſtimation of the riches, honours, and pleaſures of this world; and to place their chief glory in ſhewing themſelves the true images of that God whom they profeſs to adore, by reſembling him in wiſdom, which is the ſource of all good things; and in juſtice, which is the true eſtabliſhment of their thrones.

Ver. 16. *Then came there two women that were harlots, unto the king, and ſtood before him.*] Solomon having obtained the ineſtimable gift of wiſdom from God, an occaſion happened not long after, which made it appear in its full luſtre and glory, and ſpread the fame of it through all the nations around. Two harlots, or, as the Targum repreſents them, two women who kept a houſe of public entertainment, and perhaps were alſo common women, preſenting themſelves before Solomon, as he ſat in judgment, implored him to decide a difference that was riſen between them: and one of them opening the caſe, acquainted the king, that both of them dwelling in one houſe, without any other company, ſhe was brought to bed of a child; and that three days after, her companion was delivered of another, which ſhe killed by overlaying it; and finding her child dead, ſhe aroſe at midnight, and took away the other child, whilſt the mother ſlept, laying her own dead infant in the room of it; ſo that when the parent roſe in the morning to give her babe ſuck, ſhe found a dead child by her, and ſoon perceived that it was not her own. The other woman poſitively denied all that her companion had alledged, to prove the living child was hers, and ſtrongly aſſerted, that the dead infant ſhe had found in her boſom was indeed her own child.

This intricate caſe, which had happened without proof or witneſs, in the dead of the night, and likewiſe in a lone houſe, wherein was no company, but theſe two women, did indeed require a head like Solomon's, to diſcuſs and decide it; and this great king gave a convincing proof upon that occaſion, of the excellent knowledge of nature with which he was endued; as not only underſtanding the vertues and powers of plants, trees, and animals; but alſo the moſt ſecret propenſities and inclinations of the heart of man, and the tender yearning and affections of mothers toward their children. For when he had heard the reſpective pleas of the contending parties, he commanded a ſword to be brought, and pronounced the following ſentence, which the audience, perhaps at firſt, thought very ſtrange and unjuſt. "The one, ſaid the king, "ſaith, This is my ſon that liveth, and thy ſon is the "dead: and the other ſaith, Nay; but thy ſon is the "dead, and my ſon is the living. Divide therefore the "living child in two, and give half to the one, and half "to the other," ver. 23, 25. When the real mother heard the king pronounce this ſentence, her bowels yearned for her child, and ſhe earneſtly intreated the king not to ſuffer the innocent babe to be killed, but rather to give it to her companion, who had robbed her of it, and unjuſtly claimed it for her own. The pretended mother, on the other hand, approved the equity of the ſentence, and conſented to the diviſion of the child, ſince both of them could not have the whole.

Solomon no ſooner heard their different reflections upon the ſentence he had pronounced, but he adjudged the living child to her, who, by her anxiety to preſerve its life, had given an inconteſtable proof that the infant was her own. Her ſolicitude to ſave it was the voice of nature, which Solomon perfectly underſtood; and by this noble deciſion he evinced the truth of what he himſelf declares in his Proverbs; namely, that a king, ſeated on his throne of judgment, has in ſome meaſure the ſpirit of divination on his lips.

The wiſdom of this young monarch was the more ſurpriſing, and extraordinary, as he was then, at moſt, but twenty

twenty years of age, according to the chronology of our Bibles, and of the learned Archbiſhop Uſher.

CHAP. IV.

1 Solomons princes. 7. His twelve officers for proviſion. 20, 24 The peace and largeneſs of his kingdom. 22 His daily proviſion. 26 His ſtables. 29 His wiſdom.

SO king Solomon was king over all Iſrael.

2 And theſe *were* the princes which he had, Azariah the ſon of Zadok, the prieſt:

3 Elihoreph and Ahiah, the ſons of Shiſha, ſcribes: Jehoſhaphat the ſon of Ahilud, the recorder.

4 And Benaiah the ſon of Jehoiada *was* over the hoſt: and Zadok and Abiathar *were* the prieſts.

5 And Azariah the ſon of Nathan *was* over the officers: and Zabud the ſon of Nathan *was* principal officer, *and* the kings friend.

6 And Ahiſhar *was* over the houſhold: and Adoniram the ſon of Abda *was* over the tribute.

7 ¶ And Solomon had twelve officers over all Iſrael, which provided victuals for the king and his houſhold: each man his month in a year made proviſion.

8 And theſe *are* their names: The ſon of Hur, in mount Ephraim.

9 The ſon of Dekar, in Makaz, and in Shaalbim, and Beth-ſhemeſh, and Elon-beth-hanan.

10 The ſon of Heſed, in Aruboth: to him *pertained* Sochoh, and all the land of Hepher.

11 The ſon of Abinadab, in all the region of Dor, which had Taphath the daughter of Solomon to wife.

12 Baana the ſon of Ahilud, *to him pertained* Taanach and Megiddo, and all Beth-ſhean, which *is* by Zartanah beneath Jezreel, from Beth-ſhean to Abelmeholah, *even* unto *the place that is* beyond Jokneam.

13 The ſon of Geber, in Ramoth-gilead: to him *pertained* the towns of Jair the ſon of Manaſſeh, which *are* in Gilead: to him *alſo pertained* the region of Argob, which *is* in Baſhan, threeſcore great cities with walls, and braſen bars.

14 Ahinadab the ſon of Iddo *had* Mahanaim.

15 Ahimaaz *was* in Naphtali; he alſo took Baſmath the daughter of Solomon to wife.

16 Baanah the ſon of Huſhai *was* in Aſher and in Aloth.

17 Jehoſhaphat the ſon of Paruah, in Iſſachar.

18 Shimei the ſon of Elah, in Benjamin.

19 Geber the ſon of Uri *was* in the country of Gilead, *in* the country of Sihon king of the Amorites, and of Og king of Baſhan; and *he was* the only officer which was in the land.

20 ¶ Judah and Iſrael *were* many, as the ſand which *is* by the ſea in multitude, eating and drinking, and making merry.

21 And Solomon reigned over all kingdoms, from the river unto the land of the Philiſtines, and unto the border of Egypt: they brought preſents, and ſerved Solomon all the days of his life.

22 ¶ And Solomons proviſion for one day was thirty meaſures of fine flour, and threeſcore meaſures of meal,

23 Ten fat oxen, and twenty oxen out of the paſtures, and an hundred ſheep, beſide harts and roe-bucks, and fallow-deer, and fatted fowl.

24 For he had dominion over all *the region* on this ſide the river, from Tiphſah even to Azzah, over all the kings on this ſide the river: and he had peace on all ſides round about him.

25 And Judah and Iſrael dwelt ſafely, every man under his vine, and under his fig-tree, from Dan even to Beer-ſheba, all the days of Solomon.

26 ¶ And Solomon had forty thouſand ſtalls of horſes for his chariots, and twelve thouſand horſemen.

27 And thoſe officers provided victual for king Solomon, and for all that came unto king Solomons table, every man in his month: they lacked nothing.

28 Barley alſo, and ſtraw for the horſes and dromedaries brought they unto the place where *the officers* were, every man according to his charge.

29 ¶ And God gave Solomon wiſdom and underſtanding, exceeding much, and largeneſs of heart, even as the ſand that *is* on the ſea-ſhore.

30 And Solomons wiſdom excelled the wiſdom of all the children of the eaſt-country, and all the wiſdom of Egypt.

31 For he was wiſer than all men; than Ethan the Ezrahite, and Heman, and Chalcol, and Darda, the ſons of Mahol: and his fame was in all nations round about.

32 And

32 And he ſpake three thouſand proverbs: and his ſongs were a thouſand and five.

33 And he ſpake of trees, from the cedar-tree that *is* in Lebanon, even unto the hyſſop that ſpringeth out of the wall: he ſpake alſo of beaſts, and of fowl, and of creeping things, and of fiſhes.

34 And there came of all people to hear the wiſdom of Solomon, from all kings of the earth, which had heard of his wiſdom.

Ver. 1. *So Solomon was king over all Iſrael.*] Reigned with the full conſent of all the tribes of Iſrael.

Ver. 2. *And theſe were the princes which he had.*] The principal officers employed under him.

—— *Azariah the ſon of Zadok, th prieſt.*] He was the ſon of Ahimaaz the ſon of Zadok, and conſequently was Zadok's grandſon, 1 Chron. vi. 8, 9. But ſuch are uſually called ſons in Scripture; and it is probable, that Zadok, in his old age, bred up Azariah as his own child. It is not here ſaid what office he had, unleſs we tranſlate the word *prieſt*, the *chief officer*, as it is rendered in the margin, or prime miniſter of ſtate. But Abarbinel thinks this is a miſtake, and therefore takes him to have been one of the ſcribes, together with Elihoreph, and Ahiah, mentioned ver. 3. and thinks the words ſhould be tranſlated thus: "Azariah the ſon of Zadok the prieſt, and "Elihoreph, and Ahiah the ſon of Shiſha were ſcribes;" And theſe three ſecretaries had each their ſeveral employments. One, he ſuppoſes, acted in matters of judgment; the ſecond in the revenue; and the third wrote annals, kept the records, and was a public regiſter.

Ver. 3. —— *Jehoſhaphat, the ſon of Ahilud, the recorder.*] Or rather, the chancellor of the kingdom, as we have already obſerved, 2 Sam. viii. 16.

Ver. 4 —— *And Zadok and Abiathar were the prieſts.*] That is, the principal, or high prieſts. Abiathar had been diveſted of the pontificate by Solomon, who placed Zadok in his room; but he perhaps allowed Abiathar, upon his petition, to come to Jeruſalem, not to officiate as high prieſt, but to live upon the altar, according to the prediction, 1 Sam. ii. 36. and he retained the name and title of high-prieſt, tho' Zadok only enjoyed the office.

Ver. 5. *And Azariah the ſon of Nathan was over the officers.*] That is, the twelve officers, mentioned, ver. 7, 8, &c. who gave accounts to him as their overſeer.

—— *And Zabud the ſon of Nathan was principal officer, and the king's friend.*] The word *cohen* ſignifies here, as well as in 2 Sam. viii. 18. *a miniſter of ſtate*, in which ſtation Zabud was the chief; and the king intruſted him with the management of all political affairs, and with his moſt ſecret counſels. Dr. Hammond obſerves, in his annotations on Matt. ix. that the king's friend was an officer of nearneſs to the king. For Nathan having bred up Solomon, might eaſily procure his ſons to be advanced by that monarch to the higheſt dignities under him; and eſpecially as that prophet had been very inſtrumental in placing him on the throne.

Ver. 6. *And Ahiſhar was over the houſhold.*] Enjoyed the office of lord high chamberlain, who took-in and diſplaced officers in the family.

—— *And Adoniram the ſon of Abda was over the tribute.*] Which was impoſed on the people for the ſupport of the government. But perhaps this word *tribute*, which is tranſlated *levy* in the margin, may refer not only to the levying of money, but likewiſe of men. Concerning which we read in the next chapter, ver. 13, 14. where Adoniram is ſaid to be over the levy; and ſo he might be over both.

Ver. 7. *And Solomon had twelve officers over all Iſrael, which provided victuals for the king and his houſhold*, &c.] The country being divided into twelve parts, as many officers were conſtituted to buy proviſions for the king and his family, at the beſt hand, and every thing in its proper ſeaſon. This ſupply was to be ſent, by each officer in his month, to the place where the king reſided; by which means there was great plenty for all who belonged to the court, and for all foreigners who reſorted thither, to tranſact buſineſs, or to hear the wiſdom of Solomon. And they were there entertained without any grievance to his people.

Ver. 8. *And theſe are their names: The ſon of Hur, in mount Ephraim.*] This, and others of them are denominated from their fathers, who were known and famous in their generations. The ſon of Hur had mount Ephraim, and the adjacent territory, conſigned to him for the exerciſe of his purveyorſhip.

Ver. 9 *The ſon of Dekar, in Makaz, and in Shaalbim, and Beth-ſheneſh, and Elon-beth-hanan.*] Makaz, or Macces, is thought to have been a city in the tribe of Dan; we ſuppoſe it to be the ſame as Makteſh, the jaw-tooth, or En-hakkore, mentioned, Judges xv. 9. and Zephaniah i. 11.

Shaalbim, otherwiſe called Shaalabbin, Shaalbin, Salebim, or Selebin, was a city in the tribe of Dan, adjacent to Ajalon, and Heres, and to the cities of Makaz, and Beth-ſhemeſh; all which circumſtances pretty nearly ſhew its ſituation. Euſebius calls it Salaba, and places it in the canton of Samaria. St. Jerom gives it the name of Salebi, and joins it to Ajalon, and Emmaus. The LXX call it Salamin, or Talamin.

Beth-ſhemeſh was a city belonging to the prieſts, and in the tribe of Judah. In Euſebius's account, it is ten miles from Eleutheropolis eaſtward, in the way to Nicopolis, or Emaus. Beth-ſhemeſh ſignifies *the houſe of the ſun*. As the tribes of Dan and Judah were adjacent, this city is ſometimes mentioned as belonging to the one, and ſometimes to the other. There was another city of this name in the tribe of Iſſachar, Joſh. xix. 22. and a third in the tribe of Naphtali, Joſh. xix. 38.

Elon-beth-hanan was a city in the tribe of Dan. Elon ſignifies a grove of oaks, and we read of Elon-Mamre, Elon-More, &c. that is to ſay, the grove or oak of Mamre, &c.

Ver. 10. *The ſon of Heſed in Aruboth.*] Or, Araboth. This is thought to be a city or country belonging to the tribe of Judah; but the true ſituation of it is not known to us. Aruboth may ſignify deſerts, or uncultivated plains.

—— *To him pertained Sochoh.*] This was a city in the tribe of Judah, Joſh. xv. 35. Euſebius ſays, there were two cities of this name, one the higher, and the other the lower Sochoh, nine miles from Eleutheropolis, toward Jeruſalem.

—— *And all the land of Hepher.*] This may poſſibly be the portion given to the daughters of Hepher, Joſh. xvii. 3, &c.

Ver. 11. *The ſon of Abinadab, in all the region of Dor.*] Dor, or Dora, was the capital of a certain country in the land of Canaan, called in Scripture Nephat Dor; Joſhua conquered it, and killed its king, and gave the city Dor to the half tribe of Manaſſeh, on this ſide Jordan, Joſh. xvii. 11. Dor is ſituated on the Mediterranean, and has a very bad port. It lies between Cæſarea in Paleſtine, and mount Carmel, nine miles from Cæſarea. It is often placed in Phœnicia. Antiochus Sidetes beſieged Tryphon in it, the uſurper of the kingdom of Syria, 1 Maccab. xv. 11.

Some young people of Dor having of their own notion, and without the conſent of the magiſtrates, placed a ſtatue of the emperor in the ſynagogue belonging to the Jews in this town, king Agrippa, upon intelligence of what was done, immediately went to Petronius, governor of the province, and complained of the attempt made by thoſe of Dor; laying before him the emperor's ordinances, whereby the Jews were allowed not only the free exerciſe of their religion and laws, throughout the whole extent of the empire, but likewiſe had a grant of the privilege of freedom in towns and corporations; Agrippa therefore deſired him to put a ſtop to the inſolence of thoſe of Dor, and oblige them to remove the emperor's ſtatue from the place where they had ſet it up. Petronius hereupon wrote a letter in very ſtrong terms to the magiſtrates of this city, commanding them to ſend to him the authors of this innovation, and to be careful that nothing of the like nature ſhould happen for the future; that

that they ſhould not ſeek any occaſion of quarrelling with the Jews, and ſhould leave every one at liberty to worſhip God in his own way, Joſeph. Antiq. l. xix. c. 5, 6.

——— *Which had Taphath the daughter of Solomon to wife.*] Solomon had no daughters marriageable when theſe officers were created. But, in proceſs of time, this ſon of Abinadab, and Ahimaaz, mentioned ver. 15. had behaved themſelves ſo well in their reſpective ſtations, that the king did them the honour to give them two of his daughters in marriage.

Ver. 12. *Baana the ſon of Ahilud, to him pertained Taanach and Megiddo, and all Beth-ſhean,* &c.] All theſe places have been mentioned in the foregoing books, where we have collected all that we can find concerning them.

Ver. 13. *The ſon of Geber, in Ramoth-gilead: to him pertained the towns of Jair,* &c.] Theſe places beyond Jordan are alſo well known, being frequently mentioned in the preceding books.

Ver. 14. *Ahinadab the ſon of Iddo had Mahanaim.*] And the territory belonging to it, which was very fertile: but this ſeems to ſome not to bear a due proportion to the reſt, as not being a twelfth part of the whole country. Therefore they follow the marginal tranſlation, *to Mahanaim*; that is, all the territory from the places before-named, to this place.

Mahanaim, or Manaim, was a city of the Levites of the family of Merari, in the tribe of Gad, upon the brook Jabbok. The name Mahanaim ſignifies, *the two fields*; and the patriarch Jacob gave it this name, becauſe he here had a viſion of angels coming to meet him. In the Vulgate it is ſometimes called *caſtra*, the camp.

Ver. 15. *Ahimaaz was in Naphtali.*] The ſoil belonging to this tribe was very fertile in corn and oil; and its limits were extended into upper and lower Galilee, having Jordan to the eaſt, the tribes of Aſher and Zebulon to the weſt, mount Libanus to the north, and the tribe of Iſſachar to the ſouth.

Ver. 16. *Baanah the ſon of Huſhai was in Aſher.*] This man, perhaps, was the ſon of Huſhai, the friend of David, and was therefore preferred by Solomon. The inheritance, belonging to the tribe of Aſher, lay in a very fruitful country, with Phœnicia to the weſt of it; mount Libanus to the north; mount Carmel, and the tribe of Iſſachar, to the ſouth; and the tribes of Zebulon and Naphtali to the eaſt. The tribe of Aſher never poſſeſſed the whole extent of land which was aſſigned to it; its allotment was to reach from Libanus, part of Syria, and Phœnicia; but either its weakneſs, its negligence, or its ſins, or all theſe in conjunction, were the cauſe that it could never get poſſeſſion of its whole portion.

Ver. 17. *Jehoſhaphat the ſon of Paruah, in Iſſachar.*] The tribe of Iſſachar had its portion in one of the beſt parts of the land of Canaan, along the great plain, or valley of Jezreel, with the half tribe of Manaſſeh to the ſouth, that of Zebulon to the north, the Mediterranean to the weſt, and Jordan, with the extremity of the ſea of Tiberias, to the eaſt.

Ver. 18. *Shimei the ſon of Elah, in Benjamin.*] The portion of land, belonging to the tribe of Benjamin, had Judah on the ſouth, the Jordan on the eaſt, Ephraim on the north, and Dan on the weſt.

Ver. 19. *Geber the ſon of Uri was in the country of Gilead.*] That is, in the remaining part of the country of Gilead, which was mentioned before, ver. 13.

——— *In the country of Sihon king of the Amorites.*] The Amorites were a people deſcended from Amorrhæus, the fourth ſon of Canaan. They firſt of all peopled the mountains lying to the weſt of the Dead-ſea; and they had likewiſe eſtabliſhments to the eaſt of the ſame ſea, between the brooks Jabbok and Arnon, from whence they expelled the Ammonites and Moabites. The Iſraelites conquered this country, Numb. xxi. 24.

——— *And of Og king of Baſhan.*] This country is bounded eaſtward by the mountains of Gilead, and the land of Ammon, and eaſt Edom; northward, by mount Hermon; ſouthward, by the brook Jabbok; and weſtward, by the river Jordan. It was thought to be one of the moſt fruitful countries in the world; its rich paſtures, ſtately oaks, and fine cattle, are principally commended, (Reland. Palæſtin. l. i. p. 200, &c.) It was comprehended in the country belonging to the tribe of Manaſſeh.

——— *And he was the only officer which was in the land.*] There is nothing in the Hebrew to anſwer theſe words, *he was*; therefore this doth not relate to the officer laſt mentioned. But the meaning, according to Abarbinel, is, that beſide all the officers before-named, there was another, who took care of ſuch ſtrangers as were going to court, or coming from it; as the other twelve took care of the king's family, and of all belonging to it. This officer made proviſion in the country where the king then dwelt; and therefore is not named, becauſe he was not fixed and ſettled in his ſtation, as the others were; but was choſen by the citizens of that city where the king reſided.

Ver. 20. *Judah and Iſrael were many, as the ſand which is by the ſea in multitude.*] The ſame Abarbinel thinks this and the next verſe explain the reaſon why this officer was appointed: firſt, becauſe Iſrael and Judah were ſo great a people: and ſecondly, becauſe ſtrangers came from ſeveral regions, to bring preſents, or tranſact buſineſs; and therefore it was neceſſary this officer ſhould ſet a reaſonable price upon all things ſold in the market, that the people might not exact upon any perſon, when they ſaw a multitude of buyers, which might tempt them to ſell their commodities too dear.

Ver. 21. *And Solomon reigned over all kingdoms, from the river unto the land of the Philiſtines, and unto the border of Egypt.*] The bounds of his kingdom were the river Euphrates on the eaſt; the country of the Philiſtines on the weſt; and Egypt on the ſouth. For God had promiſed that the dominion of the Iſraelites ſhould be extended *from the river of Egypt to the great river, the river Euphrates*, Gen. xv. 18.

——— *They brought preſents, and ſerved Solomon all the days of his life.*] This explains what went before; which is not to be underſtood as if all thoſe countries had no other king than Solomon; but that their kings were tributaries to him, and made him preſents in token of their ſubjection.

Ver. 22. *And Solomon's proviſion for one day was thirty meaſures of fine flour,* &c.] This proviſion amounted daily to thirty meaſures of fine flour, each meaſure containing about eight buſhels and an half; double that quantity of common flour; ten fatted, and twenty paſture oxen, and an hundred ſheep; beſide veniſon, poultry, and other eatables, which were ſent to the royal table from all parts of the kingdom by the twelve officers above-mentioned.

Ver. 24. *For he had dominion over all the region on this ſide the river, from Tiphſah even to Azzah, over all the kings on this ſide the river.*] The objection, that all the country of Iſrael could not afford ſuch a conſtant ſupply of proviſions, is prevented by this obſervation, that the dominion of Solomon extended to many other regions, from whence he might be furniſhed with more than his own country produced.

Tiphſah was an eminent city on the Euphrates, and it is mentioned by Ptolemy, Strabo, and Pliny. It had a bridge and a ferry over that river, as Strabo teſtifies in many places, (lib. 16. p. 747.)

Azzah is the ſame city with Gaza, which was one of the five principalities of the Philiſtines, and ſituated toward the ſouthern extremity of the promiſed land.

Ver. 26. *And Solomon had forty thouſand ſtalls of horſes for his chariots.*] In 2 Chron. ix. 25. it is ſaid he had but four thouſand. But Abarbinel thinks there is no diſagreement between theſe two places, becauſe the horſes of Solomon are meant here, and their ſtalls or ſtables there; ten horſes being in every ſtable, which amount to forty thouſand. But this did not ſatisfy Bochart, who rather inclines to the opinion of Capellus, that the Hebrew word *arbaim* here ſignifies *four*, not *forty*. But this is without example; therefore others think, that in the Chronicles the author ſpeaks of thoſe ſtalls for horſes, which Solomon had in Jeruſalem for his conſtant guard, which were but four thouſand; whereas the Sacred Penman of this book of Kings means thoſe which were diſperſed throughout the whole kingdom.

——— *And twelve thouſand horſemen.*] Who, probably, were diſtributed into every tribe, to keep them in peace, and to be ready to oppoſe any enemy that might invade them. Abarbinel thinks, that Solomon did not offend againſt the law in Deuteronomy, which commanded

the Iſraelites not to multiply horſes, Deut. xvii. 16. becauſe he did it not out of pride and vanity, but merely for the preſervation of peace, by keeping all his neighbours in awe.

Ver. 29. *And God gave Solomon wiſdom and underſtanding, exceeding much, and largeneſs of heart, even as the ſand that is on the ſea-ſhore.*] As the ſand there incloſes a vaſt body of waters, ſo the mind of Solomon contained an ocean of knowledge, as the great lord Bacon obſerves.

Ver. 30. *And Solomon's wiſdom excelled the wiſdom of all the children of the eaſt-country.*] Some, by theſe eaſtern ſages, underſtand the Chaldeans; but they were rather a northern people, and not famous for learning in the time of Solomon; nor began to be ſo till the reign of Nabonaſſar. Nor are the Tyrians here meant, as Pineda imagines; for they were a weſtern people. Theſe children of the eaſt, therefore, were the oriental Arabians, who were famous for wiſdom in ancient times, as is evident by the incomparable book of Job.

——— *And all the wiſdom of Egypt.*] Which country was celebrated for wiſdom and learning, even in the time of Moſes, as appears from Acts vii. 22. And, in after-times, Macrobius calls Egypt *matrem artium*, the mother of arts.

Ver. 31. *For he was wiſer than all men.*] Maimonides confines theſe words to the men of that age.

——— *Than Ethan the Ezrahite, and Heman, and Chalcol, and Darda.*] If theſe were the ſons of Zerah the ſon of Judah, mentioned in 1 Chron. ii. 6. then it is not true, that Solomon is only compared with the wiſe men who were his cotemporaries, for theſe lived long before him; and the two former are thought to have been endued with the ſpirit of prophecy, being the authors, as ſome think, of two pſalms. For Pſalm lxxxviii. is ſaid to be an inſtructive pſalm of Heman the Ezrahite; and the lxxxixth, of Ethan the Ezrahite. Of this opinion is Dr. Lightfoot; but it is more probable, that other men are here meant: For we read of Heman the grandchild of Samuel, 1 Chron. vi. 33. who was alſo a prophet, 1 Chr. xxv. 5. And in the ſame time there was one Ethan a Levite, of the poſterity of Merari, 1 Chron vi. 42. who is joined with Heman and Aſaph, as principal ſingers, 1 Chron. xv. 17. Now the pſalms before-mentioned may more reaſonably be aſcribed to them, there being expreſs mention of David and his kingdom in one of them. Solomon, therefore, ſeems to be compared only with the wiſe men of his own time.

——— *The ſons of Mahol.*] Who, perhaps, was a skilful muſician; for *mahol* ſignifies *a pipe*.

Ver. 32. *And he ſpake three thouſand proverbs.*] St. Jerom thinks theſe are the proverbs we read in the book of that name; but it is ſtrange that he ſhould not be ſenſible that book doth not contain ſo many. Joſephus is ſo extravagant as to affirm, that Solomon wrote three thouſand books of proverbs; when the Scripture mentions no more than three thouſand proverbs, many of which have been loſt, as other compoſitions of his are.

——— *And his ſongs were a thouſand and five.*] He was an excellent poet likewiſe: And in ancient times it was cuſtomary for wiſe men to couch uſeful inſtructions in ſongs, which made them more eaſily remembred. But of all theſe poetical compoſitions of Solomon, none but the Song of Songs is thought to be divinely inſpired.

Ver. 33. *And he ſpake of trees, from the cedar-tree that is in Lebanon, even unto the hyſſop that ſpringeth out of the wall.*] That is, of all claſſes of plants, from the largeſt to the leaſt. *Ezub*, which is commonly tranſlated *hyſſop*, ſeems to be the ſame with the Ethiopian word *azub*, which ſignifies *mint*, and is more agreeable to this place, being more directly oppoſite to the cedar than hyſſop, which hath a ſtalk, and ſometimes, of great ſtrength. From Solomon's great skill in the properties and virtues of all plants, Nachmanides takes the liberty to conclude, that he wrote a book of medicine.

——— *He ſpake alſo of beaſts, and of fowl, and of creeping things, and of fiſhes.*] This ſhews the prodigious extent of his knowledge, which comprehended the whole hiſtory of animals as well as that of plants, whoſe various natures and qualities were familiar to him. Some Jews fancy, that Ariſtotle ſaw the books which Solomon is ſuppoſed to have written on theſe ſubjects, and that he publiſhed them in his own name, in his hiſtory of animals. Solomon had ſo vaſt a genius, that he purſued all manner of knowledge, while he governed his kingdom with great prudence; ſo that in his days the wiſh of Plato was fulfilled, *That either philoſophers might be kings, or kings be philoſophers.*

Ver. 34. *And there came of all people to hear the wiſdom of Solomon, from all kings of the earth, which had heard of his wiſdom.*] The plain meaning is, that people came from all the neighbouring nations, being ſent by their kings, who heard of Solomon's fame. Nay, their own natural deſires might carry them to him: For, as Dion Pruſæus obſerves, (Orat. de Regno, p. 6.) there is no ſpectacle ſo grateful, as a wiſe and good king; all men flock to ſee him, and partake, τῆ καλῆς διανόιας καὶ ἀγαθῆς, of his good and pious mind; and if he be mild and gentle, there is no ſight ſo ſweet and lovely: Inſomuch, that thoſe who behold him, never leave him but with the utmoſt reluctance, as the ſame author obſerves; and they who hear him, ἐπιθυμοῦσιν ἰδεῖν, are deſirous to ſee him, more than children are to find their unknown father.

CHAP. V.

1 *Hiram ſending to congratulate Solomon, is certified of his purpoſe to build the temple, and deſired to furniſh him with timber thereto.* 7 *Hiram bleſſing God for Solomon, and requeſting food for his family, furniſheth him with trees.* 13 *The number of Solomons workmen and labourers.*

AND Hiram king of Tyre ſent his ſervants unto Solomon; (for he had heard that they had anointed him king in the room of his father) for Hiram was ever a lover of David.

2 And Solomon ſent to Hiram, ſaying,

3 Thou knoweſt how that David my father could not build an houſe unto the name of the LORD his God, for the wars which were about him on every ſide, until the LORD put them under the ſoles of his feet.

4 But now the LORD my God hath given me reſt on every ſide, *ſo that there is* neither adverſary, nor evil occurrent.

5 And behold, I purpoſe to build an houſe unto the name of the LORD my God, as the LORD ſpake unto David my father, ſaying, Thy ſon whom I will ſet upon thy throne in thy room, he ſhall build an houſe unto my name.

6 Now therefore command thou, that they hew me cedar-trees out of Lebanon, and my ſervants ſhall be with thy ſervants: and unto thee will I give hire for thy ſervants, according to all that thou ſhalt appoint: for thou knoweſt that *there is* not among us any that can skill to hew timber like unto the Sidonians.

7 ¶ And it came to paſs, when Hiram heard the words of Solomon, that he rejoiced greatly, and ſaid, Bleſſed *be* the LORD this day, which hath given unto David a wiſe ſon over this great people.

8 And

8 And Hiram ſent to Solomon, ſaying, I have conſidered the things which thou ſenteſt to me for: *and* I will do all thy deſire concerning timber of cedar, and concerning timber of fir.

9 My ſervants ſhall bring *them* down from Lebanon unto the ſea: and I will convey them by ſea in flotes, unto the place that thou ſhalt appoint me, and will cauſe them to be diſcharged there, and thou ſhalt receive *them:* and thou ſhalt accompliſh my deſire, in giving food for my houſhold.

10 So Hiram gave Solomon cedar-trees, and fir-trees, *according to* all his deſire.

11 And Solomon gave Hiram twenty thouſand meaſures of wheat *for* food to his houſhold, and twenty meaſures of pure oil: thus gave Solomon to Hiram year by year.

12 And the LORD gave Solomon wiſdom, as he promiſed him: and there was peace between Hiram and Solomon, and they two made a league together.

13 ¶ And king Solomon raiſed a levy out of all Iſrael; and the levy was thirty thouſand men.

14 And he ſent them to Lebanon, ten thouſand a month by courſes: a month they were in Lebanon, *and* two months at home: and Adoniram *was* over the levy.

15 And Solomon had threeſcore and ten thouſand that bare burdens, and fourſcore thouſand hewers in the mountains:

16 Beſides the chief of Solomons officers which *were* over the work, three thouſand and three hundred, which ruled over the people that wrought in the work.

17 And the king commanded, and they brought great ſtones, coſtly ſtones, *and* hewed ſtones, to lay the foundation of the houſe.

18 And Solomons builders, and Hirams builders did hew *them*, and the ſtone-ſquarers: ſo they prepared timber and ſtones to build the houſe.

Ver. 1. *And Hiram king of Tyre ſent his ſervants unto Solomon; (for he had heard that they had anointed him king in the room of his father) for Hiram was ever a lover of David.*] Of all the princes who ſought the friendſhip of Solomon, Hiram, king of Tyre, David's old friend and ally, was the firſt who ſent ambaſſadors to congratulate his acceſſion to the crown, and to offer his ſervice to him, as he had formerly done to his father. Joſephus informs us, that Solomon, upon the return of theſe ambaſſadors, wrote a letter to the Tyrian king, in theſe terms:

King Solomon to king Hiram, greeting,

" Be it known to thee, O king, that my father David " had it a long time in his mind to erect a temple to the " Lord; but being perpetually in war, and under a ne- " ceſſity of clearing his hands of his enemies, and making " them all his tributaries, before he could attend this " great and holy work, he hath left it to me, in time of " peace, both to begin, and to finiſh it, according to the " direction, as well as the prediction, of Almighty God. " Bleſſed be his Great Name for the preſent tranquility " of my dominions! and by his gracious aſſiſtance, I ſhall " now dedicate the beſt improvements of this liberty and " leiſure, to his honour and worſhip. Wherefore, I make " it my requeſt, that you will let ſome of your people go " with ſome ſervants of mine to mount Libanus, to aſſiſt " them in cutting down materials toward this building; " for the Sidonians underſtand it much better than we do. " As for the workmen's reward, or wages, whatever you " think reaſonable ſhall be punctually paid them."

Hiram was much pleaſed with Solomon's letter, and returned the following anſwer:

King Hiram to king Solomon,

" Nothing could have been more agreeable to me, than " to underſtand, that the government of your bleſſed fa- " ther is devolved by God's providence into the hands of " ſo excellent, ſo wiſe, and ſo virtuous a ſucceſſor; his " Holy Name be praiſed for it! That which you write " for, ſhall be accompliſhed with all care and good-will; " for I will give orders to go down and export ſuch quan- " tities of the faireſt cedars, and cypreſs-trees, as you " ſhall have occaſion for. My people ſhall bring them to " the ſea-ſide for you, and from thence ſhip them away to " what part you pleaſe, where they may be ready for " your own men to tranſport them to Jeruſalem. It would " be a great obligation, after all this, to allow us ſuch a " proviſion of corn in exchange, as may ſtand with your " convenience; for that is the commodity we iſlanders " want moſt."

Joſephus aſſures us, that the originals of theſe letters were extant in his time, both in the Jewiſh and Tyrian records; and they are entirely agreeable with what is related in this chapter upon the ſame ſubject: but it is ſomething extraordinary, that Euſebius, who calls this Tyrian king *Suron*, ſhould give us his letter to Solomon with ſo much variation from Joſephus. Hiram therein ſpecifies, that he had ſent to Solomon eighty thouſand Phœnicians and Tyrians.— That the architect he ſent him was a Tyrian by birth; but that by the mother's ſide he was deſcended from the tribe of David, *&c.*

The ſame Joſephus adds likewiſe, out of Dio and Menander, that Solomon and Hiram uſed to try each others capacity with riddles, and that the non-ſolvent was obliged to pay ſome conſiderable forfeit to the propoſer. So that Hiram having once received ſuch a one as he could not expound, was forced to pay Solomon a large ſum; which the Tyrian king, however, made him refund ſoon after, by getting one Abdemon, a Tyrian, to invent another, which proved too hard for that wiſe monarch.

Ver. 10. *So Hiram gave Solomon cedar-trees,* &c.] The cedar-trees of Lebanon making ſo noble a figure in the Sacred Books of the Old Teſtament, and having been anciently the pride of Syria, we hope a ſhort account of thoſe which are ſtill left will not be unacceptable to our readers. They are near a Chriſtian monaſtery, called Canobine, about ten hours journey from Tripoli, and they ſtand in the midſt of ſnow, near the higheſt part of Libanus, or Lebanon. Rauwolf, who viſited theſe cedars about Midſummer, complains of the rigour of the cold, and the ſnows which cover that part of the mountain. Radziville, who was there in June, about five years after him, talks of the ſnow that never melts. Other travellers expreſs themſelves to the ſame effect; among whom, our learned Dr. Maundrell repreſents theſe cedars growing in the midſt of ſnow, but he was there in the month of May. From all this we might have formed a judgment, that the cedars ſtand always in ſnow; but we are aſſured of the contrary, by De la Roque, according to whom, the ſnows begin to melt on the mountain in the month of April, and are no more to be ſeen after July; nor is, ſays he, any at all left, but in ſuch clifts of the mountain, as are inacceſſible to the ſun-beams: he adds, that the ſnow begins not to fall

again

again till December, and that he himſelf, when he was there, ſaw no ſnow at all; and, it is probable, that he ſpeaks nothing but the truth.

Of the old cedars which are ſtill remaining, and are very large, there are only ſixteen; but there are great numbers of young ones of a leſſer growth. One of the largeſt of the former being meaſured, was found to be twelve yards ſix inches in girt, yet perfectly ſound, and the ſpread of its branches was twenty-two yards in diameter; and about five or ſix yards from the ground it divided it ſelf into five limbs, each equal to a great tree.

This noble tree bears a narrow leaf of a dark green, together with a cone like that of the pine-tree, but darker, and of a ſmoother coat. As theſe cedars ſpread out extremely, with a broad flat head, which is compared to the top of an umbrella, the weight of the ſnow that might lodge upon them at certain ſeaſons, would break down their branches; but to prevent this, they are reported to have the extraordinary faculty of preparing themſelves againſt ſo deſtructive a danger, by ſtretching their branches upward, till they form a cone, thereby exhibiting the ſmalleſt ſurface poſſible to the heavens, and by thoſe means preſerving themſelves from ruin.

The temple of Jeruſalem, and the palace of king Solomon were built with cedar; and there was ſo great a quantity of it in the temple, that it is ſometimes called Lebanon. "Open thy doors, O Lebanon." Zechar. xi. 1. and the houſe in which Solomon dwelt at Jeruſalem, is called the houſe of the foreſt of Lebanon, 1 Kings vii. 2. The roof of the famous temple of Diana at Epheſus was likewiſe of cedar, according to the account we have of it from Pliny, lib. xvi. c. 40. Joſephus ſays, that Solomon planted cedars in Judæa, in ſo great a quantity, that they were as numerous in that country as ſycamores, which are very common trees there.

The wood of this famous tree is accounted proof againſt all putrefaction of animal bodies; and the ſawduſt of it is thought to be one of the ſecrets uſed by thoſe mountebanks, who pretend to be maſters of the embalming myſtery. This wood is alſo ſaid to yield an oil which is famous for preſerving books and writings; and the wood is thought, by lord Bacon, to continue ſound above a thouſand years. It is likewiſe recorded, that in the temple of Apollo Utica, there was found cedar-timber near two thouſand years old.

Ver. 11. *And Solomon gave Hiram twenty thouſand meaſures of wheat for food to his houſhold, and twenty meaſures of pure oil.*] In 2 Chron. ii. 10. it is ſaid, twenty thouſand baths of oil; but the Sacred Hiſtorian there ſpeaks of what was given to the workmen, who had other proviſions beſide, to ſupport them in their labours. But the author of this book of Kings ſpeaks here of what was given for the uſe of Hiram's family, as Kimchi and Ralbag ſolve this ſeeming contradiction.

Ver. 13. *And king Solomon raiſed a levy out of all Iſrael,* &c.] To cut down the trees, which Hiram's ſervants were to hew.

Ver. 14. *And he ſent them to Lebanon, ten thouſand a month by courſes: a month they were in Lebanon, and two months at home.*] That they might not be fatigued by their labour, nor neglect their own families while they were employed abroad.

Ver. 15. *And Solomon had threeſcore and ten thouſand that bare burdens.*] Namely, porters, carmen, ſeamen, and ſuch like.

———*And fourſcore thouſand hewers in the mountains.*] That is, hewers of ſtone, for the timber was cut by Hiram's ſervants in Lebanon. And theſe hundred and fifty thouſand were not Iſraelites, as the thirty thouſand, mentioned in ver. 13. were, but ſtrangers of other nations, as may be gathered from chap. ix. 21, 22. It may ſeem ſtrange to ſome, that ſo many men ſhould be employed in building ſo ſmall a ſtructure as the temple was: but they muſt conſider, that there were many other works, which Solomon deſigned, and finiſhed, for which we read of no other preparation of materials, than what was now made.

Ver. 16. *Beſides the chief of Solomon's officers which were over the work, three thouſand and three hundred, which ruled over the people that wrought in the work.*] In 2 Chron. ii. 18 they are ſaid to have been three thouſand and ſix hundred: for three hundred were overſeers even of the three thouſand three hundred, who were to be inſpectors over the reſt; that is, ſuperior officers, who ſurveyed the whole. Or, as Abarbinel takes it, there were three hundred ſupernumeraries, who were employed in the more exquiſite ſort of work; or, when any of the others failed, were ready to ſupply their places.

Ver. 17. *And the king commanded, and they brought great ſtones, coſtly ſtones, and hewed ſtones, to lay the foundation of the houſe.*] All things being now prepared, Solomon himſelf ſeems to have been preſent when the foundation of the houſe was laid; which foundation was not only very ſtrong and ſolid, but alſo exceedingly magnificent. For the king cauſed great ſtones to be laid for it, and ſome of great price, ſuch as marble, and thoſe alſo hewn and poliſhed, that they might lie more regular and even. Which ſhews the nobleneſs of his mind, in making that which was not expoſed to open view ſuitable to that which was ſeen.

Ver. 18. *And Solomon's builders, and Hiram's builders did hew them.*] It ſeems, Solomon's ſervants were directed by thoſe of Hiram, to aſſiſt in the work.

———*And the ſtone ſquarers.*] Or, the Giblites, as it is in the margin, who are mentioned, Joſh. xiii. 5. being Phœnicians, who inhabited Gabala, a promontory mentioned by Pliny; and were the moſt excellent artiſts in thoſe parts.

CHAP. VI.

1 *The building of Solomons temple.* 5 *The chambers thereof.* 11 *Gods promiſe unto it.* 15 *The cieling and adorning of it.* 23 *The cherubims.* 31 *The doors.* 36 *The court.* 37 *The time of building it.*

AND it came to paſs in the four hundred and fourſcore year after the children of Iſrael were come out of the land of Egypt, in the fourth year of Solomons reign over Iſrael, in the month Zif, which *is* the ſecond month, that he began to build the houſe of the LORD.

2 And the houſe which king Solomon built for the LORD, the length thereof *was* threeſcore cubits, and the breadth thereof twenty *cubits*, and the height thereof thirty cubits.

3 And the porch before the temple of the houſe, twenty cubits *was* the length thereof, according to the breadth of the houſe; *and* ten cubits *was* the breadth thereof before the houſe.

4 And for the houſe he made windows of narrow lights.

5 ¶ And againſt the wall of the houſe he built chambers round about, *againſt* the walls of the houſe round about, *both* of the temple, and of the oracle: and he made chambers round about.

6 The nethermoſt chamber *was* five cubits broad, and the middle *was* ſix cubits broad, and the third *was* ſeven cubits broad: for without *in the wall* of the houſe he made narrowed reſts round about, that *the beams* ſhould not be faſtned in the walls of the houſe.

7 And the houſe, when it was in building, was built of ſtone, made ready before it was brought thither: ſo that there

was

was neither hammer, nor ax, *nor* any tool of iron heard in the houſe, while it was in building.

8 The door for the middle chamber *was* in the right ſide of the houſe: and they went up with winding ſtairs into the middle *chamber*, and out of the middle into the third.

9 So he built the houſe and finiſhed it; and covered the houſe with beams and boards of cedar.

10 And *then* he built chambers againſt all the houſe, five cubits high: and they reſted on the houſe with timber of cedar.

11 ¶ And the word of the LORD came to Solomon, ſaying,

12 *Concerning* this houſe, which thou art in building, if thou wilt walk in my ſtatutes, and execute my judgments, and keep all my commandments to walk in them: then will I perform my word with thee, which I ſpake unto David thy father.

13 And I will dwell among the children of Iſrael, and will not forſake my people Iſrael.

14 So Solomon built the houſe, and finiſhed it.

15 And he built the walls of the houſe within with boards of cedar, both the floor of the houſe, and the walls of the cieling, *and* he covered *them* on the inſide with wood, and covered the floor of the houſe with planks of fir.

16 And he built twenty cubits on the ſides of the houſe, both the floor, and the walls with boards of cedar: he even built *them* for it within, *even* for the oracle, *even* for the moſt holy *place*.

17 And the houſe, that *is*, the temple, before it, was forty cubits *long*.

18 And the cedar of the houſe within *was* carved with knops, and open flowers: all *was* cedar, there was no ſtone ſeen.

19 And the oracle he prepared in the houſe within, to ſet there the ark of the covenant of the LORD.

20 And the oracle in the forepart *was* twenty cubits in length, and twenty cubits in breadth, and twenty cubits in the height thereof: and he overlaid it with pure gold, and *ſo* covered the altar *which was of* cedar.

21 So Solomon overlaid the houſe within with pure gold: and he made a partition, by the chains of gold before the oracle, and he overlaid it with gold.

22 And the whole houſe he overlaid with gold, until he had finiſhed all the houſe: alſo the whole altar that *was* by the oracle he overlaid with gold.

23 ¶ And within the oracle he made two cherubims *of* olive-tree, *each* ten cubits high.

24 And five cubits *was* the one wing of the cherub, and five cubits the other wing of the cherub: from the uttermoſt part of the one wing unto the uttermoſt part of the other, *were* ten cubits.

25 And the other cherub *was* ten cubits: both the cherubims *were* of one meaſure, and one ſize.

26 The height of the one cherub *was* ten cubits, and ſo *was it* of the other cherub.

27 And he ſet the cherubims within the inner houſe; and they ſtretched forth the wings of the cherubims, ſo that the wing of the one touched the *one* wall, and the wing of the other cherub touched the other wall: and their wings touched one another in the midſt of the houſe.

28 And he overlaid the cherubims with gold.

29 And he carved all the walls of the houſe round about with carved figures of cherubims, and palm-trees, and open flowers within and without.

30 And the floor of the houſe he overlaid with gold, within and without.

31 ¶ And for the entring of the oracle he made doors *of* olive-tree: the lintel *and* ſide-poſts *were* a fifth part *of the wall.*

32 The two doors alſo *were of* olive-tree; and he carved upon them carvings of cherubims, and palm-trees, and open flowers, and overlaid *them* with gold, and ſpread gold upon the cherubims, and upon the palm-trees.

33 So alſo made he for the door of the temple, poſts *of* olive-tree, a fourth part *of the wall.*

34 And the two doors *were of* fir-tree: the two leaves of the one door *were* folding, and the two leaves of the other door *were* folding.

35 And he carved *thereon* cherubims, and palm-trees, and open flowers: and covered *them* with gold, fitted upon the carved work.

36 ¶ And

36 ¶ And he built the inner court with three rows of hewed ſtone, and a row of cedar-beams.

37 ¶ In the fourth year was the foundation of the houſe of the LORD laid, in the month Zif.

38 And in the eleventh year, in the month Bul (which *is* the eighth month) was the houſe finiſhed throughout all the parts thereof, and according to all the faſhion of it: So was he ſeven years in building it.

Ver. 1. *And it came to paſs in the four hundred and fourſcore year after the children of Iſrael were come out of the land of Egypt.*] Theſe years are variouſly computed by the Jewiſh doctors; but we ſhall only obſerve, that they are plainly divided into two intervals, by the words of Jephthah to the Ammonites, Judges xi. 26. where he tells them, the Iſraelites had dwelt in the land of Canaan three hundred years: Unto which if we add the forty years, during which they wandered in the wilderneſs, there were three hundred and forty years paſt at that time, ſince they came out of Egypt. And ſo the other interval from that period was an hundred and forty years.

—— *In the fourth year of Solomon's reign over Iſrael.*] If it be asked, why he did not begin to build the temple ſooner, according to the command of his father David, who left him all neceſſary materials, ſuch as gold, ſilver, braſs, &c. for that ſtructure, and alſo a draught of it, ſo that he might have entered upon the work when he began his reign? Abarbinel anſwers, that Solomon would not make uſe of what his father had prepared but reſolved to build the houſe at his own expence, and to depoſite in the treaſury of the Lord's houſe the treaſure which David had dedicated to this work, chap. vii. 51. And therefore he ſtood in need of four years time, to collect ſo much gold and ſilver, as would be neceſſary to defray the charges of it.

—— *In the month Zif, which is the ſecond month, that he began to build the houſe of the Lord.*] This great work was begun on Monday the ſecond day of the month Zif, which anſwers to the twenty-firſt of our April; being the ſecond month of the ſacred, and eighth of the civil year.

We pretend to no knowledge of the temple but what we have from ſcripture in expreſs words, and from the clear ſenſe of them; and where theſe fail, we only beg to be allowed the uſe of criticiſm, and reaſonable or plauſible conjecture; for beyond theſe we have no other evidence. How great ſoever the learning of ſome moderns may be, yet what they aſſert has no weight, unleſs they can bring ſuch manner of proof as we intend to uſe. As for ancient authors, we have none to produce, beſide Joſephus and other Jews, rather of a later date than he. Now all we might learn from them, that has no foundation in Holy Writ, to us is no evidence at all. Much they knew, or pretended to know, from tradition; but that, we preſume, is no ſolid evidence. We know no monuments beſide thoſe we have ourſelves. And the Hebrew tongue, properly ſo called, being a ſort of dead language at the time when theſe authors wrote, it may well be doubted, whether they could underſtand it better than thoſe who ſtudy it at preſent. Nay more, it might be ſhewn, were this a proper place for ſuch a digreſſion, that Joſephus himſelf underſtood not ſome of thoſe Hebrew words he pretends to explain in his Hiſtory of the Jews.

Ver. 2. *And the houſe which king Solomon built for the Lord, the length thereof was threeſcore cubits.*] Forty of which belonged to the holy place, and twenty to the moſt holy.

The Jewiſh cubits were ſomething longer than ours, tho' how much is not agreed. The moſt received opinion fixes them from twenty to twenty-one inches. Some indeed would increaſe the cubit to a greater length, and others reduce it to ours of eighteen inches, for which we think they have no good authority.

—— *And the breadth thereof twenty cubits, and the height thereof thirty cubits.*] This height of thirty cubits muſt be underſtood of the Holy place, for the altitude of the Holy of Holies was no more than twenty cubits.

Ver. 3. *And the porch before the temple of the houſe,* &c.] Before the ſanctuary ſtood a porch; twenty cubits was the length thereof, and ten cubits was the breadth thereof, as this verſe declares. As for the wall between the porch and the temple, any one may ſee it ought to be there admitted, tho never expreſly mentioned by the Sacred Hiſtorian. We ſay, it appears to have been of great uſe, not only for the better ſupport of the building, but alſo to ſeparate the temple from the porch belonging to it; that ſo this temple might ſtand wholly by itſelf, and alſo be ſhut up, when there was occaſion for it.

Ver. 4. *And for the houſe he made windows of narrow lights.*] Or, as it is in the margin, "broad within, and "narrow without." By which means the houſe was better ſecured from the weather, and yet had light enough.

Ver. 5. *And againſt the wall of the houſe he built chambers round about, againſt the wall of the houſe round about, both of the temple, and of the oracle.*] The nethermoſt of theſe chambers is ſaid to be five cubits broad, ver. 6. But no mention is made of their length. Joſephus tells us, they were thirty in number all round the temple, which, it may be, he took from that of Ezekiel, who ſays, "The "ſide chambers were three, one over another, and thirty "in order," Ezek. xli. 6. So that thirty being multiplied by three, according to the number of ſtories, thoſe chambers will amount in all to ninety; and they are called the nethermoſt, the middle, and the third, ver. 6. Such a number might eaſily be placed about the houſe, ſuppoſing each of them to have been five cubits in length as well as height; for in the breadth they differed from five to ſix, and from ſix to ſeven; the reaſon of which is given in the ſixth verſe, "for without in the wall of the houſe he made "narrowed neſts round about, that the beams ſhould not "be faſtned in the walls of the houſe." The Hebrew which our tranſlators have rendered, by *narrowed neſts* in the text, is tranſlated, *narrowings*, or *rebatements*, in the margin. The meaning therefore ſeems to be, that the wall to which theſe chambers were adjoined, was thicker below than above, ſo that there was more ſpace for making the upper chambers wider.

Theſe chambers, however, will appear ſomething ſmall, and ſo indeed Joſephus calls them; but if their uſe was well known, that might afford us ſome light into this matter; but concerning their uſe, we find only, that *Joas was hidden in the bed-chamber* belonging to the temple, 2 Kings xi. 2. The Hebrew word *Heder*, or *Cheder*, which is rendered *bed-chamber*, ſeems to be underſtood of one of the three ſtories about the temple, where might be the beds for the prieſts in waiting, and among thoſe rooms, or chambers, one, or more, eſpecially reſerved or ſet apart for the high-prieſt; which ought therefore to have been a retired place, and not eaſily acceſſible but to himſelf and his conſort, and thoſe they truſted. Theſe rooms are alſo called *inner-parlours*, 1 Chron. xxviii. 11. where for parlours the Hebrew hath *Chadarim*, and they are diſtinguiſhed from the lower apartments, Ganſakim (tranſlated *treaſuries* in our verſion, and likewiſe from the) upper rooms.

Taking it then for granted, that theſe chambers were chiefly or frequently intended for lodging rooms, we may venture to ſay, that they were ſufficiently ſpacious for that purpoſe, eſpecially thoſe of the middle and third ſtories, and the Jewiſh bed-chambers were generally upper rooms.

Ver. 7. *And the houſe when it was in building, was built of ſtone, made ready before it was brought thither.*] The ſtones were ſo fitted for their reſpective uſe and places, that they might be joined together without any other labour than diſpoſing them by or upon one another.

—— *So that there was neither hammer nor ax, nor any tool of iron heard in the houſe, while it was laid in building.*] Any one would think the ſenſe of theſe words ſufficiently plain; namely, that the ſtones were laid without any noiſe, there being nothing to be done but to join them together. The Jews, however, have been ſo abſurdly romantic as to fancy, that they were not hewn or poliſhed by

by any inſtrument before they were brought to Jeruſalem, but that a worm called Samir, which God had created on purpoſe, did all the buſineſs, and that the ſtones of their own accord came to the temple, where the angels laid them in their proper place and order. Which fable was originally propagated by ſome ignorant perſon who did not underſtand the meaning of the word Samir, which ſignifies a very hard ſtone called Smiris, with which other ſtones might be cut and poliſhed as diamonds are. This was an emblem, as moſt interpreters obſerve, of that peace and tranquility which ſhould reign in the Chriſtian Church, when all things relating to religion, ſhould be tranſacted without contention.

Ver. 8. *The door of the middle chamber was in the right ſide of the houſe; and they went up with winding ſtairs into the middle chamber, and out of the middle into the third.*] We may well imagine, that an opening was left in the thickneſs of the wall for a pair of ſtairs to wind up to the ſecond ſtory of the chambers about the temple; and alſo a paſſage from the temple to the porch, for there might be ſeveral occaſions which required the miniſters of the temple to go up to thoſe chambers, as well as in and out of the temple, of which a detail is not neceſſary here.

Ver. 9. *So he built the houſe and finiſhed it.*] That is, the wall of the houſe.

——— *And covered the houſe with beams and boards of cedar.*] In the margin it is, *the vaultings and the ceilings* of cedar. That is, the roof was an arch within, which made it look more noble, but was flat without.

Ver. 10. *And then he built chambers againſt all the houſe, five cubits high.*] The word *then* is not in the Hebrew; and the omiſſion of it, makes it evident, that the Sacred Hiſtorian here gives an account of the height of thoſe chambers, as he before did of the breadth, ver. 6. But it is very briefly, and we are to underſtand, that thoſe below, thoſe in the middle, and thoſe above, were of an equal height; namely, five cubits. The altitude of the whole therefore was fifteen cubits, which were five leſs than the elevation of the houſe, for that was twenty cubits, otherwiſe there would have been no room for the windows, which, we ſuppoſe, were above all thoſe chambers in the upper part of the houſe.

Ver. 11. *And the word of the Lord came to Solomon, ſaying,*] By the prophet Ahijah the Shilonite, as the Jews ſay in Seder Olam Rabba, cap. 20. For it is not ſaid, that God appeared to Solomon now, as he did, chap. iii. 5. and ix. 2. 3. In which latter place it is ſaid, God appeared to him *the ſecond time.* Which, as Abarbinel obſerves, is a proof that God did not now appear to this prince, but ſpake to him by a prophet.

Ver. 12. *Concerning this houſe which thou art in building, if thou wilt walk in my ſtatutes, and execute my judgments, and keep all my commandments to walk in them: then will I perform my word with thee, which I ſpake unto David thy father.*] Abarbinel here makes a query, why this prophecy is inſerted in the middle of the deſcription of the work, when it might ſeem to have been more properly introduced at the beginning, or after it was compleated? But as Solomon laid the foundation, and raiſed the building with the utmoſt firmneſs and ſolidity, ſo that it might laſt for many generations, God would not have him preſume upon its duration, unleſs he and the people of Iſrael were obedient to him. And therefore told him, he had better not proceed, nor be at any farther charge, unleſs he intended to be a good man, and obſerve all the Divine Laws. And the continuance of this houſe, and of God's preſence among them depending on the rectitude of their conduct, plainly ſignified, that let Solomon build this fabric ever ſo ſtrong, it ſhould be demoliſh'd if he prov'd diſobedient.

Ver. 14. *So Solomon built the houſe, and finiſhed it.*] God ſpake the foregoing words, while Solomon was erecting the temple, that he might deſiſt, if he did not intend to perſevere in obedience to the Divine Majeſty: but the words before us import, that notwithſtanding this pre-admonition, the king continued to build the houſe as magnificent and durable as he firſt intended, becauſe he had formed a reſolution to keep God's commandments.

Ver. 15. *And he built the walls of the houſe within with boards of cedar.*] That is, he wainſcotted the whole houſe with this noble wood.

——— *Both the floor of the houſe, and the walls of the cieling.*] Or, as it is rendered in the margin, from the floor of the houſe to the walls of the cieling; that is, from the bottom to the top.

——— *And he covered them on the inſide with wood.*] The word *them* is not in the Hebrew, and it relates, if we retain it, to the walls of the cieling: That is, to the top of the houſe, which, on the inſide was covered with wood.

——— *And covered the floor of the houſe with planks of fir.*] Or, with another ſort of cedar, which was much firmer, and more durable than fir.

Ver. 16. *And he built twenty cubits on the ſides of the houſe.*] The houſe here meant, is the moſt Holy Place, for the Sacred Hiſtorian had ſpoken of the other part of the houſe, called the Sanctuary, in the foregoing words.

——— *Both the floor, and the walls with boards of cedar.*] Or, as in the preceding verſe, from the floor to the walls of the cieling.

——— *He even built them for it within, even for the oracle, even for the moſt holy place.*] The Divine Writer here explains what he meant by the *Houſe*, in the beginning of the verſe. And this was moſt properly *the Houſe* of all the parts of the temple; becauſe here the Divine Glory reſided, and from hence God gave anſwers when he was conſulted.

The Hebrew word, which is here rendered oracle, is *Debir*, and it imports the ſame as *Locutorium*, a ſpeaking place; for there the Deity gave his orders or inſtructions to the high prieſt, his firſt miniſter. It was likewiſe called *the oracle of the houſe*, and *moſt holy place*, or, as the LXX have rendered it, *holies of holies*, Exod. xxv. 22. Numb. vii. 89. and, *the holieſt of all*, Heb. ix, 3.

The Septuagint have kept the Hebrew word, reading it δαβειρ, or δαβιρ, except in one place, where it is tranſlated ναὸς or temple.

Ver. 17. *And the houſe.*] Namely, the holy place, as the next words explain it.

——— *That is, the temple before it.*] The part of the houſe, which was before the moſt holy place. In the Hebrew the words are *before my face*: that is, before the place where the Divine Glory appeared.

——— *Was forty cubits long.*] This was double the length of the moſt holy place. See ver. 2. and 16.

Ver. 18. *And the cedar of the houſe within was carved with knops.*] Perhaps of an oblong figure like an egg, as ſome have thought, comparing this place with 2 Kings iv. where the like word occurs, and is there tranſlated *Gourds.*

——— *And open flowers.*] Not buds, but flowers, ſpread and full blown.

——— *All was cedar, there was no ſtone ſeen.*] This, we think, relates to the knops and flowers, which were all of cedar.

Ver 19. *And the oracle he prepared in the houſe within, to ſet there the ark of the covenant of the Lord.*] In the innermoſt part of the houſe he fitted the moſt holy place to receive the ark of God. It ſeems to be called the innermoſt part, becauſe it was fartheſt from the entrance into the building,

Ver. 20. *And the oracle in the fore part was twenty cubits in length, and twenty cubits in breadth, and twenty cubits in the height thereof.*] This oracle, which was a perfect ſquare, is ſaid to be in the fore part, becauſe it was before thoſe who entered into the houſe.

——— *And he overlaid it with pure gold.*] Not merely gilt it, but covered it with plates of gold; for the gold amounted to ſix hundred talents, 2 Chron. iii. 8.

——— *And ſo covered the altar.*] Of incenſe, which was before it in the holy place.

——— *Which was of cedar.*] Or, *he covered the altar with cedar*, that the gold might the better lie upon it.

Ver. 21. *So Solomon overlaid the houſe within with pure gold.*] That is the moſt holy place (called the oracle in the foregoing verſe) which he made as magnificent as he could, for the Divine Reſidence.

——— *And he made a partition, by the chains of gold before the oracle.*] The moſt holy place was ſeparated from the ſanctuary by a partition, before which was a veil alſo, which hung upon golden chains. Thus this paſſage is to be underſtood, for the partition itſelf did not depend upon chains.

——— *And*

——— *And he overlaid it with gold.*] That is, overlaid the partition.

Ver. 22. *And the whole houſe he overlaid with gold.*] This is meant of the ſanctuary, which was overlaid with gold, as well as the oracle.

——— *Alſo the whole altar that was by the oracle he overlaid with gold.*] That is, the altar of incenſe, thence called the *golden altar*, which was at the upper end of the ſanctuary, near the entrance into the oracle.

Ver. 23. *And within the oracle he made the cherubims of olive-tree, each ten cubits high.*] Theſe were different from thoſe made by Moſes, which were of ſolid gold, and roſe out of each end of the mercy-ſeat, being of one piece with it, and looking one upon the other, Exod. xxv. 18, 19. But theſe were made of olive-wood; or, as it is in the Hebrew, *of tree of oil*; for many ſuch ſorts of wood there were beſide olive; namely, pine, cedar, &c.

Ver. 28. *And he overlaid the cherubims with gold.*] There were four cherubims in the moſt holy place of Solomon's temple; two leſſer made by Moſes of maſſy gold, and two larger made by Solomon, and overlaid with gold. Thoſe made by Moſes were part of the mercy ſeat, and inſeparable from it; theſe of Solomon ſeem to have ſpread their wings over it, being added only, for the greater honour and glory of God's houſe. Solomon did not make a new ark, which was the only thing made by Moſes, which Solomon did not imitate, and make more glorious. But this he durſt not preſume to open, and take out the book of the law, to depoſite it in an ark of his own making; it being unlawful for him to touch it, and therefore he let it remain, with its cover, the mercy ſeat, and the cherubims belonging to it; and only placed his new cherubims over it, as a covering to it, and for the greater beauty of the houſe.

Ver. 29. *And he carved all the walls of the houſe round about with carved figures of cherubims, and palm-trees,* &c.] Both in the moſt holy place, and likewiſe in the ſanctuary.

Ver. 30. *And the floor of the houſe he overlaid with gold, within and without.*] The floor of the whole houſe both the inward and outward part, was overlaid with gold, which made it ſurpriſingly ſplendid and magnificent.

Ver. 31. *And for the entring of the oracle he made doors of olive-tree.*] Or of ſome tree that was oily.

———*The lintel and ſide-poſts were a fifth part of the wall.*] This paſſage is very obſcure: for the words, *of the wall* are not in the Hebrew; but only, *a fifth*. Which may be underſtood to ſignify, that the lintel and the ſide-poſts held a proportion of a fifth part of the doors. But there are ſome who think the meaning is, that this gate was the fifth in number belonging to the houſe. The firſt, they ſuppoſe, was that which opened into the court of the people: The ſecond, into the court of the prieſts: The third, was the door of the porch: The fourth, of the holy place: And this fifth, of the oracle. And accordingly they interpret thoſe words, ver. 33. *the fourth.*

Ver. 32. *The two doors alſo were of olive-tree.*] Or, as it is in the margin, *the leaves of the doors*, explaining what ſort of doors they were, namely, folding doors.

Ver. 33. *So alſo made he for the door of the temple.*] That is, of the holy place.

———*Poſts of olive-tree a fourth part of the wall.*] See the annotation on the latter part of ver. 31.

Ver. 36. *And he built the inner court.*] Which was that wherein the prieſts officiated, and it bore the name of the inner, with reſpect to another court which ſurrounded it.

———*With three rows of hewed ſtone, and a row of cedar beams.*] What theſe rows were, is not eaſy to explain. Some indeed, do not ſpare buildings that coſt them nothing, and of theſe rows make ſo many ſtories; but whether the ſingle Hebrew word *tur*, which ſignifies *row*, will uphold ſuch a heavy building we very much doubt. To us there appears to have been no more than a kind of parapet wall about four or five feet in height, and conſiſting of three rows of ſtone, one upon another, and a fourth of cedar beams over them. Such a wall as this was ſufficient to keep off the people from creating any obſtruction in the court of the prieſts, and, at the ſame time, was low enough to afford the Iſraelites without, a view of all that was tranſacting by the prieſts within.

CHAP. VII.

1 *The building of Solomons houſe.* 2 *Of the houſe of Lebanon.* 6 *Of the porch of pillars.* 7 *Of the porch of judgment.* 8 *Of the houſe for Pharaohs daughter.* 13 *Hirams work of the two pillars.* 23 *Of the molten ſea.* 27 *Of the ten baſes.* 38 *Of the ten lavers.* 40 *And all the veſſels.*

BUT Solomon was building his own houſe thirteen years, and he finiſhed all his houſe.

2 ¶ He built alſo the houſe of the foreſt of Lebanon; the length thereof *was* a hundred cubits, and the breadth thereof fifty cubits, and the height thereof thirty cubits, upon four rows of cedar-pillars, with cedar-beams upon the pillars.

3 And *it was* covered with cedar above upon the beams, that *lay* on forty-five pillars, fifteen in a row.

4 And *there were* windows in three rows, and light *was* againſt light *in* three ranks.

5 And all the doors and poſts *were* ſquare, with the windows: and light *was* againſt light in three ranks.

6 ¶ And he made a porch of pillars; the length thereof *was* fifty cubits, and the breadth thereof thirty cubits: and the porch *was* before them: and the *other* pillars and the thick beam *were* before them.

7 ¶ Then he made a porch for the throne where he might judge, *even* the porch of judgment: and *it was* covered with cedar from one ſide of the floor to the other.

8 ¶ And his houſe where he dwelt, *had* another court within the porch, *which* was of the like work. Solomon made alſo an houſe for Pharaohs daughter (whom he had taken *to wife*) like unto this porch.

9 All theſe *were of* coſtly ſtones, according to the meaſures of hewed ſtones, ſawed with ſaws, within and without, even from the foundation unto the coping, and *ſo* on the outſide toward the great court.

10 And the foundation *was of* coſtly ſtones, *even* great ſtones; ſtones of ten cubits, and ſtones of eight cubits.

11 And above *were* coſtly ſtones (after the meaſures of hewed ſtones) and cedars.

12 And the great court round about, *was* with three rows of hewed ſtones, and a row of cedar-beams, both for the inner court of the houſe of the LORD, and for the porch of the houſe.

13 ¶ And king Solomon ſent and fet Hiram out of Tyre.

14 He

14 He *was* a widows ſon of the tribe of Naphtali, and his father *was* a man of Tyre, a worker in braſs: and he was filled with wiſdom and underſtanding, and cunning to work all works in braſs; and he came to king Solomon, and wrought all his work.

15 For he caſt two pillars of braſs, of eighteen cubits high a-piece: and a line of twelve cubits did compaſs either of them about.

16 And he made two chapiters *of* molten braſs, to ſet upon the tops of the pillars: the height of the one chapiter *was* five cubits, and the height of the other chapiter *was* five cubits:

17 *And* nets of checker-work, and wreathes of chain-work, for the chapiters which *were* upon the top of the pillars; ſeven for the one chapiter, and ſeven for the other chapiter.

18 And he made the pillars, and two rows round about upon the one net-work, to cover the chapiters that *were* upon the top, with pomegranates: and ſo did he for the other chapiter.

19 And the chapiters that *were* upon the top of the pillars, *were* of lily-work in the porch, four cubits.

20 And the chapiters upon the two pillars *had pomegranates* alſo above, over againſt the belly which *was* by the net-work: and the pomegranates *were* two hundred, in rows round about upon the other chapiter.

21 And he ſet up the pillars in the porch of the temple: and he ſet up the right pillar, and called the name thereof Jachin: and he ſet up the left pillar, and called the name thereof Boaz.

22 And upon the top of the pillars *was* lily-work: ſo was the work of the pillars finiſhed.

23 ¶ And he made a molten ſea, ten cubits from the one brim to the other: *it was* round all about, and his height *was* five cubits: and a line of thirty cubits did compaſs it round about.

24 And under the brim of it round about *there were* knops compaſſing it, ten in a cubit, compaſſing the ſea round about: the knops *were* caſt in two rows, when it was caſt.

25 It ſtood upon twelve oxen, three looking toward the north, and three looking toward the weſt, and three looking toward the ſouth, and three looking toward the eaſt: and the ſea *was ſet* above upon them, and all their hinder parts *were* inward.

26 And it *was* an hand-breadth thick, and the brim thereof was wrought like the brim of a cup, with flowers of lilies: it contained two thouſand baths.

27 ¶ And he made ten baſes of braſs; four cubits *was* the length of one baſe, and four cubits the breadth thereof, and three cubits the height of it.

28 And the work of the baſes *was* on this *manner:* They had borders, and the borders *were* between the ledges:

29 And on the borders that *were* between the ledges *were* lions, oxen, and cherubims: and upon the ledges *there was* a baſe above: and beneath the lions and oxen *were* certain additions made of thin work.

30 And every baſe had four braſen wheels, and plates of braſs: and the four corners thereof had underſetters: under the laver *were* underſetters molten, at the ſide of every addition.

31 And the mouth of it within the chapiter and above *was* a cubit: but the mouth thereof *was* round *after* the work of the baſe, a cubit and an half: and alſo upon the mouth of it *were* gravings with their borders, four-ſquare, not round.

32 And under the borders *were* four wheels: and the axle-trees of the wheels *were* joined to the baſe, and the height of a wheel *was* a cubit and half a cubit.

33 And the work of the wheels *was* like the work of a chariot-wheel: their axle-trees, and their naves, and their felloes, and their ſpokes *were* all molten.

34 And *there were* four underſetters to the four corners of one baſe: *and* the underſetters *were* of the very baſe it ſelf.

35 And in the top of the baſe *was there* a round compaſs of half a cubit high: and on the top of the baſe, the ledges thereof, and the borders thereof *were* of the ſame.

36 For on the plates of the ledges thereof, and on the borders thereof, he graved cherubims, lions, and palm-trees, according to the proportion of every one, and additions round about.

37 After this *manner* he made the ten baſes: all of them had one caſting, one meaſure, *and* one ſize.

38 ¶ Then made he ten lavers of braſs:

one laver contained forty baths: *and* every laver was four cubits: *and* upon every one of the ten baſes, one laver.

39 And he put five baſes on the right ſide of the houſe, and five on the left ſide of the houſe: and he ſet the ſea on the right ſide of the houſe eaſt-ward, over-againſt the ſouth.

40 ¶ And Hiram made the lavers, and the ſhovels, and the baſons: ſo Hiram made an end of doing all the work that he made king Solomon for the houſe of the LORD.

41 The two pillars, and the *two* bowls of the chapiters that *were* on the top of the two pillars: and the two net-works to cover the two bowls of the chapiters, which *were* upon the top of the pillars:

42 And four hundred pomegranates for the two net-works, *even* two rows of pomegranates for one net-work, to cover the two bowls of the chapiters that *were* upon the pillars:

43 And the ten baſes, and ten lavers on the baſes:

44 And one ſea, and twelve oxen under the ſea:

45 And the pots, and the ſhovels, and the baſons: and all theſe veſſels which Hiram made to king Solomon, for the houſe of the LORD, *were of* bright braſs.

46 In the plain of Jordan did the king caſt them in the clay-ground, between Succoth and Zarthan.

47 And Solomon left all the veſſels *unweighed*, becauſe they were exceeding many: neither was the weight of the braſs found out.

48 And Solomon made all the veſſels that *pertained* unto the houſe of the LORD: the altar of gold, and the table of gold, whereupon the ſhew-bread *was*,

49 And the candleſticks of pure gold, five on the right *ſide*, and five on the left, before the oracle, with the flowers, and the lamps, and the tongs *of* gold,

50 And the bowls, and the ſnuffers, and the baſons, and the ſpoons, and the cenſers *of* pure gold; and the hinges *of* gold, *both* for the doors of the inner houſe, the moſt holy *place*, *and* for the doors of the houſe, *to wit*, of the temple.

51 So was ended all the work that king Solomon made for the houſe of the LORD: and Solomon brought in the things which David his father had dedicated; *even* the ſilver, and the gold, and the veſſels did he put among the treaſures of the houſe of the LORD.

Ver. 1. *But Solomon was building his own houſe thirteen years*, &c.] He did not begin his own houſe till he had finiſhed the temple of God; that nothing might obſtruct that holy work.

Ver. 2. *He built alſo the houſe of the foreſt of Lebanon.*] The palace mentioned in the firſt verſe was in Jeruſalem, near to which Solomon built this ſecond houſe in a cool ſhady mountain, which, ſays biſhop Patrick, made it reſemble mount Lebanon. Others think this houſe received its name from its being built in the foreſt of Lebanon, after Solomon had taken the city of Hamath-zobah, (Vid. Jun. in loc. and 2 Chron. viii. 3.) But this is improbable; for Lebanon was in the very extremity of his kingdom, where he would hardly have ſet his throne, as he ſeems to have done in this houſe, ver. 7. for that was too far diſtant from the uſual place of his reſidence; and for the ſame reaſon he would not have there placed the golden ſhields which he made, chap. x. 17. It was therefore in or near Jeruſalem, as appears from chap. xiv. 25, 26. and this houſe, as well as the city of David, had the name of the foreſt of Lebanon, by reaſon of the prodigious quantities of cedar, and other trees which had been brought from that mountain to build the temple, together with this palace, and other ſumptuous edifices; inſomuch that it ſeemed as if Lebanon had been tranſported to Jeruſalem.

——— *The length thereof was a hundred cubits.*] Which was not longer than the houſe of God, if we take in all the courts belonging to it.

——— *And the height thereof thirty cubits.*] The height of the firſt ſtory was ſo many cubits: upon which, in all probability, another of the like, or near of the ſame height, was erected.

——— *Upon four rows of cedar-pillars, with cedar-beams upon the pillars.*] The pillars ſupported the firſt ſtory, and the floor of the next was laid upon the cedar-beams.

Ver. 3. *And it was covered with cedar above upon the beams, that lay on forty-five pillars, fifteen in a row.*] So there were but three rows of pillars in the ſecond ſtory, which were ſufficient for the ſupport of the roof. And we may gueſs from hence, that there were threeſcore pillars below.

In order to avoid prolixity, we ſhall only take notice of thoſe paſſages in this and other deſcriptions of Solomon's buildings, and works, that may ſeem to require ſome explication.

Ver. 6. *And he made a porch of pillars*, &c.] This was for his guard, and for other people to walk in, who came about buſineſs; as well as for ſtate and ornament: And was therefore covered, to keep them dry in rainy weather.

——— *And the porch was before them.*] That is, before the pillars of this palace.

——— *And the other pillars, and the thick beam were before them.*] That is, they were directly oppoſite one to the other. Or, if we follow the marginal tranſlation, [*according to them*] the ſenſe is, that this porch had its pillars and beams, juſt like the palace, and, perhaps, rooms built on thoſe beams for ſervants.

Ver. 7. *Then he made a porch for the throne where he might judge, even the porch of judgment.*] It was ſo called, becauſe here Solomon ſat, to hear and determine the cauſes which were brought before him by the people. With whom he would not have his palace cumbred; and therefore built this porch without that palace.

Ver. 8. *And his houſe where he dwelt, had another court within the porch, which was of the like work.*] There was a court between the porch and the houſe, which may be called the inner court: And then another beyond the porch, which may be ſtyled the outward. So that the porch was ſituated between two courts, which were both alike.

—*Solomon made alſo an houſe for Pharaoh's daughter.*] Doubtleſs near his houſe, ſhe being a perſon of the higheſt quality, and his firſt wife.

——*Like unto this porch.*] Not for figure or bigneſs; but for the materials of which it was built.

Ver.

Ver. 9. *All these were of costly stones.*] That is, all the buildings described here, and in the preceding chapter.

——*According to the measures of hewed stones.*] Either, first, which were hewed in such measure and proportion, as exact workmen used to hew ordinary stones. Or, secondly, they were as large as common hewed stones, which are sometimes very great.

——*Sawed with saws, within and without.*] They were polished both on the in-side of the buildings, which were covered with cedar, and on the out-side also.

——*Even from the foundation unto the coping.*] From the bottom of the building to the top.

——*And so on the out-side toward the great court.*] Not only on the front of the house, but likewise on the back part of it, toward the great court belonging to the king's house.

Ver. 12. *And the great court round about.*] Namely, the great court of Solomon's palace.

——*Was with three rows of hewed stones, and a row of cedar-beams.*] See the annotation on chap. vi. 36.

——*Both for the inner court of the house of the Lord.*] Or rather, *as for the inner court*, &c. for so the particle *vau* sometimes signifies. That is, as it was in that inner court of which the very same account is given, chap. vi. 36.

——*And for the porch of the house.*] Of Solomon's own house.

Ver. 13. *And king Solomon sent and fet Hiram out of Tyre.*] For tho' he was an Israelite by birth, yet he dwelt at Tyre, where he enjoyed the privileges of that city, and so was one of king Hiram's subjects.

Ver. 14. *He was a widow's son of the tribe of Naphtali.*] She herself was of the tribe of Dan, 2 Chron. ii. 14. but her first husband, by whom she had this son, was of the tribe of Naphtali.

——*And his father was a man of Tyre.*] When the mother of Hiram was a widow, she married a man of Tyre, who is called Hiram's father, because he bred him up, and was the husband of his mother.

——*A worker in brass.*] And likewise in gold and silver, iron, stone, and timber, *&c.* as appears by 2 Chron. ii. 14. But *brass* is only mentioned here, because the Sacred Historian here intended to speak only of such works.

——*And he came to king Solomon, and wrought all his work.*] The king soon found him to be an excellent artist, and so employed him in all his works.

Ver. 15. *For he cast two pillars of brass, of eighteen cubits high a-piece.*] In reckoning the height of these two pillars, there is some difficulty, for in this verse each of them is said to have been eighteen cubits high; but the author of the Chronicles declares, that two pillars were made *thirty and five cubits high*, 2 Chron. iii. 15. but it is evident, that he there reckons the measure of them both jointly together, and declares they were five and thirty cubits long, that is, both together were of that length, but severally they were seventeen cubits and a half, a-piece, in height. Now the other half cubit, which is reckoned by the author of this book of the Kings, in the verse before us, where it is said, that they were eighteen cubits high a-piece, was taken up within the chapiter, which being a long massy piece of brass, the pillar must needs be let something into it, as a tenon into a mortise, to make it fast; which tenon was half a cubit; so that the pillar was eighteen cubits high, tho' there were only seventeen and a half appearing. It was likewise said of these pillars, that the chapiters were five cubits high, ver. 16. but in 2 Kings xxv. 17. the author declares, that these chapiters were but three cubits in height. But it is to be observed, that it is immediately added in that place, that there was *wreathen work, and pomegranates upon the chapiters*, which, in all, made five cubits, and are here comprehended in the word chapiter.

Ver. 17. *And nets of checker-work, and wreaths of chain-work, for the chapiters which were upon the tops of the pillars.*] This curious work compassed each chapiter, and contained, as it were, the pomegranates afterward mentioned; which might be seen through these nets.

——*Seven for the one chapiter, and seven for the other chapiter.*] Some think, that each chapiter was adorned with leaves, and flowers, and fruit, in four orders; which were bound about with three chains. But it is extremely difficult to explain this work, which is so very briefly described.

Ver. 18. *And he made the pillars.*] That is, he finished them in this manner.

——*And two rows round about upon the one net-work, to cover the chapiters that were upon the top with pomegranates.*] There were two rows of pomegranates; which took up one of the five cubits, of which the chapiter consisted.

Ver. 19. *And the chapiters that were upon the top of the pillars were of lily work.*] They were ornamented with an artificial foliage, which resembled the leaves of lilies, in the same manner as the Corinthian capital is adorned with the leaves of the acanthus.

——*In the porch.*] Or rather, "as in the porch," that is, the work was of the same nature with that in the porch of the temple, where these pillars were placed, ver. 21. so that the work of the tops of these pillars might agree with that in the top of the porch.

Ver. 20. *And the chapiters upon the two pillars had pomegranates also above, over-against the belly which was by the net-work.*] This is very obscure; but we think the meaning is, that the lily work being above and below, at the top and the bottom of the chapiters, the middle cubit, called the belly, was all covered with pomegranates.

——*And the pomegranates were two hundred, in rows round about upon the other chapiter.*] These pomegranates are variously represented in Scripture. They are said to be "ninety and six on a side of a pillar;" that is, in one row, and in all an hundred, Jer. lii. 23. four great pomegranates between the several checker works being added to the first ninety-six. And it must needs be granted, that there were as many on the other side of the pillar, or in the other row, which make the whole two hundred upon a pillar, as it is said in this verse before us; and four hundred upon both pillars, as they are numbred, 2 Chron. iv. 13.

Ver. 21. *And he set up the pillars in the porch of the temple: and he set up the right pillar, and called the name thereof Jachin: and he set up the left pillar, and called the name thereof Boaz.*] It is supposed, that Solomon had respect to the pillar of the cloud, and the pillar of fire, which went before the Israelites, and conducted them in the wilderness; and was the token of the Divine Providence over them: And thus Solomon set them up in the porch of the temple, hoping and praying that the Divine light, and the cloud of God's glory, would vouchsafe to enter in there; and that by them God and his Providence would dwell among them in this house. The pillar on the right-hand represented the pillar of the cloud; and that on the left, the pillar of fire. Their names were Jachin and Boaz; the former of which signifies, *he will establish*; which intimates God's promise to establish the throne of David, and his people Israel. Boaz signifies, *herein is strength*; either alluding to the Divine promise, in which was all their strength and settlement; or, rather, to the ark which was within the temple, and was called "the "strength of the Lord," 2 Chron. vi. 42.

Ver. 22. *And upon the top of the pillars was lily work.*] This seems to have been said before, ver. 19. but the next words, "so was the work of the pillars finished," shew that this was a new addition, to crown all, after the pillars were erected; as Abarbinel observes.

Ver. 23. *And he made a molten sea, &c.*] The Hebrews call any great collection of waters by the name of a sea. So the lake of Genesaret and others have this appellation in the Gospel. The form of this molten sea is generally represented to us as an hemisphere, or like a round cup or goblet; because the Sacred Historian informs us, that "it "was round all about," and that there were "ten cubits "from the one brim to the other, and its height was five "cubits. It stood upon twelve oxen, three looking to-"ward the north, and three looking toward the west, and "three looking toward the south, and three looking to-"ward the east; and the sea was set above upon them, "and all their hinder parts were inward," ver. 23, 25. Josephus adds, that there was a twisted pillar of one cubit in thickness, under the middle of it, for a supporter: And that the oxen were placed in a position lower behind than before, which was both an easing to the weight, and

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kept it firm and ſteady. We are likewiſe informed, that it contained two thouſand baths, ver. 26. or about 250 hogſheads of our common meaſure. Now as a cubit is computed, by biſhop Cumberland, at 21 888 inches, (ſee his account of Scripture weights and meaſures, p. 34. to 57.) the diameter therefore muſt be 218.88 inches: And as the ſolid content of a bath is 1747 inches, or about eight gallons of our common meaſure, it is therefore very difficult to find ſufficient room in this ſea for containing ſo much water, or about 3494000 cubical inches. To remove this difficulty, we may ſuppoſe, firſt, that no braſs in this bulk was above an inch thick, and therefore, tho' there was an hand-breadth, or 3 648 inches, for the brim on the top thereof, (Cumberland's weights and meaſures, p. 57.) yet it was not ſo thick throughout; and this brim might be deſigned to prevent the water from running over. This will enlarge the ſea, ſo that the water ſhall be 224.176 inches from ſide to ſide, and conſtitute an hemiſphere of that bigneſs, which will accordingly contain 1684 baths, and no more. For as 7 is to 22, ſo is 224.176, the diameter of the water, to 704.553, the circumference at the brim; the half of which, or 352.276, being multiplied by half the diameter, or 112.088, makes 39485.912, for the area of the plain circumference; this multiplied by 4 makes 157543.648, for the ſurface of the whole ſphere; the third part of which, or 52514.549, being multiplied by half the diameter, or 112 088, gives 5886250.767, for the inches in the whole ſphere; which being divided by 1747, the cubical inches in a bath, the remainder will be 1684 baths in the whole, which fall ſhort of the two thouſand, mentioned ver. 26. by 316. This may be the reaſon why the contents of the ſea are not mention'd, either here, or in the Chronicles, till after the deſcription of the oxen: And thus, as the brazen ſea was of a prodigious bigneſs, ſo might the brazen oxen be of a proportionable ſize.

Theſe 1684 baths falling ſo much ſhort of the two thouſand mentioned ver. 26. in order to make up that deficiency, let us ſuppoſe a cavity in the ſupporter mentioned by Joſephus, which might contain 4 baths, or 32 gallons, and a cavity in each of the twelve oxen ſufficient to contain 26 baths, or three hogſheads and ſixteen gallons; the whole will then contain two thouſand baths; and ſo there might be conveyances with pipes from the feet of the oxen and the bottom of the ſupporter, to ſuch cocks which would let out the water as occaſion ſhould require.

But as there is a difficulty to find, how this ſea could contain two thouſand baths, ſo this difficulty is increaſed in the Chronicles, where we are told, that *it received and held three thouſand baths*, 2 Chron. iv. 5. In anſwer to which, it is agreed, that this whole maſs conſiſted of two parts, the upper and the lower: The upper part was the ſea itſelf, and the lower part was like a large round baſon, into which the water was convey'd by cocks from the ſea. Thus it was in the tabernacle in the wilderneſs, of which God ſpake to Moſes, "Thou ſhalt alſo make a laver of "braſs, and his foot alſo of braſs, to waſh withal; for "Aaron and his ſons ſhall waſh their hands and their "feet thereat, and it ſhall be a ſtatute for ever unto "him, and to his ſeed throughout their generations." Exod. xxx. 18, 19, 20, 21. As therefore the utenſils in the tabernacle reſembled thoſe in the temple, and the ſame ordinances were to continue; ſo we may be certain, that Solomon had the ſame conveniences, only much larger, becauſe the number of prieſts, who were to officiate therein, was much greater. Eupolemus ſpeaks of this baſon as twenty cubits broad every way. This, father Lamy corrects as an error, but perhaps without ſufficient ground, and would have him to mean but ten cubits; when perhaps the meaning of Eupolemus might be, that there was a ſolid pavement within the baſon of ten cubits, on which the feet of the oxen reſted, and five cubits of water on each ſide round about, ſo that the baſon, comprehending the pavement, was twenty cubits broad on each of its ſides. And the deſign being only for the prieſts to waſh their hands and feet therein, it ought to be ſhallow, to prevent any diſaſter; and broad, that many might come together to perform this act of purification. Maimonides declares, that Ben Catin made twelve cocks to the ſea, through which the water flowed, whereas before there were but two, that the prieſts might waſh together: And he adds, that there was a receptacle round the ſea, in which there was always water, and which was called its baſe. The author of the Chronicles, therefore, ſpeaks both of the upper and lower part together; and declares, that the braſen ſea, of which the baſon was a part, held three thouſand baths, becauſe the baſon contained one thouſand of thoſe three; but the author of this book of Kings ſaith, that it held but two thouſand, becauſe he only ſpeaks of the upper part, and takes no notice of that which was below, as not properly belonging to the braſen ſea, but only to its baſon or baſe.

There is ſtill another difficulty with relation to this molten ſea. For it is ſaid to be *ten cubits from the one brim to the other, and round all about*, and that *a line of thirty cubits did compaſs it round about*, ver. 23. Now if it was but a bare ten cubits, the line which compaſſed it about ought to be 31 ½ cubits; and as it was an hand breadth, or the ſixth part of a cubit thick, ver. 26. ſo the outer part of the brim muſt be ten cubits and about ſeven inches, and conſequently the line which compaſſed it about muſt be ſo much the longer. In anſwer to this, it is not ſaid, that a line of thirty cubits did compaſs it round at the brim, but that there was a particular place in the out-ſide of this ſea, where a ring of braſs, thirty cubits round, and caſt at the ſame time with the ſea, did compaſs it. There undoubtedly was ſome curious work round the brim to ſet it off; under this were knops compaſſing it, ten in a cubit, ſo that there were three hundred of them in a row; theſe were ſhaped like an egg, that they might have ſome reſemblance to the back of an ox, and at the lower part of theſe was the figure of an ox head, from the mouth of which the water is ſuppoſed to have guſhed, and therefore it is ſaid to be the ſimilitude of oxen which did compaſs it round about, 2 Chron. iv. 3. Of theſe there were two rows, or ſix hundred of them in all, which were caſt at firſt with the ſea, and under theſe we may ſuppoſe there was a ring, whoſe round contained thirty cubits, caſt in the ſame manner, and dividing the wrought from the plain work: And as the diameter of this veſſel was ten cubits and two ſpans, or about ſeven inches, ſo a line of thirty cubits to compaſs the whole, would be placed at ſuch a diſtance from the top, that if a line from the brim to the loweſt point was divided into four parts, one of thoſe parts would be above it, and three parts below it.

Ver. 27. *And he made ten baſes of braſs.*] Theſe were ſo many tables or ſtands, upon which the lavers, mentioned ver. 38. were to reſt.

——— *Four cubits was the length of one baſe, and four cubits the breath thereof, and three cubits the height of it.*] They were made ſo broad, that the lavers might ſtand the firmer, but the height was a cubit leſs than the breadth, that the prieſts might commodiouſly reach, ſo as to waſh the ſacrifices in them.

Ver. 28. *And the work of the baſes was on this manner: They had borders.*] To keep the lavers from ſliding off.

— *And the borders were between the ledges.*] The Hebrew words, which we tranſlate *between the ledges*, are rendered by the LXX ἀναμέσον τῶν ἐξεχομμένων, between the projections, and by the Vulgate, *inter junctûras*, between the junctures. Theſe ledges, or projections, are ſuppoſed to have been a kind of ſculpture, reſembling the denticles in the Ionic and Corinthian orders of architecture, in the corniſhes of which they formed an ornament bearing ſome reſemblance to teeth.

Ver. 29. *And on the borders that were between the ledges were lions, oxen, and cherubims.*] Oxen are called cherubims in Ezek. x. 14. Therefore the meaning here is, that beſide oxen, there were other cherubims (the figures of eagles perhaps) which ornamented theſe borders.

——— *And upon the ledges there was a baſe above.*] This baſe above we take to have been no more than the uppermoſt part of the baſe; for tho' it was above, yet it might be conſidered as a new baſe to the laver which ſtood upon it. This paſſage, however, is ſo darkly expreſſed, that the true meaning of it is very difficult to be apprehended.

——— *And beneath the lions and oxen were certain additions made of this work.*] Either as baſes for the feet of thoſe oxen and lions, or only as additional ornaments.

Ver. 30. *And every baſe had four brazen wheels.*] Theſe wheels were neceſſary, becauſe they rendered the baſes

baſes and their lavers moveable from place to place, as the convenience of the prieſt required.

——*And plates of braſs.*] Between the wheels and the baſes, according to Dr. Lightfoot.

——*And the four corners thereof had underſetters.*] In the Hebrew, *ſhoulders*: And they were properly ſo called, becauſe as burdens are born upon the ſhoulders of men, ſo were the lavers upon thoſe, which ſupported them when they were ſet upon the baſes, and prevented them from falling when they were moved from one place to another by the wheels.

——*Under the lavers were underſetters molten, at the ſide of every addition.*] Theſe were molten with the baſes when they were caſt.

Ver. 31. *And the mouth of it.*] The baſes ſeem to have been hollow at the top, that the feet of the lavers might enter in and be faſtned there; and this vacuity is called the mouth.

——*Within the chapiter.*] Nothing of a chapiter is mentioned till now, and therefore it may be difficult to know what is meant by it, unleſs we conſider it as *the baſe above*, which has been already explained on ver 29. and may be here called the chapiter, becauſe it roſe up from, and ſtood above the great baſe, as the head doth above the reſt of the body.

——*And above.*] Above the chapiter, for the mouth aſcended and grew wider like a funnel.

——*Was a cubit.*] In height, ſee ver. 35. where it is ſaid, *in the top of the baſe was there a round compaſs of half a cubit high.* Which ſeems to be meant of this chapiter, which roſe but half a cubit above the baſe, the other half being within it.

——*And alſo upon the mouth of it were gravings with their borders, four ſquare, not round.*] So the innermoſt part, called the mouth, was round, but the outward part was ſquare, as when a circle is drawn within a quadrangle. This exterior part had likewiſe borders which were ornamented with engraven work.

Ver. 33. *And the work of the wheels was like the work of a chariot wheel.*] Only the hinder and fore wheels were of an equal height.

Ver. 34. *And there were four underſetters to the four corners of one baſe, and the underſetters were of the very baſe itſelf.*] Theſe underſetters were mentioned before, ver. 30. but we are now informed of their number, and that they were of the ſame piece with the baſe itſelf, being caſt together with it.

Ver. 35. *And on the top of the baſe was there a round compaſs of half a cubit high.*] See ver. 31. with the annotation on it.

——*And on the top of the baſe, the ledges thereof, and the borders thereof, were of the ſame.*] That is, they were all caſt at one and the ſame time.

Ver. 36. *For on the plates of the ledges thereof, and on the borders thereof, he graved cherubims, lions and palm trees, according to the proportion of every one.*] In the Hebrew it is, *according to the nakedneſs of every one*, which ſeems to imply, that theſe figures were as large as the void ſpaces in the plates would allow.

Ver. 38. *Then made he ten lavers of braſs: one laver contained forty baths; and every laver was four cubits.*] If theſe lavers had been made in the form of an hemiſphere, each of them would have contained a hundred baths. For four cubits containing 87.552 inches, as 7 is to 22, ſo is the diameter 87.552 to the circumference 275.163; the half of which being multiplied by the half of the diameter, the total is 6024.1516, the content of the area within the circle, which being multiplied by 4, the total will be 24096.6066, for the circumference of the ſphere, the third part whereof being multiplied by 43.786 the ſemi-diameter, the total is 351698, the half of which is 175849, or the cubical inches contained in a laver, which being divided by 1747, the inches in a bath, the remainder is a hundred baths.

If, on the other hand, theſe lavers were made in the form of a cylinder, whoſe height is not mentioned, forty baths would fill about twelve inches in height in each of theſe cylinders, which were four cubits in diameter. For as there are 1747 cubical inches in a bath, ſo forty baths would contain 69880 inches; and there being 6024 cubical inches in the area of ſuch a cylinder, ſo the ſaid ſum multiplied by 12, produces 72288, which are ſomething more than the inches in 40 baths, and prove the lavers to have been of ſuch a ſhape.

And theſe different ſhapes of the molten ſea and the lavers, might be the reaſon of the different expreſſions in which it is ſaid, that *the molten ſea was round all about*; and only that *every laver was four cubits.*

Ver. 40. *And Hiram made the lavers, and the ſhovels, and the baſons*, &c.] Theſe ſeem to have been the laſt things which he made; and ſo he finiſhed the whole work, which in the ſubſequent verſes is recapitulated with the addition of ſome other articles not mentioned before.

Ver. 46. *In the plain of Jordan did the king caſt them in the clay ground, between Succoth and Zarthan.*] The words in the Hebrew which are tranſlated *clay ground*, properly ſignify *in the thickneſs* of the ground. That is, the earth was ſtiff and glutinous, and therefore more fit to make molds of all kinds. And in a level country, ſuch molds were more eaſily fixed, than on the ſides of hills, or ſteep places.

The plain of Jordan undoubtedly denotes the flat country through which the river Jordan ſhapes its courſe, before it diſcharges itſelf into the body of waters, call'd Lacus Aſphaltites, or the Dead Sea: But by Moſes, the Salt Sea, Gen. xiv. 3. That this ſea is bounded on the north by the plain of Jericho we are aſſured by Mr. Maundrel, who was an eye-witneſs of it, but how much farther the plain of Jordan (in which that of Jericho is comprehended) ſtretches itſelf is not very eaſy to determine. It is evident, however, from the paſſage before us, that it extends as high northward, as the place where Succoth ſtood. And Succoth being by the general agreement of geographers placed not far ſouth of the ſea of Cinnereth or Galilee, hence it appears, that the plain of Jordan comprehended the greateſt part of the flat country, through which the Jordan runs from its flow out of the ſea of Galilee, to its fall into the Dead, or Salt Sea.

Zarthan, or Zaretan, was not far from Succoth, and conſequently at no great diſtance from the ſouthern part of the ſea of Galilee.

Ver. 50. *And the bowls, and the ſnuffers, and the baſons, and the ſpoons, and the cenſers, of pure gold.*] The firſt of theſe utenſils was to keep oil for the lamps; the next to trim them. The baſons, which were an hundred, as we learn from the book of Chronicles, were to receive the water of ſprinkling, and the blood of the ſacrifices, which was ſometimes brought into the Moſt Holy Place. The ſpoons ſerved to take up the oil; the cenſers were for offering incenſe; tho' ſome tranſlate this word, *diſh-pans*, wherein the incenſe was kept. There were other cenſers of ſilver, which received the coals from the altar upon all days, but the tenth of Tiſri, which was the great day of expiation, when the golden cenſer received them, and by it the Moſt Holy Place was incenſed. On other days it was not employed, but at the altar of incenſe; where the coals were poured out of the ſilver cenſer (which received them from the altar of burnt-offerings) into the golden, to burn the incenſe as the Talmudiſts ſay, both in Codex Joma, and Tamid. Where they alſo declare, that the foregoing word *capoth*, which we tranſlate *ſpoons*, ſignifies a veſſel which contained the incenſe that was to be offered upon the coals in the golden cenſer.

——*And the hinges of gold, both for the doors of the inner houſe, the moſt holy place, and for the doors of the houſe, to wit, of the temple.*] This ſhews the vaſt riches of Solomon, and his great piety: which made him ſpare no coſt to beautify the houſe of God, and the meaneſt thing belonging to it. Whereby the people, who were ſo much affected with outward ſplendor, were preſerved from idolatry: for they could not ſee any place comparable to the temple of Solomon; there being nothing then in the whole world like it, for riches and glory.

CHAP. VIII.

1 *The feaſt of the dedication of the temple.* 12 *and* 54 *Solomons bleſſing.* 22 *Solomons prayer.* 62 *His ſacrifice of peace-offerings.*

THEN Solomon aſſembled the elders of Iſrael, and all the heads of the tribes, the chief of the fathers of the chil-

dren of Iſrael, unto king Solomon, in Jeruſalem, that they might bring up the ark of the covenant of the LORD, out of the city of David, which *is* Zion.

2 And all the men of Iſrael aſſembled themſelves unto king Solomon, at the feaſt in the month Ethanim, which *is* the ſeventh month.

3 And all the elders of Iſrael came, and the prieſts took up the ark.

4 And they brought up the ark of the LORD, and the tabernacle of the congregation, and all the holy veſſels that *were* in the tabernacle, even thoſe did the prieſts and the Levites bring up.

5 And king Solomon, and all the congregation of Iſrael, that were aſſembled unto him, were with him before the ark, ſacrificing ſheep and oxen that could not be told nor numbred for multitude.

6 And the prieſts brought in the ark of the covenant of the LORD unto his place, into the oracle of the houſe to the moſt holy *place*, *even* under the wings of the cherubims.

7 For the cherubims ſpread forth *their* two wings over the place of the ark, and the cherubims covered the ark, and the ſtaves thereof above.

8 And they drew out the ſtaves, that the ends of the ſtaves were ſeen out in the holy *place* before the oracle, and they were not ſeen without: and there they are unto this day.

9 *There was* nothing in the ark ſave the two tables of ſtone which Moſes put there at Horeb, when the LORD made *a covenant* with the children of Iſrael, when they came out of the land of Egypt.

10 And it came to paſs when the prieſts were come out of the holy place, that the cloud filled the houſe of the LORD.

11 So that the prieſts could not ſtand to miniſter, becauſe of the cloud: for the glory of the LORD had filled the houſe of the LORD.

12 ¶ Then ſpake Solomon, The LORD ſaid that he would dwell in the thick darkneſs.

13 I have ſurely built thee an houſe to dwell in, a ſettled place for thee to abide in for ever.

14 And the king turned his face about, and bleſſed all the congregation of Iſrael: (and all the congregation of Iſrael ſtood)

15 And he ſaid, Bleſſed *be* the LORD God of Iſrael, which ſpake with his mouth unto David my father, and hath with his hand fulfilled *it*, ſaying,

16 Since the day that I brought forth my people Iſrael out of Egypt, I choſe no city out of all the tribes of Iſrael to build an houſe, that my name might be therein; but I choſe David to be over my people Iſrael.

17 And it was in the heart of David my father, to build an houſe for the name of the LORD God of Iſrael.

18 And the LORD ſaid unto David my father, Whereas it was in thine heart to build an houſe unto my name, thou didſt well that it was in thine heart:

19 Nevertheleſs, thou ſhalt not build the houſe, but thy ſon that ſhall come forth out of thy loyns, he ſhall build the houſe unto my name.

20 And the LORD hath performed his word that he ſpake, and I am riſen up in the room of David my father, and ſit on the throne of Iſrael, as the LORD promiſed, and have built an houſe for the name of the LORD God of Iſrael.

21 And I have ſet there a place for the ark, wherein *is* the covenant of the LORD, which he made with our fathers, when he brought them out of the land of Egypt.

22 ¶ And Solomon ſtood before the altar of the LORD in the preſence of all the congregation of Iſrael, and ſpread forth his hands toward heaven:

23 And he ſaid, LORD God of Iſrael, *there is* no God like thee, in heaven above, or on earth beneath, who keepeſt covenant and mercy with thy ſervants, that walk before thee with all their heart:

24 Who haſt kept with thy ſervant David my father that thou promiſedſt him: thou ſpakeſt alſo with thy mouth, and haſt fulfilled *it* with thine hand, as *it is* this day.

25 Therefore now, LORD God of Iſrael, keep with thy ſervant David my father that thou promiſedſt him, ſaying, There ſhall not fail thee a man in my ſight to ſit on the throne of Iſrael; ſo that thy children take heed to their way, that they walk before me as thou haſt walked before me:

26 And now, O God of Iſrael, let thy word, I pray thee, be verified, which thou ſpakeſt unto thy ſervant David my father.

27 But

27 But will God in deed dwell on the earth? behold the heaven, and heaven of heavens cannot contain thee, how much leſs this houſe that I have builded?

28 Yet have thou reſpect unto the prayer of thy ſervant, and to his ſupplication, O LORD my God, to hearken unto the cry and to the prayer, which thy ſervant prayeth before thee to day:

29 That thine eyes may be open toward this houſe night and day, *even* toward the place of which thou haſt ſaid, My name ſhall be there: that thou mayſt hearken unto the prayer which thy ſervant ſhall make towards this place.

30 And hearken thou to the ſupplication of thy ſervant, and of thy people Iſrael, when they ſhall pray towards this place: and hear thou in heaven thy dwelling-place, and when thou heareſt, forgive.

31 ¶ If any man treſpaſs againſt his neighbour, and an oath be laid upon him to cauſe him to ſwear, and the oath come before thine altar in this houſe:

32 Then hear thou in heaven, and do, and judge thy ſervants, condemning the wicked, to bring his way upon his head, and juſtifying the righteous, to give him according to his righteouſneſs.

33 ¶ When thy people Iſrael be ſmitten down before the enemy, becauſe they have ſinned againſt thee, and ſhall turn again to thee, and confeſs thy name, and pray, and make ſupplication unto thee in this houſe:

34 Then hear thou in heaven, and forgive the ſin of thy people Iſrael, and bring them again unto the land which thou gaveſt unto their fathers.

35 ¶ When heaven is ſhut up, and there is no rain, becauſe they have ſinned againſt thee; if they pray towards this place, and confeſs thy name, and turn from their ſin, when thou afflicteſt them:

36 Then hear thou in heaven, and forgive the ſin of thy ſervants, and of thy people Iſrael, that thou teach them the good way wherein they ſhould walk, and give rain upon thy land which thou haſt given to thy people for an inheritance.

37 ¶ If there be in the land famine, if there be peſtilence, blaſting, mildew, locuſt, *or* if there be caterpiller; if their enemy beſiege them in the land of their cities, whatſoever plague, whatſoever ſickneſs *there be*;

38 What prayer and ſupplication ſoever be *made* by any man, *or* by all thy people Iſrael, which ſhall know every man the plague of his own heart, and ſpread forth his hands towards this houſe:

39 Then hear thou in heaven thy dwelling-place, and forgive, and do, and give to every man according to his ways, whoſe heart thou knoweſt; (for thou, *even* thou only knoweſt the hearts of all the children of men)

40 That they may fear thee all the days that they live, in the land which thou gaveſt unto our fathers.

41 Moreover, concerning a ſtranger that *is* not of thy people Iſrael, but cometh out of a far country, for thy names ſake;

42 (For they ſhall hear of thy great name, and of thy ſtrong hand, and of thy ſtretched out arm) when he ſhall come and pray towards this houſe:

43 Hear thou in heaven thy dwelling-place, and do according to all that the ſtranger calleth to thee for: that all people of the earth may know thy name, to fear thee, as *do* thy people Iſrael, and that they may know that this houſe which I have builded, is called by thy name.

44 ¶ If thy people go out to battle againſt their enemy, whitherſoever thou ſhalt ſend them, and ſhall pray unto the LORD toward the city which thou haſt choſen, and *toward* the houſe that I have built for thy name:

45 Then hear thou in heaven their prayer and their ſupplication, and maintain their cauſe.

46 If they ſin againſt thee (for *there is* no man that ſinneth not) and thou be angry with them, and deliver them to the enemy, ſo that they carry them away captives unto the land of the enemy, far or near;

47 *Yet* if they ſhall bethink themſelves in the land whither they were carried captives, and repent, and make ſupplication unto thee in the land of them that carried them captives, ſaying, We have ſinned, and have done perverſly, we have committed wickedneſs;

48 And *ſo* return unto thee with all their heart, and with all their ſoul, in the land of their enemies which led them away captive, and pray unto thee toward their land, which thou gaveſt unto their fathers, the city which thou haſt choſen, and the houſe which I have built for thy name:

49 Then

49 Then hear thou their prayer and their ſupplication in heaven thy dwelling-place, and maintain their cauſe,

50 And forgive thy people that have ſinned againſt thee, and all their tranſgreſſions wherein they have tranſgreſſed againſt thee, and give them compaſſion before them who carried them captive, that they may have compaſſion on them:

51 For they *be* thy people and thine inheritance, which thou broughteſt forth out of Egypt, from the mids of the furnace of iron:

52 That thine eyes may be open unto the ſupplication of thy ſervant, and unto the ſupplication of thy people Iſrael, to hearken unto them in all that they call for unto thee.

53 For thou didſt ſeparate them from among all the people of the earth, *to be* thine inheritance, as thou ſpakeſt by the hand of Moſes thy ſervant, when thou broughteſt our fathers out of Egypt, O Lord GOD.

54 And it was *ſo*, that when Solomon had made an end of praying all this prayer and ſupplication unto the LORD, he aroſe from before the altar of the LORD, from kneeling on his knees, with his hands ſpread up to heaven.

55 And he ſtood, and bleſſed all the congregation of Iſrael with a loud voice, ſaying,

56 Bleſſed *be* the LORD that hath given reſt unto his people Iſrael, according to all that he promiſed: there hath not failed one word of all his good promiſe, which he promiſed by the hand of Moſes his ſervant.

57 The LORD our God be with us, as he was with our fathers: let him not leave us, nor forſake us:

58 That he may incline our hearts unto him, to walk in all his ways, and to keep his commandments, and his ſtatutes, and his judgments, which he commanded our fathers.

59 And let theſe my words wherewith I have made ſupplication before the LORD, be nigh unto the LORD our God day and night, that he maintain the cauſe of his ſervant, and the cauſe of his people Iſrael at all times, as the matter ſhall require:

60 That all the people of the earth may know that the LORD *is* God, *and that there is* none elſe.

61 Let your heart therefore be perfect with the LORD our God, to walk in his ſtatutes, and to keep his commandments, as at this day.

62 ¶ And the king, and all Iſrael with him, offered ſacrifice before the LORD.

63 And Solomon offered a ſacrifice of peace-offerings, which he offered unto the LORD, two and twenty thouſand oxen, and an hundred and twenty thouſand ſheep: ſo the king and all the children of Iſrael dedicated the houſe of the LORD.

64 The ſame day did the king hallow the middle of the court that *was* before the houſe of the LORD: for there he offered burnt-offerings, and meat-offerings, and the fat of the peace-offerings: becauſe the braſen altar that *was* before the LORD, *was* too little to receive the burnt-offerings, and meat-offerings, and the fat of the peace-offerings.

65 And at that time Solomon held a feaſt, and all Iſrael with him, a great congregation, from the entring in of Hamath unto the river of Egypt, before the LORD our God, ſeven days, and ſeven days, *even* fourteen days.

66 On the eighth day he ſent the people away: and they bleſſed the king, and went unto their tents joyful and glad of heart, for all the goodneſs that the LORD had done for David his ſervant, and for Iſrael his people.

Ver. 1. *Then Solomon aſſembled the elders of Iſrael*, &c.] This great monarch, in order to celebrate the dedication of his new temple with greater magnificence, choſe to defer it till the next year, which was the jubilee, at which ſolemnity there was always a vaſt concourſe of people from all parts of the kingdom. The ceremony began on the third day of the ſeventh month of the Sacred Year, which was the firſt of the civil year, anſwering to the latter end of our October, and it laſted ſeven days; and on the 15th day began the feaſt of the tabernacles, which was one of the three ſolemn feaſts of the Iſraelites, and continued likewiſe ſeven days, ſo that the vaſt concourſe of people who were invited by the king, and flocked to that ſolemnity, ſtayed at leaſt twenty days in Jeruſalem. The ceremony opened with a pompous proceſſion, in which the prieſts carried the ark from the tabernacle which David had erected for its reception, to the temple, and depoſited that Sacred Pledge of the Divine Preſence in the Moſt Holy Place, between the two golden cherubims, which Solomon had cauſed to be made by Hiram, and to be ſet up there, as a kind of covering to the ark, in which the Sacred Hiſtorian informs us, that "there was nothing "ſave the two tables of ſtone, which Moſes placed there "at Horeb," &c. Much the ſame words are repeated, 2 Chron. v. 10. but it is obſervable, that both theſe places ſeem to contradict the Apoſtle's words, Heb. ix. 4. For it is there ſaid, that the pot of manna likewiſe, and Aaron's rod, were in the ark. For ſo expoſitors generally tranſlate the words ἐν ᾗ *in which*, namely, in the ark, στάμνος χρυσῆ, *the golden pot containing the manna*, &c. But this ſeeming difficulty is ſolved by this eaſy obſervation, namely, that the prepoſition ἐν doth not always ſignify *in*, but ſometimes *by*, and ſo the cited paſſage in the Hebrews is to be rendered, not *in which*, but *by which*.

The

The king himself, accompanied by all his chief officers, and the elders of Israel, marched before the ark; these were followed by a great number of priests and Levites, who sang some canticles proper to that great occasion, and played upon various instruments, 2 Chron. v. 12. next to the ark followed another number of priests bearing the sacred utensils of the tabernacle, 2 Chron. v. 5. which had been brought from Gibeon. These utensils were not deposited in the sanctuary, because the king had caused a new set of them to be made, which were larger, and more agreeable to the spaciousness of the place, but were laid up in some other repository prepared for that purpose. To add the greater magnificence to the procession, the king ordered the ark to stop at proper distances. and there caused a prodigious number of victims to be offered up before it, till they had reached the sanctuary. While the priests were depositing the ark in the most Holy Place, the air rang with the sound of an hundred and twenty trumpets,and with the voices of the Levites who sang the praises of God, and at proper intervals repeated those words, *Give thanks to the Lord, for he is good, for his mercy endureth for ever*, 2 Chron. v. 13. It was then that the awful Majesty of Heaven seemed to descend in a visible manner, to take possession, as it were, of his new temple, by filling it with a glorious cloud, as he had formerly done the tabernacle; insomuch that the priests could not stand to offer up the sacrifices, which they had prepared upon that occasion.

Ver. 12. *Then spake Solomon.*] When the king saw the priests come out of the house of God, in great consternation, he uttered the words which follow, with his face turned toward the altar, to compose and comfort them. This shews that the cloud filled the house before Solomon prayed: Whereas in 2 Chron. vii. 1, 2, 3. the Divine Glory is represented as not filling it till the king had finished his prayer. This seeming contradiction is judiciously reconciled by Abarbinel. "The cloud, says he, in which was "the glory of the Lord, or the fire, came into the tem- "ple before Solomon prayed; which made him say, *The* "*Lord dwelleth in thick darkness*, which the king behold- "ing, prayed to God, who gave such a sensible token of "his presence there. When he had made an end of his "prayer, the fire that was in the cloud broke forth, and "consumed the sacrifices on the altar: And the glory of "the Lord filled the house, as it is recorded in the book "of the Chronicles."

——*The Lord said that he would dwell in the thick darkness.*] Which was as much as to say, Be not terrified; but look upon this cloud as a token of God's presence and protection: And that he owns this for his house where he intends to reside, according to what he declared, Levit. xvi. 2.

Ver. 13. *I have surely built thee an house to dwell in.*] Here Solomon turns his speech from the people to God; and expresses his hope that he would condescend to continue in this house.

Ver. 14. *And the king turned his face about.*] From the court of the priests, to the court of the congregation, with his back to the altar.

——*And blessed all the congregation of Israel (and all the congregation of Israel stood.)*] Both out of reverence to the Divine Majesty, and respect to the king.

Ver. 15. *And he said, Blessed be the Lord God of Israel, which spake with his mouth unto David my father, and hath with his hand fulfilled it, saying.*] He acknowledges the goodness of God in his gracious promise, and his faithfulness in fulfilling it. Which promise was made by Nathan, to whom the word of the Lord came, 2 Sam. vii. 4.

Ver. 16. *Since the day that I brought forth my people Israel out of Egypt, I chose no city*, &c.] God had often told the Israelites, that they should worship him in the place which he would choose; but he never declared his choice of a place till the time of David, 2 Sam. vii. 6.

Ver. 18. *And the Lord said unto David my father, Whereas it was in thine heart to build an house unto my name, thou didst well*, &c.] God commended the good intentions of David, but would not let him put them in execution. This honour being reserved for his son, as it follows in ver. 19.

Ver. 22. *And Solomon stood before the altar of the Lord.*] He, now turned again with his face toward the altar, to make a solemn prayer to God.

Ver. 23. *And he said, Lord God of Israel, there is no God like thee, in heaven above, or on earth beneath*, &c.] He acknowledges the transcendent excellences of the Divine Majesty; and again commemorates his faithfulness to those who serve him with sincerity.

Ver. 24. *Who hast kept with thy servant David my father that thou promisedst him.*] This relates to that part of God's promise to David, that his son should build him an house.

Ver. 25. *Therefore now, Lord God of Israel, keep with thy servant David my father, that thou promisedst him, saying, There shall not fail thee a man in my sight to sit on the throne of Israel.*] Solomon considered that as an earnest that God would accomplish the other part of his promise to David, which he made at the same time concerning his kindness to his posterity, 2 Sam. vii. 12, 13.

——*So that thy children take heed to their way*, &c.] He here speaks like a wise man, who was fully acquainted with the will of God: Whose promise concerning the inheritance of the kingdom, he acknowledges, depended upon this condition, *if they took heed to their way*, &c. that is, continued in the faith and worship of God, as David did.

Ver. 26. *And now, O God of Israel, let thy word, I pray thee, be verified*, &c.] This is not an unnecessary repetition; for God, when he spake to David of building the temple by his son, promised two things; first, the stability of the kingdom in his family, 2 Sam. vii. 16. and secondly, that he would shew the greatest kindness and friendship to them, as a father doth to his son, ver. 13. Solomon, in this prayer, implores God to grant both these blessings; the first in the foregoing verse, and the other in this.

Ver. 27. *But will God indeed dwell on the earth?* &c.] Solomon would not have the people possessed with such gross imaginations as were formed by the pagans, who fancied their gods were confined to their temples. No, says this great king, the heaven and heaven of heavens cannot comprehend his infinite Majesty.

Ver. 28. *Yet have thou respect to the prayer of thy servant*, &c.] But he would have them know, that God, who could not be confined to any particular place, vouchsafed his special presence there, to grant the requests of those who piously made their supplications to him.

Ver. 29. *That thine eyes may be open toward this house night and day*, &c.] He prays that God would have a gracious regard to all those who should come thither to offer up their petitions to him. For as in the former verse Solomon implores God to hear his own petitions, so in this he begs him to hear those of all pious worshippers.

——*That thou mayst hearken unto the prayer which thy servant shall make toward this place.*] He beseeches God to hear him, if he looked toward this place, in his prayer, tho' he should not be present at the temple when he preferred his petition. For thus it was customary for pious men to direct their prayer, when they were far distant from that sacred house; nay, when it was even demolished, Dan. vi. 10. And when they were at the temple, they could only direct their view toward the most Holy Place: For the people came no nearer than into the outward court of the temple, and the priests no farther than to the next court to it; except when they went to order the lamps, and burn incense, morning and evening, and renew the shew-bread. At all other times they stood and officiated at a distance, in the court appointed for them, called the court of the priests. The people, therefore, and priests stood in their several courts, and worshipped with their faces toward the temple, where the ark and mercy-seat were. From whence came the expression of worshipping the Lord "toward his holy temple;" and also of worshipping "toward his foot-stool." For if the glory of the Lord sat upon the cherubims, under which the ark stood, then this was his foot-stool.

Ver. 30. *And hearken thou to the supplication of thy servant, and of thy people Israel*, &c.] Here Solomon intreats God to hear prayer, whether it was offered up by one, or by many.

——*And hear thou in heaven thy dwelling-place.*] He directs the minds of the people up to heaven, where God resides in the highest majesty and glory; of which the bright cloud in the temple was a token and resemblance.

——— *And when thou heareſt, forgive.*] For ſins unpardoned would prevent his bleſſing from deſcending upon them.

Ver. 31. *If any man treſpaſs againſt his neighbour, and an oath be laid upon him to cauſe him to ſwear.*] This ſeems to relate to ſuch as were accuſed of denying that which was ſaid to be depoſited with them by their neighbour; and who were to purge themſelves by oath, there being no witneſs to convict them.

——— *And the oath come before thine altar in this houſe.*] It was the cuſtom of all nations to touch the altar, when they made an oath; and, by this action, they called God to witneſs the truth of what they ſaid, and to puniſh them if they were guilty of falſhood.

Ver. 32. *Then hear thou in heaven, and do, and judge thy ſervants, condemning the wicked,* &c.] He deſires God to hear the complaint of him who had been defrauded, or unjuſtly accuſed; and ſhew who had right on his ſide, by puniſhing the offender, and acquitting the innocent perſon.

Ver. 33. *When thy people Iſrael be ſmitten down before the enemy, becauſe they have ſinned againſt thee, and ſhall turn again to thee, and confeſs thy name,* &c.] Acknowledge him to be God alone, and renounce all falſe gods.

Ver. 34. *Then hear thou in heaven, and forgive the ſin of thy people Iſrael,* &c.] Deliver them out of the captivity into which their enemies had carried them, and reſtore them to their own country.

Ver. 37. *If there be in the land famine, if there be peſtilence, blaſting, mildew, locuſt, or if there be caterpiller.*] Locuſts and caterpillers made great deſolations where they ſwarmed. Mildew alſo, as the Heathens themſelves were ſenſible, was a puniſhment inflicted from heaven. And therefore Numa Pompilius ordained a ſolemn feſtival call'd Rubigalia, in the beginning of May, to pray for their preſervation from this Rubigo, as they called it, which corrupted their corn.

——— *If their enemy beſiege them in the land of their cities.*] In their gates; whereby they ſhould be ſo ſtraitned, that none could go in or out.

——— *Whatſoever plague, whatſoever ſickneſs there be.*] The word *plague* ſignifies ſome extraordinary ſtroke by the hand of God.

Ver. 38. *What prayer and ſupplication ſoever be made by any man, or by all thy people Iſrael.*] Who in national calamities were wont to implore the Divine Mercy with public faſting and prayer; which, if they neglected, he intreats God not to reject the ſupplications of any particular perſon, who beſought his favour for himſelf and family.

——— *Which ſhall know every man the plague of his own heart.*] We are taught by Ezra, in 2 Chron. vi. 29. to underſtand theſe words of any private trouble or grief which any man laboured under. For ſo the words are there, *When every one ſhall know his own ſore, and his own grief*; that is, ſhall make his ſecret moan for any affliction which lies heavy upon his ſpirit.

Ver. 39. *Then hear thou in heaven thy dwelling place, and forgive, and do, and give to every man according to his ways, whoſe heart thou knoweſt.*] Solomon would have the people know that God could not be deceived with words; and that they were to expect an anſwer from him, according to the ſincerity of their hearts, in their profeſſions of repentance.

Ver. 40. *That they may fear thee all the days that they live in the land which thou gaveſt unto our fathers.*] That the wonderful goodneſs of God might engage them to worſhip him alone, in a truly religious manner, all their days; and in conſequence thereof that they might poſſeſs, in peace and plenty, the good land he had beſtowed upon them.

Ver. 41. *Moreover, concerning a ſtranger that is not of thy people Iſrael, but cometh out of a far country for thy name's ſake.*] To become a proſelite to the true religion, and to worſhip God alone, tho' that ſtranger was not circumciſed, and conſequently not bound to keep the whole law. Such ſtrangers came to pray at the temple, tho' they were not permitted to offer any ſacrifices, except a burnt-offering. And therefore we may obſerve, that the Greeks are ſaid, in the New Teſtament, to come to a feaſt ἵνα προσκυνήσωσιν, that they might worſhip, not that they might keep the paſſover, John xii. 20. And the like is ſaid of the eunuch, Acts viii. 22.

Ver. 42. (*For they ſhall hear of thy great name, and of thy ſtrong hand, and of thy ſtretched out arm*)] They ſhould be informed of all the ſtupendious wonders God had wrought, and which declared him to be infinitely above all gods, the Moſt High, and Holy One.

——— *When he ſhall come and pray towards this houſe.*] Namely, in the court behind that of the Iſraelites, which was made on purpoſe for the religious uncircumciſed Gentiles; by which means, and likewiſe by the diſperſion of the Jews among other nations, many Heathens were brought to the acknowledgement of the only true God.

Ver. 43. *Hear thou in heaven thy dwelling place, and do according to all that the ſtranger calleth to thee for.*] Solomon entertained the ſame ſentiments as St. Peter expreſſed; namely, "That God is no reſpecter of perſons, "but in every nation he that feareth God, and worketh "righteouſneſs, is accepted with him," Acts x. 35.

——— *That all the people of the earth may know thy name, to fear thee, as do thy people Iſrael.*] It is evident from hence, that truly good men, in ancient times, deſired all the Gentile world might be incorporated with them; unto which the Jews, in the time of our bleſſed Saviour, were unaccountably averſe.

——— *And that they may know that this houſe which I have builded, is called by thy name.*] May be convinced that this temple is honoured with thy glorious preſence.

Ver. 44. *If thy people go out to battle againſt their enemy, whitherſoever thou ſhalt ſend them, and ſhall pray unto the Lord toward the city which thou haſt choſen,* &c.] Some of the Jews are ſurpriſed that Solomon ſhould intermix his prayer for ſtrangers, with thoſe for the people of Iſrael, and not rather finiſh what he had to deſire for the Iſraelites, before he prayed for the Gentiles. If there be any thing in this, it was to ſhew that God made no difference between them and pious people of other nations.

Ver. 45. *Then hear thou in heaven their prayer and their ſupplication, and maintain their cauſe.*] Give teſtimony to the juſtice of it, by crowning their arms with victory.

Ver. 46. *If they ſin againſt thee, (for there is no man that ſinneth not) and thou be angry with them, and deliver them to the enemy.*] The infirmity of human nature, and its propenſity to ſin, will not excuſe wilful offences againſt God, eſpecially apoſtacy from him, which was the cauſe of all their calamities.

——— *So that they carry them away captives,* &c.] A good cauſe ſometimes miſcarries, for the iniquity of thoſe who are engaged in it.

Ver. 47. *Yet if they ſhall bethink themſelves in the land whither they were carried captives, and repent,* &c.] This verſe and the next contain a full deſcription of true repentance; which begins to operate in the ſerious reflection which men make upon their paſt conduct, and the preſent miſeries in which their ſins have involved them; and begets an unfeigned ſorrow and reſolution of amendment, with earneſt ſupplication for mercy and grace; confeſſing themſelves unworthy of either, and condemning themſelves for their tranſgreſſions, and the provoking aggravations with which they are attended; which laſt concludes in their quitting that iniquitous courſe of life, and in their ſincere converſion to the ſervice of God.

Ver. 48. ——— *And pray unto thee toward their land, which thou gaveſt unto their fathers, the city which thou haſt choſen, and the houſe which I have built for thy name.*] The very looking toward this place with earneſt ſupplications for the mercy of God, and a fervent deſire of his gracious aid, was in effect to own him who dwelt there, and acknowledge him alone for their God; and was likewiſe a means to preſerve them from idolatry; all the other nations in the world turning their faces toward the eaſt, when they worſhipped, but the Jews to the weſt, where the holy temple was: And for this cauſe, when the temple and the holy city were deſtroyed, and the ark of the teſtimony was gone, yet good men looked and prayed toward the place where it was wont to be, as appears by the prophet Daniel; and therefore Solomon much more ſuppoſes they would do ſo, while the city and temple were ſtanding.

Ver.

Ver. 49. *Then hear thou their prayer and their ſupplication in heaven thy dwelling place, and maintain their cauſe.*] In the Hebrew it is, *their right*, which they had forfeited by their diſobedience, and unto which he prayed they might be reſtored upon their repentance.

Ver. 50. *And forgive thy people that have ſinned againſt thee, and all their tranſgreſſions wherein they have tranſgreſſed againſt thee, and give them compaſſion before them who carried them captive*, &c.] Cauſe their enemies to treat them with humanity, during the continuance of their captivity; and at laſt permit them to return to their own land. Solomon enlarges much upon this in the following verſes, as a matter of the greateſt importance; becauſe he knew the Iſraelites, as well as all other people, had a fatal propenſity to offend God, and might provoke him to expel them from the land he had beſtowed upon them.

Ver. 51. *For they be thy people and thine inheritance.*] For tho' they ſhould be ſo unhappy as to ſin againſt thee, and ſuffer by the ſevere treatment of other men, yet ſtill remember that they are thy peculiar people, and therefore condeſcend to pity and pardon, and ſave them.

——— *Which thou broughteſt forth out of Egypt from the mids of the furnace of iron.*] Whom thou didſt deliver from the cruel ſervitude of Egypt, where they ſuſtained the moſt rigorous oppreſſions.

Ver. 52. *That thine eyes may be open unto the ſupplication of thy ſervant, and unto the ſupplication of thy people Iſrael*, &c.] That it may appear that thou dwelleſt in this houſe, and haſt a regard to the penitent prayers that ſhall be here made unto thee.

Ver. 53. *For thou didſt ſeparate them from among all the people of the earth to be thine inheritance.*] Solomon here implores the Divine Mercy to Iſrael, in conſideration of the peculiar laws he had given them, in the obſervance of which, he beſeeches God to preſerve them.

——— *As thou ſpakeſt by the hand of Moſes thy ſervant, when thou broughteſt our fathers out of Egypt, O Lord God.*] It was not a mere angel who brought them out of Egypt, but they were conducted by the Divine Λόγος, to whom therefore this prayer of Solomon was addreſſed. For the SHECHINAH, or Divine Glory that ſettled in the temple, was this Divine Perſon, and not an angel perſonating God.

Ver. 56. *Bleſſed be the Lord, that hath given reſt unto his people Iſrael according to all that he promiſed*, &c.] The king having finiſhed his prayer to God, turned about again with his face the other way, from the altar to the people, and bleſſed them in a moſt ſolemn manner, ver. 54, 55. And he here celebrates again the faithfulneſs of God, which continued now as it had done in the days of Joſhua.

Ver. 57. *The Lord God be with us as he was with our fathers*, &c.] There could be no doubt of the Divine Bleſſing upon them, if they perſevered in their duty to God.

Ver. 58. *That he may incline our hearts unto him*, &c.] This was the greateſt bleſſing Solomon could ask for them, ſince it was the means to preſerve them in the favour of God.

Ver. 59. *And let theſe my words wherewith I have made ſupplication before the Lord, be nigh unto the Lord our God day and night.*] May this my prayer be ever acceptable to him.

——— *That he maintain the cauſe of his ſervant, and the cauſe of his people Iſrael, at all times, as the matter ſhall require.*] That is, according to the circumſtances of their condition, and the various exigences and neceſſities to which they might be reduced.

Ver. 60. *That all the people of the earth may know that the Lord is God*, &c.] That by his ſignal favours to the Iſraelites, the whole race of mankind might be invited to acknowledge him to be God alone.

Ver. 61. *Let your heart therefore be perfect with the Lord our God, to walk in his ſtatutes, and to keep his commandments, as at this day.*] When they were perfectly free from all falſe worſhip, and ſerved God alone; and Solomon exhorted them to perſevere in that amiable conduct with ſincerity of heart.

Ver. 62. *And the king, and all Iſrael with him, offered ſacrifices before the Lord.*] The prieſts had covered the ſpacious altar with proper victims, which aſſoon as Solomon had ended his prayer, and likewiſe his exhortation to the people, were conſumed by a miraculous fire, as a token of the Divine favour and acceptance, 2 Chron. vii. 1.

Ver. 63. *And Solomon offered a ſacrifice of peace-offerings.*] Beſide the burnt-offerings before-mentioned.

——— *Two and twenty thouſand oxen, and an hundred and twenty thouſand ſheep.*] Which could not be all offered upon that day, but during the continuance of that feſtival, which laſted fourteen days, ver. 65.

——— *And all the children of Iſrael dedicated the houſe of the Lord.*] This houſe was ſet apart for God's worſhip and ſervice, by the prayer of Solomon, and likewiſe by the ſacrifices, whereby all the people rendered thanks to God, and ſupplicated his future favours. For a place is properly ſaid to be dedicated, when it is firſt employed to that uſe for which it is thereafter intended.

Ver. 64. *The ſame day did the king hallow the middle of the court that was before the houſe of the Lord.*] That is, the court of the prieſts, which he did not conſecrate, for that was done before, but employed it to holy uſes: And ſo the name of God is ſaid to be hallowed or ſanctified by us, when we uſe it in a holy and reverential manner. The Gemara explains it thus, *he hallowed it*, that is, he ſet up another altar there.

——— *For there he offered burnt-offerings, and meat-offerings, and the fat of the peace-offerings.*] Several altars were erected in the middle of the court, and indeed the whole court was little enough upon this occaſion.

——— *Becauſe the brazen altar that was before the Lord.*] Near the door of this court.

———*Was too little to receive the burnt-offerings*, &c.] Therefore, by a ſpecial licence from God, Solomon erected other altars, which were to ſerve no longer than the duration of this preſent ſolemnity, when ſuch a vaſt number of ſacrifices were to be offered. But afterward no other altar was to be allowed, but that one brazen altar, where God by Moſes appointed all ſacrifices to be offered, that the people might be preſerved in the worſhip of one God alone.

Ver. 65. *And at that time Solomon held a feaſt, and all Iſrael with him.*] Such feſtivals were uſual among the Heathens, when they celebrated the preſence of any of their gods; and it is very probable, that they derived that cuſtom from this famous feſtival of king Solomon.

——— *A great congregation, from the entring in of Hamath unto the river of Egypt.*] Hamath was a celebrated city of Syria, which we take to be Emeſa, upon the Orontes. *The entring in of Hamath* is the narrow paſs leading from the land of Canaan to Syria, through the valley which lies between Libanus and Antilibanus: and it was the northern boundary of the land of Canaan. Joſephus, and St. Jerom after him, believed Hamath to be Epiphania; but Theodoret, and many other good geographers, maintain it to be Emeſa in Syria.

Concerning the river of Egypt, ſee our annotation on Gen. xv. 18.

——— *Before the Lord our God, ſeven days and ſeven days, even fourteen days.*] Seven days were devoted to the feaſt of the dedication of the altar, and the other ſeven days were comprehended in the feaſt of tabernacles, which ſucceeded the other.

Ver. 66. *On the eighth day he ſent the people away.*] So Ezra likewiſe ſaith, 2 Chron. vii. 10. but adds, that it was the 23d day of the 7th month. Whereas the laſt day of the feaſt of tabernacles was the 22d day of the month. Solomon therefore took his leave of the people on the laſt day of that feſtival, and they ſet out for their reſpective habitations the next day. By this alſo it appears, that theſe fourteen days of feaſting were not all kept together, without intermiſſion: for the great day of expiation was on the tenth of this month; ſeven days before which, we ſuppoſe, the feaſt of dedication was kept, and then they reſted till the fifteenth, when the feaſt of tabernacles began.

——— *And they bleſſed the king.*] Prayed God to grant him a proſperous reign.

———*And went unto their tents joyful and glad of heart, for all the goodneſs that the Lord had done for David his ſervant, and for Iſrael his people.*] In the book of Chronicles it is added, *and unto Solomon*; but that is here included in the goodneſs of God to David, on whom he beſtowed ſuch a ſucceſſor. With whoſe magnificent entertainment

tainment they were abundantly ſatisfied; and rejoiced exceedingly that God had accompliſhed ſuch great things for David and his family; and rendered all Iſrael happy in the great peace and plenty which they enjoyed, together with God's holy religion, which was now eſtabliſhed among them, in ſo glorious a manner.

CHAP. IX.

1 Gods covenant in a viſion with Solomon. 10 The mutual preſents of Solomon and Hiram. 15 In Solomons works the Gentiles were his bond-men, the Iſraelites honourable ſervants. 24 Pharaohs daughter removeth to her houſe. 25 Solomons yearly ſolemn ſacrifices. 26 His navy fetcheth gold from Ophir.

AND it came to paſs when Solomon had finiſhed the building of the houſe of the LORD, and the kings houſe, and all Solomons deſire which he was pleaſed to do,

2 That the LORD appeared to Solomon the ſecond time, as he had appeared unto him at Gibeon.

3 And the LORD ſaid unto him, I have heard thy prayer and thy ſupplication that thou haſt made before me: I have hallowed this houſe which thou haſt built, to put my name there for ever, and mine eyes and mine heart ſhall be there perpetually.

4 And if thou wilt walk before me, as David thy father walked, in integrity of heart, and in uprightneſs, to do according to all that I have commanded thee, *and* wilt keep my ſtatutes and my judgments:

5 Then I will eſtabliſh the throne of thy kingdom upon Iſrael for ever, as I promiſed to David thy father, ſaying, There ſhall not fail thee a man upon the throne of Iſrael.

6 *But* if you ſhall at-all turn from following me, you or your children, and will not keep my commandments *and* my ſtatutes, which I have ſet before you, but go and ſerve other gods, and worſhip them:

7 Then will I cut off Iſrael out of the land which I have given them; and this houſe which I have hallowed for my name will I caſt out of my ſight, and Iſrael ſhall be a proverb, and a by-word among all people:

8 And at this houſe, *which* is high, every one that paſſeth by it ſhall be aſtoniſhed, and ſhall hiſs; and they ſhall ſay, Why hath the LORD done thus unto this land, and to this houſe?

9 And they ſhall anſwer, Becauſe they forſook the LORD their God, who brought forth their fathers out of the land of Egypt, and have taken hold upon other gods, and have worſhipped them, and ſerved them: therefore hath the LORD brought upon them all this evil.

10 ¶ And it came to paſs at the end of twenty years, when Solomon had built the two houſes, the houſe of the LORD, and the kings houſe,

11 (*Now* Hiram the king of Tyre had furniſhed Solomon with cedar-trees, and fir-trees, and with gold, according to all his deſire) that then king Solomon gave Hiram twenty cities in the land of Galilee.

12 And Hiram came out from Tyre to ſee the cities which Solomon had given him, and they pleaſed him not.

13 And he ſaid, What cities *are* theſe which thou haſt given me, my brother? And he called them the land of Cabul unto this day.

14 And Hiram ſent to the king ſix ſcore talents of gold.

15 ¶ And this *is* the reaſon of the levy which king Solomon raiſed for to build the houſe of the LORD, and his own houſe, and Millo, and the wall of Jeruſalem, and Hazor, and Megiddo, and Gezer.

16 *For* Pharaoh king of Egypt had gone up, and taken Gezer, and burnt it with fire, and ſlain the Canaanites that dwelt in the city, and given it *for* a preſent unto his daughter, Solomons wife.

17 And Solomon built Gezer, and Bethhoron the nether,

18 And Baalath, and Tadmor in the wilderneſs, in the land,

19 And all the cities of ſtore that Solomon had, and cities for his chariots, and cities for his horſemen, and that which Solomon deſired to build in Jeruſalem and in Lebanon, and in all the land of his dominion.

20 *And* all the people *that were* left of the Amorites, Hittites, Perizzites, Hivites, and Jebuſites, which *were* not of the children of Iſrael,

21 Their children that were left after them in the land, whom the children of Iſrael alſo were not able utterly to deſtroy, upon thoſe did Solomon levy a tribute of bond-ſervice unto this day.

22 But of the children of Iſrael did Solomon make no bond-men: but they *were* men of war, and his ſervants, and his princes, and his captains, and rulers of his chariots, and his horſemen.

23 Theſe

23 These *were* the chief of the officers that *were* over Solomons work, five hundred and fifty, which bare rule over the people that wrought in the work.

24 ¶ But Pharaohs daughter came up out of the city of David, unto her house which *Solomon* had built for her: then did he build Millo.

25 ¶ And three times in a year did Solomon offer burnt-offerings, and peace-offerings, upon the altar which he built unto the LORD, and he burnt incense upon the altar that *was* before the LORD: so he finished the house.

26 ¶ And king Solomon made a navy of ships in Ezion-geber, which *is* beside Eloth on the shore of the Red-sea, in the land of Edom.

27 And Hiram sent in the navy his servants, shipmen that had knowledge of the sea, with the servants of Solomon.

28 And they came to Ophir, and fet from thence gold, four hundred and twenty talents, and brought *it* to king Solomon.

Ver. 1, 2. *And it came to pass when Solomon had finished the building of the house of the Lord, and the king's house, and all Solomon's desire which he was pleased to do, That the Lord appeared to Solomon the second time, as he had appeared unto him at Gibeon.*] There are two very different opinions with relation to the time when this Divine vision was imparted to Solomon. Some think it was after he had finished his several buildings, and had attained to the utmost height of human grandeur and prosperity, by succeeding in all his enterprizes: and they alledge the words of the Sacred Text before us, to corroborate that opinion. If it be objected to them, that it seems strange that the Divine Majesty should not reveal this purpose and sentence of his concerning the temple, till so many years after its completion; they tell you, it must be considered, First, that as all revelations from God to mankind, are acts of his singular grace, so it is but fit that he should choose his own time for them. Secondly, that God had already, at the dedication of the temple, manifested his approbation of it, by the glorious cloud which filled that sacred structure, and by the celestial fire, which consumed the sacrifices on the altar; and therefore the revelation contained in the former part of this chapter was not then necessary. Thirdly, that God might choose this as the fittest time for giving Solomon the following admonition, when his heart began to be elated by his extraordinary grandeur and prosperity; and when he, therefore, most needed such an awakening oracle. Others, on the contrary, maintain, that God appeared to Solomon, either on the first night of the dedication, or on the very next night after he had dismissed the people; as may be naturally concluded from the matter of this revelation, which seems best to suit with that time, when the temple was newly built, and when Solomon's prayer, mentioned in this revelation, was newly made. To which it may be added, that as this revelation contains an answer to that prayer, it seems improbable that such an answer should be made so many years after the prayer had been offered up by Solomon. This opinion, therefore, appears to us most consonant to reason; and if it be objected, that it seems contradictory to the express declaration of the Sacred Text, which informs us, that God did not appear to Solomon this second time, till he had finished the house of the Lord, and the king's house, &c. we think the proper answer will be, that the second verse of this chapter, and those that follow, to verse 11. are to be considered as a parenthesis; and our translators, instead of rendering the beginning of the second verse, "That the Lord appeared to Solomon," should have translated it, "For the Lord had appeared "to Solomon," &c. for the Hebrew particle *vau* is frequently expounded *for*. This parenthesis seems to have a foundation in ver. 10. where the first verse of this chapter is repeated in substance, as is usual after long digressions. Nor is a parenthesis of this length without example in the Sacred Scriptures; see Poole's Latin Synopsis, on Rom. v. 12, &c. Ephesians iii. 1, &c. Revel. xxii. 7. The sense then of the passage before us is this, "And it came to "pass when Solomon had finished the building of the "house of the Lord, and the king's house, and all Solo-"mon's desire which he was pleased to do: (For the "Lord had appeared to Solomon the second time, and "acquainted him, that he had heard his prayer; and "promised to establish his throne, and grant him the "accomplishment of his desires, if he would continue "obedient to the Divine Laws, &c.")

Ver. 3. *And the Lord said unto him, I have heard thy prayer and supplication that thou hast made before me,* &c.] I have heard the prayer thou hast so lately offered up, and have hallowed this house which thou hast built, by the glorious cloud which filled it; and by the fire which descended from heaven to consume the sacrifices, I have testified my acceptance of them. "Mine eyes and mine heart shall be there perpetually:" by which thou art to understand, that my watchful and gracious providence, my tender love and affection, shall be manifested to this place and people. "And if thou wilt walk before me", in all things relating to religion and civil government, after the example of David thy father, then will I establish thy throne, with an intention to accomplish my former promise to David; and the regal power shall be perpetuated to the successors of thy race. But if you and your children shall at any time apostatize from my service to idolatry, and introduce by your example a general corruption of manners among the people committed to your care, be assured, that I will extirpate Israel out of the land which I have given them; and this house, which I have hallowed for my name, shall no longer be honoured with my gracious presence; but shall be rendered a subject of astonishment and mockery to all nations, because of the destruction which I will then bring upon it. And when the Heathen shall ask, out of scorn and derision, Why is this famous place, which was once so distinguished by the favour of God, now laid in ruins? The answer shall be, Because they had the ingratitude to forsake the God of all their mercies, who delivered their forefathers from the inglorious bondage and captivity under which they groaned in Egypt: and tho' they have been so highly distinguished by a series of innumerable blessings, they have basely rejected their Divine Benefactor, as if they had been satiated with his tender mercies; and have been so stupid as to embrace the worship of such gods as were as senseless as themselves. Therefore has the Lord abandoned them to the ignominious calamities they now sustain, and has justly render'd them the scorn of all the nations around them.

Ver. 11. *(Now Hiram the king of Tyre had furnished Solomon with cedar-trees, and fir-trees, and with gold, according to all his desire) that then king Solomon gave Hiram twenty cities in the land of Galilee.*] Solomon having now compleated his buildings, resolved to shew himself grateful to the king of Tyre, who had been so assistant to him in those sumptuous works; and he accordingly offered him twenty cities in the land of Galilee, or rather near or adjoining to that country, as the particle *beth* frequently signifies. These cities were adjacent to the territories of Hiram, and were not comprehended in the land of Canaan, as it was divided among the Israelites; for that being God's peculiar heritage could not be alienated. They were therefore cities out of the dominions of Israel, and had been conquered partly by Pharaoh, who gave them to Solomon as part of his daughter's portion, and partly by Solomon himself, who therefore had power to dispose of them, especially as they were not then inhabited by the Israelites. Some think, that Solomon never intended to give Hiram a perpetual right and property in them, but only the possession and enjoyment of them, till the debt was satisfied, which Solomon had contracted, by the assist-

ance which Hiram afforded him in building the temple and his palaces. Hiram coming to ſee theſe cities, found them not to be ſuch as were agreeable to his purpoſe, and the genius of his people. For the Tyrians were chiefly addicted to merchandize, being moſt commodiouſly ſituated for that purpoſe, and therefore they would not remove from the ſea-coaſts, to live in a ſoil which was very fat and deep, and required great labour to manure it, which they had not been accuſtomed to. For this reaſon Hiram ſaid to Solomon, What cities are theſe which thou haſt given me, my brother? ver. 13. Not that theſe were words of contempt; for it is not likely, that Solomon, who had been greatly obliged to the Tyrian king, and was of a very generous diſpoſition, would offer him that which was inconſiderable in value; but the meaning is, that theſe cities were not proper for his purpoſe; for which reaſon Hiram reſtored them to Solomon, who undoubtedly made him ſome other recompence, more adequate to his occaſions.

Hiram expreſſed his diſlike of theſe cities, by calling them the land of Cabul, ver. 13. which, according to ſome, ſignifies *a dirty country*. Joſephus derives Cabul from a Phœnician word, which ſignifies *diſlike*, or *diſpleaſing*, as it is tranſlated in the margin of our Bibles; for Chabulon, according to that author, ſignifies as much as οὐκ ἀρέσκον, that which doth not pleaſe, (Archæol. lib. 8. cap. 2.) But the LXX ſeem to have underſtood the word better, and tranſlate it ὅριον, the term or bound: as if Cabul were the ſame with Gebul, the Hebrew letters *caph* and *gimel* being frequently changed for each other, as has been obſerved by Bochart, who approves of this ſignification of the word.

Ver. 14. *And Hiram ſent to the king ſix ſcore talents of gold.*] It may be better tranſlated, "and Hiram had ſent," &c. See ver. 11. where the reaſon is given why Solomon offered him ſo rich a country. Six ſcore talents of gold are equal to 15000 *l.* ſterling.

Ver. 15. *And this is the reaſon of the levy which king Solomon raiſed.*] That the raiſing a great tribute upon the people, and employing ſo many men in his works, might not ſeem ſtrange, the Sacred Hiſtorian here declares the great and numerous buildings of Solomon to be the cauſe of the levy he raiſed. But Mr. Selden hath ſhewn, by many inſtances, that the word *mas* is uſed not only for pecuniary tribute, but likewiſe for corporeal labour. And therefore he interprets this paſſage thus, *This is the cauſe of requiring the labour and work of ſo many men.* Which cauſe when the Holy Writer of this book had declared, namely, Solomon's great buildings, he then proceeds, ver. 20. to relate, who the perſons were whom the king employ'd in his ſervice.

——— *For to build the houſe of the Lord, and his own houſe.*] Of which we have already given an account.

——— *And Millo.*] The Hebrew word *millo*, or *mello*, ſignifies *filled up*, and Abarbinel thinks this name was given to a large and beautiful place near mount Sion, where the Iſraelites uſually aſſembled for their recreation; and which, becauſe it was full of people, was called Millo. David had built round about Sion, *from Millo inward*, as we read, 2 Sam. v. 9. but had left Millo itſelf unfiniſhed; and it was now compleated by Solomon. But then this Millo is, by many learned men, thought to be the deep valley between mount Sion, on which the city of David was built, and mount Moriah, on which the temple was erected; and that David began to cauſe this valley to be filled up, but dying before he had finiſhed that work, Solomon was at the charge of compleating it, that there might be a convenient paſſage from the king's palace to the temple. The probability of this opinion inclines us to adhere to it.

——— *And the wall of Jeruſalem.*] Which comprehended a large quantity of building, for there were three walls one within another, as Abarbinel and Joſephus explain it. The inner wall incloſed the temple and the king's palace; the middle wall ſurrounded the habitations of the prophets, and great perſons; and the third compaſſed the houſes of the inferior people.

——— *And Hazor.*] Which had been an eminent city, and the head of ſome kingdoms, before the conqueſt of Canaan, Joſh. xi. 10. and was given to the tribe of Naphtali, Joſh. xix. 36. Solomon either rebuilt, or fortified this city, and it was ſeated on the lake Semechon.

——— *And Megiddo.*] Megiddo, or Magedo, was a city in the tribe of Manaſſeh, famous for the defeat of king Joſiah, who was overcome and ſlain by Pharaoh-Nechoh, king of Egypt, 2 Kings xxiii. 29. Herodotus takes notice of this victory, and declares that Nechoh obtained it at Magdolos, (Lib. ii. cap. 159.)

——— *And Gezer.*] This was an ancient town in Canaan, and was under the dominion of a king when Joſhua conquered the country. In the diviſion of the land, it was allotted to the tribe of Ephraim, Joſh. xvi. 3. It border'd upon the northern part of the country of the Philiſtines, and was not far from the Mediterranean ſhore: It was likewiſe one of the forty-eight cities, which with their ſuburbs were conſigned to the Levites, Joſh. xxi. 21. It is called Gazera, in the firſt book of the Maccabees, chap. iv. ver. 15. and is mentioned as not far from Joppa, Azotus, and Jamnia.

Ver. 16. *For Pharaoh, king of Egypt, had gone up and taken Gezer, and burnt it with fire, and ſlain the Canaanites that dwelt in the city, and given it for a preſent unto his daughter, Solomon's wife.*] What provocation Pharaoh had to deſtroy this city is not recorded; but he laid it aſhes, and utterly extirpated the Canaanites, by whom it was inhabited. This expedition is thought to have been before the marriage of Solomon with Pharaoh's daughter, and was the firſt which the Egyptians made out of their own country, as Sir John Marſham thinks, in his Can. Chron. Seculum. 14.

Pharaoh perhaps had begun to repair this city, and upon the marriage of his daughter, made a preſent of it to Solomon, who compleated the reparation of it.

Ver. 17. *And Solomon built Gezer, and Beth-horon the nether.*] That is, having finiſhed the building of Gezer, he built the lower Beth-horon, which was in the tribe of Benjamin, Joſh. xviii. 13, 14. Ezra informs us, that Soloman likewiſe built Beth-horon the upper, 2 Chron. viii. 5. which was in the tribe of Ephraim, Joſh. xvi. 5. but is not mentioned here, either becauſe it was not a place of ſo great conſequence as the other, or did not need ſo much reparation.

Ver. 18. *And Baalath.*] There was a city of this name in the tribe of Dan, Joſh. xix. 44. But the Baalath here mentioned is ſuppoſed by ſome to have been a city near Tadmor, where Baal had been formerly worſhipped by the inhabitants; for Baal was one of the gods of that people.

——— *And Tadmor in the wilderneſs, in the land.*] Of Hamath-Zoba, a part of Syria, as Ezra ſeems to expound it, 2 Chron. viii. 3, 4. which country Solomon had conquered.

The city of Tadmor, whoſe venerable and ſtately ruins demonſtrate with ſo much evidence the once happy ſtate thereof, ſufficiently diſcovers itſelf to be the ſame city, which Solomon, the great king of Iſrael, is ſaid to have founded, under that name, in the deſert. Mr. Hallifax, in his deſcription of Tadmor, calls it Palmyra, which he derives from the plants about it, and ſuppoſes it to be the tranſlation of a Hebrew word, importing a palm. The very learned Dr. Edmund Halley derives it from Παλμυὸς, or, Πάλμυς, which Heſychius interprets βασιλεὺς πατὴρ, *king father*; or rather, as the Doctor adds, from Παλμύτης, *Palmytes*, which, according to the ſame Heſychius, was the name of an Egyptian god. Seller is of another mind, and cannot think of deducing the word Palmyra from Πάλμυς, and much leſs from Παλμύτης, *an Egyptian god*; for what, ſays he, had the gods of Egypt to do ſo near the banks of Euphrates? He derives it therefore, from πάλμη, *palme*, a Perſian ſhield, or *parma*, as the Latins render it. But we prefer the opinion of Shultens, in his geographical commentary on the two names, Tadmor, and Palmyra. He obſerves, that the former of theſe names is written Tamor, in the Sacred Text, and Tadmor in the margin. He ſuppoſes, that this renowned city was uſually called Tamor, for ſoftneſs ſake, and he will have it refer to Tamor, the palm, with which this part of the country abounded. He likewiſe thinks, that the Arabians did not originally ſpell it Tadmor, but Tatmor, and thus he accordingly finds it, in his Arabic geographical Lexicon; as if you ſhould ſay *palmiferous*, or palm-bearing, the *t*, for ſound-ſake, being changed into *d*. The alteration of this name he aſcribes wholly to the Romans, who, upon finding the place called Tadmor, or Tadmur, may at firſt have corrupted it into Talmura; but, ſoon after, underſtanding

ſtanding the city received its name from its palm-trees, they converted Talmura, into Palmura, whence Palmyra.

Hiſtory is ſilent as to the fate of this city, during the great revolutions of the ſeveral empires of the eaſt; but it may well be ſuppoſed, as the above-mentioned Dr. Halley obſerves, that ſo advanced a gariſon as this was, being above three hundred miles from Jeruſalem, continued not long in the poſſeſſion of the Jews, who, immediately after the death of Solomon, fell into civil diſſentions, and divided their force: So that it is not to be doubted, but that it ſubmitted to the Babylonian and Perſian monarchies, and afterward to the Macedonians, under Alexander, and the Seleucidæ. But when the Romans got footing in theſe parts, and the Parthians ſeemed to put a ſtop to their farther conqueſts in the eaſt, then was this city of Tadmor, or Palmyra, by reaſon of its ſituation, it being a frontier, and in the midſt of a vaſt ſandy deſert, where armies could not well ſubſiſt, ſo as to reduce it by force, courted and careſſed by the contending princes, and permitted to continue a free ſtate, a mart, or ſtaple for trade, for the convenience of both empires; as is abundantly made out from the words of Appian and Pliny. [Appian De Bell. Civil. lib. v. Plin. Nat. Hiſt. lib. v.]

With theſe advantages of *freedom*, *neutrality*, and *trade*, for near two centuries, it is not ſtrange that Tadmor acquired the ſtate and wealth anſwerable to the magnificence of its noble ſtructures, whoſe ſuperb ruins are ſtill to be ſeen. But when the Romans, under Trajan, had made it appear, that there was no compariſon between the Parthian power and their own, Trajan having taken Babylon and Cteſiphon, the then ſeat of the Parthian empire, the Palmyreni were at length determined to declare for the Romans; which they did, by ſubmitting themſelves to the emperor Adrian, about the year of our Lord 130, when Adrian made his progreſs through Syria into Egypt. And that magnificent emperor, being exceedingly delighted with the native ſtrength and ſituation of the place, was pleaſed to adorn it with many glorious ſtructures; and probably beſtowed upon it, at the ſame time, the privileges of a colony *Juris Italici*, which it enjoyed, as Ulpian aſſures us; and the inhabitants of the city, in gratitude, were willing to call themſelves Hadrianopolitæ. Nor is it unlikely, that many of thoſe marble pillars, which are ſtill to be ſeen there, were the gift of that emperor, and particularly thoſe of the long portico; for none of the numerous inſcriptions there are before that date; and it was uſual for the Cæſars to preſent cities that had obliged them, with marble columns to adorn their public buildings. The materials of thoſe at Tadmor were not far to fetch, the neighbouring mountains affording the marble quarries: But the magnitude of the porphyry colums is indeed very remarkable, conſidering how far thoſe vaſt ſtones muſt have been brought by land-carriage to this place; it being not known that any other quarries yield it, except thoſe of Egypt, which lie about mid-way between *al Kâhira* (commonly called Cairo) and *Syene*, between the Nile and the Red-ſea; the ſtone being very valuable for its colour and hardneſs, and likewiſe for its riſing in blocks of any magnitude required. And it is a great miſtake of thoſe who ſuppoſe it *factitious*.

From the time of Adrian to that of Aurelian, which comprehends about 140 years, this city continued to flouriſh, and increaſe in opulence and power, to ſuch a degree, that when the emperor Valerian was taken priſoner by Sapores, king of Perſia, Odænathus, one of the lords of this town (which name occurs in ſeveral of the inſcriptions at Tadmor) was able, whilſt Gallienus, the ſon of Valerian, neglected his duty, both to his father and country, to bring a powerful army into the field, and to recover Meſopotamia from the Perſians, and likewiſe to penetrate as far as Cteſiphon, their capital city; thereby rendring ſuch conſiderable ſervice to the Roman ſtate, that Gallienus thought himſelf obliged to give him a ſhare in the empire. But by a ſtrange reverſe of fortune, this honour and reſpect to Odænathus occaſioned the ſudden ruin and ſubverſion of this noble city. For he, and his ſon Herodes, being murdered by Mæonius, their kinſman, and Odænathus dying with the title of Auguſtus, his wife Zenobia, in right of her ſon Waballathus, then a minor, pretended to take upon her the government of the eaſt; and ſhe really adminiſtred it to admiration; and when Gallienus was ſoon after murdered by his ſoldiers, ſhe graſped the government of Egypt, and held it during the ſhort reign of the emperor Claudius Gothicus. But Aurelian coming to the imperial dignity, would not ſuffer the title of Auguſtus in this family, tho' he was contented they ſhould hold under him as Vice-Cæſars, as plainly appears by the Latin coins of Aurelian on the one ſide, and Waballathus, (whoſe name is often found in the inſcriptions at Tadmor) on the other, with theſe letttes, V. C. R. IM. OR. which father Harduin has moſt judiciouſly interpreted, *Vice Cæſaris Rector Imperii Orientis*; but without the title of Cæſar, or Auguſtus, and with a laurel inſtead of a diadem. But both Waballathus, and Zenobia, are ſtiled CEBACTOI, *Auguſti*, in the Greek coins, which, it is probable, were made within their own juriſdiction.

But nothing leſs than a participation of the empire contenting Zenobia, and Aurelian perſiſting not to have it diſmember'd, marched againſt her; and having in two battles defeated her forces, he ſhut her up, and beſieged her in Palmyra; and the beſieged finding that the great reſiſtance they made was all unavailing, yielded up the city; and Zenobia flying from thence with her ſon, was purſued and taken. Aurelian being contented with this ſucceſs, ſpared the city, and leaving a ſmall gariſon there, marched for Rome with this captive lady. But the inhabitants believing he would not return, ſet up again for themſelves, and (as Voſpiſcus has it) ſlew the gariſon he had left in the place. Aurelian was ſoon informed of this proceeding; and tho' he had then advanced into Europe, he ſpeedily returned with his uſual fierceneſs and impetuoſity; and collecting a ſufficient army by the way, he again took the city without any great oppoſition, and put the inhabitants to the ſword with uncommon cruelty, (as he himſelf confeſſes in a letter which is ſtill extant in Voſpiſcus) and delivered the city to the pillage of his ſoldiers. And it is remarkable, that none of the Greek inſcriptions there are after the date of this calamity, which befel this unfortunate city in or about the year of our Lord 272, as far as may be collected; and after it had been the ſeat of the empire of the eaſt, for the ſpace of nine or ten years, and not without glory.

Having thus traced the fate of this city, from its foundation by Solomon, to its ſubverſion by Aurelian, we ſhall now preſent our readers with a ſhort account of the noble ruins of it, which are ſtill remaining. The city itſelf was ſeated in a fertile iſland, if we may ſo call it, ſurrounded on all ſides by a thirſty and barren deſert. The firſt object, that now occurs to travellers who approach this deſolate tract, is a caſtle of mean architecture, and uncertain foundation, but impregnably ſituated, about half an hour's journey from the city, on the north ſide of which this caſtle ſtands; and from hence you have the beſt proſpect of all the country around. You there ſee Tadmor under you, incloſed on three ſides with long ridges of mountains, which gradually open toward the eaſt, to the diſtance of half an hour's riding; but to the ſouth, a vaſt plain ſtretches out beyond the command of the eye. In this plain appears a large valley of ſalt, affording great quantities of it, and lying about the diſtance of an hour's journey from the city. Some think this is the valley of ſalt, mentioned, 2 Sam. viii. 13. where David ſmote the Syrians, and ſlew 18000 men. The air is exceeding good, but the ſoil unfertile, affording nothing green, but a thin growth of palm-trees in the gardens, and a few more ſcattered up and down. Not that it had always the ſame ſterile appearance; for Abulfeda writes, that Palmyrene for the moſt part abounded in ſalt, and that the palm and olive flouriſhed there; to which he adds, that it had perpetual ſprings, and yielded fruits and corn. The city muſt have been of large extent, by the ſpace now taken up by the ruins; but there are no traces of the walls, whereby to judge of its ancient form. It is now a deplorable ſpectacle, being only inhabited by thirty or forty miſerable families, who have built themſelves poor huts of earth, within a ſpacious court, which once incloſed a magnificent Heathen temple. Such is the viciſſitude of all earthly grandeur!

This court, which is ſituated toward the ſouth-end of the city, has an extent of two hundred and twenty yards on each ſide, with a high and ſtately wall of large ſquare ſtone, ornamented with pilaſters both within and without, to the number, as near as Mr. Hallifax could judge, of ſixty-two on a ſide. And had not the barbarity of the

Turks,

Turks, who are enemies to all works of art that are ſplendid and noble, purpoſely beat down the beautiful corniſhes both here and in other places, travellers might ſtill have ſeen the moſt curious and exquiſite carvings in ſtone, which, perhaps, the world could ever boaſt of; as is evident here and there, by ſome ſmall remains which have eſcaped the fury of thoſe infidels. Moſt of the weſt-ſide of this court, by which you enter it, is broken down, and toward the middle of it are the remains of an old caſtle built by the Mamlûks, as is ſuppoſed, out of part of the ruins which are here in ſuch abundance. This caſtle ſhrouds the remains of an ancient fabric of exquiſite beauty, as appears by that part of its entrance which is undemoliſh'd; and conſiſts of two ſtones, each of which is thirty-five feet in length, and artificially carved with vines and cluſters of grapes, exceeding bold, and to the life. They are both in their right places, and by them it appears that the gate was fifteen feet wide. In this great court are the remains of two rows of very noble marble pillars, thirty-ſeven feet high, with capitals of the fineſt carv'd work; and the corniſhes, which are now deſtroyed by the unrelenting ſuperſtition of the Mohammedans, muſt have been of equal beauty. Of theſe pillars, fifty-eight are ſtill entire, but there muſt have been many more; ſince, by what appears, they went round the whole court, and ſupported a moſt ſpacious double piazza, or cloiſter. The walks on the weſt-ſide of this piazza, and which face the front of the temple, ſeem to have been the moſt ſpacious and ſtately of all; and at each end thereof, are two niches for ſtatues at their full length, with their pedeſtals, borders, ſupporters, and canopies, carved with the greateſt artifice and curioſity. The ſpace within this once beautiful incloſure is conceived to have been an open court, in the midſt of which ſtands the temple, which was incompaſſed with another row of pillars of a different order, and far exceeding the former in dimenſions, being fifty feet high. Sixteen of theſe are now ſtanding, but there muſt have been double that number; but whether they formed an inner court, or ſupported the roof of a cloiſter, is uncertain. One great ſtone lies down, which ſeems to have reach'd from theſe pillars to the walls of the temple, ſo that the latter conjecture may naturally enough take place. The whole ſpace comprehended within theſe pillars, is one hundred and ſeventy-ſeven feet in length, and eighty-four in breadth: In the midſt of this ſpace is the temple, extending ninety-nine feet in length, and in breadth about forty. It has a ſumptuous entrance on the weſt, exactly in the middle of the building, which, by the ſmall remains yet to be ſeen, ſeems to have been one of the moſt glorious ſtructures in the world. Never were vines and cluſters of grapes cut in ſtone in a bolder manner, or more lively and natural, than thoſe which are ſtill viſible among theſe ſtately ruins. Over the door may be juſt traced out a large ſpread-eagle, with his wings expanded over the whole width of that portal; and the largeneſs of it hath made ſome imagine that it might rather have been a cherub overſhadowing the entrance, there being nothing of the body remaining, to guide the ſpectator's judgment; and ſome little angels or Cupids are ſtill viſible in the corner of the ſame ſtone. But as other eagles are to be ſeen on ſtones that are fallen down, this is concluded to be one likewiſe, only of a much larger ſize. Nothing of this auguſt temple is now ſtanding but the walls, in which it is obſervable, that the windows, tho' not large, are narrower at top than at bottom, but vaſtly enriched with admirable ſculpture. Within the walls, the Turks, or more probably the Mamlûks, have built a roof, which is ſupported by ſmall pillars and arches; but much lower, and in all other reſpects diſproportionate and inferior to what the ancient covering muſt have been. And they have converted the place into a moſch, having added to the ſouth end thereof new ornaments, after their manner, with Arabic inſcriptions, and ſentences out of the Korân of Mohammed, wrote in rude flouriſhes and wreaths. But at the north end of the building, which is ſhut out of the moſch, are reliques of much greater artifice and beauty. Whether theſe were in the nature of canopies over ſome altars placed there, or to what other uſe they ſerved, cannot be determined. They are beautified with the moſt curious fret-work, and carvings; in the midſt of which is a dome, or cupola, above ſix feet in diameter, all of one piece; but whether hewn out of a rock, or made of ſome artificial cement or compoſition, by time hardened into a lapideous ſubſtance, ſeems doubtful, tho' ſome are rather inclined to believe the latter. In a word, it is a moſt exquiſite piece of workmanſhip.

Leaving this court and temple, the eyes of the ſpectator are accoſted with an amazing proſpect of ſuch magnificent ruins, that if it be lawful to frame a conjecture of the original beauty of that place, by what is ſtill remaining, it may be queſtioned, whether any city in the world could have challenged precedence of this in its glory.

Advancing from the temple toward the north, a tall and ſtately obeliſk, or pillar, preſents it ſelf to view, conſiſting of ſeven large ſtones, beſide its capital, and the wreathed work about it; the carvings here, as in all other places, being executed in the moſt maſterly manner that can poſſibly be conceived. This obeliſk riſes above fifty feet high, is twelve feet and a half in circumference, juſt above the pedeſtal, and it is thought that a ſtatue once ſtood upon it. On each ſide of this, toward the eaſt and weſt, are two other large pillars, each at the diſtance of a quarter of a mile from the obeliſk; and they ſeem to have ſome correſpondence one with the other. There is likewiſe a fragment of another, near that of the eaſt, which would incline one to think there was once a continued row of thoſe ſtately columns. The height of this eaſtern pillar, as taken by a quadrant, exceeds forty-two feet; its circumference is proportionable, and on the body of it is a Greek inſcription, in commemoration of two patriots, by a grateful order of the ſenate and people. The weſtern pillar has another inſcription of the like nature, but not quite ſo perfect as the former.

Proceeding forward, directly from the obeliſk, about 100 paces, you come to a magnificent entrance, vaſtly large and loſty, and for the exquiſite perfection of the workmanſhip, not inferior to any thing before deſcribed. This entrance leads you into a noble piazza, above half a mile in length, and forty feet in breadth, incloſed with two rows of ſtately marble pillars, twenty-ſix feet high, and eight or nine in circumference. Of theſe pillars, one hundred and twenty are yet ſtanding, and entire; but, by a moderate calculation, there could not have been leſs than 560. There is no covering remaining, nor any pavement at the bottom, unleſs it be buried under the rubbiſh. Upon moſt of theſe pillars are inſcriptions in Greek and Palmyrene characters; ſo that it ſeems to have been a much frequented, and moſt conſpicuous part of the city, and beſt adapted for the daily and honourable commemoration of ſuch who had deſerved well of their fellow-citizens, friends and relations. And, as if inſcriptions were not thought ſufficient, it ſeems as if the ſtatues alſo of the perſons celebrated were erected here, there being pedeſtals jetting out from theſe pillars, and which muſt have ſupported ſtatues which have, long ſince, fallen victims to the barbarous zeal of the Mohammedans.

The upper end of this ſpacious piazza was ſhut in by a row of pillars ſtanding ſomewhat cloſer than thoſe on each ſide; and perhaps there might have been a kind of banquetting-houſe above, tho' no certain footſteps thereof are now remaining. But a little farther to the left-hand lie the ruins of a very ſtately pile, which poſſibly might have been for ſuch a uſe. It is built of a finer marble, and with an air of delicacy through the whole, far ſurpaſſing what is diſcernable in the piazza. The pillars, which ſupported this ſtructure, are all of one ſtone, twenty two feet in length, and eight feet nine inches round.

On the weſt ſide of the great piazza are ſeveral openings for gates, leading into the court of the palace. Two of them ſeem as if they had been the moſt glorious and magnificent gates in the world, both for the elegancy of the work in general, and particularly for thoſe ſtately porphyry pillars, with which they were adorn'd. Each gate had four, not ſtanding in a line with thoſe of the wall, but placed by couples in the front of the gate, facing the palace; two on the one hand, and two on the other. Of theſe porphyry pillars, there are but two entire, and only one of them ſtanding in its proper place. They are about 30 feet in length, and nine in circumference, and of a ſubſtance ſo exceeding hard, that travellers find it very difficult to break off a few ſhivers, to bring home with them for a pattern of the ſtone. Theſe, of all the porphyry works here found, are by much the moſt beautiful and compleat. The palace itſelf is ſo entirely

tirely ruined, that there is no forming a judgment of what it was in its ancient ſplendor, either for the figure or workmanſhip thereof. There is only here and there a broken piece of a wall, ſhattered by violence, and conſumed by length of time to ſuch a degree, that without the help of tradition it could hardly be gueſſed that a royal palace did once fill that ſpace. In all probability it fronted the famous piazza above mentioned, and was ſurrounded with rows of pillars of different orders, many of which are ſtill ſtanding, ſome plain, and others wrought and channelled, as thoſe immediately encompaſſing the temple.

On the eaſt-ſide of the long piazza, riſes, if we may uſe the expreſſion, a foreſt of marble pillars, ſome perfect, and others deprived of their beautiful capitals, but ſo ſcattered and confuſed, that there is no reducing them to order, ſo as to conjecture the uſe to which they formerly ſerved. In one place are eleven together forming a ſquare paved at the bottom with broad flat ſtone, but without any manner of roof.

At a little diſtance from hence is a ſmall ruined temple, which, by what remains of it, muſt have been a very curious ſtructure; but the roof is entirely demoliſhed, and the walls very much defaced by time. Before the entrance, which fronts the ſouth, is a piazza ſupported by ſix pillars, two on one ſide of the door, and two on the other, and one at each end.

But of all the venerable remains of this deſolate place, none more attract the admiration of the curious than the coſtly ſepulchres, which are ſquare towers, four or five ſtories high, and ſtanding on each ſide of a hollow way, toward the north-end of the city. They ſtretch out in length, the ſpace of a mile, and may anciently have extended farther. At a diſtance they appear like decay'd ſteeples, or the ruined baſtions of a fortification; many of them, tho' built of marble, have proved faithleſs to their charge, having ſunk under the weight of years, or ſubmitted to the inexorable malice of barbarous hand. They are all of one form, but of different ſplendor and dimenſions, in proportion to the circumſtances of their founders. In the ruins of one of them, which is entirely marble, were found the fragments of two ſtatues, the one of a man, the other of a woman, in a leaning poſture. By theſe it is diſcovered, that their habit was very noble, rather agreeing with the European, than the preſent eaſtern faſhions. To judge of the conſtruction of theſe ſepulchres in general, by what is obſerved in one of them, they had a walk which croſſed them from north to ſouth, and exactly in the middle, by which they were entered. The vault below was divided in the ſame manner, and the diviſion on each hand ſubdivided by thick walls into ſix, or more or leſs partitions, each ſpacious enough to receive the largeſt corpſe, and of a depth ſufficient to contain at leaſt ſix or ſeven piled upon one another. In the loweſt, ſecond, and third ſtories, their partitions were the ſame, excepting that the ſecond had a partition anſwering to the main entrance, for the convenience of a ſtair-caſe. Higher up this method was diſcontinued, becauſe the building growing narrower toward the top, could no longer admit of it. In the uppermoſt room it is likely that no bodies were depoſited, except that of the founder, whoſe ſtatue is in one of theſe ſepulchres, wrapped up in funeral apparel, and it lies in a nich, or rather window, in the front of the monument, ſo as to be viſible both within and without.

Such at this time are the once magnificent abodes, and ſuch the noble ſepulchres of the inhabitants of Tadmor; and they demonſtrate, even in ruins, that the world never ſaw a more glorious city: the pride of ancient times, and the unrivaled glory of Syria. A city not more remarkable for the ſtate of her buildings, and the bold peculiarity of her ſituation, than for the extraordinary perſonages who once flouriſhed here, among whom, the renowned Zenobia, and the incomparable Longinus, will for ever be remember'd with admiration and regret.

The nobleſt palaces, and the moſt ſtately cities are buried in their own ruins by the inevitable devaſtation of time; the mighty fabric of the earth itſelf will at laſt be deſtroyed in a red ſea of fire; but thou, O Lord, who inhabiteſt eternity, art the ſame yeſterday, to day, and for ever, without beginning of days, or end of time, God bleſſed for ever more!

No. XLVIII.

Ver. 23. *Theſe were the chief of the officers that were over Solomon's work, five hundred and fifty*, &c.] Their number is diminiſh'd to two hundred and fifty, 2 Chron. viii. 10. but this ſeeming contradiction is reconciled by Abarbinel, who declares, that there were only two hundred and fifty ſet over thoſe who wrought in the temple, the reſt being diſtributed into other places to look after Solomon's public works. And it muſt be obſerved alſo, that far greater numbers were employed when the work of the temple was carried on with great expedition, as we read before, chap. v. ver. 16.

Ver. 24. *But Pharaoh's daughter came up out of the city of David, unto her houſe which Solomon had built for her: then did he build Millo.*] There was not the ſame neceſſity for building Millo as there was for raiſing the walls of Jeruſalem, and the cities before-named. But Solomon did it, as Abarbinel obſerves, in honour, and for the pleaſure of Pharaoh's daughter, who was to remove to a palace near that place; and we are informed, in 2 Chron. viii. 11. that the reaſon of her not continuing in the houſe where David had dwelt, was becauſe it was a holy place, where it was not fit for her to remain, the ark of God having been depoſited there.

Ver. 25. *And three times in a year did Solomon offer burnt-offerings, and peace-offerings, upon the altar which he had built unto the Lord.*] The meaning is not that he offered ſacrifices no oftner, but that he never failed to keep the three ſolemn feſtivals, which God commanded every individual to obſerve: at which time Solomon offered ſacrifices ſuitable to thoſe great mercies which were then commemorated, and to the extraordinary bleſſings which God had beſtowed upon his family.

Ver. 26. *And king Solomon made a navy of ſhips in Ezion-geber, which is beſide Eloth, on the ſhore of the Red-ſea, in the land of Edom.*] It is evident, from this verſe, that Ezion-geber, and Eloth, were neighbouring places, and both ſituated in the land of Edom, and conſequently that this land extended to the ſhore of the Red-ſea. And this corroborates the opinion that the Red-ſea was ſo called, as lying on the coaſt of Edom; which word ſignifies *red*, and was a name by which Eſau was called. That Ezion-geber was a ſea-port town is apparent, from the paſſage before us, and what is ſaid of Solomon's going to Eloth, as well as to Ezion-geber, 2 Chron. viii. 17. ſeems a proof that Eloth was a ſea-port or haven. Particular notice is taken, 2 Kings xiv. 22. of Azariah's reſtoring Eloth to Judah; and again, 2 Kings xvi. 6. of Rezin king of Syria recovering Eloth to Syria, which ſhews that it was a place of more than ordinary importance, and moſt probably on account of its being a commodious haven, ſince Eloth, as well as Ezion-geber, is expreſly ſaid to be ſituated on the Red-ſea, 2 Chron. viii. 17. And this is farther confirmed, by our finding a bay of the Red-ſea, called in heathen writers, the Elamitic, or Elanitic bay, which undoubtedly derived its name from a port thereon, named Elama, or Elana, which very probably might be the ſame which is denoted in ſcripture by Elath or Eloth; eſpecially ſince Euſebius and Jerom tell us, that it was in their days called Ælа; and that from thence it was cuſtomary to ſail for the Indies and Egypt; and that the tenth Roman legion was placed there, which farther ſhews it to have been a place of great conſequence. As for Ezion-geber, Joſephus ſays it was the ſame as Berenice, a famous city upon the coaſt of the Red-ſea, Antiq. lib. 8. cap. 2. p. 269. But it is very probable, that he has confounded Berenice, which lies on the weſtern ſhore of the Red-ſea, inclining toward Ethiopia, with the city of Ezion-geber, which is ſituated on the oppoſite ſhore. The name Ezion-geber ſignifies *Spina Viri*; it lying on a rocky, ragged ſhore, running out into the ſea, in the form of the back bone of a man. Arianus, in his Periplus, deſcribes the inmoſt part of the Arabian gulph, or Red-ſea, as very dangerous, on account of the rocks and ſhelves: which circumſtance makes it not at all ſurpriſing, that the ſhips of Jehoſhaphat were ſhattered to pieces there, in the very port, before they put out to ſea, 2 Kings xxii. 48. inſomuch that in after-times this port was forſaken, and they frequented Eloth.

Ver. 27. *And Hiram ſent in the navy his ſervants, ſhipmen that had knowledge of the ſea, with the ſervants of Solomon.* Ver. 28. *And they came to Ophir.*] One would hardly think that the diſcovery of the true ſituation of

Ophir ſhould be ſo difficult as it has proved, conſidering the various intimations by which the Scriptures ſeem to point it out to us. Such as thoſe which follow, 1. That Moſes ſpeaks of Ophir, the ſon of Joktan, who went with his brethren, and dwelt from Meſha toward Separ, a mount of the eaſt, Gen. x. 29. 30. 2. That the ſame fleet went both to Ophir and Tharſhiſh, (as appears from this verſe in conjunction with chap. x. 22. xxii. 49. and 2 Chron. xx. 36.) and ſet out from Ezion-geber, a ſea-port near Eloth, in the land of Edom, upon the Red-ſea. 3. That the voyage took them up three years, and that the fleet brought gold, precious ſtones, ſpices, ivory, and algum-trees, apes and peacocks, chap. x. 22. 2 Chron. ix. 10, 21. 5. That Ophir not only afforded the greateſt quantity of gold, but that it alſo exceeded all other gold in fineneſs and value, (ibid. & alib. Paſſ.) And laſtly, that according to Eupolemus, an ancient author cited by Euſebius, (Præp. Evang. l. 9.) the Urphe, or Ophir, from whence this metal was brought, was an iſland in the Red-ſea, not the Arabian gulph, but the great ſouthern ocean, which extends itſelf between India and Africa, and waſheth up to the coaſt of Arabia and Perſia; and which, according to ſome authors, was called the Red-ſea, from the colour which the perpendicular ſun-beams give it in thoſe hot climes. To this we may add, what Joſephus ſays, namely, that Ophir was in India, or was ſince called India, or the land of gold, (Antiq. l. viii. c. 2.) which may probably mean the *Aurea Cherſoneſus*, now called the Peninſula of Malacca, oppoſite to Sumatra. Theſe hints, one would be apt to think, might have furniſhed out ſuch a chart, as would have directed us, if not to the very ſpot of ground, yet at leaſt to the region whence all theſe riches came; and yet there are ſcarce any two authors who have ſteered the ſame courſe.

Among thoſe whoſe conjectures, with relation to Ophir, ſeem to have more probability than thoſe of other writers, we may reckon ſuch who place it, with Joſephus, in ſome part of the Eaſt Indies, tho' without adhering too ſtrictly to the particular ſituation which each of them has choſen: whether in the kingdom of Malabar, or the iſles of Seylan, or Tapobrana; or in Siam, or any of thoſe neighbouring iſlands or kingdoms beyond the Ganges; or in the kingdom of Pegu, whoſe inhabitants pretend to be deſcended from the Jews, whom Solomon ſent thither to work in the golden mines; for we think it labour loſt, to ſeek for a country that produced all the different kinds of merchandizes which the fleet brought into Judæa, when they had time enough to fetch ſome from one place, and ſome from another; or, which is equally probable, when they might be all brought by Indian merchants from ſeveral parts of India, into ſome common emporium.

Dean Prideaux obſerves, that it was the voyage to Tharſhiſh, and the return from it, which took up three years; from whence he conjectures, that Ophir might be much nearer Judæa, and the voyage performed in leſs time, if they had not been obliged to go to Tharſhiſh for ſome commodities which Ophir did not afford; and conſequently, that any place in the great Indian ſea, at the diſtance of three years voyage, and which yielded gold, ſilver, ivory, apes and peacocks, might be the Tharſhiſh; and any other, tho' much nearer, where they could have gold, almug-trees, and precious ſtones, might be the Ophir mentioned in the Scripture. So that if the ſouthern part of Arabia produced the greateſt quantities of the beſt gold, then that might be the land of Ophir, Prid. Connect. book 1.

But tho' it be granted, that Tharſhiſh and Ophir might be diſtinct places, and at ſome conſiderable diſtance from each other, yet if the latter had been ſo near as South Arabia, and had yielded ſuch plenty of the fineſt gold, almug-trees, and precious ſtones, it is ſcarce credible that the fleet would have ſailed ſo much farther, for ſuch inferior triſles as ſilver, ivory, apes and peacocks; and it is much more probable, that they went fartheſt for the fineſt gold, and things of greateſt value.

Upon the whole then, the moſt probable conjecture, and beyond that it is impoſſible to go, is, that Ophir was in ſome of thoſe remote and rich countries of India beyond the Ganges; and perhaps as far as China or Japan; which laſt ſtill abounds with the fineſt gold, and with ſeveral other commodities in which the fleet of Solomon dealt; as ſilver, precious ſtones, ebony, and other valuable ſorts of wood; to ſay nothing of ſpices, peacocks, parrots, apes, and ſuch other creatures; and its diſtance makes it correſpond beſt with the length of the voyage.

——*And ſet from thence gold, four hundred and twenty talents, and brought it to king Solomon.*] It is ſaid, 2 Chron. viii. 18. that they brought four hundred and fifty talents; but Abarbinel thinks, with reaſon, that Solomon gave the ſervants of Hiram, who managed the ſhips, thirty talents for a gratuity. According to dean Prideaux, the four hundred and fifty talents, mentioned in the Chronicles, amount to three millions two hundred and forty thouſand pounds of our preſent ſterling money.

CHAP. X.

1 *The queen of Sheba admireth the wiſdom of Solomon.* 14 *Solomons gold.* 16 *His targets.* 18 *The throne of Ivory.* 21 *His veſſels.* 24 *His preſents.* 26 *His chariots and horſe.* 28 *His tribute.*

AND when the queen of Sheba heard of the fame of Solomon, concerning the name of the LORD, ſhe came to prove him with hard queſtions.

2 And ſhe came to Jeruſalem, with a very great train, with camels that bare ſpices, and very much gold, and precious ſtones: and when ſhe was come to Solomon, ſhe communed with him of all that was in her heart.

3 And Solomon told her all her queſtions: there was not *any* thing hid from the king, which he told her not.

4 And when the queen of Sheba had ſeen all Solomons wiſdom, and the houſe that he had built,

5 And the meat of his table, and the ſitting of his ſervants, and the attendance of his miniſters, and their apparel, and his cup-bearers, and his aſcent by which he went up unto the houſe of the LORD: there was no more ſpirit in her.

6 And ſhe ſaid to the king, It was a true report that I heard in mine own land, of thy acts, and of thy wiſdom.

7 Howbeit, I believed not the words, until I came, and mine eyes had ſeen *it*: and behold, the half was not told me: thy wiſdom and proſperity exceedeth the fame which I heard.

8 Happy *are* thy men, happy *are* theſe thy ſervants, which ſtand continually before thee, *and* that hear thy wiſdom.

9 Bleſſed be the LORD thy God which delighted in thee, to ſet thee on the throne of Iſrael; becauſe the LORD loved Iſrael for ever, therefore made he thee king, to do judgment and juſtice.

10 And ſhe gave the king an hundred and twenty talents of gold, and of ſpices very great ſtore, and precious ſtones: there came no more ſuch abundance of ſpices, as

theſe.

theſe, which the queen of Sheba gave to king Solomon.

11 And the navy alſo of Hiram that brought gold from Ophir, brought in from Ophir great plenty of almug-trees, and precious ſtones.

12 And the king made of the almug-trees, pillars for the houſe of the LORD, and for the kings houſe, harps alſo and pſalteries for ſingers: there came no ſuch almug-trees, nor were ſeen unto this day.

13 And king Solomon gave unto the queen of Sheba, all her deſire whatſoever ſhe asked, beſides *that* which Solomon gave her of his royal bounty: ſo ſhe turned and went to her own country, ſhe and her ſervants.

14 ¶ Now the weight of gold that came to Solomon in one year, was ſix hundred threeſcore and ſix talents of gold,

15 Beſides *that he had* of the merchantmen, and of the traffick of the ſpice-merchants, and of all the kings of Arabia, and of the governors of the country.

16 ¶ And king Solomon made two hundred targets *of* beaten gold: ſix hundred *ſhekels* of gold went to one target.

17 And *he made* three hundred ſhields *of* beaten gold; three pound of gold went to one ſhield: and the king put them in the houſe of the foreſt of Lebanon.

18 ¶ Moreover the king made a great throne of ivory, and overlaid it with the beſt gold.

19 The throne had ſix ſteps, and the top of the throne *was* round behind: and *there were* ſtays on either ſide on the place of the ſeat, and two lions ſtood beſide the ſtays.

20 And twelve lions ſtood there on the one ſide and on the other upon the ſix ſteps: there was not the like made in any kingdom.

21 ¶ And all king Solomons drinking-veſſels *were of* gold, and all the veſſels of the houſe of the foreſt of Lebanon *were of* pure gold, none *were of* ſilver; it was nothing accounted of in the days of Solomon.

22 For the king had at ſea a navy of Tharſhiſh, with the navy of Hiram: once in three years came the navy of Tharſhiſh, bringing gold and ſilver, ivory, and apes, and peacocks.

23 So king Solomon exceeded all the kings of the earth, for riches and for wiſdom.

24 ¶ And all the earth ſought to Solomon, to hear his wiſdom which God had put in his heart.

25 And they brought every man his preſent, veſſels of ſilver, and veſſels of gold, and garments, and armour, and ſpices, horſes, and mules, a rate year by year.

26 ¶ And Solomon gathered together chariots and horſemen: and he had a thouſand and four hundred chariots, and twelve thouſand horſemen, whom he beſtowed in the cities for chariots, and with the king at Jeruſalem.

27 And the king made ſilver *to be* in Jeruſalem as ſtones, and cedars made he *to be* as the ſycamore-trees, that *are* in the vale, for abundance.

28 ¶ And Solomon had horſes brought out of Egypt, and linen yarn: the kings merchants received the linen yarn at a price.

29 And a chariot came up and went out of Egypt for ſix hundred *ſhekels* of ſilver, and an horſe for an hundred and fifty: and ſo for all the kings of the Hittites, and for the kings of Syria did they bring *them* out by their means.

Ver. 1. *And when the queen of Sheba heard of the fame of Solomon, concerning the name of the Lord.*] Among the great perſons whom the fame of Solomon's wiſdom and grandeur brought to Jeruſalem, the moſt conſiderable was the queen of Sheba, a princeſs of ſuch excellent knowledge, and extraordinary opulence, that ſhe ſeemed to come with an intention to vie with the Jewiſh monarch, by the ſplendor of her equipage, the richneſs and magnificence of her preſents, and the number of obſcure queſtions ſhe put to him. Joſephus calls her *Nicaulis*, and ſays ſhe was queen of Egypt and Ethiopia, (Antiq. l. viii. c. 2.) and elſewhere, that Saba was the metropolis of Ethiopia, till Cambyſes called it by his ſiſter's name, Meroes, (ibid. l. 2. c. 10.) The Ethiopians, accordingly, pretend, that ſhe was queen of that country, and ſtill preſerve a liſt of her ſucceſſors, (Vid. Hier. Almeid. & Ludolph. Hiſt. Æthiop.) They add, that ſhe had a ſon by Solomon, whom ſhe ſent to be brought up by him; they call him Meilik, or Menilehek, and affirm, that twenty-four of their kings are deſcended from that prince ſucceſſively down to Baſilides. Some ancient writers likewiſe acknowledge, that this country was ſometime governed by women. Strabo, lib. xvi. c. 17. Plin. lib. vi. c. 26.

The Arabians, on the other hand, claim this queen as their own: they call her *Balkiſh*, and affirm, that ſhe was queen of Arabia, and had her reſidence in the city of Mareb, which they make the metropolis of the province of Saba. They have alſo preſerved her genealogy, as well as the hiſtory of her journey to Judæa, which they have crowded with fables, one of which is, that ſhe was married to Solomon, and that after her return into Arabia, that king uſed to maintain an epiſtolary correſpondence with her, by means of a bird which they called *hudhud*, a king of lapwing or puet, which uſed to carry letters between them. Vid. Herbelot. Bibliot. Orient. ſub. voc. Balkiſh.

The opinion of thoſe who think that this princeſs came from Arabia, ſeems certainly the moſt probable of the two; among many other reaſons, becauſe ſhe is called in the Goſpel, *the queen of the ſouth*, and is ſaid to have come from the uttermoſt parts of the earth, Matth. xii. 42. which anſwers exactly to Arabia Felix, which lies ſouth

ſouth of Judæa, and is bounded by the ocean. To which we may add, that it was productive of gold, precious ſtones, and exquiſite perfumes, more than any other country thereabout.

———*And ſhe came to prove him with hard queſtions.*] It was part of the diverſion of princes in thoſe times to puzzle one another with riddles and obſcure queſtions. An annaliſt tells us, that among other methods this princeſs tried, in order to poſe the king, ſhe took a number of boys and girls, whom ſhe had brought with her, and having arrayed them all alike, ſhe preſented them to him, that ſhe might know what expedient he would uſe to diſtinguiſh the different ſexes. Upon which, the king order'd them to waſh their faces in his preſence, and eaſily diſcovered the difference, by the robuſtneſs of the boys, and the effeminacy of the girls, in their manner of performing his command. Mich. Glycas. Annal. p. 182.

This great queen brought with her a vaſt number of camels laden with gold and precious ſtones; and with ſuch rich ſpices and perfumes, as had not till then been known even in the court of Solomon. By all theſe one may gueſs at the ſplendidneſs of her equipage and retinue; and it is not to be ſuppoſed, that ſhe would have engaged with a prince ſo univerſally renowned for wiſdom, if ſhe had not enjoyed ſome conſiderable ſhare of that Divine Accompliſhment herſelf. But when ſhe had tried him with all the ſubtil and enigmatic queſtions ſhe had prepared for him, ſhe found in him ſuch a facility in ſolving them, and ſuch a ſagacity in explaining his anſwers, that he ſeemed even to prevent her thoughts; inſomuch, that ſhe owned herſelf fully ſatisfied that he was not without juſt reaſon eſteemed the wiſeſt prince of his time. The king then entertained her with a view of the temple; of his palaces and gardens; of his court and tables, and the richneſs of their furniture; the great number and excellent order of his ſervants, ſtables, chariots, guards, and, in a word, of all the magnificence that reign'd, both in his court, and in the city. Joſephus mentions a grove belonging to the houſe of Lebanon, which was ſuch a maſter-piece of art, that it raiſed the admiration of that princeſs above all the reſt of Solomon's ſtately works, Antiq. lib. viii. c. 2. So many ſurpriſing inſtances of his wiſdom and grandeur ſtruck that princeſs with the utmoſt aſtoniſhment, inſomuch that ſhe cried out, amidſt the extaſy of her admiration, *Happy are thy men, happy are theſe thy ſervants, which ſtand continually before thee, and hear thy wiſdom. Bleſſed be thy God which delighted in thee, to ſet thee on the throne of Iſrael: becauſe the Lord loved Iſrael for ever, therefore made he thee king, to do judgment and juſtice*, ver. 8, 9. She then preſented the king with 120 talents of gold, together with a great number of precious ſtones, and rich perfumes. Joſephus adds, that ſhe brought with her the firſt branch of that precious balm-tree, or balm of Gilead, which Judæa was afterward ſo much famed for. Solomon, on the other hand, was too generous not to make her ſuitable returns, and to diſmiſs her with the nobleſt proofs of his munificence.

Ver. 11. *And the navy alſo of Hiram that brought gold from Ophir, brought in from Ophir great plenty of almug trees.*] It is very uncertain what theſe almug, or algum trees were (as they are called by a tranſpoſition of the letters g and m, 2 Chron. ii. 8.) Dr. Caſtell thinks it was the wood called *ſanctulum*; which is proper for the uſes mentioned in the next verſe, and is ſtill a product of India. Kimchi, upon that place in the Chronicles ſaith it was a red wood, which is now called Brezil; which cannot be meant the wood which comes from Brazil, for that country was not known in the days of Solomon, but probably he calls it Brezil from the Hebrew word *Barzel*, which ſignifies iron, it being of ſuch a dark colour; and ſuch a wood there is now in the kingdom of Java.

Ver. 16. *And king Solomon made two hundred targets of beaten gold, ſix hundred ſhekels of gold went to one target.*] Theſe targets, and the ſhields mentioned ver. 17. ſeem to have been made for ſtate and pomp, to be carried before him upon ſome ſpecial occaſions; but we muſt not think that the ſhields weighed but ſix hundred ſhekels (for then they would have been too ſmall for uſe) but that each coſt ſix hundred ſhekels of gold.

Ver. 18. *Moreover, the king made a great throne of ivory, and overlaid it with the beſt gold.*] This throne, which was in the faſhion of a niche, was covered with ivory, inlaid and intermixed with curious ornaments in gold; the aſcent to it was by ſix ſteps, every ſtep being ſupported on each ſide with a ſmall lion, and the arms of the ſeat with two large ones as big as the life. All theſe, and even the ſteps themſelves, were likewiſe covered with gold and ivory.

Ver. 22. *For the king had at ſea a navy of Tharſhiſh, with the navy of Hiram*] Theſe words are added to give a farther account how Solomon came to have gold in ſuch abundance; for he trafficked for it in another fleet, beſide that which went to Ophir. That fleet was Solomon's, and ſailed out of his own port Ezion-geber, tho' it was man'd by Tyrians, becauſe they underſtood the ſea; whereas the navy here ſpoken of belonged to Hiram, and went out of his port of Tyre, and Solomon only had liberty to trade in it to Tarſhiſh, where the Tyrians had very ancient commerce, and therefore Hiram was the chief in this voyage, as Solomon was in that to Ophir.

—*Once in three years came the navy of Tharſhiſh, bringing gold and ſilver.*] Tharſhiſh was not ſo far off, that they could not return in leſs than three years; but as Abarbinel ſuppoſes, they went thither in the end of one year, and continued there all the next, in order to vend and buy their commodities, and then returned in the beginning of the third year.

There is a multitude of different opinions concerning the country of Tharſhiſh. Joſephus, together with the Chaldee and Arabic paraphraſts, explain it of Tarſus, the capital city of Cilicia. The Septuagint, St. Jerome, and Theodoret, underſtand it of Carthage, which is ſomething extraordinary, that city not being then built. The Arabian geographer will have it to be Tunis in Africa. Bochart affirms it to be Tarteſſus, an iſland in the ſtreights of Gades. By Tharſhiſh, Le Clerc underſtands Thaſſus, an iſland and city in the Ægean-ſea. Grotius thinks the whole ocean was called Tharſhiſh, from the famous city of Tarteſſus juſt mentioned. Sanctius believes the ſea in general was called Tharſhiſh, and that the ſhips of Tharſhiſh are thoſe which were employed in long voyages at ſea, in oppoſition to the ſmall veſſels which were uſed only on ſome navigable river. The Seventy ſometimes tranſlate Tharſhiſh, *the ſea*; and the ſcripture gives alike the name of ſhips of Tharſhiſh to thoſe which were fitted out at Ezion-geber, on the Arabian gulph, and which ſailed upon the ocean, as to thoſe which were fitted out at Joppa, and in the ports of the Mediterranean. We cannot apprehend any other way than this, to explain all the paſſages wherein mention is made of the ſhips of Tharſhiſh.

For, on the one ſide, we ſee plain enough, that Tharſhiſh ſignifies the city of Tarſus, and the country of Cilicia; and on the other ſide, we obſerve, that they fitted out ſhips of Tharſhiſh, or ſhips to go to Tharſhiſh, in places from whence we cannot ſuppoſe that they went to Tarſus in Cilicia. For example, the author of the book of Judith, deſcribing the conqueſts of Holofernes, ſays, he went into Cilicia, and deſtroyed all the children of Tharſhiſh, or Tharſis, [Judith ii. 22, 23. Vulgat,] Jonah flying from the preſence of the Lord, took ſhipping at Joppa, to go to Tharſhiſh, probably to Tarſus in Cilicia. The prophets Iſaiah and Ezekiel, among the merchants ſhips which came to traffic at Tyre, reckon thoſe of Tharſhiſh. [Iſaiah xxiii. 1, 14. lx. 19. Ezek. xxvii. 12, 25. xxxviii. 13.] Now Cilicia was altogether within reach from Tyre; and there is but little probability, that ſhips ſhould come from the coaſts of the ocean to trade there. Laſtly, the Pſalmiſt ranks the kings of Tharſhiſh with thoſe of the iſles: *The kings of Tharſhiſh and of the iſles ſhall bring preſents.* Pſalm lxxii. 10. But by the iſles are generally meant thoſe of the Mediterranean.

From all theſe paſſages it may be concluded, that the country of Tharſhiſh was upon the Mediterranean, and that probably it was no other than Cilicia.

Therefore when we read of ſhips fitted out upon the red ſea, or at Ezion-geber, in order to go to Tharſhiſh, we muſt conclude one of theſe two things; either that there were two countries called Tharſhiſh, one upon the ocean, and another upon the Mediterranean, which, however, ſeems very improbable, or that ſhips of Tharſhiſh in general, ſignifies nothing elſe but veſſels able to bear a long voyage, namely large merchant ſhips, in oppoſition to the ſmall craft intended for a home trade in navigable rivers.

Ver.

Ver. 23. *So king Solomon exceeded all the kings of the earth, for riches and for wiſdom.*] The latter of which he begged of God, who graciouſly promiſed to add the former, which he did to admiration.

Ver. 24. *And all the earth ſought to Solomon to hear his wiſdom.*] That is, the great men of many nations, came, as the queen of Sheba did, to be acquainted with his wiſdom, which they heard was a Divine gift.

Ver. 25. *And they brought every man his preſent, veſſels of ſilver, and veſſels of gold, and garments, and armour, and ſpices, horſes and mules, a rate year by year.*] This ſeems to ſignify that they ſo highly prized his wiſdom, that they not only courted his friendſhip, but voluntarily ſent him a certain yearly preſent, to teſtify their deſire of its continuance.

Ver. 26. *And Solomon gathered together chariots and horſemen.*] In a time of profound peace, he thought it prudent to be prepared for war, as a certain method to preſerve the public tranquility: Tho' the ſureſt means to ſecure the happineſs he then enjoyed, had been to obſerve ſtrictly the commands of God.

——*And he had a thouſand and four hundred chariots, and twelve thouſand horſemen.*] Four hundred of theſe chariots, Joſephus ſays, were preſented to Solomon by the princes and great men before-mentioned; and he had a thouſand of his own before. But what need was there for ſo many ſtables for his horſes, as ſeem to be mentioned, chap. iv. 26. namely, forty thouſand? But the word is not *ſtables*, but *ſtalls*, every horſe having a *ſtall*, not a *ſtable* to himſelf. And ſome chariots had two, ſome four horſes belonging to them; and yet, even thus, there were too many ſtalls. We therefore muſt ſuppoſe, that the horſes did not always ſtand in one place, but ſometimes in one country, ſometimes in another. Where it was neceſſary there ſhould be ſtalls for them, when the king removed from city to city.

———*Whom he beſtowed in the cities for chariots, and with the king at Jeruſalem.*] Part of theſe words relates to the chariots, which were kept in the cities Solomon had built for them in the country, chap. ix. 19. and the latter to the horſemen, who were always with the king at Jeruſalem, as Abarbinel underſtands theſe words. Thus Solomon took care they ſhould not be burthenſome to his people, by being kept all in one place.

Ver. 28. *And king Solomon had horſes brought out of Egypt.*] Herein he ſeems to have tranſgreſſed the law of God, which prohibited the perſon who ſhould be king of Iſrael from multiplying horſes, and from cauſing the people to return to *Egypt*, to the end that he ſhould multiply horſes, Deut. xvii. 16. unleſs we underſtand that law to ſignify, that the king ſhould not multiply horſes, merely for oſtentation, and unneceſſary grandeur, and to a number beyond what was requiſite for his own uſe and the ſecurity of his dominions.

——*And linnen yarn.*] Moſt think *byſſus*, fine linnen, is here meant; which was a great commodity in Egypt.

———*The king's merchants received the linnen yarn at a price.*] It is acknowledged by all interpreters, that theſe, and the following words in the next verſe, are very obſcure.

Ver. 29. *And a chariot came up and went out of Egypt for ſix hundred ſhekels of ſilver, and an horſe for an hundred and fifty: and ſo for all the kings of the Hittites,* &c.] Bochart ſeems to have cleared up theſe words with the greateſt perſpicuity, by taking the Hebrew word *mikveh*, not for *linnen yarn*, or fine linnen; but for the *toll* or *cuſtom* that was taken for the horſes brought out of Egypt. And thus he tranſlates the whole; "horſes were brought "up to Solomon out of Egypt; and as for the toll or cuſ- "tom, the merchants of king Solomon hired it at a price" (that is, redeemed it of the king of Egypt for a certain ſum which was conſtantly paid) "and a chariot coming "out of Egypt, went out for ſix hundred ſhekels of ſilver, "and an horſe for an hundred and fifty, and ſo for all the "kings of the Hittites, and for the kings of Syria, did "they bring by their hands." The ſenſe of which words is plain, namely, that noble horſes being found at thoſe times in few countries but Egypt, Pharaoh would not ſuffer them to be carried from thence without a great tribute, which he exacted for them, which was ſix hundred ſhekels for a chariot, and a hundred and fifty for a horſe. This muſt not be underſtood to be the price at which they were bought, but the cuſtom paid for them; otherwiſe, every horſe would have been of the ſame value, which is abſurd to ſuppoſe. Solomon therefore, ſending for many thouſand horſes out of Egypt, prevailed with Pharaoh, his father-in-law, to free him from the expenſive tribute, and to accept of a certain ſum of money to be paid him every year inſtead of it. Thus being freed from the cuſtom, which was demanded of all others; all the kings of the Hittites, and Syrians, bought their chariots and horſes of Solomon's merchants, who could afford to ſell them cheaper than they could purchaſe them in Egypt. This explication of the paſſage before us, we think diſcharges Solomon from the imputation of multiplying horſes in oppoſition to the Moſaic law, ſince many of them were ſold to the princes who were his neighbours.

By the kings of the Hittites are meant the rulers of ſome of that nation, who were driven out by the Iſraelites, and lived in the north-eaſt of the land of Canaan, or in ſome part of Arabia.

CHAP. XI.

1 *Solomons wives and concubines.* 4 *In his old age they draw him to idolatry.* 9 *God threatneth him.* 14 *Solomons adverſaries were Hadad, who was entertained in Egypt.* 23 *Rezon who reigned in Damaſcus.* 26 *And Jeroboam, to whom Ahijah propheſieth.* 41 *Solomons acts, reign, and death: Rehoboam ſucceedeth him.*

BUT king Solomon loved many ſtrange women (together with the daughter of Pharaoh) women of the Moabites, Ammonites, Edomites, Zidonians, *and* Hittites:

2 Of the nations *concerning* which the LORD ſaid unto the children of Iſrael, Ye ſhall not go in to them, neither ſhall they come in unto you, *for* ſurely they will turn away your heart after their gods: Solomon clave unto theſe in love.

3 And he had ſeven hundred wives, princeſſes, and three hundred concubines: and his wives turned away his heart.

4 For it came to paſs when Solomon was old, *that* his wives turned away his heart after other gods: and his heart was not perfect with the LORD his God, as *was* the heart of David his father.

5 For Solomon went after Aſhtoreth the goddeſs of the Zidonians, and after Milcom the abomination of the Ammonites.

6 And Solomon did evil in the ſight of the LORD, and went not fully after the LORD, as *did* David his father.

7 Then did Solomon build an high place for Chemoſh, the abomination of Moab, in the hill that *is* before Jeruſalem; and for Molech, the abomination of the children of Ammon.

8 And likewiſe did he for all his ſtrange wives, which burnt incenſe, and ſacrificed unto their gods.

9 ¶ And the LORD was angry with Solomon, becauſe his heart was turned from the LORD God of Iſrael, which had appeared unto him twice,

10 And had commanded him concerning this thing, that he ſhould not go after other gods: but he kept not that which the LORD commanded.

11 Wherefore the LORD ſaid unto Solomon, Foraſmuch as this is done of thee, and thou haſt not kept my covenant and my ſtatutes which I have commanded thee, I will ſurely rend the kingdom from thee, and will give it to thy ſervant.

12 Notwithſtanding in thy days I will not do it, for David thy fathers ſake: *but* I will rend it out of the hand of thy ſon.

13 Howbeit, I will not rend away all the kingdom: *but* I will give one tribe to thy ſon, for David my ſervants ſake, and for Jeruſalems ſake which I have choſen.

14 ¶ And the LORD ſtirred up an adverſary unto Solomon, Hadad the Edomite; he *was* of the kings ſeed in Edom.

15 For it came to paſs when David was in Edom, and Joab the captain of the hoſt was gone up to bury the ſlain, after he had ſmitten every male in Edom:

16 (For ſix months did Joab remain there with all Iſrael, until he had cut off every male in Edom)

17 That Hadad fled, he and certain Edomites of his fathers ſervants with him, to go into Egypt; Hadad *being yet* a little child.

18 And they aroſe out of Midian, and came to Paran, and they took men with them out of Paran, and they came to Egypt, unto Pharaoh king of Egypt, which gave him an houſe, and appointed him victuals, and gave him land.

19 And Hadad found great favour in the ſight of Pharaoh, ſo that he gave him to wife the ſiſter of his own wife, the ſiſter of Tahpenes the queen.

20 And the ſiſter of Tahpenes bare him Genubath his ſon, whom Tahpenes weaned in Pharaohs houſe: and Genubath was in Pharaohs houſhold among the ſons of Pharaoh.

21 And when Hadad heard in Egypt that David ſlept with his fathers, and that Joab the captain of the hoſt was dead, Hadad ſaid to Pharaoh, Let me depart, that I may go to mine own country.

22 Then Pharaoh ſaid unto him, But what haſt thou lacked with me, that behold, thou ſeekeſt to go to thine own country? And he anſwered, Nothing: howbeit let me go in any wiſe.

23 ¶ And God ſtirred him up *another* adverſary, Rezon the ſon of Eliadah, which fled from his lord Hadadezer king of Zobah.

24 And he gathered men unto him, and became captain over a band, when David ſlew them *of Zobah:* and they went to Damaſcus, and dwelt therein, and reigned in Damaſcus.

25 And he was an adverſary to Iſrael all the days of Solomon, beſide the miſchief that Hadad *did:* and he abhorred Iſrael, and reigned over Syria.

26 ¶ And Jeroboam the ſon of Nebat, an Ephrathite of Zereda, Solomons ſervant (whoſe mothers name *was* Zeruah, a widow woman) even he lift up *his* hand againſt the king.

27 And this *was* the cauſe that he lift up *his* hand againſt the king: Solomon built Millo, *and* repaired the breaches of the city of David his father.

28 And the man Jeroboam *was* a mighty man of valour: and Solomon ſeeing the young man that he was induſtrious, he made him ruler over all the charge of the houſe of Joſeph.

29 And it came to paſs at that time when Jeroboam went out of Jeruſalem, that the prophet Ahijah the Shilonite found him in the way: and he had clad himſelf with a new garment; and they two *were* alone in the field.

30 And Ahijah caught the new garment that *was* on him, and rent it *in* twelve pieces.

31 And he ſaid to Jeroboam, Take thee ten pieces: for thus ſaith the LORD, the God of Iſrael, Behold, I will rend the kingdom out of the hand of Solomon, and will give ten tribes to thee:

32 (But he ſhall have one tribe for my ſervant Davids ſake, and for Jeruſalems ſake, the city which I have choſen out of all the tribes of Iſrael)

33 Becauſe that they have forſaken me, and have worſhipped Aſhtoreth the goddeſs of the Zidonians, Chemoſh the god of the Moabites, and Milcom the god of the children of Ammon, and have not walked in my ways, to do *that which is* right in mine eyes, and *to keep* my ſtatutes and my judgments, as *did* David his father.

34 Howbeit, I will not take the whole kingdom out of his hand: but I will make him prince all the days of his life, for David my ſervants ſake, whom I choſe, becauſe

cauſe he kept my commandments and my ſtatutes:

35 But I will take the kingdom out of his ſons hand, and will give it unto thee, *even* ten tribes.

36 And unto his ſon will I give one tribe, that David my ſervant may have a light alway before me in Jeruſalem, the city which I have choſen me to put my name there.

37 And I will take thee, and thou ſhalt reign according to all that thy ſoul deſireth, and ſhalt be king over Iſrael.

38 And it ſhall be, if thou wilt hearken unto all that I command thee, and wilt walk in my ways, and do *that is* right in my ſight, to keep my ſtatutes and my commandments, as David my ſervant did; that I will be with thee, and build thee a ſure houſe, as I built for David, and will give Iſrael unto thee.

39 And I will for this afflict the ſeed of David, but not for ever.

40 Solomon ſought therefore to kill Jeroboam: and Jeroboam aroſe, and fled into Egypt, unto Shiſhak king of Egypt, and was in Egypt until the death of Solomon.

41 ¶ And the reſt of the acts of Solomon, and all that he did, and his wiſdom, *are* they not written in the book of the acts of Solomon?

42 And the time that Solomon reigned in Jeruſalem, over all Iſrael, *was* forty years.

43 And Solomon ſlept with his fathers, and was buried in the city of David his father: and Rehoboam his ſon reigned in his ſtead.

Ver. 1. *But king Solomon loved many ſtrange women (together with the daughter of Pharaoh.)*] Hitherto we have ſeen nothing in the life of this prince but what gives us the higheſt idea of his wiſdom, piety, and magnificence; but the remainder of his reign will preſent a very different ſcene to our view: for Solomon, emphatically called the wiſe, the beloved of God, and who was admired by all the world for ſo many excellent virtues, became ſuch a ſlave to the paſſion of love in his old age, that he married an amazing multitude of ſtrange women, without diſtinction of nation, or religion, and without the leaſt regard of God's expreſs commands to the contrary; till at length he too ſadly verified the Divine Warning, Deut. vii. 3, &c. by ſuffering himſelf to be ſeduced into all manner of idolatry. The number of his wives amounted to 700, beſide 300 concubines, or wives of the ſecond rank; and his complaiſance for them went ſo far as to build altars and temples to all their falſe deities; inſomuch, that the neighbourhood of Jeruſalem, if not the city itſelf, was filled with idols and temples, and the mount of Olives, which was over-againſt it, was defiled with two altars, one to Chemoſh the god of Moab, and the other to Moloch, the god of the Ammonites.

Such a ſhameful defection could not but be highly diſpleaſing to God; and Solomon was ſoon made ſenſible of it, when the Divine Majeſty appeared the third time to him in a dream, and told him, that his ingratitude ſhould cauſe every part of the kingdom to be rent from his ſon, except the ſingle tribe of Judah. And tho' God was ſo gracious as to promiſe Solomon that the kingdom ſhould continue entire during his days, yet he humbled him at the ſame time, by letting him know, that this mitigation of the puniſhment was not granted for his ſake, but for that of David, who had faithfully ſerved his Divine Benefactor.

Ver. 14. *And the Lord ſtirred up an adverſary unto Solomon, Hadad the Edomite.*] Tho' God did not execute the threatning he had denounced, till after the death of Solomon, yet he began to afflict him, by raiſing up adverſaries againſt him, who diſturbed his repoſe, in the declining period of his life, when he was moſt deſirous of tranquility. The firſt mentioned of theſe adverſaries was Hadad, who had conceived a mortal hatred to Solomon, ever ſince the death of David, who had endeavoured to deſtroy him with every male in the country of Edom.

For tho' the troops of David had ſlain eighteen thouſand of the Edomites in the battle that was fought in the valley of Salt, 2 Sam. viii. 13. and tho' this battle ſeems to have decided the fate of their kingdom, yet the Edomites were not ſuffered to live, but were maſſacred where ever they could be found for the ſpace of ſix months, by Joab, who ſlew all the males that fell into his hands; ſo that happy were they who could eſcape into foreign countries. Hadad being then a child, was conveyed away by a ſmall party of his father's ſervants, and they took the way of Midian, thinking, perhaps, to croſs the Red-ſea: And having received information that they and their young king would be favourably treated by Pharaoh, they carried him to the court of that monarch, who received and ſupported Hadad with all the dignity becoming his royal rank; and to compleat the favours which were unſparingly heaped upon him, the ſiſter of Tahpenes, Pharaoh's queen, was given to him in marriage.

Hadad, tho' he lived in great eaſe and ſplendor in the Egyptian court, yet being conſcious of his birth, unwilling to live in dependance, thirſting after his kingdom, and bitterly remembring the ſeverity of the conqueror, meditated revenge, and eſpecially when he heard that David and the terrible Joab were dead. The favourable time for his purpoſe at length appeared, when Solomon was immerſed in all kinds of impurity; and Hadad thinking this to be a proper opportunity for the gratification of his revenge, addreſſed himſelf to his brother-in-law, Pharaoh, and intreated this prince to diſmiſs him. The wiſe king of Egypt, perceiving the great troubles and dangers to which Hadad muſt be expoſed in executing his deſign, would have prevailed upon him to lay aſide all thoughts of ſo tumultuous an undertaking; but Hadad repeating his importunity, obtained the diſmiſſion he deſired, and not only proved a very troubleſome enemy to Solomon, but ſhewed the way to others, as it is thought, to be the ſame: He however, did not recover his own kingdom. He had a ſon, whoſe name was Genubath, by his Egyptian wife, and he was educated in a princely manner, in the palace of Pharaoh; but Hadad failing in his view upon his own kingdom, eſtabliſhed himſelf, as it is thought, in Syria, where we find the royal family bore the name of Hadad.

Ver. 23. *And God ſtirred him up another adverſary, Rezon, the ſon of Eliadah, which fled from his lord Hadadezer, king of Zobah.*] Hadadezer, or Haderezer, the ſon of Rehob (whom we take to have been the firſt ſole king of Zobah, and to have laid the foundations of his ſon Hadarezers grandeur) was a great and ambitious prince, and remarkable for his unfortunate wars with king David, He had warred with advantage againſt the king of Hamath; aiming, as we imagine, at the univerſal monarchy of Syria; but when he oppoſed the progreſs of David toward the reduction of the land which had been promiſed to Abraham and his ſeed, his good fortune forſook him; for in the firſt battle he fought with David he loſt a thouſand chariots, ſeven thouſand horſe, and twenty thouſand foot. The Syrians of Damaſcus then ſent their army to reinforce him, upon which he ventured upon a ſecond battle, in which he was again defeated, with the loſs of twenty-two thouſand men. But, it is likely, nothing perplexed him more than the defection of Rezon, afterward king of Damaſcus, who

who leading either the auxiliaries that were ſent from that province, or Hadadezer's own troops, uncertain which, deſerted him in the midſt of his adverſe fortune, and putting himſelf at the head of a band of robbers, began to make excurſions into the country about Damaſcus, till he at laſt made himſelf maſter of that city, and became the founder of the noble kingdom of Damaſcus, which roſe upon the ruins of the kingdom of Zobah.

The Sacred Text declares, that this Rezon was an adverſary to Iſrael, *all the days of Solomon*; but this is not to be underſtood of the whole reign of Solomon, which, for the moſt part, was peaceable; but of all the days which remained of his life, from the time when his wives publickly exerciſed their idolatry, unto the day of his death.

Ver. 29. *And Jeroboam the ſon of Nebat, an Ephrathite of Zereda, Solomon's ſervant, (whoſe mother's name was Zeruah, a widow woman) even he lift up his hand againſt the king.*] He created a diſaffection to the king, in the minds of the people, by his ſeditious inſinuations.

Ver. 27. *And this was the cauſe that he lift up his hand againſt the king: Solomon built Millo, and repaired the breaches of David his father.*] Theſe works of Solomon were the occaſion of Jereboam's advancement, as appears by the next verſe. For the king being engaged in many buildings, choſe qualified perſons to overſee his works; among whom Jeroboam was one, and he took this opportunity to infuſe into the people a diſaffection to Solomon and his government, as Abarbinel and other of the Jews imagine. For he repreſented, ſay they, the building of Millo, as a work of vanity, and intended only for the gratification of Pharaoh's daughter. And the breaches of the city of David, they take to have been only open places, at which the people might enter, and eaſily come many ways to the king's palace; but when they were ſtopped up by Solomon, acceſs was not ſo eaſy and commodious, ſince the people were obliged to go about. This was repreſented by Jeroboam, as a grievance, eſpecially ſince ſuch heavy burdens were laid upon the people to maintain theſe expenſive works.

Ver. 28. *And the man Jeroboam was a mighty man of valour: and Solomon ſeeing the young man that he was induſtrious, he made him ruler over all the charge of the houſe of Joſeph.*] He was a bold enterprizing man, and likewiſe very induſtrious in what he undertook. This latter qualification recommended him to the favour of Solomon, who commiſſioned him to levy the taxes throughout the tribes of Ephraim and Manaſſeh, the two branches of Joſeph's houſe. One day, when Jeroboam went out of Jeruſalem, clad with a new garment, he was met by the prophet Ahijah the Shilonite, at which time there were only theſe two in the field. Ahijah then ſeizing Jeroboam's new garment, cut it in twelve pieces, and ſaid to Jeroboam, take ten of them to thyſelf, for thus ſaith the Lord, I will divide and rend the kingdom of Solomon, and will give ten tribes to thee. "But one "tribe (that is, one tribe beſide his own, or Benjamin, may "be conſidered but as one tribe, both of them having a "ſhare in Jeruſalem and lying near one to the other) ſhall "remain to him, for my ſervant David's ſake, and for "Jeruſalem's ſake, which I have choſen among all the "tribes of Iſrael; becauſe they have forſaken me and "have worſhipped Aſhtoreth the goddeſs of the Zidonians, Chemoſh the God of the Moabites, and Milcom "the god of the children of Ammon: Notwithſtanding, "I will not deprive him of the kingdom, for he ſhall "enjoy it to his death; but I will diſpoſſeſs his ſon of "it; and will give thee ten tribes belonging to it. And "unto his ſon will I give one tribe, that David my ſervant may have a light always before me in Jeruſalem," (or a ſucceſſion of kings who are called the light of the people, becauſe they chear them by their comfortable influence when they govern well) "If therefore thou "obeyeſt my orders, and walkeſt in my ways like David "my ſervant, I will eſtabliſh thy houſe for ever, and put "thee in poſſeſſion of the kingdom of Iſrael."

Jeroboam, who was already ill inclined to Solomon, being now encouraged by Ahijah's promiſe, began to ſtir and ſollicit the people to revolt. The king having received intelligence of his deſigns, reſolved to have his perſon ſeized; but he eluded the danger, by flying to the court of Shiſhak king of Egypt, where he continued till the death of Solomon.

Shiſhak is the firſt Egyptian king who is called by his proper name in ſcripture, and according to the great Sir Iſaac Newton, he was the Seſoſtris and Oſiris of the Egyptians, and the Bacchus of the Greeks; but we ſhall reſerve the proofs of this opinion for a more proper place.

Ver. 41. *And the reſt of the acts of Solomon, and all that he did, and his wiſdom, are they not written in the book of the acts of Solomon?*] Abarbinel thinks the kings of Iſrael maintained ſome wiſe man who recorded all the tranſactions of their reign. Perhaps this cuſtom was begun by Solomon, for we read not of any book of the acts of David, and out of theſe annals the Sacred Writer of this book extracted what he thought moſt uſeful.

Ver. 42. *And the time that Solomon reigned in Jeruſalem, over all Iſrael, was forty years.*] There ſeems to have been no need to ſay he reigned in Jeruſalem, ſince he reigned over all Iſrael; if it had not been to ſhew the great tranquility of his reign, which was ſuch, that he did not go out to war like other kings, but lived quietly in his royal city.

Ver. 43. *And Solomon ſlept with his fathers, and was buried in the city of David his father*, &c.] Solomon died about the fifty eighth year of his age, and was buried in the ſtately ſepulchre of his father David. Joſephus affirms, that he reigned eighty years, and lived ninety-four. Were that indeed true, his impieties might be reaſonably attributed to his extreme dotage; and perhaps this was the motive which induced the Jewiſh hiſtorian to ſpin out his life ſo far beyond the Sacred Text.

The Chriſtians, both ancient and modern, who have embraced the notion, that Solomon repented before his death, are too numerous to be quoted here. Many of them have followed the probable opinion of ſome of the fathers, that the book of Eccleſiaſtes was the reſult of his penitent meditations; and there are, indeed, a number of expreſſions in that book, which are very like thoſe of a perſon who feels a ſincere remorſe for his great extravagancies, and is deſirous of warning others againſt them.

Another argument for his repentance is taken from the promiſe made by God to his father, where, ſpeaking of Solomon, whom he had choſen to build his temple, he adds, "I will eſtabliſh his kingdom for ever: I will be to "him a father, and he ſhall be a ſon to me: If he com-"mit iniquity I will chaſtiſe him with the rod of men: — "But my mercy will I not cauſe to depart from him as I "did from Saul," 2 Sam. vii. 13, *&c.*

It is likewiſe ſaid in 2 Chron. xi. 17. that Rehoboam and his ſubjects walked in the way of David and Solomon but three years; and afterward that he did evil in the ſight of the Lord. Solomon's way, therefore, being mentioned with that of David, and oppoſed to that of his wicked ſon, ſeems to imply that it was right; which could not have been ſaid of it had he died impenitent.

But, as ſolid as theſe charitable reaſons may appear to ſome, ſeveral of the ancient fathers, as well as modern authors, have not ſcrupled to call his repentance in queſtion; and ſome of them have poſitively denied it. We ſhall jubjoin ſome of their reaſons, 1. Solomon's ſins of idolatry, and love of ſtrange women, are recorded in the ſtrongeſt terms, but not a word is mentioned in the whole Scripture, with relation to his forſaking them. 2. God being highly offended with him, actually cut off ten tribes from his poſterity, which it is imagined he would hardly have done if this prince had been a real penitent. 3. David and others, who repented of their tranſgreſſions, had not only a part of the puniſhment abated, but their converſion is particularly recorded; and it is then asked why Solomon ſhould be the only perſon whoſe repentance is omitted? It is likewiſe thought extraordinary, that he could write the book of Eccleſiaſtes after his converſion, and yet ſuffer all the monuments of his idolatry to continue: which monuments are ſaid to have remained till the time of Joſiah, 2 Kings xxiii 13.

We think the ſilence of the Sacred Scripture, with reſpect to Solomon's repentance, is but a weak and raſh argument againſt it. We read nothing of the repentance of Adam after his fatal fall, nor of that of Noah after his criminal intemperance; but are we therefore to conclude, that thoſe great patriarchs were damned? God forbid.

As

As to Solomon's not causing the monuments of his idolatry to be destroyed, it ought to be considered, that as he was seduced into an apostacy from God in his old age, we may therefore suppose, that if he became a penitent, it was but a short time before his death, when his bodily infirmities, and the disorders which had been created in the kingdom by his enemies, might not afford him a sufficient opportunity to destroy those opprobrious memorials of his idolatry.

As we think therefore, upon the whole, that the silence of the Scripture, with respect to Solomon's conversion, is no solid proof of his impenitency, we conceive it to be but decent to entertain that opinion of him which is most consistent with charity, and is not repugnant to any particulars recorded of him in the Sacred Scriptures. We must observe, however, that the dreadful example of his apostacy ought to inspire us with the greatest diseteem of all temporal grandeur and prosperity; since Solomon himself was unable to defend himself against their fatal ensnarements, tho' he possessed the highest degree of wisdom that was ever bestowed upon a mortal.

Of all the excellent works which Solomon composed, we have nothing now remaining but his Proverbs, Ecclesiastes, and the Canticles. Several other books have, indeed, been ascribed to him, especially those of Ecclesiasticus, the Wisdom and the Psalter of Solomon; but they are now universally acknowledged to be of a more modern date. The latter consists of eighteen Psalms, artfully collected out of the canonical Psalms, and of some of the Prophets. A copy of this Psalter is in the Vienna library, and is placed between the books of Ecclesiasticus, and the Wisdom of Solomon. It seems also to have been inserted into our Alexandrian manuscript, by its being mentioned in the index; but how it came either to be lost or torn out of that manuscript, is unknown to us.

Some of the orientals impute to Solomon the invention of the Syriac and Arabic letters; and the Syrians have a tradition, that Solomon communicated the characters of their alphabet to Hiram king of Tyre, and, at the request of that prince, translated not only his own books, but all the other parts of Scripture, into the Syrian language. But this tradition deserves no credit.

Josephus assures us, that Solomon composed books of inchantment, and prescribed several manners of exorcism, or driving away dæmons, so that they should return no more. He likewise adds, that he had seen experiments of it by one Eleazar a Jew, who, in the presence of the emperor Vespasian and his sons, and of the officers in the army, cured several who were possessed. The exorcist, it seems, placed a ring under the nose of the dæmoniac, in which ring was inclosed a certain root, prescribed by Solomon; and, at the meer smell of it, the malignant spirit came forth, overset the patient, and left him as if he were dead. For a farther proof of this cure, they placed, at some distance from the patient, a glass of water, which was overturned by the dæmon as he passed away, (Joseph. Antiq. l. 8. c. 2.) Origen also relates several particulars of the conjuration used by the Jews in his time, to drive out devils, by making use of some writings which they pretended to have received from Solomon, (Orig. in Matth. xxvi. tract. 35. p. 63.) The Greeks tell us, that this prince composed several treatises of physic, and likewise wrote upon the nature of stones, and vegetables, and simples, (Psell. apud Glycam. parte 2. Annal. p. 182, 183. Suidas in Ezechia. Syncell. p. 200. Cedren. p. 77, 89. Anastas. q. 41. Justin. seu al. qu. 55. ad Orthodox. Procop. Gazæ ad 3 Reg. iv. 33.)

The Orientals have entertained such a grand idea of the merit and extraordinary qualifications of this prince, that they give the name of Solomon, or Soliman, to all the kings whom they thought had possessed the universal empire of the whole earth, and say, that, like Solomon, they had a familiar spirit or Genius, which, in the shape of a bird, delivered all their messages, and performed all their orders. But leaving these dreams to those who are credulous enough to believe them, let us return to the Sacred Historian before us, who best deserves our attention.

CHAP. XII.

1 The Israelites assembled at Shechem to crown Rehoboam, by Jeroboam make a suit of relaxation unto him. 6 Rehoboam refusing the old mens counsel, by the advice of young men, answereth them roughly. 16 Ten tribes revolting, kill Adoram, and make Rehoboam to flee. 21 Rehoboam raising an army, is forbidden by Shemaiah. 25 Jeroboam strengtheneth himself by cities, 26 And by the idolatry of the two calves.

AND Rehoboam went to Shechem: for all Israel were come to Shechem to make him king.

2 And it came to pass when Jeroboam the son of Nebat, who was yet in Egypt, heard *of it* (for he was fled from the presence of king Solomon, and Jeroboam dwelt in Egypt)

3 That they sent and called him: and Jeroboam, and all the congregation of Israel came and spake unto Rehoboam, saying,

4 Thy father made our yoke grievous: now therefore make thou the grievous service of thy father, and his heavy yoke which he put upon us, lighter, and we will serve thee.

5 And he said unto them, Depart yet *for* three days, then come again to me. And the people departed.

6 ¶ And king Rehoboam consulted with the old men that stood before Solomon his father, while he yet lived, and said, How do you advise, that I may answer this people?

7 And they spake unto him, saying, If thou wilt be a servant unto this people this day, and wilt serve them, and answer them, and speak good words to them, then they will be thy servants for ever.

8 But he forsook the counsel of the old men, which they had given him, and consulted with the young men that were grown up with him, *and* which stood before him:

9 And he said unto them, What counsel give ye, that we may answer this people, who have spoken to me, saying, Make the yoke which thy father did put upon us, lighter?

10 And the young men that were grown up with him, spake unto him, saying, Thus shalt thou speak unto this people that spake unto thee, saying, Thy father made our yoke heavy, but make thou *it* lighter unto us; thus shalt thou say unto them, My little *finger* shall be thicker than my fathers loins.

11 And now whereas my father did lade you with a heavy yoke, I will add to your yoke: my father hath chaſtiſed you with whips, but I will chaſtiſe you with ſcorpions.

12 ¶ So Jeroboam and all the people came to Rehoboam the third day, as the king had appointed, ſaying, Come to me again the third day.

13 And the king anſwered the people roughly, and forſook the old mens counſel that they gave him;

14 And ſpake to them after the counſel of the young men, ſaying, My father made your yoke heavy, and I will add to your yoke; my father *alſo* chaſtiſed you with whips, but I will chaſtiſe you with ſcorpions.

15 Wherefore the king hearkened not unto the people; for the cauſe was from the LORD, that he might perform his ſaying, which the LORD ſpake by Ahijah the Shilonite unto Jeroboam the ſon of Nebat.

16 ¶ So when all Iſrael ſaw that the king hearkned not unto them, the people anſwered the king, ſaying, What portion have we in David? neither *have we* inheritance in the ſon of Jeſſe: to your tents, O Iſrael: now ſee to thine own houſe, David. So Iſrael departed unto their tents.

17 But *as for* the children of Iſrael which dwelt in the cities of Judah, Rehoboam reigned over them.

18 Then king Rehoboam ſent Adoram, who *was* over the tribute; and all Iſrael ſtoned him with ſtones, that he died: therefore king Rehoboam made ſpeed to get him up to his chariot, to flee to Jeruſalem.

19 So Iſrael rebelled againſt the houſe of David unto this day.

20 And it came to paſs when all Iſrael heard that Jeroboam was come again, that they ſent and called him unto the congregation, and made him king over all Iſrael: there was none that followed the houſe of David, but the tribe of Judah only.

21 ¶ And when Rehoboam was come to Jeruſalem, he aſſembled all the houſe of Judah, with the tribe of Benjamin, an hundred and fourſcore thouſand choſen men, which were warriors, to fight againſt the houſe of Iſrael, to bring the kingdom again to Rehoboam the ſon of Solomon.

22 But the word of God came unto Shemaiah the man of God, ſaying,

23 Speak unto Rehoboam the ſon of Solomon king of Judah, and unto all the houſe of Judah and Benjamin, and to the remnant of the people, ſaying,

24 Thus ſaith the LORD, Ye ſhall not go up, nor fight againſt your brethren the children of Iſrael: return every man to his houſe, for this thing is from me. They hearkened therefore to the word of the LORD, and returned to depart according to the word of the LORD.

25 ¶ Then Jeroboam built Shechem, in mount Ephraim, and dwelt therein, and went out from thence, and built Penuel.

26 And Jeroboam ſaid in his heart, Now ſhall the kingdom return to the houſe of David:

27 If this people go up to do ſacrifice in the houſe of the LORD at Jeruſalem, then ſhall the heart of this people turn again unto their lord, *even* unto Rehoboam king of Judah, and they ſhall kill me, and go again to Rehoboam king of Judah.

28 Whereupon the king took counſel, and made two calves *of* gold, and ſaid unto them, It is too much for you to go up to Jeruſalem: behold thy gods, O Iſrael, which brought thee up out of the land of Egypt.

29 And he ſet the one in Beth-el, and the other put he in Dan.

30 And this thing became a ſin: for the people went *to worſhip* before the one, *even* unto Dan.

31 And he made an houſe of high places, and made prieſts of the loweſt of the people, which were not of the ſons of Levi.

32 And Jeroboam ordained a feaſt in the eighth month, on the fifteenth day of the month, like unto the feaſt that *is* in Judah, and he offered upon the altar (ſo did he in Beth-el) ſacrificing unto the calves that he had made: and he placed in Beth-el the prieſts of the high places which he had made.

33 So he offered upon the altar which he had made in Beth-el, the fifteenth day of the eighth month, *even* in the month which he had deviſed of his own heart: and ordained a feaſt unto the children of Iſrael, and he offered upon the altar, and burnt incenſe.

Ver. 1. *And Rehoboam went to Shechem: for all Iſrael were come to Shechem to make him king.*] As Rehoboam was the eldeſt, if not the only ſon of Solomon, he accordingly claimed the kingdom by right of birth; in which circumſtance he had no competitor; but as it was neceſſary for him to have his title acknowledged by all the people, an aſſembly was held for that purpoſe at Shechem, an

an ancient city in the mountains of Ephraim: perhaps thoſe who eſpouſed the intereſt of Jeroboam, whoſe diſaffection to Solomon has been already repreſented, might prevail upon the people to aſſemble at a place ſo diſtant from Jeruſalem as Shechem was, and amidſt thoſe tribes, where the creatures of Jeroboam were moſt numerous. But however that fact may be, the people in general ſeemed inclinable to acknowledge Rehoboam for their king, and only intreated him to lighten their yoke, and grant them a diminution of thoſe taxes and exactions under which they had groaned for a conſiderable part of his father's reign. The king took three days to conſider of what anſwer he ſhould return; and as he had then attained to the fortieth year of his age, it was reaſonable to imagine, that he would have ſuffered himſelf to be guided by the ſalutary advice of his grave counſellors, who recommended to him a conduct of moderation and lenity, as the beſt expedient to render himſelf popular, and to eſtabliſh his authority over his ſubjects. Rehoboam, inſtead of complying with this advice, was ſo ſtrangely infatuated, as to prefer the counſels of ſome raſh and unexperienced youths, who had been brought up at court with him, and inſtead of ſoothing the people the third day, he anſwered them, in a haughty tone, that he intended to govern them with much greater ſeverity than his father had ever practiſed; and that if they preſumed to murmur, he would uſe ſcorpions inſtead of whips to chaſtiſe their inſolence. This inconſiderate anſwer had all the effects that Jeroboam, and his adherents, could poſſibly deſire; for it immediately provoked the people to renounce all future allegiance to the houſe of David; and having murdered Adoram, whom the king had ſent to appeaſe the tumult, when he grew ſenſible of the error he had committed; ten of the tribes choſe Jeroboam to be their head. The inſpired writer informs us that "the king hearkened "not unto the people: for the cauſe was from the Lord, "that he might perform his ſaying, which the Lord ſpake "by Ahijah the Shilonite unto Jeroboam the ſon of Ne"bat," ver. 15. That is, God infatuated the mind of Rehoboam, in order to accompliſh the purpoſe he had predetermined; otherwiſe that prince could never have been ſo blinded as not to ſee how baſely he reflected upon his father, and how unlikely it was that the people would ſubmit to ſuch a tyrannic power as he intended to exerciſe over them.

This defection, however, was not general, for the tribes of Judah and Benjamin continued faithful to their prince, and conveyed him with all ſpeed to Jeruſalem, to ſecure him from the inſults of the revolters. Aſſoon as he arrived at that city, he cauſed an army to be raiſed out of the two tribes who adhered to him, and they accordingly muſtered an hundred and fourſcore thouſand choſen warriors, in order to reduce the other tribes to their obedience; but whilſt they were preparing for a battle, the prophet Shemaiah came and acquainted Jeroboam that this alienation of the people was from God, and perſuaded him to deſiſt, which he accordingly did for the preſent. Jeroboam, on the other hand, thought on nothing but how to ſecure his new kingdom, and took the advantage of that peaceful interval, to rebuild Shechem and Penuel, the former of which he made the ſeat of his reſidence. Theſe two places had been in a manner deſtroyed, the former by Abimelech, Judges ix. 45. and the latter by Gideon, Judges viii. 17. This laſt was a very important place on the other ſide Jordan, and very proper to keep the two tribes and a half in awe. Shechem was alſo a ſtrong place by nature, about forty miles from Jeruſalem, and ſo conveniently ſituated as to become the metropolis of this new kingdom; and ſuch it continued to be, till the building of Samaria by Omri, and it reſumed that dignity after this latter had been deſtroyed by the Aſſyrians. We find it called Sychar, John iv. 4. which is a term of contempt, given to it by the tribe of Judah, for it ſignifies *drunkard*.

There was ſtill one circumſtance which Jeroboam feared might in time reconcile the ten tribes to the houſe of David, namely, their going three times a year to Jeruſalem, ver. 16, 17. to celebrate the paſſover, the pentecoſt, and the feaſt of tabernacles, to which all Iſrael was obliged to reſort, in order to worſhip God in the ſolemn manner preſcribed by the Moſaic law; and Jeroboam did not ſo far rely on the promiſe made to him by the prophet Ahijah, as to run the riſk of becoming the victim of the people's inconſtancy. This apprehenſion, therefore, made him ſacrifice religion to his ſafety, and to ſet up a couple of golden calves, the one at Dan, and the other at Bethel, which were at the two extremities of his kingdom; to which places he commanded the people to repair, for the worſhip of God, without going to Jeruſalem.

As criminal as Jeroboam's intention was, he yet acted judiciouſly in the choice of theſe two cities, which, beſide the commodiouſneſs of their ſituation, were rendred venerable by ancient events. Bethel was in the tribe of Ephraim, on the confines of that of Benjamin, and Euſebius ſays it was twelve miles from Jeruſalem. It was called Luz, at the time when Jacob fled from the rage of his brother Eſau: But the Divine Viſion with which he was honoured in the plains of Luz, when he beheld that myſterious ladder which reached from earth to heaven, cauſed him to cry out when he awaked, "how dreadful is this "place! This is none other but the houſe of God, and "this is the gate of heaven." He therefore called that place Bethel, which ſignifies the houſe of God, Gen. xxviii. 11, *&c.* It was eaſy therefore for Jeroboam to make the people believe, that this place would prove auſpicious to them, and that God would there be favourable to the poſterity of that patriarch, to whom he had teſtified ſo much goodneſs.

Bethel was ſeated at the ſouthern extremity of Jeroboam's dominions, and Dan at the northern. This latter was ſituated in a pleaſant and fertile country, near the ſprings of Jordan, and was called Leſhem, at the time when the Iſraelites made themſelves maſters of Paleſtine, Joſh. xix. 47. The Danites took the city of Leſhem, deſtroyed all the inhabitants, and then gave it the name of their own tribe. In proceſs of time, this tribe eſtabliſhed in that city, a form of public worſhip, intermixed with idolatry, Judges xviii. 30, 31. and which perhaps, ſubſiſted there to the time of Jeroboam. This place therefore, ſeemed very proper for the new kind of worſhip, which Jeroboam intended to eſtabliſh there, ſince a conſiderable part of the people looked upon that city as ſacred.

The uſe of images in the Divine Worſhip, was expreſly prohibited by the law of Moſes, and yet this impious prince had the preſumption to cauſe two golden calves to be made, and ſet up as proper objects of the people's veneration.

Learned men are much divided in their opinions of the motive which induced Jeroboam to repreſent the God of Iſrael by thoſe odious figures. Voſſius is poſitive that the Apis of the Egyptians was the ſymbol of the patriarch Joſeph, who had preſerved their country from famine, and that this was the reaſon why Jeroboam, who was of the tribe of Ephraim, preferred this figure to all others, as thinking it would be more agreeable to thoſe tribes who were the immediate poſterity of Joſeph. [Voſſius de origine & progreſſu idolatriæ, l. i. p. 215.] Grotius entertained the ſame opinion, and repreſents this proceeding of Jeroboam, as a political expedient to make the people ſenſible that the crown belonged in a peculiar manner to the tribes of Ephraim and Manaſſeh, who deſcended from the great patriarch whoſe wiſdom and abilities had preſerved the anceſtors of their nation, But as much as we eſteem the authority of theſe two very learned men, we think the hypotheſis they have advanced is not to be ſupported. For, in the firſt place, if Joſeph had been worſhipped by all the Egyptians as their moſt favourite Divinity, how was it poſſible for a king of that country to be ignorant who Joſeph was, and not to know the obligations he had conferred upon the Egyptians? How could he be unacquainted with the motives to the public worſhip of Apis, if this pretended deity had been the ſymbol of Joſeph? And yet Moſes informs us, "that there aroſe a new king "over Egypt, which knew not Joſeph," Exod. i. 8.

Secondly, this king was not only ignorant who Joſeph was, and that he had formerly preſerved Egypt from periſhing by famine, but he even determined to deſtroy the Iſraelites, and the Egyptians teſtified their approbation of that deſign. But can any one imagine, that this people would adore Joſeph under the ſhape of Apis, and yet form a reſolution to perſecute and deſtroy the poſterity of that god?

Thirdly,

Thirdly, if the Egyptians had paid ſo much veneration to the memory of Joſeph, would they have neglected his bones as they did, and have ever ſuffered the Iſraelites to carry away thoſe precious remains of the benefactor they adored? And yet we read, that "Moſes took the bones "of Joſeph with him," Exod. xiii. 19. in obedience tothe injunction of that illuſtrious patriarch, before his death.

Plutarch expreſly declares, in his Treatiſe de Iſide, that the ſoul of Oſiris is finely adumbrated by the image of Apis. And Herodotus informs us, that Oſiris was Bacchus. Now as the moſt learned Sir Iſaac Newton has made it evident, that Oſiris, and Bacchus, were only different names of the great king Seſoſtris, and that Seſoſtris is the Shiſhak mentioned in Scripture: And as this Shiſhak reigned in Egypt in the time of Jeroboam, who took ſanctuary in his court, before he was elected king by the ten tribes, it is evident to a demonſtration, that the Egyptian Apis, could not be the ſymbol of Joſeph, and even that the worſhip of that pretended deity was not eſtabliſhed in Egypt, when Jeroboam ſet up his golden calves; ſince Seſoſtris, or Shiſhak, was ſtill living, and was not worſhipped as the Egyptian Apis, till after his death.

We ſhall have occaſion in the courſe of this work, to offer ſome curious particulars with relation to Seſoſtris, and the Divine Worſhip which the Egyptians rendered to him, after his deceaſe.

From hence, therefore, we conclude, that the Egyptians never conſidered their Apis as the ſymbol of Joſeph, and therefore, that Jeroboam, when he ſet up his golden calves, could not have recourſe to any circumſtance relating to that patriarch, in order to give a ſanction to the innovations he was then making in the worſhip of God.

CHAP. XIII.

1 *Jeroboams hand, that offered violence to him that propheſied againſt his altar at Bethel, withereth,* 6 *and at the prayer of the prophet, is reſtored.* 7 *The prophet, refuſing the kings entertainment, departeth from Bethel.* 11 *An old prophet ſeducing him, bringeth him back.* 20 *He is reproved by God,* 23 *ſlain by a lyon,* 26 *buried by the old prophet,* 31 *who confirmeth his propheſy.* 33 *Jeroboams obſtinacy.*

AND behold, there came a man of God out of Judah, by the word of the LORD unto Beth-el: and Jeroboam ſtood by the altar to burn incenſe.

2 And he cried againſt the altar in the word of the LORD, and ſaid, O altar, altar, thus ſaith the LORD, Behold, a child ſhall be born unto the houſe of David, Joſiah by name, and upon thee ſhall he offer the prieſts of the high places that burn incenſe upon thee, and mens bones ſhall be burnt upon thee.

3 And he gave a ſign the ſame day, ſaying, This *is* the ſign which the LORD hath ſpoken; Behold, the altar ſhall be rent, and the aſhes that *are* upon it ſhall be poured out.

4 And it came to paſs when king Jeroboam heard the ſaying of the man of God, which had cried againſt the altar in Beth-el, that he put forth his hand from the altar, ſaying, Lay hold on him. And his hand which he put forth againſt him, dried up, ſo that he could not pull it in again to him.

5 The altar alſo was rent, and the aſhes poured out from the altar, according to the ſign which the man of God had given by the word of the LORD.

6 And the king anſwered and ſaid unto the man of God, Intreat now the face of the LORD thy God, and pray for me, that my hand may be reſtored me again. And the man of God beſought the LORD, and the kings hand was reſtored him again, and became as *it was* before.

7 And the king ſaid unto the man of God, Come home with me, and refreſh thyſelf, and I will give thee a reward.

8 And the man of God ſaid unto the king, If thou wilt give me half thine houſe, I will not go in with thee, neither will I eat bread, nor drink water in this place:

9 For ſo was it charged me by the word of the LORD, ſaying, Eat no bread, nor drink water, nor turn again by the ſame way that thou cameſt.

10 So he went another way, and returned not by the way that he came to Beth-el.

11 ¶ Now there dwelt an old prophet in Beth-el, and his ſons came and told him all the works that the man of God had done that day in Beth-el: the words which he had ſpoken unto the king, them they told alſo to their father.

12 And their father ſaid unto them, What way went he? for his ſons had ſeen what way the man of God went, which came from Judah.

13 And he ſaid unto his ſons, Saddle me the aſs. So they ſaddled him the aſs, and he rode thereon.

14 And went after the man of God, and found him ſitting under an oak; and he ſaid unto him, *Art* thou the man of God that cameſt from Judah? And he ſaid, I *am*.

15 Then he ſaid unto him, Come home with me, and eat bread.

16 And he ſaid, I may not return with thee, nor go in with thee: neither will I eat bread, nor drink water with thee in this place:

17 For it was ſaid to me by the word of the LORD, Thou ſhalt eat no bread, nor drink water there, nor turn again to go by the way that thou cameſt.

18 He ſaid unto him, I *am* a prophet alſo as thou *art*, and an angel ſpake unto me by the word of the LORD, ſaying, Bring him back with thee into thine houſe, that

that he may eat bread, and drink water. *But* he lied unto him.

19 So he went back with him, and did eat bread in his houſe, and drank water.

20 ¶ And it came to paſs as they ſat at the table, that the word of the LORD came unto the prophet that brought him back:

21 And he cried unto the man of God that came from Judah, ſaying, Thus ſaith the LORD, For as much as thou haſt diſobeyed the mouth of the LORD, and haſt not kept the commandment which the LORD thy God commanded thee,

22 But cameſt back, and haſt eaten bread, and drunk water in the place of the which *the LORD* did ſay to thee, Eat no bread, and drink no water; thy carcaſe ſhall not come unto the ſepulchre of thy fathers.

23 ¶ And it came to paſs after he had eaten bread, and after he had drunk, that he ſaddled for him the aſs, *to wit*, for the prophet whom he had brought back.

24 And when he was gone, a lion met him by the way, and ſlew him: and his carcaſe *was* caſt in the way, and the aſs ſtood by it, the lion alſo ſtood by the carcaſe.

25 And behold, men paſſed by, and ſaw the carcaſe caſt in the way, and the lion ſtanding by the carcaſe: and they came and told *it* in the city where the old prophet dwelt.

26 And when the prophet that brought him back from the way, heard *thereof*, he ſaid, It *is* the man of God, who was diſobedient unto the word of the LORD: therefore the LORD hath delivered him unto the lion which hath torn him, and ſlain him, according to the word of the LORD, which he ſpake unto him.

27 And he ſpake to his ſons, ſaying, Saddle me the aſs. And they ſaddled *him*.

28 And he went and found his carcaſe caſt in the way, and the aſs and the lion ſtanding by the carcaſe: the lion had not eaten the carcaſe, nor torn the aſs.

29 And the prophet took up the carcaſe of the man of God, and laid it upon the aſs, and brought it back: and the old prophet came to the city, to mourn, and to bury him.

30 And he laid his carcaſe in his own grave, and they mourned over him, *ſaying*, Alas my brother.

31 And it came to paſs after he had buried him, that he ſpake to his ſons, ſaying, When I am dead, then bury me in the ſepulchre wherein the man of God *is* buried, lay my bones beſide his bones.

32 For the ſaying which he cried by the word of the LORD againſt the altar in Beth-el, and againſt all the houſes of the high places which *are* in the cities of Samaria, ſhall ſurely come to paſs.

33 ¶ After this thing Jeroboam returned not from his evil way, but made again of the loweſt of the people, prieſts of the high places: whoſoever would, he conſecrated him, and he became *one* of the prieſts of the high places.

34 And this thing became ſin unto the houſe of Jeroboam, even to cut *it* off, and to deſtroy *it* from off the face of the earth.

Ver. 1. *And behold there came a man of God out of Judah, by the word of the Lord unto Bethel.*] This prophet is thought by the Jews to be Iddo, whoſe viſion againſt Jeroboam is mentioned, 2 Chron. ix. 29. But this is an evident miſtake; for Iddo was alive in the days of Ahijah, the ſon of Rehoboam, 2 Chron. xiii. 22. whereas the prophet here ſpoken of was killed within a few hours after he had uttered his prophecy.

——*And Jeroboam ſtood by the altar to burn incenſe.*] It ſeems probable from hence, that Jeroboam intended to unite the prieſthood and the regal dignity in his own perſon; and as his main deſign was to alienate the people from the ſervice at Jeruſalem, he thought it proper to give his own idolatrous inſtitutions an air of grandeur, by officiating himſelf at the altar.

Ver. 2. *And he cried againſt the altar in the word of the Lord, and ſaid, O altar, altar.*] Some think the prophet mentioned the altar twice, to ſignify that he prophecied againſt that in Dan, as well as againſt this in Bethel.

——*Thus ſaith the Lord, Behold a child ſhall be born unto the houſe of David, Joſiah by name.*] This prediction, which was accompliſh'd above three hundred years after it had been uttered by the prophet, is a demonſtration that he was inſpired by God, whoſe providence rules, and whoſe fore-knowledge reaches even to the moſt contingent things, as the birth of Joſiah and his name, which depended upon his parents will, certainly were.

——*And upon thee ſhall he offer the prieſts of the high places that burn incenſe upon thee, and mens bones ſhall be burnt upon thee.*] The meaning is not, that Joſiah ſhould burn the prieſts alive, but that he would ſlay the prieſts of the high places, and then burn their bones, in order to defile this altar.

——*And he gave a ſign the ſame day, ſaying, This is the ſign which the Lord hath ſpoken; behold the altar ſhall be rent*, &c.] This could not be done, but by the power of God, who thereby demonſtrated, that he had commiſſion'd the prophet to ſpeak theſe words, which were verified immediately.

When Jeroboam heard the prophet's threatning, he was fired with indignation, and ſtretched out his hand to cauſe him to be apprehended, but to his unſpeakable ſurprize, felt it ſtruck by an inviſible power, which wither'd it in an inſtant, and ſhrunk up all the inſtruments of motion. The people, as well as the king, were undoubtedly ſtruck with horror at this ſudden judgement from heaven; and to increaſe the general conſternation, the altar was ſplit aſunder in a miraculous manner, and the aſhes of the impure victims were ſcattered in the air. Jeroboam was now ſenſible, that the terrors of God were

ſet in rray againſt him, and became an humble ſupplicant to the man of God, whom a moment before he had threatned with death. "Intreat now the face of the "Lord thy God, ſaid he, and pray for me, that my hand "may be reſtored me again." He was convinced that the cure he needed, muſt come from the ſame hand which inflicted the wound, and that it was in vain to ask aſſiſtance from the brutal gods he had ſo lately ſet up as objects of adoration. The prophet, inſtead of reſenting the indignity with which he had been intreated, immediately had recourſe to prayer, upon which the king's hand was inſtantly reſtored to its former vigour: A new miracle was hereby wrought for his converſion.

Ver. 7. *And the king ſaid unto the man of God, Come home with me, and refreſh thyſelf, and I will give thee a reward.*] A ſtrange inſenſibility! He deſires to requite the inſtrument, but takes no notice of the great author of the mercy he had experienced. His hand was reſtored, but his heart was as corrupt as ever.

Ver. 8. *And the man of God ſaid unto the king, If thou wilt give me half thine houſe, I will not go in with thee.*] He was commanded by God, as it follows in the next verſe, not to have any communication with thoſe who had apoſtatiſed from their religion; and if he had ate or drank with them, he would have entered into a familiar ſociety with idolaters. But why he ſhould not return the ſame way he came, as he declares at the cloſe of the next verſe, is not ſo evident. Le Clerc conjectures, that God laid this injunction on his prophet, in order to prevent his being overtaken and brought back by thoſe whom Jeroboam might happen to ſend after him; but if that had been the caſe, we think the prophet would hardly have diſcovered that order to the king, who then might have defeated its intended effect. Some think this prohibition was to repreſent, that even the way to Bethel was abominable, and therefore not to be frequented: Or, to ſhew, how much we ought to abhor that which leads to evil. But it ſeems to be a proverbial expreſſion, ſignifying that he ſhould be conſtant and ſtedfaſt in executing the charge committed to him. For a perſon who acts in any particular without ſucceſs, is ſaid to return by the way he went, Iſaiah xxxvii. 29, 34. And therefore, not to return by the way one went, is effectually to accompliſh a buſineſs.

Ver. 11. *Now there dwelt an old prophet in Bethel.*] The Jews ſay his name was Micah, and that he was a worſhipper of the true God, tho' he dwelt among this idolatrous people. But whether he was a holy man may juſtly be doubted, for we find him guilty of a premeditated falſhood ver. 18. where it is expreſly ſaid that *he lied.* And tho' a holy prophet might poſſibly have continued in the dominions of Jeroboam, yet he never would have quitted his habitation at Samaria, as this man did, 2 Kings xxiii. 18. to go and dwell at Bethel, the chief ſeat of idolatry, unleſs with a deſign to preach againſt it, which it is evident he did not; for his ſons ſeem to have been preſent at, and to have joined with others in the idolatrous worſhip Jeroboam had eſtabliſhed, and that not without their fathers connivance. This old prophet therefore may be ſuppoſed to have taken up his reſidence at Bethel, in expectation of ſome great advantages from Jeroboam.

——— *And his ſons came and told him all the works that the man of God had done that day in Bethel,* &c.] It appears from hence, that they were preſent when Jeroboam ſtood at the altar, and therefore joined in that deteſtable worſhip.

Ver. 12. *And their father ſaid unto them, What way went he! for his ſons had ſeen what way the man of God went.*] They had a curioſity to obſerve what way ſuch a remarkable perſon went to his own country; imagining perhaps, their father would be deſirous to have ſome diſcourſe with him.

When his ſons had informed him of the way the prophet had taken, the old man rode after him, and ſoon found him repoſing himſelf under a ſhady oak; where he accoſted him in a very obliging manner, and deſired he would return with him, in order to take ſome refreſhment at his houſe. The man of God declined the invitation for ſome time, alledging the Divine prohibition which reſtrained him from taking any ſuſtenance at Bethel, upon which the old prophet aſſured him, that he was inſpired by the Spirit of God as well as himſelf, and was ordered by an angel to bring him back, and entertain him at his houſe. In this laſt particular he was guilty of a great falſhood, notwithſtanding which, Le Clerc ſuppoſes he did not act from any malicious motive, but merely from a principle of humanity, which made him apprehenſive that the man of God would periſh with hunger and fatigue, if ſome charitable perſon did not afford him a hoſpitable refreſhment. But it ſeems to us, that this old man intended to diſcredit the prophet of the Lord, by prevailing upon him to diſobey the order he had received; in conſequence of which it would be evident, that he was unable to diſtinguiſh truth from falſhood, which would be repreſented as an imperfection that no way comported with the quality of a prophet of God.

Ver. 19 *So he went back with him, and did eat bread in his houſe, and drink water.*] He thought it poſſible that God might, in pity to him, revoke his prohibition, becauſe he was hungry and weary. This was a weakneſs in him, for he ought to have believed the revelation he had received, and of which he was certain, and not have truſted to what another pretended was revealed to him, which he could not be ſure was true. If God, in compaſſion to him, had thought fit to recal his command, he would have made that declaration to the prophet himſelf, and as plainly allowed him to refreſh himſelf, as before he had forbidden it.

Ver. 20. *And it came to paſs as they ſat at the table that the word of the Lord came unto the prophet that brought him back.*] God would not vouchſafe to ſpeak to him who had diſobeyed his command, but rather to the other, tho' in his name he had feigned an untruth.

Ver. 21. *And he cried unto the man of God that came from Judah, ſaying.*] He ſeems to have been in a great agony, from the conſideration of what he had done, and of what the prophet from Judah was to ſuffer.

———*Thus ſaith the Lord, Foraſmuch as thou haſt diſobeyed the mouth of the Lord,* &c.] To diſobey the mouth of God, is to diſobey the command utter'd by him.

Ver. 22. *But cameſt back, and haſt eaten bread, and drunk water in the place of the which the Lord did ſay to thee, eat no bread and drink no water; thy carcaſe ſhall not come unto the ſepulchre of thy fathers.*] Thou ſhalt not die a natural, but a violent death, and thy carcaſe ſhall not be buried in the proper ſepulchre. Tho' this was all the puniſhment that was to be inflicted upon him, yet it was to be eſteemed a kind of curſe, and a note of infamy, as the contrary was counted an honour and a bleſſing.

Ver. 23. *And it came to paſs after he had eaten bread, and after he had drunk, that he ſaddled for him the aſs,* &c.] The old prophet did not offer to accompany him part of the way; his guilty conſcience making him fear, perhaps, to be involved in the ſame judgment with him.

Ver. 24. *And when he was gone, a lion met him by the way, and ſlew him.*] Not far from Bethel was a wood, out of which came the two ſhe-bears that deſtroyed forty-two children, 2 Kings ii. 24. And it is probable that this lion iſſued out of that wood, and ſlew the prophet.

———*And his carcaſe was caſt in the way, and the aſs ſtood by it; the lion alſo ſtood by the carcaſe.*] This was to admoniſh all the prophets to be ſtrict in the obſervance of God's commands, and to ſhew Jeroboam what he might expect, ſince the Divine Majeſty had not ſpared a leſſer offender. But as God ſhewed his ſeverity in taking away this prophet's life, ſo he remarkably teſtified his approbation of him, in that the lion ſtood quietly by his carcaſe, and did not devour the beaſt on which he rode: as if he was merely ſent by a Divine appointment, to execute what God had threaten'd; but could not move one ſtep beyond that commiſſion. For when the prophet had ſuffered what God intended, he takes even his dead body into his protection, and would not ſuffer it to be violated.

Ver. 25. *And behold, men paſſed by, and ſaw the carcaſe caſt in the way, and the lion ſtanding by the carcaſe: and they came and told it in the city where the old prophet dwelt.*] They related it as a wonderful thing, that the lion ſhould neither fall upon his prey, nor hurt them who paſſed by.

Ver. 26. *And when the prophet that brought him back from the way, heard thereof, he ſaid, It is the man of God who was diſobedient unto the word of the Lord.*] Diſobedience

dience in great caſes hath been capitally puniſhed by men in authority. For the Athenians put their ambaſſadors to death, whom they had ſent into Arcadia, (tho' they had performed their buſineſs very well to their content) ἐπεὶ ἑτέρου ὁδοῦ ἦλθον, καὶ ἃ τοῖς προστεταγμένον, becauſe they came another way, and not that which had been preſcribed to them. Which is the very caſe before us. Ælian, lib. vi. Var. Hiſtor. cap. 5.

Ver. 28. *And he went and found his carcaſe caſt in the way, and the aſs and the lion ſtanding by the carcaſe,* &c.] It was altogether miraculous, that the lion, contrary to his nature, did not eat the carcaſe, nor kill the aſs, nor aſſault the travellers who paſſed by; nor ſpring upon the old prophet and his beaſt. And that the aſs ſtood ſo quietly, and was not terrified at the ſight of a lion. And, more than this, the lion ſtood by the carcaſe a long time, till theſe ſtrange particulars were related in the city; as a faithful defender of the prophet's body from other wild beaſts, which rendred the miracle more illuſtrious, and was a demonſtration that all this did not happen by chance. And that although God, for wiſe and juſt reaſons, thought fit to take away the propher's life, yet his remains were precious to him, and his ſoul lived in his ſight.

Ver. 29. *And the prophet took up the carcaſe of the man of God,* &c.] His intention being to make a ſolemn funeral for him.

Ver. 30. *And he laid his carcaſe in his own grave.*] Which was the greateſt honour that he could render to his memory.

Ver. 31. *And it came to paſs after he had buried him, that he ſpake to his ſons, ſaying, When I am dead, then bury me in the ſepulchre wherein the man of God is buried,* &c.] This he ordered, not merely out of affection to the prophet, but to ſecure himſelf from the judgment he had threatned, ver. 2.

Ver. 33. *After this thing Jeroboam returned not from his evil way.*] All theſe wonderful works created no change in him, and he perſiſted in his idolatrous courſe, which ſhews him to have been infatuated to a ſurpriſing degree.

CHAP. XIV.

1 Abijah being ſick, Jeroboam ſendeth his wife diſguiſed with preſents to the prophet Ahijah at Shiloh. 5 Ahijah forewarned by God, denounceth Gods judgment. 17 Abijah dieth and is buried. 19 Nadab ſucceedeth Jeroboam. 21 Rehoboams wicked reign. 25 Shiſhak ſpoileth Jeruſalem. 29 Abijam ſucceedeth Rehoboam.

AT that time Abijah the ſon of Jeroboam fell ſick.

2 And Jeroboam ſaid to his wife, Ariſe, I pray thee, and diſguiſe thyſelf, that thou be not known to be the wife of Jeroboam: and get thee to Shiloh; behold, there *is* Ahijah the prophet, which told me that I ſhould *be* king over this people.

3 And take with thee ten loaves, and cracknels, and a cruſe of honey, and go to him: he ſhall tell thee what ſhall become of the child.

4 And Jeroboams wife did ſo, and aroſe, and went to Shiloh, and came to the houſe of Ahijah: but Ahijah could not ſee, for his eyes were ſet by reaſon of his age.

5 ¶ And the LORD ſaid unto Ahijah, Behold, the wife of Jeroboam cometh to ask a thing of thee for her ſon, for he *is* ſick: thus and thus ſhalt thou ſay unto her: for it ſhall be when ſhe cometh in, that ſhe ſhall feign herſelf *to be* another *woman.*

6 And it was *ſo*, when Ahijah heard the ſound of her feet, as ſhe came in at the door, that he ſaid, Come in, thou wife of Jeroboam, why feigneſt thou thyſelf *to be* another? for I *am* ſent to thee with heavy *tidings.*

7 Go, tell Jeroboam, Thus ſaith the LORD God of Iſrael, Foraſmuch as I exalted thee from among the people, and made thee prince over my people Iſrael,

8 And rent the kingdom away from the houſe of David, and gave it thee; and *yet* thou haſt not been as my ſervant David, who kept my commandments, and who followed me with all his heart, to do *that* only *which was* right in mine eyes.

9 But haſt done evil above all that were before thee: for thou haſt gone and made thee other gods, and molten images to provoke me to anger, and haſt caſt me behind thy back:

10 Therefore behold, I will bring evil upon the houſe of Jeroboam, and will cut off from Jeroboam him that piſſeth againſt the wall, *and* him that is ſhut up and left in Iſrael, and will take away the remnant of the houſe of Jeroboam, as a man taketh away dung, till it be all gone.

11 Him that dieth of Jeroboam in the city, ſhall the dogs eat: and him that dieth in the field, ſhall the fowls of the air eat: for the LORD hath ſpoken *it.*

12 Ariſe thou therefore, get thee to thine own houſe: *and* when thy feet enter into the city, the child ſhall die.

13 And all Iſrael ſhall mourn for him, and bury him: for he only of Jeroboam ſhall come to the grave, becauſe in him there is found *ſome* good thing toward the LORD God of Iſrael, in the houſe of Jeroboam.

14 Moreover, the LORD ſhall raiſe him up a king over Iſrael, who ſhall cut off the houſe of Jeroboam that day: but what? even now.

15 For the LORD ſhall ſmite Iſrael, as a reed is ſhaken in the water, and he ſhall root up Iſrael out of this good land, which he gave to their fathers, and ſhall ſcatter them beyond the river, becauſe they have made their groves, provoking the LORD to anger.

16 And he ſhall give Iſrael up, becauſe of the ſins of Jeroboam, who did ſin, and who made Iſrael to ſin.

17 ¶ And

17 ¶ And Jeroboams wife aroſe, and departed, and came to Tirzah: *and* when ſhe came to the threſhold of the door, the child died.

18 And they buried him, and all Iſrael mourned for him, according to the word of the LORD, which he ſpake by the hand of his ſervant Ahijah the prophet.

19 And the reſt of the acts of Jeroboam, how he warred, and how he reigned, behold, they *are* written in the book of the chronicles of the kings of Iſrael.

20 And the days which Jeroboam reigned, *were* two and twenty years: and he ſlept with his fathers, and Nadab his ſon reigned in his ſtead.

21 ¶ And Rehoboam the ſon of Solomon reigned in Judah: Rehoboam *was* forty and one years old when he began to reign, and he reigned ſeventeen years in Jeruſalem, the city which the LORD did chooſe out of all the tribes of Iſrael, to put his name there: and his mothers name *was* Naamah an Ammoniteſs.

22 And Judah did evil in the ſight of the LORD, and they provoked him to jealouſy with their ſins which they had committed, above all that their fathers had done.

23 For they alſo built them high places, and images, and groves on every high hill, and under every green tree.

24 And there were alſo ſodomites in the land, *and* they did according to all the abominations of the nations which the LORD caſt out before the children of Iſrael.

25 ¶ And it came to paſs in the fifth year of king Rehoboam, *that* Shiſhak king of Egypt came up againſt Jeruſalem:

26 And he took away the treaſures of the houſe of the LORD, and the treaſures of the kings houſe, he even took away all; and he took away all the ſhields of gold which Solomon had made.

27 And king Rehoboam made in their ſtead braſen ſhields, and committed *them* unto the hands of the chief of the guard, which kept the door of the kings houſe.

28 And it was *ſo*, when the king went into the houſe of the LORD, that the guard bare them, and brought them back into the guard-chamber.

29 ¶ Now the reſt of the acts of Rehoboam, and all that he did, *are* they not written in the book of the chronicles of the kings of Judah?

30 And there was war between Rehoboam and Jeroboam all *their* days.

31 And Rehoboam ſlept with his fathers, and was buried with his fathers in the city of David: and his mothers name *was* Naamah an Ammoniteſs. And Abijam his ſon reigned in his ſtead.

Ver. 1. *At that time Abijah the ſon of Jeroboam fell ſick.*] This apoſtate prince perſiſted in his contempt of God and religion, and therefore God proceeded in his controverſy againſt him. His ſon Abijah, who perhaps was the eldeſt, fell ſick; and Jeroboam ſent his wife to enquire what ſhould become of the child, of Ahijah the prophet, who lived little noticed at Shiloh, blind with age, but bleſſed with the viſions of the Almighty. God gave the prophet notice of her approach; which enabled him, ſo ſoon as ſhe entred the door, to ſay, "Come in "thou wife of Jeroboam; why feigneſt thou thy ſelf to be "another?" ver. 6. To her he delivered the meſſage of God with great boldneſs, upbraiding Jeroboam with ingratitude to his Divine Benefactor, who had made him king; charging him with impiety, idolatry, and apoſtacy, in ſetting up other gods, and molten images, to provoke the Lord to anger; foretelling the utter ruin of all the males of his houſe; that the child then ſick ſhould die, in mercy to his ſoul. "He only of Jeroboam ſhall come to "the grave, becauſe in him there is found ſome good thing "toward the Lord God of Iſrael, in the houſe of Jero-"boam," ver. 13. The prophet then added, that another family ſhould be ſet up to rule over Iſrael, (which was fulfilled in Baaſha, of the tribe of Iſſacchar) and that judgments ſhould be inflicted upon the people of Iſrael for conforming to the idolatrous worſhip which Jeroboam had eſtabliſhed. After hearing this dreadful meſſage, the wife of Jeroboam retired with an anxious heart, and went to Tirzah, a city in the tribe of Ephraim, which had been famous in ancient times, and as Jeroboam found it more commodious than Shechem, where he firſt ſettled, it became the royal ſeat from his time, to the reign of Omri, who purchaſed the mountain of Shimron, and there built the city of Samaria, which then became the capital of this kingdom. Aſſoon as the wife of Jeroboam came to the door of her houſe, the child died, and all Iſrael mourned for him.

Ver. 19. *And the reſt of the acts of Jeroboam, how he warred, and how he reigned, behold, they are written in the book of the Chronicles of the kings of Iſrael.*] Not in that book in the Bible, which is called Chronicles; but in ſuch a book as that wherein the acts of Solomon were recorded day by day, chap. xi. 41.

Ver. 20. *And the days which Jeroboam reigned, were two and twenty years: and he ſlept with his fathers.*] His ſleeping with his fathers ſeems to be a phraſe ſignifying only that he died, as all before him did; not that he was buried with them, for they were private men, and he a king, who, without doubt, was magnificently interred by Nadab, his ſon, and ſucceſſor.

Ver. 21. *And Rehoboam the ſon of Solomon reigned in Judah: Rehoboam was forty and one years old when he began to reign.*] And therefore was born a year before Solomon came to the crown, for he reigned but forty years.

———*And his mother's name was Naamah an Ammoniteſs.*] It is much that David ſhould ſuffer Solomon to marry one of this country, unleſs ſhe was proſelyted, as the daughter of Pharaoh is ſuppoſed to have been. He himſelf indeed, had eſpouſed the daughter of Talmai, king of Geſhur; but the ſon he had by her proved ſo wicked, that it might have been a caution to him not to marry Solomon to a ſtranger, eſpecially as he intended him for the heir of his crown. And if ſhe was proſelyted, yet many think ſhe did not ſo change her religion, but that ſhe inſtilled ill principles into her ſon, and corrupted him. Nay, ſhe was one of thoſe women who ſeduced Solomon himſelf into idolatry, women of Ammon being reckoned among his ſtrange wives.

Ver. 22. *And Judah did evil in the ſight of the Lord, and they provoked him to jealouſy*, &c.] By joining other gods together with him. It is amazing that Rehoboam, at the beginning of his reign, ſhould act well for three years, 2 Chron. xi. 17. and then forſake the law of God,

2 Chron.

2 Chron. xii. 1. and degenerate from his worſhip, into ſuch groſs idolatry as exceeded that of Jeroboam.

Ver. 23. *For they alſo built them high places, and images, and groves on every high hill, and under every green tree.*] They multiplied altars on every high hill, erected images, and built temples for them; which we take to be meant by groves, for thoſe could not be under every green tree; nor could they be ſaid to be *built*, but *planted*. Therefore it is reaſonable to interpret them, temples, or places of Divine Worſhip.

Ver. 24. *And there were alſo ſodomites in the land.*] This kind of wickedneſs was frequently a concomitant of idolatry, chap. xv. 12. 2 Kings xxiii. 7. Rom. i. 24. For among the Heathens, the greateſt impurities were practiſed in their groves by the worſhippers of Venus, Bacchus, and Priapus.

Ver. 25. *And it came to paſs in the fifth year of king Rehoboam, that Shiſhak king of Egypt came up againſt Jeruſalem.*] It is the opinion of many learned men, that this Shiſhak is the ſame king of Egypt, whom Herodotus calls Seſoſtris; and we cannot ſee any ſolid reaſon againſt it. For Herodotus himſelf declares, that there were many titles which Seſoſtris, king of Egypt, had erected in various countries, moſt of which titles were not then extant; yet there were other inſcriptions in Paleſtine and Syria, which that famous hiſtorian had viewed with his own eyes, (lib. 2. cap. 106.) This is a plain evidence, that the great king Seſoſtris had, according to Herodotus, been in Paleſtine; he therefore may well be thought to be the ſame with Shiſhak, and with Bacchus.

The great Sir Iſaac Newton is of opinion, that Seſoſtris is the Oſiris of the Egyptians, the Bacchus of the Greeks, and the Seſac, or Shiſhak of the Scripture; toward the proof of which, he produces the following arguments.

1. Bacchus the conqueror loved two women, Venus and Ariadne; by the laſt of theſe he had ſons who were Argonants; therefore the great Bacchus flouriſhed but one generation before the Argonautic expedition. This Bacchus was potent at ſea, (Vide Hermippum apud Athenæum, lib. 1.) conquered eaſtward as far as India, returned in triumph, brought his army over the Helleſpont; conquered Thrace, left muſic, dancing and poetry there; killed Lycurgus king of Thrace, and Pentheus, the grandſon of Cadmus; gave the kingdom of Lycurgus to Tharops; and one of his minſtrels, called by the Greeks Calliope, to Oeagrus the ſon of Tharops; and of Oeagrus and Calliope, was born Orpheus, who ſailed with the Argonauts. This Bacchus, therefore, was contemporary to Seſoſtris; and both being kings of Egypt, and potent at ſea, and likewiſe great conquerors, and carrying on their conqueſts into India and Thrace, they muſt be one and the ſame man.

2. Dicæarchus, as he is cited by the ſcholiaſt upon Apollonius, (Argonaut. l. 4. v. 272.) repreſents Oſiris and Orus, two generations older than Seſoſtris, ſaying, that after Orus, the ſon of Oſiris and Iſis, reigned Seſonchoſis. The people of Naxus made Bacchus two generations older than Theſeus, and for that end feigned two Minos's and two Ariadne's. Now, by the conſent of all antiquity, Oſiris and Bacchus were one and the ſame king of Egypt. This is affirmed by the Egyptians, as well as by the Greeks; and ſome of the ancient mythologiſts, as Eumolpus and Orpheus, called Oſiris by the names of Dionyſus and Sirius, (Diod. l. 1. p. 7.) Oſiris was king of all Egypt, and a great conqueror, and came over the Helleſpont in the days of Triptolemus, ſubdued Thrace, and there killed Lycurgus: his expedition, therefore, falls in with that of the great Bacchus. Oſiris, Bacchus, and Seſoſtris, lived about the ſame time, and, by the relation of hiſtorians, were all of them kings of all Egypt, reigned at Thebes, adorned that city, and were very potent by land and ſea: all three were great conquerors, and carried on their conqueſts by land through Aſia, as far as India: all three came over the Helleſpont, and were there in danger of loſing their army: all three conquered Thrace, and there put a ſtop to their victories, and returned back from thence into Egypt: all three left pillars with inſcriptions in their conqueſts, and therefore all three muſt be one and the ſame king of Egypt; and this king can be no other than Shiſhak. All Egypt, including Thebais, Ethiopia, and Libya, had no common king before the expulſion of the ſhepherds, who reigned in the Lower Egypt; no conqueror of Syria, India, Aſia Minor, and Thrace, before Shiſhak; and the Sacred Hiſtory admits of no Egyptian conqueror of Paleſtine before this king.

3. Bacchus had Libyan women in his army, and they were commanded by Minerva, herſelf a Libyan. Diodorus calls her Myrina, and ſaith, that ſhe was queen of the Amazons in Libya, and there conquered the Atlantides and Gorgons, and then made a league with Orus the ſon of Iſis, ſent to her by his father Oſiris, or Bacchus, for that purpoſe; and paſſing through Egypt, ſubdued the Arabians, and Syria and Cilicia, and came thro' Phrygia, *viz.* in the army of Bacchus, to the Mediterranean; but paſſing over into Europe, was ſlain with many of her women by the Thracians and Scythians, under the conduct of Sipylus a Scythian, and Mopſus a Thracian, whom Lycurgus, king of Thrace, had baniſhed. This was that Lycurgus who oppoſed the paſſage of Bacchus over the Helleſpont, and was ſoon after conquered by him and ſlain: But afterward Bacchus met with a repulſe from the Greeks, under the conduct of Perſeus, who ſlew many of his women, as Pauſanias relates, (lib. 2. c. 20. p. 155.) and was aſſiſted by the Scythians and Thracians, under Sipylus and Mopſus; which repulſes, together with the revolt of his brother Danaus, put a ſtop to his victories; and, in returning home, he left part of his men in Colchis, and at mount Caucaſus, under Æetes and Prometheus; and his women, upon the river Thermodon near Colchis, under their new queens Marthesia and Lampeto; for Diodorus, ſpeaking of the Amazons, who were ſeated at Thermodon, ſaith, that they dwelt originally in Libya, and there reigned over the Atlantides; and, invading their neighbours, conquered as far as Europe, (lib. 3. p. 130. & Schol. Apollonii, lib. 2.) Ammianus declares, (lib. 22. c. 8.) that the ancient Amazons breaking through many nations, attacked the Athenians, and there receiving a great ſlaughter, retired to Thermodon. And Juſtin affirms (lib. 2. c. 4.) that thoſe Amazons had at firſt, he means at their firſt coming to Thermodon, two queens, who called themſelves daughters of Mars; and that they conquered part of Europe, and ſome cities in Aſia, *viz.* in the reign of Minerva, and then ſent back part of their army with a great booty under their ſaid new queens; and that Marthesia being afterward ſlain, was ſucceeded by her daughter Orithya, and ſhe by Penthesilia; and that Theſeus captivated and married Antiope the ſiſter of Orithya. Hercules made war upon the Amazons, and, in the reign of Orithya and Penthesilia, they came to the Trojan war; whence the firſt wars of the Amazons in Europe and Aſia, and their ſettling in Thermodon, were but one generation before thoſe actions of Hercules and Theſeus, and but two before the Trojan war, and ſo fell in with the expedition of Seſoſtris. And ſince they warred in the days of Iſis, and her ſon Orus, and were a part of the army under Bacchus, or Oſiris, we have here a farther argument for making Oſiris and Bacchus contemporary to Seſoſtris, and all three one and the ſame king with Shiſhak.

4. The Greeks reckon Oſiris and Bacchus to be ſons of Jupiter, and the Egyptian name of Jupiter is Ammon. Manetho, in his eleventh and twelfth Dynaſties, as he is cited by Africanus and Euſebius, names theſe four kings as reigning in order; Ammenemes, Geſongeſes, or Seſonchoris, the ſon of Ammenemes, who was ſlain by his eunuchs, and Seſoſtris, who ſubdued all Aſia, and a part of Europe. Geſongeſes, and Seſonchoris, are corruptly written for Seſonchoſis; and the two firſt of theſe four kings, Ammenemes and Seſonchoſis, are the ſame with the two laſt, Ammenemes and Seſoſtris, that is, with Ammon and Shiſhak; for Diodorus ſaith, that Oſiris built a temple at Thebes to his father Jupiter Ammon, who reigned in that city: and Thymæſtes, who was contemporary to Orpheus, wrote expreſly, that the father of Bacchus was Ammon, a king reigning over part of Libya; that is, a king of Egypt reigning over that part of Libya, anciently called Ammonia. Πᾶσα ἡ Διβύη ἅπας ἐκαλεῖτο ἀπὸ Ἀμμῶνος. All Libya was called Ammonia from Ammon; [Steph. in Ἀμμωνία] that is, the king of Egypt, from whom Thebes was called No Ammon, and Ammon-No, the city of Ammon: and by the Greeks, Dioſpolis,

the city of Jupiter Ammon. Here again our author ſeems to demonſtrate, that Seſoſtris, and Oſiris, were the ſame perſon.

And to corroborate what is ſaid in the preceding article; Seſoſtris, upon his returning home, divided Egypt by meaſure among the Egyptians; and this gave a beginning to ſurveying and geometry. And becauſe Seſoſtris, or Shiſhak, in order to render the Nile more uſeful, dug canals from it, and thereby made a general diſtribution of its water; this river was conſecrated to him, and he was called by its ſeveral names, Ægyptus, Siris, Nilus; and Plutarch obſerves, that the ſyllable O, put before the word Siris by the Greeks, made it ſcarce intelligible to the Ægyptians.

Sir Iſaac Newton thinks it appears, That Seſoſtris was alſo Shiſhak, or Seſac, becauſe the firſt conqueſts this king is ſaid to have made, were Troglodytica, Libya, and Ethiopia, and in the firſt year of Rehoboam, Seſoſtris, or Shiſhak, came out of Egypt with a great army of Libyans, Troglodytes, and Ethiopians; ſpoiled the temple; reduced Judæa into ſervitude, and went on conquering, firſt eaſtward toward India, and then weſtward as far as Thrace. For God had given him *the kingdom of the countries*, 2 Chron. xii. 2, 3,—8.

But there is no one argument on which this incomparable chronologer lays a greater ſtreſs, for the proof of what he advances concerning Seſoſtris, than the following. Solon having travelled into Egypt, and converſed with the prieſts of Sais about their antiquities, wrote a poem of what he had learned, but did not finiſh it; and this poem fell into the hands of Plato, who relates out of it, that at the mouth of the ſtraits, near Hercules's pillars, was an iſland called Atlantis, the people of which, nine thouſand years before the time of Solon, reigned over Libya as far as Egypt, and over Europe as far as the Tyrrhene-ſea; and all this force collected into one body invaded Egypt and Greece, and whatever was contained within the pillars of Hercules, but was reſiſted and ſtop'd by the Athenians and other Greeks, and thereby the reſt of the nations not yet conquered were preſerved: He ſaith alſo, that in thoſe days, the gods having finiſhed their conqueſts, divided the whole earth amongſt themſelves, partly into larger, partly into ſmaller portions; and inſtituted temples and ſacred rites to themſelves; and that the iſland of Atlantis fell to the lot of Neptune, who made his eldeſt ſon Atlas, king of the whole iſland, a part of which was called Gadir. And that in the hiſtory of the ſaid wars, mention was made of Cecrops, Erechtheus, and others before Theſeus, and alſo of the women who warred with the men, and of the habit and ſtature of Minerva, the ſtudy of war in thoſe days being common to men and women. By all theſe circumſtances it is manifeſt, that theſe gods were the *Dii magni majorum gentium*, and lived between the age of Cecrops and Theſeus; and that the wars which Seſoſtris, with his brother Neptune, made upon the nations by land and ſea, and the reſiſtance he met with in Greece, and the following invaſion of Egypt by Neptune, are here deſcribed; and how the captains of Seſoſtris ſhared their conqueſts among themſelves, as the captains of Alexander the Great divided his conqueſts long after, and inſtituting temples and prieſts, and ſacred rites to themſelves, cauſed the nations to worſhip them after their death as gods; and that the iſland Gadir, or Gades, with all Libya, fell to the lot of him who after his death was deified by the name of Neptune. The time therefore when thoſe things were done, is by Solon limited to the age of Neptune the father of Atlas: for Homer tells us, that Ulyſſes, preſently after the Trojan war, found Calypſo the daughter of Atlas in the Ogygian iſland, perhaps Gadir, and therefore the time abovementioned, was but two generations before the Trojan war. This is that Neptune, who with Apollo, or Orus, fortified Troy with a wall, in the reign of Laomedon the father of Priamus, and left many natural children in Greece, ſome of whom were Argonauts, and others contemporaries to the Argonauts; and therefore he flouriſhed but one generation before the Argonautic expedition, and by conſequence about 400 years before Solon went into Egypt; but the Egyptian prieſts in thoſe 400 years had magnified the ſtories and antiquity of their gods ſo exceedingly, as to make them 9000 years older than Solon, and the iſland Atlantis bigger than all Afric and Aſia together, and full of people; and becauſe in the days of Solon this great iſland did not appear, they pretended that it was ſunk into the ſea with all its people: So great was the vanity of the Egyptian prieſts in magnifying their antiquities.

Ver. 26. *And he took away the treaſures of the houſe of the Lord, and the treaſures of the king's houſe, he even took away all: and he took away all the ſhields of gold which Solomon had made.*] This was a ſpeedy vengeance on Rehoboam and his ſubjects for their ſins; that ſo ſoon after the death of Solomon, the ſplendor wherein he left Jeruſalem ſhould be extinguiſhed, For Rehoboam ſerved God three years; was corrupted in the fourth, and in the fifth was puniſhed.

Ver. 30. *And there was war between Rehoboam and Jeroboam all their days.*] This doth not ſeem to agree with what we read xii. 22. where God commanded Rehoboam and his people not to go to fight with Iſrael, and they obeyed his voice. But this is eaſily ſatisfied, by obſerving, that the Jews were commanded not to make war upon the Iſraelites, but they were not commanded not to defend themſelves, if the Iſraelites made war upon them. And this was their caſe; the Iſraelites vexed them with continual incurſions and depredations, tho' the houſe of David did not aſſault them, but only repel their violence: Or, perhaps, upon the borders they were continually endeavouring to get ground one of another, tho' they never came to a ſet battle.

Ver. 31. *And Rehoboam ſlept with his father, and was buried with his father in the city of David: And his mother's name was Naamah an Ammoniteſs.*] This repetition of his mother's name and country, has ſomething remarkable in it. See ver. 21. tho' it is hard to know what it is. Abarbinel thinks it is as much as to ſay, he did not repent at laſt; but as he lived, ſo he died in the idolatry of his mother.

CHAP. XV.

1 *Abijams wicked reign.* 7 *Aſa ſucceeded him.* 9 *Aſa's good reign.* 16 *The war between Baaſha and him, cauſeth him to make a league with Ben-hadad.* 23 *Jehoſhaphat ſucceedeth Aſa.* 25 *Nadabs wicked reign.* 27 *Baaſha conſpiring againſt him, executeth Ahijabs propheſy.* 31 *Nadabs acts and death.* 33 *Baaſhas wicked reign.*

NOW in the eighteenth year of king Jeroboam the ſon of Nebat, reigned Abijam over Judah.

2 Three years reigned he in Jeruſalem: and his mothers name *was* Maachah, the daughter of Abiſhalom.

3 And he walked in all the ſins of his father, which he had done before him: and his heart was not perfect with the LORD his God, as the heart of David his father.

4 Nevertheleſs, for Davids ſake did the LORD his God give him a lamp in Jeruſalem, to ſet up his ſon after him, and to eſtabliſh Jeruſalem:

5 Becauſe David did *that which was* right in the eyes of the LORD, and turned not aſide from any *thing* that he commanded him all the days of his life, ſave only in the matter of Uriah the Hittite.

6 And there was war between Rehoboam and Jeroboam all the days of his life.

7 Now

7 Now the reſt of the acts of Abijam, and all that he did, *are* they not written in the book of the chronicles of the kings of Judah? And there was war between Abijam and Jeroboam.

8 And Abijam ſlept with his fathers, and they buried him in the city of David: and Aſa his ſon reigned in his ſtead.

9 ¶ And in the twentieth year of Jeroboam king of Iſrael, reigned Aſa over Judah.

10 And forty and one years reigned he in Jeruſalem: and his mothers name *was* Maachah, the daughter of Abiſhalom.

11 And Aſa did *that which was* right in the eyes of the LORD, as *did* David his father.

12 And he took away the ſodomites out of the land, and removed all the idols that his fathers had made.

13 And alſo Maachah his mother, even her he removed from *being* queen, becauſe ſhe had made an idol in a grove; and Aſa deſtroyed her idol, and burnt *it* by the brook Kidron.

14 But the high places were not removed: nevertheleſs, Aſa his heart was perfect with the LORD all his days.

15 And he brought in the things which his father had dedicated, and the things which himſelf had dedicated, into the houſe of the LORD, ſilver and gold, and veſſels.

16 ¶ And there was war between Aſa and Baaſha king of Iſrael all their days.

17 And Baaſha king of Iſrael went up againſt Judah, and built Ramah, that he might not ſuffer any to go out or come in to Aſa king of Judah.

18 Then Aſa took all the ſilver and the gold *that were* left in the treaſures of the houſe of the LORD, and the treaſures of the kings houſe, and delivered them into the hand of his ſervants: and king Aſa ſent them to Ben-hadad the ſon of Tabrimon, the ſon of Hezion, king of Syria, that dwelt at Damaſcus, ſaying.

19 *There is* a league between me and thee, *and* between my father and thy father: behold, I have ſent unto thee a preſent of ſilver and gold; come and break thy league with Baaſha king of Iſrael, that he may depart from me.

20 So Ben-hadad hearkened unto king Aſa, and ſent the captains of the hoſts which he had, againſt the cities of Iſrael, and ſmote Ijon, and Dan, and Abel-beth-maachah, and all Cinneroth, with all the land of Naphtali.

21 And it came to paſs when Baaſha heard *thereof*, that he left off building of Ramah, and dwelt in Tirzah.

22 Then king Aſa made a proclamation throughout all Judah (none *was* exempted) and they took away the ſtones of Ramah, and the timber thereof, wherewith Baaſha had builded, and king Aſa built with them Geba of Benjamin, and Mizpah.

23 The reſt of all the acts of Aſa, and all his might, and all that he did, and the cities which he built, *are* they not written in the book of the chronicles of the kings of Judah? Nevertheleſs, in the time of his old age he was diſeaſed in his feet.

24 And Aſa ſlept with his fathers, and was buried with his fathers in the city of David his father: and Jehoſhaphat his ſon reigned in his ſtead.

25 ¶ And Nadab the ſon of Jeroboam began to reign over Iſrael, in the ſecond year of Aſa king of Judah, and reigned over Iſrael two years.

26 And he did evil in the ſight of the LORD, and walked in the way of his father, and in his ſin wherewith he made Iſrael to ſin.

27 ¶ And Baaſha the ſon of Ahijah, of the houſe of Iſſachar, conſpired againſt him; and Baaſha ſmote him at Gibbethon, which *belongeth* to the Philiſtines (for Nadab and all Iſrael laid ſiege to Gibbethon)

28 Even in the third year of Aſa king of Judah did Baaſha ſlay him, and reigned in his ſtead.

29 And it came to paſs when he reigned, *that* he ſmote all the houſe of Jeroboam, he left not to Jeroboam any that breathed, until he had deſtroyed him, according unto the ſaying of the LORD, which he ſpake by his ſervant Ahijah the Shilonite:

30 Becauſe of the ſins of Jeroboam which he ſinned, and which he made Iſrael ſin by his provocation wherewith he provoked the LORD God of Iſrael to anger.

31 ¶ Now the reſt of the acts of Nadab, and all that he did, *are* they not written in the book of the chronicles of the kings of Iſrael?

32 And there was war between Aſa and Baaſha king of Iſrael all their days.

33 In the third year of Aſa king of Judah, began Baaſha the ſon of Ahijah to reign over all Iſrael in Tirzah, twenty and four years.

34 And he did evil in the ſight of the LORD, and walked in the way of Jeroboam,

boam, and in his ſin wherewith he made Iſrael to ſin.

Ver. 1. *Now in the eighteenth year of king Jeroboam the ſon of Nebat, reigned Abijam over Judah.*] This ſeems to diſageee with what is ſaid ver. 9. concerning Aſa, that he began to reign in the twentieth year of Jeroboam, and that Abijam reigned three years, ver. 2. But it is uſual both in ſcripture, and in other authors, to reckon part of a year for a whole year. Abijam therefore began to reign in ſome part of Jeroboam's eighteenth year; continued his reign the whole nineteenth, and died in the twentieth; and ſo was reckon'd to have reigned three years.

Ver. 2. ——— *And his mother's name was Maachah, the daughter of Abiſhalom.*] Joſephus is of opinion that Abiſhalom is the ſame as Abſalom the ſon of David, and it is certain, that this perſon is called Abſalom, 2 Chron. xi. 21. The words of the Jewiſh hiſtorian are to this effect. Rehoboam married Maachah the daughter of Tamar, who was the daughter of Abſalom, and by her he had a ſon, whom he called Abiam [Lib. viii. c. 3.] This mother of Abijam is called Michaiah, the daughter of Uriel, 2 Chron. xiii, 2. but this is not inconſiſtent with the account in Joſephus: for ſhe might be the granddaughter of Abſalom by his daughter Tamar, and a daughter of Uriel as her immediate father, and it is not unuſual in Scripture for children to be called the ſons and daughters of their grand-parents. David, for inſtance, who was the grand-father of Abijam, is called his father, ver. 3. As to the difference between the names Maachah and Michaiah, it may be ſaid, that we frequently find variations altogether as conſiderable in the name of one and the ſame perſon, in the Sacred Books.

Ver. 3. *And he walked in all the ſins of his father, which he had done beforē him: and his heart was not perfect with the Lord his God, as the heart of David his father.*] He was guilty of the ſame tranſgreſſions in which his father lived, either, firſt, before his humiliation, or rather, ſecondly, after his deliverance from Shiſhak; when, tho' he did not openly renounce the worſhip of God, yet he ſeems to have relapſed into his former ſins; which, otherwiſe, would not have been remembred againſt him.

Ver. 4. *Nevertheleſs, for David's ſake did the Lord his God give him a lamp in Jeruſalem.*] By a *lamp* is meant a ſon, and ſucceſſor, to perpetuate his name, which otherwiſe would have ſunk into obſcurity.

Ver. 5. *Becauſe David did that which was right in the eyes of the Lord, and turned not aſide from any thing that he commanded him, all the days of his life, ſave only in the matter of Uriah the Hittite.*] It may, perhaps, be asked, how this account of David can be true, ſince he ſinned in the matter of Nabal, 1 Sam. xxv. and of Achiſh, 1 Sam. xxvii. and in his unjuſtifiable indulgence to his children, Adonijah, Amnon, and Abſalom, and likewiſe in his numbring the people? We anſwer, that the expreſſions in this verſe, are not to be underſtood as excluſive of of every ſinful action, but only for a ſinful courſe, or ſtate, or of an habitual and continued apoſtacy from God, as the very phraſe of *turning aſide* from God, or from his commands conſtantly implies, as appears from Exod. xxxii. 8. Deut. ix. 12, 16. 1 Sam. viii. 3. Pſal. lxxviii. 57. and many other places. And thus it is moſt true. For David's other ſins were either ſudden and tranſient acts, proceeding from human infirmity, and extraordinary temptations, and ſoon repented of; or elſe they were miſtakes of his judgment which was not fully convinced of the obliquity of ſuch actions: Whereas that which related to the wife of Uriah, was a deſigned and ſtudied ſin, long perſiſted in, and defended by a ſucceſſion of other ſins, preſumptuous and reproachful to his government, and to the true religion which he ſo eminently profeſſed.

Ver. 6. *And there was war between Rehoboam and Jeroboam all the days of his life.*] This was ſaid before, and may therefore ſeem unneceſſary here. But the words may be rendered, *yet there was war*, &c. That is, altho' God was pleaſed to ſhew ſo much regard to David, as for his ſake to continue the ſucceſſion of the kingdom in his poſterity, yet he thought fit to manifeſt his diſpleaſure againſt David's ſucceſſors for their ſins, and to blend their honour and happineſs with wars and troubles.

Ver. 7. *Now the reſt of the acts of Abijam, and all that he did, are they not written in the book of the Chronicles of the kings of Judah?*] Ezra declares they were recorded in the book of the prophet Iddo, 2 Chron. xiii. 22. from whence he collected what he thought fit.

Abijam died in the third year of his reign, which began with the eighteenth year of Jeroboam, continued the whole nineteenth, and ended with the twentieth year, and was ſucceeded by his ſon Aſa.

The book of the Chronicles is very favourable in the character of the kings of Judah. It takes no notice of David's adultery with Bathſheba, or of Solomon's many wives, and his ſeduction to idolatry. It likewiſe makes Abijam ſpeak very much in his own commendation, and wholly omits all his failings, which may be the reaſon, that he is there called Abijah, where the Sacred Name JAH is mentioned. But the book of Kings declares, that *he walked in all the ſins of his father*, ver. 3. and therefore in this book the venerable name JAH is left out, and he is called Abijam. His not deſtroying idolatry is ſuppoſed to be the cauſe of God's ſhortning his reign and days.

Aſa, the ſon and ſucceſſor of Abijam, aſcended the throne of Judah, in the twentieth year of Jeroboam, king of Iſrael, ver. 9.

Ver. 10. *And forty and one years reigned he in Jeruſalem: and his mother's name was Maachah, the daughter of Abiſhalom*] This was the name of his grandmother; and ſo the names of *father* and *mother*, *ſons* and *daughters*, are frequently taken both in Sacred and prophane authors, for grand parents and grand children. But why the grandmother of Aſa ſhould be mentioned, and not his mother, may perhaps ſeem unaccountable, and altogether unneceſſary, becauſe it is evident, by what was ſaid before, that Maachah was the mother of Abijam, Aſa's father. In anſwer to which, we think the grandmother of Aſa may be here mentioned, rather than his mother, becauſe the latter was either an obſcure perſon, or was unwilling to take care of the education of her ſon, ſo that he was brought up by the grandmother, who, tho' ſhe had infected his father Abijam with her idolatrous principles, was yet unable to corrupt the mind of Aſa, or reſtrain him from proſecuting his good intentions for the reformation of religion. Her being mentioned therefore as his mother, in the ſenſe we have intimated, is a circumſtance which greatly redounds to the honour of this young prince.

Ver. 11. *And Aſa did that which was right in the ſight of the Lord, as did David his father.*] He made David his pattern, as well in the government of his kingdom, as in the conduct of his life, and the reformation and eſtabliſhment of God's worſhip.

Ver. 12. *And alſo Maachah his mother, even her he removed from being queen.*] He deprived her of all the enſigns of royal dignity, and reduced her to the condition of a private perſon.

———*Becauſe ſhe had made an idol in a grove.*] The Hebrew word *miphletſeth*, which is here tranſlated *idol*, imports ſomething horrid and dreadful, either becauſe the image had a frightful aſpect, or brought dreadful judgments upon its impious adorers. St. Jerom underſtands by it, Priapus, or Baal-Peor, to whom the women were much devoted. Theodoret, takes it for Aſtarte, or Venus. But whatevet this idol might be, it was placed in a grove, and it is certain, that all the works of darkneſs were practiſed in ſuch ſhady places.

———*And Aſa deſtroyed her idol, and burnt it by the brook Kidron.*] He cut down this deteſtable image, and when he had burnt it in the fire, he ſtamped or ground it to powder, and then threw it into the brook Kidron. See 2 Chron. xv. 16.

The brook Kidron flowed in a valley eaſtward of Jeruſalem, between the city and the mount of Olives, and diſcharged itſelf into the Dead-ſea. Some are of opinion, that the name Cedron, or Kidron, came from the large growth of cedars which they ſay were formerly planted on its banks. But there is no proof of this fact; and the word Kidron is derived rather from the obſcurity of this brook, which runs in a deep vale, and was formerly over-

ſhadowed

ſhadowed with many trees; or from the common ſewers of the city which emptied themſelves into it.

Ver. 14. *But the high places were not removed: nevertheleſs Aſa his heart was perfect with the Lord all his days.*] He removed all the high places wherein his ſubjects ſacrificed to ſtrange gods, 2 Chron. xiv. 3. but not thoſe wherein God alone was worſhipped. For his authority was not great enough to compleat this reformation; the people having ſo univerſally, and for ſuch a length of time, indulged themſelves in this licenſe, that none durſt attempt the abolition of ſo inveterate a cuſtom, till the days of Hezekiah; who ſeeing the calamities that threatened his country, endeavoured to prevent them by an effectual reformation. But tho' Aſa did not venture to do this, yet his heart was ſincerely affected to the right worſhip of God; and he ſuffered ſacrifices to be offered to none elſe.

Ver. 15. *And he brought in the things which his father had dedicated, and the things which himſelf had dedicated, into the houſe of the Lord,* &c.] According to the piety of ancient times, his father had vowed unto the Lord, ſome part of the ſpoils he had taken in the war with Jeroboam, but had not time to accompliſh his vow, or elſe neglected it upon ſome account or other. Aſa, his ſon, therefore made his vow good, and likewiſe brought in what he himſelf had devoted to ſacred uſes, having gained great ſpoils in his war with the Ethiopians, 2 Chron. xiv. 13, 14.

Ver. 16. *And there was war between Aſa and Baaſha king of Iſrael all their days.*] No mention having hitherto been made of Baaſha, this verſe may ſeem not to be ranked in its proper place. But Abarbinel thinks it is here inſerted, that as the Sacred Writer had ſhewn what the virtues of Aſa were, ſo he now might mention his faults: the chief of which was occaſioned by this war; which moved him to ſend to Benhadad for ſuccour when he ought to have relied on God, as it is largely related, 2 Chron. xvi. 7, &c.

Ver. 17. *And Baaſha king of Iſrael went up againſt Judah, and built Ramah,* &c.] After Aſa had obtained his great victory over the Ethiopians, he had the pleaſure to ſee multitudes flock to him from ſeveral of the revolted tribes, whom either his zeal in religion, or his ſucceſs in war, drew away from Baaſha the new king of Iſrael; who, in conſequence of this defection, reſolved to make war upon Judah. He likewiſe built, or rather fortified, Ramah, a city in the tribe of Benjamin; which either belonged to the kingdom of Iſrael, or he had taken it from Judah, and fortified it, for that is meant by building it, as appears by what follows. This he did in order to prevent all communication between his ſubjects and the people of Judah. For this place was ſituated on the confines of both kingdoms, and in ſuch a narrow tract of land, that when a fortification was erected there, none could paſs to and fro without a licence from Baaſha.

Ver. 18. *Then Aſa took all the ſilver and the gold that were left in the treaſures of the houſe of the Lord, and the treaſures of the king's houſe, and delivered them into the hands of his ſervants: And Aſa ſent them to Benhadad, the ſon of Tabrimon, the ſon of Hezion king of Syria.*] Baaſha was then leagued with the king of Syria; and Aſa being afraid of engaging two ſuch potent enemies, found no better expedient than to bribe Benhadad to break his alliance with Baaſha, and to cauſe ſome powerful diverſion in his kingdom. To this end, he ſent him all the gold and ſilver that he could find, both in his own treaſury, and in that of the temple. For it was counted lawful, in caſes of extreme danger, to employ ſacred things for the defence of ones country. But there was no ſuch neceſſity in this conjuncture, for God had appeared ſo wonderfully for Aſa againſt a much more formidable enemy than Baaſha, that he ought to have confided in him for aid, as the prophet Hanani told him, 2 Chron, xvi. 7, &c.

Aſa's preſent had ſuch an influence upon the Syrian king, that he took all the fenced cities of the tribe of Naphtali, and obliged Baaſha to deſiſt from his enterprize, in order to defend his own territories. And aſſoon as the king of Iſrael was departed from Ramah, Aſa iſſued out a proclamation, and ordered all his ſubjects to tranſport all the materials of that fortreſs to Geba in the tribe of Benjamin, and likewiſe to Mizpeh, in the tribe of Judah, and to fortify thoſe two places with them.

Aſa, in his old age, was afflicted with a diſtemper in his feet, probably the gout, and he died in the forty-firſt year of his reign, and was ſucceeded by his ſon Jehoſhaphat. The author of this book of Kings ſays only, that he was buried with his anceſtors, ver. 24. but we are told in 2 Chron. xvi. 14. that he was embalmed, and laid upon a ſtately bed, covered with ſpices and odoriferous druggs; and that they made a great burning for him: from which paſſage ſome have concluded, that the cuſtom of burning the bodies of princes began from Aſa, and that the bones and aſhes were depoſited in their ſepulchres. But neither that text in the Chronicles, nor any inſtance we can meet with in the Jewiſh hiſtory, is ſufficient to countenance ſuch an opinion; which all the Jewiſh doctors diſown, and affirm, that nothing was burnt at theſe funeral obſequies but the ſweet perfumes above-mentioned. We may add too, that Joſiah's burning the bones of the prieſts of Baalim upon their idolatrous altars, 2 Chron. xxxiv. 5. implies, at leaſt, a kind of abhorrence againſt ſuch a practiſe, unleſs when it was done by way of puniſhment. Only R. Solomon adds, that they burnt over the bodies of their kings, their beds, and other *ſupellectilia Veneris, ſive quicquid Veneri inſervierat,* (Vid. Munſt. in Jerem. xxxiv. not. a.)

Ver. 25. *And Nadab the ſon of Jeroboam began to reign in the ſecond year of Aſa king of Judah, and reigned over Iſrael two years.*] Not two compleat years, for he was ſlain in the third year of Aſa's reign, ver. 28. Nothing remarkable happened during this ſhort reign of Nadab, except his adhering to the ſins of his father, as a puniſhment for which he was killed at the ſiege of Gibbethon, a fortreſs belonging to the Philiſtines, by Baaſha, a man of the tribe of Iſſachar, who having ſeized upon the kingdom, deſtroyed the whole race of Jeroboam, according to the prediction of the prophet Ahijah, chap. xiv. 10.

Ver. 32. *And there was war between Aſa and Baaſha king of Iſrael all their days.*] We read the very ſame words before, ver. 16. in the hiſtory of Aſa, and they are now repeated in that of Baaſha, in order to ſhew the reaſon why Aſa was his enemy, which he would not have been, but rather his friend, had he feared God after his cutting off the whole houſe of Jeroboam. But Aſa would not contract any friendſhip with him, becauſe he *did evil in the ſight of the Lord, and walked in the way of Jeroboam,* ver. 34. which makes it evident, that he did not exterminate the family of that prince, becauſe they were idolaters, but becauſe he aſpired to the throne; which when he poſſeſſed, he endeavoured to eſtabliſh his power by the ſame wicked policy which Jeroboam had practiſed. For he never made any reformation in religion, but continued to worſhip the calves which Jeroboam had ſet up, in order to keep the people from going to worſhip at Jeruſalem.

CHAP. XVI.

1, 7 *Jehu's prophecy againſt Baaſha.* 5 *Elah ſucceedeth him.* 8 *Zimri conſpiring againſt Elah, ſucceedeth him.* 11 *Zimri executeth Jehu's prophecy.* 15 *Omri made king by the ſoldiers, forceth Zimri deſperately to burn himſelf.* 21 *The kingdom being divided, Omri prevaileth againſt Tibni.* 23 *Omri buildeth Samaria.* 25 *His wicked reign.* 27 *Ahab ſucceedeth him.* 29 *Ahab's moſt wicked reign.* 34 *Joſhua's curſe accompliſhed upon Hiel the builder of Jericho.*

THEN the word of the LORD came to Jehu, the ſon of Hanani, againſt Baaſha, ſaying,

2 Foraſmuch as I exalted thee out of the duſt, and made thee prince over my people Iſrael, and thou haſt walked in the way of Jeroboam, and haſt made my people Iſrael to ſin, to provoke me to anger with their ſins:

3 Behold, I will take away the poſterity of Baaſha, and the poſterity of his houſe:

and will make thy houſe like the houſe of Jeroboam the ſon of Nebat.

4 Him that dieth of Baaſha in the city, ſhall the dogs eat: and him that dieth of his in the fields, ſhall the fowls of the air eat.

5 Now the reſt of the acts of Baaſha, and what he did, and his might, *are* they not written in the book of the Chronicles of the kings of Iſrael?

6 So Baaſha ſlept with his fathers, and was buried in Tirzah, and Elah his ſon reigned in his ſtead.

7 And alſo by the hand of the prophet Jehu the ſon of Hanani, came the word of the LORD againſt Baaſha, and againſt his houſe, even for all the evil that he did in the ſight of the LORD, in provoking him to anger with the work of his hands, in being like the houſe of Jeroboam, and becauſe he killed him.

8 ¶ In the twenty and ſixth year of Aſa king of Judah, began Elah the ſon of Baaſha to reign over Iſrael in Tirzah, two years.

9 And his ſervant Zimri (captain of half *his* chariots) conſpired againſt him as he was in Tirzah, drinking himſelf drunk in the houſe of Arza, ſteward of *his* houſe in Tirzah.

10 And Zimri went in, and ſmote him, and killed him, in the twenty and ſeventh year of Aſa king of Judah, and reigned in his ſtead.

11 ¶ And it came to paſs when he began to reign, aſſoon as he had ſat on his throne, *that* he ſlew all the houſe of Baaſha: he left him not one that piſſeth againſt a wall, neither of his kinsfolks, nor of his friends.

12 Thus did Zimri deſtroy all the houſe of Baaſha, according to the word of the LORD, which he ſpake againſt Baaſha by Jehu the prophet;

13 For all the ſins of Baaſha, and the ſins of Elah his ſon, by which they ſinned, and by which they made Iſrael to ſin, in provoking the LORD God of Iſrael to anger with their vanities.

14 Now the reſt of the acts of Elah, and all that he did, *are* they not written in the book of the Chronicles of the kings of Iſrael?

15 ¶ In the twenty and ſeventh year of Aſa king of Judah, did Zimri reign ſeven days in Tirzah; and the people *were* encamped againſt Gibbethon which *belonged* to the Philiſtines.

16 And the people *that were* encamped heard ſay, Zimri hath conſpired, and hath alſo ſlain the king: wherefore all Iſrael made Omri the captain of the hoſt, king over Iſrael that day in the camp.

17 And Omri went up from Gibbethon, and all Iſrael with him, and they beſieged Tirzah.

18 And it came to paſs when Zimri ſaw that the city was taken, that he went into the palace of the kings houſe, and burnt the kings houſe over him with fire, and died;

19 For his ſins which he ſinned in doing evil in the ſight of the LORD, in walking in the way of Jeroboam, and in his ſin which he did, to make Iſrael ſin.

20 Now the reſt of the acts of Zimri, and his treaſon that he wrought, *are* they not written in the book of the chronicles of the kings of Iſrael?

21 ¶ Then were the people of Iſrael divided into two parts: half of the people followed Tibni the ſon of Ginath, to make him king; and half followed Omri.

22 But the people that followed Omri prevailed againſt the people that followed Tibni the ſon of Ginath: ſo Tibni died, and Omri reigned.

23 ¶ In the thirty and one year of Aſa king of Judah, began Omri to reign over Iſrael twelve years: ſix years reigned he in Tirzah.

24 And he bought the hill Samaria of Shemer, for two talents of ſilver, and built on the hill, and called the name of the city which he built, after the name of Shemer, owner of the hill Samaria.

25 ¶ But Omri wrought evil in the eyes of the LORD, and did worſe than all that *were* before him.

26 For he walked in all the way of Jeroboam the ſon of Nebat, and in his ſin wherewith he made Iſrael to ſin, to provoke the LORD God of Iſrael to anger with their vanities.

27 Now the reſt of the acts of Omri, which he did, and his might that he ſhewed, *are* they not written in the book of the chronicles of the kings of Iſrael?

28 So Omri ſlept with his fathers, and was buried in Samaria, and Ahab his ſon reigned in his ſtead.

29 ¶ And in the thirty and eighth year of Aſa king of Judah, began Ahab the ſon of Omri to reign over Iſrael; and Ahab the

the ſon of Omri reigned over Iſrael in Samaria, twenty and two years.

30 And Ahab the ſon of Omri did evil in the ſight of the LORD, above all that *were* before him.

31 And it came to paſs, as if it had been a light thing for him to walk in the ſins of Jeroboam the ſon of Nebat; that he took to wife Jezebel the daughter of Ethbaal king of the Zidonians, and went and ſerved Baal, and worſhipped him.

32 And he reared up an altar for Baal, in the houſe of Baal, which he had built in Samaria.

33 And Ahab made a grove; and Ahab did more to provoke the LORD God of Iſrael to anger, than all the kings of Iſrael that were before him.

34 ¶ In his days did Hiel the Beth-elite build Jericho: he laid the foundation thereof in Abiram his firſt-born, and ſet up the gates thereof in his youngeſt *ſon* Segub, according to the word of the LORD, which he ſpake by Joſhua the ſon of Nun.

Ver. 1. *Then the word of the Lord came to Jehu the ſon of Hanani, againſt Baaſha.*] This prophet lived till the end of Jehoſhaphat's reign; ſee 2 Chron. xix. 2. xx. 34. And his father Hanani was a prophet before him, 2 Chron. xvi. 7. Nor was there wanting a ſucceſſion of prophets during the continuance of the kingdoms of Iſrael and Judah, as Abarbinel hath obſerved through every reign, their names being recorded in the Sacred Scripture.

Baaſha perſiſting in the idolatries of Jeroboam, and maintaining a conſtant war with the king of Judah, the prophet Jehu came from the Lord to tell him, that ſince he had imitated his predeceſſor in his ſins, he ſhould likewiſe ſhare in his puniſhment, and be cut off with his poſterity. Baaſha died ſoon after, and was ſucceeded by his ſon Elah, who aſcended the throne in the twenty-ſixth year of Aſa's reign; but had ſcarce ſway'd the ſcepter two years, before he felt the effects of Jehu's prediction; for Zimri, a conſiderable commander in his army, took the opportunity to aſſaſſinate him, as he was giving a looſe to his debauchery, and intoxicating himſelf with wine in the houſe of his ſteward at Tirza. Here was a ſpeedy execution of the Divine Vengeance threatened againſt him by Jehu, namely, that God would make his houſe like that of Jeroboam, ver. 3. For as Nadab, the ſon of that prince, reigned but two years, chap. xv. 25. ſo Elah the ſon of Baaſha reigned no more: And as Nadab was killed with the ſword, ſo was Elah. Thus there was a wonderful ſimilitude between Jeroboam and Baaſha, in their lives, and in their deaths; in their ſons, and in their family.

Zimri's reign laſted but ſeven days in Tirza, ver. 15. yet he found time enough in that ſhort ſpace to deſtroy the whole race of Baaſha, even to his moſt diſtant relations. But the forces who were then beſieged at Gibbethon, being offended at his conſpiracy, and his aſſaſſination of Baaſha, transferred the regal power to Omri, their general, ver. 16. The new king then drew his troops from Gibbethon, and laid ſiege to Tirza, where his competitor reſided. This latter, when he ſaw the city taken, retired to the royal palace, ſet it on fire, and then threw himſelf into the flames, chooſing rather to periſh in that manner, than be at the mercy of his conqueror. Tho' he enjoyed the kingdom but a very ſhort time, he reigned long enough to ſhew himſelf unworthy of it, by his propenſity to the vile idolatry of Jeroboam.

Omri had now another competitor to contend with, namely, Tibni, the ſon of Ginath, who was elected king by one part of the people; but the adherents to Omri being the ſtrongeſt party, ſoon perſuaded the reſt to join with them; in conſequence of which, Tibni was ſlain, and Omri reigned without a rival. This event happened in the thirty firſt year of Aſa's reign.

During the firſt ſix years of his reign, Tirza being then the royal palace of reſidence, Omri bought the hill of Someron, or Samaria, of one Shemer, for two talents of ſilver, and built the city of that name upon it, and made it the metropolis of the kingdom. We have nothing more recorded of him, but that he reigned another ſix years in Samaria, in all the ſinful ways of his predeceſſors, and was ſucceeded by his ſon Ahab, who proved ſtill more wicked than any of them.

Ahab began his reign in the thirty-eighth-year of Aſa's, but his unlawful marriage with Jezebel, the daughter of Ethbaal, king of the Sidonians, proved a conſtant ſource of idolatry and wicked deeds in him, and of plagues and misfortunes to his kingdom. His complaiſance for her, made him ſuffer her to introduce the worſhip of the Sidonian deities, which conſiſted in human ſacrifices, and the moſt abominable ceremonies. He erected a temple for Baal in the royal city, and ſet up an altar, on which he ſacrificed to that deteſtable idol. This was a more open idolatry than was ever practiſed by Jeroboam, who pretended that the worſhip he performed to the golden calves, was rendered intentionally to the true God, whom he honoured in thoſe emblematic repreſentations.

Ver. 34. *In his days did Hiel the Beth-elite build Jericho.*] A place, which being under a *cherem*, or ſolemn anathema, ought never to have been rebuilt, becauſe it was devoted to God, as the firſt fruits of the conqueſts of Canaan. Which either this man did not know, or elſe he was ſo impious as not to regard the curſe which Joſhua had pronounced againſt the perſon who ſhould preſume to rebuild this devoted place, Joſhua vi. 26.

——— *He laid the foundation thereof in Abiram his firſt-born, and ſet up the gates thereof in his youngeſt ſon Segub, according to the word of the Lord, which he ſpake by Joſhua the ſon of Nun.*] Hiel ſoon found, to his coſt, that the ſentence which Joſhua pronounced againſt the rebuilder of this city, proved true; for his eldeſt ſon died when he laid the firſt ſtone of it; and ſo all the reſt of his children, one after another, as the building advanced; till at laſt his youngeſt ſon died, when it was finiſhed. A moſt remarkable inſtance of the certainty of Divine threatnings; and that God never forgets what he hath once ſaid, but continues always immutable: as is evident from this ſentence, which tho' it had been pronounced four hundred years before this impious act of Hiel, was exactly accompliſhed in all its circumſtances. Which might have been a warning to the whole nation, not to deſpiſe the patience of God, who tho' he had not then carried them out of their good land, according to the word of Ahijah, xiv. 15. would certainly do it, if they perſiſted in their impenitence.

CHAP. XVII.

1 *Elijah having propheſied againſt Ahab, is ſent to Cherith, where the ravens feed him.* 8 *He is ſent to the widow of Zarephath.* 17 *He raiſeth the widows ſon.* 24 *The woman believeth him.*

AND Elijah the Tiſhbite, *who was* of the inhabitants of Gilead, ſaid unto Ahab, *As* the LORD God of Iſrael liveth, before whom I ſtand, there ſhall not be dew nor rain theſe years, but according to my word.

2 And the word of the LORD came unto him, ſaying,

3 Get thee hence, and turn thee eaſtward, and hide thyſelf by the brook of Cherith, that *is* before Jordan.

4 And

4 And it ſhall be, *that* thou ſhalt drink of the brook, and I have commanded the ravens to feed thee there.

5 So he went, and did according unto the word of the LORD: for he went and dwelt by the brook Cherith, that *is* before Jordan.

6 And the ravens brought him bread and fleſh in the morning, and bread and fleſh in the evening: and he drank of the brook.

7 And it came to paſs after a while, that the brook dried up, becauſe there had been no rain in the land.

8 ¶ And the word of the LORD came unto him, ſaying,

9 Ariſe, get thee to Zarephath, which *belongeth* to Zidon, and dwell there: behold, I have commanded a widow woman there to ſuſtain thee.

10 So he aroſe, and went to Zarephath: and when he came to the gate of the city, behold, the widow woman *was* there gathering of ſticks: and he called to her, and ſaid, Fetch me, I pray thee, a little water in a veſſel, that I may drink.

11 And as ſhe was going to fetch *it*, he called to her, and ſaid, Bring me, I pray thee, a morſel of bread in thine hand.

12 And ſhe ſaid, *As* the LORD thy God liveth, I have not a cake, but an handful of meal in a barrel, and a little oil in a cruſe: and behold, I *am* gathering two ſticks, that I may go in, and dreſs it for me and my ſon, that we may eat it, and die.

13 And Elijah ſaid unto her, Fear not; go *and* do as thou haſt ſaid: but make me thereof a little cake firſt, and bring *it* unto me, and after make for thee and for thy ſon.

14 For thus ſaith the LORD God of Iſrael, The barrel of meal ſhall not waſte, neither ſhall the cruſe of oil fail, until the day *that* the LORD ſendeth rain upon the earth.

15 And ſhe went, and did according to the ſaying of Elijah: and ſhe, and he, and her houſe did eat *many* days.

16 *And* the barrel of meal waſted not, neither did the cruſe of Oil fail, according to the word of the LORD which he ſpake by Elijah.

17 ¶ And it came to paſs after theſe things, *that* the ſon of the woman, the miſtreſs of the houſe fell ſick, and his ſickneſs was ſo ſore, that there was no breath left in him.

18 And ſhe ſaid unto Elijah, What have I to do with thee, O thou man of God? art thou come unto me to call my ſin to remembrance, and to ſlay my ſon?

19 And he ſaid unto her, Give me thy ſon. And he took him out of her boſom, and carried him up into a loft, where he abode, and laid him upon his own bed.

20 And he cried unto the LORD, and ſaid, O LORD my God, haſt thou alſo brought evil upon the widow, with whom I ſojourn, by ſlaying her ſon?

21 And he ſtretched himſelf upon the child three times, and cried unto the LORD, and ſaid, O LORD my God, I pray thee let this childs ſoul come into him again.

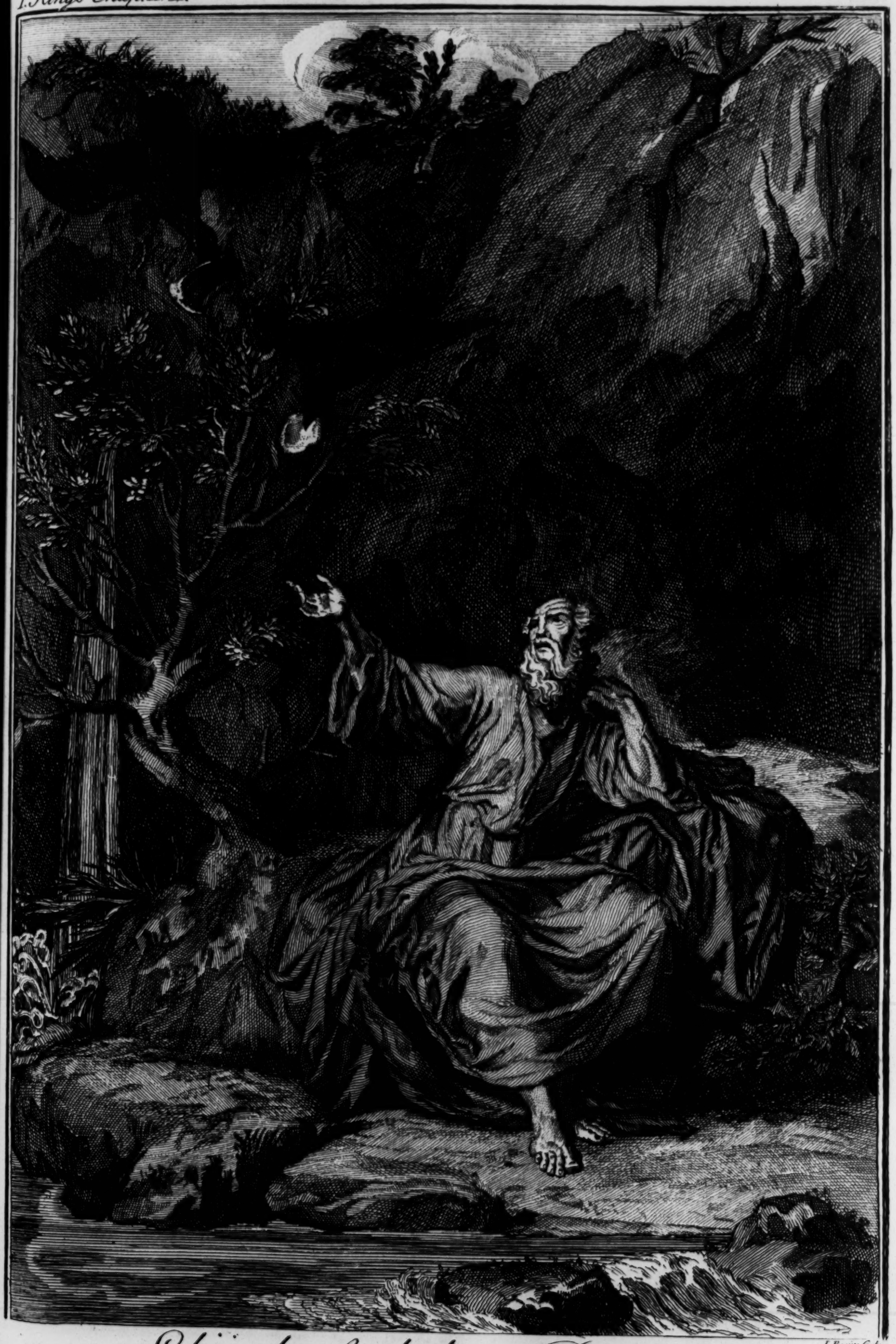
22 And the LORD heard the voice of Elijah, and the ſoul of the child came into him again, and he revived.

23 And Elijah took the child, and brought him down out of the chamber into the houſe, and delivered him unto his mother: and Elijah ſaid, See, thy ſon liveth.

24 ¶ And the woman ſaid to Elijah, Now by this I know that thou *art* a man of God, and *that* the word of the LORD in thy mouth, *is* truth.

Ver. 1. *And Elijah the Tiſhbite, who was of the inhabitants of Gilead, ſaid unto Ahab, As the Lord God of Iſrael liveth, before whom I ſtand, there ſhall not be dew nor rain theſe years, but according to my word.*] During the wicked reign of Ahab, Iſrael was bleſſed with an eminent prophet, an inhabitant of the town of Tiſhbe, beyond Jordan, and whom Abarbinel calls *the prince of prophets*, next to Moſes. The original of this great man not being known, (for here is no mention of his parents) ſome of the Jews have fancied him to have been an angel ſent from Heaven, to reduce the ſubjects of Ahab to the true religion. His name, which in the Hebrew is *Elijahu*, carries ſomething Divine in it; being compounded, as Camartus imagines, of three of the names of God, *Eli*, *Jah*, and *Hu*. The two firſt are undoubtedly the names of God, but there is reaſon to queſtion the laſt, tho' Caſtel, in his Polyglot Lexicon, places it among the Divine names, and ſo do the Cabbaliſts, or the Rabbinical Doctors among the Jews, who receive not only the text of Scriptures, but alſo the explanations of the Talmud, and the traditions of the ancients; and likewiſe ſtudy to diſcover myſterious and concealed meanings in the Sacred Writings: For, according to them, there is not a word, letter, or accent in the law, without ſome myſtery comprehended in it.

Many of the Jews were perſuaded, that Elijah was the ſame as Phinehas, the ſon of Eleazar, and grandſon to Aaron; by reaſon of the extraordinary zeal which both of them expreſſed for the glory of God. But this opinion is founded on the doctrine of tranſmigration, for we know that Phinehas lived many ages before Elijah. This doctrine is common among the Mohammedans, as well as among many of the Jews, and ſome oriental Chriſtians. Others repreſent Elijah as a prieſt deſcended from Aaron, and ſay, that one Sabaca was his father. But theſe particularities, which are not taken notice of either in the Scripture, or in any of the ancients, are of no great authority.



I. Basire Sculp.

Elÿah fed by Ravens.

thority. Several of the fathers are of opinion, that he lived in a ſtate of celibacy, and with unſpotted purity.

This excellent prophet was raiſed up by God, to be ſet like a wall of braſs, in oppoſition to idolatry, and particularly to declare againſt the impious worſhip of Baal, which Jezebel and Ahab had introduced among the Iſraelites. The firſt time the Scripture ſpeaks of Elijah, it repreſents him ſaying to Ahab, "As the Lord God of "Iſrael liveth, before whom I ſtand, there ſhall not be "dew nor rain theſe years, but according to my word." To make his words the more regarded, he ſwore ſolemnly by the Eternal God, whoſe miniſter he was (for that is meant by *ſtanding before him)* and to whom he prayed, that there ſhould be no moiſture from the clouds for the ſpace of three years and an half; unleſs it was obtained by his prayers. Thus St. James teaches us to expound the words, *theſe years*, Jam. v. 17.

Ver. 2, 3. *And the word of the Lord came unto him, ſaying, Get thee hence, and turn thee eaſtward, and hide thy ſelf by the brook Cherith, that is before Jordan.*] The king being incenſed at the threatning pronounced by the prophet, God took care to ſecure him from his fury, by directing him to a retreat where none ſhould moleſt him.

The brook Cherith is on this ſide Jordan, eaſtward from the city of Samaria, and flows into that river below Bethſhan, which was ſituated at the extremity of the great plain; about ſeventy-five miles from Jeruſalem.

Ver. 4 *And it ſhall be, that thou ſhalt drink of the brook, and I have commanded the ravens to feed thee there.*] This ſeems ſo aſtoniſhing, that ſome will have the Hebrew word *orebim* not to ſignify *ravens*, but *merchants*; becauſe they find the word *orebe* in Ezek. xxvii. 17. ſignifying the *merchants* who traded in the market of Tyre. But, as Bochart obſerves, they are never called ſimply *orebim*. Nor is there any better foundation for the opinion of thoſe who think *Arabians* are here meant, for there were none in that part of the country where Elijah retreated; and his place of concealment would ſoon have been diſcovered, to Ahab, if merchants, or any other people, who travelled that way, had been acquainted with it. We muſt therefore aſcribe the ſupport and preſervation of this prophet to the miraculous care of God; and we may add, that inſtances of this nature, did not ſeem incredible to the Heathens, who tell us, that Jupiter was fed in his cradle, by bees; and Janus, the ſon of Apollo, and Evadne, with honey, by dragons. They likewiſe relate, that Midas, when an infant, had corn put into his mouth, by ants, while he was ſleeping; and that Æſculapius was nouriſhed by a goat.

Ver. 6. *And the ravens brought him bread and fleſh in the morning, and bread and fleſh in the evening: and he drank of the brook.*] God amply provided for his faithful ſervant; ſending him not only bread, but fleſh alſo, that his meals might be more ſatisfactory to him. Some of the Jews fancy, that the ravens brought this proviſion from Ahab's houſe; others ſuppoſe, that they were furniſhed with it from the table of king Jehoſhaphat. Bochart thinks it better to ſay, they had it from ſome of the ſeven thouſand perſons, who had never bowed the knee to Baal; but we think it beſt of all to acknowledge, that we know not whence they had it. Thoſe who object that theſe were unclean creatures, and that they conſequently polluted the meat they touched, ſhould conſider that this providential affair was conducted by an extraordinary diſpenſation. It is indeed very wonderful, that the ravens, who neglect to nouriſh their own young, ſhould yet be ſo aſſiduous as to feed the prophet twice a day; but what is there in the whole courſe of nature, which cannot be made ſubſervient to the Divine purpoſes of the Almighty?

In proceſs of time, the brook which had ſo often ſlaked the prophet's thirſt, was dried up by the violence of the ſun beams, and the long diſcontinuance of rain: But neither drought nor heat could exhauſt the mercy of God to his ſolitary ſervant. The goodneſs of that all propitious Being, was now to ſhine forth in a new miracle, which endeared it the more. Elijah was directed by God, to remove from his ſequeſter'd retreat, to Zarephath, a city of the Sidonians, in Phœnicia, and ſituated between Tyre and Sidon, on the eaſtern coaſt of the Mediterranean Sea. Here the Divine Providence had diſpoſed a poor widow to receive and entertain his prophet, who found her gathering ſticks at the city-gate: a ſufficient indication of her poverty. Elijah, who was made ſenſible by a Divine Inſpiration, that ſhe was the perſon appointed to ſuſtain him, deſired her to fetch him a little water in a veſſel, that he might drink; and as ſhe was going for it, which ſhewed her readineſs to ſuccour a ſtranger, he requeſted her to bring him a morſel of bread. The poor woman then replied, that ſhe had only a handful of meal in a barrel, and a little oil in a cruſe; and that ſhe was gathering a few ſticks to bake the meal, that ſhe and her ſon might eat it as their laſt food before they died. Elijah bid her not be apprehenſive of being famiſhed, and then deſired her to make him a little cake of her meal, and afterward to bake the reſt for herſelf and her ſon; aſſuring her at the ſame time, in the name of the God of Iſrael, that neither her meal in the barrel, nor her oil in the cruſe ſhould be diminiſhed, until the day that God ſhould ſend rain on the earth. The poor widow obeyed him without the leaſt heſitation, by which it is evident, that ſhe truſted in the true God, and it appears by the event, that ſhe had no cauſe to repent of the confidence ſhe repoſed in his mercy. The words of Elijah were exactly accompliſhed; for the barrel of meal and the cruſe of oil ſuſtained the widow and her ſon, together with the prophet, for the full ſpace of two years: For one year was paſt when Elijah departed from the brook of Cherith, and therefore they ſubſiſted on this food at leaſt two years more, till the end of the drought, which continued three years and ſix months, from the time it firſt began. The Lord, who multiplies the ſeed ſown, can make a little, charitably employed, go far; he can feed his prophets by miracles, when ordinary means fail, and, according to his promiſe, can *deliver their ſoul from death, and keep them alive in famine*, Pſalm xxxiii. 19.

While the prophet continued at the widow's houſe, her ſon, her only ſon, fell ſick and died; upon which the deſolate mother cried out to Elijah, "What have I to do "with thee, O thou man of God? art thou come unto "me to call my ſin to remembrance, and to ſlay my ſon?" She imagined, in the anguiſh of her ſoul, that the prophet had been inſtrumental in the death of her ſon, as a puniſhment for her paſt ſins; and ſhe could not but think he had treated her with too much inhumanity. Why didſt thou come to ſojourn at my houſe, if this muſt be the fatal effect of the hoſpitality with which I have entertained thee? I acknowledge, indeed, that my ſins have been many, but was it kind of thee, whom I never offended, to bring them to my remembrance, by depriving me of my dear ſon, the only ſolace of my poverty, and declining years.

The prophet was ſenſibly touched with the affliction of the poor widow, and thought it incumbent on him to convince her, that he had no way contributed to the calamity ſhe complained of. He accordingly took her dead ſon out of her boſom, and laid him upon his own bed, in the chamber where he lodged. He then addreſſed his fervent prayers to the God and father of the ſpirits of all men, and humbly expoſtulated with him for bringing evil upon the widow with whom he ſojourned. Repreſenting it as an addition to his other afflictions, that ſhe ſhould ſuffer who had been ſo kind to him; and eſpecially, that ſhe ſhould ſuffer in her only ſon, the pleaſing comfort and ſupport of her life. He then lay proſtrate in prayer before God, and ſtretched out himſelf upon the breathleſs body of the child, as if he would inſpire him with new life. And this he did three times, in hope that his importunity would incline the Lord to be gracious to his requeſt. His ſupplications were not poured out in vain, and it was manifeſt by the event, that *the fervent prayer of a righteous perſon availeth much* with the Almighty. The body of the child began to glow with a vital heat, and God reſtored him to new life and vigour, for the ſake of his ſervant Elijah.

CHAP. XVIII.

1 In the extremity of famine, Elijah ſent to Ahab, meeteth good Obadiah. 9 Obadiah bringeth Ahab to Elijah. 17 Elijah reproving Ahab, by fire from heaven convinceth Baal's prophets. 41 Elijah by prayer obtaining rain, followeth Ahab to Jezreel.

AND it came to paſs *after* many days, that the word of the LORD came to Elijah in the third year, ſaying, Go ſhew thyſelf unto Ahab; and I will ſend rain upon the earth.

2 And Elijah went to ſhew himſelf unto Ahab: and *there was* a ſore famine in Samaria.

3 And Ahab called Obadiah, which *was* the governour of *his* houſe: (now Obadiah feared the LORD greatly:

4 For it was *ſo*, when Jezebel cut off the prophets of the LORD, that Obadiah took an hundred prophets, and hid them by fifty in a cave, and fed them with bread and water.)

5 And Ahab ſaid unto Obadiah, Go into the land, unto all fountains of water, and unto all brooks: peradventure we may find graſs to ſave the horſes and mules alive, that we leeſe not all the beaſts.

6 So they divided the land between them to paſs throughout it: Ahab went one way by himſelf, and Obadiah went another way by himſelf.

7 ¶ And as Obadiah was in the way, behold, Elijah met him: and he knew him, and fell on his face, and ſaid, *Art* thou that my lord Elijah.

8 And he anſwered him, I *am*: go tell thy lord, Behold, Elijah *is here*.

9 And he ſaid, What have I ſinned, that thou wouldſt deliver thy ſervant into the hand of Ahab, to ſlay me?

10 *As* the LORD thy God liveth, there is no nation or kingdom, whither my lord hath not ſent to ſeek thee: and when they ſaid, *He is* not *there*; he took an oath of the kingdom and nation, that they found thee not.

11 And now thou ſayſt, Go tell thy lord, Behold, Elijah *is here*.

12 And it ſhall come to paſs, *as ſoon as* I am gone from thee, that the ſpirit of the LORD ſhall carry thee whither I know not; and *ſo*, when I come and tell Ahab and he cannot find thee, he ſhall ſlay me: but I thy ſervant fear the LORD from my youth.

13 Was it not told my lord, what I did when Jezebel ſlew the prophets of the LORD? how I hid an hundred men of the LORDS prophets, by fifty in a cave, and fed them with bread and water?

14 And now thou ſayſt, Go tell thy lord, Behold, Elijah *is here*: and he ſhall ſlay me.

15 And Elijah ſaid, *As* the LORD of hoſts liveth, before whom I ſtand, I will ſurely ſhew myſelf unto him to day.

16 So Obadiah went to meet Ahab, and told him: and Ahab went to meet Elijah.

17 ¶ And it came to paſs when Ahab ſaw Elijah, that Ahab ſaid unto him, *Art* thou he that troubleth Iſrael?

18 And he anſwered, I have not troubled Iſrael, but thou and thy fathers houſe, in that ye have forſaken the commandments of the LORD, and thou haſt followed Baalim.

19 Now therefore ſend, *and* gather to me all Iſrael unto mount Carmel, and the prophets of Baal four hundred and fifty, and the prophets of the groves four hundred, which eat at Jezebels table.

20 So Ahab ſent unto all the children of Iſrael, and gathered the prophets together unto mount Carmel.

21 And Elijah came unto all the people, and ſaid, How long halt ye between two opinions? if the LORD *be* God, follow him: but if Baal, *then* follow him. And the people anſwered him not a word.

22 Then ſaid Elijah unto the people, I, *even* I only remain a prophet of the LORD, but Baals prophets *are* four hundred and fifty men.

23 Let them therefore give us two bullocks, and let them chooſe one bullock for themſelves, and cut it in pieces, and lay *it* on wood, and put no fire *under*: and I will dreſs the other bullock, and lay *it* on wood, and put no fire *under*:

24 And call ye on the name of your gods, and I will call on the name of the LORD: and the God that anſwereth by fire, let him be God. And all the people anſwered and ſaid, It is well ſpoken.

25 And Elijah ſaid unto the prophets of Baal, Chooſe you one bullock for your ſelves, and dreſs *it* firſt; for ye are many: and call on the name of your gods, but put no fire *under*.

26 And they took the bullock which was given them, and they dreſſed *it*, and called on the name of Baal from morning even until noon, ſaying, O Baal hear us.

But

But *there was* no voice, nor any that anſwered. And they leapt upon the altar which was made.

27 And it came to paſs at noon, that Elijah mocked them, and ſaid, Cry aloud: for he *is* a god, either he is talking, or he is purſuing, or he is in a journey, *or* peradventure he ſleepeth, and muſt be awaked.

28 And they cried aloud, and cut themſelves after their manner with knives and lancets, till the blood guſhed out upon them.

29 And it came to paſs, when mid-day was paſt, and they propheſied until the *time* of the offering of the *evening* ſacrifice; that *there was* neither voice, nor any to anſwer, nor any that regarded.

30 And Elijah ſaid unto all the people, Come near unto me. And all the people came near unto him: and he repaired the altar of the LORD, *that was* broken down.

31 And Elijah took twelve ſtones, according to the number of the tribes of the ſons of Jacob, unto whom the word of the LORD came, ſaying, Iſrael ſhall be thy name.

32 And with the ſtones he built an altar in the name of the LORD: and he made a trench about the altar, as great as would contain two meaſures of ſeed.

33 And he put the wood in order, and cut the bullock in pieces, and laid *him* on the wood, and ſaid, Fill four barrels with water, and pour *it* on the burnt-ſacrifice, and on the wood.

34 And he ſaid, Do *it* the ſecond time: And they did *it* the ſecond time. And he ſaid, Do *it* the third time: And they did *it* the third time.

35 And the water ran round about the altar, and he filled the trench alſo with water.

36 And it came to paſs at the time of the offering of the *evening* ſacrifice, that Elijah the prophet came near, and ſaid, LORD God of Abraham, Iſaac, and of Iſrael, let it be known this day, that thou *art* God in Iſrael, and *that* I *am* thy ſervant, and *that* I have done all theſe things at thy word.

37 Hear me, O LORD, hear me, that this people may know that thou *art* the LORD God, and *that* thou haſt turned their heart back again.

38 Then the fire of the LORD fell and conſumed the burnt-ſacrifice, and the wood, and the ſtones, and the duſt, and licked up the water that *was* in the trench.

39 And when all the people ſaw *it*, they fell on their faces: and they ſaid, The LORD, he *is* the God; the LORD, he *is* the God.

40 And Elijah ſaid unto them, Take the prophets of Baal, let not one of them eſcape: and they took them, and Elijah brought them down to the brook Kiſhon, and ſlew them there.

41 ¶ And Elijah ſaid unto Ahab, Get thee up, eat and drink, for *there is* a ſound of abundance of rain.

42 So Ahab went up to eat, and to drink, and Elijah went up to the top of Carmel, and he caſt himſelf down upon the earth, and put his face between his knees,

43 And ſaid to his ſervant, Go up now, look toward the ſea. And he went up, and looked, and ſaid, *There is* nothing. And he ſaid, Go again ſeven times.

44 And it came to paſs at the ſeventh time, that he ſaid, Behold, there ariſeth a little cloud out of the ſea, like a mans hand. And he ſaid, Go up, ſay unto Ahab, Prepare *thy chariot*, and get thee down, that the rain ſtop thee not.

45 And it came to paſs in the mean while, that the heaven was black with clouds and wind, and there was a great rain. And Ahab rode, and went to Jezreel.

46 And the hand of the LORD was on Elijah; and he girded up his loins, and ran before Ahab, to the entrance of Jezreel.

Ver. 1. *And it came to paſs after many days, that the word of the Lord came to Elijah in the third year, ſaying, Go ſhew thy ſelf unto Ahab; and I will ſend rain upon the earth.*] Whilſt the prophet Elijah was ſafely lodged with the widow of Sarephath, Ahab and Jezebel were making great ſearch after him, with an intention to put him to death; and not being able to find him, they diſcharged their fury upon all the prophets they could meet with. The time at length came when God, in pity to Iſrael, reſolved to put an end to the terrible drought which had ſo long been deſtructive to their land. He commanded Elijah to go and ſhew himſelf to Ahab, who at this time had given directions to Obadiah, the governor of his houſe, to take a progreſs through one part of the country, and ſearch for graſs near all the rivers and ſprings, to ſupply their preſent neceſſities; while he himſelf made the ſame ſearch in another part of the land; by which means, as the Sacred Hiſtorian obſerves, *they divided the land between them*, in order to proceed with the greater expedition. This Obadiah was a very pious man, and had teſtified an uncommon Zeal for the God of Iſrael, by preſerving an hundred of his prophets from the fury of Jezebel, and ſupporting them with food in their concealment, during the whole time of the famine. As this good man was paſſing through the country, to perform the orders he had

had received from Ahab, he met the prophet Elijah in his way, and the moment he saw him fell proſtrate before him, and gave him a reſpectful welcome; but when the prophet directed him to go after the king, and acquaint him with his arrival, he modeſtly excuſed himſelf from ſo dangerous a meſſage; being apprehenſive that his own life would anſwer for the diſappointment, if the Spirit of the Lord ſhould ſuddenly tranſport the prophet to ſome unknown place, before he had ſeen Ahab; for, added he, there is ſcarce a nation or kingdom from which the king hath not exacted an oath, to bring you back to Samaria, wherever you happen to be found. But, at length, upon the prophet's ſolemn promiſe that he would ſhew himſelf to the king, Obadiah went and ſtopped his farther progreſs through the country, by acquainting him with Elijah's return, and his promiſe of a ſpeedy rain. Elijah accordingly appeared, and the firſt greeting between him and Ahab was ſuch, as might be reaſonably expected from a wicked haughty monarch, and from a perſon of that prophet's character. After ſome warm expreſſions on both ſides, Elijah deſired that all Iſrael, together with all the prieſts of Baal, whom Jezebel maintained, might be aſſembled at mount Carmel, which riſes on the eaſtern coaſt of the Mediterranean-ſea, and was in the tribe of Zebulun, to the north of the river Kiſhon. Elijah, before the famine began, had poſitively declared, there ſhould be no rain till he himſelf ſhould obtain it by his prayers, chap. xvii. ver. 1. Three full years, and above five months, had accordingly elapſed ſince the heavens had been firſt ſhut up, at the uſual time of rain, and all that the prieſts of Baal could do to obtain it, had been altogether ineffectual; ſo that in this neceſſity the people were come, in expectation of being relieved by ſome method which Elijah ſhould propoſe. The prophet, when they were aſſembled according to his directions, reproved them for halting between two opinions, and dividing their ſervice between God and Baal. "If the Lord "be God", continued he, follow him; but if Baal, then follow him:" which is as much as if he had ſaid, There cannot be more gods than one. That's the firſt article of your faith, *Hear, O Iſrael, the Lord our God is one Lord*, Deut. vi. 4. If the LORD then be this one God, adhere to him; if Baal, then embrace his ſervice. This is moſt rational, for both of them cannot be the *one only living and true God*.

The people, intimidated by the preſence of the king, and of the prieſts of Baal, made no reply to the prophet, but waited in ſilence, for the event of this important controverſy between the prophet of the true God, and the miniſters of the Sidonian idol. Elijah then propoſed an experiment, by which they ſhould know whether the title of the *true God* belonged to the LORD JEHOVAH, or to Baal. You ſee, ſaid he, that I am the only prophet of the Lord that is left, and thoſe of Baal are four hundred and fifty; let them offer up a bullock to Baal, and I will offer up another to the God of Iſrael; and let the deity, whoſe ſacrifice is conſumed by a preternatural fire, be henceforth the object of your worſhip. Aſſoon as the people had expreſſed their aſſent to his propoſal, the prieſts of Baal were ordered to begin their ſacrifice; they accordingly hewed their victim in pieces, laid them upon the wood of the altar, and called upon their god from morning till noon: but not finding the leaſt ſymptom of any anſwer, it is ſaid *they leapt upon the altar*, ver. 26. or rather, danced round it, with an enthuſiaſtic fury, like the ancient Salii among the Romans; but Baal ſtill continuing ſilent, they began to cut themſelves with knives, till their blood flowed down upon the ground. All this while Elijah plied them with the moſt bitter ſarcaſms, bidding them cry louder, for Baal undoubtedly was a great god, and would certainly hear them, unleſs he were either aſleep, or had his attention taken up more to his ſatisfaction. At length, when the time for offering the evening ſacrifice came on, Elijah ordered the people, who till then had ſtood by the prieſts of Baal, to approach him, which they accordingly did, in no little confuſion, as may be imagined, at the ill ſucceſs of thoſe prieſts. He then repaired an ancient altar of the Lord with twelve ſtones, according to the number of the tribes of the ſons of Jacob, in order to make it evident, that he worſhipped the God of the patriarchs, to whoſe ſacred Majeſty alone all the Iſraelites ought to render their univerſal homage. And leſt there might be any ſuſpicion of his having privately conveyed fire to the altar, he cauſed a large quantity of water to be poured thrice on the wood, and on the ſacrifice, and likewiſe into a trench which he ordered to be dug round the altar. He then called upon the Almighty with a loud voice, imploring him to make it evident to all the people, that he was the only God in all the world; upon which a fire fell down from heaven, and conſumed the wood, together with the victim and the altar, and evaporated all the water in the trench; at the ſight of which the people, ſeized with a reverend horror, fell upon their faces, and cried out, "The Lord he is the God, the Lord he is the "God," ver. 39. This repeated acknowledgment ſhews how deeply they were then affected with the demonſtration God had given them, that he alone was to be worſhipped, and which extorted this public confeſſion from them. And yet ſuch was their ſtupidity, that they ſoon relapſed into their idolatrous abominations.

The prophet then addreſſed himſelf to the people, and ordered them to ſeize the prieſts of Baal, and put every one of them to death, as perverters of the Divine Law, and teachers of idolatry. The people readily obeyed this motion, and all thoſe impious prieſts were accordingly ſlaughter'd at the brook Kiſhon. The prophets of the groves, we ſuppoſe, were not in this aſſembly; Jezebel, on whom they attended, not ſuffering them to appear; for they probably were Sidonians, whom ſhe brought with her from her own country, and were peculiarly at her command. The prophet had an extraordinary commiſſion for what he did; and it was neceſſary to excite a ſpirit of repentance and reformation in the people, before the judgment which had been inflicted upon them could be remov'd. A famine of three years and a half could not bring them to ſuch a diſpoſition; and therefore this ſeverity to their idolatrous prieſts, by whom they had been ſeduced, was render'd neceſſary. It may be alſo remarked, that even the emperor Julian, commonly called the Apoſtate, acknowledges the truth of this miraculous ſacrifice at mount Carmel: For, writing againſt the Chriſtians, he expreſſes himſelf in the following manner, "You have an averſion "to offer ſacrifices at the altar, becauſe fire does not "deſcend from heaven to conſume the victims, as in the "days of Moſes. But this happened only once in his "time, and long after in that of Elias the Tiſhbite." [Cyrillus contra Julianum, lib. 10.]

Ahab did not once oppoſe the order of the prophet, being, as we may well imagine, confounded at the ſtupendious miracle he had ſeen. Elijah then adviſed him to take ſome refreſhment after the long abſtinence of that day, and not be ſolicitous any longer for rain, ſince he heard a plentiful ſhower approaching. The king then went up from the river at the bottom of the mountain, to a place on the ſide of it, where a tent was pitched for him, that he might refreſh himſelf, now the ſacrifice was over. It is apparent from hence, that Ahab was himſelf preſent to ſee how the conteſt between his prophets and Elijah, that is, between Baal, and God, would end, and in all probability, was as much convinced as the people, that the Lord was the only God, tho' he was under the influence of that impreſſion but a ſhort time. Elijah then aſcended to the top of Carmel, where he had a full proſpect of the Mediterranean Sea; and would neither eat nor drink till he actually ſaw the rain gathering. He kneeled down, and bowed his head to the ground, ſo that it touched his knees: In token of great humility, and a moſt earnek deſire, that God would remember his people, and ſend them the refreſhing ſhowers they needed. He then ſaid to his ſervant, "Go up now, look toward the ſea," which he accordingly did, but ſaw no appearance of rain; upon which the prophet ordered him to go up again ſeven times, the ſervant obeyed him, and at laſt ſaw a little cloud riſing out of the ſea. Elijah was then ſenſible, that God had heard his prayer, and ſent his ſervant to the king, to adviſe him to haſten to his palace as faſt as poſſible, ſince the rain was coming in ſuch abundance as would cauſe floods, and render the way unpaſſable for the preſent. In the mean time, the wind roſe, and the little cloud began to expand itſelf, and at laſt covered the whole ſky. A copious ſhower deſcended on the thirſty ſoil, and Ahab went to Jezreel, which was nearer than Samaria, and where, we ſuppoſe, he had a palace.

The Sacred Hiſtorian then acquaints us, that "the "hand of the Lord was on Elijah; and he girded up his "loins,

"loins, and ran before Ahab, to the entrance of Jezreel," ver. 46. Looſe and long garments were the habit of that country, and they were gathered up by thoſe who wore them, when they had occaſion to run. And God now gave Elijah more than human ſtrength, ſo that, tho' he was an old man, he was enabled to run as faſt as Ahab's chariot drove. In which he ſhewed his readineſs to render all imaginable honour to the king, and that he only deſired him to become a worſhipper of the true God. He however, thought it not prudent to venture into the city, leſt Jezebel ſhould cauſe him to be ſeized; he therefore ſtopp'd at the gate, till the king had paſſed by; and then retired to ſome private place.

CHAP. XIX.

1 *Elijah threatned by Jezebel, fleeth to Beerſheba,* 4 *In the wilderneſs being weary of his life, he is comforted by an Angel.* 9 *At Horeb God appeareth unto him, ſending him to anoint Hazael, Jehu, and Eliſha.* 19 *Eliſha taking leave of his friends, followeth Elijah.*

AND Ahab told Jezebel all that Elijah had done, and withal, how he had ſlain all the prophets with the ſword.

2 Then Jezebel ſent a meſſenger unto Elijah, ſaying, So let the gods do *to me*, and more alſo, if I make not thy life as the life of one of them, by to-morrow about this time.

3 And when he ſaw *that*, he aroſe, and went for his life, and came to Beer-ſheba, which *belongeth* to Judah, and left his ſervant there.

4 ¶ But he himſelf went a days journey into the wilderneſs, and came and ſat down under a juniper-tree: and he requeſted for himſelf that he might die, and ſaid, It is enough now, O LORD, take away my life: for I *am* not better than my fathers.

5 And as he lay and ſlept under a juniper-tree, behold then, an angel touched him, and ſaid unto him, Ariſe *and* eat.

6 And he looked, and behold, *there was* a cake baken on the coals, and a cruſe of water at his head: and he did eat and drink, and laid him down again.

7 And the angel of the LORD came again the ſecond time, and touched him, and ſaid, Ariſe *and* eat, becauſe the journey *is* too great for thee.

8 And he aroſe, and did eat and drink, and went in the ſtrength of that meat forty days and forty nights, unto Horeb the mount of God.

9 ¶ And he came thither unto a cave, and lodged there; and behold, the word of the LORD *came* to him, and he ſaid unto him, What doſt thou here, Elijah?

10 And he ſaid, I have been very jealous for the LORD God of hoſts: for the children of Iſrael have forſaken thy covenant, thrown down thine altars, and ſlain thy prophets with the ſword; and I, *even* I only am left, and they ſeek my life, to take it away.

11 And he ſaid, Go forth, and ſtand upon the mount before the LORD. And behold, the LORD paſſed by, and a great and ſtrong wind rent the mountains, and brake in pieces the rocks before the LORD; *but* the LORD *was* not in the wind: and after the wind an earthquake; *but* the LORD *was* not in the earthquake:

12 And after the earthquake a fire; *but* the LORD *was* not in the fire: and after the fire a ſtill ſmall voice.

13 And it was *ſo*, when Elijah heard *it*, that he wrapped his face in his mantle, and went out, and ſtood in the entring in of the cave: and behold, *there came* a voice unto him, and ſaid, What doſt thou here Elijah?

14 And he ſaid, I have been very jealous for the LORD God of hoſts: becauſe the children of Iſrael have forſaken thy covenant, thrown down thine altars, and ſlain thy prophets with the ſword; and I, *even* I only am left, and they ſeek my life, to take it away.

15 And the LORD ſaid unto him, Go, return on thy way to the wilderneſs of Damaſcus: and when thou comeſt, anoint Hazael *to be* king over Syria.

16 And Jehu the ſon of Nimſhi ſhalt thou anoint *to be* king over Iſrael: and Eliſha the ſon of Shaphat of Abel-meholah, ſhalt thou anoint *to be* prophet in thy room.

17 And it ſhall come to paſs, *that* him that eſcapeth the ſword of Hazael, ſhall Jehu ſlay: and him that eſcapeth from the ſword of Jehu, ſhall Eliſha ſlay.

18 Yet I have left *me* ſeven thouſand in Iſrael, all the knees which have not bowed unto Baal, and every mouth which hath not kiſſed him.

19 ¶ So he departed thence, and found Eliſha, the ſon of Shaphat, who *was* plowing with twelve yoke *of oxen* before him, and he with the twelfth: and Elijah paſſed by him, and caſt his mantle upon him.

20 And he left the oxen, and ran after Elijah, and ſaid, Let me, I pray thee, kiſs my father and my mother, and *then* I will follow thee. And he ſaid unto him, Go back again; for what have I done to thee?

21 And he returned back from him, and took a yoke of oxen, and ſlew them, and boiled their fleſh with the inſtruments of the oxen, and gave unto the people, and they did eat: then he aroſe, and went after Elijah, and miniſtred unto him.

Ver. 1. *And Ahab told Jezebel all that Elijah had done*, &c.] Aſſoon as Ahab came to his palace, he acquainted his queen with the ſhameful check her favourite deity had received at Carmel, in the ſight of all Iſrael; and in what manner his prieſts had been ſlaughter'd by the command of Elijah. One might have expected, that the long wiſh'd for rain would have created in her a due reſpect for the great prophet, by whoſe prayers it was obtained, and whoſe miſſion from the true God had been confirmed in ſo illuſtrious a manner, to the eternal diſgrace of the ſenſeleſs idol ſhe adored. But it happened quite otherwiſe; and the death of ſo many of her prophets threw her into ſuch a rage, that ſhe diſpatched a meſſenger to Elijah, with orders to aſſure him of the ſolemn reſolution ſhe had taken, that he ſhould ſuffer the ſame fate the next day. This ſhews the great folly of her rage, which thus gave him notice of his danger, and admoniſhed him to avoid it.

The prophet, who knew her implacable diſpoſition, thought it incumbent on him to fly for his life a ſecond time; for he had no hope of any protection from Ahab, who was likely to continue an idolater, and would cauſe the people, by his example, to revolt to the worſhip of Baal. But, as well founded as he believed his fears to be, his precipitate flight is thought by ſome to be an inſtance of human frailty, when he had ſo lately experienced God's all-ſufficiency, in protecting him againſt the king and a virulent crowd of Baal's prieſts; and likewiſe againſt the current of the people, who were then incenſed againſt him for the famine under which they groaned. But, *Elias was a man ſubject to like paſſions as we are*, Jam. v. 17. which probably is ſaid with reſpect to his apprehenſions and diſcontent on this occaſion. And *leſt he ſhould be exalted above meaſure*, for his eminent gifts and miraculous works, God ſaw fit to withdraw his grace, that he might be ſenſible of his own inſufficiency, and be guarded againſt the temptation of arrogating any part of God's honour to himſelf.

Govern'd therefore by his fears, he never ſtopped in his flight till he arrived at Beerſheba, a city of Judah, in the ſouthern part of Canaan; and tho' he was then in the territory of Jehoſhaphat, the pious king of Judah, he durſt not continue there, becauſe that prince was allied to Ahab. Elijah left his ſervant in that city, being unwilling to make him a ſharer in the rigid life he himſelf intended to lead, and he then proceeded a day's journey, into the vaſt howling wilderneſs, where the Iſraelites had wandered for the ſpace of forty years, after they came from Egypt. He there ſat down under a juniper-tree, faint and dejected, and earneſtly wiſhing to breath his laſt in that ſolitude. The ſhade of a juniper-tree is ſaid to be very noxious, as Virgil obſerves; and hence it has been thought by ſome, that Elijah ſhewed his contempt of life, by lying down, and ſleeping under its branches. But we take this to be a mere flight of fancy, for as much as Elijah wiſhed for death; he deſired to receive it from the hand of God alone, to whom he then addreſſed himſelf, in the anguiſh of his ſoul, and cried, *It is enough, now, O Lord, take away my life: for I am not better than my fathers*, ver. 4. which is, as if he had ſaid, I find myſelf incapable of rendring any farther ſervice to thy Divine Majeſty, in the office of a prophet; Iſrael is too obſtinately bent on idolatry, to be converted by my miniſtration: Let me therefore die in this deſert; for I have not merited a longer life than my fathers enjoyed. This prayer was not the reſult of a murmuring diſpoſition, but was dictated by the melancholy ſenſe he entertained of the general corruption which prevailed in Iſrael. He conſidered the inefficacy of his paſt endeavours, tho' aided by miracles, to reclaim them from their apoſtacy, and therefore deſired to die in peace, that he might no longer have the mortification to find all his zeal for the ſervice of God unavailing.

The Divine Majeſty was not an indolent ſpectator of his prophet's affliction: He heard the language of his diſtreſs, and immediately commanded an angel to carry food to him in the deſert where he was deſtitute of all accommodations. Thoſe who are ſo inquiſitive as to ask, in what manner this heavenly meſſenger obtained the proviſion he conveyed to Elijah? may ſatisfy their curioſity by anſwering another queſtion; namely, Is any thing impoſſible to the Almighty? and could the productions with which he now fed his ſervant in the wilderneſs, coſt him more than his creation of the univerſe out of nothing?

The angel awaked the prophet, who was then ſleeping in the ſhade of a juniper-tree, and ordered him to *ariſe and eat*, ver. 5. The good man was undoubtedly ſurpriſed at ſo gracious and unexpected a viſit, and to ſee *a cake baken on the coals* (or rather, on the hot ſtones, as the Hebrew ought to have been tranſlated) and a cruſe of water at his head; he ate and drank, as the angel had directed him, and then compoſed himſelf to ſleep a ſecond time; but was ſoon awaked once more by the angel, who exhorted him to renew his repaſt, that he might have ſtrength to perform the journey he was then to undertake. Elijah obeyed the angelic meſſenger, *and went in the ſtrength of that meat, forty days and forty nights, unto Horeb the mount of God*, ver. 8. Horeb is a mountain in Arabia Petræa, and very near mount Sinai, which lies to the eaſt of it, ſo that when the ſun riſes, Horeb is covered with the ſhadow of Sinai. There are two or three fine ſprings, and abundance of fruit-trees on the top of Horeb; but Sinai has no water but what it receives from the clouds. Had the prophet taken the direct way to Horeb, he might have arrived there, in the ſpace of four or five days, but in all probability, he made a large circuit, by ſtriking into private ways, that he might not be diſcovered, and lay ſometimes concealed, when he thought there was any danger of his being ſeen.

Ver 9. *And he came thither unto a cave and lodged there; and behold the word of the Lord came to him, and he ſaid unto him, What doſt thou here, Elijah?*] Which was as much as to ſay, I have no buſineſs for thee here; for this is not a place wherein thou canſt render me any ſervice. This was a tacit reproof to him, for his timorous flight; Judæa, Samaria, or Damaſcus, being fitter places for him to be employed in.

Ver. 10. *And he ſaid, I have been very jealous for the Lord God of hoſts.*] Elijah here declares, that he had not been inactive in his prophetic office, but had executed it with zeal for the honour and ſervice of God, and even to the hazard of his own life.

———*For the children of Iſrael have forſaken thy covenant, and thrown down thine altars.*] He calls the altars which had been erected in high places, by the ancient patriarchs, or other pious people in following times, *God's altars*, becauſe they ſacrificed upon them to him alone, and not to idols.

———*And ſlain thy prophets with the ſword.*] So Jezebel had done, chap. xviii. 4.

——— *And I, even I only am left*] There were many prophets beſide him, but he was the only one who had appeared publickly in defence of the true religion.

———*And they ſeek my life to take it away.*] Theſe words anſwer the queſtion, *What doſt thou here?* He fled thither to ſave his life.

Ver. 11. *And he ſaid, Go forth, and ſtand upon the mount before the Lord.*] Where the SHECHINAH, we ſuppoſe, appeared unto him, after ſome preparations for that Divine Viſion.

———*And behold, the Lord paſſed by, and a great and ſtrong wind rent the mountains, and brake in pieces the rocks before the Lord.*] The prophet, before he quitted the cave, heard a ſign of the approaching preſence of God; for the angelic miniſters, which attended his Majeſty, paſſed by the mouth of the cave in a tremendous tempeſt, which ſhattered the rocks and mountains, and proclaimed the awful approach of the God of nature, who clothes the elements with terror, and makes them the harbingers of his Sacred Preſence.

——— *But the Lord was not in the wind.*] The Lord did not vouchſafe his gracious preſence to Elijah in that mighty wind, wherein the prophet perhaps expected that he would manifeſt himſelf. This circumſtance might be intended, either firſt, to quality the exceſſive fervour of

of Elijah, which intermixed itſelf with his zeal for God, and to render him more meek and patient, in waiting for the converſion of Iſrael; in which mild diſpoſition he might ſooner expect the Divine Preſence, and a happy ſucceſs, than in a ſtorm of anger and impatience. Or, ſecondly, to teach him not to wonder, if God did not accompany his terrible adminiſtration at mount Carmel, with the preſence of his grace, to reclaim the Iſraelites to himſelf, as Elijah deſired, but which the Deity, for wiſe and juſt reaſons, thought fit to deny.

——*And after the wind an earthquake; but the Lord was not in the earthquake.*] This ſecond harbinger of the Divine Preſence was altogether as dreadful as the former; and had the Deity manifeſted himſelf in this terrifying convulſion of nature, the prophet might have ſunk under ſuch a complication of terrors.

Ver. 12. *And after the earthquake a fire; but the Lord was not in the fire.*] This fire was perhaps a tempeſt of thunder and lightning, like that which preceded the promulgation of the law on mount Sinai, and was a proper harbinger of the Divine Preſence to the prophet who had been ſo induſtrious to reſtore that law.

——*And after the fire a ſtill ſmall voice.*] At laſt the Lord himſelf came, as Elijah perceived by the whiſper of a gentle voice, which commanded him to be attentive to what God ſhould now unfold. This appearance of the Divine Majeſty has ſuggeſted many pious meditations to interpreters. Strigelius conſiders it as an indication that God is not inclined to terrify and deſtroy, but placidly to invite and preſerve. Others look upon all this as a figure of the goſpel diſpenſation, which was not accompanied, like the law, with thunders, lightnings, and earthquakes, but with great lenity and ſweetneſs: God ſpeaking to us by his Divine Son in the moſt mild and gentle manner. And herein alſo ſome think he intended to ſhew Elijah, that he had all the elements ready armed at his command, if he pleaſed to make uſe of them for the deſtruction of idolatry: but that by the *ſtill voice*, he declared the Divine Patience and tenderneſs, which he would have the prophet imitate, by bridling his anger, to which he had a very great propenſity.

Ver. 13. *And it was ſo, when Elijah heard it, that he wrapped his face in his mantle, and went out, and ſtood in the entring in of the cave.*] He firſt covered his face in token of the utmoſt reverence to God, being unable to behold the Divine Glory which now appeared; and he then went out of the cave, as God had commanded him, ver. 11. and ſtood at the entrance into it, in order to liſten to what God would vouchſafe to ſay to him.

——*And behold there came a voice unto him, and ſaid, What doſt thou here, Elijah?*] The ſame words are repeated, which Elijah had heard before, ver. 9. but they were then ſpoken by the angel, and now, by God himſelf.

Ver. 14. *And he ſaid, I have been very jealous for the Lord God of Iſrael,* &c.] This is the ſame anſwer he had made before, ver. 10. And Ralbag thinks he was ſo inflam d with anger, at the apoſtacy of the Iſraelites, that he did not rightly apply his attention to the viſion, and therefore only repeats his former words. Upon which God informs him, in the following verſe, that he would take care to chaſtiſe the Iſraelites in due time for their apoſtacy from him, and for that end orders him to go and anoint Hazael, and Jehu.

Ver. 15. *And the Lord ſaid unto him, Go, return on thy way to the wilderneſs of Damaſcus.*] This, according to the ſame author we laſt cited, is as much as to ſay, "Since "thou art ſo offended with the Iſraelites for their impiety, "go and anoint one to be king of Syria, who ſhall be a "ſcourge to them". This, however, was not done preſently; nor did Elijah himſelf anoint Jehu, but ordered his ſucceſſor Eliſha to perform that ceremonial.

Ver. 16. *And Jehu the ſon of Nimſhi ſhalt thou anoint to be king of Iſrael.*] He was the grandſon of Nimſhi, as appears from 2 Kings ix. 2. But we have already obſerved more than once, that grandſons are frequently called ſons in the Sacred Books.

It has been thought difficult to aſſign a reaſon why theſe orders were not executed by Elijah; for the regal dignity was not conferred either upon Hazael, or Jehu, till after the death of that prophet. In anſwer to which we think, that as Ahab is repreſented in a penitential diſpoſition, chap. xxi. 27, God thought fit to defer the judgments he had denounced againſt him and his family, and therefore ordered Elijah not to anoint Hazael and Jehu at that time; for ſince their advancement to the thrones of Syria and Iſrael was intended only as a puniſhment for the ſins of Ahab, the Deity was ſo far wrought upon by the humiliation of that prince, that he ſuſpended the ſentence he had pronounced againſt him, and did not execute it againſt his family till after the death of Ahab, chap. xxi. ver. 29.

——*And Eliſha the ſon of Shaphat of Abel-meholah, ſhalt thou anoint to be prophet in thy room.*] This laſt was the principal command, for the other two were to be performed in due time, by Eliſha, who accordingly anointed Jehu king, and afterward Hazael.

Ver. 17. *And it ſhall come to paſs, that him that eſcapeth the ſword of Hazael, ſhall Jehu ſlay: and him that eſcapeth from the ſword of Jehu, ſhall Eliſha ſlay.*] The meaning is, that God in his providence had appointed three perſons to puniſh the Iſraelites according to their demerits. Thus he intended Hazael ſhould deſtroy them in battle, which is mentioned firſt, as being a general calamity. But Jezebel, and the children of Ahab, and the prieſts of Baal, not going out with the army, and conſequently not falling in battle, God determined that they, and all the worſhippers of Baal, ſhould be cut off by Jehu; who, however, did not inflict evil upon all the people of Iſrael, becauſe he was to be their king: and tho' he ſlew idolaters, he did not deſtroy little children, with whoſe diſpoſition he was unacquainted: but they were reſerved to be puniſhed by Eliſha, who foreſaw they would prove idolaters. This is the obſervation of Abarbinel, which, perhaps, he has drawn out with too much ſubtilty, and refinement; but he declares very juſtly, that the Scripture doth not mention theſe events according to the time wherein they fell out, but according to the decree of God, who appointed every one to execute what was proper for him.

Ver. 18. *Yet have I left me ſeven thouſand in Iſrael, all the knees which have not bowed unto Baal, and every mouth which hath not kiſſed him.*] This ſeems to be a correction of Elijah's miſtake, who imagined that he alone was the true worſhipper of God, in Iſrael.

Every one knows, that bowing the knee was an act of worſhip; and ſo was kiſſing the idol: which latter was performed two ways; either by applying their mouth immediately to the image, or kiſſing their hand before it, and then ſtretching it out, to preſent, as it were, the kiſs to it. Such kiſſes were called *labrata oſcula*; and hence the phraſes *oſcula jacere*, *baſia jactare*, *manu venerari*, and *manu ſalutare*; which are expreſſive of this manner of adoration. Pliny accordingly ſays, *In adorando dextram ad oſculum referimus, totum corpus circumagimus.* When we worſhip, we kiſs our hand, and turn about our whole body.

Ver. 19. *So he departed thence, and found Eliſha the ſon of Shaphat, who was ploughing with twelve yoke of oxen before him, and he with the twelfth.*] His ſervants managed the reſt, and he himſelf drove the laſt. This ſhews him to have been a great man, who, according to the manner of thoſe ancient times, looked after his buſineſs himſelf; and was taken from the plough to be a prophet, as the Romans took ſome from thence to be dictators and conſuls. For nothing was in greater eſteem than agriculture, among the ancient Greeks and Romans, as well as among the Hebrews. In Homer, we ſee kings and princes living upon the productions of their lands, and labouring with their own hands; and Heſiod compoſed a poem on purpoſe to recommend the country life and labour to his brother. We may add to this, that the Carthaginians and Perſians, and, indeed, all other ancient nations, did not think that to do nothing was to live nobly; but they ſtudy'd how to cultivate their lands, and employed themſelves as well as their ſervants in that rural work. Whence ſuch perſons, who were of the beſt quality, were called αὐτουργοι, men who did their work themſelves; and ploughed with their own hands.

Abarbinel thinks, theſe twelve yokes of oxen with which Eliſha was ploughing, denoted that he ſhould be leader of the twelve tribes of Iſrael.

——*And Elijah paſſed by him, and caſt his mantle upon him.*] He arrayed him in the prophetic habit, which

which was the ceremonial of his inauguration. Or, as ſome underſtand it, this was a token that he muſt become the ſervant of Elijah, and ſucceed him in his office. And he accordingly waited upon him, as appears from two phraſes in the laſt verſe of this chapter; Firſt, *he went after him*; and ſecondly, *he miniſtred unto him.*

Ver. 20. *And he left the oxen, and ran after Elijah, and ſaid, Let me, I pray thee, kiſs my father and my mother, and then I will follow thee.*] For he underſtood that to be the meaning of Elijah's throwing his mantle upon him.

——*And he ſaid unto him, Go back again; for what have I done to thee?*] Return, and take thy leave of thy parents, as thou deſireſt, and then follow me. For I have done nothing to hinder thee from performing that filial duty. The employment to which I have now called thee, doth not require an alienation of thy heart from thy father and mother.

Ver. 21. *And he returned back from him, and took a yoke of oxen and ſlew them, and boiled their fleſh with the inſtruments of the oxen, and gave unto the people, and they did eat.*] He made a feaſt for his friends, and neighbours, and ſervants, before he parted with them, in token of the joy he conceived at his new calling; and burnt the wood which belonged to the plough, under the veſſel in which the meat was boiled. This he did, to ſhew his total relinquiſhment of his rural occupations; for the ſervice of God, to which he was now ſelected.

CHAP. XX.

1 *Ben-hadad not content with Ahab's homage, beſiegeth Samaria.* 13 *By the direction of a prophet, the Syrians are ſlain.* 22 *As the prophet forewarned Ahab, the Syrians truſting in the valleys, come againſt him in Aphek.* 28 *By the word of the prophet, and God's judgment, the Syrians are ſmitten again.* 31 *The Syrians ſubmitting themſelves, Ahab ſendeth Ben-hadad away with a covenant.* 35 *The prophet under the parable of a priſoner, making Ahab to judge himſelf, denounceth God's judgment againſt him.*

AND Ben-hadad the king of Syria gathered all his hoſt together, and *there were* thirty and two kings with him, and horſes, and chariots: and he went up and beſieged Samaria, and warred againſt it.

2 And he ſent meſſengers to Ahab king of Iſrael into the city, and ſaid unto him, Thus ſaith Ben-hadad,

3 Thy ſilver and thy gold *is* mine, thy wives alſo and thy children, *even* the goodlieſt *are* mine.

4 And the king of Iſrael anſwered and ſaid, My lord, O king, according to thy ſaying, I *am* thine, and all that I have.

5 And the meſſengers came again, and ſaid, Thus ſpeaketh Ben-hadad, ſaying, Although I have ſent unto thee, ſaying, thou ſhalt deliver me thy ſilver and thy gold, and thy wives, and thy children:

6 Yet I will ſend my ſervants unto thee to-morrow about this time, and they ſhall ſearch thine houſe, and the houſes of thy ſervants; and it ſhall be, *that* whatſoever is pleaſant in thine eyes, they ſhall put *it* in their hand, and take *it* away.

7 Then the king of Iſrael called all the elders of the land, and ſaid, Mark, I pray you, and ſee how this *man* ſeeketh miſchief: for he ſent unto me for my wives, and for my children, and for my ſilver, and for my gold, and I denied him not.

8 And all the elders, and all the people ſaid unto him, Hearken not *unto him*, nor conſent.

9 Wherefore he ſaid unto the meſſengers of Ben-hadad, Tell my lord the king, All that thou didſt ſend for to thy ſervant at the firſt, I will do: but this thing I may not do. And the meſſengers departed, and brought him word again.

10 And Ben-hadad ſent unto him, and ſaid, The gods do ſo unto me, and more alſo, if the duſt of Samaria ſhall ſuffice for handfuls for all the people that follow me.

11 And the king of Iſrael anſwered and ſaid, Tell *him*, Let not him that girdeth on *his harneſs*, boaſt himſelf, as he that putteth it off.

12 And it came to paſs, when *Ben-hadad* heard this meſſage (as he *was* drinking, he and the kings in the pavilions) that he ſaid unto his ſervants, Set *your ſelves in array:* And they ſet *themſelves in array* againſt the city.

13 ¶ And behold, there came a prophet unto Ahab king of Iſrael, ſaying, Thus ſaith the LORD, Haſt thou ſeen all this great multitude? behold, I will deliver it into thine hand this day, and thou ſhalt know that I *am* the LORD.

14 And Ahab ſaid, By whom? And he ſaid, Thus ſaith the LORD, *Even* by the young men of the princes of the provinces. Then he ſaid, Who ſhall order the battle? And he anſwered, Thou.

15 Then he numbered the young men of the princes of the provinces, and they were two hundred and thirty two: and after them he numbred all the people, *even* all the children of Iſrael, *being* ſeven thouſand.

16 And they went out at noon: but Ben-hadad *was* drinking himſelf drunk in the pavilions, he and the kings, the thirty and two kings that helped him.

17 And the young men of the princes of the provinces went out firſt, and Ben-hadad ſent out, and they told him, ſaying, There are men come out of Samaria.

18 And he ſaid, Whether they be come out for peace, take them alive; or whether they be come out for war, take them alive.

19 So

19 So these young men of the princes of the provinces came out of the city, and the army which followed them.

20 And they slew every one his man: and the Syrians fled, and Israel pursued them: and Ben-hadad the king of Syria escaped on an horse, with the horsemen.

21 And the king of Israel went out, and smote the horses and chariots, and slew the Syrians with a great slaughter.

22 ¶ And the prophet came to the king of Israel, and said unto him, Go strengthen thyself, and mark and see what thou dost: for at the return of the year, the king of Syria will come up against thee.

23 And the servants of the king of Syria said unto him, Their gods *are* gods of the hills, therefore they were stronger than we: but let us fight against them in the plain, and surely we shall be stronger than they.

24 And do this thing, Take the kings away, every man out of his place, and put captains in their rooms.

25 And number thee an army, like the army that thou hast lost, horse for horse, and chariot for chariot: and we will fight against them in the plain, *and* surely we shall be stronger than they. And he hearkned unto their voice, and did so.

26 And it came to pass at the return of the year, that Ben-hadad numbred the Syrians, and went up to Aphek to fight against Israel.

27 And the children of Israel were numbred, and were all present, and went against them: and the children of Israel pitched before them, like two little flocks of kids; but the Syrians filled the country.

28 ¶ And there came a man of God, and spake unto the king of Israel, and said, Thus saith the LORD because the Syrians have said, The LORD *is* God of the hills, but he *is* not God of the valleys: therefore will I deliver all this great multitude into thine hand, *and* ye shall know that I *am* the LORD.

29 And they pitched one over against the other seven days; and *so* it was, that in the seventh day the battle was joined: and the children of Israel slew of the Syrians an hundred thousand footmen in one day.

30 But the rest fled to Aphek, into the city; and *there* a wall fell upon twenty and seven thousand of the men *that were* left: and Ben-hadah fled, and came into the city into an inner-chamber.

31 ¶ And his servants said unto him, Behold now, we have heard that the kings of the house of Israel *are* merciful kings: let us, I pray thee, put sackcloth on our loins, and ropes upon our heads, and go out to the king of Israel; peradventure he will save thy life.

32 So they girded sackcloth on their loins, and *put* ropes on their heads, and came to the king of Israel, and said, Thy servant Ben-hadad saith, I pray thee let me live. And he said, *Is* he yet alive? he *is* my brother.

33 Now the men did diligently observe, whether *any thing would come* from him, and did hastily catch *it*: and they said, Thy brother Ben-hadad. Then he said, Go ye, bring him. Then Ben-hadad came forth to him; and he caused him to come up into the chariot.

34 And *Ben-hadad* said unto him, The cities which my father took from thy father, I will restore, and thou shalt make streets for thee in Damascus, as my father made in Samaria. Then *said Ahab*, I will send thee away with this covenant. So he made a covenant with him, and sent him away.

35 ¶ And a certain man of the sons of the prophets said unto his neighbour in the word of the LORD, Smite me, I pray thee. And the man refused to smite him.

36 Then said he unto him, Because thou hast not obeyed the voice of the LORD, behold, assoon as thou art departed from me, a lion shall slay thee. And assoon as he was departed from him, a lion found him, and slew him.

37 Then he found another man, and said, Smite me I pray thee. And the man smote him, so that in smiting he wounded *him*.

38 So the prophet departed, and waited for the king by the way, and disguised himself with ashes upon his face.

39 And as the king passed by, he cried unto the king: and he said, Thy servant went out into the midst of the battle, and behold, a man turned aside, and brought a man unto me, and said, Keep this man: if by any means he be missing, then shall thy life be for his life, or else thou shalt pay a talent of silver.

40 And as thy servant was busy here and there, he was gone. And the king of Israel said unto him, So *shall* thy judgment *be*, thyself hast decided *it*.

 41 And

41 And he haſted, and took the aſhes away from his face, and the king of Iſrael diſcerned him, that he *was* of the prophets.

42 And he ſaid unto him, Thus ſaith the LORD, Becauſe thou haſt let go out of *thy* hand, a man whom I appointed to utter deſtruction, therefore thy life ſhall go for his life, and thy people for his people.

43 And the king of Iſrael went to his houſe, heavy and diſpleaſed, and came to Samaria.

Ver. 1. *And Ben-hadad the king of Syria gathered all his hoſt together, and there were thirty and two kings with him, and horſes and chariots: and he went up and beſieged Samaria*, &c.] We have formerly obſerved, that the kingdom of Damaſcus roſe upon the ruins of that of Zobah. Rezon, who deſerted from Hadadezer, king of Zobah, ſeized on Damaſcus, and was the founder of that noble kingdom; after which he proved an inveterate enemy to Solomon, and his ſubjects, chap. xi. 23, 24, 25. He was ſucceeded by Hezion, who lived in amity with the king of Judah and Iſrael, and left his crown to his ſon Tabrimon, who likewiſe had no miſunderſtandings with the kings of Iſrael and Judah; and was ſucceeded by his ſon Ben-hadad, who was induced, by the preſents of Aſa king of Judah, to declare war againſt Baaſha king of Iſrael; from whom he took ſeveral cities, together with all Cinneroth, and the land of Naphtali, chap. xv. 20. The ſucceſſor of this prince was his ſon Ben-hadad the ſecond, who is the prince mentioned in the verſe before us; and he is called Adad by Joſephus, (Antiq. l. 8. c. 8. ab init.) Ader by the Septuagint, and by Juſtin Adores, (lib. 36. cap. 2.) So different are the names given to the ſame perſon, by hiſtorians and tranſlators. This prince vigorouſly proſecuted the enmity his father had ſo ſucceſsfully exerted againſt Iſrael; but he was baffled twice, in a very remarkable manner, by the ſignal interpoſition of heaven. His firſt hoſtilities againſt Iſrael were carried on with a mighty parade, he having no leſs than thirty-two tributary kings over his chariots, and a vaſt army of horſe and foot. He proceeded, and ſat down before Samaria, and then ſummoned king Ahab to become his vaſſal, and to acknowledge that all belonging to him was at his ſervice and diſpoſal. To this inſolent demand he received a moſt ſubmiſſive anſwer; but his arrogance was then ſwelled to ſuch a pitch, that a bare verbal ſubmiſſion would not ſatisfy him. He therefore ſent to Samaria a ſecond time, to acquaint Ahab, that he intended to ſend ſome officers the next day, to ſearch his palace, and the city, for all the riches, women, and beautiful children, that they might ſieze and bring them away. The king of Iſrael boldly refuſed to ſubmit to ſo unparallel'd an indignity; which highly exaſperated Ben-hadad, who little imagined Ahab could be maſter of ſo much reſolution. He therefore ſent a third meſſage to him, in order to try whether he could not threaten him into the inglorious compliance he demanded from him, wiſhing he himſelf might periſh, if he did not bring ſuch an army againſt the king of Iſrael, that the duſt of Samaria ſhould not ſuffice for handfuls for all the people who ſhould then follow him. This proud meſſage is variouſly interpreted: According to Joſephus, it means no more, than that he would bring ſuch a numberleſs multitude with him, that each taking but a handful of ſoil, ſhould encompaſs Samaria with works that ſhould overtop the wall of the city, (Antiq. l. 8. c. 8.) Others take it much as we do, namely, that if each man in his army took but a handful of Ahab's country, nothing of it ſhould be left remaining. In either ſenſe it was an inſolent vaunt, and paſſionately ſpoken, in order to enhance the greatneſs of his kingdom. Ben-hadad received a reſolute reply to this vain menace, Ahab adviſing him to wait the event of things, before he gave himſelf an air of triumph.

Ahab's meſſage was delivered to Ben-hadad, while he and his vaſſal kings were intoxicating themſelves with wine, in his pavilion. He then ordered his army, which had hitherto been in looſe array, to inveſt the city of Samaria in form, and make all the neceſſary diſpoſitions for a general aſſault. In the mean time, one of thoſe prophets, who had been ſo long concealed from the rage of Jezabel, was commanded by God to acquaint him, that the vaſt army of the Syrians ſhould be delivered into his hand that very day, ver. 13. Hereby the Divine Majeſty made it evident, that as he abhorred idolatry, of which Ahab had been notoriouſly guilty, ſo he alſo deteſted thoſe proud and inſolent boaſters, who imagine they have no ſuperior; and that they can carry all things as they pleaſe, by their own power and ſufficiency.

Tho' Ahab credited the word of the prophet, yet the event he had promiſed, ſeemed ſo extraordinary to this prince, that he asked him by whom it ſhould be accompliſhed? For he was ſenſible that his own forces were not numerous enough to encounter and deſeat ſuch a multitude of potent enemies. The prophet then replied, "Thus "ſaith the Lord, Even by the young men of the princes "of the provinces," ver. 14. Theſe *princes* were the governors of the provinces, into which the kingdom was divided; and their *young men* ſeem to ſignify their ſervants, or pages, who waited on them. This circumſtance rendered the promiſed victory the more remarkable, ſince it was obtained, not by old experienced ſoldiers, but by youths; who perhaps had never ſeen a fight, but had always lived at court. The king then enquired who ſhould order the battle, or who ſhould begin the fight? as ſome underſtand the words. Upon which the man of God, in order to try whether Ahab would thus far truſt God, directed him to begin. The Sacred Hiſtorian then informs us, that "Ahab numbered the young men of the princes "of the provinces, and they were two hundred and thirty "two: and after them he numbered all the people, even "all the children of Iſrael, being ſeven thouſand," ver. 15. Theſe were all the forces he could then raiſe, but they certainly were not all the men of war in Iſrael; and with this handful of ſoldiers did the king of Iſrael ſally out upon the numerous and formidable hoſt of the Syrians.

Ben-hadad being then in the midſt of his ſecurity and carouſals, was told that a party of men was ſeen to come out of Samaria; upon which he ordered his troops to ſeize them, whether they came for peace or war, ver. 18. It was contrary to the law of nations to ſeize thoſe who came to treat of peace; but ſuch was the arrogance of this monarch, that he ſcorned to inform himſelf of the motives of their approach, and ordered them to be taken alive, which he thought very practicable, as their number was ſo ſmall. The event, however, turned to his ſhame and confuſion, for this inconſiderable band of Iſraelites, whom he ſo deſpiſed, attacked his army with ſuch a ſlaughter, that the Syrians, who were amazed at the ſuddenneſs and intrepidity of the attempt, fled in the utmoſt diſorder; and Ben-hadad, inſtead of rallying his ſhattered troops, mounted a horſe, and fled with as much precipitation as the reſt of his men. Ahab, and his victorious handful of ſoldiers, purſued their fugitive enemies, and overtook the chariots and horſemen, among whom they made a great ſlaughter. The prophet, who had predicted this defeat, then came to the king of Iſrael, and exhorted him to make what preparations he could to oppoſe the future deſigns of the Syrians againſt him, aſſuring him, that they would certainly return and renew their hoſtilities the next year.

The vanquiſhed troops of Ben-hadad, after the victory the Iſraelites had obtained over them, were induſtrious to invent ſome excuſe to palliate their own inglorious flight. They pretended, that the gods of that people were the gods of the hills, ver. 23. and therefore it was no wonder ſuch a misfortune had befallen them. Theſe Pagans had no knowledge of the Almighty Lord of the univerſe, and only worſhipped a ſet of imaginary gods, who they thought ruled over particular countries, and diſtributed part of thoſe countries among them; ſome being gods of the hills, others of the plains; nor were the woods and rivers deſtitute of their preſiding deities. Perhaps the Syrians had likewiſe heard that the Moſaic law was given from Heaven upon a mountain; and they could not but know that the God of Iſrael was worſhipped in a temple, erected to his honour on an eminent mountain. It was alſo known, that the Iſraelites delighted to ſacrifice in high places: from all which particulars the Syrians concluded, that the

the God of that people presided over the mountainous parts of their country, and consequently was superior in that situation to their own deities, whose power, as they imagined, extended only to the plains. In order therefore to comfort their king, they assured him, that if he could but draw out the Israelites upon a plain, his gods would prevail in their turn; and, indeed, if we consider the theology of those times, it can hardly be thought surprising that the Syrians should talk in so wild a manner. They likewise cast some reflections on the two and thirty kings, representing them to Ben-hadad, as not hearty in his cause, nor submissive enough to military discipline; for which reasons they desired him to substitute skilful and trusty officers in their stead, and then to levy such another army as the former, horse for horse, chariot for chariot, and to rest assured of success.

Ben-hadad complied with this advice, and bore his dishonour as uneasily, we may suppose, as any of his subjects could for him. And when the proper season of the year came about, he marched toward the king of Israel with such an army as made it seem that he meant to verify his former menace against the city and country of Samaria, ver. 10. He advanced to Aphek, a city in the tribe of Asher, and near the plain of Galilee, where he undoubtedly intended to fight, that he might be within the reach of his lowland gods; and his troops were so numerous, that they filled the country, ver. 27. Seven days he lay incamped in that situation, over-against the inconsiderable forces of the Israelites, whom the Divine Writer compares to two little flocks of kids, in order to denote their despicable number, flocks of goats being always small.

If it should be asked, why the Syrians, whose numbers were vastly superior to that of their enemies, continued so long without action? We answer, that the Israelites were then incamped on a hill, where the Syrians durst not venture to attack them, and therefore waited till they could see them shift their quarters.

During this interval, a man of God addressed himself to the king of Israel in the following manner: Thus saith "the Lord, Because the Syrians have said, The Lord is "God of the hills, but he is not God of the vallies: "therefore will I deliver all this great multitude into "thine hand, and ye shall know that I am the Lord." This gracious prediction was exactly verified by the event, for when the two armies joined in battle, on the seventh day, the Israelites, who in all probability surprized their enemies, by a sudden and unexpected assault, gained so compleat a victory over them, that a hundred thousand of their footmen were left dead upon the spot, and the rest were seized with such a panic, that they fled with the utmost precipitation to Aphek; but tho' this city was seated in a level country, where they imagined their own gods had the superiority, they were sensible, to their cost, that the vengeance of the God of Israel, could reach them even there: For the inspired Writer informs us, "that a "wall fell upon twenty and seven thousand of the men "that were left," ver. 30. This was an event of so uncommon a nature, that it may well be asked, how it came to pass? In answer to which, the Syrians are supposed to have ranged themselves round the wall of the city, in order to defend themselves against a new attack; and that the wall was either beaten down upon them by the Israelites, or over-turned by an earthquake.

Ben-hadad now gave all over for lost, and perhaps was not a little surprised, that his gods had failed him in the hour of need, when he most had flatter'd himself with their aid. But, who is like unto thee, O Lord of hosts, or who among the gods can be compared unto thee, who art glorious in holiness, fearful in Praises doing wonders! The Syrian king *fled into the city, into an inner chamber*, ver. 30. The words in the Hebrew are, *into a chamber within a chamber*; that is, into a very secret place, where he thought he should not be easily found. In this despairing condition, his officers reminded him that the kings of Israel had been generous enemies; advised him to throw himself upon Ahab's mercy, and offered themselves to prepare the conqueror to receive him in an amicable manner; for which purpose they desired leave to put sackcloth upon their loins, and ropes about their necks. In this humble disguise, they accordingly went and accosted the king of Israel, intreating him in the most submissive manner, to be favourable to their sovereign, in whose name they implored his mercy. Ahab overjoyed at his victory, was in as tractable a disposition to receive them as they could wish: he called Ben-hadad *his Brother*, in a kind of transport, and declared he was glad to hear he was living. The artful Syrians caught at the word *Brother*, and improved it in the best manner for the service of their disconsolate king. Ben-hadad was then brought to Ahab, who received him into his chariot with an amasing generosity. Upon which the Syrian king took that favourable opportunity to sooth him with warm protestations. Among the rest, he promised to deliver up all the strong places his father had wrested from Israel, and likewise to allow Ahab great authority in Damascus, even the privilege of building streets in that city, in the same manner as streets had been built in Samaria by Ben-hadad his father, ver. 34. According to Josephus, Ahab was to be allowed as much liberty in Damascus, as the father of Ben-hadad had enjoyed in the city of Samaria, which was built but a few years before, by Omri king of Israel. But what Privilege or Authority Ben-hadad's father enjoyed in Samaria, is a question we should be glad to clear up. It is most likely, that the king of Syria promises Ahab, that the Israelites should live free in Damascus, and enjoy all the immunities they had a right to at home. That they should have free ingress and egress, according to the LXX, or build them streets wherein they might live together, agreeably to the laws of their own country, according to the Vulgate: and this privilege had been enjoyed by the Syrians in Samaria. Some think that by *streets* the Sacred Historian means market-places, where commodities were sold, the toll of which should belong to Ahab. Others are of opinion that he means *courts of judgment*, where Ahab should maintain a jurisdiction over the subjects of Ben-hadad; others will have these streets to signify a piazza, of which Ahab should receive the rents. But the generality of interpreters think *fortifications* are meant; whereby Ahab might be enabled to bridle the metropolis of the Syrian kingdom, and prevent the inhabitants from making irruptions into the land of Israel. But Gotf. Vallandus hath said a great deal to prove, that the Hebrew word, rendered *streets*, signifies *palaces*; which Ahab's being allowed to build, was great a token of subjection. We do not read that any such structures were built by the Syrian kings in Samaria; nor of any cities they took from the Israelites, except those that were taken from Baasha, chap. xv. 20. who was one of the predecessors of Ahab, but not his father.

Ver. 35. *And a certain man of the sons of the prophets, said unto his neighbour in the word of the Lord, smite me I pray thee.*] He ordered him to give him such a blow as might wound him. *And the man refused to smite him.* Because he thought it inhuman, to strike an innocent person, who had not offered him any wrong, so as to deserve such a treatment.

Ver. 36. *Then he said unto him, because thou hast not obeyed the voice of the Lord, behold, as soon as thou art departed from me, a lion shall slay thee. And as soon as he was departed from him, a lion found him and slew him.*] This may seem too severe a punishment, to those who do not consider, First, that the prophet commanded this person to strike him, *by the word of the Lord*, not of his own will, but because it was required by God. As if he had said, It is not I who require this of thee, but the Divine Spirit, by which I am actuated. And accordingly the punishment was inflicted on the prophet's neighbour, because *he obeyed not the voice of the Lord.* Secondly, the prophet commanded this in God's name, not to an ordinary man, but to *his companion*, as the Hebrew words, *el reehu*, should have been translated; that is, a prophet bred in the same school with himself, and who well understood the weight of these words, *I command thee in the name of the Lord.*

Ver. 37. *Then he found another man, and said, Smite me, I pray thee: and the man smote him, so that in smiting he wounded him.*] The prophet's intention in this proceeding, was to gain, as a well-deserving soldier, the freer access to Ahab, which it was very difficult for a prophet to obtain, that class of men being hateful to the king and his courtiers.

This prophet then presented himself before Ahab, with his face all besmeered with dirt and blood, and complained, that during the late engagement between the two armies, a Syrian prisoner had been committed to his custody,

tody, with a ſtrict charge not to let him eſcape; but that whilſt he was employed about ſome other affairs, the priſoner made his eſcape, and himſelf was now in danger of being puniſhed for his neglect. Ahab, who believed the fact to be true, made no ſcruple to pronounce a ſentence of death on the prophet; who then wiping his face, and diſcovering himſelf to the king, immediately let him know, that he had paſſed his ſentence againſt himſelf, namely, as that ſince he had let ſo powerful an enemy of Iſrael go free, when God had delivered him into his power, his own life ſhould pay for that of his priſoner. Ahab was ſtruck with ſuch ſurprize at the boldneſs of the prophet's ſtratagem, that he went away to Samaria, full of grief and indignation; not ſo much for his ſin, as for the ſad effects of it upon himſelf and people; which he might confidently expect, having had frequent experiences, that God did not ſuffer the words of his prophets to fall to the ground.

CHAP. XXI.

1 Ahab being denied Naboth's vineyard, is grieved. 5 Jezebel writing letters againſt Naboth, he is condemned of blaſphemy. 15 Ahab taketh poſſeſſion of the vineyard. 17 Elijah denounceth judgments againſt Ahab, and Jezebel. 25 Wicked Ahab repenting, God defereth the judgment.

AND it came to paſs after theſe things, *that* Naboth the Jezreelite had a vineyard, which *was* in Jezreel, hard by the palace of Ahab king of Samaria.

2 And Ahab ſpake unto Naboth, ſaying, Give me thy vineyard, that I may have it for a garden of herbs, becauſe it *is* near unto my houſe, and I will give thee for it a better vineyard than it? *or* if it ſeem good to thee, I will give thee the worth of it in money.

3 And Naboth ſaid to Ahab, The LORD forbid it me, that I ſhould give thee the inheritance of my fathers unto thee.

4 And Ahab came into his houſe, heavy and diſpleaſed, becauſe of the word which Naboth the Jezreelite had ſpoken to him: for he had ſaid, I will not give thee the inheritance of my fathers: and he laid him down upon his bed, and turned away his face, and would eat no bread.

5 ¶ But Jezebel his wife came to him, and ſaid unto him, Why is thy ſpirit ſo ſad, that thou eateſt no bread?

6 And he ſaid unto her, Becauſe I ſpake unto Naboth the Jezreelite, and ſaid unto him, Give me thy vineyard for money; or elſe if it pleaſe thee, I will give thee *another* vineyard for it: and he anſwered, I will not give thee my vineyard.

7 And Jezebel his wife ſaid unto him, Doſt thou now govern the kingdom of Iſrael? Ariſe and eat bread, and let thine heart be merry: I will give thee the vineyard of Naboth the Jezreelite.

8 So ſhe wrote letters in Ahabs name, and ſealed *them* with his ſeal, and ſent the letters unto the elders, and to the nobles that *were* in his city dwelling with Naboth.

9 And ſhe wrote in the letters, ſaying, Proclaim a faſt, and ſet Naboth on high among the people.

10 And ſet two men, ſons of Belial, before him, to bear witneſs againſt him, ſaying, Thou didſt blaſpheme God and the king: and *then* carry him out, and ſtone him that he may die.

11 And the men of his city, *even* the elders and the nobles who were the inhabitants in his city, did as Jezebel had ſent unto them, *and* as it *was* written in the letters which ſhe had ſent unto them.

12 They proclaimed a faſt, and ſet Naboth on high among the people.

13 And there came in two men, children of Belial, and ſat before him: and the men of Belial witneſſed againſt him, *even* againſt Naboth, in the preſence of the people, ſaying, Naboth did blaſpheme God and the king. Then they carried him forth out of the city, and ſtoned him with ſtones, that he died.

14 Then they ſent to Jezebel, ſaying, Naboth is ſtoned, and is dead.

15 ¶ And it came to paſs when Jezebel heard that Naboth was ſtoned, and was dead, that Jezebel ſaid to Ahab, Ariſe, take poſſeſſion of the vineyard of Naboth the Jezreelite, which he refuſed to give thee for money: for Naboth is not alive, but dead.

16 And it came to paſs when Ahab heard that Naboth was dead, that Ahab roſe up to go down to the vineyard of Naboth the Jezreelite, to take poſſeſſion of it.

17 ¶ And the word of the LORD came to Elijah the Tiſhbite, ſaying,

18 Ariſe, go down to meet Ahab king of Iſrael, which *is* in Samaria: behold, *he is* in the vineyard of Naboth, whither he is gone down to poſſeſs it.

19 And thou ſhalt ſpeak unto him, ſaying, Thus ſaith the LORD, Haſt thou killed and alſo taken poſſeſſion? And thou ſhalt ſpeak unto him, ſaying, Thus ſaith the LORD, In the place where dogs licked the blood of Naboth, ſhall dogs lick thy blood, even thine.

20 And Ahab ſaid to Elijah, Haſt thou found me, O mine enemy? And he anſwered, I have found *thee:* becauſe thou haſt ſold thyſelf to work evil in the ſight of the LORD.

21 Behold

21 Behold, I will bring evil upon thee, and will take away thy poſterity, and will cut off from Ahab him that piſſeth againſt the wall, and him that is ſhut up, and left in Iſrael.

22 And will make thine houſe like the houſe of Jeroboam the ſon of Nebat, and like the houſe of Baaſha the ſon of Ahijah, for the provocation wherewith thou haſt provoked *me* to anger, and made Iſrael to ſin.

23 And of Jezebel alſo ſpake the LORD, ſaying, The dogs ſhall eat Jezebel by the wall of Jezreel.

24 Him that dieth of Ahab in the city, the dogs ſhall eat: and him that dieth in the field, ſhall the fowls of the air eat.

25 ¶ But there was none like unto Ahab which did ſell himſelf to work wickedneſs in the ſight of the LORD, whom Jezebel his wife ſtirred up.

26 And he did very abominably in following idols, according to all *things* as did the Amorites, whom the LORD caſt out before the children of Iſrael.

27 And it came to paſs when Ahab heard thoſe words, that he rent his clothes, and put ſackcloth upon his fleſh, and faſted, and lay in ſackcloth, and went ſoftly.

28 And the word of the LORD came to Elijah the Tiſhbite, ſaying,

29 Seeſt thou how Ahab humbleth himſelf before me? becauſe he humbleth himſelf before me, I will not bring the evil in his days: *but* in his ſons days will I bring the evil upon his houſe.

Ver. 1. *And it came to paſs after theſe things, that Naboth the Jezreelite had a vineyard, which was in Jezreel, hard by the palace of Ahab king of Samaria.*] After all the wonders which God had wrought for Ahab, in granting him ſuch ſignal victories over his enemies, this incorrigible prince ſuffered himſelf to be ſeduced by Jezebel to a moſt inhuman action, which proved fatal to him and his whole family. The account of this barbarity is inſerted immediately after the foregoing hiſtory, in order to repreſent the extreme wickedneſs of Ahab, who ſpared Ben-hadad, as Saul did Agag king of the Amalekites, and cauſed Naboth to be ſlain, that he might become maſter of his vineyard: This was a moſt unpardonable aggravation of his crime, namely, that he murdered a juſt Iſraelite, after he had ſuffered an impious enemy to eſcape.

Naboth, an inhabitant of Jezreel, had a vineyard contiguous to the palace, and planted on the ſame riſing ground whereon that ſtood; for vines thrive beſt in mountainous ſituations. Ahab offered to purchaſe this vineyard of the proprietor, either for money, or in exchange for another piece of ground; this prince being deſirous to convert that vineyard into a garden of herbs, or a flower-garden, as ſome underſtand it. Naboth declared himſelf averſe to the king's propoſal; for as it is natural to all men to value the ancient poſſeſſions of their family, ſo the law of Moſes prohibited the alienation of lands from one tribe or family to another, unleſs a perſon happened to be reduced to poverty, and had no other method of acquiring a ſubſiſtance; in which caſe, the land might be ſold till the year of jubilee, and was then to revert to its firſt owner. As Naboth therefore was not in any neceſſitous circumſtances, ſo he conſidered, that if he ſhould, out of reſpect to the king, and merely to gratify his pleaſure, part with his vineyard, he ſhould never recover it out of his hands at the jubilee, ſince it would be conſidered as part of the ground belonging to the royal palace. This makes it probable, that Naboth was one of the ſeven thouſand, who ſtrictly adhered to the Moſaic law.

Naboth's refuſal to gratify the deſire of this proud king filled him with ſo much vexation and melancholy, as deprived him of his appetite, and made all company unacceptable to him. This change in his temper and behaviour ſeemed ſurpriſing to Jezebel, who ſoon became ſenſible, that his mind was more diſordered than his body, and was deſirous to know what could mortify him to ſuch a degree. Ahab, inſtead of giving her a fair and candid account of the particulars, repreſents Naboth as having refuſed, in a very ſurly and uncourteous manner, to ſell him his vineyard; which was far from being the fact; for Naboth had repreſented it as a religious duty, founded on the law of God, not to part with the inheritance of his fathers, which had been allotted to them by Joſhua, never to be alienated. For the poſſeſſors of theſe patrimonies were in reality no more than *uſufructuaries*, that is, they only enjoyed the profits of them, the true proprietor being God himſelf, Lev. xxv. 23. who charged their land with no other payments but tenths and firſt-fruits to his miniſters; after which he gave them an entire poſſeſſion of it, to remain in their ſeveral families for ever, without any alteration; which none could make but himſelf.

Ahab having thus acquainted his wife with the cauſe of his uneaſineſs, ſhe firſt reproached him for it, as a meanneſs of mind that was altogether degrading in a king of Iſrael; and then exhorted him to reſume his former gaiety, for that ſhe would charge herſelf with the care of accompliſhing his deſire. She then wrote a letter to the elders of Jezreel, ſealed with the king's ſignet, and commanded them to proclaim a faſt, as if ſome grievous crime had been committed, or ſome great calamity had befallen them, which all the people were to bewail, and purge themſelves from that ſin, leſt they alſo ſhould become guilty. She likewiſe order'd them to ſet Naboth "on high "among the people," or to give him an honourable place in the aſſembly of the people, as he was a perſon of an illuſtrious houſe; and that it might not be ſuſpected they condemned him out of any hatred, but with grief and reſpect to his perſon. And to compleat the baſeneſs and impiety of this action, ſhe ordered them to ſuborn two men of Belial, or wretches of no conſcience, to ſwear that Naboth had blaſphemed God and the king. Now it was death, by the law of Moſes, to blaſpheme God, Lev. xxiv. 16. and cuſtom had made it a capital crime to blaſpheme the king; and perhaps they might comprehend this crime in the law which made it death for any man to curſe his father or mother, Exod. xxi. 17. For the prince is the father of his country. But Jezebel, to make all ſure, order'd the elders to cauſe Naboth to be accuſed of treaſon againſt God, and againſt the king; that ſo the people might be the better ſatisfied, to ſee him ſtoned to death. But there is this difference to be obſerved between theſe two crimes, namely, that if a man had only blaſphemed God, he was to be tried by the great court at Jeruſalem, as the Hebrew doctors inform us, and his goods came to his heirs. But, when any man was executed for treaſon againſt the king, his eſtate was confiſcated to the ſovereign againſt whom the offence was committed. Naboth therefore was to be accuſed of this crime, that Ahab might enjoy his forfeited vineyard; and he was likewiſe to be charged with blaſphemy againſt God, that juſtice might be executed the ſooner upon him; for the cruel Jezebel commanded the elders of Jezreel to cauſe him to be ſtoned, aſſoon as their perjured evidences had acted the part preſcribed them.

The Jezreelites, not daring to diſobey the orders of this pernicious woman, ſent her word ſoon after of Naboth's death, and ſhe immediately acquainted Ahab with it; but whilſt he was taking poſſeſſion of the vineyard, the prophet Elijah came to him, by the expreſs order of God, and boldly denounced againſt him the deſtruction that the inhuman murder of Naboth would bring upon him, and

his impious queen, and likewiſe upon all his houſe; adding, that the dogs ſhould lick his blood, on the very ſpot where they had licked the innocent blood of Naboth; that Jezebel ſhould be devoured by dogs, and all his poſterity be utterly cut off. This dreadful ſentence, pronounced by ſo conſiderable a prophet, ſtruck the king with ſo much horror and remorſe, that he rent his royal robes, and returned home in the deepeſt affliction. Theſe tokens of contrition were not unavailing with that infinitely gracious Being, who ever delights in mercy to penitent offenders. Seeſt thou, ſaid he to Elijah, how Ahab humbleth himſelf before me? which neither Jeroboam nor Baaſha ever did, but obſtinately perſiſted in their ſins, without the leaſt token of ſorrow, when the ſame doom was paſſed upon them. God therefore declared, that he would not inflict the threatned evil in the days of Ahab, but in thoſe of his ſon.

Such is the prevalency of a penitent diſpoſition, that God remitted part of Ahab's puniſhment, upon this imperfect repentance; for ſuch it was, tho' it teſtified ſome belief of the prophet's prediction. And accordingly it was the blood of his ſon, and not his own, which was licked up by the dogs, in that portion of ground where they had licked up the guiltleſs blood of Naboth.

Ahab, during the time of his humiliation before God, is ſuppoſed to have made his ſon Ahaziah the copartner of his crown, or perhaps, only his viceroy. At leaſt, this is the only expedient by which chronologiſts can reconcile the anachroniſms, which one meets with between the books of Kings and Chronicles; the one beginning the king's reign from the death of their fathers, and the other from the time of their being raiſed to a partnerſhip with them. An inſtance of this nature is proved in the annals of archbiſhop Uſher, Sub. An. Mun. 3106. as well in Ahab, as in his cotemporary, Jehoſhaphat. It may likewiſe be obſerved, that it became very expedient, if not abſolutely neceſſary, in dangerous wars (when it was cuſtomary for kings to lead their own armies, and who often loſt their lives) to appoint their ſucceſſors, and leave them vicegerents of the kingdom during their abſence; upon which account, this prudent cuſtom prevailed alſo among many other eaſtern nations.

CHAP. XXII.

1 *Ahab ſeduced by falſe prophets, according to the word of Micaiah, is ſlain at Ramoth-gilead.* 37 *The dogs lick up his blood; and Ahaziah ſucceedeth him.* 41 *Jehoſhaphat's good reign.* 45 *His acts.* 50 *Jehoram ſucceedeth him.* 51 *Ahaziah's evil reign.*

AND they continued three years without war between Syria and Iſrael.

2 And it came to paſs in the third year, that Jehoſhaphat the king of Judah came down to the king of Iſrael.

3 (And the king of Iſrael ſaid unto his ſervants, Know ye that Ramoth in Gilead *is* ours, and we *be* ſtill, *and* take it not out of the hand of the king of Syria?)

4 And he ſaid unto Jehoſhaphat, Wilt thou go with me to battle to Ramoth-gilead? And Jehoſhaphat ſaid to the king of Iſrael, I *am* as thou *art*, my people as thy people, my horſes as thy horſes.

5 And Jehoſhaphat ſaid unto the king of Iſrael, Enquire, I pray thee, at the word of the LORD to-day.

6 Then the king of Iſrael gathered the prophets together, about four hundred men, and ſaid unto them, Shall I go againſt Ramoth-gilead to battle, or ſhall I forbear? And they ſaid, Go up; for the LORD ſhall deliver *it* into the hand of the king.

7 And Jehoſhaphat ſaid, *Is there* not here a prophet of the LORD beſides, that we might enquire of him?

8 And the king of Iſrael ſaid unto Jehoſhaphat, *There is* yet one man (Micaiah the ſon of Imlah) by whom we may enquire of the LORD; but I hate him, for he doth not propheſy good concerning me, but evil. And Jehoſhaphat ſaid, Let not the king ſay ſo.

9 Then the king of Iſrael called an officer, and ſaid, Haſten *hither* Micaiah the ſon of Imlah.

10 And the king of Iſrael and Jehoſhaphat the king of Judah, ſat each on his throne, having put on their robes, in a void place, in the entrance of the gate of Samaria, and all the prophets propheſied before them.

11 And Zedekiah the ſon of Chenaanah made him horns of iron: and he ſaid, Thus ſaith the LORD, With theſe ſhalt thou puſh the Syrians, until thou have conſumed them.

12 And all the prophets propheſied ſo, ſaying, Go up to Ramoth-gilead, and proſper: for the LORD ſhall deliver *it* into the kings hand.

13 And the meſſenger that was gone to call Micaiah, ſpake unto him, ſaying, Behold now, the words of the prophets *declare* good unto the king with one mouth, Let thy word, I pray thee, be like the word of one of them, and ſpeak *that which is* good.

14 And Micaiah ſaid, *As* the LORD liveth, what the LORD ſaith unto me, that will I ſpeak.

15 ¶ So he came to the king, and the king ſaid unto him, Micaiah, ſhall we go againſt Ramoth-gilead to battle, or ſhall we forbear? And he anſwered him, Go, and proſper: for the LORD ſhall deliver *it* into the hand of the king.

16 And the king ſaid unto him, How many times ſhall I adjure thee, that thou tell me nothing but *that which is* true in the name of the LORD.

17 And he ſaid, I ſaw all Iſrael ſcattered upon the hills, as ſheep that have not a ſhepherd: and the LORD ſaid, Theſe have no maſter, let them return every man to his houſe in peace.

18 And the king of Iſrael ſaid unto Jehoſhaphat, Did I not tell thee, that he would

would propheſy no good concerning me, but evil?

19 And he ſaid, Hear thou therefore the word of the LORD: I ſaw the LORD ſitting on his throne, and all the hoſt of heaven ſtanding by him, on his right hand, and on his left.

20 And the LORD ſaid, Who ſhall perſwade Ahab, that he may go up and fall at Ramoth-gilead? And one ſaid on this manner, and another ſaid on that manner.

21 And there came forth a ſpirit, and ſtood before the LORD, and ſaid, I will perſwade him.

22 And the LORD ſaid unto him, Wherewith? And he ſaid, I will go forth, and I will be a lying ſpirit in the mouth of all his prophets. And he ſaid, Thou ſhalt perſwade *him*, and prevail alſo: go forth, and do ſo.

23 Now therefore behold, the LORD hath put a lying ſpirit in the mouth of all theſe thy prophets, and the LORD hath ſpoken evil concerning thee.

24 But Zedekiah the ſon of Chenaanah went near, and ſmote Micaiah on the cheek, and ſaid, Which way went the ſpirit of the LORD from me to ſpeak unto thee?

25 And Micaiah ſaid, Behold, thou ſhalt ſee in that day, when thou ſhalt go into an inner chamber to hide thy ſelf.

26 And the king of Iſrael ſaid, Take Micaiah, and carry him back unto Amon the governor of the city, and to Joaſh the kings ſon:

27 And ſay, Thus ſaith the king, Put this *fellow* in the priſon, and feed him with bread of affliction, and with water of affliction, until I come in peace.

28 And Micaiah ſaid, If thou return at all in peace, the LORD hath not ſpoken by me. And he ſaid, Hearken, O people, every one of you.

29 So the king of Iſrael, and Jehoſhaphat the king of Judah, went up to Ramoth-gilead.

30 And the king of Iſrael ſaid unto Jehoſhaphat, I will diſguiſe myſelf, and enter into the battle, but put thou on thy robes. And the king of Iſrael diſguiſed himſelf, and went into the battle.

31 But the king of Syria commanded his thirty and two captains that had rule over his chariots, ſaying, Fight neither with ſmall nor great, ſave only with the king of Iſrael.

32 And it came to paſs, when the captains of the chariots ſaw Jehoſhaphat, that they ſaid, Surely it *is* the king of Iſrael. And they turned aſide to fight againſt him: and Jehoſhaphat cried out.

33 And it came to paſs, when the captains of the chariots perceived that it *was* not the king of Iſrael, that they turned back from purſuing him.

34 And a *certain* man drew a bow at a venture, and ſmote the king of Iſrael between the joints of the harneſs: wherefore he ſaid unto the driver of his chariot, Turn thine hand, and carry me out of the hoſt, for I am wounded.

35 And the battle increaſed that day: and the king was ſtayed up in his chariot againſt the Syrians, and died at even: and the blood ran out of the wound into the midſt of the chariot.

36 And there went a proclamation throughout the hoſt, about the going down of the ſun, ſaying, Every man to his city, and every man to his own country.

37 ¶ So the king died, and was brought to Samaria, and they buried the king in Samaria.

38 And *one* waſhed the chariot in the pool of Samaria, and the dogs licked up his blood, and they waſhed his armour, according unto the word of the LORD which he ſpake.

39 Now the reſt of the acts of Ahab, and all that he did, and the ivory houſe which he made, and all the cities that he built, *are* they not written in the book of the chronicles of the kings of Iſrael?

40 So Ahab ſlept with his fathers, and Ahaziah his ſon reigned in his ſtead.

41 ¶ And Jehoſhaphat the ſon of Aſa began to reign over Judah in the fourth year of Ahab king of Iſrael.

42 Jehoſhaphat *was* thirty and five years old when he began to reign, and he reigned twenty and five years in Jeruſalem: and his mothers name *was* Azubah the daughter of Shilhi.

43 And he walked in all the way of Aſa his father, he turned not aſide from it, doing *that which was* right in the eyes of the LORD: nevertheleſs the high places were not taken away; *for* the people offered and burnt incenſe yet in the high places.

44 And Jehoſhaphat made peace with the king of Iſrael.

45 Now

45 Now the reſt of the acts of Jehoſhaphat, and his might that he ſhewed, and how he warred, *are* they not written in the book of the chronicles of the kings of Judah?

46 And the remnant of the ſodomites which remained in the days of his father Aſa, he took out of the land.

47 *There was* then no king in Edom: a deputy *was* king.

48 Jehoſhaphat made ſhips of Tharſhiſh to go to Ophir for gold: but they went not; for the ſhips were broken at Ezion-geber.

49 Then ſaid Ahaziah the ſon of Ahab unto Jehoſhaphat, Let my ſervants go with thy ſervants in the ſhips: but Jehoſhaphat would not.

50 ¶ And Jehoſhaphat ſlept with his fathers, and was buried with his fathers in the city of David his father: and Jehoram his ſon reigned in his ſtead.

51 ¶ Ahaziah the ſon of Ahab began to reign over Iſrael in Samaria the ſeventeenth year of Jehoſhaphat king of Judah, and reigned two years over Iſrael.

52 And he did evil in the ſight of the LORD, and walked in the way of his father, and in the way of his mother, and in the way of Jeroboam the ſon of Nebat, who made Iſrael to ſin.

53 For he ſerved Baal, and worſhipped him, and provoked to anger the LORD God of Iſrael, according to all that his father had done.

Ver. 1. *And they continued three years without war between Syria and Iſrael.*] Not three compleat years, but the greateſt part of that time, 2 Chron. xviii. 2. Tho' God was highly offended with Iſrael, and determined to plague them by the Syrians, yet the effects of his anger being ſuſpended for ſome time, upon Ahab's humiliation, the prophet Elijah did not cauſe Hazael, who was to be the executioner of the Divine wrath, to be then anointed king of Syria.

Ver. 2. *And it came to paſs in the third year, that Jehoſhaphat the king of Judah came down to the king of Iſrael.*] Jehoſhaphat had long enjoyed a profound peace, and employed his time partly in ſtrengthening his kingdom, and promoting his naval trade; and partly in making all proper regulations for the abolition of idolatry, and the promotion of the true worſhip of God. He is blamed only for two things; namely, his not totally demoliſhing the high places, and his making alliances and affinity with Ahab. He contracted this affinity, by ſuffering his ſon Jehoram to eſpouſe Athaliah, the daughter of Ahab, and a moſt wicked princeſs, who proved the author of great calamities in Judah: And it was in conſequence of this fatal marriage, that Jehoſhaphat came down to Samaria, to viſit Ahab; having left the care of his kingdom to his ſon Jehoram.

By this time, Ahab had formed a reſolution to recover Ramoth-gilead from the Syrians: And therefore took this opportunity of deſiring his royal gueſt to aſſiſt him in the enterpriſe; to which he readily conſented; but made it his requeſt, that God might be firſt conſulted, concerning the ſucceſs of that expedition. Ahab ſhewed no averſion to that propoſal, and immediately aſſembled four hundred of his prophets at the gate of Samaria, where the king of Judah, and he, ſat, each on a ſtately throne. Some think, theſe were the prophets of the groves, who were not ſlain with the prieſts of Baal; and indeed, their number exactly correſponds with that of thoſe idolatrous miniſters, chap. xviii. 19. It is likewiſe evident, that they were falſe prophets, for Micaiah calls them Ahab's prophets, ver. 23.

Ahab having conſulted them with relation to the event of the intended war, they all aſſured him that he ſhould prove victorious. One of them likewiſe pretended to foretell his ſucceſs, by ſome antic and awkward repreſentations and geſtures, ver. 11. and they all promiſed a happy event, with ſo much eagerneſs and aſſurance, as rendered them ſuſpected to Jehoſhaphat, who therefore deſired, that if there were any other prophet of the Lord, he might be ſent for and conſulted. There was indeed ſuch a one as he deſired; namely, Micaiah, the ſon of Imlah; but his ſtrenuous veracity had rendered him odious to Ahab: He, however, was obliged, in complaiſance to Jehoſhaphat, to ſend for him.

Ver. 13. *And the meſſenger that was gone to call Micaiah, ſpake unto him, ſaying, Behold now, the words of the prophets, declare good unto the king with one mouth: let thy word, I pray thee, be like the word of one of them,* &c.] So mightily did the opinion of *univerſality* ſway with the ſuperſtitious people, that the meſſenger thought he could perſuade Micaiah not to diſſent from the reſt of the prophets, leſt he ſhould incur the cenſure of ſingularity, peeviſhneſs, and privacy of ſpirit. But all his ſoothing admonitions could not ſeduce this prophet from his integrity; and though he ſeems, at that time, to have had no expreſs revelation about the matter, he had the reſolution to declare, that he would unfold whatever ſhould be communicated to him from God, the great author of Truth.

Ver. 15. *So he came to the king, and the king ſaid unto him, Micaiah, ſhall we go againſt Ramoth-gilead to battle, or ſhall we forbear? And he anſwered him, Go, and proſper: for the Lord ſhall deliver it into the hand of the king.*] Ahab asked him the very ſame queſtion he had put to the reſt of the prophets, and Micaiah returned him the very ſame anſwer he had received from them; but in ſo ironical a manner, as made the king ſenſible that he only ridiculed their prediction of ſucceſs. And indeed, the meaning of Micaiah was plainly this, Becauſe thou art not ſolicitous to be informed of the truth, but only to pleaſe thy ſelf, go on with the expedition thou propoſeſt, as all thy prophets adviſe thee, and try the truth of their prediction, by thy own experience.

Ver. 16. *And the king ſaid unto him, How many times ſhall I adjure thee, that thou tell me nothing but that which is true in the name of the Lord?*] Ahab had not adjured him before, but now he did; and declares, that he would repeat the adjuration, if Micaiah did not ſpeak ſeriouſly, and tell him what God had ſaid to him, which the prophet had not yet done. For he did not introduce the foregoing anſwer with the uſual preface of the prophets, *Thus ſaith the Lord:* Becauſe he did not then ſpeak in God's name, but in his own.

Ver. 17. *And he ſaid, I ſaw all Iſrael ſcattered upon the hills, as ſheep that have not a ſhepherd.*] I beheld them routed, and flying from their enemies to the hills for ſafety, being reduced to the helpleſs condition of ſheep, who are neither ſtrong, nor ſwift of feet, but are expoſed to the injuries of all creatures, when they are left deſtitute of a ſhepherd to conduct them in ſafety.

——— *And the Lord ſaid, Theſe have no maſter, let them return every man to his houſe in peace.*] They have loſt their king and governor, who was repreſented by the ſhepherd before-mentioned; let them therefore return to their reſpective habitations, and think no more of war, ſince they have no leader to head them.

Ver. 18. *And the king of Iſrael ſaid unto Jehoſhaphat, Did I not tell thee, that he would propheſy no good concerning me, but evil?*] Micaiah had always delivered threatning anſwers to him from God, and therefore was not, as the Jews imagine, the prophet who brought him that gracious meſſage, when Ben-hadad treated him in ſo inſolent a manner, chap. xx. 13.

Ver.

Ver. 19. *And he said, (hear thou therefore the word of the Lord:*] If thou doſt not delight in obſequious falſhoods, be attentive to what I have farther to ſay from the Lord.

I ſaw the Lord ſitting on his Throne, and all the hoſt of heaven ſtanding by him, ſome on his right hand, and ſome on his left.] This is a parabolical ſpeech, ſignifying, that there was a greater king than Ahab, who would judge him according to his works; and that the prophet ſaw him in a viſion, ſitting on a throne for that purpoſe, and attended by the heavenly hoſt, as Ahab was by his prophets. Some on *his right hand*, by which we may think he means the good angels; and ſome on *his left hand*, by which are meant the bad, who, when ever God pleaſes, are the executioners of his judgments, on the incorrigible ſons of men.

Ver. 20. *And the lord ſaid, who ſhall perſwade Ahab, that he may go and fall at Ramoth-Gilead?*] It is not to be thought that any ſuch conſultation was held before the Divine Majeſty. But ſuch repreſentations as theſe, are calculated to accommodate inviſible things to the meaneſt capacities of men. Who were to know, that the Lord reſolved to let Ahab be deceived, and periſh at Ramoth-Gilead; that he who ſuffered Ben-hadad to eſcape, might himſelf be puniſhed by that prince.

——*And one ſaid on this manner, and another ſaid on that manner.*] This only ſignifies, that God hath various methods of bringing men to deſtruction, when ſuch is his deſign.

Ver. 21. *And there came forth a ſpirit, and ſtood before the Lord, and ſaid, I will perſwade him.*] The meaning is, that there are evil ſpirits, who are very ſedulous to entice men to their own ruin, and have power ſo to do, if God ſhould not think fit to fruſtrate their deſigns.

Ver. 22. *And the Lord ſaid unto him wherewith?*] God was not ignorant of what this malignant ſpirit was both deſirous and capable of performing; but this is ſaid, in order to repreſent more familiarly to vulgar underſtandings, by what means Ahab was led into deſtruction.

——*And he ſaid, I will go forth, and I will be a lying ſpirit in the mouth of all his prophets.*] I will ſuggeſt that to them which will not fail to deceive him.

——*And he ſaid, thou ſhalt perſuade him, and prevail alſo: Go forth, and do ſo.*] God permitted this fallacious ſpirit to follow his own inclinations, which he knew would have ſucceſs, and prevail with Ahab to believe he ſhould proſper in this war, wherein God intended he ſhould be deſtroyed. For the prophets had obſerved, how ſucceſsful Ahab had been in his former war with the king of Syria: which made them forward to promiſe him the ſame ſuperiority in this. And Ahab was as inclinable to believe it, as they were to aſſure it.

Ver. 24. *But Zedekiah the ſon of Chenaanah went near, and ſmote Micaiah on the cheek.*] He ſeems to have been the chief of Ahabs prophets; perhaps the head of the whole college. And as he preſumed upon the king's favour, he took the inſolent liberty to ſtrike Micaiah in his preſence, by way of contempt of what he had uttered.

——*And ſaid, which way went the ſpirit of the Lord from me, to ſpeak unto thee?*] He was confident that the ſpirit had been infuſed into him, and could not imagine how it ſhould depart from him, and enter into Micaiah, to bid him contradict all that he and his brethren had propheſied.

Ver. 25. *And Micaiah ſaid, behold thou ſhalt ſee in that day, when thou ſhalt go into an inner Chamber to hide thy ſelf.*] Thou ſhalt be fully ſatisfied in this particular, when thy fears ſhall one day cauſe thee to ſhroud thy ſelf in a place of obſcurity, to prevent thy being ſeized, and puniſhed as a falſe prophet, whoſe lying predictions occaſioned the death of Ahab.

Ver. 26. *And the king of Iſrael ſaid, take Micaiah, and carry him back unto Amon the governor of the city,* &c.] It ſeems this holy man was in priſon, when Ahab ſent his meſſenger for him.

Ver. 27. *And ſay, thus ſaith the king, put this fellow in the priſon, and feed him with bread of affliction, and with water of affliction, until I come in peace.*] Ahab ordered him, we ſuppoſe, to be confined more ſtrictly than before. He, however, would not have him ſtarved, but fed with coarſe bread and bad water, till he himſelf ſhould return victorious; and then perhaps, he intended to put him to death.

Ver. 28. *And Micaiah ſaid, if thou return at all in peace, the Lord hath not ſpoken by me. And he ſaid, hearken O people, every one of you.*] He willingly conſented to be thought a falſe prophet, and to be treated as ſuch, if Ahab returned from his expedition in the manner he imagined.

Ver. 29. *So the king of Iſrael, and Jehoſhaphat the king of Judah, went up to Ramoth-Gilead.*] It may ſeem ſurpriſing, that ſo religious a prince as Jehoſhaphat, would accompany Ahab in his expedition, after he had heard the prediction of Micaiah: but we may ſuppoſe that the king of Iſrael and his prophets employed all their art to make him believe that Micaiah was a man of a perverſe and haughty ſpirit; who took a pride in contradicting the other prophets, and in repreſenting all the kings proceedings in the worſt light; that he might diſtinguiſh himſelf by his ſingularity, though he were ſure to ſuffer for it. It is certain, that Jehoſhaphat was a prince of an eaſy diſpoſition, which inclined him to act in a more obliging manner to Ahab, than was conſiſtent either with his own intereſt or reputation.

The two kings led their forces againſt Ramoth-Gilead; where they found the Syrians prepared to receive them: but Ahab having ſufficient reaſon to fear that the enemy would mark him out for deſtruction, diſguiſed himſelf before the battle, and deſired Jehoſhaphat to appear in the robes of a king, according to our tranſlation, ver. 30. But as this ſeems to have been a very odd compliment to his royal confederate, others render it, *put on theſe robes*, inſtead of *put on thy robes*. That is, lay aſide the habit of a chief commander, and follow my example, by putting on theſe robes. For he had brought a double change of rayment into the field, that neither of them might be known by their habit. We doubt, however, whether this be a right explication of the paſſage before us; ſince it is manifeſt by the event, that the Syrians took Jehoſhaphat for the king of Iſrael, which they hardly would have done if they had not ſeen ſomething regal in the habit he wore. We therefore ſuppoſe that Ahab deſired him to array himſelf in that manner, that he might have the honour to be thought the commander in chief; for we may be certain, that if he had acquainted that prince with the true reaſon which induced him to make that requeſt, the other would have been wiſe enough to decline ſo dangerous a compliment.

The apprehenſions of Ahab were not without foundation; for the king of Syria commanded thirty and two captains, who had rule over his chariots, to direct their arms only againſt the king of Iſrael. This had like to have proved fatal to Jehoſhaphat, who had inevitably been ſlain, had not the officers ceaſed their purſuit of him, when they diſcovered he was not the perſon they were commiſſioned to deſtroy. But Ahabs precaution could not ſave him from the fate he endeavoured to evade; for one of the Syrians drew a bow at a venture, and ſmote him between the joints of his harneſs: providence undoubtedly directing the arrow ſo as to make it penetrate into his vital parts. The wounded king then ordered his charioteer to carry him out of the field of battle. But as the fight grew ſharp in his abſence, and he apprehended that his ſoldiers would fly before their enemies, he bravely returned into the field, notwithſtanding his mortal wound; and cauſed himſelf to be ſupported in his chariot in order to animate his army, till the evening put an end to the battle; and then he died.

The king's corpſe was brought to Samaria, where it was depoſited in a royal ſepulchre: but his bloody armour, chariot, and harneſs were carried to a pool in that place, to be waſhed; and there the dogs licked up his blood. See our annotations at the cloſe of chap. xxi.

In this manner died Ahab king of Iſrael, whom in juſtice we muſt acknowledge to have been maſter of many noble qualities, and he certainly would have proved a very great man, if he had not been incurably addicted to idolatry, in conſequence of the infatuating perſuaſions of his impious queen; his eſpouſals with whom may be conſidered as the ſource of all his ſucceeding misfortunes. So dangerous it is to be *unequally yoaked with unbelievers*.

Ver. 42. *Jehoſhaphat was thirty and five years old when he began to reign,* &c.] The intention of the Divine Writer of this book, was principally and in the firſt place to give us the hiſtory of the kings of the houſe of David; with

which he begins, and then joins to it the hiſtory of the kings of Iſrael. Thus having finiſhed the hiſtory of Aſa king of Judah, he recounts the affairs of Iſrael under Ahab, who being dead, he returns to the kings of Judah, they being the principal objects of his hiſtory.

Ver. 44. *And Jehoſhaphat made peace with the king of Iſrael.*] With Ahab firſt, and then with his ſon. This is repreſented as a blemiſh in his government, and proved very fatal in its conſequence to the poſterity of Jehoſhaphat.

Ver. 47. *There was no king in Edom: a deputy was king.*] The kings of Judah deputed a vice-roy to govern the Edomites; which form of adminiſtration continued from the days of David, who began this dominion over them. 2 Sam. viii. 14. unto thoſe of Jehoſhophat, whoſe ſon loſt this authority, 2 Kings viii. 21.

Ver. 48. *Jehoſhaphat made ſhips of Tarſhiſh to go to Ophir for Gold.*] They are called Ships of Tarſhiſh from their form, being built after the model of thoſe veſſels which traded to that place. *But they went not; for the ſhips were broken at Ezion-geber.* See our annotation on chap. ix. 26.

Ver. 49. *Then ſaid Ahaziah the ſon of Ahab unto Jehoſhaphat, let my ſervants go with thy ſervants in the ſhips; but Jehoſhaphat would not.*] Jehoſhaphat had contracted an amity with this king of Iſrael, and engaged himſelf ſo far, as to let him join with him in his navy, 2 Chron. xx. 35, &c. But being better inſtructed by his ill ſucceſs, and by the reproof of a prophet, he would not continue his league with him, nor ſuffer any of the ſhips of Iſrael to mix with his own.

This good prince died in the 60th year of his age, after he had reigned 25 years; and was ſucceeded by his ſon Jehoram. His hiſtory is ſaid to have been written by the prophet Jehu, 2 Chron. xx. 34, which book ſeems to have been loſt, with many others, at the captivity.

Ver. 51. *Ahaziah the ſon of Ahab began to reign over Iſrael in Samaria, the ſeventeenth year of Jehoſhaphat king of Judah.*] See the annotation on chap. xxi, 29.

——— *And reigned two years over Iſrael.*] Not two compleat years, as appears from 2 Kings iii. 1. for he died before the ſecond year was fully expired. This prince ſucceeded his father not only in the kingdom, but likewiſe in the idolatry which had been introduced by his mother Jezebel; and though the authority and example of parents is to be diſregarded, when it oppoſes the will and word of God; yet this prince was altogether as impious as his father, whoſe calamities and fatal end made no impreſſions upon him, and he was as little affected by the dreadful threatenings which Elijah had denounced againſt his mother, and the whole family.

The END of the Firſt BOOK *of* KINGS.

Critical and Explanatory ANNOTATIONS

ON THE

SECOND BOOK of the *KINGS*,

Commonly called the FOURTH BOOK of the

K I N G S.

The ARGUMENT.

This ſecond book of the Kings comprehends the hiſtory of two hundred and twenty ſeven years; from the death of Jehoſhaphat, and the inauguration of Jehoram, to the beginning of the reign of Evilmerodach king of Babylon, who delivered Jechoniah out of priſon. We have here a long ſucceſſion of wicked princes in the kingdom of Iſrael; namely, Ahaziah, and Jehoram, the ſons of Ahab; Jehu, Jehoahaz, Joaſh, Jeroboam, Zachariah, Shallum, Menahem, Pekahiah, Pekah, Hoſea the ſon of Elah, in whoſe reign Samaria was taken by Shalmaneſer, and the ten tribes were carried captive into Aſſyria. Theſe princes, and their ſubjects, continued obſtinately wedded to their idolatrous worſhip; tho' they were frequently invited to repentance by God, who to that end employed the miniſtration of his prophets, as well as ſevere judgments and chaſtiſements. And, as a fatal preſage of their final ruin, he ſuffered Tiglath-pileſer to lead away the whole tribe of Naphtali captive into Aſſyria; yet all this had no good effect upon them.

True it is, that God always reſerved among them a ſmall number, according to *the election of grace*; to which end the holy ſchools and colleges of the prophets were very conducive. But becauſe the generality of theſe apoſtate Iſraelites perſevered in their impiety and defection, the Lord, in his juſt judgment, at laſt wholly rejected and caſt them off. For Shalmaneſer, king of Aſſyria, having invaded the land of Iſrael with a vaſt army, took Samaria after a ſiege of three years, and carried all the Iſraelites captive into his own country; which was the final cataſtrophe of the kingdom of Iſrael, after it had been divided from that of Judah for the ſpace of two hundred and fifty-four years. This fatal event happened in the ſixth year of Hezekiah, and in the ninth of Hoſea. A great number of the Iſraelites, however, eſcaped with their lives, ſome into Egypt, and many more into the kingdom of Judah, where they weaned themſelves, by degrees, from their former idolatries and rebellion, and became ſubjects to Hezekiah and his ſucceſſors. On the other hand, the Aſſyrians (Joſephus ſays Shalmaneſer, but it was more probably his ſucceſſor,) ſent colonies from ſeveral of their provinces, but chiefly from Cuthah, to re-people the land of Iſrael, from whence theſe new inhabitants came to be called Cutheans.

The kingdom of Judah alſo ended not very long after, in much the ſame manner as the kingdom of Iſrael. For tho' the Jews had the true worſhip of God generally continued amongſt them, eſpecially during the reigns of their religious kings, and the concurring adminiſtration of holy high prieſts, who diligently employed their authority in the extinction of idolatry, and the reformation and re-eſtabliſhment of Divine Worſhip, when at any time it had ſuffered any intermiſſion or corruption; yet the people had a ſtrange propenſity, either to blend ſuperſtition with the pure ſervice of God,

God, or to be very remiſs and neglectful in their attendance upon it. And tho' the ſerious exhortations, and earneſt admonitions of the prophets, as well as the frequent judgments that were inflicted on them, in order to recal them to repentance, were not wanting, yet the abominable mixtures and innovations introduced by them into their worſhip, became ſo great and general, together with the depravation of their manners, that God at length delivered this corrupt and incorrigible people into the hands of Nebuchadnezzar king of Babylon, who laid their country waſte, took the city of Jeruſalem, burnt the temple, and carried the Jews captive into Chaldæa.

This was the dreadful end of that glorious kingdom, and of all the Iſraelitiſh monarchy, after it had ſtood four hundred ſixty-eight years from the time that David began to reign over it; three hundred eighty-eight years from the revolt of the ten tribes from it; and one hundred thirty-four years from the exciſion of the Iſraelitiſh commonwealth; and had continued in the ſunſhine of the Divine Protection, which nothing could have eclipſed, but their almoſt conſtant and horrid ingratitude to God, and their invincible propenſity to imitate the ſuperſtitions and idolatry of other nations.

And yet God was pleaſed ſo to moderate his wrath againſt this unthankful people, that, notwithſtanding all their provocations and rebellions, he ſtill continued faithful and conſtant to his gracious word and promiſe, and, by his fatherly goodneſs, always kept up amongſt them an *elect people*, and preſerved the remains of the family of David, (from whence the Divine Meſſiah was to come, according to the fleſh) until the time of his appearing in the world to accompliſh the great and admirable work of man's redemption.

CHAP. I.

1 Moab rebelleth. 2 Ahaziah, ſending to Baalzebub, hath his judgment by Elijah. 5 Elijah twice bringeth fire from heaven, upon them whom Ahaziah ſent to apprehend him. 13 He pitieth the third captain, and encouraged by an Angel, telleth the king of his death. 17 Jehoram ſucceedeth Ahaziah.

THEN Moab rebelled againſt Iſrael, after the death of Ahab.

2 And Ahaziah fell down through a latteſs in his upper chamber that *was* in Samaria, and was ſick: and he ſent meſſengers, and ſaid unto them, Go enquire of Baal-zebub the god of Ekron, whether I ſhall recover of this diſeaſe.

3 But the angel of the LORD ſaid to Elijah the Tiſhbite, Ariſe, go up to meet the meſſengers of the king of Samaria, and ſay unto them, *Is it* not becauſe *there is* not a God in Iſrael, *that* ye go to enquire of Baal-zebub the god of Ekron?

4 Now therefore thus ſaith the LORD, Thou ſhalt not come down from that bed on which thou art gone up, but ſhalt ſurely die. And Elijah departed.

5 ¶ And when the meſſengers turned back unto him, he ſaid unto them, Why are ye now turned back?

6 And they ſaid unto him, There came a man up to meet us, and ſaid unto us, Go, turn again unto the king that ſent you, and ſay unto him, Thus ſaith the LORD, *Is it* not becauſe *there is* not a God in Iſrael, *that* thou ſendeſt to enquire of Baal-zebub the god of Ekron? therefore thou ſhalt not come down from that bed on which thou art gone up, but ſhalt ſurely die.

7 And he ſaid unto them, What manner of man *was he* which came up to meet you, and told you theſe words?

8 And they anſwered him, *He was* an hairy man, and girt with a girdle of leather about his loyns. And he ſaid, It *is* Elijah the Tiſhbite.

9 Then the king ſent unto him a captain of fifty, with his fifty: and he went up to him (and behold, he ſat on the top of an hill) and he ſpake unto him, Thou man of God, the king hath ſaid, Come down.

10 And Elijah anſwered and ſaid to the captain of fifty, If I *be* a man of God, then let fire come down from heaven, and conſume thee, and thy fifty. And there came down fire from heaven, and conſumed him and his fifty.

11 Again alſo he ſent unto him another captain of fifty, with his fifty: and he anſwered and ſaid unto him, O man of God, thus hath the king ſaid, Come down quickly.

12 And Elijah anſwered and ſaid unto them,

them, If I *be* a man of God, let fire come down from heaven, and conſume thee and thy fifty. And the fire of God came down from heaven, and conſumed him and his fifty.

13 ¶ And he ſent again a captain of the third fifty, with his fifty: and the third captain of fifty went up, and came and fell on his knees before Elijah, and beſought him, and ſaid unto him, Oh man of God, I pray thee, let my life, and the life of theſe fifty thy ſervants be precious in thy ſight.

14 Behold, there came fire down from heaven, and burnt up the two captains of the former fifties, with their fifties: therefore let my life now be precious in thy ſight.

15 And the angel of the LORD ſaid unto Elijah, Go down with him, be not afraid of him. And he aroſe, and went down with him unto the king.

16 And he ſaid unto him, Thus ſaith the LORD, Foraſmuch as thou haſt ſent meſſengers to enquire of Baal-zebub the god of Ekron (*is it* not becauſe *there is* no God in Iſrael to enquire of his word?) therefore thou ſhalt not come down off that bed on which thou art gone up, but ſhalt ſurely die.

17 ¶ So he died, according to the word of the LORD which Elijah had ſpoken: and Jehoram reigned in his ſtead, in the ſecond year of Jehoram the ſon of Jehoſhaphat king of Judah; becauſe he had no ſon.

18 Now the reſt of the acts of Ahaziah which he did, *are* they not written in the book of the chronicles of the kings of Iſrael?

Ver. 1. *And Moab rebelled againſt Iſrael, after the death of Ahab.*] The Moabites had ſuſtained great loſſes in the war which king Saul carried on againſt them, 1 Sam. xiv. 47 and the enmity which ſubſiſted between him and this nation, probably induced David, when perſecuted by that prince, to ask the king of Moab's protection for his parents, till his affairs ſhould be in a better poſture, 1 Sam. xxii. 3, 4. which the Moabite readily granted, and treated them with great hoſpitality, while David lay concealed in the cave of Adduſſam. However, when he came to the crown, the Moabites entered into a confederacy againſt him, with ſeveral of the neighbouring nations, Pſalm lxxxiii. 5, 6. &c. whereupon he declared war againſt them; and having obtained a ſignal victory, put two thirds of them to the ſword, and made the reſt his vaſſals and tributaries.

From this time they continued ſubject to Solomon and Rehoboam, till the revolt of the ten tribes; upon which they became tributaries to the kings of Iſrael, tho' they had all along kings of their own, who were little better than viceroys. One of them, whoſe name was Meſha, paid Ahab a yearly tribute of 100,000 lambs, and as many weathers, with the wool; his riches conſiſting chiefly in ſheep, chap. iii. 4. But when Ahab was dead, he rebelled againſt his ſon Ahaziah, whoſe ſhort reign would not permit him to form any attempt, in order to reduce him. For in the ſecond year after he came to the crown, he had the misfortune to fall through a latteis in his dining-room, ver. 2. by which latteis the Jews underſtand ſome net-work in that apartment, which being decayed, and the king leaning upon it, it fell down and drew him after it; by which caſualty he received ſo much hurt that his life was deſpaired of. In this extremity, inſtead of addreſſing his prayer for relief to the true God, who alone could ſhew him mercy, he was ſo impious as to ſend meſſengers to Baal-zebub, the god of Ekron, in order to conſult him with reſpect to his recovery, ver. 2.

Baal-zebub, or, Beelze bub, or as he is often called in Greek and Latin, Beel-zebut, or Beel-zebul, had a celebrated temple and oracle at Ekron, a powerful city and government of the Philiſtines, ſituated very near the Mediterranean, between Aſhdod and Jamnia. Some commentators will have it, that Beel-zebub is not the true name of this Philiſtine deity, but Bel-ſamin, which ſignifies the God of heaven, and they add, that the Hebrews called him, in deriſion, Beel-zebub, *the Lord of flies*, or *Lord fly*; or Beel zebul, *the Lord of ordure*; becauſe he defended people from the flies, and was worſhipped by his votaries in the ſame manner as the Eleans adored Jupiter, the driver away of flies, under which quality the Romans likewiſe paid their homage to him. Laſtly, others believe that the fly or beetle, and the figure of this inſect was adored. Pliny aſſures us, that the Egyptians, who were near neighbours to the Philiſtines, paid divine honours to the beetle. (Plin. lib. 30. c. 11.) And it is obſerved, that there are beetles in the picture of Iſis, on which Pignorius hath made a comment. The author of the book of Wiſdom, having ſaid that God having ſent waſps to deſtroy the Canaanites and Ammonites by little and little. [Wiſd. xii. 8.] adds, ver. 24, that God made thoſe very creatures to which they paid divine honours, the inſtruments of their puniſhment.

We think upon the whole, that Beel zebub was not a mock appellation beſtowed by the Jews upon this idol of the Philiſtines; for they were generally more inclinable to worſhip, than they were to deride the falſe gods of the nations around them; and it is more rationally ſuppoſed, that Beel-zebub was ſo ſtiled by his votaries, as Hercules Apomyos, and others were among the Heathens, from driving away flies; and he probably may have been the parent of the other pagan deities, who are famed for the ſame pretended power. This ſeems to be the truth of the matter; for Ahaziah in his ſickneſs, would never have ſent to conſult him under that name, if it had been expreſſive of any opprobrious and degrading idea. How, or under what form, he was repreſented is uncertain. Some place him on a throne, and attire him like a king; others paint him as a fly, a very wide difference. It however appears, that he became an oracle in the higheſt repute for veracity and omniſcience; that he had prieſts of his own; and, in the middle times at leaſt, was much ſought after by thoſe who were anxious about futurity, or ſolicitous concerning other hidden matters.

While the meſſengers of Ahaziah were on their journey, in order to execute their impious commiſſion, God commanded Elijah to meet them, and to expoſtulate with them in the following manner: "Is it not becauſe there is "not a God in Iſrael, that ye go to enquire of Baalze-"bub the God of Ekron?" ver. 3. There are two negatives in the Hebrew text which greatly ſtrengthen the ſenſe: *Is it not becauſe there is no God, none in Iſrael?* That is, do you not plainly declare by your conduct, that there is no God, none at all, in Iſrael? That he knows nothing, and is unable to do any thing; which makes you ſend to Ekron, as if a more knowing and mighty, if not the only God reſided there.

The meſſengers, at theſe words, ſtood ſilent and confounded before the venerable prophet; conſcious without doubt, that the part they had taken upon them was altogether indefenſible: And we may ſuppoſe their confuſion was not a little increaſed, when Elijah declared to them in the name of the Lord, that their maſter ſhould die in a ſhort time. The oracle of Ekron would, in all probability, have flattered that prince, or at leaſt have deluded him with the obſcurity of its anſwer: But the oracles of the true God are always infallible, and free from ambiguity; for he alone is omniſcient, and can never err.

The meſſengers, inſtead of proceeding on their journey to Ekron, came back to the king, who was ſurpriſed at their ſudden return; but when he heard the fatal prediction which had been denounced againſt him, he was ſo far from being touched with the leaſt remorſe for the crime he had committed, that he fell into a very intemperate rage againſt the man of God, who had thus threatened him, and ordered the meſſengers to deſcribe his perſon, that he might execute his vengeance upon him. They then told him that the prophet was an hairy man, and girt with a girdle of leather about his loins, ver. 8. Some think, he is ſaid to be an hairy man, becauſe the hair of his head and beard was long, like that of the Greek philoſophers: but it is more probable, that he was thus repreſented, becauſe he was clad with an hairy garment, with which the prophets were uſually habited. Iſaiah xx. 2. Zechar. xiii. 4. Heb. xi. 37. This was the ſimpleſt and moſt ancient habit; and therefore the heroes of antiquity are ſaid to have been cloathed in the skins of lions, tigers, and bears. And perhaps by this rude dreſs the prophets intended to expreſs their deep affliction, for the deplorable condition the Iſraelites were in, when they came to call them to repentance. John the Baptiſt was likewiſe cloathed in the ſame manner, Matth. iii. 4. as the repreſentative of Elijah, in whoſe ſpirit and power he came.

Ahaziah knew by this deſcription, that Elijah was the prophet who had pronounced the fatal ſentence of death upon him; but inſtead of humbling himſelf before God, and making due preparations for his approaching change, he in a rage ordered a captain of fifty men to go with his troop, and ſeize the man of God. The officer, who was too much a courtier to diſobey any unjuſt command, advanced with his men, in order to execute his commiſſion, and found the prophet ſitting on the top of a hill. He then ſpoke to him in a haughty tone, calling him *man of God*, in deriſion, and commanding him in the king's name to come down, and ſurrender himſelf into his hands. Elijah, who was ſenſible that this officer had called him *man of God*, in meer mockery to his perſon and office, made him this reſolute anſwer: "If I be a man of God, then let fire come down from heaven, and conſume thee and thy fifty". ver. 10. which is as much as if he had ſaid, If I be then a man of God, as I really am, notwithſtanding thy ironical and inſulting language, the dignity of my office ſhall be vindicated by fire from heaven, which ſhall conſume thee and the troops thou leadeſt. At the ſame inſtant the avenging flame burſt from the clouds, and laid the commander and his men dead on the ſpot. The king was ſoon informed of what had happened, and became more outrageous than ever; for paſſion never reaſons, and only accumulates one extravagancy on another. Amidſt his thoughtleſs fury he ſent another officer, with the ſame number of men as had accompanied the former, and with the ſame vain orders. The leader of this band was more inſolent than the firſt: For he commanded the prophet to come down immediately, and not to make him ſtay, or think to dally with him; and this ſeems to have been the voice of the whole company, for Elijah directs his anſwer to them all, and not to the officer, as he had done before. Here again the Deity interpoſed for the preſervation of his ſervant, and the whole band was immediately blaſted and ſtruck dead, by a ſecond fire from heaven. Two ſuch dreadful inſtances of the Divine Vengeance, one would think, were ſufficient to have humbled the pride of Ahaziah: but ſuch was his impious barbarity and preſumption, that he made no account of the lives of his ſubjects, and reſolved to contend once more with the Almighty. A third officer was diſpatched by him, at the head of the ſame number of men as had already been twice deſtroyed; but as this perſon had ſufficient reaſon to be ſenſible of the danger to which he was expoſed by his infatuated prince, he approached the prophet with a trembling mein, proſtrated himſelf in the duſt, and intreated him to ſpare his life, and likewiſe the lives of his ſoldiers. God then ordered Elijah to go down with this Officer, and not to be afraid of him; and the prophet immediately obeyed the Divine mandate, without the leaſt heſitation; well knowing, that the Almighty Being in whom he truſted, would protect him from the wrath of the king, and the malice of Jezebel. He therefore preſented himſelf before Ahaziah, and boldly denounced to him the ſentence of his death. There undoubtedly was more diſcourſe between them; but the concluſion of all was, that the ſentence which God had pronounced againſt this prince was irreverſible. He accordingly died ſoon after, and went to render an account of his paſt life to the ſupreme judge of monarchs.

He was ſucceeded on the throne by his brother Jehoram, who, as the Sacred Hiſtorian informs us, "reigned "in his ſtead, in the ſecond year of Jehoram the ſon of "Jehoſhaphat king of Judah." Jehoſhaphat declared his ſon king in his own life time, and he reigned with him ſeven years. The occaſion of which is intimated in 2 Chron. xxi. 3. "He gave the kingdom to Jehoram, "becauſe he was the firſt born", and gave gifts to the reſt of his ſons. Who being many, began to contend about the ſucceſſion to the kingdom. But as this belonged to the firſt born, Jehoſhaphat in order to quiet them, declared Jehoram king, together with himſelf, and he reigned with him ſeven years. When it is ſaid therefore, that Ahab's ſon Jehoram reigned in the ſecond year of Jehoram the ſon of Jehoſhaphat, the Divine Writer means the ſecond year of his reign, in conjunction with his father Jehoſhaphat, who was then living.

CHAP. II.

1 Elijah, taking his leave of Eliſha, with his mantle divideth Jordan. 9 And granting Eliſha his requeſt, is taken up by a fiery chariot into heaven. 12 Eliſha dividing Jordan with Elijah's mantle, is acknowledged his ſucceſſor. 16 The young prophets hardly obtaining leave to ſeek Elijah, could not find him. 19 Eliſha with ſalt, healeth the unwholſome waters. 23 Bears deſtroy the children that mocked Eliſha.

AND it came to paſs when the LORD would take up Elijah into heaven by a whirlwind, that Elijah went with Eliſha from Gilgal.

2 And Elijah ſaid unto Eliſha, Tarry here, I pray thee: for the LORD hath ſent me to Beth-el. And Eliſha ſaid *unto him*, *As* the LORD liveth, and *as* thy ſoul liveth, I will not leave thee. So they went down to Beth-el.

3 And the ſons of the prophets that *were* at Beth-el, came forth to Eliſha, and ſaid unto him, Knoweſt thou that the LORD will take away thy maſter from thy head to day? And he ſaid, Yea, I know *it*, hold you your peace.

4 And Elijah ſaid unto him, Eliſha, tarry here, I pray thee: for the LORD hath ſent me to Jericho. And he ſaid, *As* the LORD liveth, and *as* thy ſoul liveth, I will not leave thee. So they came to Jericho.

5 And the ſons of the prophets that *were* at Jericho, came to Eliſha, and ſaid unto him, Knoweſt thou that the LORD will take away thy maſter from thy head to day? And he anſwered, Yea, I know *it*, hold you your peace.

6 And Elijah ſaid unto him, Tarry, I pray thee, here: for the LORD hath ſent me to Jordan. And he ſaid, *As* the LORD liveth,

liveth, and *as* thy ſoul liveth, I will not leave thee. And they two went on.

7 And fifty men of the ſons of the prophets went, and ſtood to view afar off: and they two ſtood by Jordan.

8 And Elijah took his mantle, and wrapt *it* together, and ſmote the waters, and they were divided hither and thither, ſo that they two went over on dry ground.

9 ¶ And it came to paſs when they were gone over, that Elijah ſaid unto Eliſha, Ask what I ſhall do for thee, before I be taken away from thee. And Eliſha ſaid, I pray thee, let a double portion of thy ſpirit be upon me.

10 And he ſaid, Thou haſt asked a hard thing: *nevertheleſs*, if thou ſee me *when I am* taken from thee, it ſhall be ſo unto thee; but if not, it ſhall not be *ſo*.

11 And it came to paſs as they ſtill went on, and talked, that behold, *there appeared* a chariot of fire, and horſes of fire, and parted them both aſunder, and Elijah went up by a whirlwind into heaven.

12 ¶ And Eliſha ſaw *it*, and he cried, My father, my father, the chariot of Iſrael, and the horſemen thereof! And he ſaw him no more: and he took hold of his own clothes, and rent them in two pieces.

13 He took up alſo the mantle of Elijah that fell from him, and went back, and ſtood by the bank of Jordan:

14 And he took the mantle of Elijah that fell from him, and ſmote the waters, and ſaid, Where *is* the LORD God of Elijah? And when he alſo had ſmitten the waters, they parted hither and thither: and Eliſha went over.

15 And when the ſons of the prophets which *were* to view at Jericho, ſaw him, they ſaid, The ſpirit of Elijah doth reſt on Eliſha. And they came to meet him, and bowed themſelves to the ground before him:

16 ¶ And they ſaid unto him, Behold now, there be with thy ſervants fifty ſtrong men, let them go, we pray thee, and ſeek thy maſter: leſt peradventure the ſpirit of the LORD hath taken him up, and caſt him upon ſome mountain, or into ſome valley. And he ſaid, Ye ſhall not ſend.

17 And when they urged him till he was aſhamed, he ſaid, Send. They ſent therefore fifty men; and they ſought three days, but found him not.

18 And when they came again to him, (for he tarried at Jericho) he ſaid unto them, Did I not ſay unto you, Go not?

19 ¶ And the men of the city ſaid unto Eliſha, Behold, I pray thee, the ſituation of this city *is* pleaſant, as my lord ſeeth: but the water *is* naught, and the ground barren.

20 And he ſaid, Bring me a new cruſe, and put ſalt therein, And they brought *it* to him.

21 And he went forth unto the ſpring of the waters, and caſt the ſalt in there, and ſaid, Thus ſaith the LORD, I have healed theſe waters; there ſhall not be from thence any more death, or barren *land*.

22 So the waters were healed unto this day, according to the ſaying of Eliſha which he ſpake.

23 ¶ And he went up from thence unto Beth-el: and as he was going up by the way, there came forth little children out of the city, and mocked him, and ſaid unto him, Go up, thou bald-head, go up, thou bald-head.

24 And he turned back, and looked on them, and curſed them in the name of the LORD: and there came forth two ſhe-bears out of the wood, and tare forty and two children of them.

25 And he went from thence to mount Carmel, and from thence he returned to Samaria.

Ver. 1. *And it came to paſs when the Lord would take up Elijah into heaven by a whirlwind, that Elijah went with Eliſha, from Gilgal.*] As ſoon as Elijah had propheſied againſt Ahaziah king of Iſrael, he departed from Samaria, and went with Eliſha to Gilgal; a celebrated place, about a league to the weſt of Jordan, and at the ſame diſtance from Jericho; and about twenty-five miles from Samaria. Here the Iſraelites made their firſt encampment, after they entered the land of Canaan; and this was the place where Joſhua erected twelve ſtones, taken out of Jordan, to commemorate their miraculous paſſage over that river. Here alſo Joſhua circumciſed the Iſraelites, kept the firſt paſſover, and ſet up the tabernacle, and the ark of the covenant, which continued in this place many years. As the reproach of Egypt is ſaid by God himſelf, to have been rolled away from the Iſraelites, by their circumciſion in this place; Joſh. v. 9. it accordingly derived its name from that circumſtance; for *Gilgal* ſignifies rolling.

God now determined, not only to end the faithful labours of his ſervant Elijah, but likewiſe to fix the moſt authentic ſeal to his miniſtry, and to give the Jews an illuſtrious proof of a life after this; and of the glorious rewards he has reſerved for all thoſe whoworſhip him with ſincerity in this world. God undoubtedly imparted his gracious deſign to the prophet, that he might diveſt himſelf of all terreſtrial cares and imperfections, and prepare for his admiſſion into thoſe pure regions which are inhabited by the ſpirits of juſt men made perfect. We may be certain that the ſoul of Elijah was inſpired with the warmeſt gratitude to that God who thus diſtinguiſhed him from other men; but what pen can expreſs the tranſports he conceived, at his approaching removal from a world of tribulation, to the happy manſions of beatitude and immortality! If righteous perſons reflect with pleaſure on their departure from this vale of tears, though their bodies are then to be conſigned to the power of death; how exquiſite was the joy of Elijah, whom God exempted from

from all the pangs and dread which accompany *the king of terrors!*

God revealed his intended aſſumption of Elijah, not only to that prophet, but likewiſe to Eliſha, and the ſons of the prophets. He revealed it to Eliſha, that he might not quit his maſter till he had been the ſpectator of his glorious tranſlation; and that this wonderful event might ſtrengthen his faith, and procure him an abundant meaſure of the prophetic ſpirit. God likewiſe honoured the ſons of the prophets with the fore-knowledge of Elijah's aſſumption, that they might bear teſtimony to it, and prevent the truth of it from being called in queſtion.

By the ſons of the prophets are meant ſcholars, whom the prophets educated, and trained up in religion and piety. God in thoſe very corrupt times, and even in Beth el, where the golden calves were worſhipped, did not wholly forſake the Iſraelites; but continued the Schools of the prophets among them. This was a gracious indication of his love to that apoſtate people, among whom he left prophets to reclaim them from their idolarry. And it is ſtill more remarkable, that prophets of greater excellency for their miracles were continued in Iſrael, than were in Judah; becauſe the former needed them more to convert their hard hearts from the worſhip of idols; and to preſerve the pious perſons who remained among them, from deſerting their religion. The ſons of the prophets ſeem likewiſe to have been ſuch miniſters to the latter, as the Evangeliſts were to the apoſtles; for the prophets ſent them to publiſh their predictions and inſtructions to the people, when they could not go themſelves. And perhaps they taught them the law of God, and explained it to them; of which there was great need in thoſe idolatrous times.

Theſe ſons of the prophets, who were then at Beth-el, came to Eliſha and asked him, if he knew that the Lord would take away his maſter from his head that day? ver. 3. From whence it is evident, that his approaching aſſumption had been revealed to ſome of them. And they alluded to their manner of ſitting in their ſchool, when they told Eliſha that God would *take away Elijah from his head.* By which they meant, that God would now deprive him of that great prophet's inſtructions. For, the ſcholars ſat below at their maſter's feet, and the maſter above, over their head, when he taught them.

Eliſha, in anſwer to their queſtion, replied, *Yea, I know it, hold you your peace*, ver. 3. which is as if he had ſaid, I am ſenſible of the loſs I am about to ſuſtain; do not aggravate my grief, therefore, with any unſeaſonable diſcourſe, but ſuffer me to digeſt my ſorrow, and prepare myſelf for ſo great a ſtroke. He might likewiſe be unwilling Elijah ſhould know that he was not unacquainted with God's determination concerning him, and that might be another reaſon for his impoſing ſilence on the ſons of the prophets.

Elijah might perhaps be ſenſible, that God had informed Eliſha that he would ſoon be ſeparated from his maſter; and might therefore have an inclination to try whether Eliſha fully credited what had been told him. With this view he deſired him to continue where he then was, adding, that the Lord had ſent him to Beth-el, ver. 2. Eliſha then aſſured him in the moſt ſolemn manner, that he was determined not to forſake him, and he afterward expreſſed himſelf to the ſame effect, when Elijah intreated him to tarry firſt at Beth-el, alledging, that the Lord had ſent him to Jericho, ver. 4. and then at Jericho, alledging, that the Lord had ſent him to Jordan, ver. 6.

There was another ſchool of the prophets at Jericho, and they asked Eliſha the ſame queſtion with relation to his maſter, as had been put to him by the ſons of the prophets at Beth-el, and he returned them the ſame anſwer as he had made to theſe. They were now confident that the time of Elijah's aſſumption drew near, and were deſirous to ſee the manner of it; upon which fifty of theſe ſons of the prophets *went and ſtood to view afar off*, ver. 7. for they were not permitted to accompany Elijah to the place where he was taken up to Heaven, as Elijah did; and had only a diſtant view of that wonderful event; but however, it was ſuch a view as made them competent witneſſes to the truth of it.

Elijah, when he arrived at the bank of Jordan, in company with Eliſha, ſmote the waters of that river with his mantle, which he had wrapped together for that purpoſe; and the ſtream was immediately divided in ſuch a manner, that both he and his diſciple went over on dry ground, ver. 8. This ſurpriſing miracle might juſtly be conſidered by Eliſha, and all the diſtant ſpectators, as a noble introduction to the other wonders God was now preparing to operate.

Elijah being tenderly affected to his faithful diſciple, and having reaſon to believe that God, who was now on the point of conveying him in a glorious manner from this earth, would grant any reaſonable requeſt he ſhould then offer up to his Divine Majeſty; addreſſed himſelf to Eliſha and ſaid, "Ask what I ſhall do for thee, before "I be taken from thee." ver. 9. Upon which Eliſha, who was fully ſenſible of the ſolid advantages which ought to have the preference in his mind, and were infinitely ſuperior to all the acquiſitions which carnal minds are ſo anxious to enjoy, replied in a fervent tone, "Let, I pray "thee a double portion of thy Spirit be upon me." ver. 9.

Theſe words have been variouſly explained by interpreters. St. Ambroſe, together with St. Jerom, St. Auſtin and St. Gregory, imagine that Eliſha was deſirous of poſſeſſing as much more of the prophetic gifts, as Elijah himſelf had enjoy'd. This likewiſe is the opinion of the late Mr. Le Clerc, but neither he, nor the reverend fathers we have mentioned, have any authority from the Sacred Text for ſuch a ſuppoſition. The literal tranſlation of the words in the Hebrew is this; *Let I pray thee, the mouth* (that is the portion) *of two in thy ſpirit be upon me.* Eliſha therefore did not ask for *a double quantity*, but only for *a double portion* of his maſter's ſpirit; and by this form of ſpeech he alluded to the right of primogeniture, in the diviſion of eſtates, and repreſented himſelf as the eldeſt ſon of Eliſha, in a prophetic ſenſe. As the Moſaic law therefore allowed even an eldeſt ſon who was hated by his father, a portion of the patrimony double to that of the reſt of the children, Deut. xxi 17. The diſciple of Elijah, to whom he had always been ſo dear, might certainly make this requeſt, without any imputation of arrogance or vanity; and had a right, as the eldeſt ſon of the prophets, to deſire that his portion of his maſter's ſpirit might exceed that of his younger brethren the prophets, in a double quantity.

The reply which Elijah made to his diſciple was this; "Thou haſt asked a hard thing: Nevertheleſs, if thou ſee "me when I am taken from thee, it ſhall be ſo unto thee; "but if not, it ſhall not be ſo." ver. 10. It was not only hard, but even impoſſible, for Elijah to infuſe his prophetic accompliſhments into any other man; and they can be imparted by none but that Divine Being who is their immaculate and inexhauſtible ſource. Elijah however, had ſo much confidence in the good will of that God to whom he intended to addreſs his prayers in favour of Eliſha, that he promiſed him the accompliſhment of his requeſt, provided he ſhould happen to be the ſpectator of his aſſumption. A condition of this nature was ſufficient to make Eliſha very attentive to that great event, that he might enjoy the gifts that were to reſult from his beholding it, and that he might be qualified to relate the particulars of it to others, in the cleareſt manner.

While theſe two illuſtrious prophets were walking together, and diſcourſing, in all probability, of the happy ſtate to which Elijah was ſoon to be tranſferred, they were ſuddenly parted from each other by a chariot of fire, drawn by horſes formed out of the ſame element. Elijah mounted the miraculous chariot, and was tranſported to heaven in a whirlwind, whoſe impetuoſity was governed by a band of angels. This wonderful and glorious aſſumption of God's prophet, wrought ſo ſtrong upon the imagination of St. Chryſoſtom, that he could not forbear expreſſing his aſtoniſhment in the following exclamations: "Who was the workman that formed this miraculous "carr? In what region were the horſes ſuſtained? Who "conducted them to Elijah, and directed them in their "aerial paſſage? On what track did they reſt their feet? "And how could the charioteer ſupport himſelf in ſo ſin-"gular an attitude?" The ſame father asks a number of other queſtions altogether as friyolous as theſe; and if all the homilies of that great orator had been of the ſame caſt with this, which contains nothing more than a poetical rhapſody on the aſſumption of Elijah, he never would have merited the epithet of Chryſoſtom, or *the mouth of gold.*

While

While God was thus granting to his prophet a more auguſt and pompous triumph, than was ever enjoyed by the greateſt monarchs on earth, Eliſha beheld the rapidity with which he aſcended to Heaven, and cried out, *My father, my father, the chariot of Iſrael, and the horſemen thereof*, ver. 12. This is an alluſion to what Eliſha then beheld, and he very properly compares Elijah to chariot and horſemen of which the Iſraelites were unprovided in their armies; but the want of which would have been ſufficiently compenſated to them by the counſels and prayers of that great prophet, in conſequence of which they might have obtained very ſignal victories, if they would have been obedient to his word.

As ſoon as the rapid aſſent of Elijah had withdrawn him from the view of his diſciple, the latter was ſo afflicted at his ſeparation from ſo excellent a maſter, that he rent the habit he wore, and would have been inconſolable, if he had not found the mantle of Elijah, which dropped from him as he went up to heaven, in token that the Divine ſpirit ſhould, according to his promiſe, be imparted to his faithful ſervant in that portion he had deſired.

Eliſha having taken up his maſter's mantle, advanced to the bank of Jordan, and ſmote the waters which came together again, after he and Elijah had paſſed over, he at the ſame time cried out *Where is the Lord God of Elijah?* ver. 14. That is, let him vouchſafe to ſhew his preſence with me, and his power, as he did with Elijah. But our tranſlators have not exactly rendered this paſſage, two words being left out; namely Aph-hu, which the LXX have formed into ἀφφὼ which is nothing more than a barbarous and unintelligible ſound. The Hebrew words Aph-hu, are rendered in the Chaldee, *receive my petition*; but without any reaſon, theſe words carrying in them nothing of that ſignification. The beſt account of them is given by Friſchmuthus, in a ſhort diſſertation De Origine & Proſapia Eliæ. Where he obſerves, that Eliſha having asked this queſtion, *Where is the Lord God of* Elijah? anſwers himſelf in theſe words, *Aph-hu, Etiam ille adhuc ſupereſt; Yea, he is yet in being.* That is, tho' Elijah be not here, yet his God is: The ſervant indeed is wanting, but not the Lord. The bleſſed God is ſtill preſent and will ſupply his place.

The moment Eliſha had uttered theſe words, the waters of Jordan ſhrunk back a ſecond time, and opened a paſſage to the prophet, who then paſſed over to the fifty ſons of the prophets, who had viewed the prodigy of Elijah's aſſumption at a diſtance; and they now acknowledged the infuſion of his ſpirit into his ſucceſſor, by bowing themſelves with the utmoſt reverence before him, as being now conſtituted the father of the prophets. They, however, had but an imperfect notice of what God intended, when they asked Eliſha if he knew the Lord would take his maſter from him? ver. 5 For they now imagined he might be only taken away for a time; for which reaſon they intreated Eliſha to permit them to ſeek his maſter, that they might be ſatisfied whether the Spirit of the Lord had taken him up, and caſt him upon ſome mountain, or into ſome valley, ver. 16. They thought, that if his ſpirit were really taken up into heaven, his body might poſſibly be thrown upon one of the neighbouring mountains, or into ſome valley, and therefore they were deſirous to find it, that they might render to it all the honours that were due to the remains of ſo illuſtrious a man. Eliſha endeavoured to diſſuade them from their deſign; upon which they renewed their importunities till he was aſhamed, and found himſelf obliged to conſent to their requeſt, ver 17. For he was afraid they would think he wanted love to his maſter, or was ſo ambitious of ſucceeding to his office and authority, that he was unwilling they ſhould ſearch after him, leſt they ſhould happen to find him alive. The ſons of the prophets then diſperſed themſelves over the country for the ſpace of three days, in queſt of Elijah; but tho' their cares were unavailing with regard to that great prophet, who was now diveſted of all human infirmities, and out of the reach of every danger; yet they were uſeful to thoſe who ſought after him, ſince by theſe means they were convinced, that Elijah had been tranſlated from this earth like another Enoch.

We think it will now be proper for us to conſider a few queſtions that have been ſtarted with reſpect to Elijah. It is asked, First, *Into what place was he conveyed upon his aſſumption?* The anſwer to this, we think, is very obvious, ſince the Inſpired Writer expreſly declares, that *he went up by a whirlwind into heaven*, ver. 11 by which laſt word, the Scripture means the place where God manifeſts himſelf in his glory to theſe numberleſs myriads of happy ſpirits who ſurround his radiant throne, and are always ready to execute his Sacred Commands. Is it not natural to believe, that ſo zealous a Saint as Elijah, whom God himſelf diſtinguiſhed by ſo many illuſtrious miracles, and exempted him from that mortality to which all the other ſons of Adam muſt ſubmit; ſhould be introduced into the celeſtial court of his ſovereign maſter, there to enjoy his Sacred Preſence, to celebrate his praiſes for ever, and to taſte the ſtreams of his felicity in their pureſt ſource?

But as natural as this account may ſeem, it is certain that ſeveral Jews and Chriſtians have entertained a different opinion; to which they perhaps were influenced by an affectation of ſingularity. Among the former, there are ſome who by the word *heaven*, underſtand the upper region of the air; in which they pretend, tho' in a very unphiloſophic manner, that the body and garments of Elijah were conſumed by the orbit of fire, with which their imaginations have incloſed that region. Others affirm, that *heaven* ſignifies nothing more than the boſom of Abraham; while a third claſs, among whom is R Sam Laniado, believe, that this great prophet was conveyed into *the garden of Eden*; where he is now ſeated under the tree of life, and that he employs his time in recording the good actions of thoſe who have ſanctified the Sabbath-day.

The Chriſtian doctors have likewiſe entertained various opinions on this point. Some of them believe that Elijah was wafted into the garden of Eden, where he is to continue with Enoch, till the laſt judgment. This opinion chiefly prevails among the clergy of the Romiſh church, and it is certainly agreeable to the ſentiments of ſome of the ancient fathers, if their authority be of any weight in this particular. Father Calmet, however, declares, "That "the church has never fixed the place where theſe two "holy men (namely, Enoch and Elijah) now are," and he adds, that "St. Auſtin, together with St. Chryſoſtom, "and Theodoret, never approved the liberty taken by "thoſe who would decide ſuch points in which the Scrip-"ture itſelf is ſilent." As to the Proteſtant Divines, the generality of them declare, with the Sacred Hiſtorian, that Elijah was conveyed to heaven, without thinking themſelves obliged to ſpecify the particular part of the univerſe which comprehends this happy manſion of eternal joy.

The ſecond queſtion relates to the letter which Elijah is ſuppoſed by many commentators to have ſent, ſeveral years after his aſſumption, to Jehoram, the ſon and ſucceſſor of Jehoſhaphat king of Judah. But this fact ſhall be fully conſidered by us, in our Annotations on the twenty-firſt chapter of the ſecond book of Chronicles, where it is related at large.

The third enquiry relates to the Carmelites, who pretend that their order was inſtituted by Elijah, and his diſciple Eliſha. Among other authorities for their claim, they cite the bulls of ſeveral popes, and particularly that of Sixtus IV. in the year 1477. the expreſſions of which greatly favour the pretenſions of the Carmelites. But, notwithſtanding theſe boaſted authorities, moſt of the Romiſh Writers treat the pretenſions of thoſe fathers, as mere chimera's, and affirm, that this order was not founded till the twelfth century and about the year 1181. "Almeric, biſhop of Antioch, ſays Father Thomaſſin, "exerciſed the function of legate of the holy ſee, in the "eaſt, and there gave occaſion to the commencement of "the order of the Carmelites, by inviting to mount Car-"mel, all the weſtern Chriſtians who were diſpoſed to "lead a ſolitary life in the holy land," Diſcipline de l'Egliſe, tom. 1. col. 184. "The order of the Carmelites, "(ſays the learned Dupin) which was inſtituted about the "year 1121" (he ſhould have ſaid in the year 1181) "was regulated in the year 1199, by Albert, patriarch "of Jeruſalem, and to the approbation of Honorus III." Abrege de l'Hiſtoire eccl. tom. 3. p. 385. Father Papebroch, in his account of the life of this Albert, ridicules the pretenſions of the Carmelites; and, as a proof that this order was not founded till the twelfth century, he cites John Phocas, who declares, in his travels into the

Holy Land, in the year 1185, that the grotto of Elijah was ſtill to be ſeen in mount Carmel; and that ſome years were then paſt, ſince a Calabrian monk, cloathed in the habit of a prieſt, and rendered venerable by his white locks, being come to that mountain, in conſequence of a revelation he had received from the prophet Elijah, dug a ſmall trench round a ſpot of ground, where the remains of a monaſtery were ſtill viſible; and having built a tower and a little church in that ſituation, he lived in the incloſure with ten religious perſons. In a word, the novelty of the Carmelite Order was a truth ſo well eſtabliſhed, that *John the fat*, one of the generals of that Order, and *John Paleonydor*, a religious man of the ſame Order, have made no ſcruple to acknowledge it, Heliot. Hiſt. des Ordres, tom. 1. p. 284. And yet there was in the laſt century ſo warm a diſpute on this ſubject, between the Carmelites and the Flemiſh jeſuits, who compiled the acts of the Saints, that Pope Innocent XII. was obliged to iſſue out a bull to impoſe a perpetual ſilence, with reſpect to the queſtion, concerning the primitive inſtitution of the order of the Carmelites, by Elijah, and his diſciple Eliſha. This bull is dated the 20th of November 1698. Theſe particulars are ſufficient to expoſe the vanity of the Carmelite fathers in their pretenſions to an eſtabliſhment by Elijah and Eliſha, and to a regular ſucceſſion of their Order from thoſe great and venerable prophets.

The laſt queſtion relates to the return of Elijah, which the Jews have diſtinguiſhed into two ſorts, the one invicible, the other apparent and illuſtrious. They affirm, for inſtance, that this prophet is preſent, in an inviſible manner, at the circumciſion of a child; and they believe this privilege was granted to him by God, becauſe his mortification to ſee this ſeal of the covenant between God and his people, diſregarded, cauſed him to retire into the deſert. In conſequence of this opinion, the Jews, when they circumciſe a child, are careful to ſet a chair in the place where the operation is to be performed; and they diſtinguiſh that chair by crying with a loud voice, *This is the chair of Elias*, Buxt. Synagoga, cap. 4. For they are perſuaded, that ſhould they neglect to invite him in this manner, he would not be preſent at the circumciſion; and they never remove his chair till three days after the ceremonial.

But beſide this inviſible return of that prophet, they believe he will appear in a ſenſible manner, before their expected Meſſiah manifeſts himſelf to the world. This opinion prevailed among them even in the time of our bleſſed Saviour, when the Sanhedrin ſent to enquire of John the Baptiſt, whether he were Elias? John i. 21.

It is not at all ſurpriſing that this opinion ſhould be entertained by the Jews, who pay no regard to the comment made by Jeſus Chriſt, on theſe words of the prophet Malachi; *Behold, I will ſend you Elijah the prophet, before the coming of the great and dreadful day of the Lord*, Malachi iv. 5. But it has been thought ſtrange, that ſeveral Chriſtians ſhould ſtill expect the perſonal appearance of Elijah, to oppoſe antichriſt, ſince that appearance is ſuppoſed by others to have been accompliſhed in the perſon of John the Baptiſt, who, they ſay, was inſpired by the ſpirit of that prophet. But this celebrated point ſhall be treated by us at large, in our Annotations on that verſe in Malachi, and likewiſe on thoſe paſſages in the Revelations, where the two witneſſes are introduced.

The Jews repreſent Elijah as the author of an Apocalypſe, and declare that he propheſied, that the duration of the world would comprehend the ſpace of ſix thouſand years; two thouſand of which had elapſed before the promulgation of the law; two thouſand more were to be the extent of the legal diſpenſation; and the laſt two thouſand were to be coincident with the reign of the Meſſiah. But we are apt to think, that were Elijah now on earth, he would diſclaim both the Apocalypſe and the prediction.

The Mahommedans relate, that one Kheder, or Khizin, general of Alexander's troops, not Alexander the Great; but one more ancient of that name, had the good fortune to find the fountain of life, which Alexander had long ſought for in vain. Kheder drank large draughts of it and ſo became immortal. He is called Kheder, which ſignifies *verdant*, becauſe from that time, he enjoyed a flouriſhing and immortal life. Kheder, according to them, is Elijah, whom they repreſent as living in a delicious garden, where the fountain of life flows, and the tree of life is to be found; by the help whereof his immortality is preſerved. There, ſay they, it is, that he expects the ſecond coming of Jeſus Chriſt, at which time Elijah is to appear once more in the world. [D'Herbelot Biblioth. Orient. p. 491.]

The Magi of Perſia pretended, that their maſter Zoroaſtres, was one of the prophet Elijah's diſciples; at leaſt, that their anceſtors were inſtructed by the diſciples of the two prophet's Elijah, and Eliſha. This fiction is founded on Elijah's procuring fire to fall from Heaven, and his being carried away in a chariot of flame: The diſciples of Zoroaſtres eſteeming this element as the principal object of their worſhip.

Ver. 19. *And the men of the city ſaid unto Eliſha, Behold, I pray thee, the ſituation of this city is pleaſant, as my Lord ſeeth; But the water is naught and the ground barren*] When Eliſha came to Jericho, the inhabitants told him, that the ſituation of their city was very agreeable, but their water was bitter, and their land barren. He then ordered them to bring him a new cruſe which had never been uſed on any occaſion, together with a quantity of ſalt; that there might not be any ſuſpicion of fraud, and that there ſhould be no pretence for aſcribing the efficacy of his intended operation, to any thing which had been in the cruſe before; but merely to the miraculous power of God. The Jews ſay, and juſtly too, that his putting ſalt into the cruſe makes this *a miracle in a miracle*, becauſe ſalt naturally makes water leſs potable, and ground more barren. Elijah then went into the valley of Jericho and caſt the ſalt into the rivulet which flowed through it; declaring at the ſame time, in the name of the Lord, that the waters ſhould ever be ſalutary and drinkable, and the land fertile, for the future. This prediction was juſtified by the event, for the water of the rivulet being thus cured, rendred the plain of Jericho not only one of the moſt agreeable, but likewiſe one of the moſt fruitful ſpots in all that country.

Eliſha wrought the miracle at Jordan for his own ſake, as Abarbinel obſerves; that he might make an experiment, whether the Divine influence which actuated Elijah, was now imparted to him. But this at Jericho, he wrought for the ſake of the ſons of the prophets, who reſided there; that they might know the hand of God was with him.

Ver. 23. *And he went up from thence unto Beth-el: and as he was going up by the way, there came forth little children out of the city, and mocked him, and ſaid unto him, Go up, thou bald head, go up, thou bald head.*] From Jericho Eliſha proceeded to Beth el, in order to viſit the ſons of the prophets who dwelt in that city, and to comfort them for the loſs of Elijah; by letting them ſee the Spirit of God was upon him. In the way he was met by ſeveral *little children*, according to our tranſlation; but the Hebrew word *naarim* ſignifies alſo *grown youths*: For Iſaac, when he was twenty-eight years of age, is called Naar, Gen. xxii. 5, 12. As likewiſe was Joſeph, when he was in his thirtieth year, Gen. xli. 12. And Rehoboam, when he was forty, 2 Chron. xiii. 7. And the paſſage before us is to be underſtood of adult perſons, who hated the prophet.

Theſe profligate wretches mocked the venerable prophet in the moſt inſolent manner; and the repetition of their opprobious expreſſions added new malignity to their contempt of his perſon, and ſhewed their violent inveteracy againſt him. To which we may add, that when they called upon him to *go up*, they ſeem to have derided the late aſcenſion of Elijah to Heaven: The tydings of which had been brought to Beth-el, and reported by the prophets of that place. In a word, it is as if they had ſaid, Let the ſpirit take thee alſo, and caſt thee upon ſome inacceſſible mountain, that we may be rid of thee, as we are of thy maſter.

This impious contempt of Eliſha, not as a man merely, but as a prophet; provoked the anger of God, who moved Eliſha to lay a curſe upon them, and likewiſe to puniſh them, as Moſes did Korah, Dathan, and Abiram. The prophet accordingly pronounced a juſt execration againſt them, and immediately two ſhe-bears ruſhed out of a wood, and deſtroyed two and forty of this deteſtable crew. This was done by an extraordinary direction from God, who cauſed the two ſavage animals to iſſue out of the wood, the moment Eliſha had uttered his curſe; and to make

make ſo great a havock among the ſcoffers, when two or three would have been ſufficient to ſatisfy their hunger.

Eliſha went from thence to mount Carmel, where he intended to be a while retired, and he then returned to Samaria, in order to teſtify againſt the idolatry of the inhabitants. It is probable there was a college of prophets even in Samaria, as there was in Beth-el and Jericho, and he might think it neceſſary to be preſent among them, that he might fortify them by his example and inſtructions.

CHAP. III.

1 Jehoram's reign. 4 Meſha rebelleth. 6 Jehoram, with Jehoſhaphat, and the king of Edom, being diſtreſſed for want of water, by Eliſha obtaineth water, and promiſe of victory. 21 The Moabites deceived by the colour of the water, coming to ſpoil, are overcome. 26 The king of Moab, by ſacrificing the king of Edom's ſon, raiſeth the ſiege.

NOW Jehoram the ſon of Ahab began to reign over Iſrael in Samaria, the eighteenth year of Jehoſhaphat king of Judah, and reigned twelve years.

2 And he wrought evil in the ſight of the LORD, but not like his father, and like his mother; for he put away the image of Baal that his father had made.

3 Nevertheleſs he cleaved unto the ſins of Jeroboam the ſon of Nebat, which made Iſrael to ſin; he departed not therefrom.

4 ¶ And Meſha king of Moab was a ſheep-maſter, and rendred unto the king of Iſrael an hundred thouſand lambs, and an hundred thouſand rams, with the wooll.

5 But it came to paſs when Ahab was dead, that the king of Moab rebelled againſt the king of Iſrael.

6 ¶ And king Jehoram went out of Samaria the ſame time, and numbred all Iſrael.

7 And he went and ſent to Jehoſhaphat the king of Judah, ſaying, The king of Moab hath rebelled againſt me: wilt thou go with me againſt Moab to battle? And he ſaid, I will go up: I *am* as thou *art*, my people as thy people, *and* my horſes as thy horſes.

8 And he ſaid, Which way ſhall we go up? And he anſwered, The way through the wilderneſs of Edom.

9 So the king of Iſrael went, and the king of Judah, and the king of Edom: and they fetcht a compaſs of ſeven days journey: and there was no water for the hoſt, and for the cattle that followed them.

10 And the king of Iſrael ſaid, Alas, that the LORD hath called theſe three kings together to deliver them into the hand of Moab.

11 But Jehoſhaphat ſaid, *Is there* not here a prophet of the LORD, that we may enquire of the LORD by him? And one of the king of Iſraels ſervants anſwered and ſaid, Here *is* Eliſha the ſon of Shaphat, which poured water on the hands of Elijah.

12 And Jehoſhaphat ſaid, The word of the LORD is with him. So the king of Iſrael, and Jehoſhaphat, and the king of Edom went down to him.

13 And Eliſha ſaid unto the king of Iſrael, What have I to do with thee? get thee to the prophets of thy father, and to the prophets of thy mother. And the king of Iſrael ſaid unto him, Nay: for the LORD hath called theſe three kings together, to deliver them into the hand of Moab.

14 And Eliſha ſaid, *As* the LORD of hoſts liveth, before whom I ſtand, ſurely, were it not that I regard the preſence of Jehoſhaphat the king of Judah, I would not look toward thee, nor ſee thee.

15 But now bring me a minſtrel. And it came to paſs when the minſtrel played, that the hand of the LORD came upon him.

16 And he ſaid, Thus ſaith the LORD, Make this valley full of ditches.

17 For thus ſaith the LORD, Ye ſhall not ſee wind, neither ſhall ye ſee rain; yet that valley ſhall be filled with water, that ye may drink, both ye, and your cattle, and your beaſts.

18 And this is *but* a light thing in the ſight of the LORD: He will deliver the Moabites alſo into your hand.

19 And ye ſhall ſmite every fenced city, and every choice city, and ſhall fell every good tree, and ſtop all wells of water, and mar every good piece of land with ſtones.

20 And it came to paſs in the morning when the meat-offering was offered, that behold, there came water by the way of Edom, and the country was filled with water.

21 ¶ And when all the Moabites heard that the kings were come up to fight againſt them, they gathered all that were able to put on armour, and upward, and ſtood in the border.

22 And they roſe up early in the morning, and the ſun ſhone upon the water, and the Moabites ſaw the water on the other ſide *as* red as blood:

23 And they ſaid, This *is* blood: the kings are ſurely ſlain, and they have ſmitten one another: now therefore, Moab, to the ſpoil.

24 And

24 And when they came to the camp of Iſrael, the Iſraelites roſe up, and ſmote the Moabites, ſo that they fled before them: but they went forward ſmiting the Moabites, even in *their* country.

25 And they beat down the cities, and on every good piece of land caſt every man his ſtone, and filled it, and they ſtopped all the wells of water, and felled all the good trees: only in Kir-haraſeth left they the ſtones thereof: howbeit, the ſlingers went about *it*, and ſmote it.

26 ¶ And when the king of Moab ſaw that the battle was too ſore for him, he took with him ſeven hundred men that drew ſwords, to break through *even* unto the king of Edom: but they could not.

27 Then he took his eldeſt ſon that ſhould have reigned in his ſtead, and offered him *for* a burnt-offering upon the wall: and there was great indignation againſt Iſrael: and they departed from him, and returned to *their own* land.

Ver 1. *Now Jehoram the ſon of Ahab, began to reign over Iſrael in Samaria, the eighteenth year of Jehoſhaphat, king of* Judah, &c.] Ahaziah, the brother of Jehoram, began his reign of two years, in the ſeventeenth year of Jehoſhaphat, 1 Kings xxii. 51. that is, he reigned part of the ſeventeenth year and part of the eighteenth, which ſpace of time was computed at two years. In the latter end of which his brother Jehoram began to reign; when Jehoram the ſon of Jehoſhaphat had reigned two years with his father.

Ver. *And he wrought evil in the ſight of the Lord, but not like his father, and like his mother; for he put away the image of Baal that his father had made.*] He did not break it in pieces, as he would have done if he had heartily hated it; but only removed it out of the temple; thro' an apprehenſion that the judgments of God would prove fatal to him as they had been to his father, if he ſuffered that deteſtable idol to be publicly worſhipped any longer. And the king of Moab being now in rebellion againſt him, Jehoſhaphat perhaps refuſed to aſſiſt him whilſt he continued a worſhipper of Baal.

Ver. 3. *Nevertheleſs, he cleaved unto the ſin of Jeroboam the ſon of Nebat*, &c.] It was eaſier for him to remove the image of Baal, than to put away the golden calves; that being new, but the other of long ſtanding, and they likewiſe proved the moſt effectual expedient that could be thought of, for keeping up the diviſion of the two kingdoms.

Ver. 4. *And Meſha king of Moab was a ſheep-maſter.*] The riches not only of private perſons, but even of kings themſelves, in ancient times, conſiſted much in ſheep and cattle, which they tended themſelves. And thus the greateſt part of the world lived for near four thouſand years; but this rural manner of life did not hinder them from being, at the ſame time, a brave and warlike people, as appears by the ancient Romans who were thus bred; and yet ſubdued all Italy, and at laſt made themſelves Maſters of the world. For this ſort of life was the cauſe of their great ſtrength; rendring their bodies robuſt, and hardened to labour; by which means they were eaſily habituated to all the ſeverities of military diſcipline. The celebrated Cato the cenſor, who had paſſed through all the great offices of the Roman Republic; and governed provinces, commanded armies, and was a great orator, lawyer, and politician, did not think it beneath him to write a treatiſe on all the methods neceſſary for the improvement of lands; with directions for building proper ſtables and houſes for ſeveral ſorts of cattle, and making preſſes for wine and oil, &c. Inſomuch that one may ſee, that he was perfectly acquainted with all the branches of country employments; and that he did not write for oſtentation, but for the real benefit of mankind.

——— *And rendered unto the king of Iſrael an hundred thouſand lambs, and an hundred thouſand rams, with the wool.*] This indeed was a prodigious number; but we are to conſider, that theſe countries abounded with ſheep; inſomuch that Solomon offered an hundred and twenty thouſand, at the ſolemn dedication of the temple, 2 Chron. vii. 5. And the Reubenites drove from the Hagarenes, an hundred and fifty thouſand, 1 Chron. v. 7. Pliny ſhews us that this was the moſt ancient tribute, lib. 18. Nat. Hiſt. cap. 3. Ludolphus, however, obſerves, that the number of cattle mentioned in this verſe, was not an annual tribute from the king of Moab, but a compenſation for thoſe damages the Iſraelites ſuſtained in their war with his ſubjects, or by the revolt of theſe from their government. To which he adds, that the Hebrew word *Ajil*, ſhould not be tranſlated, *a Ram*, but a *Weather*. For one Ram will ſuffice for many ſheep. Lib. 1. Comment. in Hiſtor. Æthiop. cap. 3. N. 30.

Ver. 5. *But it came to paſs when Ahab was dead, that the king of Moab rebelled againſt the king of Iſrael.*] This was obſerved before chap. 1. 1 and is here repeated, in order to introduce the following hiſtory.

Ver. 6 *And king Jehoram went out of Samaria the ſame time, and numbred all Iſrael.*] As ſoon as this prince was ſettled in his kingdom, his firſt buſineſs was to raiſe an army to reduce Moab to obedience.

Ver 7. *And he went and ſent to Jehoſhaphat the king of Judah, ſaying, the king of Moab hath rebelled againſt me: Wilt thou go with me againſt Moab to battle? And he ſaid I will go up, I am as thou art*, &c.] Jehoſhaphat returns the ſame anſwer to the king of Iſrael, as he had given to Ahab his father, when he deſired his aſſiſtance againſt Syria, 1 Kings xxii. 4. But the ill ſucceſs he then had, ſhould have made him more cautious how he entered into a new confederation with his ſon; eſpecially ſince he ſeemed to have been afraid to have any tranſactions with his brother Ahaziah, 1 Kings xxii. 49. But as Jehoram had made ſome reformation in his dominions, the king of Judah perhaps entertained a better opinion of him, and might hope that an amicable conduct toward this prince, would induce him to proceed farther in the re-eſtabliſhment of the Divine Worſhip. We may add to this, that the Moabites had lately invaded the territories of Jehoſhaphat, and this inſult might make him deſirous of an opportunity to chaſtiſe them for it.

Ver. 8. *And he ſaid, Which way ſhall we go up? and he anſwered, the way through the wilderneſs of Edom.*] Jehoram choſe to march his troops this way, that he might have the aſſiſtance of the Edomites, who were his tributaries. And it is probable, that Moab was but weakly fortified on that ſide.

Theſe princes took a compaſs of ſeven days march thro' the deſerts of Edom, and were there greatly diſtreſſed for want of water; for either there was a great drought in thoſe parts, or they had miſtaken their way.

Ver. 10. *And the king of Iſrael ſaid, Alas! that the Lord hath called theſe kings together, to deliver them into the hand of Moab.*] The three kings were himſelf, the king of Judah, and the king of Edom who had joined them with his forces. Jehoram did not cry to God for help, but only bewailed the ſtraits to which they were then reduced; and which his own guilt made him imagine God had contrived for their deſtruction.

Ver. 11. *But Jehoſhaphat ſaid, is not there here a prophet of the Lord, that we may enquire of the Lord by him.*] This was ſpoken like a pious man; but it was a fault that he did not enquire before for direction in this war; as he formerly did in that againſt the Syrians, 1 Kings xxii. 5.

——— *And one of the king of Iſrael's ſervants anſwered and ſaid, here is Eliſha the ſon of Shaphat, which poured water on the hands of Elijah.*] That is, was his ſervant, and miniſtred unto him.

Ver. 12. *And Jehoſhaphat ſaid, the word of the Lord is with him.*] Jehoſhaphat had undoubtedly been informed, how Elijah had choſen this diſciple of his for his ſucceſſor; and what wonders he had already wrought.

——— *So the king of Iſrael, and Jehoſhaphat, and the king of Edom went down to him.*] The particular place to

to which they went is not mentioned; but it is very obſervable, Firſt, how much they honoured the prophet, whom they did not order to come to them, but they went to him. And ſecondly, how deſirous the prophet was to do good, in that he followed the camp into this wilderneſs. For it is not likely, that theſe kings went back to Samaria, where the hiſtory left Elijah, in the laſt verſe of the preceding chapter. For this would have been a journey of ſeven days, and the army might have been loſt in the mean time. It is evident, beſide, from ver. 16. that Elijah was not far from them, and the ſervant in the foregoing verſe ſpeaks of him as preſent, ſaying, *Here is Eliſha.*

Ver. 13. *And Eliſha ſaid unto the king of Iſrael, What have I to do with thee? get thee to the prophets of thy father, and to the prophets of thy mother.*] He refuſes with great diſdain, to have any converſation with that unrighteous prince, and bids him conſer with thoſe who he knew were unable to ſerve him, in any inſtance whatever.

——— *And the king of Iſrael ſaid unto him, Nay:*] That is, I will not conſult thoſe prophets; but intreat thee to direct us how we may be brought out of this great diſtreſs.

——— *For the Lord hath called theſe three kings together, to deliver them into the hand of Moab.*] Tho' Eliſha had refuſed to do any thing for the ſake of Jehoram, yet this prince beſeeches him to have reſpect to the other two kings, who without his aid, muſt periſh as well as himſelf.

Ver. 14. *And Eliſha ſaid, As the Lord of hoſts liveth, before whom I ſtand.*] It is obſervable, that the ſons of the prophets are ſaid to ſit before their maſters the prophets, when theſe inſtructed them; but the prophets themſelves ſtood before the Lord their maſter, when he ſent them upon any meſſage.

Surely were it not that I regard the preſence of Jehoſhaphat the king of Judah, I would not look toward thee, nor ſee thee.] Eliſha was ſilent with regard to the king of Edom; knowing him to be a dependant upon Jehoſhaphat, whoſe piety he eſteemed, and had ſome reſpect to all who belonged to him.

Ver. 15. *But now bring me a minſtrel.*] One who could play well on an inſtrument of muſic.

——— *And it came to paſs when the minſtrel played, that the hand of the Lord came upon him.*] Every one knows that ſome ſort of muſic wonderfully quiets and compoſes the ſpirits when they are diſordered; and raiſes them when they are flat and heavy; and therefore holy men did not neglect ſuch helps as were proper to inſpire them with a diſpoſition fit to receive Divine Inſpirations. We may likewiſe ſuppoſe, that the perſon who now played to Eliſha, accompanied his inſtrument with ſome rapturous hymn in the praiſes of God, and of his wonderful works; whereby the ſpirit of the prophet, which perhaps had been diſturbed by his indignation at the king of Iſrael, was now ſweetly compoſed. From hence we may conclude, there were excellent muſicians in Iſrael, as well as in Judah, where David had ſettled Divine Muſic in great perfection.

Elijah was now actuated by the energy of the Divine Spirit; he aſſumed the prophetic ſtrain, and aſſured the kings, that if they cut ditches along the valley where they were then incamped, theſe ſhould, without wind or rain, be filled with water in a miraculous manner; and he added, that God would deliver Moab into their hands. The prediction was ſoon accompliſhed, for the waters ſuddenly flowed the next morning, by the way of Edom, and filled all the country.

The Moabites, being by this time alarmed, got together all the people who were able to bear arms, and early in the morning ſeeing the water on the eaſt ſide of their country appear as red as blood, by the reflexion of the ſun-beams, and never ſuſpecting it to be water in that dry deſert, and in ſo great a quantity, they immediately concluded it to be blood; and what blood could it be, but that of the confederate troops? who, as the Moabites imagined, had turned their arms againſt one another, in conſequence of a diſagreement between them. Upon which, they thought they had nothing more to do than to ſeize the ſpoil. With this perſuation they ran in a confuſed manner to the camp of the allies, but ſoon found their miſtake, for not being able to ſuſtain the firſt attack made upon them by their enemies, they preſently turned their backs, and great numbers of them were ſlain, by the victorious foe, who purſued them into the very heart of their country, waſted their lands, and demoliſhed all their cities, except Kir-hareſeth, in which the king of Moab had ſhut himſelf up. But when he found that this place would be unable to hold out long againſt the enemy, he ſallied out with ſeven hundred choſen men, upon the quarters of the king of Edom, which it ſeems were the weakeſt: And he therefore hoped to break through them and eſcape; but he and his men were repulſed, and compelled to make a precipitate retreat.

Hereupon the king of Moab took his eldeſt ſon, and ſacrificed him upon the city-wall, as the laſt deſperate remedy; hoping to obtain a powerful aid from his gods, by the immolation of the perſon who was deareſt to him. For it is well known, that it was cuſtomary for the Pagans to offer up their own children upon their altars, in times of great diſtreſs. Eu ebius mentions ſeveral nations who uſed theſe ſacrifices (lib. v. Præpar. Evangel.) And Cæſar ſaith of the Gauls, that when they were afflicted with grievous diſeaſes, or when they were engaged in war, or found themſelves involved in great danger, they offered men for ſacrifices, or vowed they would offer them. For they imagined, that God would not be appeaſed, *niſi pro vita hominis reddatur vita hominis. Unleſs the life of a man was rendred for the life of a man.*

Abarbinel thinks, that this barbarous prince ſacrificed the eldeſt ſon of the king of Edom, after he had taken him priſoner in the laſt ſally: But there is not the leaſt reaſon for ſuch a ſuppoſition: For the Sacred Hiſtorian expreſly declares, that the king of Moab took his eldeſt ſon, *that ſhould have reigned in his ſtead*, ver. 27. and who therefore could not be the king of Edom's ſon. But the ſame author acknowleuges, that their wiſe men in Peſikta, and the Sanhedrin underſtand this fact in the manner we have repreſented it. And that ſome of them believe the king of Moab offered up his own ſon in imitation of Abraham, to the God of Iſrael, hoping thereby to move him to be favourable to him.

This action raiſed *great indignation againſt Iſrael*, ver. 27. Or, as the words in the Hebrew may be more properly tranſlated, *there was great repentance*, in or *among Iſrael*. That is, they were extremely afflicted at this barbarous ſacrifice, and wiſhed they had not puſhed the war ſo far, ſince it ended in ſuch a horrid action as was likely to bring a general odium upon them. They therefore raiſed the ſiege by common conſent, and returned home, that no other barbarity of this nature might be committed on their account.

CHAP. IV.

1 Eliſha multiplieth the widow's oil. 8 He giveth a ſon to the good Shunammite. 18 He raiſeth again her dead ſon. 38 At Gilgal he healeth the deadly pottage. 42 He ſatisfieth an hundred men with twenty loaves.

NOW there cried a certain woman of the wives of the ſons of the prophets unto Eliſha, ſaying, Thy ſervant my huſband is dead, and thou knoweſt that thy ſervant did fear the LORD: and the creditor is come to take unto him my two ſons to be bondmen.

2 And Eliſha ſaid unto her, What ſhall I do for thee? tell me, what haſt thou in the houſe? And ſhe ſaid, Thine handmaid hath not any thing in the houſe, ſave a pot of oil.

3 Then he ſaid, Go borrow thee veſſels abroad of all thy neighbours, *even* empty veſſels, borrow not a few.

24 And when they came to the camp of Iſrael, the Iſraelites roſe up, and ſmote the Moabites, ſo that they fled before them: but they went forward ſmiting the Moabites, even in *their* country.

25 And they beat down the cities, and on every good piece of land caſt every man his ſtone, and filled it, and they ſtopped all the wells of water, and felled all the good trees: only in Kir-haraſeth left they the ſtones thereof: howbeit, the ſlingers went about *it*, and ſmote it.

26 ¶ And when the king of Moab ſaw that the battle was too ſore for him, he took with him ſeven hundred men that drew ſwords, to break through *even* unto the king of Edom: but they could not.

27 Then he took his eldeſt ſon that ſhould have reigned in his ſtead, and offered him *for* a burnt-offering upon the wall: and there was great indignation againſt Iſrael: and they departed from him, and returned to *their own* land.

Ver 1. *Now Jehoram the ſon of Ahab, began to reign over Iſrael in Samaria, the eighteenth year of Jehoſhaphat, king of* Judah, &c.] Ahaziah, the brother of Jehoram, began his reign of two years, in the ſeventeenth year of Jehoſhaphat, 1 Kings xxii. 51. that is, he reigned part of the ſeventeenth year and part of the eighteenth, which ſpace of time was computed at two years. In the latter end of which his brother Jehoram began to reign; when Jehoram the ſon of Jehoſhaphat had reigned two years with his father.

Ver. *And he wrought evil in the ſight of the Lord, but not like his father, and like his mother; for he put away the image of Baal that his father had made.*] He did not break it in pieces, as he would have done if he had heartily hated it, but only removed it out of the temple; thro' an apprehenſion that the judgments of God would prove fatal to him as they had been to his father, if he ſuffered that deteſtable idol to be publicly worſhipped any longer. And the king of Moab being now in rebellion againſt him, Jehoſhaphat perhaps refuſed to aſſiſt him whilſt he continued a worſhipper of Baal.

Ver. 3. *Nevertheleſs, he cleaved unto the ſin of Jeroboam the ſon of Nebat*, &c.] It was eaſier for him to remove the image of Baal, than to put away the golden calves; that being new, but the other of long ſtanding, and they likewiſe proved the moſt effectual expedient that could be thought of, for keeping up the diviſion of the two kingdoms.

Ver. 4. *And Meſha king of Moab was a ſheep-maſter.*] The riches not only of private perſons, but even of kings themſelves, in ancient times, conſiſted much in ſheep and cattle, which they tended themſelves. And thus the greateſt part of the world lived for near four thouſand years; but this rural manner of life did not hinder them from being, at the ſame time, a brave and warlike people, as appears by the ancient Romans who were thus bred; and yet ſubdued all Italy, and at laſt made themſelves Maſters of the world. For this ſort of life was the cauſe of their great ſtrength; rendring their bodies robuſt, and hardened to labour; by which means they were eaſily habituated to all the ſeverities of military diſcipline. The celebrated Cato the cenſor, who had paſſed through all the great offices of the Roman Republic; and governed provinces, commanded armies, and was a great orator, lawyer, and politician, did not think it beneath him to write a treatiſe on all the methods neceſſary for the improvement of lands; with directions for building proper ſtables and houſes for ſeveral ſorts of cattle, and making preſſes for wine and oil, &c. Inſomuch that one may ſee, that he was perfectly acquainted with all the branches of country employments; and that he did not write for oſtentation, but for the real benefit of mankind.

——— *And rendered unto the king of Iſrael an hundred thouſand lambs, and an hundred thouſand rams, with the wool.*] This indeed was a prodigious number; but we are to conſider, that theſe countries abounded with ſheep; inſomuch that Solomon offered an hundred and twenty thouſand, at the ſolemn dedication of the temple, 2 Chron. vii. 5. And the Reubenites drove from the Hagarenes, an hundred and fifty thouſand, 1 Chron. v. 7. Pliny ſhews us that this was the moſt ancient tribute, lib. 18. Nat. Hiſt. cap. 3. Ludolphus, however, obſerves, that the number of cattle mentioned in this verſe, was not an annual tribute from the king of Moab, but a compenſation for thoſe damages the Iſraelites ſuſtained in their war with his ſubjects, or by the revolt of theſe from their government. To which he adds, that the Hebrew word *Ajil*, ſhould not be tranſlated, *a Ram*, but a *Weather*. For one Ram will ſuffice for many ſheep. Lib. 1. Comment. in Hiſtor. Æthiop. cap. 3. N. 30.

Ver. 5. *But it came to paſs when Ahab was dead, that the king of Moab rebelled againſt the king of Iſrael.*] This was obſerved before chap. i. 1 and is here repeated, in order to introduce the following hiſtory.

Ver. 6 *And king Jehoram went out of Samaria the ſame time, and numbred all Iſrael.*] As ſoon as this prince was ſettled in his kingdom, his firſt buſineſs was to raiſe an army to reduce Moab to obedience.

Ver 7. *And he went and ſent to Jehoſhaphat the king of Judah, ſaying, the king of Moab hath rebelled againſt me: Wilt thou go with me againſt Moab to battle? And he ſaid I will go up, I am as thou art*, &c.] Jehoſhaphat returns the ſame anſwer to the king of Iſrael, as he had given to Ahab his father, when he deſired his aſſiſtance againſt Syria, 1 Kings xxii. 4. But the ill ſucceſs he then had, ſhould have made him more cautious how he entered into a new confederation with his ſon; eſpecially ſince he ſeemed to have been afraid to have any tranſactions with his brother Ahaziah, 1 Kings xxii. 49. But as Jehoram had made ſome reformation in his dominions, the king of Judah perhaps entertained a better opinion of him, and might hope that an amicable conduct toward this prince, would induce him to proceed farther in the re-eſtabliſhment of the Divine Worſhip. We may add to this, that the Moabites had lately invaded the territories of Jehoſhaphat, and this inſult might make him deſirous of an opportunity to chaſtiſe them for it.

Ver. 8. *And he ſaid, Which way ſhall we go up? and he anſwered, the way through the wilderneſs of Edom.*] Jehoram choſe to march his troops this way, that he might have the aſſiſtance of the Edomites, who were his tributaries. And it is probable, that Moab was but weakly fortified on that ſide.

Theſe princes took a compaſs of ſeven days march thro' the deſerts of Edom, and were there greatly diſtreſſed for want of water, for either there was a great drought in thoſe parts, or they had miſtaken their way.

Ver. 10. *And the king of Iſrael ſaid, Alas! that the Lord hath called theſe kings together, to deliver them into the hand of Moab.*] The three kings were himſelf, the king of Judah, and the king of Edom who had joined them with his forces. Jehoram did not cry to God for help, but only bewailed the ſtraits to which they were then reduced; and which his own guilt made him imagine God had contrived for their deſtruction.

Ver. 11. *But Jehoſhaphat ſaid, is not there here a prophet of the Lord, that we may enquire of the Lord by him.*] This was ſpoken like a pious man; but it was a fault that he did not enquire before for direction in this war; as he formerly did in that againſt the Syrians, 1 Kings xxii. 5.

——— *And one of the king of Iſrael's ſervants anſwered and ſaid, here is Eliſha the ſon of Shaphat, which poured water on the hands of Elijah.*] That is, was his ſervant, and miniſtred unto him.

Ver. 12. *And Jehoſhaphat ſaid, the word of the Lord is with him.*] Jehoſhaphat had undoubtedly been informed, how Elijah had choſen this diſciple of his for his ſucceſſor; and what wonders he had already wrought.

——— *So the king of Iſrael, and Jehoſhaphat, and the king of Edom went down to him.*] The particular place

to

to which they went is not mentioned; but it is very obſervable, Firſt, how much they honoured the prophet, whom they did not order to come to them, but they went to him. And ſecondly, how deſirous the prophet was to do good, in that he followed the camp into this wilderneſs. For it is not likely, that theſe kings went back to Samaria, where the hiſtory left Elijah, in the laſt verſe of the preceding chapter. For this would have been a journey of ſeven days, and the army might have been loſt in the mean time. It is evident, beſide, from ver. 16. that Elijah was not far from them, and the ſervant in the foregoing verſe ſpeaks of him as preſent, ſaying, *Here is Eliſha.*

Ver. 13. *And Eliſha ſaid unto the king of Iſrael, What have I to do with thee? get thee to the prophets of thy father, and to the prophets of thy mother.*] He refuſes with great diſdain, to have any converſation with that unrighteous prince, and bids him conſer with thoſe who he knew were unable to ſerve him, in any inſtance whatever.

——— *And the king of Iſrael ſaid unto him, Nay:*] That is, I will not conſult thoſe prophets; but intreat thee to direct us how we may be brought out of this great diſtreſs.

——— *For the Lord hath called theſe three kings together, to deliver them into the hand of Moab.*] Tho' Eliſha had refuſed to do any thing for the ſake of Jehoram, yet this prince beſeeches him to have reſpect to the other two kings, who without his aid, muſt periſh as well as himſelf.

Ver. 14. *And Eliſha ſaid, As the Lord of hoſts liveth, before whom I ſtand.*] It is obſervable, that the ſons of the prophets are ſaid to ſit before their maſters the prophets, when theſe inſtructed them; but the prophets themſelves ſtood before the Lord their maſter, when he ſent them upon any meſſage.

Surely were it not that I regard the preſence of Jehoſhaphat the king of Judah, I would not look toward thee, nor ſee thee.] Eliſha was ſilent with regard to the king of Edom; knowing him to be a dependant upon Jehoſhaphat, whoſe piety he eſteemed, and had ſome reſpect to all who belonged to him.

Ver. 15. *But now bring me a minſtrel.*] One who could play well on an inſtrument of muſic.

——— *And it came to paſs when the minſtrel played, that the hand of the Lord came upon him.*] Every one knows that ſome ſort of muſic wonderfully quiets and compoſes the ſpirits when they are diſordered; and raiſes them when they are flat and heavy; and therefore holy men did not neglect ſuch helps as were proper to inſpire them with a diſpoſition fit to receive Divine Inſpirations. We may likewiſe ſuppoſe, that the perſon who now played to Eliſha, accompanied his inſtrument with ſome rapturous hymn in the praiſes of God, and of his wonderful works; whereby the ſpirit of the prophet, which perhaps had been diſturbed by his indignation at the king of Iſrael, was now ſweetly compoſed. From hence we may conclude, there were excellent muſicians in Iſrael, as well as in Judah, where David had ſettled Divine Muſic in great perfection.

Elijah was now actuated by the energy of the Divine Spirit; he aſſumed the prophetic ſtrain, and aſſured the kings, that if they cut ditches along the valley where they were then incamped, theſe ſhould, without wind or rain, be filled with water in a miraculous manner; and he added, that God would deliver Moab into their hands. The prediction was ſoon accompliſhed, for the waters ſuddenly flowed the next morning, by the way of Edom, and filled all the country.

The Moabites, being by this time alarmed, got together all the people who were able to bear arms, and early in the morning ſeeing the water on the eaſt ſide of their country appear as red as blood, by the reflexion of the ſun-beams, and never ſuſpecting it to be water in that dry deſert, and in ſo great a quantity, they immediately concluded it to be blood; and what blood could it be, but that of the confederate troops? who, as the Moabites imagined, had turned their arms againſt one another, in conſequence of a diſagreement between them. Upon which, they thought they had nothing more to do than to ſeize the ſpoil. With this perſuaſion they ran in a confuſed manner to the camp of the allies, but ſoon found their miſtake; for not being able to ſuſtain the firſt attack made upon them by their enemies, they preſently turned their backs, and great numbers of them were ſlain, by the victorious foe, who purſued them into the very heart of their country, waſted their lands, and demoliſhed all their cities, except Kir-hareſeth, in which the king of Moab had ſhut himſelf up. But when he found that this place would be unable to hold out long againſt the enemy, he ſallied out with ſeven hundred choſen men, upon the quarters of the king of Edom, which it ſeems were the weakeſt: And he therefore hoped to break through them and eſcape; but he and his men were repulſed, and compelled to make a precipitate retreat.

Hereupon the king of Moab took his eldeſt ſon, and ſacrificed him upon the city-wall, as the laſt deſperate remedy; hoping to obtain a powerful aid from his gods, by the immolation of the perſon who was deareſt to him. For it is well known, that it was cuſtomary for the Pagans to offer up their own children upon their altars, in times of great diſtreſs. Eu ebius mentions ſeveral nations who uſed theſe ſacrifices (lib. v. Præpar. Evangel.) And Cæſar ſaith of the Gauls, that when they were afflicted with grievous diſeaſes, or when they were engaged in war, or found themſelves involved in great danger, they offered men for ſacrifices, or vowed they would offer them. For they imagined, that God would not be appeaſed, *niſi pro vita hominis reddatur vita hominis. Unleſs the life of a man was rendred for the life of a man.*

Abarbinel thinks, that this barbarous prince ſacrificed the eldeſt ſon of the king of Edom, after he had taken him priſoner in the laſt ſally: But there is not the leaſt reaſon for ſuch a ſuppoſition: For the Sacred Hiſtorian expreſly declares, that the king of Moab took his eldeſt ſon, *that ſhould have reigned in his ſtead*, ver. 27. and who therefore could not be the king of Edom's ſon. But the ſame author acknowledges, that their wiſe men in Peſikta, and the Sanhedrin underſtand this fact in the manner we have repreſented it. And that ſome of them believe the king of Moab offered up his own ſon in imitation of Abraham, to the God of Iſrael, hoping thereby to move him to be favourable to him.

This action raiſed *great indignation againſt Iſrael*, ver. 27. Or, as the words in the Hebrew may be more properly tranſlated, *there was great repentance*, in or *among Iſrael*. That is, they were extremely afflicted at this barbarous ſacrifice, and wiſhed they had not puſhed the war ſo far, ſince it ended in ſuch a horrid action as was likely to bring a general odium upon them. They therefore raiſed the ſiege by common conſent, and returned home, that no other barbarity of this nature might be committed on their account.

CHAP. IV.

1 Eliſha multiplieth the widow's oil. 8 He giveth a ſon to the good Shunammite. 18 He raiſeth again her dead ſon. 38 At Gilgal he healeth the deadly pottage. 42 He ſatisfieth an hundred men with twenty loaves.

NOW there cried a certain woman of the wives of the ſons of the prophets unto Eliſha, ſaying, Thy ſervant my huſband is dead, and thou knoweſt that thy ſervant did fear the LORD: and the creditor is come to take unto him my two ſons to be bondmen.

2 And Eliſha ſaid unto her, What ſhall I do for thee? tell me, what haſt thou in the houſe? And ſhe ſaid, Thine handmaid hath not any thing in the houſe, ſave a pot of oil.

3 Then he ſaid, Go borrow thee veſſels abroad of all thy neighbours, *even* empty veſſels, borrow not a few.

4 And when thou art come in, thou ſhalt ſhut the door upon thee, and upon thy ſons, and ſhalt pour out into all thoſe veſſels, and thou ſhalt ſet aſide that which is full.

5 So ſhe went from him, and ſhut the door upon her, and upon her ſons, who brought *the veſſels* to her, and ſhe poured out.

6 And it came to paſs when the veſſels were full, that ſhe ſaid unto her ſon, Bring me yet a veſſel. And he ſaid unto her, *There is* not a veſſel more. And the oil ſtayed.

7 Then ſhe came and told the man of God: and he ſaid, Go, ſell the oil, and pay thy debt, and live thou and thy children of the reſt.

8 ¶ And it fell on a day, that Eliſha paſſed to Shunem, where *was* a great woman; and ſhe conſtrained him to eat bread. And *ſo* it was, *that* as oft as he paſſed by, he turned in thither to eat bread.

9 And ſhe ſaid unto her husband, Behold now, I perceive that this *is* an holy man of God, which paſſeth by us continually.

10 Let us make a little chamber, I pray thee, on the wall, and let us ſet for him there a bed, and a table, and a ſtool, and a candleſtick: and it ſhall be when he cometh to us, that he ſhall turn in thither.

11 And it fell on a day that he came thither, and he turned into the chamber, and lay there.

12 And he ſaid to Gehazi his ſervant, Call this Shunammite. And when he had called her, ſhe ſtood before him.

13 And he ſaid unto him, Say now unto her; Behold, thou haſt been careful for us with all this care; what *is* to be done for thee? wouldſt thou be ſpoken for to the king, or to the captain of the hoſt? And ſhe anſwered, I dwell among mine own people.

14 And he ſaid, What then *is* to be done for her? And Gehazi anſwered, Verily ſhe hath no child, and her husband is old.

15 And he ſaid, Call her. And when he had called her, ſhe ſtood in the door.

16 And he ſaid, About this ſeaſon, according to the time of life, thou ſhalt embrace a ſon. And ſhe ſaid, Nay, my lord, *thou* man of God, do not lye unto thine handmaid.

17 And the woman conceived, and bare a ſon at that ſeaſon that Eliſha had ſaid unto her, according to the time of life.

18 ¶ And when the child was grown, it fell on a day, that he went out to his father to the reapers.

19 And he ſaid unto his father, My head, my head. And he ſaid to a lad, Carry him to his mother.

20 And when he had taken him, and brought him to his mother, he ſat on her knees till noon, and *then* died.

21 And ſhe went up, and laid him on the bed of the man of God, and ſhut *the door* upon him, and went out.

22 And ſhe called unto her husband, and ſaid, Send me, I pray thee, one of the young men, and one of the aſſes, that I may run to the man of God, and come again.

23 And he ſaid, Wherefore wilt thou go to him to day? *it is* neither new-moon, nor ſabbath. And ſhe ſaid, *It ſhall be* well.

24 Then ſhe ſaddled an aſs, and ſaid to her ſervant, Drive, and go forward; ſlack not *thy* riding for me, except I bid thee.

25 So ſhe went, and came unto the man of God to mount Carmel: and it came to paſs when the man of God ſaw her afar off, that he ſaid to Gehazi his ſervant, Behold, *yonder is* that Shunammite:

26 Run now, I pray thee, to meet her, and ſay unto her, *Is it* well with thee? *is it* well with thy husband? *is it* well with the child? And ſhe anſwered, *It is* well.

27 And when ſhe came to the man of God to the hill, ſhe caught him by the feet: but Gehazi came near to thruſt her away. And the man of God ſaid, Let her alone, for her ſoul *is* vexed within her: and the LORD hath hid *it* from me, and hath not told me.

28 Then ſhe ſaid, Did I deſire a ſon of my lord? did I not ſay, Do not deceive me?

29 Then he ſaid to Gehazi, Gird up thy loyns, and take my ſtaff in thine hand, and go thy way: if thou meet any man, ſalute him not; and if any ſalute thee, anſwer him not again: and lay my ſtaff upon the face of the child.

30 And the mother of the child ſaid, *As* the LORD liveth, and *as* thy ſoul liveth, I will not leave thee. And he aroſe, and followed her.

31 And Gehazi paſſed on before them, and laid the ſtaff upon the face of the child, but *there was* neither voice, nor hearing: where-

wherefore he went again to meet him, and told him, ſaying, The child *is* not awaked.

32 And when Eliſha was come into the houſe, behold, the child was dead, *and* laid upon his bed.

33 He went in therefore, and ſhut the door upon them twain, and prayed unto the LORD.

34 And he went up, and lay upon the child, and put his mouth upon his mouth, and his eyes upon his eyes, and his hands upon his hands, and he ſtretched himſelf upon the child, and the fleſh of the child waxed warm.

35 Then he returned, and walked in the houſe to and fro, and went up, and ſtretched himſelf upon him: and the child ſneezed ſeven times, and the child opened his eyes.

36 And he called Gehazi, and ſaid, Call this Shunammite. So he called her: and and when ſhe was come in unto him, he ſaid, Take up thy ſon.

37 Then ſhe went in, and fell at his feet, and bowed her ſelf to the ground, and took up her ſon, and went out.

38 ¶ And Eliſha came again to Gilgal, and *there was* a dearth in the land, and the ſons of the prophets *were* ſitting before him: and he ſaid unto his ſervant, Set on the great pot, and ſeethe pottage for the ſons of the prophets.

39 And one went out into the field to gather herbs, and found a wild vine, and gathered thereof wild gourds his lap-full, and came and ſhred *them* into the pot of pottage: for they knew *them* not.

40 So they poured out for the men to eat: and it came to paſs as they were eating of the pottage, that they cried out, and ſaid, O thou man of God, *there is* death in the pot: and they could not eat *thereof*.

41 But he ſaid, Then bring meal: and he caſt *it* into the pot; and he ſaid, Pour out for the people, that they may eat: and there was no harm in the pot.

42 ¶ And there came a man from Baal-ſhaliſha, and brought the man of God bread of the firſt-fruits, twenty loaves of barley, and full ears of corn in the huſk thereof: and he ſaid, Give unto the people, that they may eat.

43 And his ſervitour ſaid, What, ſhould I ſet this before an hundred men? He ſaid again, Give the people, that they may eat: for thus ſaith the LORD, They ſhall eat, and ſhall leave *thereof*.

44 So he ſet *it* before them, and they did eat, and left *thereof*, according to the word of the LORD.

Ver. 1. *Now there cried a certain woman of the wives of the ſons of the prophets unto Eliſha, ſaying, Thy ſervant my huſband is dead, and thou knoweſt that thy ſervant did fear the Lord; and the creditor is come to take unto him my two ſons to be bondmen.*] Tho' Eliſha had been ſo inſtrumental in preſerving the confederate army, no man remembred or rewarded his ſervices: But God honoured him with the ability to perform many noble miracles. A widow of one of the ſons of the prophets complained to Eliſha, that her huſband being dead, and ſhe left very poor, a creditor came to take her two ſons and make ſlaves of them; becauſe ſhe was in no condition to pay the debts her huſband had contracted. In which caſe the Hebrews had ſuch a power over their children, that they might ſell them to pay what they owed, and the creditor might force them to it. Huetius thinks, that from the Jews this cuſtom was propagated to the Athenians; and from them to the Romans. The Hebrew doctors fancy, that the huſband of this widow was Obadiah, who is mentioned, 1 Kings xviii. 3. and that the creditor was Jehoram the ſon Ahab; which is utterly ungrounded.

We take it for granted, that the poverty of this unfortunate woman was not occaſioned by the idleneſs or prodigality of her deceaſed huſband, but merely by his piety, becauſe he would not comply with the king's way of worſhip, but ſacrificed all worldly advantages to the preſervation of his integrity and the teſtimony of a good conſcience. Eliſha therefore took compaſſion on her, and finding that ſhe had nothing in her houſe, but a jar of oil, he ordered her to go and borrow veſſels of her neighbours; and then to ſhut herſelf up with her two ſons, and pour the oil into the veſſels. The widow purſued his directions, and poured out ſuch a miraculous quantity of oil as was more than ſufficient to diſcharge the debt her huſband had contracted. Eliſha then ordered her to ſell as much of it as would pay the creditor, and then to live upon the remainder. For we ought firſt to do juſtice, and then expect God's bleſſing upon the proviſion we make for ourſelves and family.

This miracle, ſaith St. Gregory, was a figure of that abundant effuſion of the grace of the Holy Spirit, which ſhould one day fill the Church, repreſented by this widow. St. Bernard declares, that we muſt without ceaſing deſire a ſhare of this holy and wonder working oil, that our hearts may be filled with it: In order to which, we muſt keep them empty of vain imaginations, and ſenſual ſatisfactions. For the unction of the Holy Spirit, typified by this widow's oil, can fill no veſſels but ſuch as are void of all ſinful prepoſſeſſions. 'Tis in vain, continues this father, for any man to attempt a union between God and Mammon; Jeſus Chriſt and this world; the fleſh and the ſpirit: And it is impoſſible at the ſame time, to taſte and reliſh the pleaſures of earth and thoſe of Heaven.

Ver. 8 *And it fell out on a day, that Eliſha paſſed to Shunem, where was a great woman; and ſhe conſtrained him to eat bread. And ſo it was, that as oft as he paſſed by, he turned in thither to eat bread.*] At Shunem, a city in the tribe of Iſſachar, and in the road between Samaria and Carmel, lived a woman, whoſe huſband had a plentiful eſtate, and delighted in hoſpitality. She one day invited Eliſha to take a repaſt at her houſe; and treated him with ſo much civility and reſpect, that he made no ſcruple, when he paſſed that way, to ſtop and refreſh himſelf at her houſe; which in all probability ſhe had invited him to do. And when ſhe became ſenſible, by frequent converſation with him, that he was not only a prophet, but likewiſe a perſon of uncommon ſanctity and vertue; ſhe deſired her huſband to build and furniſh a private apartment for him, where he might retire, in order to devote himſelf to prayer and meditation; and to follow his ſacred ſtudies without any interruption or diſturbance. Eliſha, in gratitude for this favour, deſired to know, if he could be ſerviceable to her in any inſtance, either at court, or with the general of the forces; for tho' he himſelf had not been diſtinguiſhed by any favours or preferments, and was not ſolicitous to obtain them; he, however, might juſtly ſuppoſe, that any proper recommendation of his,

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The Shunammite looked upon what Eliſha had promiſed her, as altogether incredible, and deſired him not to deceive her with expectations, ſhe thought ſhe had ſo little reaſon to entertain. The prediction was, however, accompliſhed, and ſhe became the mother of a ſon at the time ſpecified by the prophet. When the child was grown up, and paſt the perils of infancy, he one day went out to his father, in a field where the reapers were at work; and was there ſeized with a ſudden illneſs which affected his head, and made him complain of the violent pain he ſuffered in that part. His father ordered a young ſervant to carry him home to his mother, that ſhe might tend him, and provide what was proper for him; but notwithſtanding all her care, the youth died in a few hours. The ſorrowful parent then carried the dead body into Eliſha's chamber, and laid it upon his bed, in hopes of receiving aid from him, whoſe maſter, as ſhe undoubtedly muſt have heard, had reſtored a child to life. But as Eliſha was then abſent, ſhe ſent for her husband, and deſired him to let her have one of the young men, and one of the aſſes, that ſhe might haſten to the man of God. Her husband was ſurpriſed that ſhe ſhould think of going to the prophet that day; *it being neither new moon nor ſabbath*, v. 23. From hence it appears, that the prophets were the public inſtructors of the people; and their houſes a kind of ſchool or ſynagogue, unto which their auditors reſorted on the days here mentioned, to be taught their duty out of the law of God, and to have their doubts ſolved. The mother of the dead child then replied, *it ſhall be well*, or, according to the Hebrew, *it is peace*. That is, ſhe intreats her husband to believe, that her intention in going to the prophet, was for his, as well as her own benefit.

She then haſtened to Eliſha, and found him on mount Carmel, which was much frequented by him, as it had likewiſe been by Elijah: this makes it credible there was a ſchool of the prophets here, it being a mountain finely ſhaded by trees, which rendered it a commodious ſituation for ſacred exerciſes. As ſoon as Eliſha ſaw his hoſpitable benefactreſs, he ſent his ſervant to her, with orders to make a particular enquiry after all who were moſt dear to her and likewiſe after her own welfare. To this ſhe anſwered *it is well*, ver. 26. ſome tranſlate it, *it ſhall be well*, which is needleſs, for ſhe and her husband were well, and ſhe did not think fit to tell Gehazi all the truth; but to diſcloſe it to the prophet himſelf. She then came to him, and caught him by the feet; ver. 27. after the manner of a moſt humble ſupplicant, and with a reſolution not to let him ſtir from thence till he had granted her requeſt. Gehazi, who beheld the uncommon humility of her deportment, came with an intention to *thruſt her away*, for he believed his maſter did not expect any ſuch abaſements; eſpecially from her, who had been ſo kind and friendly to them. Eliſha then ſaid to his ſervant, *Let her alone, for her ſoul is vexed within her, and the Lord hath hid it from me:* ver. 27. Do not diſturb her; for ſhe is too full of grief already; and God hath not ſhewn me the cauſe of it. It appears from hence, that the prophets knew no more, than what God was pleaſed to impart to them: for the ſpirit was not in them after the manner of a ſupernatural faculty, or an infuſed habit, whereby they might act what and when they pleaſed: Moſes himſelf, the great prophet, not being able to determine ſome things, till he had conſulted the Divine Majeſty.

The afflicted Mother than addreſſed herſelf to Eliſha in the following manner. *Did I deſire a ſon of my Lord? did I not ſay, do not deceive me?* ver. 28. I was well ſatisfied without a ſon; and did neither deſire ſuch a gift, nor was forward to believe I ſhould enjoy it, when freely promiſed: But now to loſe him in this manner, after he has been beſtowed upon me, is an inſupportable affliction to me.

Eliſha then ordered Gehazi to take his ſtaff, and go and lay it upon the face of the child, ver. 29. thinking it might work a miracle, as the rod of Moſes, and the mantle of Elijah had formerly done. But the woman not believing that this method would be ſufficient, entreated Eliſha to go himſelf. Abarbinel thinks the prophet had no thoughts of reviving the child by this expedient, but only ordered his ſtaff to be laid upon his face, to preſerve him from putrefaction, which ſurely muſt be thought a very low conceit.

Eliſha being overcome by her importunity, and his own kindneſs to ſo worthy a friend, aroſe and followed her; while Gehazi paſſed on before them, and laid the prophet's ſtaff upon the face of the child; but finding no appearance of life, he went out to meet his maſter, and told him that the child *was not awaked*, ver. 31. He ſpeaks of death as a ſleep, in which the youth continued, notwithſtanding the performance of Eliſha's order. And it is likely, that the power which otherwiſe might have accompanied the ſtaff, was with-held, becauſe the prophet chang'd the method of his proceeding, in working this miracle, when the woman would have him go himſelf: and therefore did not pray to God that the child might revive when the ſtaff was laid on his face.

When Eliſha came to the houſe, he went into the chamber, where the dead ſon of the Shunammite was laid upon his bed; and ſhut the door, that he might not be interrupted in his prayer to God. He then ſtretched himſelf upon the corpſe, as Elijah had formerly done upon the like occaſion; *and the fleſh of the child waxed warm*, ver. 34. not from any heat communicated from the body of the prophet, but from an inward principle of life, which was now reſtored, and began to operate within him. Eliſha then took a turn or two in the houſe, to refreſh himſelf, after the fervent pains he had taken in prayer; and then returned to his chamber, where he ſtretched himſelf a ſecond time upon the child. For the miracle of his recovery was not wrought in an inſtant, but gradually, and by earneſt and continued prayer to the Almighty. The youth at laſt ſneezed ſeven times, ver. 35. which purged his head, wherein the pain which killed him lay, and then opened his eyes. Upon which the prophet ſent for his mother, and ordered her to take up her living ſon. Her joy at this wonderful event, was now as great as her ſorrow had been before: ſhe threw herſelf at the feet of the prophet, giving thanks to God and him, with all the reverence ſhe could expreſs; ſhe then took her ſon, and we may well ſuppoſe that ſhe publiſhed this wonderful work of God to all her family and neighbourhood, who made it known abroad.

Ver. 38. *And Eliſha came again to Gilgal, and there was a dearth in the land, and the ſons of the prophets were ſitting before him: and he ſaid unto his ſervant, ſet on the great pot, and ſeeth pottage for the ſons of the prophets.*] Eliſha was at Gilgal with his maſter Elijah, a little before his aſſumption into heaven; and he loved to frequent thoſe places where he had been with that great prophet; that he might work new wonders there, and confirm the people in the belief that he himſelf was a prophet. The inhabitants of that part of the country, were then afflicted with a great ſcarcity of proviſions; and the ſons of the prophets were now ſitting before Eliſha, which was the poſture of diſciples when their maſters taught them. Whence Bertram obſerves, their ſchools and accademies were called *Iſhiboth*, which ſignifies *Seſſions*. We may add to this, that Eliſha's ordering his ſervant to prepare food for

for the ſons of the prophets, ſhews that they lived together in ſociety, and, after their lectures, were wont to eat together with their maſter; who ordered his ſervants to provide very plain and common food for them, ſuch as the gardens or fields would afford, without much labour, and at a ſmall expence,

Eliſha having given orders for a moderate repaſt of this nature, a ſervant went into the field to gather what green herbage could be there found; there being no pot-herbs in their own garden at home, by reaſon of the drought. This perſon among the other productions of the field, happened to find a wild vine, and gathered his lap full of the gourds it produced. This plant is thought to have been *Coloquintida*, whoſe leaf has ſome reſemblance to that of a vine, and purges exceedingly. This was ſhred into the pottage, for neither the perſon who had gathered its leaves, nor thoſe who ſhred them, knew what they were, but imagined them to be the leaves of a wild vine. But their malignant quality ſoon appeared, when the pottage was ſerved up at table; and one of the company cried out to Eliſha, *O thou man of God, there is death in the pot*, ver. 40. The taſte was ſo bitter and diſagreeable, that they concluded there was ſome venomous herb in the pot; in which they were not miſtaken, for the herb they complained of is a poiſon, if not qualified, and taken in a moderate quantity.

The prophet then ordered meal to be brought and caſt into the pot; upon which the hurtful was converted into wholeſome food, not from any vertue in the meal, but from the immediate power of God. The Jews therefore juſtly reckon this as the eighth miracle wrought by Eliſha after he was made a prophet.

Ver. 42. *And there came a man from Baal-ſhaliſha, and brought the man of God bread of the firſt fruits, twenty loaves of barley, and full ears of corn in the husk thereof: and he ſaid, Give unto the people, that they may eat.*] This was a ſeaſonable preſent, in a time of dearth, when bread was very ſcarce. And it being called *Biccurim*, (which was the name for the firſt fruits belonging to the prieſts) makes it probable, this was not ſuch a preſent as men uſually made when they came to ask a prophet any queſtion, and to be reſolved of their doubts; but a free-will offering for the better ſubſiſtence of the prophet. Unto whom pious people, perhaps, gave that portion which was aſſigned by God for the prieſts, to whom the firſt fruits could not now be carried, they being in the land of Judah. And we ſuppoſe, the ſchools of the prophets might be partly maintained by ſuch means as theſe.

Eliſha then ordered the proviſion he had thus received to be ſet before the people, by whom the ſons of the prophets are meant; upon which his ſervant replied in a ſurpriſe, *What ſhall I ſet this before an hundred men?* The Apoſtles made much the ſame anſwer to our Bleſſed Saviour, when he intended to feed a greater multitude with leſs food. Had the twenty loaves of barley, which were preſented to Eliſha, been very large, they, together with the ears of corn, might have ſufficed for an hundred men without a miracle; we therefore may conclude them to have been but ſmall; and as they yet were more than ſufficient to ſatisfy ſuch a number of perſons, this fact may juſtly be conſidered as another wonderful work which God thought fit to accompliſh in favour of his ſervants, by the inſtrumentality of Eliſha.

CHAP. V.

1 *Naaman, by the report of a captive maid is ſent to Samaria to be cured of his leproſy.* 8 *Eliſha ſending him to Jordan, cureth him.* 15 *He refuſing Naaman's gifts, granteth him ſome of the earth.* 20 *Gehazi, abuſing his maſter's name unto Naaman, is ſmitten with leproſy.*

NOW Naaman captain of the hoſt of the king of Syria, was a great man with his maſter, and honourable, becauſe by him the LORD had given deliverance unto Syria: he was alſo a mighty man in valour, *but he was* a leper.

2 And the Syrians had gone out by companies, and had brought away captive out of the land of Iſrael a little maid, and ſhe waited on Naamans wife.

3 And ſhe ſaid unto her miſtreſs, Would God my lord *were* with the prophet that *is* in Samaria: for he would recover him of his leproſy.

4 And *one* went in, and told his lord, ſaying, Thus and thus ſaid the maid that *is* of the land of Iſrael.

5 And the king of Syria ſaid, Go to, go, and I will ſend a letter unto the king of Iſrael. And he departed, and took with him ten talents of ſilver, and ſix thouſand *pieces* of gold, and ten changes of raiment.

6 And he brought the letter to the king of Iſrael, ſaying, Now when this letter is come unto thee, behold, I have *therewith* ſent Naaman my ſervant to thee, that thou mayſt recover him of his leproſy.

7 And it came to paſs when the king of Iſrael had read the letter, that he rent his clothes, and ſaid, *Am* I God, to kill, and to make alive, that this man doth ſend unto me to recover a man of his leproſy? wherefore conſider, I pray you, and ſee how he ſeeketh a quarrel againſt me.

8 ¶ And it was *ſo*, when Eliſha the man of God had heard that the king of Iſrael had rent his clothes, that he ſent to the king, ſaying, Wherefore haſt thou rent thy clothes? let him come now to me, and he ſhall know that there is a prophet in Iſrael.

9 So Naaman came with his horſes, and with his chariot, and ſtood at the door of the houſe of Eliſha.

10 And Eliſha ſent a meſſenger unto him, ſaying, Go and waſh in Jordan ſeven times, and thy fleſh ſhall come again unto thee, and thou ſhalt be clean.

11 But Naaman was wroth, and went away, and ſaid, Behold, I thought, He will ſurely come out to me, and ſtand, and call on the name of the LORD his God, and ſtrike his hand over the place, and recover the leper.

12 *Are* not Abana and Pharpar, rivers of Damaſcus, better than all the waters of Iſrael? may I not waſh in them and be clean? So he turned, and went away in a rage.

13 And his ſervants came near, and ſpake unto him, and ſaid, My father, *if* the prophet had bid thee *do ſome* great thing, wouldſt thou not have done *it*? how much

after the ſervice he had rendred his country, would not be diſregarded at court. The Shunammite then replied, That *ſhe dwelt among her own people*, ver. 13. The meaning of which expreſſion is, that whatever vexation the inhabitants who lived on the borders of the country might ſuffer from the ſoldiers, ſhe lived quietly among her friends and neighbours; and had no occaſion to ſue to the king or his miniſters for any favour. When ſhe had ſaid this, ſhe retired, but the prophet being ſtill deſirous of making ſome return for the civilities he had received from her and her husband, asked his ſervant Gehazi, *what was then to be done for her?* ver. 14. for he imagined, that as this ſervant of his, had opportunities of obſerving all that paſt in the houſe more than himſelf, he could the better tell what would be moſt welcome to her. Gehazi then acquainted him that ſhe had no children, and that her husband was old, upon which the prophet, who knew how afflictive the want of iſſue was to the Jewiſh women, ordered his ſervant to call her to him; and when ſhe came, he aſſured her, that ſhe ſhould *embrace a ſon, about that ſeaſon, according to the time of life*, ver. 16. That is, ſhe ſhould have a child the next year, after ſhe had gone the uſual time. From the word *habeketh*, which we tranſlate, *thou ſhalt embrace*, ſome of the Hebrew doctors conjecture, that this ſon was afterward the prophet Habakkuk: Which is a mere fancy, rejected by Abarbinel and others, who repreſent Habakkuk as propheſying in the time of Manaſſeh, or Joſiah.

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The afflicted Mother then addreſſed herſelf to Eliſha in the following manner. *Did I deſire a ſon of my Lord? did I not ſay, do not deceive me?* ver. 28. I was well ſatisfied without a ſon; and did neither deſire ſuch a gift, nor was forward to believe I ſhould enjoy it, when freely promiſed: But now to loſe him in this manner, after he has been beſtowed upon me, is an inſupportable affliction to me.

Eliſha then ordered Gehazi to take his ſtaff, and go and lay it upon the face of the child, ver. 29. thinking it might work a miracle, as the rod of Moſes, and the mantle of Elijah had formerly done. But the woman not believing that this method would be ſufficient, entreated Eliſha to go himſelf. Abarbinel thinks the prophet had no thoughts of reviving the child by this expedient, but only ordered his ſtaff to be laid upon his face, to preſerve him from putrefaction, which ſurely muſt be thought a very low conceit.

Eliſha being overcome by her importunity, and his own kindneſs to ſo worthy a friend, aroſe and followed her; while Gehazi paſſed on before them, and laid the prophet's ſtaff upon the face of the child; but finding no appearance of life, he went out to meet his maſter, and told him that the child *was not awaked*, ver. 31. He ſpeaks of death as a ſleep, in which the youth continued, notwithſtanding the performance of Eliſha's order. And it is likely, that the power which otherwiſe might have accompanied the ſtaff, was with-held, becauſe the prophet chang'd the method of his proceeding, in working this miracle, when the woman would have him go himſelf: and therefore did not pray to God that the child might revive when the ſtaff was laid on his face.

When Eliſha came to the houſe, he went into the chamber, where the dead ſon of the Shunammite was laid upon his bed; and ſhut the door, that he might not be interrupted in his prayer to God. He then ſtretched himſelf upon the corpſe, as Elijah had formerly done upon the like occaſion; *and the fleſh of the child waxed warm*, ver. 34. not from any heat communicated from the body of the prophet, but from an inward principle of life, which was now reſtored, and began to operate within him. Eliſha then took a turn or two in the houſe, to refreſh himſelf, after the fervent pains he had taken in prayer; and then returned to his chamber, where he ſtretched himſelf a ſecond time upon the child. For the miracle of his recovery was not wrought in an inſtant, but gradually, and by earneſt and continued prayer to the Almighty. The youth at laſt ſneezed ſeven times, ver. 35. which purged his head, wherein the pain which killed him lay, and then opened his eyes. Upon which the prophet ſent for his mother, and ordered her to take up her living ſon. Her joy at this wonderful event, was now as great as her ſorrow had been before: ſhe threw herſelf at the feet of the prophet, giving thanks to God and him, with all the reverence ſhe could expreſs; ſhe then took her ſon, and we may well ſuppoſe that ſhe publiſhed this wonderful work of God to all her family and neighbourhood, who made it known abroad.

Ver. 38. *And Eliſha came again to Gilgal, and there was a dearth in the land, and the ſons of the prophets were ſitting before him: and he ſaid unto his ſervant, ſet on the great pot, and ſeeth pottage for the ſons of the prophets.*] Eliſha was at Gilgal with his maſter Elijah, a little before his aſſumption into heaven; and he loved to frequent thoſe places where he had been with that great prophet; that he might work new wonders there, and confirm the people in the belief that he himſelf was a prophet. The inhabitants of that part of the country, were then afflicted with a great ſcarcity of proviſions; and the ſons of the prophets were now ſitting before Eliſha, which was the poſture of diſciples when their maſters taught them. Whence Bertram obſerves, their ſchools and accademies were called *Iſhiboth*, which ſignifies *Seſſions*. We may add to this, that Eliſha's ordering his ſervant to prepare food for

for the ſons of the prophets, ſhews that they lived together in ſociety, and, after their lectures, were wont to eat together with their maſter; who ordered his ſervants to provide very plain and common food for them, ſuch as the gardens or fields would afford, without much labour, and at a ſmall expence,

Eliſha having given orders for a moderate repaſt of this nature, a ſervant went into the field to gather what green herbage could be there found; there being no pot-herbs in their own garden at home, by reaſon of the drought. This perſon among the other productions of the field, happened to find a wild vine, and gathered his lap full of the gourds it produced. This plant is thought to have been *Coloquintida*, whoſe leaf has ſome reſemblance to that of a vine, and purges exceedingly. This was ſhred into the pottage, for neither the perſon who had gathered its leaves, nor thoſe who ſhred them, knew what they were, but imagined them to be the leaves of a wild vine. But their malignant quality ſoon appeared, when the pottage was ſerved up at table; and one of the company cried out to Eliſha, *O thou man of God, there is death in the pot*, ver. 40. The taſte was ſo bitter and diſagreeable, that they concluded there was ſome venomous herb in the pot; in which they were not miſtaken, for the herb they complained of is a poiſon, if not qualified, and taken in a moderate quantity.

The prophet then ordered meal to be brought and caſt into the pot; upon which the hurtful was converted into wholeſome food, not from any vertue in the meal, but from the immediate power of God. The Jews therefore juſtly reckon this as the eighth miracle wrought by Eliſha after he was made a prophet.

Ver. 42. *And there came a man from Baal-ſhaliſha, and brought the man of God bread of the firſt fruits, twenty loaves of barley, and full ears of corn in the huſk thereof: and he ſaid, Give unto the people, that they may eat.*] This was a ſeaſonable preſent, in a time of dearth, when bread was very ſcarce. And it being called *Biccurim*, (which was the name for the firſt fruits belonging to the prieſts) makes it probable, this was not ſuch a preſent as men uſually made when they came to ask a prophet any queſtion, and to be reſolved of their doubts; but a free-will offering for the better ſubſiſtence of the prophet. Unto whom pious people, perhaps, gave that portion which was aſſigned by God for the prieſts, to whom the firſt fruits could not now be carried, they being in the land of Judah. And we ſuppoſe, the ſchools of the prophets might be partly maintained by ſuch means as theſe.

Eliſha then ordered the proviſion he had thus received to be ſet before the people, by whom the ſons of the prophets are meant; upon which his ſervant replied in a ſurpriſe, *What ſhall I ſet this before an hundred men?* The Apoſtles made much the ſame anſwer to our Bleſſed Saviour, when he intended to feed a greater multitude with leſs food. Had the twenty loaves of barley, which were preſented to Eliſha, been very large, they, together with the ears of corn, might have ſufficed for an hundred men without a miracle; we therefore may conclude them to have been but ſmall; and as they yet were more than ſufficient to ſatisfy ſuch a number of perſons, this fact may juſtly be conſidered as another wonderful work which God thought fit to accompliſh in favour of his ſervants, by the inſtrumentality of Eliſha.

CHAP. V.

1 *Naaman, by the report of a captive maid is ſent to Samaria to be cured of his leproſy.* 8 *Eliſha ſending him to Jordan, cureth him.* 15 *He refuſing Naaman's gifts, granteth him ſome of the earth.* 20 *Gehazi, abuſing his maſter's name unto Naaman, is ſmitten with leproſy.*

NOW Naaman captain of the hoſt of the king of Syria, was a great man with his maſter, and honourable, becauſe by him the LORD had given deliverance unto Syria: he was alſo a mighty man in valour, *but he was* a leper.

2 And the Syrians had gone out by companies, and had brought away captive out of the land of Iſrael a little maid, and ſhe waited on Naamans wife.

3 And ſhe ſaid unto her miſtreſs, Would God my lord *were* with the prophet that *is* in Samaria: for he would recover him of his leproſy.

4 And *one* went in, and told his lord, ſaying, Thus and thus ſaid the maid that *is* of the land of Iſrael.

5 And the king of Syria ſaid, Go to, go, and I will ſend a letter unto the king of Iſrael. And he departed, and took with him ten talents of ſilver, and ſix thouſand *pieces* of gold, and ten changes of raiment.

6 And he brought the letter to the king of Iſrael, ſaying, Now when this letter is come unto thee, behold, I have *therewith* ſent Naaman my ſervant to thee, that thou mayſt recover him of his leproſy.

7 And it came to paſs when the king of Iſrael had read the letter, that he rent his clothes, and ſaid, *Am* I God, to kill, and to make alive, that this man doth ſend unto me to recover a man of his leproſy? wherefore conſider, I pray you, and ſee how he ſeeketh a quarrel againſt me.

8 ¶ And it was *ſo*, when Eliſha the man of God had heard that the king of Iſrael had rent his clothes, that he ſent to the king, ſaying, Wherefore haſt thou rent thy clothes? let him come now to me, and he ſhall know that there is a prophet in Iſrael.

9 So Naaman came with his horſes, and with his chariot, and ſtood at the door of the houſe of Eliſha.

10 And Eliſha ſent a meſſenger unto him, ſaying, Go and waſh in Jordan ſeven times, and thy fleſh ſhall come again unto thee, and thou ſhalt be clean.

11 But Naaman was wroth, and went away, and ſaid, Behold, I thought, He will ſurely come out to me, and ſtand, and call on the name of the LORD his God, and ſtrike his hand over the place, and recover the leper.

12 *Are* not Abana and Pharpar, rivers of Damaſcus, better than all the waters of Iſrael? may I not waſh in them and be clean? So he turned, and went away in a rage.

13 And his ſervants came near, and ſpake unto him, and ſaid, My father, *if* the prophet had bid thee *do ſome* great thing, wouldſt thou not have done *it*? how much

rather then, when he ſaith to thee, Waſh and be clean?

14 Then went he down, and dipped himſelf ſeven times in Jordan, according to the ſaying of the man of God: and his fleſh came again like unto the fleſh of a little child, and he was clean.

15 ¶ And he returned to the man of God, he and all his company, and came and ſtood before him: and he ſaid, Behold, now I know that *there is* no God in all the earth, but in Iſrael: now therefore, I pray thee, take a bleſſing of thy ſervant.

16 But he ſaid, *As* the LORD liveth, before whom I ſtand, I will receive none. And he urged him to take *it*, but he refuſed.

17 And Naaman ſaid, Shall there not then, I pray then, be given to thy ſervant two mules burden of earth? for thy ſervant will henceforth offer neither burnt-offering, nor ſacrifice unto other gods, but unto the LORD.

18 In this thing the LORD pardon thy ſervant, *that* when my maſter goeth into the houſe of Rimmon to worſhip there, and he leaneth on my hand, and I bow my ſelf in the houſe of Rimmon: when I bow down my ſelf in the houſe of Rimmon, the LORD pardon thy ſervant in this thing.

19 And he ſaid unto him, Go in peace. So he departed from him a little way.

20 ¶ But Gehazi the ſervant of Eliſha the man of God ſaid, Behold, my maſter hath ſpared Naaman this Syrian, in not receiving at his hands that which he brought: but *as* the LORD liveth, I will run after him, and take ſomewhat of him.

21 So Gehazi followed after Naaman: and when Naaman ſaw *him* running after him, he lighted down from the chariot to meet him, and ſaid, *Is* all well?

22 And he ſaid, All *is* well: my maſter hath ſent me, ſaying, Behold, even now there be come to me from mount Ephraim two young men of the ſons of the prophets: give them, I pray thee, a talent of ſilver, and two changes of garments.

23 And Naaman ſaid, Be content, take two talents. And he urged him, and bound two talents of ſilver in two bags, with two changes of garments, and laid *them* upon two of his ſervants, and they bare *them* before him.

24 And when he came to the tower, he took *them* from their hand, and beſtowed *them* in the houſe; and he let the men go, and they departed.

25 But he went in, and ſtood before his maſter: and Eliſha ſaid unto him, Whence *comeſt thou*, Gehazi? And he ſaid, Thy ſervant went no whither.

26 And he ſaid unto him, Went not mine heart *with thee*, when the man turned again from his chariot to meet thee? *is it* a time to receive money, and to receive garments, and olive-yards, and vineyards, and ſheep, and oxen, and men-ſervants, and maid-ſervants?

27 The leproſy therefore of Naaman ſhall cleave unto thee, and unto thy ſeed for ever. And he went out from his preſence a leper *as white* as ſnow.

Ver. 1. *Now Naaman captain of the hoſt of the king of Syria, was a great man with his maſter, and honourable, becauſe by him the Lord had given deliverance unto Syria; he was alſo a mighty man in valour, but he was a leper.*] If the riches and honourable preferments of this world could ſecure their poſſeſſors from the diſtempers which attack the body of men in all parts, and in a thouſand various forms, an indefatigable purſuit of wealth and dignities would ſeem much more rational than it appears at preſent. But alas, we are ſenſible by daily inſtances which occur to our obſervation, that thoſe who enjoy theſe imaginary bleſſings, are not exempted from any of the calamities to which the reſt of human race are ſubject. Naaman is a remarkable example of what we here advance. He was raiſed to one of the firſt employments in the ſtate; being general of the army of Benhadad, king of Syria. He was highly eſteemed by his maſter, and honoured by all the people, having been victorious in the battles he had fought, and thereby cauſed himſelf to be conſidered as the deliverer of Syria. But all the glory and honours he had acquired, were more than counterballanced by the ſhocking diſtemper, which waſted his body, and rendered him an odious ſpectacle to all who beheld him. The Leproſy under which he languiſhed was counted incurable by any natural means, and it eluded all the preſcriptions of the moſt skilful and experienced phyſicians. Travellers, who have ſeen lepers in the eaſt, ſay, That this diſeaſe attacks principally the feet. Proſper Albinus declares it to be a common malady in Egypt: and our learned and accurate countryman Mr. Maundrell, informs us, in his travels from Aleppo to Jeruſalem, that he had ſeen lepers in Paleſtine; and that their feet were ſwelled like thoſe of Elephants; from which ſymptom, and the horrid gaps this diſtemper occaſions in the skin, it is ſuppoſed to have derived its Latin name Elephantiaſis.

The common mark, whereby phyſicians tell us that an inveterate leproſy may be diſcerned, are theſe that follow. It makes the voice hoarſe, like that of a dog who has been barking a long time; and the voice comes through the noſe rather than the mouth. The pulſe of the diſeaſed perſon is ſmall and heavy, ſlow and diſordered. His blood abounds with white corpuſcles of a bright hue, like the ſeeds of Millet. It is all a ſcurfy ſerum, without any of that mixture which is natural to it, ſo that the ſalt which any one puts into it cannot melt. It is ſo dry, that when vinegar is mixed with it, it bubbles up; and is ſo ſtrongly knit together by imperceptible ſhreads, that calcined lead thrown into it, will eaſily ſwim on its ſurface. The urine of a leper is undigeſted, ſettled, aſh-coloured, and thick, and the ſediment of it appears like meal mixed with bran. The face of the unfortunate perſon is like a coal half extinguiſhed, ſhining, unctuous, bloated, and thick ſet with very hard pimples, with kernels round the bottoms of them. His eyes are red and inflamed, and glare like thoſe of a cat; they likewiſe come

come forward out of his head, but cannot be moved either to the right or the left. His ears are ſwelled and red, eaten up with ulcers about the root of them, and encompaſſed with ſmall kernels. His noſe ſinks, becauſe the cartilage rots. His noſtrils are open, and the paſſages ſtopped with ulcers at the bottom. His tongue is dry and black, ſwelled and ulcerated, ſhortned and divided by ridges, and beſet with little white pimples. The skin of it is uneven, hard, and inſenſible; and if it be cut, or a hole made in it, inſtead of blood, nothing but a putrified liquor iſſues from it.

The nature and cauſes of a leproſy have been much argued upon. The generality are of opinion, that the cauſe of it is inward, namely, in the blood and humours, and that it does not appear outwardly, till it has corrupted all within. We think it neceſſary to diſtinguiſh two ſorts of leproſies; one proceeding from ſome inward corruption, the other acquired by outward communication with a leprous perſon. Corruption of the blood may be, in different reſpects, the cauſe and effect of a leproſy. It is the cauſe of it, when the blood being inwardly corrupted either by bad diet, or ſome other injurious accident; produces ſuch external effects, as are obſervable in leproſies. It is likewiſe the effect of this diſeaſe, when it is caught by touching any perſon who is infected with it, or any thing belonging to him; for a leproſy is very eaſily communicated, for which reaſon Moſes has taken ſo much precaution to prevent lepers having any intercourſe with perſons in good health. And his care extended even to dead bodies thus infected, directing that they ſhould not be buried with others.

It has been likewiſe thought, that leproſies, and other diſeaſes which have any relation to it, are cauſed by an infinite number of ſmall imperceptible worms, which inſinuate themſelves between the skin and the fleſh; gnaw the epidermis and cuticula, and afterward the extremities of the nerves and fleſh; and there produce all the effects which are to be obſerved in the beginning, progreſs, and fatal completion of this diſtemper.

Learned men have been much divided, with relation to the cure of this dreadful malady. Some affirm that phyſical preparations have power to remove it, even in its worſt ſymptoms, and Voſſius has tranſcribed ſome remedies to this effect, from Dioſcordes, and Pliny the naturaliſt. [Voſſ. de origine & progreſſu idololatriæ lib. 4. cap. 45.] Celſus mentions different kinds of this diſtemper, and declares that thoſe of them which he calls *Alphos* and *Melas*, may be eaſily healed; but adds, that the *Leuce*, another ſpecies of it, is incurable, or at leaſt can never be perfectly removed (Celſ. de Medicina, lib. 5. cap. 28. paragr. 17 and 19.) In a word, this terrible diſtemper has been thought by many, to be beyond the reach of all medicinal preſcriptions; and that God, who chaſtiſed the ſons of men with this devouring and odious deformity, was alone able to heal it. It has likewiſe been remarked, that no leper, either in the Old Teſtament, or the New, is ſaid to have been cured by the art of any phyſician, or by the efficacy of any ſecond cauſe; and that all thoſe whoſe cure is recorded in thoſe Sacred Books, are repreſented as having obtained it by ſome miraculous means. For this reaſon, ſays Dr. Hammond, our bleſſed Saviour, in his anſwer to the meſſenger of John the Baptiſt, joins the cure of the leproſy, with thoſe of the blind and deaf, and even with the reſurrection of perſons from the dead; in order to intimate, that all theſe operations equally depended on the infinite power of him who formed the body of man.

We may naturally ſuppoſe, that Naaman, who was afflicted with this loathſome diſtemper, had recourſe to all that human art could offer for his relief: But his endeavours had hitherto proved ineffectual, and his immenſe riches could not purchaſe him the leaſt mitigation of his malady. For, as on the one hand, our lives would be a complication of miſery and pain, were we never to obtain relief from the creatures; ſo on the other, we ſhould be apt to idolize them, were they always to ſupply us with what we require from them.

While Naaman was far from entertaining any thoughts of applying to the true God for aid, and, perhaps, began to deſpair of his cure, that God, who is frequently found by thoſe who ſought him not, furniſhed him with the means of recovering his health. Some of the Syrian troops had made an incurſion into Paleſtine, and among the reſt of their booty, carried off a young Iſraelite maiden, who was afterward preſented to the wife of Naaman, and waited on her as a ſervant. This damſel being informed of the melancholy condition of Naaman, expreſſed her earneſt wiſh to her miſtreſs, that her Lord were with the prophet, who was then in Samaria, meaning Eliſha: adding, that ſhe was fully aſſured his health would be reſtored to him by that holy man. For though Eliſha had not as yet manifeſted the efficacy of his power with reſpect to any leprous perſon, yet this young Iſraelite was fully perſwaded, that the ſame prophet who had multiplied the widows oil, and raiſed the ſon of the Shunammite from the dead, could as eaſily relieve her maſter from the diſtemper which rendered his life ſo miſerable.

When the Syrian general was informed of what the Hebrew maid had declared, he imparted the particulars to the king, who permitted him to ſet out for Samaria, and furniſhed him with a very preſſing letter to the king of Iſrael. Naaman being now impatient for the promiſed cure, and judging of Eliſha by the prieſts of the Syrian idols; took care to provide himſelf with ten talents of ſilver; ſix thouſand pieces of gold, and ten changes of raiment, ver. 5. hoping that ſo conſiderable a preſent would engage the prophet to work an immediate cure upon him. When he arrived at Samaria, he preſented his maſter's letter to Jehoram, king of Iſrael, and it was couched in the following haughty ſtrain. "Now when this letter is come "unto thee, Behold I have therewith ſent Naaman my "ſervant to thee, that thou mayſt recover him of his le-"proſy." ver. 6. Was this the humble Ben-hadad, who a few years before had implored the mercy of Ahab, in the moſt abject manner? And was it poſſible for him to forget thoſe viciſſitudes by which heaven can make the proudeſt monarchs ſenſible they are but men? The diſtance between a throne of majeſty, in a ſumptuous palace, and a weight of ſhackles in a dungeon, is far from being infinite. The children of men ought always to be humble in proſperity; leſt any future calamities which their pride may draw upon them, ſhould cauſe them to be inſulted in their turn, by thoſe whom they have treated with indignity.

The letter of Ben-hadad was not only arrogant, but likewiſe unjuſt: for could he poſſibly imagine, that Jehoram was inveſted with the power of miracles? Or could he even compel Eliſha to cure the Syrian general, if that prophet had not thought it conſiſtent with the honour of God?

The reading of this letter ſtruck a terror into the ſoul of Jehoram, who was already intimidated by the hoſtilities of the Syrians. He accordingly cried out amidſt his conſternation, Am I a God, to kill and to make alive, that this man doth ſend unto me, to recover a man of his leproſy? When princes are only intent to receive honours, they have often been willing to be treated as gods; and have even exacted that ſervile impiety from their ſubjects: but when the laws of nature are to be ſuſpended, they are compelled to acknowledge their audacious vanity, and that in reality they are but weak and imperfect men. Thus Herod Agrippa, who had ſuffered a fawning crowd, to dignify him with the title of a god, no ſooner perceived himſelf ſtruck by the arm of the Almighty, whoſe glory he had uſurped in ſo inſolent a manner, than he cried out to thoſe who ſurrounded his throne. "Behold the man "whom you flattered with immortality: behold him now "expiring: and let this inevitable fate, to which I muſt "now ſubmit, convince you of the falſhood you have ut-"tered. Joſeph. Antiq. Jud. lib. 15. cap. 7.

The king of Iſrael was perſuaded that Benhadad only ſought a pretext to quarrel with him, and renew the former hoſtilities againſt his dominions. The moſt ambitious conquerors are deſirous of being thought juſt in their proceedings, but the manifeſtos they publiſh on thoſe occaſions, are frequently the moſt glaring proofs they can well give of their rapacious and deſtructive deſigns.

Whatever might be the intention of Ben-hadad, it is certain that the king of Iſrael was greatly alarmed at his conduct. But while he was tortured by his fears, the prophet Eliſha, who was guided by the ſpirit of that God to whom all things are poſſible, ſent a meſſenger to comfort him, and to aſſure him that he needed only to ſend Naaman to him; who ſhould be made ſenſible by happy experience, that a prophet of the true God reſided in Iſrael. This ſhould have been Jehoram's firſt proceeding,

had

had his faith and piety been greater than they were. For he was not unacquainted with the prodigies that had been wrought by Eliſha, and he ought to have been perſuaded, that God who favoured this prophet with ſuch a miraculous power, would, if he thought fit, enable him to cure the leproſy of Naaman.

Eliſha's meſſage was very grateful to the king of Iſrael, and to the Syrian general, who immediately departed with his whole retinue, and ſtopped at the door of Eliſha's houſe, in a full perſuaſion that the prophet would think himſelf highly honoured by a viſit from a perſon of his rank, and that he would certainly come in perſon to receive him, and work an immediate cure upon him. He, however, was diſappointed in his expectations; for Eliſha, inſtead of preſenting himſelf before him, ſent the following meſſage to him by his ſervant; "Go, and waſh in Jor-"dan ſeven times, and thy fleſh ſhall come again unto "thee, and thou ſhalt be clean," ver. 10. The prophet acted in this manner, not from any diſpoſition of pride, or an apprehenſion of being infected by the leproſy of Naaman, but meerly by the influence of the Sacred Spirit within him, that the faith of the Syrian might be proved on this occaſion. Naaman, however, thought himſelf treated in a very contemptuous manner, and was highly offended, not only at the prophet's neglect to come out and ſalute him, but likewiſe at the preſcription he had ordered for his cure. He thought it ridiculous to go and bathe himſelf in Jordan, whoſe waters he imagined could not have more efficacy than thoſe of his own country. Thus men ſlight common and eaſy things, and admire thoſe which are rare and difficult; and, in their paſſion, reject that which God himſelf propounds to them, if it be not agreeable to their irregular humours and conceits. In which paſſion if Naaman had continued, he had been a leper to his dying day.

Ver. 12. *Are not Abana and Pharpar, rivers of Damaſcus, better than all the rivers of Iſrael? May I not waſh in them and be clean? So he turned and went away in a rage.*] Naaman did not conſider, that he was now under the direction of a prophet, who was ſuppoſed to ſpeak from God, and might conſequently preſcribe what method ſoever the Divine Majeſty ſhould pleaſe to order for his cure, which was to proceed from his infinite power alone, and not from the virtue of any water whatſoever.

Damaſcus, and the rivers that water it, are ſo much celebrated in hiſtory, that we think a ſhort account of them may properly be introduced here.

It is generally agreed, that Uz, the eldeſt ſon of Aram, who was the fifth ſon of Shem, built Damaſcus, and gave name to the country about that city; but which is different from the land of Uz, where Job dwelt, and which lay toward Edom. This city is one of the moſt venerable for antiquity in the whole world, and was the birth-place of Eliezer, Abraham's ſteward; nor has it been leſs conſiderable on account of its ſtrength and greatneſs, being for a long time the capital of Syria, and the reſidence of the Syrian kings, mentioned in the Old Teſtament. To paſs by other titles, it was ſtiled by Julian, *the eye of the whole eaſt*, (Julian. epiſt. 24.) and we think the account given of it by Mr. Maundrell well worth inſerting, as being the lateſt, and written by one who himſelf had ſeen the place, and was in all reſpects qualified to give a moſt juſt deſcription of it.

This author then acquaints us, that no place in the world can promiſe the beholder, at a diſtance, greater voluptuouſneſs; inſomuch that the Turks have a tradition, that their prophet Mohammed coming near Damaſcus, took his ſtation on a certain precipice for ſome time, in order to view the city; and when he had conſidered the raviſhing beauty and delightfulneſs of it, he would not tempt his frailty by entring into it; but inſtantly departed, with this reflection upon it, that there was but one Paradiſe deſigned for man, and for his part he was reſolved not to take his in this world.

Damaſcus is ſituated in a level plain of ſo great an extent, that you can but juſt diſcern the mountains which compaſs it on the farther ſide. It ſtands on the weſt ſide of the plain, not above two miles in diſtance from the place where the river Barrady breaks out from between the mountains. The city it ſelf is of a long ſtrait figure, its ends pointing near north eaſt, and ſouth weſt. It is very ſlender in the middle, but ſwells bigger at each end, eſpecially at that to the north eaſt. In its length, as far as I could gueſs by my eye, ſays Mr. Maundrell, it may extend near two miles. It is thick ſet with moſchs and ſteeples, the uſual ornaments of the Turkiſh cities, and is encompaſſed with gardens, extending no leſs, according to common eſtimation, than thirty miles round, which makes it look like a noble city in a vaſt wood. The gardens are planted thick with fruit-trees of all kinds, kept freſh and verdant by the waters of Barrady. A great number of turrets, ſteeples, and ſummer-houſes, ſhoot up among the green boughs, and may be conceived to add no ſmall advantage and beauty to the proſpect. On the north ſide of this vaſt wood, is a place called Solkees, where the moſt beautiful ſummer-houſes and gardens are to be found.

The greateſt part of this pleaſantneſs and fertility proceeds from the waters of Barrady, which ſupply both the gardens and the city in great abundance. This river, as ſoon as it iſſues out from between the cleft of the mountain into the plain, is immediately divided into three ſtreams, of which the middlemoſt and largeſt runs directly to Damaſcus, through a ſpacious open field, called Ager Damaſcenus, and is diſtributed to all the ciſterns and fountains of the city. The other two (which ſeem to be the work of art) are drawn round, one to the right hand, the other to the left, on the borders of the gardens, into which they are let, as they paſs along, by little currents, and ſo diſperſed over the vaſt wood. Inſomuch, that every garden has a fine quick ſtream running through it, which not only waters the place, but is alſo improved into fountains and other water-works, very delightful, tho' not contrived with that variety of exquiſite art which is uſed in Chriſtendom.

Barrady being thus divided, is almoſt wholly drunk up by the city and gardens. What ſmall part of it eſcapes, is united (as Mr. Maundrell was informed) in one channel again, on the ſouth eaſt ſide of the city; and after about three or four hours courſe, finally loſes it ſelf in a bog, without ever arriving at the ſea.

The Greeks, and from them the Romans, called this river Chryſorrhoas, which ſignifies *golden ſtream*. But as for Abana and Pharpar, rivers of Damaſcus, mentioned 2 Kings v. 12. I could find, ſaith our author, no memory of ſo much as the names remaining. They muſt doubtleſs have been only two branches of the river Barrady, and one of them was probably the ſame ſtream that now runs through the Ager Damaſcenus, directly to the city, and which ſeems, by its ſerpentine courſe, to be a natural channel. The other, continues Mr. Maundrell, I know not well where to find; but it is no wonder, ſeeing they may and do turn and alter the courſes of this river, according to their own convenience and pleaſure.

The garden-walls are of a very ſingular ſtructure: they are built of great pieces of earth, made in the faſhion of brick, and hardened in the ſun. In their dimenſions they are two yards long each, and ſomewhat more than one broad, and half a yard thick. Two rows of theſe, placed edge-way one upon another, make a cheap, expeditious, and, in this dry country, a durable wall.

In paſſing between the gardens, we obſerved their method of ſcouring the channels. They put a great bough of a tree in the water, and faſten it to a yoke of oxen; upon the bough ſits a good weighty fellow, to preſs it down to the bottom, and to drive the oxen. In this equipage the bough is dragged all along the channel, and ſerves at once both to cleanſe the bottom, and alſo to mud and fatten the water, for the greater benefit of the gardens.

The ſtreets of this city are narrow, as is uſual in hot countries; and the houſes are all built on the outſide, of no better a material, than either ſunburnt brick, or Flemiſh wall, daubed over in as coarſe a manner as can be ſeen in the pooreſt cottages. From this dirty way of building, they have this, among other inconveniencies, that upon any violent rain, the whole city becomes as it were a quagmire, by the waſhing of the houſes.

It may be wondered what ſhould induce the people to build in this baſe manner, when they have in the adjacent mountains ſuch plenty of good ſtones for nobler fabricks. I can give no reaſon for it, ſays our author, unleſs this may paſs for ſuch, that thoſe who firſt planted here, finding ſo delicious a ſituation, were in haſte to come to the enjoy-

enjoyment of it, and therefore nimbly ſet up theſe extemporary habitations; being unwilling to defer their pleaſures ſo long, as whilſt they might erect more magnificent ſtructures: which primitive example their ſucceſſors have followed ever ſince.

But, however, on theſe mud-walls you find the gates and doors adorned with marble portals, carved and inlaid with great beauty and variety. It is an object not a little ſurpriſing to ſee mud and marble, ſtate and ſordidneſs, ſo mingled together.

On the inſide, the houſes diſcover a very different face from what is ſeen without. Here you generally find a large ſquare court beautified with fragrant trees, and marble fountains, and compaſſed round with ſplendid apartments and *duans*; which latter are a ſort of low ſtages, ſeated in the pleaſanteſt part of the room, and elevated about ſixteen or eighteen inches above the floor. They are ſpread with carpets, and furniſhed all round with bolſters for leaning upon. 'Tis on theſe the Turks eat, ſleep, ſmoak, receive viſits, ſay their prayers, &c. Their whole delight is in lolling on them; and in furniſhing them richly out is their greateſt luxury. They are floored and adorned on the ſides with variety of marble, mixt in Moſaic knots and mazes. The cielings and traves are after the Turkiſh manner, richly painted and gilded. They have generally artificial fountains ſpringing up before them in marble baſons; and as for carpets and cuſhions, are furniſhed out to the height of luxury. Of theſe *duans*, they have generally ſeveral on all ſides of the court, being placed at ſuch different poinrs, that at one or other of them you may always have either the ſhade or the ſun, which you pleaſe.

Such as I have deſcribed, ſaith Mr. Maundrell, was the houſe of an eminent Turk we went to ſee, and I was told the reſt reſemble the ſame deſcription.

In the next place, we went to ſee the church of St. John Baptiſt, now converted into a moſch, and held too ſacred for Chriſtians to enter. However, we had three ſhort views of it, looking in at three ſeveral gates. Its gates are vaſtly large, and covered with braſs, ſtampt all over with Arab characters, and in ſeveral places with the figure of a chalice, ſuppoſed to be the ancient enſign or arms of the Mamlûks. On the north ſide of the church is a ſpacious court, which ſeemed to be not leſs than one hundred and fifty yards long, and eighty or one hundred broad. It is paved all over, and encloſed on the ſouth ſide by the church, and on the other three ſides by a double cloyſter, ſupported by two rows of granate pillars of the Corinthian Order, exceeding lofty and beautiful.

The church within is ſpacious and lofty, built with three iſles, between which are poliſhed pillars of a ſurpriſing, if not ſurpaſſing beauty. In this church are kept the head of St. John, and ſome other relicts, eſteemed ſo holy, that it is death even for a Turk to preſume to go into the room where they are kept. The Turks have a tradition, that Chriſt is to deſcend into this moſch, at the day of judgment, as Mohammed is to do in that of Jeruſalem.

The caſtle ſtands about two furlongs weſtward from the church. It is a good building, of a Ruſtic manner; in length it is three hundred and forty paces, and in breadth ſomewhat leſs.

As to the Ager Damaſcenus, afore-mentioned, it is a long beautiful meadow, juſt without the city on the weſt ſide. It is divided in the middle by that branch of the river Barrady, which ſupplies the city; and it is taken notice of, becauſe of a tradition which is current here, that Adam was formed of the earth of this field.

The laſt thing Mr. Maundrell tells us that he and his companions went to ſee, was the ſtreet called *ſtraight*, Acts ix. 11. It is about half a mile in length, running from eaſt to weſt through the city. It being narrow, and the houſes jutting out in ſeveral places on both ſides, you can't have a clear proſpect of its length and ſtraitneſs. In this ſtreet is ſhewn the houſe of Judas, with whom St. Paul lodged; and in the ſame houſe is an old tomb, ſaid to be that of Ananias; but how he ſhould come to be buried here, the Turks cannot tell; however, they have a reverence for his tomb, and maintain a lamp always burning over it.

This is the account given us of Damaſcus by Mr. Maundrell, who likewiſe acquaints us, that it lies near due eaſt from Sidon, and is uſually eſteemed three days journey from it; the road lying over the mountains Libanus and Antilibanus, out of the laſt of which the river Barrady pours down with great rapidity, and with ſo vaſt a body of water, that it abundantly ſupplies all the thirſty gardens, and the city of Damaſcus. It may not be altogether immaterial to ſubjoin here, that from theſe gardens were originally tranſplanted the fruit-tree thence called the Damaſcen, and the roſe for the ſame reaſon called the Damask Roſe. And the branchings of ſilks and linnens, &c. being one of the inventions of the inhabitants of this city, at leaſt theſe ſorts of commodities being firſt brought into our parts of the world from thence, are therefore called by the name of Damasks. But, after all, Damaſcus is not more famous either for its great trade, or fine gardens, than it is for the converſion of St Saul, the great Apoſtle of the Gentiles.

The Arabians call this city Damaſchk, or Demeſchk, or Scham, which is the name of the province whereof Damaſcus is the capital. Several writers have been of opinion, that Cain and Abel dwelt near Damaſcus, and ſome derive the name of Damaſchk, or Damſak, from the Hebrew words *dam*, *blood*, and *ſak*, *a righteous perſon*, as it were to denote that the place where this city now ſtands was polluted with the blood of Abel.

Ver. 13. *And his ſervants came near, and ſpake unto him, and ſaid, My father, if the prophet had bid thee do ſome great thing, wouldſt thou not have done it? How much rather then, when he ſaith to thee, Waſh and be clean?*] Happy are they who have ſuch excellent ſervants as theſe, who had the courage to ſpeak the truth to their maſter, and the prudence to order it with all ſubmiſſion and reverence. For, *My father*, was a title of honour in that country; and they called their lords by that name. Theſe ſervants, perhaps, had heard the young Iſraelite damſel, who waited on Naaman's wife, talk much of the power of Eliſha, which made them deſirous to ſee their maſter comply with his advice. They, therefore, repreſented to him, that it was the advice of a prophet, who was guided by God, in the direction he had now given; and that he had ordered nothing but what might be performed without any trouble or pain. They likewiſe deſired him to conſider, that if the prophet had preſcribed to him the ſevereſt operation, he certainly would have ſubmitted to it for the recovery of his health, and therefore it was unreaſonable not to comply with his direction, when he required him only to go and waſh himſelf in the river Jordan, which he might eaſily do in his way home, without expoſing himſelf to any pain by the experiment.

Naaman acknowledged the reaſonableneſs of his ſervant's advice, which ſhews him to have been a perſon of great diſcretion; who was not in ſuch a rage, but he could hear reaſon, and did not refuſe good counſel even from his ſervants. He then went and bathed himſelf ſeven times in Jordan, and was reſtored to perfect health. God was not ſo angry with him as he himſelf had been with Elijah; but upon his repentance, and conformity to the prophet's directions, vouchſafed him a compleat cure.

The ſurpriſe and joy of Naaman muſt certainly have been inexpreſſible, when he found himſelf delivered from the loathſome diſtemper, which had ſo long embittered all the comforts of his life, and rendered it inſupportable to him. He then directed his thoughts to the hand which had thus operated in his favour, and haſten'd to teſtify his gratitude to God, in the preſence of his prophet.

As ſoon as he was admitted into the apartment of Eliſha, who now no longer refuſed to ſee him, he cried out in a pious tranſport of Soul, "Now I know that there is no "God in all the earth, but in Iſrael," ver. 15. It was impoſſible for him to doubt the reality of the miracle which had been wrought in his own perſon, and muſt have been ſenſible by long experience, that his paſt leproſy was not to be cured by any human skill. It was likewiſe natural for him to conclude, that the waters of Jordan had not the efficacy he had experienced from any natural cauſe, and was therefore convinced that the happy change he now felt within himſelf, was granted to him by the God of Eliſha, whom he now acknowledged to be the Lord of the univerſe, and the only proper object of the homage and adoration of all mankind.

When he had thus expreſſed the faith that prevailed in his ſoul, he was deſirous to teſtify his gratitude to the prophet, by entreating his acceptance of the preſent he then offered him. There are many caſes wherein the ſervants of God may lawfully receive the liberalities which are offered to them for their ſubſiſtence; but there are alſo others, wherein ſuch an acceptance would be criminal. They are not to traffic in things that are ſacred, or to inſiſt upon any mercenary recompence for performing their proper functions. This is a conduct which degrades religion, and cauſes thoſe Eccleſiaſtics who purſue it to be conſidered as mean and ſelf-intereſted perſons, who are only ſolicitous after gain, inſtead of being attentive to the ſalvation of mankind, and the glory of their great Maſter.

Eliſha was not to be enſnared by any temptations of this nature; and was altogether diſintereſted and zealous for the honour of the God he worſhipped. He accordingly gave Naaman to underſtand, that ſuch miraculous cures as he had experienced, were not to be purchaſed, and that the prophets of the true God differed in every reſpect from the prieſts of pagan idols. Theſe latter received preſents, but wrought no cures, whereas the others reſtored health to the diſeaſed, without any other view than to cauſe truth to triumph over error, and to gain ſouls to God.

Ver. 17. *And Naaman ſaid, Shall there not then, I pray thee, be given to thy ſervant two mules burden of earth? for thy ſervant will henceforth offer neither burnt-offering, nor ſacrifice unto other gods, but unto the Lord.*] Naaman judged it reaſonable to have an altar out of God's land, becauſe he was now ſenſible, that the Divine Majeſty dwelt peculiarly in Iſrael. And tho' he might have taken enough in his way home, yet he deſired it as a gift from the prophet; imagining, perhaps, that he would infuſe a greater vertue into it, by his bleſſing, as he had done with reſpect to the waters of Jordan. Ralbag therefore thinks, that Naaman deſired to have this earth out of Eliſha's houſe; and, Abarbinel ſays, from under his very feet in the place where he ſtood; of which, however, there is no certainty. But it is evident, that he deſired to receive it from the prophet, who had convinced him there was no God like to his; who had ſuch unlimited power, and rendered men ſo virtuous, as to be above the love of money.

Ver. 18. *In this thing the Lord pardon thy ſervant, that when my maſter goeth into the houſe of Rimmon to worſhip there, and he leaneth on my hand, and I bow myſelf in the houſe*, &c.] Naaman hoped he might, without offence to the Divine Majeſty, whom alone he reſolved to worſhip for the future, keep the great office he had under the king, his maſter, and conſequently bow himſelf when he ſupported him in the temple of Rimmon: He who ſees into the hearts of men, knowing it was no intended act of worſhip to that idol; but only a neceſſary reſpect for his maſter. An Iſraelite, indeed, was forbidden to bow before an idol, whatever his mind or intention might be in that act; but this law did not extend to a ſtranger. Therefore when Naaman went into the temple, not of his own accord, but meerly to wait upon his maſter, and perform the duty of his office; and as he likewiſe profeſſed himſelf a worſhipper of the moſt High God alone, out of whoſe land he brought earth, and ſacrificed only upon the altar made of it; all, he thought, might underſtand, he did not worſhip Rimmon, but only paid his reſpects to the king, when he bowed with him.

The Syrians had many idols among them of very ancient repute; among whom we may reckon Rimmon, to whom a temple was erected in Damaſcus; and he ſeems to have been the principal god of *Damaſcene*. Rimmon, in Hebrew, ſignifies a *pomegranate*; and ſome have been inclined from hence to think, that this Heathen deity was Venus, to whom ſuch fruit was ſacred. Scaliger, however, takes Rimmon to be Jupiter the thunderer; but our learned Selden will have it to be Elion, or the god moſt high of the Phœnicians; and he derives the name Rimmon from *rum*, which ſignifies *high*, or *lofty*. Whence Heſychius declares, that ὁ Ραμὰς ſignifies ὕψιστος Θεὸς, *the moſt high God*.

Ver. 19. *And he ſaid unto him, Go in peace*] The prophet bid him not be uneaſy at his being obliged to attend the king his maſter to the temple of Rimmon; ſince he did not offend againſt the law of God, which was not to bind foreigners like himſelf. Some of the Jews, however, think, that theſe words, *Go in peace*, relate to the preceding verſe, and mean, that Naaman need not trouble himſelf about carrying earth with him out of the land of Iſrael, to make an altar; and ſo left this matter of bowing in the houſe of Rimmon undetermined. And no leſs a perſon than Bochart hath a large diſſertation on this whole affair, wherein he endeavours to defend the opinion of thoſe who think Naaman begs pardon for what he had done in times paſt, not for what he ſhould continue to do; and renders the words in ver. 18, (as Dr. Lightfoot alſo doth) *when I have bowed*, &c. But this ſeems altogether improbable; for then he would not have mentioned what he did as the king's ſervant; but only the idolatry he himſelf had committed in worſhipping Rimmon. Beſide, the Oriental Verſions, as well as the Greek and the Vulgate, and the Hebrew doctors generally, as well as Chriſtian interpreters, underſtand it as we do, that he ſpeaks of the future act of bowing; which being only a civil action, and he declaring himſelf publicly, to be a worſhipper only of the God of Iſrael, he hoped would not be imputed to him as a ſin. And ſo the famous Buxtorf, in a letter to Hackſpan ſaith, *omnes quotquot vidi interpretes referunt ad futurum*, &c. "All the interpreters I have "ſeen refer this paſſage to the future, and not to the time "paſt: And ſo doth the Chaldee paraphraſt himſelf."

Ver. 20. *But Gehazi the ſervant of Eliſha the man of God, ſaid, Behold, my maſter hath ſpared Naaman this Syrian, in not receiving at his hands that which he brought: but as the Lord liveth, I will run after him, and take ſomewhat of him.*] Naaman having received ſo favourable an anſwer, departed with a heart full of gratitude to the God of Iſrael, and reſpect to his illuſtrious prophet. But Gehazi the ſervant of Eliſha, who was altogether as ſordid and avaricious, as his maſter was generous and diſintereſted, could not bear that ſo favourable an opportunity, as he thought it, of receiving a rich preſent, ſhould be thus neglected. He therefore ran after Naaman, who ſeeing him approach with ſo much precipitation, imagined he himſelf had committed ſome error, and therefore enquired of him, with an air of impatience, whether all was well? ver. 21. Gehazi ſoon gave him ſatisfaction in that particular, and then joining falſhood to avarice, he, in his maſter's name, deſired Naaman, to ſend him a talent of ſilver, and two changes of raiment, that he might relieve the neceſſities of two ſons of the prophets, who were then with him. This was the firſt fruit of Gehazi's covetouſneſs, which put him upon inventing ſuch an infamous ſlander on his maſter. For why ſhould Eliſha deſire ſo much ſilver for two young ſcholars? This proceeding likewiſe might tempt Naaman to think, that tho' the prophet publicly refuſed a preſent from him, yet he ſecretly deſired it. The Syrian commander, however, was ſo generous as to give the ſervant of Eliſha double the ſum he requeſted of him, and likewiſe the changes of apparel; ordering two perſons of his own retinue, to carry this preſent before Gehazi, who, we ſuppoſe, was forward enough to congratulate himſelf on the ſucceſs of his ſtratagem. In their return toward Samaria, they came to a private place, or, as others will have it, to the eminence on which Samaria was built, and Gehazi being unwilling to be ſeen with the two domeſtics of Naaman, thought it proper to eaſe them of their burden, and ſend them back to their lord; after which he depoſited the money and apparel, in a houſe where the people who lived in it were ready to oblige him on this occaſion.

He then returned to his maſter's houſe, and had the confidence to preſent himſelf before the prophet, in as unconcerned a manner as if he had not been guilty of any crime, or at leaſt was fully ſecured from all diſcovery. Eliſha then asked him whence he came? Upon which his ſervant, as if he had been deſtitute of reaſon as well as virtue, replied, that he had not been abſent from the houſe upon any occaſion. But this impious endeavour to deceive the Spirit of God, whoſe miniſter Eliſha was, ſoon ended in his confuſion.

Ver. 26. *And he ſaid unto him, Went not mine heart with thee, when the man turned again from his chariot to meet thee?*] Thou wicked and perfidious ſervant, did not God repreſent to my mind, as if I had been actually preſent, in what manner thou didſt haſten after the Syrian, and

and how he deſcended from his chariot to meet thee? Canſt thou think I am ignorant of what thou ſaidſt to him, and what he gave thee? For Eliſha undoubtedly recited all that paſſed between them, to convince his ſervant of his folly in thinking to impoſe upon him.

——*Is it a time to receive money, and to receive garments, and olive-yards, and vine-yards, and ſheep, and oxen, and men-ſervants, and maid-ſervants?*] Which Gehazi intended to purchaſe with the two talents: But at a very unſeaſonable time, when the nation, for their ſins, were in danger of being carried captive out of their land.

Ver. 27. *The leproſy therefore of Naaman ſhall cleave unto thee, and unto thy ſeed for ever. And he went out from his preſence a leper as white as ſnow.*] The Divine Majeſty, by whom the knowledge of Gehazi's wicked conduct had been imparted to the prophet, now authorized him to puniſh that treacherous ſervant according to his demerit. The ſhameful avarice of this guilty man, his infidelity to his maſter, and the ſcandalous falſhoods to which he had recourſe, firſt, for the accompliſhment of his deſign, and afterward for its concealment, were of ſo malignant a nature, that his own perſonal puniſhment can hardly be thought too ſevere: But perhaps it may be asked why his poſterity, who were innocent of his crimes, ſhould be involved in the puniſhment, which was then inflicted on him? We hope the following remark will clear up this ſeeming difficulty.

When God compreliends the innocent in the puniſhment of the guilty, the ſtroke extends only to temporal afflictions, and never excludes them from the eternal happineſs of a better ſtate, but when they diſqualify themſelves for it, by their impenitency in this life. The moſt vertuous perſons have many inſtances of miſconduct to mourn over, and tho' they be guiltleſs of the crimes committed by their anceſtors, they ought to conſider, that the ſhare they ſuffer of their puniſhment will be amply recompenſed in another world, if they be duly careful to walk uprightly and humbly before God in this. When the off-ſpring therefore of a guilty parent, are puniſhed for his offences, it will be natural for them to reflect on the odious nature of ſin, which produces ſuch ſad effects; and if they then act with the leaſt reaſon, they will be ſedulous to conduct themſelves as unblameably as poſſible; ſince they may well ſuppoſe, that their own perſonal tranſgreſſions will prove more fatal to them, than thoſe of their parent; and when ſuch a diſpoſition is once created in them, the puniſhment they ſuffer for an anceſtor's crimes, may juſtly be conſidered as a bleſſing.

We ſhall conclude our remarks on this chapter with obſerving, that the puniſhment which was thus inflicted on Gehazi, is ſaid to have furniſhed Naaman with an opportunity of diſplaying a noble inſtance of his generoſity, the good effects of which ſubſiſt to this day. For near the walls of Damaſcus, is an hoſpital richly endowed for the reception of lepers, and it is ſaid to have been originally built by Naaman, for the ſervant of Eliſha. [Thenots travels into the Levant, part 2. book 1. chap. 4.

CHAP. VI.

1 *Eliſha giving leave to the young prophets to enlarge their dwellings, cauſeth iron to ſwim.* 8 *He diſcloſeth the king of Syria his counſel.* 13 *The army which was ſent to Dothan to apprehend Eliſha, is ſmitten with blindneſs.* 19 *Being brought into Samaria, they are diſmiſſed in peace.* 24 *The famine in Samaria, cauſeth women to eat their own children.* 30 *The king ſendeth to ſlay Eliſha.*

AND the ſons of the prophets ſaid unto Eliſha, Behold now, the Place where we dwell with thee, is too ſtrait for us.

2 Let us go, we pray thee, unto Jordan, and take thence every man a beam, and let us make us a place there, where we may dwell. And he anſwered, Go ye.

3 And one ſaid, Be content, I pray thee, and go with thy ſervants. And he anſwered, I will go.

4 So he went with them. And when they came to Jordan, they cut down wood.

5 But as one was felling a Beam, the ax-head fell into the water: and he cried, and ſaid, Alas, maſter, for it was borrowed!

6 And the man of God ſaid, Where fell it? And he ſhewed him the place. And he cut down a ſtick, and caſt *it* in thither, and the iron did ſwim.

7 Therefore ſaid he, Take *it* up to thee. And he put out his hand and took it.

8 ¶ Then the king of Syria warred againſt Iſrael, and took counſel with his ſervants, ſaying, in ſuch and ſuch a place *ſhall be* my camp.

9 And the man of God ſent unto the king of Iſrael, ſaying, Beware that thou paſs not ſuch a place; for thither the Syrians are come down.

10 And the king of Iſrael ſent to the place which the man of God told him, and warned him of, and ſaved himſelf there not once nor twice.

11 Therefore the heart of the king of Syria was ſore troubled for this thing, and he called his ſervants, and ſaid unto them, Will ye not ſhew me which of us *is* for the king of Iſrael?

12 And one of his ſervants ſaid, None, my lord, O king: but Eliſha the prophet, that *is* in Iſrael, telleth the king of Iſrael the words that thou ſpeakeſt in thy bed-chamber.

13 And he ſaid, Go and ſpy where he *is*, that I may ſend and fetch him. And it was told him, ſaying, Behold he *is* in Dothan.

14 Therefore ſent he thither horſes, and chariots, and a great hoſt: and they came by night, and compaſſed the city about.

15 And when the ſervant of the man of God was riſen early, and gone forth, behold, an hoſt compaſſed the city, both with horſes and chariots: and his ſervant ſaid unto him, Alas, my maſter, how ſhall we do?

16 And he anſwered, Fear not: for they that *be* with us, *are* more than they that *be* with them.

17 And Eliſha prayed, and ſaid, LORD, I pray thee, open his eyes, that he may ſee. And the LORD opened the eyes of the young man, and he ſaw: and behold, the mountain *was* full of horſes, and chariots of fire round about Eliſha.

18 And when they came down to him, Eliſha prayed unto the LORD, and ſaid, Smite this people, I pray thee, with blindneſs.

neſs. And he ſmote them with blindneſs, according to the word of Eliſha.

19 And Eliſha ſaid unto them, This *is* not the way, neither *is* this the city: follow me, and I will bring you to the man whom ye ſeek. But he led them to Samaria.

20 And it came to paſs when they were come into Samaria, that Eliſha ſaid, LORD open the eyes of theſe *men*, that they may ſee. And the LORD opened their eyes, and they ſaw, and behold, *they were* in the mids of Samaria.

21 And the king of Iſrael ſaid unto Eliſha, when he ſaw them, My father, ſhall I ſmite *them*? ſhall I ſmite *them*?

22 And he anſwered, Thou ſhalt not ſmite *them*: wouldſt thou ſmite them whom thou haſt taken captive with thy ſword, and with thy bow? ſet bread and water before them, that they may eat and drink, and go to their maſter.

23 And he prepared great proviſion for them: and when they had eaten and drunk, he ſent them away, and they went to their maſter. So the bands of Syria came no more into the land of Iſrael.

24 ¶ And it came to paſs after this, that Ben-hadad king of Syria gathered all his hoſt, and went up and beſieged Samaria.

25 And there was a great famine in Samaria: and behold, they beſieged it, until an aſſes head was *ſold* for fourſcore *pieces* of ſilver, and the fourth part of a cab of doves dung for five *pieces* of ſilver.

26 And as the king of Iſrael was paſſing by upon the wall, there cried a woman unto him, ſaying Help, my lord, O king.

27 And he ſaid, if the LORD do not help thee, whence ſhall I help thee? out of the barn-floor, or out of the wine-preſs.

28 And the king ſaid unto her, What aileth thee? and ſhe anſwered, This woman ſaid unto me, Give thy ſon, that we may eat him to day, and we will eat my ſon to morrow.

29 So we boiled my ſon, and did eat him: and I ſaid unto her on the next day Give thy ſon, that we may eat him: and ſhe hath hid her ſon.

30 ¶ And it came to paſs when the king heard the words of the woman, that he rent his clothes, and he paſſed by upon the wall, and the people looked, and behold, *he had* ſackcloth within upon his fleſh.

31 Then he ſaid, God do ſo and more alſo to me, if the head of Eliſha the ſon of Shaphat ſhall ſtand on him this day.

32 But Eliſha ſat in his Houſe (and the elders ſat with him) and *the king* ſent a man from before him: but e're the meſſenger came to him, he ſaid to the elders, See ye how this ſon of a murderer hath ſent to take away mine head? look when the meſſenger cometh, ſhut the door, and hold him faſt at the door: *is* not the ſound of his maſter's feet behind him?

33 And while he yet talked with them, behold, the meſſenger came down unto him: and he ſaid, Behold, this evil *is* of the LORD; what ſhould I wait for the LORD any longer?

Ver. 1. *And the ſons of the prophets ſaid unto Eliſha, Behold now, the place where we dwell with thee is too ſtraight for us.*] The ſons of the prophets had their colleges ſometimes in cities, as in Beth-el for inſtance; ſometimes in the fields, and ſometimes on mountains. It is probable that the college meant in this verſe, was in the fields, where Eliſha for the preſent, was reſident among thoſe who were trained up there: But their number was ſo much increaſed under ſuch an eminent maſter as Eliſha, that they began to be incommoded for want of room; and yet, as they were under his government, they would not take the liberty to remove to another ſituation without his conſent. They therefore deſired his permiſſion to go to Jordan, in order to ſupply themſelves with timber, to build them a larger habitation; this he granted, and at their requeſt, accompanied them to the bank of that river, where they employed themſelves in cutting down the wood they wanted. But as one of theſe poor induſtrious men was felling a piece of timber, the head of his ax dropt into the water; upon which he expreſſed a great concern to the prophet at the loſs of it; becauſe he had borrowed it of another perſon. Good men are religiouſly careful that none ſhould ſuffer by their kindneſs to them. It likewiſe appears from hence, that as theſe ſons of the prophets wrought with their own hands, in laborious works, ſo ſome of them were but poor, being not furniſhed with the tools neceſſary for their work, but obliged to borrow of others.

Eliſha obſerving the concern of this honeſt and induſtrious perſon at the loſs of his neighbour's ax, ordered him to ſhew him that part of the river into which it fell; which he having done, the prophet threw a ſtick into the water, and the iron, contrary to its nature, ſwam upon the ſurface. God here wrought a double miracle by his prophet, as the Jews repreſent it; for the iron which had ſunk to the bottom of the river, not only roſe up, and floated to the ſtick, but was likewiſe joined to it at its helve; for to what purpoſe, ſay they, could Eliſha caſt the ſtick into the ſtream, if he did not intend it ſhould be a handle to the ax, in the room of that which was broken, when the head flew off?

Ver. 8. *Then the king of Syria warred againſt Iſrael, and took counſel with his ſervants, ſaying, In ſuch and ſuch a place ſhall be my camp.*] Soon after the return of Naaman to Damaſcus, king Ben-hadad began to form ſome private deſigns againſt Jehoram king of Iſrael; and as it does not appear, that Naaman was employed on this occaſion; ſome have concluded, that he either died, before this expedition was undertaken, or elſe reſigned his poſt, or was diſcharged by his maſter. Mr. Bedford, in his Scripture chronology, p. 627. tells us, without the leaſt heſitation, that Naaman loſt his office of general, for refuſing to worſhip Rimmon; but the argument on which his aſſertion is founded, ſeems to be very weak. For he thinks Naaman was diſplaced becauſe the king of Syria commanded his own army in perſon; to which he adds, that the inexperience of this prince in the function he now exerciſed, was the reaſon of his conſulting the officers of his army, who are called his ſervants, in the verſe before us. But did not Ben-hadad command his army twice in perſon before; once at Samaria, and once in the fatal day of Aphek? Why then ſhould he not command it a third time? And for

for what reaſon muſt he be ſo ignorant in military affairs If he committed his army to the conduct of another, in any former expeditions, muſt it be thought that he always did ſo? In a word, what wiſe king ever thought it beneath him to conſult his general officers on all occaſions of any importance? It is certainly wrong in a writer, to be poſitive in matters of palpable darkneſs, and to be fond of an hypotheſis which he has nothing but his own authority to ſupport.

Notwithſtanding all the precautions taken by the king of Syria, and the privacy with which he conducted his hoſtile deſigns, he had the mortification to find them continually fruſtrated, before he could bring them to maturity. He at laſt began to ſuſpect the fidelity of ſome about him; but in order to remove ſo dangerous an impreſſion from his breaſt, he was told, that Eliſha muſt certainly be the perſon who diſconcerted all his meaſures; he being indued with ſuch a wonderful degree of knowledge, that nothing could be concealed from him, tho' tranſacted with the greateſt privacy imaginable. Ben-hadad had heard enough concerning that prophet, from Naaman, to incline him to believe as much, and therefore by a ſtrange abſence of thought reſolved to have him ſeized; as if Eliſha could not as eaſily know this, as he did the other meaſures that were taken againſt Iſrael. The king of Syria being informed, that the prophet was then at Dothan, a town at the diſtance of twelve miles northward from Samaria, detached a ſtrong party of troops thither; and they came by night and ſurrounded the place, that no intelligence might be carried to Samaria. The prophet's ſervant going out early the next morning, was ſtruck with terror to behold the town encompaſſed with horſes and chariots, and immediately acquainted his maſter with what he had ſeen. Eliſha, in order to diſſipate the young man's fears, aſſured him, that their defenders were more numerous than their enemies; and to give him an ocular demonſtration of that truth, he begged of God to open his eyes, that he might ſee in what manner they were protected. The prophet's requeſt was granted, and the ſervant then beheld the mountain filled with horſes and chariots of fire. He ſaw the camp of God, (as the angels are call'd, Gen. xxxii. 2) ready at hand to defend his maſter: Legions of mighty angels, much more numerous and powerful than the Syrian army which encompaſſed the city. The enemy then advancing toward them, Eliſha intreated the Lord to ſmite them with blindneſs, or rather, with ſuch a deception of ſight as might diſqualify them from the execution of their deſign. God granted this ſecond requeſt of his ſervant, upon which he went out to the Syrians, and promiſed to conduct them to the prophet they ſought after. They readily came into this propoſal, and he led them into the very city of Samaria. Here, cry the Jews, was a double miracle accompliſhed; the ſervant of Eliſha ſaw that which appeared to none but his maſter and himſelf; but the Syrians could not diſcern that which was viſible to every one elſe.

The prophet having thus ſucceeded in his deſign, begged of God to open the eyes of the Syrians, which was accordingly done, and they were not a little aſtoniſhed to find themſelves in the midſt of Samaria. The king of Iſrael was as much ſurpriſed, in his turn, to ſee his enemies in his power; and as he was ſenſible that the prophet was the author of this favourable event, he addreſſed himſelf to him in a very reſpectful manner, and he deſired that he might be permitted to put them all to the ſword. But Eliſha, inſtead of conſenting to his requeſt, replied, *Wouldſt thou ſmite thoſe whom thou haſt taken captive with thy ſword and thy bow?* ver. 22. As much as to ſay, thou ſurely wouldſt not be ſo cruel as in cold blood to kill even thoſe whom thou thy ſelf haſt taken priſoners in a battle. Much more then are theſe to be ſpared, who are not thy captives, but God's: Thou haſt not taken them with thy ſword, or with thy bow, but he hath brought them to thee, and delivered them into thine hand; not that thou may'ſt kill them, but uſe them kindly. The prophet then adviſed him to ſet food before them, and entertain them in a hoſpitable manner, and after that, to ſend them away to their maſter. The king complied with this generous counſel; and when the Syrians, upon their return into their own country, made a report to Ben-hadad of the prophet's power, and the humanity of the king of Iſrael; that prince thought it proper to diſcontinue the war at that time. Joſephus declares, that he only gave over his private deſigns, and now reſolved to wage open war with Jehoram. [Antiq. l. 9. c. 2.] And certain it is, that if he then had any pacific diſpoſition, it did not ſubſiſt long; and he marched againſt Samaria once more This city he beſieged with his whole force, and reduced the inhabitants to ſuch ſtraits for want of proviſions, that an aſs's head was ſold for as many ſhekels as were equal to five pound of our money; and, according to our tranſlation, *the fourth part of a cab of doves dung* was ſold *for five pieces of ſilver*, ver. 25. as moſt verſions have rendered the Hebrew word *chirionim*, by *doves dung*, they have given commentators a vaſt deal of trouble to find out ſuch a uſe for it as might anſwer this exceſſive price which was given for ſo ſmall a quantity of it, that a cab, or a meaſure which held but ſix eggs, ſhould ſell for above eleven ſhillings. It would be endleſs to mention all their various conjectures, and we prefer the verſion of the learned Bochart, who proves that the word *chirionim*, ſignifies, among other things, a kind of pea, common in all thoſe countries, and which the Jews in particular, uſed to parch over the fire for food, in the ſame manner as they did their corn. This paſſage therefore, ought to have been rendered thus, *and the fourth part of a cab of pulſe for five pieces of ſilver.*

How long this ſiege had laſted, is not eaſy to gueſs; but what might increaſe this grievous famine was, that it had begun ſome years before in the land; inſomuch that Eliſha, who timely foreſaw it, ſent his kind hoſteſs the Shunammite, out of the kingdom, chap. viii. 1. to ſeek for food where ſhe could get it; whilſt himſelf continued in the college, and now and then afforded them a miraculous ſupply of food, as we have already ſeen, till the Syrian army forced him into the city.

By this time the extremity to which Samaria was reduced, ſeemed either to have obliterated the memory of all the former ſervices Eliſha had rendered to the king of Iſrael; or, perhaps, cauſed him to be ſuſpected of being ſince gained over to the Syrian intereſt; ſince he ſuffered the city to labour under theſe difficulties, without interpoſing his miraculous power, as he had done in other conjunctures. The king's ſuſpicion at length broke out with unuſual fury, upon the following occaſion. He was taking a melancholly turn round the walls of the city, when a woman came to him, and begged for juſtice againſt another woman whom ſhe had admitted to eat a ſhare of her boiled child, upon condition that when they had made an end of him, her own child ſhould be likewiſe dreſt for food to ſupply their common want; inſtead of doing which, that woman had now hid her child, and refuſed to let the other partake of it. Such a ſhocking ſtory, accompanied with all the tokens of deſpair, could not but fill the diſtreſſed monarch with the utmoſt horror; he rent his clothes, and diſcovered the ſackcloth which was under them; and not knowing how to vent his grief otherwiſe, he ſwore that the head of Eliſha ſhould pay for the diſtreſs of the people; and immediately ſent an officer to take it off. The prophet, however, was aware of this barbarous deſign, and was complaining of the king's cruelty to the elders of Iſrael, who were at his houſe juſt as the meſſenger of death was entring it. Eliſha found means to have him ſtopped at the door till the king himſelf appeared; and the prophet then repreſented to him the unreaſonableneſs of puniſhing an innocent perſon, for a calamity which was ſent from above. The text, however, is ſomewhat obſcure here: the words of which run literally thus: "And behold the meſſenger came down unto "him, and he (but whether the prophet, or the meſſen-"ger, or the king, is not eaſy to determine) ſaid, Lo! "this judgment is from the Lord; and what, or why, "ſhould I wait any longer for the Lord?" They ſeem to have been the language of a perſon in deſpair, and to have been rather ſpoken by Jehoram, with this implication, "If it be true that this evil, or this famine, is ſent "us from the Lord, it is in vain to wait any longer for a "deliverance from him." Perhaps the king had deſigned, before the unnatural affair with reſpect to the two mothers and the child happened, to have ſurrendered the city to the king of Syria, and had been diſſuaded from it by Eliſha, upon his promiſe of ſome ſpeedy relief. But when he ſaw the city reduced to ſuch dreadful circumſtances, he upbraids Eliſha as the cauſe of them. "Has God, ſaid

" he, reduced us to ſuch extremities, that mothers are " compelled to eat their own children, and wouldſt thou " ſtill flatter me with vain hopes of relief, till all my ſub- " jects are cut off by hunger and miſery, when I might " and ought to have ſaved their lives by a timely ſur- " render?" Or, the words of the text may be thus interpreted, (taking the former part of them to be ſpoken by the prophet, and the latter by the king.) *And he ſaid*, that is, the prophet ſaid, acknowledge the hand of God in this evil, which comes from him alone. To which the king replied, And what can I expect from the Lord, but ſuch plagues as theſe? No, rejoins Eliſha, in the firſt words of the next chapter, the inhabitants ſhall have ſufficient plenty here to-morrow.

CHAP. VII.

1 Eliſha propheſieth incredible plenty in Samaria. 3 Four lepers venturing on the hoſt of the Syrians, bring tidings of their flight. 22 The king finding by ſpies the news to be true, ſpoileth the tents of the Syrians. 17 The lord, who would not believe the propheſy of plenty, having the charge of the gate, is trodden to death in the preſs.

THEN Eliſha ſaid, Hear ye the word of the LORD, Thus ſaith the LORD, To morrow about this time *ſhall* a meaſure of fine flour *be ſold* for a ſhekel, and two meaſures of barley for a ſhekel, in the gate of Samaria.

2 Then a lord on whoſe hand the king leaned, anſwered the man of God, and ſaid, Behold, *if* the LORD would make windows in heaven, might this thing be? And he ſaid, Behold, thou ſhalt ſee *it* with thine eyes, but ſhalt not eat thereof.

3 ¶ And there were four leprous men at the entring in of the gate: and they ſaid one to another, Why ſit we here until we die?

4 If we ſay we will enter into the city, then the famine *is* in the city, and we ſhall die there: and if we ſit ſtill here, we die alſo. Now therefore come and let us fall unto the hoſt of the Syrians: if they ſave us alive, we ſhall live; and if they kill us, we ſhall but die.

5 And they roſe up in the twilight, to go unto the camp of the Syrians: and when they were come to the uttermoſt part of the camp of Syria, behold, *there was* no man there.

6 For the LORD had made the hoſt of the Syrians to hear a noiſe of chariots, and a noiſe of horſes, *even* the noiſe of a great hoſt: and they ſaid one to another, Lo, the king of Iſrael hath hired againſt us the kings of the Hittites, and the kings of the Egyptians, to come upon us.

7 Wherefore they aroſe and fled in the twilight, and left their tents, and their horſes, and their aſſes, even the camp as it *was*, and fled for their life.

8 And when theſe lepers came to the uttermoſt parts of the camp, they went into one tent, and did eat and drink, and carried thence ſilver, and gold, and raiment, and went and hid *it*; and came again, and entred into another tent, and carried thence *alſo*, and went and hid *it*.

9 Then they ſaid one to another, We do not well: this day *is* a day of good tidings, and we hold our peace: if we tarry till the morning light, ſome miſchief will come upon us: now therefore come, that we may go and tell the kings houſhould.

10 So they came, and called unto the porter of the city: and they told them, ſaying, We came to the camp of the Syrians, and behold, *there was* no man there, neither voice of man, but horſes tied, and aſſes tied, and the tents as they *were*.

11 And he called the porters, and they told *it* to the kings houſe within.

12 ¶ And the king aroſe in the night, and ſaid unto his ſervants, I will now ſhew you what the Syrians have done to us: they know that we *be* hungry, therefore are they gone out of the camp, to hide themſelves in the field, ſaying, When they come out of the city, we ſhall catch them alive, and get into the city.

13 And one of his ſervants anſwered and ſaid, Let *ſome* take, I pray thee, five of the horſes that remain, which are left in the city, (behold, they *are* as all the multitude of Iſrael that are left in it: behold, *I ſay*, they *are* even as all the multitude of the Iſraelites that are conſumed) and let us ſend and ſee.

14 They took therefore two chariot-horſes, and the king ſent after the hoſt of the Syrians, ſaying, Go and ſee.

15 And they went after them unto Jordan, and lo, all the *way* was full of garments and veſſels, which the Syrians had caſt away in their haſte: and the meſſengers returned, and told the king.

16 And the people went out, and ſpoiled the tents of the Syrians. So a meaſure of fine flour was *ſold* for a ſhekel, and two meaſures of barley for a ſhekel, according to the word of the LORD.

17 ¶ And the king appointed the lord on whoſe hand he leaned, to have the charge of the gate: and the people trode upon him in the gate, and he died, as the man of God had ſaid, who ſpake when the king came down to him.

18 And it came to paſs as the man of God had ſpoken to the king, ſaying, Two meaſures of barley for a ſhekel, and a meaſure

ſure of fine flour for a ſhekel, ſhall be to morrow about this time in the gate of Samaria:

19 And that lord anſwered the man of God, and ſaid, Now, behold, *if* the LORD ſhould make windows in heaven, might ſuch a thing be? And he ſaid, Behold, thou ſhalt ſee it with thine eyes, but ſhalt not eat thereof.

20. And it ſo fell out unto him: for the people trode upon him in the gate, and he died.

Ver. 1. *Then Eliſha ſaid, Here ye the word of the Lord, Thus ſaith the Lord, To-morrow about this time ſhall a meaſure of fine flour be ſold for a ſhekel, and two meaſures of barley for a ſhekel, in the gate of Samaria.*] The king of Iſrael having vented his indignation againſt Eliſha, for the extremities to which the famine had reduced the city of Samaria, the holy prophet endeavoured to comfort him, and the people, who were quite ſpent and faint, with a ſolemn promiſe in the name of God; that the next day about that time, fine flour and barley would be as cheap, as they were then dear and ſcarce. A meaſure, ſaid he, of fine flour, (which is about an Engliſh peck) ſhall be ſold for a ſhekel, (or fifteen pence) and double that quantity of barley for the ſame price. It was difficult for the diſtreſſed Samaritans to credit a prophecy which ſeemed ſo contradictory to all reaſon and probability. One of the king's great officers hereupon replied, Were the Lord to open the cataracts of heaven, and ſhower down proviſions, would even thoſe be ſufficient to ſupply the cravings of ſuch a famiſhed multitude? This incredulity coſt him dear, for Eliſha immediately aſſured him, that his own eyes ſhould ſee the promiſed plenty, but that he himſelf ſhould not partake of it; and the prediction was accompliſhed in the following manner.

Four leprous perſons, who lodged on the outſide of the gate, and whom the Jews, in Gemara Sanhedrin, p. 416. Edit. J. Cóch. ſay were Gehazi, the late ſervant of Eliſha, and his three ſons, were deliberating that very night how they ſhould diſpoſe of themſelves, in the calamitous condition to which they were reduced. They were excluded by the Moſaic law from all commerce with their own countrymen; but had there been no ſuch law, yet what temptation could they have, for entring a city whoſe inhabitants were on the point of periſhing by famine? They therefore encouraged one another to venture into the Syrian camp, and deliver themſelves up to the enemy, who perhaps might pity their condition, or at the worſt could but kill them, which they thought far more eligible than to pine away with hunger. This then they reſolved upon, as the beſt expedient; but when they came to the camp, they were extremely ſurprized to find the tents full of proviſions and baggage, but empty of inhabitants; for God had ſtruck the Syrian army with a general terror, by cauſing them to hear the ſound of chariots and horſes, reſembling the noiſe of a mighty army marching in military array, and ready to ruſh upon them. They therefore concluded, that Jehoram had hired the kings of the Hittites and Egypt to come to his relief; the apprehenſion of which ſo terrified Ben-hadad and all his troops, that they fled from their camp with unſpeakable precipitation, leaving their tents, horſes, and all their baggage behind them.

Who thoſe imaginary auxiliaries, the kings of the Hittites, ſhould be, ſeems very uncertain. Thoſe of the Canaanites who once dwelt about Hebron and Beerſheba, and were diſtinguiſhed by the name of Hittites, had been rooted out by the Iſraelites; but perhaps the ſhatter'd remains of this people fled and ſettled themſelves in ſome neighbouring country, where, in proceſs of time, they grew populous, and the ſeveral cantons of them were governed by princes of their own. Joſephus calls them the kings of the iſlands, as if Chittim were the ſame with Cetim, by which latter name all iſles, ſaith he, are called. But of what particular kings of iſlands the Syrians could then be apprehenſive, is above our capacity to determine.

The lepers finding themſelves ſo unexpectedly maſters of the enemies camp, began to ſatisfy their hunger with what they found at hand; after which they ventured farther into the camp, and found it ſtill the ſame. So favourable an opportunity of enriching themſelves, they thought was not to be neglected, and they accordingly carried off a large quantity of gold and ſilver, which they hid in ſome private place. But when they began to conſider how injurious they all this while were to the poor inhabitants of Samaria, in concealing theſe good tidings from them, they went to the gate of the city, and acquainted the guards with the ſtate of the Syrian camp. The king, as ſoon as he was acquainted with the particulars, ſuſpected the whole to be a ſtratagem contrived by the enemy to entice him out of the city; but whilſt he was irreſolute in what manner to proceed, one of his ſervants adviſed him to the following effect. "Let ſome take, "I pray thee, five of the horſes that remain, which are "left in the city (behold they are all as the multitude "of Iſrael that are left in it: behold, I ſay, they are even "as all the multitude of the Iſraelites that are conſumed) "and let us ſend and ſee, ver. 13." The ſenſe of which is this; We are now almoſt conſumed with hunger, and muſt ſhortly periſh like the reſt of the Iſraelites and horſes, whom the famine has already deſtroyed. Therefore if theſe few horſes and men which I now adviſe may be ſent to the camp, ſhould happen to be taken by the Syrians, we ſhall ſuſtain no great loſs, ſince they muſt certainly periſh in a very ſhort time, if they remain in Samaria.

The king approved of this counſel, and upon his ſending a party to examine farther into the matter, found that the Syrians were really fled in ſo much conſternation and diſorder, that they had left their tents, horſes, and baggage behind them; and that all the way, as far as Jordan, was ſtrewed with the garments which they had caſt away, to facilitate their flight.

As ſoon as theſe meſſengers had made their report to the king of what they had ſeen, the almoſt ſtarved inhabitants of Samaria flocked out of the city, to plunder the tents of the Syrians, where they found ſuch a prodigious quantity of proviſions, that meal and barley were ſold in the city at the ſame price Eliſha had foretold the king. And, at the ſame time, the other part of his prophecy, with relation to the incredulous nobleman, was exactly accompliſhed. For the king having commanded him to take charge of the city gate, to prevent any diſorders which might happen on that occaſion; he, notwithſtanding all his care, was trodden to death by the crowding people; ſo that he ſaw the plenty which the prophet had predicted, but did not live to enjoy any part of it.

This miracle was wrought, in order to make it evident to the Syrians, and all the world, that the God of Iſrael was the only true God; and to encourage a ſmall perſecuted remnant in that land to perſevere in his ſacred worſhip, to which they had hitherto adhered under ſo many difficulties.

It is impoſſible, ſaith St. Ambroſe, not to admire the wiſdom and power of God, in the wonderful events which are here ſet down; when we ſee that all contingent futurities are preſent with him, and which he diſcovers when ever he pleaſes to his ſervants, as if they had been already tranſacted. We ſee him here ſaving Samaria in a miraculous manner, and alone fighting againſt her enemies, whom he ſtrikes with a general conſternation, making them fly for their lives when none purſued them. We ſee a city delivered, even before its inhabitants were aware of it. Four lepers, whom Eliſha had not healed, tho' he cured a Syrian idolater, were appointed by God to publiſh this deliverance. And when all the people were tranſported with joy for this their unexpected preſervation, one great man is trodden to death by them, as they crowded through the gate to plunder the Syrian camp; that he might teach us, by his tragical end, how dangerous it is to entertain too high thoughts of the power of man, and too mean conceptions of the omnipotence of God; and that we affront the Divine Majeſty, when we diſbelieve the truth uttered by the mouth of his ſervants, whom we cannot deſpiſe, without deſpiſing him who ſends them.

CHAP.

CHAP. VIII.

1 The Shunammite having left her country ſeven years, to avoid the forewarned famine, for Eliſha's miracle ſake, hath her land reſtored by the king. 7 Hazael being ſent with a preſent by Ben-hadad to Eliſha at Damaſcus, after he had heard the propheſy, killeth his maſter, and ſucceedeth him. 16 Jehoram's wicked reign in Judah. 20 Edom and Libnah revolt. 23 Ahaziah ſucceedeth Jehoram. 25 Ahaziah's wicked reign. 28 He viſiteth Jehoram wounded at Jezreel.

THEN ſpake Eliſha unto the woman (whoſe ſon he had reſtored to life) ſaying, Ariſe, and go thou and thine houſhold, and ſojourn whereſoever thou canſt ſojourn: for the LORD hath called for a famine, and it ſhall alſo come upon the land ſeven years.

2 And the woman aroſe, and did after the ſaying of the man of God: and ſhe went with her houſhould and ſojourned in the land of the Philiſtines ſeven years.

3 And it came to paſs at the ſeven years end, that the woman returned out of the land of the Philiſtines: and ſhe went forth to cry unto the king for her houſe, and for her land.

4 And the king talked with Gehazi the ſervant of the man of God, ſaying, Tell me, I pray thee, all the great things that Eliſha hath done.

5 And it came to paſs as he was telling the king how he had reſtored a dead body to life, that behold, the woman whoſe ſon he had reſtored to life, cried to the king for her houſe, and for her land. And Gehazi ſaid, My lord, O king, this *is* the woman, and this *is* her ſon, whom Eliſha reſtored to life.

6 And when the king asked the woman, ſhe told him. So the king appointed unto her a certain officer, ſaying, Reſtore all that *was* hers, and all the fruits of the field, ſince the day that ſhe left the land, even till now.

7 ¶ And Eliſha came to Damaſcus; and Ben-hadad the king of Syria was ſick, and it was told him, ſaying, The man of God is come hither.

8 And the king ſaid unto Hazael, Take a preſent in thine hand, and go meet the man of God, and enquire of the LORD by him, ſaying, Shall I recover of this diſeaſe?

9 So Hazael went to meet him, and took a preſent with him, even of every good thing in Damaſcus, forty camels burden, and came and ſtood before him, and ſaid, Thy ſon Ben-hadad king of Syria hath ſent me to thee, ſaying, Shall I recover of this diſeaſe?

10 And Eliſha ſaid unto him, Go, ſay unto him, Thou mayſt certainly recover: howbeit, the LORD hath ſhewed me, that he ſhall ſurely die.

11 And he ſettled his countenance ſtedfaſtly, until he was aſhamed: and the man of God wept.

12 And Hazael ſaid, Why weepeth my lord? And he anſwered, Becauſe I know the evil that thou wilt do unto the children of Iſrael: their ſtrong holds wilt thou ſet on fire, and their young men wilt thou ſlay with the ſword, and wilt daſh their children, and rip up their women with child.

13 And Hazael ſaid, But what *is* thy ſervant a dog, that he ſhould do this great thing? And Eliſha anſwered, The LORD hath ſhewed me that thou *ſhalt be* king over Syria.

14 So he departed from Eliſha, and came to his maſter, who ſaid to him, What ſaid Eliſha to thee? And he anſwered, He told me *that* thou ſhouldſt ſurely recover.

15 And it came to paſs on the morrow, that he took a thick cloth, and dipt *it* in water, and ſpread *it* on his face, ſo that he died: and Hazael reigned in his ſtead.

16 ¶ And in the fifth year of Joram, the ſon of Ahab king of Iſrael, Jehoſhaphat *being* then king of Judah, Jehoram the ſon of Jehoſhaphat king of Judah began to reign.

17 Thirty and two years old was he when he began to reign, and he reigned eight years in Jeruſalem.

18 And he walked in the ways of the kings of Iſrael, as did the houſe of Ahab: for the daughter of Ahab was his wife: and he did evil in the ſight of the LORD.

19 Yet the LORD would not deſtroy Judah, for David his ſervants ſake, as he promiſed him to give him alway a light, *and* to his children.

20 ¶ In his days Edom revolted from under the hand of Judah, and made a king over themſelves.

21 So Joram went over to Zair, and all the chariots with him, and he roſe by night, and ſmote the Edomites which compaſſed him about: and the captains of the chariots and the people fled into their tents.

22 Yet Edom revolted from under the hand of Judah unto this day. Then Libnah revolted at the ſame time.

23 And the reſt of the acts of Joram, and all that he did, *are* they not written in the book of the chronicles of the kings of Judah?

24 And

24 And Joram ſlept with his fathers, and was buried with his fathers in the city of David: and Ahaziah his ſon reigned in his ſtead.

25 ¶ In the twelfth year of Joram the ſon of Ahab king of Iſrael, did Ahaziah the ſon of Jehoram king of Judah begin to reign.

26 Two and twenty years old *was* Ahaziah when he began to reign, and he reigned one year in Jeruſalem; and his mothers name *was* Athaliah, the daughter of Omri king of Iſrael.

27 And he walked in the way of the houſe of Ahab, and did evil in the ſight of the LORD, as *did* the houſe of Ahab; for he *was* the ſon-in-law of the houſe of Ahab.

28 ¶ And he went with Joram the ſon of Ahab, to the war againſt Hazael king of Syria in Ramoth-gilead, and the Syrians wounded Joram.

29 And king Joram went back to be healed in Jezreel, of the wounds which the Syrians had given him at Ramoth, when he fought againſt Hazael king of Syria: and Ahaziah the ſon of Jehoram king of Judah went down to ſee Joram the ſon of Ahab in Jezreel, becauſe he was ſick.

Ver. 1. *Then ſpake Eliſha unto the woman, (whoſe ſon he had reſtored to life) ſaying, Ariſe, and go thou and thine houſhold, and ſojourn whereſoever thou canſt ſojourn; for the Lord hath called for a famine, and it ſhall alſo come upon the land ſeven years.*] Seven years famine was inflicted on the land of Iſrael, and Dr. Lightfoot reckons it continued from the firſt, to the end of the ſeventh year of Jehoram king of Judah, Jehoram the ſon of Ahab then reigning in Iſrael; tho' for the connexion of the hiſtory, the whole is put together in this chapter, and the ſeveral years are not diſtinguiſhed in the Sacred Text. During the miniſtry of Elijah, there were three years and a half of famine; but the calamity continued as much longer, becauſe the people were ſtill obſtinate and incorrigible, amidſt many judgments, and under the powerful miniſtry of Eliſha, who confirmed his doctrine with many glorious miracles. And Moſes had declared to Iſrael, in the name of the Lord; "If ye walk contrary unto me, I "will bring ſeven times more plagues upon you, accord-"ing to your ſins". Levit. xxvi. 21,—24. Some Jews will have this famine to be the terrible puniſhment ſpoken of by the prophet Joel, who, they fancy, lived in thoſe days. And four years of it, they ſay, was cauſed by noxious creatures, which devoured all the fruits of the earth; and the other three were occaſioned by a drought.

At the beginning of the famine, Eliſha, who retained a grateful remembrance of the kindneſs he had received from the Shunammite, whoſe ſon he had reſtored to life, warned her to provide for her family, by removing to ſome other country where ſhe might find plenty. She accordingly removed to the land of the Philiſtines, but continued there no longer than was neceſſary. For there ſhe could not celebrate the ſabbaths and new moons, as ſhe had done in her own country, among the ſchools of the prophets. Upon her return, ſhe found herſelf kept out of the poſſeſſion of her eſtate, upon which ſhe applied for redreſs to the king, who was then converſing with Gehazi the leper, concerning the miracles Eliſha had wrought. Some of the Jews think, that the king obſerving this perſon, asked him how he came to be leprous? Upon which, Gehazi related to him the hiſtory of Naaman the Syrian; which made the king deſirous to hear all the other miracles Eliſha had performed; but without any intention to be convinced by them, and turn to God. But then here ariſes a queſtion; namely, how Gehazi, who was a leper, could be admitted to ſpeak to the king; perſons in his condition not being ſuffered to come into any company, much leſs into the royal preſence? This difficulty, ſome think, cannot be ſolved without affirming, that this converſation between the king and Gehazi, happened before the latter was diſmiſſed from his maſter's ſervice; ſuch ὑστερολογία, or after relations of what ſhould have been mentioned before, being frequent in ſcripture; and the Jews in Seder Olam Rabba, place this famine before the ſtory of Naaman, which deſtroys what they ſay with reſpect to the occaſion of this conference. But there is no need to aſſert this, for Gehazi might converſe with the king at a due diſtance, as he walked in the field for his recreation; and deſired to be entertained with a particular account of Eliſha's miracles. Thus Naaman converſed with the family of that prophet at a diſtance, and the lepers called to our bleſſed Saviour, as he went along the high-way, Luke xvii. 12.

Gehazi was relating to the king, the manner in which Eliſha had raiſed the child of his Shunammitiſh hoſteſs to life; and of his ſending her and her family to provide for their ſubſiſtence out of the kingdom, during the ſeven years of famine; and had ſcarce finiſhed his relation, when the woman herſelf came, in a fortunate hour, to petition the king for her land, which had been confiſcated during her abſence; and gave Gehazi, who preſently called her to mind, an opportunity of being both an evidence, and an advocate in her favour. So many circumſtances could not but render her ſuit ſucceſsful; but the king granted her even more than ſhe asked, and ordered an officer to accompany her, and ſee that ſhe had not only her land, but likewiſe the ſeven years income of it refunded to her.

Ver 7. *And Eliſha came to Damaſcus; and Ben-hadad the king of Syria was ſick, and it was told him, ſaying, The man of God is come hither.*] Soon after the deliverance of Samaria from the Syrian army, Eliſha went to Damaſcus, perhaps by a Divine Impulſe, that the Sacred Nature of his prophetic office might be rendered evident by the accompliſhment of a new prediction. Ben-hadad, king of Syria, muſt by this time have been far advanced in years; and whether he had contracted ſome illneſs by the fatigue of his flight from Samaria, and the violence of his ſurprize, or whether his ſpirits were broken by ſo repeated a ſhame, he took to his bed. As he lay ſick, it was told him that the prophet Eliſha was arrived at Damaſcus; whereupon the king ſent Hazael, the captain of his hoſt, with forty camels load of the choiceſt productions of that country, to conſult the prophet concerning his indiſpoſition. Joſephus ſays, the prophet was not yet arrived at Damaſcus, and that Hazael was ſent out to meet him. Others ſuppoſe he was juſt entring into the city; but theſe are immaterial circumſtances. This, however, is certain, that the preſent which Ben-hadad ſent to Eliſha was a very noble one, and the largeneſs of it has cauſed ſome to think, that this holy man was accompanied by many ſons of the prophets: but whether he accepted or refuſed it, is not mentioned by the Sacred Hiſtorian. Hazael accoſted the prophet in the moſt reſpectful manner on the behalf of Ben-hadad, and the anſwer he received from Eliſha was as follows. "Go, ſay unto him, thou mayſt "certainly recover: howbeit, the Lord hath ſhewed me "that he ſhall certainly die," ver. 10. The king's diſeaſe was not of ſuch a nature as would endanger his life; and if he died, as the prophet foreſaw he would, his death muſt proceed from ſome other cauſe, as in fact it did. Eliſha having expreſſed himſelf in this dark manner, fixed his eyes upon Hazael, till he put the man out of countenance. This ſeems to be the moſt natural explication of the words in ver. 11. Hazael beheld the prophet with an eye of veneration, and, as one who was infinitely his ſuperior, and therefore was abaſhed when Eliſha fixed his eyes ſo ſtedfaſtly upon him. The prophet then burſt into tears; at which Hazael being amazed, and humbly deſiring to know the cauſe of that ſorrow, was anſwered by Eliſha, that he was to ſucceed Ben-hadad, and would be a cruel and unrelenting perſecutor of the Iſraelites; that

he would ſet their ſtrong holds on fire; ſlay their young men with the ſword; daſh their children, and rip up their women with child. This laſt expreſſes the higheſt degree of inhumanity, and which for there could be no occaſion. For if he did but kill the pregnant women, the children would die with them, without ripping up the unfortunate parents. Therefore the learned Gouſſet, looking on this as an unheard of barbarity, will have the Hebrew word *haroth* not to ſignify women with child, but caſtles, or fortified places, which Hazael would demoliſh. Tho' he cannot but acknowledge, that the above-mentioned cruelty to the women naturally follows, *Slaying their young men, and daſhing their children*. And he ſhould have taken notice, that the firſt evil which Eliſha propheſies ſhould be performed by Hazael, is *ſetting their ſtrong holds on fire*.

Hazael proteſted not to underſtand what the prophet meant, nor could conceive how ſo mean a perſon as himſelf ſhould ever have it in his power to commit ſuch outrages. The text runs thus; *But what is thy ſervant, a dog, that he ſhould do this great thing?* Whereby moſt have underſtood, that he diſclaimed ſuch barbarity as the prophet foretold of him, but the real meaning of this paſſage is, *But what is thy ſervant? truly no better than a dog*, alluding to his mean condition, which would never afford him an opportunity to commit thoſe cruelties which none but a prince had power to perpetrate. This explication is confirmed by the prophet's anſwer, that he was to be king of Syria, which follows very naturally; and ſignifies, that how mean ſoever he might then think himſelf, the time would come when regal power would enable him to be the barbarian, the prophet had deſcribed.

Hazael then returned to his maſter, who by his ſolicitous meſſage to Eliſha, unknowingly ſhortned the time of his own life. Hazael flattered him with hopes of recovery, but the next day ſtifled him with a thick cloth dipped in water.

Thus ended the reign of the great Ben-hadad the ſecond, who having adorned Damaſcus with noble ſtructures, as it is ſaid, and added the glory of Syria, was advanced to be a god, and under the ſtyle of Adad or Ader, was conſidered by the Syrians as their moſt glorious and auſpicious deity. This fancied god, and others of the ſame ſtamp, who after him have been complimented with deification, flouriſhed as long as the ancient Syrians were maſters of Damaſcus. But both they and their gods, in great meaſure, ſubmitted to fate, when Syria was conquered and tranſplanted by Tiglath-pileſer.

Adad is alſo called Adod, the king of the gods; and Adad is interpreted *one*. Selden and Iſaac Voſſius are very nice in deducing the true import of this name, but we ſhall not tranſcribe what they have advanced on this ſubject, becauſe it appears to us, that, according to the Scripture orthography, it ought to be ſpelt Hadad. Joſephus, writing of the great Ben-hadad, the ſecond of that name in the Sacred Books, informs us, that he was honoured with Divine Worſhip, as was alſo his ſucceſſor Hazael. Here we have the firſt account of their deifying Adad, or, as the Scripture ſtyles him, Ben-hadad, who, if we except his ſucceſſor Hazael, was the greateſt prince the ancient Syrians could boaſt of. And we are clearly of opinion, that this celebrated god, Hadad, or Adad, is no other than the deified Ben-hadad; and from thence it appears, that there were Syrian princes of the name of Adad, before they had any deity ſo called. By Adad they meant *the ſun*, and pictured him with rays darting downward, to expreſs his beneficence, and to ſhew that the chief influence of the Heavens is in the beams of this glorious luminary. This high ſtrain of ſuperſtitious adulation might have ſuited better with Hazael, whoſe reign was a continued ſeries of proſperity, than with Ben-hadad, who was frequently unfortunate: But, as Joſephus tells us, they were both deified, and as Hadad, or Adad, was a name common to all the kings of Syria, as appears both by Scripture, and from Nicholas of Damaſcus. [Apud Joſeph. Antiq. l. viii. c. 6.] It may have been the Hazael of Scripture who was ſo highly revered by the Syrians.

Perhaps Hazael was the chief promoter of this deification of Ben-hadad, in order to cover his own guilt: For he ſeems, by his manner of diſpatching that prince, to have been afraid it ſhould be known that he was the murderer of his maſter.

Ver. 16. *And in the fifth year of Joram the ſon of Ahab king of Iſrael, Jehoſhaphat being then king of Judah, Jehoram the ſon of Jehoſhaphat king of Judah began to reign.*] All the ſeeming contradictions between this verſe, and chap. i. 17. and chap. iii. 1. are thus briefly reconciled by Huetius. Jehoram beginning to reign with his father Jehoſhaphat, in his ſeventeenth year, and Joram king of Iſrael in his eighteenth, the firſt year of Joram king of Iſrael will fall out in the ſecond year of Jehoram king of Judah: Whoſe father dying in the twenty-ſecond year of his reign, Jehoram king of Judah began to reign alone, in the fifth year of Joram king of Iſrael. [Demonſtr. Evang. propos. 4. p. 204.]

Ver. 17. *Thirty and two years old was he when he began to reign, and he reigned eight years in Jeruſalem.*] Dr. Lightfoot obſerving three dates of the beginning of this prince's reign, accounts for them in the following manner. The firſt was, when he was made viceroy with his father Jehoſhaphat, at the time when this latter went out of the land to aſſiſt Ahab king of Iſrael in the recovery of Ramoth-gilead. The ſecond was, when his father accompanied Jehoram king of Iſrael in his expedition againſt Moab; from which time our author thinks the beginning of his reign is fixed here, and in 2 Chron. xxi. 20. For after this time, Jehoſhaphat was ſeldom at Jeruſalem, but abroad, either in his own land, through which he took a progreſs, in order to reduce the people to the true religion; or in Moab, to bring that people into ſubjection, 2 Chron. xix. 20. And laſtly, at his father's death, he was compleatly king of Judah, 2 Chron. xxi. 1. [Harm. of the Evang. Prolegom. ſect. 6.] So that the cleareſt ſolution of the difficulty in the foregoing verſe, conſiſts in allowing three different æras to the commencement of Jehoram's reign. One in the 17th year of Jehoſhaphat, when his father deſigned him to be king. The ſecond in the twenty-third year of his father, when he was crowned; and the laſt when his father died, after he had reigned twenty-five years. Thus Solomon was made king before his father died, and again after his death.

Ver. 18. *And he walked in the way of the kings of Iſrael, as did the houſe of Ahab: for the daughter of Ahab was his wife; and he did evil in the ſight of the Lord.*] Being ſeduced by his wife Athaliah, the daughter of Ahab, to forſake the religion of his pious father and grandfather. Thus Ahab himſelf was led to the worſhip of Baal by his wife Jezabel. So hazardous is it to marry with idolaters. For this wife of Jehoram, was, in all probability, the author of that cruel policy of murdering all his brethren, to prevent their diſturbing him in his kingdom, 2 Chron. xxi. 2, 3, 4.

Ver. 20. *In his days Edom revolted from under the hand of Judah, and made a king over themſelves.*] The kingdom of Edom continued under the houſe of David till the days of Jehoram the ſon of Jehoſhaphat, being governed by deputies or viceroys, appointed by the kings of Judah. And tho' the Sacred Hiſtorian mentions a king of Edom, who aſſiſted Jehoram king of Iſrael, and Jehoſhaphat king of Judah, in the reduction of the Moabites, chap. iii. 9. yet he there ſpeaks only in the latitude of Scripture phraſe, for that king, as he is called, attended upon Jehoſhaphat as a vaſſal, and not as an auxiliary. This ſubjection of the Edomites to the houſe of David, verified the prophecy of Iſaac, namely, that Eſau ſhould ſerve his brother, Gen. xxvii. 40. or, in other words, that the poſterity of Eſau, ſhould be ſubject to that of Jacob. But we are now come to that period, when the other part of that patriarch's prediction was accompliſhed, namely, that Eſau ſhould break his yoke from off the neck of Jacob, Gen. xxvii. 40. For finding a fair opportunity to recover their ancient liberty, the Edomites embraced it, and ſucceeded in the reign of Jehoram king of Judah. They had already ſhewn how ill they were diſpoſed, even toward Jehoſhaphat, when a body of them joined the Moabites and Ammonites, in an attempt to ſurpriſe him when he was unprepared for ſuch an invitation. The deſign of theſe confederates being carried on with ſuch ſecrecy and diſpatch, that they entered the kingdom of Judah by the way of Edom, and were got to Hazazontamar or En-gedi, on the weſt of the Dead Sea, before Jehoſhaphat had any notice of their motions. That good prince was greatly diſmayed at the news, and being unprepared for the reception of his enemies, had recourſe to God, who promiſed him by the pro-

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phet Jahaziel, to deliver him from his enemies without his ſtriking a blow. And it happened accordingly. For while Jehoſhaphat and his army, in confidence of the prophecy, were marching toward the enemy with the prieſts and ſingers at their head, praiſing God; the confederate nations deſtroyed one another, by falling into the ambuſhes which themſelves had ſet againſt the men of Judah; ſo that the Ammonites and Moabites firſt fell upon their allies of Edom; and having put them to the ſword, began to ſlaughter one another, till none were left alive. And when Jehoſhaphat and his people came up with them, they had no more to do than to ſeize the plunder, which was very rich, and in ſuch abundance, that they were three days in gathering it. This event is not related among the other particulars of Jehoſhaphat's reign, in the book of the Kings, but the reader will find it recorded at large in 2 Chron. xx. 1.—25.

In the days of Jehoram the ſon of Jehoſhaphat, the whole nation of Edom aroſe, and either aſſaſſinating or expelling their viceroy, made themſelves a king of their own liking; and upon adviſe, that Jehoram was coming with a formidable power to reduce them, they advanced toward that prince who was then at Zair, ver. 21. which word being differently written from Seir, doth not ſignify any part of the country of Edom; but ſome city near it. The Edomites then concerted their motions, ſo as to ſurround Jehoram in the night time. But even this project was diſconcerted with great ſlaughter, and they were driven back to their camp. This was but an indifferent beginning of their revolt, but ſo it happened, that the Edomites could not be annexed again to the houſe of David, ver. 21, 22.

Thus was the long wiſhed for revolution brought about by this people, after one hundred and fifty years of oppreſſion; but who was their chief upon this occaſion, or what he did farther, or who ſucceeded him, are particulars of which no account can be given from hiſtory. But as after this event, they had no attempts made upon them by the kings of Judah, for upward of ſixty years, they undoubtedly muſt have had ſufficient time to retrieve their ancient ſplendor, in a great meaſure.

Ver. 22. ——*Then Libnah revolted at the ſame time.*] Which, perhaps, was the reaſon why Jehoram could not purſue his victory over the Edomites, and regain their country; this defection of his ſubjects at home giving him ſufficient employment. For Libnah was a conſiderable city in the tribe of Judah, Joſh. xv. 42. and was conſigned to the prieſts, Joſh. xxi. 13. It is likewiſe probable that other cities followed the example of Libnah, whoſe inhabitants now revolted againſt Jehoram, becauſe he attempted to ſet up his idolatrous worſhip among them, contrary to the law of God, and of the kingdom, 2 Chron. xxi. 10, 11.

There are ſeveral other particulars of this king's reign recorded in the ſecond book of Chronicles, and which will be conſidered by us in their proper place. Soon after the revolt of Libnah, he was ſeized with an incurable diſeaſe which ended in his death. He was buried in a ſepulchre by himſelf, probably by reaſon of the corruption and ſtench which attended his diſtemper, and without the uſual ceremony of burning ſpices and other odoriferous drugs about his body, or any other royal pomp. His diſeaſe having rendered him incapable of governing his kingdom, he was obliged to conſtitute his ſon Jehoahaſh, otherwiſe called Ahaziah, viceroy, who ſucceeded him about a year after, and in the twelfth year of Jehoram, king of Iſrael.

Ver. 26. *Twenty and two years old was Ahaziah when he began to reign, and he reigned one year in Jeruſalem.*] But it is ſaid, in 2 Chron. xxii. 2. that he was *forty two* years of age when he began to reign. Dr. Lightfoot, and ſeveral learned men, have endeavoured to reconcile this ſtrange contradiction; but what they have offered to this effect is ſo diſtorted, and unnatural, that we cannot poſſibly ſubſcribe to their ſentiments, and think it much more reaſonable to believe, that the number of years in the above cited paſſage of the Chronicles, is an error in the Hebrew. For, as the Septuagint Verſion has not in that place, *forty two*, but *twenty*, it is thought by other learned and good men, that the ancient Hebrew copies were agreeable thereunto; but, by the careleſſneſs of tranſcribers, *forty* came to be inſerted inſtead of twenty. And we think it is better to acknowledge this plainly, than recur to the pedantic expedient of conſtrained interpretations, which are of no uſe but to ſhew the vanity of thoſe who are fond of them.

——*And his mother's name was Athaliah, the daughter of Omri, king of Iſrael.*] So ſhe is alſo called in 2 Chron xxii. 2. tho' it is certain that ſhe was the daughter of Ahab. But we have already obſerved more than once, that grand-children are in the language of Scripture frequently called, the ſons and daughters of their grand-parents.

Ver. 27. *And he walked in the way of the houſe of Ahab.*] He not only worſhipped the golden calves, but likewiſe Baal the Sidonian idol.

——*For he was the ſon-in-law of the houſe of Ahab.*] And was therefore corrupted in his religion by the affinity he contracted with that impious family, into which Jehoſhaphat married his ſon, hoping, perhaps, to re-unite the two kingdoms of Iſrael and Judah. But this ſcheme proved the ruin of his family, as appears by the book of Chronicles.

Ver. 28. *And he went with Joram the ſon of Ahab, to the war againſt Hazael king of Syria in Ramoth-gilead.*] Juſt as Jehoſhaphat went with Ahab to the ſame place: which Joram, it ſeems, endeavoured to recover back to Iſrael, as his father had done.

——— *And the Syrians wounded Joram.*] Not mortally, as they did Ahab: but in ſuch a manner as obliged him to leave the field, in order to be cured of his wounds in Jezreel.

Ver. 29. ——*And Ahaziah the ſon of Jehoram king of Judah, went down to ſee Joram the ſon of Ahab in Jezreel, becauſe he was ſick.*] This journey proved fatal to him, for the ſecret providence of God ordered it ſo, that both theſe kings were killed by Jehu, as a puniſhment for their idolatry.

CHAP. IX.

1 Eliſha ſendeth a young prophet with inſtructions to anoint Jehu at Ramoth-gilead. 4 The prophet having done his meſſage, fleeth. 11 Jehu being made king by the ſoldiers, killeth Joram in the field of Naboth. 27 Ahaziah is ſlain at Gur, and buried at Jeruſalem. 30 Proud Jezebel is thrown down out of a window, and eaten by dogs.

AND Eliſha the prophet called one of the children of the prophets, and ſaid unto him, Gird up thy loyns, and take this box of oyl in thine hand, and go to Ramoth-gilead.

2 And when thou comeſt thither, look out there Jehu the ſon of Jehoſhaphat the ſon of Nimſhi, and go in, and make him ariſe up from among his brethren, and carry him to an inner chamber.

3 Then take the box of oyl, and pour *it* on his head, and ſay, Thus ſaith the LORD, I have anointed thee king over Iſrael: then open the door, and flee, and tarry not.

4 ¶ So the young man, *even* the young man the prophet, went to Ramoth-gilead.

5 And when he came, behold, the captains of the hoſt *were* ſitting; and he ſaid, I have an errand to thee, O captain. And Jehu ſaid, Unto which of all us? And he ſaid, To thee, O captain.

6 And he aroſe, and went into the houſe, and he poured the oyl on his head, and ſaid unto him, Thus ſaith the LORD God of Iſrael,

Iſrael, I have anointed thee king over the people of the LORD, *even* over Iſrael.

7 And thou ſhalt ſmite the houſe of Ahab thy maſter, that I may avenge the blood of my ſervants the prophets, and the blood of all the ſervants of the LORD, at the hand of Jezebel.

8 For the whole houſe of Ahab ſhall periſh, and I will cut off from Ahab, him that piſſeth againſt the wall, and him that is ſhut up, and left in Iſrael.

9 And I will make the houſe of Ahab like the houſe Jeroboam, the ſon of Nebat, and like the houſe of Baaſha the ſon of Ahijah.

10 And the dogs ſhall eat Jezebel in the portion of Jezreel, and *there ſhall be* none to bury *her*. And he opened the door and fled.

11 ¶ Then Jehu came forth to the ſervants of his lord, and *one* ſaid unto him, *Is* all *well*? wherefore came this mad *fellow* to thee? And he ſaid, unto them, Ye know the man, and his communication.

12 And they ſaid, *It is* falſe, tell us now. And he ſaid, Thus and thus ſpake he to me, ſaying, Thus ſaith the LORD, I have anointed thee king over Iſrael.

13 Then they haſted, and took every man his garment, and put *it* under him on the top of the ſtairs, and blew with trumpets, ſaying, Jehu is king.

14 So Jehu the ſon of Jehoſhaphat, the ſon of Nimſhi, conſpired againſt Joram: (Now Joram had kept Ramoth-gilead, he and all Iſrael, becauſe of Hazael king of Syria:

15 But king Joram was returned to be healed in Jezreel, of the wounds which the Syrians had given him, when he fought with Hazael king of Syria.) And Jehu ſaid, If it be your minds, *then* let none go forth, *nor* eſcape out of the city, to go to tell *it* in Jezreel.

16 So Jehu rode in a chariot, and went to Jezreel (for Joram lay there) and Ahaziah king of Judah was come down to ſee Joram.

17 And there ſtood a watchman on the tower in Jezreel, and he ſpied the company of Jehu as he came, and ſaid, I ſee a company. And Joram ſaid, Take an horſeman, and ſend to meet them, and let him ſay, *Is it* peace?

18 So there went one on horſeback to meet him, and ſaid, Thus ſaith the king, *Is it* peace? And Jehu ſaid, What haſt thou to do with peace? turn thee behind me. And the watchman told, ſaying, The meſſenger came to them, but he cometh not again.

19 Then he ſent a ſecond on horſeback, which came to them, and ſaid, Thus ſaith the king, *Is it* peace? And Jehu anſwered, What haſt thou to do with peace? turn thee behind me.

20 And the Watchman told, ſaying, He came even unto them, and cometh not again: and the driving *is* like the driving of Jehu the ſon of Nimſhi; for he driveth furiouſly.

21 And Joram ſaid, Make ready. And his chariot was made ready. And Joram king of Iſrael, and Ahaziah king of Judah went out, each in his chariot, and they went out againſt Jehu, and met him in the portion of Naboth the Jezreelite.

22 And it came to paſs when Joram ſaw Jehu, that he ſaid, *Is it* peace, Jehu? And he anſwered, What peace, ſo long as the whoredoms of thy mother Jezebel, and her witchcrafts *are ſo* many?

23 And Joram turned his hands, and fled, and ſaid to Ahaziah, *There is* treachery, O Ahaziah.

24 And Jehu drew a bow with his full ſtrength, and ſmote Jehoram between his arms, and the arrow went out at his heart, and he ſunk down in his chariot.

25 Then ſaid *Jehu* to Bidkar his captain, Take up, *and* caſt him in the portion of the field of Naboth the Jezreelite: for remember, how that when I and thou rode together after Ahab his father, the LORD laid this burden upon him.

26 Surely, I have ſeen yeſterday the blood of Naboth, and the blood of his ſons, ſaid the LORD, and I will requite thee in this plat, ſaith the LORD. Now therefore take *and* caſt him into the plat *of ground*, according to the word of the LORD.

27 ¶ But when Ahaziah the king of Judah *ſaw* this, he fled by the way of the garden houſe: and Jehu followed after him, and ſaid, Smite him alſo in the chariot: *And they did ſo*, at the going up to Gur, which *is* by Ibleam: and he fled to Megiddo, and died there.

28 And his ſervants carried him in a chariot to Jeruſalem, and burried him in his ſepulchre with his fathers in the city of David.

29 And in the eleventh year of Joram the ſon of Ahab, began Ahaziah to reign over Judah.

30 And

30 ¶ And when Jehu was come to Jezreel, Jezebel heard *of it*, and ſhe painted her face, and tired her head, and looked out at a window.

31 And as Jehu entred in at the gate, ſhe ſaid, *Had* Zimri peace, who ſlew his maſter?

32 And he lift up his face to the window, and ſaid, Who *is* on my ſide, who? And there looked out to him two *or* three eunuchs.

33 And he ſaid, Throw her down. So they threw her down; and *ſome* of her blood was ſprinkled on the wall, and on the horſes: and he trode her under foot.

34 And when he was come in, he did eat and drink, and ſaid, Go ſee now this curſed *woman*, and bury her: for ſhe *is* a kings daughter.

35 And they went to bury her, but they found no more of her than the ſcull, and the feet, and the palms of *her* hands.

36 Wherefore they came again, and told him: and he ſaid, This *is* the word of the LORD, which he ſpake by his ſervant Elijah the Tiſhbite, ſaying, In the portion of Jezreel ſhall dogs eat the fleſh of Jezebel:

37 And the carcaſe of Jezebel ſhall be as dung upon the face of the field, in the portion of Jezreel, *ſo* that they ſhall not ſay, This *is* Jezebel.

Ver. 1. *And Eliſha the prophet called one of the children of the prophets, and ſaid unto him, Gird up thy loins, and take this box of oil in thine hand, and go to Ramoth-gilead.*] The prophet Elijah had been formerly commanded to do this which Eliſha was now about to perform; But Ahab's humiliation had moved God to defer the judgment pronounced upon him and his family; and ſo the execution of it was left to Eliſha, who did not go himſelf, becauſe he was known by moſt, and this affair required ſecrecy: or being old, he was unfit for ſuch a journey; for the laſt time we read of him he was at Damaſcus. The young man who now attended him, the Jews ſay in Seder Olam, was Jonah the ſon of Amittai.

Eliſha ordered this young prophet to proceed with expedition to Ramoth-gilead, there to anoint Jehu, king of Iſrael in a private manner, and then to haſten away as faſt as poſſible, leſt what he did ſhould be diſcovered, and himſelf ſeized as a traitor. The prophet went to Ramoth-gilead, where he found Jehu ſitting among the officers of the army in council, he himſelf being, as it is thought, commander in chief of the king of Iſrael's army: He then addreſſed himſelf to Jehu, and acquainted him, that his buſineſs with him required privacy; upon which, Jehu retired with him into a private apartment, where the young prophet performed the regal unction according to the direction of Eliſha, and then told Jehu, that he was appointed by God to execute his vengeance againſt the whole race of Ahab, and even on the impious Jezebel, whoſe carcaſs ſhould ſhortly be devoured by dogs, whilſt all the reſt of his family were condemned to periſh by the ſword. The moment the prophet had executed his commiſſion, he opened the door and fled with all ſpeed; which had ſuch an odd appearance, that the officers asked Jehu when he came out, what buſineſs that mad fellow had been tranſacting with him? The Jews obſerve, that there was ſomething in the looks and geſtures of theſe prophets, which made them paſs for mad-men among thoſe who did not know them. But what might ſtill add to the ſingularity of their figure and behaviour, was the oddneſs of their dreſs; their living by themſelves, and ſeldom appearing in places of publick reſort, but upon ſome extraordinary errand, which often proved of a dangerous nature, and put them under ſome dread while they were about it.

As ſoon as Jehu had acquainted the officers of the army with the ſecret, they all paid their homage to him, and made a kind of throne for him with their garments, which they put under him, in order to raiſe him above the reſt. The place where this is ſaid to be done, was upon the top of the ſtairs; which Gouſſet imagines were winding ſtairs in a turret, on the top of which they placed Jehu, that all the people might ſee him, and hear him proclaimed their king with the ſound of the trumpet. Jehu, however, did not think it proper to have this conſpiracy known till he had reached Jezreel, and ſurprized the wounded king there, before he could be in a condition to oppoſe him. He therefore told the people, that if their hearts agreed with their expreſſions in his favour, they ſhould ſuffer none to get out of Ramoth, leſt they ſhould go and acquaint the king with what had been tranſacted. For Jehu was ſenſible that ſecrecy and expedition were neceſſary to the execution of the great deſigns he had in view. He then rode with all ſpeed at the head of his men toward Jezreel, but as ſoon as he came within ſight of the place; the watch, alarmed at the appearance of a troop advancing with ſuch uncommon ſpeed, acquainted the court with what they had ſeen; upon which the intimidated king ſent two meſſengers ſucceſſively, to enquire whether they came peaceably or not. For he was apprehenſive that either the Syrians had defeated his army, or elſe that others of his ſubjects had revolted like thoſe of Libnah. Jehu having made both theſe meſſengers turn behind his chariot, and the centinel who then knew Jehu by the furious manner of his driving, for he was noted for eagerneſs in purſuing his deſigns, acquainted the king with what he ſaw and ſuſpected; upon which that prince ſent word to the king of Judah, who was come to viſit him in his illneſs, and theſe two marched out with their guards againſt Jehu. The place where they met one another was the vineyard for which Naboth had formerly loſt his life; and here the king of Iſrael asked him if he came peaceably? but Jehu ſoon gave him proof of the contrary, by upbraiding him with his and his mother Jezebel's murders and idolatries, and by putting himſelf in a hoſtile poſture againſt him. The terrified monarch cried out to the king of Judah, that they were betrayed, and then turned his chariot to eſcape from his enemy, but all in vain; for his fatal hour was now come, and Jehu pierced his heart with an arrow, and then ordered one of his captains to caſt his body in Naboth's field, there to be devoured, according to the prediction of Elijah. At the ſame time the king of Judah, who had been a ſpectator of this tragedy, endeavoured to avoid ſharing his brother's fate, by flying through the private road which led to the garden-houſe, which was built upon part of Naboth's vineyard; but Jehu commanded a party of his men to ride after him, which they did, and having overtaken him at the aſcent of Gur, they wounded him, tho' not mortally, and he then fled to Megiddo, which was not far from Samaria, whither his ſervants carried him, as being a ſafer place, and there he hid himſelf for fear of Jehu, as we read 2 Chron. xxii. 9. But being ſearched for and taken in Samaria, he was brought to Jehu at Jezreel, where he commanded him to be ſlain. Jehu here ſeems to have exceeded his commiſſion; but it ought to be conſidered, that as the king of Judah was an idolater, ſo he was of the bloody houſe of Ahab, by his mother's ſide, who was Ahab's daughter. And his deſtruction was of God, (as the author of the ſecond book of Chronicles obſerves xxii. 7.) who prompted Jehu thus to underſtand his command. And thus Abarbinel underſtands theſe words, *he died there*, ver. 27, not in Megiddo, mentioned before, but in that execution of God's judgments on the houſe of Ahab.

The dead body of this king was conveyed by his ſervants in a chariot to Jeruſalem, and buried with his anceſtors, he having reigned one year, and leaving only one ſon, a child, who afterward ſucceeded him, when he was yet but ſeven years of age.

While Jehu's men went in purſuit of Ahaziah king of Judah, Jehu himſelf marched directly toward the royal palace of Jezreel, where Jezebel, the queen mother, who by that time had been informed of her ſon's fate, was waiting to give the conqueror ſuch a haughty reception, as did not well ſuit with her preſent circumſtances; but ſhe poſſibly might hope, that Jehu would ſhew ſome regard, if not to her quality, yet at leaſt to her ſex. Perhaps alſo ſhe imagined that, notwithſtanding her years, ſhe had ſtill charms enough to captivate the new monarch, eſpecially after ſhe had improved them by art, and with the richeſt attire. She was looking out at a window when Jehu entered the palace, and in a haughty tone, asked him, whether he expected a milder recompence for his rebellion, than his predeceſſor Zimri had formerly received? Jehu would not vouchſafe her any reply, but obſerving ſome eunuchs ſtanding on each ſide of this impious queen, he commanded them to throw her out of the window, which they immediately did, and in the fall, ſome of her blood was daſhed againſt the wall, and her body preſently trampled to death by the horſes in Jehu's retinue. As ſoon as he and his company had refreſhed themſelves in the palace, he gave orders to ſome of Jezebel's ſervants to go and bury her corpſe, ſhe being the daughter of a king, which moved him to have this regard to her; but when word was brought to him, that the dogs had devoured all the body, except the skull, the palms of her hands, and her feet, he made uſe of that circumſtance to convince his attendants of the truth of Elijah's prophecy.

Such was the end of this miſerable princeſs, who was a great inſtrument of God's ſeverity, to purify and refine his ſervants by her implacable cruelty and violence. She knew the truth, ſaith St. Ambroſe, and yet perſecuted it; and having taken a reſolution, at any rate, to ſupport the intereſt of falſe prophets, who flattered and indulged her wicked and idolatrous humour, ſhe declared open war, and became a ſworn enemy to the true prophets of God. Her preſumption and vanity engaged her to be too buſy and intermedling in matters which related to God and religion; and her inveteracy againſt the pure worſhip of God, having put her upon endeavours wholly to exterminate the ſame, ſo that no traces of it might be left: God, in his juſt judgment ſuffered her not only to come to a moſt ſhameful and tragical end, but that even after death, ſcarce any remains of her body ſhould be left; that by theſe means her fate might be rendered a terror to all who might thereafter be inclinable to tread in her ſteps.

CHAP. X.

1 Jehu by his letters cauſeth ſeventy of Ahab's children to be beheaded. 8 He excuſeth the fact by the propheſy of Elijah. 12 At the ſhearing-houſe he ſlayeth two and forty of Ahaziah's brethren. 15 He taketh Jehonadab into his company, 18 By ſubtilty he deſtroyeth all the worſhippers of Baal. 29 Jehu followeth Jeroboam's ſins. 32 Hazael oppreſſeth Iſrael. 34 Jehoahaz ſucceedeth Jehu.

AND Ahab had ſeventy ſons in Samaria: and Jehu wrote letters, and ſent to Samaria, unto the rulers of Jezreel, to the elders, and to them that brought up Ahabs *children*, ſaying,

2 Now as ſoon as this letter cometh to you, ſeeing your maſters ſons *are* with you, and *there are* with you chariots and horſes, a fenced city alſo and armour.

3 Look even out the beſt and meeteſt of your maſters ſons, and ſet *him* on his fathers throne, and fight for your maſters houſe.

4 But they were exceedingly afraid, and ſaid, Behold, two kings ſtood not before him: how then ſhall we ſtand?

5 And he that *was* over the houſe, and he that *was* over the city, the elders alſo, and the bringers up *of the children*, ſent to Jehu, ſaying, We *are* thy ſervants, and will do all that thou ſhalt bid us; we will not make any king: do thou *that which is* good in thine eyes.

6 Then he wrote a letter the ſecond time to them, ſaying, If ye *be* mine, and *if* ye will hearken unto my voice, take ye the heads of the men your maſters ſons, and come to me to Jezreel by to morrow this time: (now the kings ſons *being* ſeventy perſons, *were* with the great men of the city, which brought them up.)

7 And it came to paſs when the letter came to them, that they took the kings ſons, and ſlew ſeventy perſons, and put their heads in baskets, and ſent him *them* to Jezreel.

8 ¶ And there came a Meſſenger, and told him, ſaying, They have brought the heads of the kings ſons. And he ſaid, Lay ye them in two heaps at the entring in of the gate, until the morning.

9 And it came to paſs in the morning, that he went out, and ſtood, and ſaid to all the people, Ye *be* righteous: Behold I conſpired againſt my Maſter, and ſlew him: but who ſlew all theſe?

10 Know now, that there ſhall fall unto the earth nothing of the word of the LORD, which the LORD ſpake concerning the houſe of Ahab: for the LORD hath done *that* which he ſpake by his ſervant Elijah.

11 So Jehu ſlew all that remained of the houſe of Ahab in Jezreel, and all his great men, and his kinsfolks, and his prieſts, until he left him none remaining.

12 ¶ And he aroſe and departed, and came to Samaria. *And* as he *was* at the ſhearing-houſe in the way.

13 Jehu met with the brethren of Ahaziah king of Judah, and ſaid, Who *are* ye? And they anſwered, We *are* the brethren of Ahaziah, and we go down to ſalute the children of the king, and the children of the queen.

14 And he ſaid, Take them alive. And they took them alive, and ſlew them at the pit of the ſhearing-houſe, *even* two and forty men; neither left he any of them.

15 ¶ And when he was departed thence, he lighted on Jehonadab the ſon of Rechab, *coming* to meet him, and he ſaluted him, and ſaid to him, Is thine heart right, as my heart *is* with thy heart? And Jehonadab anſwered, It is. If it be, give *me* thine hand:

hand: and he gave *him* his hand, and he took him up to him into the chariot.

16 And he ſaid, Come with me, and ſee my zeal for the LORD: So they made him ride in his chariot.

17 And when he came to Samaria, he ſlew all that remained unto Ahab in Samaria, till he had deſtroyed him, according to the ſaying of the LORD, which he ſpake to Elijah.

18 ¶ And Jehu gathered all the people together, and ſaid unto them, Ahab ſerved Baal a little, *but* Jehu ſhall ſerve him much.

19 Now therefore call unto me all the prophets of Baal, all his ſervants, and all his prieſts, let none be wanting: for I have a great ſacrifice *to do* to Baal; whoſoever ſhall be wanting, he ſhall not live. But Jehu did *it* in ſubtilty, to the intent that he might deſtroy the worſhippers of Baal.

20 And Jehu ſaid, Proclaim a ſolemn aſſembly for Baal. And they proclaimed *it*.

21 And Jehu ſent through all Iſrael, and all the worſhippers of Baal came, ſo that there was not a man left that came not: and they came into the houſe of Baal; and the houſe of Baal was full from one end to another.

22 And he ſaid unto *him* that *was* over the veſtry, bring forth veſtments for all the worſhippers of Baal. And he brought them forth veſtments.

23 And Jehu went, and Jehonadab the ſon of Rechab, into the houſe of Baal, and ſaid unto the worſhippers of Baal, Search, and look that there be here with you none of the ſervants of the LORD, but the worſhippers of Baal only.

24 And when they went in to offer ſacrifices and burnt-offerings, Jehu appointed fourſcore men without, and ſaid, *If* any of the men whom I have brought into your hands, eſcape, *he that letteth him go*, his life *ſhall be* for the life of him.

25 And it came to paſs as ſoon as he had made an end of offering the burnt-offering, that Jehu ſaid to the guard, and to the captains, Go in, *and* ſlay them, let none come forth. And they ſmote them with the edge of the ſword, and the guard and the captains caſt *them* out, and went to the city of the houſe of Baal.

26 And they brought forth the images out of the houſe of Baal, and burnt them.

27 And they brake down the image of Baal, and brake down the houſe of Baal, and made it a draught-houſe unto this day.

28 Thus Jehu deſtroyed Baal out of Iſrael.

29 ¶ Howbeit, from the ſins of Jeroboam the ſon of Nebat, who made Iſrael to ſin, Jehu departed not from after them, *to wit*, the golden calves, that *were* in Bethel, and that *were* in Dan.

30 And the LORD ſaid unto Jehu, Becauſe thou haſt done well in executing *that which is* right in mine eyes, *and* haſt done unto the houſe of Ahab according to all that *was* in mine heart, thy children of the fourth *generation* ſhall ſit on the throne of Iſrael.

31 But Jehu took no heed to walk in the law of the LORD God of Iſrael, with all his heart; *for* he departed not from the ſins of Jeroboam, which made Iſrael to ſin.

32 ¶ In thoſe days the LORD began to cut Iſrael ſhort: and Hazael ſmote them in all the coaſt of Iſrael;

33 From Jordan eaſt-ward, all the land of Gilead, the Gadites, and the Reubenites, and the Manaſſites, from Aroer (which *is* by the River Arnon) even Gilead and Baſhan.

34 Now the reſt of the acts of Jehu, and all that he did, and all his might, *are* they not written in the book of the chronicles of the kings of Iſrael?

35 And Jehu ſlept with his fathers, and they buried him in Samaria, and Jehoahaz his ſon reigned in his ſtead.

36 And the time that Jehu reigned over Iſrael in Samaria, *was* twenty and eight years.

Ver. 1. *And Ahab had ſeventy ſons in Samaria: and Jehu wrote letters, and ſent to Samaria, unto the rulers of Jezreel, to the elders, and to them that brought up Ahab's children*] The ſentence of the prophet Elijah did not ſtop at the three impious perſons who were ſlain by Jehu; the whole race of Ahab was included in it, and he had left ſeventy ſons, who were all brought up under governors in Samaria. Jehu therefore did not think fit to enter that capital, till he had tried whether the chief magiſtrates of it had courage and reſolution enough to undertake any thing for the poſterity of their late king. To this end, he ſent letters to them, ſeemly to exhort them to chooſe one of the braveſt of Ahab's ſons, and to place him upon the throne. But they, who rightly gueſſed at the meaning of ſuch a meſſage, and were but too much intimidated by his late ſucceſs againſt the kings of Judah and Iſrael, choſe rather to ſacrifice the unhappy offspring of Ahab, to the known valour of Jehu, than to run the risk of turning it againſt themſelves. They therefore ſent a deputation to him, to acquaint him, that they would do nothing but by his commands, which they declared themſelves ready to execute as ſoon as they ſhould receive them: whereupon he ſent them an order to put all the young princes to death, and bring their heads to him by the next day; and this order was punctually complied with. The bloody preſent of ſeventy heads was ſent to Jezreel, and Jehu commanded them to be laid in two heaps at the gate of Samaria, in order to expoſe them to view in that place of public concourſe, that every one might

might know, there was none of Ahab's poſterity left to reign over them. The next morning the elders of that city came, and preſented themſelves before him there, and as ſoon as he ſaw them he expreſſed himſelf to this effect. "You, in all probability, look upon me as the author "of all this bloodſhed; as the murderer of your late king, "and the uſurper of his throne; but if I conſpired againſt "Jehoram, did not you murder all theſe young princes, in "whoſe defence you might have ſtood, if you had thought "fit? Know ye therefore, that neither you nor I have "done more than executed the ſentence, which had been "pronounced againſt the poſterity of Ahab. But I have "not finiſhed my task as long as any of his kinſmen, "counſellors, prieſts, or any of the abettors of his crimes "are remaining." This was the next work, and he did not leave Jezreel, till he had put them all to death.

Jehu then took the road to Samaria, and in his way met forty two princes of the houſe of Judah, who were going to viſit thoſe of the houſe of Ahab; and Jehu cauſed all theſe to be ſlain upon the ſpot. The text calls them the *brethren of Ahaziah*, but it has been obſerved by us, that ſuch expreſſions in the Hebrew mean alſo brothers children, and theſe are accordingly ſo called by the author of the ſecond book of Chronicles, xxii. 8. The place where they were ſlain is called in the original *Bor Beth-heked*, or, the pit of the houſe for building or ſhearing; which was either a place of ſheep-ſhearing, or, as ſome fancy, took its name from the young princes being bound and put to death there. It is not unlikely neither, from the text, that they, having heard of the ſlaughter which had been made in Samaria, and that Jehu was going thither in perſon, might hide themſelves, either in that pit, or in ſome of the ſhepherds huts, to avoid falling into his hands.

After this execution was performed, Jehu met with Jehonadab the ſon of Rechab, a very pious and prudent perſon, as appears by his precepts to his ſon in the 35th of Jeremiah; and who hearing what Jehu had done, came, we ſuppoſe, to congratulate him on his happineſs in fulfilling God's commands; and to encourage him in his proceedings to deſtroy idolatry. Jehu finding his conduct approved by a man of ſo much conſequence, took him up into his chariot, that he might be an eye-witneſs of his intended zeal againſt the worſhippers of Baal.

The Rechabites, ſo famous in Scripture for the auſtere ſingularity of their life, were not content to excel in common and moral virtues, but affected to diſtinguiſh themſelves from the reſt of the world, by a peculiar abſtinence from wine, as likewiſe from either dwelling in or poſſeſſing houſes, vineyards, or fields, and from all kind of agriculture, Jer. xxxv. 6, 7.

Who the founder of this fraternity, and the author of their inſtitutions was, whether the Jehonadab here mentioned, or any other either before or after him, is far from being agreed. If we may believe a modern critic, he hath found the etymon of Rechab, in the *rekeb*, or chariot of Elijah, and that of the phariſees, his ſuppoſed diſciples, in the *pharaſhim*, or horſes of it, (J. Bolduc. Eccleſ. ante Leg. l. 3. c. 16.) So that, according to him, the words of Eliſha ſhould not be rendered as we do, *My father, my father, the chariot of Iſrael and the horſes thereof*, 2 Kings ii. 12. But, *my father Rachab*, &c. or at leaſt, continues our author, the former called themſelves Rechabites from the *rechab*, chariot; and the latter, phariſees, from the *pherashim*, or horſes of it. Purſuant to this he farther obſerves, that when Joaſh, king of Iſrael, came to viſit Eliſha, as he lay on his death bed, he addreſſed himſelf likewiſe to him in the ſame words, *My father, my father, the chariot of Iſrael*, &c. chap. xiii. 14. He even endeavours to prove this inſtitution older than the flood, which, allowing his far fetched etymology, will be no difficult task, if we can but ſuppoſe that Enoch was tranſlated in the ſame kind of vehicle as that which carried off Elijah.

Scaliger, on the other hand, pretends that this order of men did not commence till about the time of Jeremiah, and that this Jehonadab, for whom Jehu teſtified ſo much regard, was only a perſon of the ſame name with the founder of that Rechabitiſh life, and that he was too great a courtier, and too fine a gentleman, to be the author of ſo impolite an inſtitution, (Scalig. Elench. Trihæreſ.) But his arguments on this occaſion having more of oratorial confidence than ſolid reaſoning, we ſhall not trouble our readers with them.

Between the extremes of theſe two above-mentioned authors, are thoſe who believe that Hobab, the ſon of Jethro, as he was, a Kenite, was the founder of the Rechabites; that Rechab was one of his names, and Jehonadab one of his deſcendants: and laſtly, that Heber the Kenite was an obſerver of the Rechabitiſh inſtitution, (Vid. int. al. Arr. Montan. in Judic. 1. Snactiu. in Jerem. xxxv. Minerval. cap. 13. & ſeq.) Serrarius is of the ſame opinion in moſt of theſe points, but diſtinguiſhes two ſorts of Rechabites, the one inſtituted by Jethro, or Hobab, and the other by Jehonadab, (Serrar. l. 3. c. 9.) but all this is ſaid without foundation. We ſhall mention nothing of thoſe who pretend that they were, either of the tribe of Judah, or of that of Levi; or that they were Rechabites, or deſcendants of Jethro, by the father's ſide, and Levites by the mother's; and, that as ſuch, they were employed in much the ſame offices of the temple with the Nethinims. It is plain, the author of the book of Chronicles calls them Kenites, deſcended from Hemath, the father of the houſe of Rechab, 1 Chron. ii. 55. tho' it doth not appear that all the Kenites obſerved the inſtitution of Jehonadab, but only thoſe who were his immediate deſcendants.

For theſe reaſons, we rather chooſe the moſt received opinion, that Jehonadab, the friend of Jehu, was the founder of this order, he being the only one of that name mentioned in the Scripture, and nothing urged on any hand to give any of the contrary opinions, an air of probability. Jehu's behaviour to him, and his inviting him to be an eye-witneſs of his zeal for the ſervice of God, and of the havoc he was preparing to make among the worſhippers of Baal, argues him to have been an eminent perſon, not only for underſtanding and vertue, but alſo for his uncommon piety and zeal; and as ſuch he might have embraced this new manner of life, and enjoined the obſervation of it to his poſterity; perhaps through ſome diſguſt he took at court, or at the idolatries of the Iſraelites, which made it neceſſary to ſeparate from them, by living in the pure and untainted part of the country, to avoid the danger of being either corrupted by them, or hated for not being ſo. The Kenites not being of the ſeed of Iſrael, many broils and diſputes might have ariſen between them, about the poſſeſſion of lands; which conſideration might cauſe him to diſclaim the uſe and culture of them. The almoſt continual depredations to which the Iſraelites were expoſed from their enemies round about, to ſay nothing of famine and peſtilence, made the paſtoral life ſeem more eligible to him, becauſe when any of thoſe calamities prevailed, it would be eaſier to remove to better or ſafer abodes, in imitation of the ancient patriarchs. Wine was of too enſnaring a nature, and might in time have tempted his deſcendants into a looſer and more luxurious life; for which reaſons he thought it neceſſary to prohibit the uſe of it. Laſtly, whatever other private motives might determine him to that primitive kind of life, he ſeems chiefly to have endeared it to his deſcendants, by the proſpect of health, eaſe, and length of days, Jer. xxxv. 7. How far the horrid debauchery, both in religion and morals, which reigned as well in Judah, as in Iſrael, for a conſiderable time, to ſay nothing of the frequent conſpiracies and rebellions which happened in the latter of thoſe kingdoms, might contribute to determine, if not to force, a man of his character to this kind of retired life, we need not ſay.

The queſtion will only be, how he could bind his poſterity to the obſervance of it? But here we need not repeat what has been ſaid upon other occaſions concerning the power of parents, becauſe we do not find that Jehonadab laid his offſpring and poſterity under any curſe, in caſe of diſobedience; on the contrary, we find that the prophet Jeremiah was directed by God to bring them to an apartment in the temple; to ſet wine before them, and invite them to drink it, which would have been an unworthy action, if they had been under an indiſpenſible obligation to abſtain from it; and on the other hand, the Rechabites refuſed it, not becauſe their father had laid them under any curſe if they diſobeyed him, but becauſe he promiſed that they ſhould live many days in the land wherein they were ſtrangers, if they obeyed his voice: which promiſe being alſo made to thoſe who honoured their parents, might the more incline them to that ſtrict obedience, for which they are ſo highly commended by God, Jer. xxxv. We may add farther, that their retiring into Jeruſalem during the time of the ſiege, which was a breach

breach of their founder's injunction, without being ſo much as blamed for it by Jeremiah, is a proof that they were not under an indiſpenſible obligation to live always in tents, and in the country. Tho' even here we think it had been much better for them, to have removed farther out of Nebuchadnezzar's way, inſtead of ſheltering themſelves in the city; where they not only ſuffered all the common calamities of a long ſiege, but were, in all likelihood, carried away captive with the tribe of Judah; for we find ſome of them, at their return from Babylon, who ſettled themſelves at Jabeſh, or Jabez, 1 Chron. ii. 55. And the Septuagint and Vulgate have the following words in the title of the Seventy, which is our ſeventy-firſt Pſalm, *A pſalm of David to the ſons of Jonadab and the firſt captives*; but as theſe words are not in the Hebrew, we ſhall lay no farther ſtreſs upon them.

What became of them afterward, whether they continued to obſerve their father's injunctions, and whether the Phariſees, Aſſidees, and Eſſenians, were their followers, is foreign to our preſent purpoſe, but perhaps may be enquired into, in our annotations on the Jewiſh hiſtory after the captivity. It is true, the Rechabites had a promiſe from God, as a reward of their obedience, in theſe words, *Jehonadab, the ſon of Rechab, ſhall not want a man to ſtand before me for ever*, Jer. xxxv. 19. but this phraſe is far from implying that they were either prieſts or Levites, and as ſuch ſhould continually miniſter at the altar, as ſome have fancied; or that they ſhould have a ſeat in the great Sanhedrin, which was not then in being. Sure it is, that if our Jehonadab was the founder of this inſtitution, his deſcendants obſerved it ſtrictly during the ſpace of three hundred years, whatever became of them afterward; for ſo long it was between the time of Jehu and that of the Babyloniſh captivity. A Jewiſh traveller of the twelfth century doth indeed tell us, that they are ſtill in being, and ſtrict obſervers of their old inſtitutions. He alſo gives us a fine deſcription of their country, princes, government, and other particulars, (Ben. de Tudel. Itinerar. p. 75, &c.) but that author is ſo well known to deal in fables, and the account it ſelf is ſo fully confuted by the learned Conſtantine L'empereur, that we ſhall leave it to his Jewiſh brethren to credit it, if they think proper.

Ver. 18. *And Jehu gathered all the people together, and ſaid unto them, Ahab ſerved Baal a little, but Jehu ſhall ſerve him much.*] As ſoon as Jehu came to Samaria, he cauſed a ſolemn feaſt to be proclaimed in honour of Baal, pretending a much greater zeal and veneration for that falſe deity, than any of his predeceſſors; and ordered all his prieſts, prophets, and votaries, to be preſent at the ſolemnity, under pain of death; and when their numbers had filled the temple, from the one end to the other, he commanded a body of men to go in, and put them alſo to the ſword amidſt the celebration of their worſhip. After this he took down all the idols and ornaments of that abominable deity, and burnt them out of the temple, and cauſed that building to be deſtroyed and turned into a common jakes. But this metropolis was not the only place which had reared temples and altars to Baal, for the infection had ſpread it ſelf throughout the kingdom; wherefore he did not ſtop his hand, till he had entirely cleared it of that kind of idolatry; and this he did with ſuch zeal and diligence, that God, highly pleaſed with his conduct in that particular, ſent him word by a prophet, that the kingdom of Iſrael ſhould remain in his poſterity till the fourth generation. Happy had it been for him, if this promiſe had encouraged him, to extirpate likewiſe the idolatrous worſhip of the golden calves of Dan and Bethel; but he unfortunately followed the politics of Jeroboam as long as he lived; for which reaſon, God began to cut Iſrael ſhort, even from the beginning of his reign; ſo that Hazael, the king of Syria, greatly prevailed againſt them, and took a conſiderable number of towns from the two tribes and a half on the other ſide Jordan, beſide ſome other frontier places on this ſide, and ravaged all the places to which he came, putting the inhabitants to the ſword in the moſt inhuman manner. It is not eaſy to gueſs, at what period of Jehu's reign this cruel war happened. Uſher makes no mention of it till the time of his ſon, but we chooſe to place it nearer the beginning of Jehu's, as being agreeable to the chronology of our Bibles; for tho' God had promiſed that the crown ſhould continue in his family during four generations, as a reward for his zeal againſt Baal, yet he did not promiſe him a quiet reign; and his continuing in the idolatry of Jeroboam made him unworthy of it. Jehu died in the 28th year of his reign; he was buried in Samaria, and was ſucceeded by his ſon Jehoahaz.

CHAP. XI.

1 *Jehoaſh, being ſaved by Jehoſheba his aunt from Athaliah's maſſacre of the ſeed royal, is hid ſix years in the houſe of God.* 4 *Jehoiada giving order to the captains, in the ſeventh year anointeth him king.* 13 *Athaliah is ſlain.* 17 *Jehoiada reſtoreth the worſhip of God.*

AND when Athaliah the mother of Ahaziah ſaw that her ſon was dead, ſhe aroſe, and deſtroyed all the ſeed royal.

2 But Jehoſheba the daughter of king Joram, ſiſter of Ahaziah, took Joaſh the ſon of Ahaziah, and ſtole him from among the kings ſons *which were* ſlain; and they hid him, *even* him and his nurſe in the bedchamber from Athaliah, ſo that he was not ſlain.

3 And he was with her hid in the houſe of the LORD ſix years: and Athaliah did reign over the land.

4 ¶ And the ſeventh year Jehoiada ſent and fet the rulers over hundreds, with the captains and the guard, and brought them to him into the houſe of the LORD, and made a covenant with them, and took an oath of them in the houſe of the LORD, and ſhewed them the kings ſon.

5 And he commanded them ſaying, This *is* the thing that ye ſhall do; A third part of you that enter in on the ſabbath, ſhall even be keepers of the watch of the kings houſe:

6 And a third part *ſhall be* at the gate of Sur: and a third part at the gate behind the guard: ſo ſhall ye keep the watch of the houſe, that it be not broken down.

7 And two parts of all you that go forth on the ſabbath, *even* they ſhall keep the watch of the houſe of the LORD about the king.

8 And ye ſhall compaſs the king round about, every man with his weapon in his hand: and he that cometh within the ranges, let him be ſlain; and be ye with the king as he goeth out, and as he cometh in.

9 And the captains over the hundreds did according to all *things* that Jehoiada the prieſt commanded: and they took every man his men that were to come in on the ſabbath, with them that ſhould go out on the ſabbath, and came to Jehoiada the prieſt.

10 And to the captains over hundreds did the prieſts give king Davids ſpears and

ſhields that *were* in the temple of the LORD.

11 And the guard ſtood, every man with his weapons in his hand round about the king, from the right corner of the temple, to the left corner of the temple, *along* by the altar and the temple.

12 And he brought forth the kings ſon, and put the crown upon him, and *gave him* the teſtimony, and they made him king, and anointed him, and they clapt their hands, and ſaid, God ſave the king.

13 ¶ And when Athaliah heard the noiſe of the guard, *and* of the people, ſhe came to the people, into the temple of the LORD.

14 And when ſhe looked, behold, the king ſtood by a pillar, as the manner *was*, and the princes, and the trumpeters by the king, and all the people of the land rejoyced, and blew with trumpets: and Athaliah rent her clothes, and cried, Treaſon, treaſon.

15 But Jehoiada the prieſt commanded the captains of the hundreds, the officers of the hoſt, and ſaid unto them, Have her forth without the ranges; and him that followeth her, kill with the ſword. For the prieſt hath ſaid, Let her not be ſlain in the houſe of the LORD.

16 And they laid hands on her, and ſhe went by the way by the which the horſes came into the kings houſe, and there was ſhe ſlain.

17 ¶ And Jehoiada made a covenant between the LORD and the king and the people, that they ſhould be the LORD's people; between the king alſo and the people.

18 And all the people of the land went into the houſe of Baal, and brake it down, his altars and his images brake they in pieces throughly, and ſlew Mattan the prieſt of Baal before the altars: and the prieſt appointed officers over the houſe of the LORD.

19 And he took the rulers over hundreds, and the captains, and the guard, and all the people of the land, and they brought down the king from the houſe of the LORD, and came by the way of the gate of the guard to the kings houſe, and he ſat on the throne of the kings.

20 And all the people of the land rejoyced, and the city was in quiet; and they ſlew Athaliah with the ſword *beſide* the kings houſe.

21 Seven years old *was* Jehoaſh when he began to reign.

Ver. 1. *And when Athaliah the mother of Ahaziah ſaw that her ſon was dead, ſhe aroſe and deſtroyed all the ſeed royal.*] Whilſt Jehu was aboliſhing the worſhip of Baal in Iſrael, the impious Athaliah was uſing her utmoſt efforts to eradicate, not only that of the living God, but even the remembrance of it out of Judah. The death of her ſon Ahaziah, and of forty two princes of his houſe, followed by that of Jezebel, by the hand of a perſon newly raiſed to the throne of Iſrael by the Divine Command, filled her with ſuch an abhorrence both for the race, and the God of David, that ſhe reſolved not to ſheath the ſword till ſhe had totally extirpated the one, and thereby invalidated all the promiſes of the other. But while ſhe was giving her fury its full play againſt the ſad remains of the houſe of Judah, Providence conducted thither Jehoſheba, the daughter of the late king Joram, and who was then married to the high prieſt Jehoiada; and this pious princeſs found means to ſave young Joaſh, her late brother Ahaziah's ſon, who was then but a year old, from the murdering rage of Athaliah; and to convey him and his nurſe out of the palace unperceived by that bloody queen. This infant prince was carried to the temple, where he was brought up under the care of Jehoiada, and concealed with the utmoſt privacy till he was ſeven years of age. During ſix of thoſe years, Athaliah tyranniſed over Judah without controul, filling Jeruſalem with blood, and deſtroying the ſervants of the true God, that ſhe might the more effectually eſtabliſh the worſhip of Baal through the kingdom. By this time, her murders and impieties were grown to ſuch a height, that Jehoiada ſaw himſelf obliged to ſtop them, by producing the only remains of David's race, at once to convince the people, that God was ſtill mindful of his promiſe to that holy monarch; by preſerving this young deſcendant from him, as it were by a miracle, from the common ruin; and to inſpire his then deſponding ſubjects with a brave reſolution to ſhake off the bloody yoke of the reigning tyranneſs. To this end, he privately called ſome of the chiefs and elders of Judah, upon whoſe valour and fidelity he could depend, and having bound them under the ſtricteſt oaths of ſecrecy, he ſhewed them their young monarch, told them by what happy means he had been ſaved, and exhorted them to ſtand now, if ever, in the defence of their king, their religion, and liberty. The deſpairing chiefs, who imagined the cruel Athaliah had wholly extirpated the race of David, and had loſt all farther hopes in the promiſes made to his poſterity, received the news of their ſovereign's preſervation with a ſurpriſing joy; and, to give him an immediate earneſt of their future zeal and attachment, they paid their homage, and took an oath of fidelity to him, promiſing the high prieſt, at the ſame time, that they would immediately go and raiſe what forces they could, while he ſtrengthned himſelf in the temple, by retaining and arming all the prieſts, Levites, and Nethenims, who ſhould otherwiſe have gone out in their courſes, to make way for thoſe who came thither to vacate at the Divine Service. All this was accompliſhed with ſo much ſecrecy and expedition, that the temple was filled with armed men, unto whom Jehoiada appointed their ſeveral poſts; by which time the generals without had raiſed a ſufficient number of men, ready to ſecond them at the proper ſignal for action. When the day appointed was come, the young monarch was brought out, and conducted into the porch of the prieſt, with a numerous train of armed Levites, and there the high prieſt anointed and crowned him, and adminiſtred the uſual oath to him upon the Sacred Volumes. Immediately after which he was ſeated upon a throne, where he received the homage of all the people, who made that ſacred place reſound with the loyal acclamation, *God ſave the king.*

Among the numerous crowds, whom this noiſe brought to the temple, was the terrified queen, but whether alone, or attended with her guard, the Sacred Text has not declared. She ventured directly into the prieſts porch, from which her ſex and idolatry excluded her, and as ſoon as ſhe ſaw the young king ſeated on his throne, and attended with ſuch numbers of armed men, ſhe rent her robes, and in a deſperate rage ruſhed in among them, crying out treaſon: But Jehoiada, fearing leſt his zealous

Levites

Levites ſhould pollute that ſacred place with her blood, ordered her to be hurried out of it and put to death. The king was ſoon after conducted from the temple to the royal palace, and the tidings of this happy revolution were proclaimed through the kingdom. The high-prieſt, who by this time was in the greateſt eſteem, both with king and people, took hold of this favourable juncture of the public joy, to root out once more the worſhip of Baal; he began with exhorting them to renew their covenant with God; to renounce Baal and every other falſe deity, and to adhere ſtrictly to the true God. This was alſo performed with an uncommon readineſs and zeal; and as a mark of their ſincerity, they began with the temple of Baal, where having ſlain the infamous prieſt of that idol, at the foot of its altar, they pulled down the whole fabric to the ground; nor did they ſtop their hand, till they had likewiſe deſtroyed all the other temples, altars, and monuments of that idolatrous worſhip, which Athaliah and her predeceſſors had reared up both in Jeruſalem and Judah. On the other hand, Jehoiada, who by reaſon of the king's minority, was at the head of all affairs, both religious and civil, was making a new reformation at court, and in the temple, by naming thoſe who had ſhewed the greateſt bravery and zeal in the late revolution, to the higheſt poſts in the government, inſtead of thoſe who had been employed by the late uſurper, and by reſtoring that regularity in the divine ſervice, which had been interrupted during the reign of ſo many impious monarchs.

CHAP. XII.

1 *Jehoaſh reigneth well all the days of Jehoiada.* 4 *He giveth order for the repair of the temple.* 17 *Hazel is diverted from Jeruſalem by a preſent of the hallowed treaſures.* 19 *Jehoaſh being ſlain by his ſervants, Amaziah ſucceedeth him.*

IN the ſeventh year of Jehu, Jehoaſh began to reign; and forty years reigned he in Jeruſalem: and his mothers name *was* Zibiah of Beer-ſheba.

2 And Jehoaſh did *that which was* right in the ſight of the LORD all his days, wherein Jehoiada the prieſt inſtructed him.

3 But the high places were not taken away: the people ſtill ſacrificed, and burnt incenſe in the high places.

4 ¶ And Jehoaſh ſaid to the prieſts, All the money of the dedicated things that is brought into the houſe of the LORD, *even* the money of every one that paſſeth *the account*, the money that every man is ſet at, *and* all the money that cometh into any mans heart to bring into the houſe of the LORD.

5 Let the prieſts take *it* to them, every man of his acquaintance, and let them repair the breaches of the houſe, whereſoever any breach ſhall be found.

6 But it was *ſo*, *that* in the three and twentieth year of king Jehoaſh, the prieſts had not repaired the breaches of the houſe.

7 Then king Jehoaſh called for Jehoiada the prieſt, and the *other* prieſts, and ſaid unto them, Why repair ye not the breaches of the houſe? now therefore receive no *more* money of your acquaintance, but deliver it for the breaches of the houſe.

8 And the prieſts conſented to receive no *more* money of the people, neither to repair the breaches of the houſe.

9 But Jehoiada the prieſt took a cheſt and bored a hole in the lid of it, and ſet it beſide the altar, on the right ſide, as one cometh into the houſe of the LORD: and the prieſts that kept the door put therein all the money *that was* brought into the houſe of the LORD.

10 And it was *ſo*, when they ſaw that *there was* much money in the cheſt, that the kings ſcribe, and the high prieſt came up, and they put up in bags, and told the money *that was* found in the houſe of the LORD.

11 And they gave the money, being told, into the hands of them that did the work, that had the overſight of the houſe of the LORD: and they laid it out to the carpenters and builders that wrought upon the houſe of the LORD.

12 And to maſons, and hewers of ſtone, and to buy timber, and hewed ſtone to repair the breaches of the houſe of the LORD, and for all that was laid out for the houſe to repair *it*.

13 Howbeit, there were not made for the houſe of the LORD, bowls of ſilver, ſnuffers, baſons, trumpets, any veſſels of gold, or veſſels of ſilver, of the money *that was* brought into the houſe of the LORD.

14 But they gave that to the workmen, and repaired therewith the houſe of the LORD.

15 Moreover, they reckoned not with the men into whoſe hand they delivered the money to be beſtowed on workmen: for they dealt faithfully.

16 The treſpaſs-money and ſin-money was not brought into the houſe of the LORD: it was the prieſts.

17 ¶ Then Hazael king of Syria went up, and fought againſt Gath, and took it: and Hazael ſet his face to go up to Jeruſalem.

18 And Jehoaſh king of Judah took all the hallowed things that Jehoſhaphat, and Jehoram, and Ahaziah his fathers, kings of Judah had dedicate, and his own hallowed things, and all the gold *that was* found in the treaſures of the houſe of the LORD, and in the kings houſe, and ſent *it* to

to Hazael king of Syria, and he went away from Jeruſalem.

19 ¶ And the reſt of the acts of Joaſh and all that he did, *are* they not written in the book of the chronicles of the kings of Judah?

20 And his ſervants aroſe, and made a conſpiracy, and ſlew Joaſh in the houſe of Millo, which goeth down to Silla.

21 For Jozachar the ſon of Shimeath, and Jehozabad the ſon of Shomer, his ſervants, ſmote him, and he died; and they buried him with his fathers in the city of David, and Amaziah his ſon reigned in his ſtead.

Ver. 1. *In the ſeventh year of Jehu, Jehoaſh began to reign*, &c.] Thus did the Divine Providence preſerve the race of David from deſtruction; and Joaſh, who was proclaimed king in the ſeventh year of his age, and of Jehu's reign over Iſrael, continued to teſtify his grateful ſenſe of the mercies he had received, by his uncommon zeal for the worſhip of God, during the life of the pious and worthy high prieſt, ver. 2. which ſhews of what advantage it is to have good inſtructers and counſellors about a king. For Jehoiada, during his own life, preſerved Joaſh in a courſe of upright and religious conduct; but when this excellent man was dead, the king changed his manners, and was perſuaded by ſome of his flattering courtiers to embrace idolatry: and he had even the barbarous ingratitude to kill the ſon of this pious Jehoiada, to whom he had been indebted for his own preſervation and advancement to the throne.

One of the firſt cares of Joaſh after he came to age, and while his faithful counſellor the high prieſt was yet living, was to repair the dilapidations which had been made in the temple. To this end, he ordered the prieſts to take yearly circuits through all the cities of Judah, and to raiſe voluntary contributions among the people, 2 Chron. xxiv. 5. beſide the pole and redemption-money; to be employed in finiſhing thoſe repairs. The pole-money is ſuppoſed to have been the half ſhekel, which every individual was obliged to pay, firſt to the tabernacle, and afterward to the temple, and which continued to be paid till the deſtruction of the latter. As for the redemption-money, it was ſuch as was paid to the prieſts, either to be acquitted from certain oaths and vows, or for exchanging one beaſt for another, and ſuch like. This latter was certainly one part of the prieſts income, which the king had no power to alienate from them, unleſs it were by way of repriſal for the pole-money, which ought to have been employed in keeping the temple in repair, and which, it ſeems, the prieſts ſunk into their own pockets, leaving that ſacred ſtructure to go to ruin. They, however, looked upon the preſent appropriation of the redemption-money to the repairs of the temple, as an incroachment upon their revenues, and therefore were ſo ſhamefully remiſs in their execution of the king's orders, that he was obliged to ſend for them, and to reprove them for their negligence, and miſapplication of the ſacred money, and to diſcharge them at once from all ſuperintendence in the reparation of the temple, and from receiving any farther ſums toward that work: the care of which was then committed to the high prieſt and other officers of known integrity. The king likewiſe, in order to prevent all farther delays and miſapplications of the money, ordered the high prieſt to place a cheſt by the altar on the right ſide of the entrance into the houſe of the Lord, ver. 9. that is, on the inward ſide of the gate which opened into the court of the prieſts. But the poſition of this cheſt as it is repreſented in 2 Chron. xxiv. 8. where it is ſaid to have been ſet without, at the gate of the houſe of the Lord, inclined Dr. Lightfoot to think, that theſe two texts cannot relate to the ſame time. For at the firſt, the cheſt was placed in the court of the prieſts, near the Altar, as it is ſaid in the 9th ver. of this chapter. So that the money ſtill paſſed through the hand of the prieſts who took it of the people, in order to put it into the cheſt which was in their court, into which the people were not permitted to enter, and ſo could not ſee whether thoſe prieſts were faithful in the execution of their truſt, as, indeed, they ſeem not to have been. For the money not coming in ſo faſt this way, as might have been expected, the high prieſt, according to the above-mentioned Dr. Lightfoot, removed the cheſt, or cauſed another to be made, and placed it without the court, at the entrance into it, where every one might have acceſs to it; and then proclaimed through all the country, that they ſhould bring in their Money thither. When this wiſe regulation was made, the elders and other wealthy men of Judah, poured in their preſents with ſo much readineſs and munificence, that they ſoon contributed a ſum ſufficient to defray the expence of the reparations.

This money was immediately diſtributed among faithful workmen, who proceeded with ſuch integrity and expedition, that without being called to any account for the ſums they received from time to time, they compleated the work to the ſatisfaction of the king and people, and refunded the overplus into the king's hands. The Sacred Hiſtorian then informs us, that "there were not made for "the houſe of the Lord, bowls of ſilver, ſnuffers, baſons, "trumpets, any veſſels of gold, or veſſels of ſilver, of the "money that was brought into the houſe of the Lord," ver. 13. Theſe utenſils were indeed wanting, but the collected money being limited to the reparations of the temple, the king ordered that no veſſel of any ſort ſhould be bought, till the temple it ſelf was put into a good condition. So the LXX render it, *there ſhall none be made for the houſe*, &c. that is, the king would not have any veſſels or other utenſils made as long as the houſe of God needed any reparations. The maſons and carpenters therefore, and ſuch like workmen, had all the money given them, to lay it out according to their diſcretion upon the repairs of the temple alone: and when theſe were finiſhed, they gave an account of what money remained in their hands; and this was then laid out in the purchaſe of bowls of ſilver, and ſuch other veſſels as are mentioned ver. 13. And this account correſponds with that in 2 Chron. xxiv. 14.

If it ſhould be asked, how theſe veſſels and untenſils came to be wanting? the anſwer is, that it became neceſſary to place them in the temple, in the room of thoſe which Athaliah had conveyed from thence, into the temple of Baal, 2 Chron. xxiv. 7. where they had long been polluted in the ſervice of that idol, and conſequently were rendered unfit to be replaced in the houſe of God. The text farther informs us, "that the treſpaſs-money and the ſin-"money, was not brought in to the houſe of the Lord; "it was the prieſts." ver. 16. And therefore was not applied to any of the aforeſaid uſes, but was put into the hands of the prieſts, that ſacrifices for treſpaſſes and ſins might be offered for thoſe who gave it.

Ver. 17. *Then Hazael king of Syria went up, and fought againſt Gath, and took it.*] This was a celebrated city, and one of the five principalities of the Philiſtines; from whence king David took it, and annexed it to the dominions of Iſrael, 2 Sam. viii. 1. 1 Chron xviii. 1. but it was now wreſted from the latter by Hazael, the king of Syria, the murderer and ſucceſſor of Ben-hadad the ſecond.

——— *And Hazael ſet his face to go up to Jeruſalem.*] This prince having made himſelf maſter of Gath, plainly declared, by the diſpoſition of his affairs, that he intended to make an attempt upon Jeruſalem. This fell out after Joaſh had forſaken God, and apoſtatiſed to idolatry, as appears by the ſecond book of the Chronicles, chap. xxiv. where a much different relation is made of the expedition of the Syrians. Inſomuch that Abarbinel ſays there were two expeditions, and ſeveral Chriſtian writers have entertained the ſame opinion. In the firſt of them it is ſuppoſed, that Hazael came up in perſon againſt the Iſraelites, as is here related; but they then purchaſed peace of him. And then in the end of the year, after they had ſlain Zachariah the ſon of the high-prieſt Jehoiada, by the king's command, the war was renewed, tho' Hazael did not head his troops himſelf, but diſpatched a ſmall army which deſtroyed great numbers of the people, and ſent large ſpoils to Damaſcus, 2 Chron. xxiv. 23.

Joaſh

Joash was by this time ſo much deteſted for his impious aſſaſſination of Zachariah, that tho' he then laboured under ſome grievous diſeaſe, 2 Chron. xxiv. 25. ſome of his own ſervants conſpired againſt him, and murdered him in his bed, in the fortieth year of his reign, and crowned his ſon Amaziah in his ſtead; for they did not kill him with any intention to uſurp the kingdom, but only to revenge the blood of Zachariah, which proved not only the occaſion of his own death, but likewiſe cauſed him to be deprived of the royal ſepulchre; for tho' he was buried in the city of David, yet his body was not depoſited in the tomb of his anceſtors, but in ſome place apart, 2 Chron. xxiv. 25.

CHAP. XIII.

1 *Jehoahaz his wicked reign.* 3 *Jehoahaz oppreſſed by Hazael, is relieved by prayer.* 8 *Joaſh ſucceedeth him.* 10 *His wicked reign.* 12 *Jeroboam ſucceedeth him.* 14 *Eliſha dying, propheſieth to Joaſh three victories over the Syrians.* 20 *The Moabites invading the land, Eliſha's bones raiſe up a dead man.* 22 *Hazael dying, Joaſh getteth three victories over Benhadad.*

IN the three and twentieth year of Joaſh the ſon of Ahaziah king of Judah, Jehoahaz the ſon of Jehu began to reign over Iſrael in Samaria, *and reigned* ſeventeen years.

2 And he did *that which was* evil in the ſight of the LORD, and followed the ſins of Jeroboam the ſon of Nebat, which made Iſrael to ſin, he departed not therefrom.

3 ¶ And the anger of the LORD was kindled againſt Iſrael, and he delivered them into the hand of Hazael king of Syria, and into the hand of Ben-hadad the ſon of Hazael, all *their* days.

4 And Jehoahaz beſought the LORD, and the LORD hearkned unto him: for he ſaw the oppreſſion of Iſrael, becauſe the king of Syria oppreſſed them.

5 (And the LORD gave Iſrael a ſaviour, ſo that they went out from under the hand of the Syrians: and the children of Iſrael dwelt in their tents, as beforetime.

6 Nevertheleſs, they departed not from the ſins of the houſe of Jeroboam, who made Iſrael ſin, *but* walked therein: and there remained the grove alſo in Samaria)

7 Neither did he leave of the people to Jehoahaz, but fifty horſemen, and ten chariots, and ten thouſand footmen; for the king of Syria had deſtroyed them, and had made them like the duſt by threſhing.

8 ¶ Now the reſt of the acts of Jehoahaz, and all that he did, and his might, *are* they not written in the book of the chronicles of the kings of Iſrael?

9 And Jehoahaz ſlept with his fathers, and they buried him in Samaria, and Joaſh his ſon reigned in his ſtead.

10 ¶ In the thirty and ſeventh year of Joaſh king of Judah, began Jehoaſh the ſon of Jehoahaz to reign over Iſrael in Samaria, *and reigned* ſixteen years.

11 And he did *that which was* evil in the ſight of the LORD; he departed not from all the ſins of Jeroboam the ſon of Nebat, who made Iſrael ſin: *but* he walked therein.

12 And the reſt of the acts of Joaſh, and all that he did, and his might wherewith he fought againſt Amaziah king of Judah, *are* they not written in the book of the chronicles of the kings of Iſrael?

13 And Joaſh ſlept with his fathers, and Jeroboam ſat upon his throne: and Joaſh was buried in Samaria with the kings of Iſrael.

14 ¶ Now Eliſha was fallen ſick of his ſickneſs whereof he died, and Joaſh the king of Iſrael came down unto him, and wept over his face, and ſaid, O my father, my father, the chariot of Iſrael, and the horſemen thereof.

15 And Eliſha ſaid unto him, Take bow and arrows: and he took unto him bow and arrows.

16 And he ſaid to the king of Iſrael, Put thine hand upon the bow: and he put his hand *upon it:* and Eliſha put his hands upon the kings hands.

17 And he ſaid, Open the window eaſtward: and he opened *it.* Then Eliſha ſaid, Shoot: and he ſhot. And he ſaid, The arrow of the LORDS deliverance, and the arrow of deliverance from Syria: for thou ſhalt ſmite the Syrians in Aphek, till thou have conſumed *them.*

18 And he ſaid, Take the arrows: and he took *them.* And he ſaid unto the king of Iſrael, Smite upon the ground: and he ſmote thrice, and ſtayed.

19 And the man of God was wroth with him, and ſaid, Thou ſhouldſt have ſmitten five or ſix times, then hadſt thou ſmitten Syria till thou hadſt conſumed *it:* whereas now thou ſhalt ſmite Syria *but* thrice.

20 ¶ And Eliſha died, and they buried him: and the bands of the Moabites invaded the land at the coming in of the year.

21 And it came to paſs as they were burying a man, that behold, they ſpied a band *of men,* and they caſt the man into the ſepulchre of Eliſha: and when the man was let down, and touched the bones

of Eliſha, he revived, and ſtood up on his feet.

22 ¶ But Hazael king of Syria oppreſſed Iſrael all the days of Jehoahaz.

23 And the LORD, was gracious unto them, and had compaſſion on them, and had reſpect unto them, becauſe of his covenant with Abraham, Iſaac, and Jacob, and would not deſtroy them, neither caſt he them from his preſence as yet.

24 So Hazael king of Syria died, and Ben-hadad his ſon reigned in his ſtead.

25 And Jehoaſh the ſon of Jehoahaz took again out of the hand of Ben-hadad the ſon of Hazael, the cities which he had taken out of the hand of Jehoahaz his father by war: three times did Joaſh beat him, and recovered the cities of Iſrael.

Ver. 1. *In the three and twentieth year of Joaſh the ſon of Ahaziah king of Judah, Jehoahaz the ſon of Jehu began to reign over Iſrael in Samaria, and reigned ſeventeen years.*] Some have raiſed a doubt with reſpect to this account, becauſe Joaſh began to reign in the ſeventh year of Jehu, chap. xii. 2. who reigned but 28 years, x. 36. from which if ſeven years be deducted, there will remain no more than twenty-one years, and not twenty-three, as is here ſaid. To which Kimchi and Abarbinel anſwer, there were two incomplete years; for when it is ſaid Joaſh reigned in the ſeventh year of Jehu, it muſt be underſtood of the beginning of his ſeventh year: and in like manner, when mention is here made of the three and twentieth year of Joaſh, it muſt be underſtood of the beginning of that year. And ſo they are called three and twenty, when, in reality, they were but one and twenty compleat years. Dr. Alix, however, thought it better to ſay, that there was an inter-regnum of a year between the death of Jehu, and the firſt of Jehoahaz.

Ver. 2. *And he did that which was evil in the ſight of the Lord, and followed the ſins of Jeroboam the ſon of Nebat.*] Inſtead of dreading that Divine Vengeance which had been inflicted on ſo many of his impious predeceſſors, he imitated the conduct of Jeroboam, who introduced the idolatry of the golden calves, and ſeduced the Iſraelites from the worſhip of the true God. But it appears by the event, that unrighteous monarchs are not privileged more than the meaneſt of men, to offend the King of kings with impunity.

Ver. 3. *And the anger of the Lord was kindled againſt Iſrael, and he delivered them into the hand of Hazael king of Syria, and into the hand of Benhadad the ſon of Hazael, all their days.*] Hazael was a ſcourge in the hand of God, to chaſtiſe the kingdoms of Iſrael and Judah; and under him the Syrian monarchy roſe to its meridian. He ſeems, however, to have ſat very quietly on his throne, till he was provoked by Joram king of Iſrael, and Ahaziah king of Judah, who leagued againſt him, in order to wreſt Ramoth-gilead out of his hands, chap. viii. 28. in imitation of what their fathers had attempted in the reign of Benhadad, 1 Kings xxii. Hazael could not prevent them from poſſeſſing themſelves of that city, tho' Joram was dangerouſly wounded in the attempt, 2 Kings viii. 28, 29. But he made himſelf ample amends, by invading both the kingdoms of Judah and Iſrael, and purſuing them almoſt to deſtruction. He began with Jehu king of Iſrael, and ſubdued all in general that belonged to the kingdom of Iſrael on the other ſide Jordan; namely, the countries of Gilead and Baſhan, the two tribes, Reuben and Gad, and the half tribe of Manaſſeh, chap. x. 32, 33.

In the proſecution of this conqueſt, he, no doubt, punctually fulfilled, by his cruel rage, all that the mournful prophet had predicted concerning him, in the remarkable converſation they had together, chap. viii. 12. Joſephus aſſures us he did, and that he neither ſpared man, woman, or child, where-ever he came, but put all to fire and ſword, (Antiq. l. 9. c. 8.

With the ſame fury and ſucceſs he waged war againſt Jehoahaz, the ſon of Jehu, till he had left him but fifty horſemen, ten chariots, and ten thouſand foot, ver. 7. for the reſt had periſhed in the battle againſt Hazael, who, as it is ſtrongly expreſſed, *made them like the duſt by threſhing*, ver. 7. and, indeed, he oppreſſed Iſrael all his days. Some likewiſe have imagined, that the expreſſion of the Sacred Hiſtorian, namely, that God *delivered them into the hand of Hazael king of Syria, and into the hand of Benhadad the ſon of Hazael, all their days*, implies that Benhadad kept Iſrael in ſubjection as long as he lived. But the word *their* is not in the original, and it is evident from ver. 22. of this chapter, that the text means no ſuch thing, referring only to the days of Hazael. It is, however, likely, that Benhadad was taken in the government by his father, as his colleague, and that as long as they reigned together, they kept Iſrael under. St. Jerom writes, that all the ſubſequent kings of Syria were called Ben-hadad, from this ſon of Hazael, the third of the name, according to Scripture. But this is apparently a great miſtake. The ſon of Hazael borrowed the name of Ben-hadad, from the firſt race of the Damaſcene kings, to whom his father was no way related. The names Hadad and Ben-hadad, were affected, as it ſeems, by all the kings of Syria, from Hadadezer of Zobah downward. Ben-hadad ſignifies only the ſon of Hadad. The father of the firſt prince of this name is called Tabrimon; but it ſeems probable, that he was alſo ſtiled Hadad, ſince his ſon aſſumed the name of Ben-hadad.

Ver. 5. *And the Lord gave Iſrael a ſaviour, ſo that they went out from under the hand of the Syrians.*] Some underſtand by this ſaviour, an extraordinary captain, whom God raiſed up to fight their battles with great ſucceſs. But it being ſaid, that while Hazael lived, he oppreſſed them, ver. 22. it is more reaſonable to underſtand by this ſaviour, the ſon of Jehoahaz: who, when Hazael was dead, delivered them from their bondage, ver. 25. And perhaps he did this in the life-time of his father, who made him joint ſovereign with himſelf, three years before he died.

One would have thought that ſuch a deliverance as this would have reclaimed the Iſraelites from their idolatry; but neither their miſeries, nor God's mercies to them, wrought any alteration in them; and they continued in thoſe ſins, which had ruined the houſe of Jeroboam, and many of his ſucceſſors.

Jehoahaz, king of Iſrael, died after a reign of ſeventeen years, and was ſucceeded by his ſon Joaſh, who is alſo called Jehoaſh.

Ver. 10. *In the thirty and ſeventh year of Joaſh king of Judah, began Jehoaſh the ſon of Jehoahaz to reign over Iſrael in Samaria.*] A difficulty ſeems to ariſe, by comparing this verſe with the firſt: where it is ſaid, Jehoahaz, king of Iſrael, began to reign in the twenty-third year of of Joaſh king of Judah, and reigned ſeventeen years: From whence it follows, that Jehoaſh began to reign, not in the thirty-ſeventh, but in the thirty-ninth, or fortieth year of Joaſh king of Judah. But this only ſhews the truth of what has been obſerved on ver. 5. namely, that he reigned with his father three years; being the deliverer whom God was ſo gracious as to raiſe up in favour of Iſrael.

Ver. 13. *And Joaſh ſlept with his fathers, and Jeroboam ſat upon his throne: and Joaſh was buried in Samaria with the kings of Iſrael.*] The Sacred author of this book doth not here conclude the hiſtory of Joaſh; for he afterward relates ſeveral great actions which this prince performed: but being now to relate the particulars of Eliſha's death, upon which thoſe actions depended, he inſerts that account, before he proceeds to the acts of Joaſh.

Ver. 14. *Now Eliſha was fallen ſick of his ſickneſs whereof he died.*] This was in the tenth year of Joaſh, as the Jews affirm in Seder Olam Rabba, cap. 19. and from thence gather how long Eliſha continued a prophet in Iſrael; namely, from the nineteenth year of Jehoſhaphat, till this time, which was ſixty-five years.

——*And Joaſh the king of Iſrael came down to him, and wept over his face, and ſaid, O my father, my father, the chariot of Iſrael, and the horſemen thereof.*] Theſe are

are the ſame words which Eliſha uttered concerning Elijah, when he was taken up to heaven, chap. ii. 12. ſignifying the great authority he had maintained among them, (which is included in the word father) and that by his counſel and prayers they had obtained glorious victories over their enemies.

Ver. 15. *And Eliſha ſaid unto him, Take bow and arrows: and he took unto him bow and arrows.*] The king having expreſſed his ſenſe for the approaching loſs of ſo great a protector as Eliſha, in the moſt pathetic terms, the prophet bid him take his bow and arrows in his hand, and put himſelf in a poſture of ſhooting out of his window eaſtward toward Syria; which being done, Eliſha placed his hand on that of the king, and bid him ſhoot: and, as the arrow flew, he cried out, *The arrow of the Lord's deliverance, and the arrow of deliverance from Syria*, ver. 17. He then told the king, that he ſhould defeat the Syrians in Aphek till he had quite conſumed them. But when he afterward directed him to ſmite upon the ground with another arrow, and the king had done ſo three times, the prophet was diſpleaſed, and told him, that if he had ſtruck the ground five or ſix times, it would have been a certain ſign of his totally defeating his Syrian enemy; but ſince he had ſtayed his hand at the third ſtroke, he ſhould gain but three battles againſt him.

Ver. 20. *And Eliſha died, and they buried him: and the bands of the Moabites invaded the land at the coming in of the year.*] This great prophet, ſoon after his conference with the king of Iſrael, died and was buried: and before the year was out, ſome Iſraelites going to inter a corpſe in the neighbourhood of Samaria, perceived a band of Moabites advancing toward them; upon which they caſt the body into Eliſha's tomb, and fled; but as ſoon as it had touched the bones of the dead prophet, the man revived, and ſtood upon his feet. The Jews ſay, that the perſon thus miraculouſly raiſed was called Sallum, and that he afterward became the father of ſeveral children.

The evangeliſt St. Luke, in his account of our bleſſed Saviour's burial, informs us, that Joſeph of Arimathea wrapped the Sacred Body in linnen, and laid it in a ſepulchre that was hewn in ſtone, *wherein never man before was laid*, St. Luke xxiii. 53. and we have the ſame account in St. John, chap. xix. 41. Perhaps thoſe Sacred Writers were ſenſible, that when the reſurrection of our bleſſed Lord could no longer be controverted by the Jews, theſe would ſay, that his dead body had been laid in a ſepulchre where ſome eminent prophet had formerly been buried, and was reſtored to life, in the ſame manner as the dead Iſraelite was raiſed by touching the bones of Eliſha. But, in order to invalidate all ſuch evaſions, both the inſpired writers expreſly declare, that the body of our Lord was depoſited in a ſepulchre *wherein was never man yet laid.*

The author of the book of Eccleſiaſticus has given us the panegyric of Eliſha in the following words: "Elias "it was who was covered with a whirlwind, and Eliſeus "was filled with his ſpirit: whilſt he lived, he was not "over-awed by any prince, neither could any bring him "into ſubjection. No word could overcome him, and "after his death his body propheſied. He did wonders "in his life, and at his death were his works marvellous," Eccluſ. xlviii. 12, 13, 14. Some authors, however, not content with the miracles this great prophet wrought during his life, and after his death, have accompanied his birth with a remarkable prodigy; for they gravely tell us, that one of Jeroboam's golden calves bellowed out the following words with ſo loud a voice, that they were heard from Gilgal to Jeruſalem: *This is he who is to deſtroy the carved idols, and break the molten images in pieces*, (Vid. Doroth. Epiphan. & Iſidor. de mort. prophet.)

Mohammed mentions Eliſha with great reſpect in the ſixth chapter of his Korân, and ranks him among thoſe holy men, who were favoured by God above the reſt of the world.

Ver. 24. *So Hazael king of Syria died, and Ben-hadad his ſon reigned in his ſtead.*] Hazael having tyrannized over the kingdoms of Iſrael and Judah, in the manner already mentioned, died, and was deified by his ſuperſtitious ſubjects: but conſidering the blindneſs of thoſe times, we need not be ſurprized at their rendring divine honours to ſo great and fortunate a prince as Hazael. He, as well as his predeceſſor Ben-hadad, adorned Damaſcus with temples, and the ſtatues of both theſe princes were carried about in proceſſion, in the days of Joſephus; and their antiquity was boaſted of by the Syrians.

Ver. 25. *And Jehoaſh the ſon of Jehoahaz took again out of the hand of Ben-hadad the ſon of Hazael, the cities which he had taken out of the hand of Jehoahaz his father by war.*] Hazael took all the country on the other ſide of Jordan in the days of Jehu, chap. x. 33. and made farther conqueſts on this ſide Jordan, in the time of Jehoahaz: Whether Jehoaſh recovered all, is not certain; but it is here ſaid, that he regained what his father had loſt.

——— *Three times did Joaſh beat him, and recovered the cities of Iſrael.*] It is not eaſy to determine the time when Jehoaſh gained theſe three victories. Archbiſhop Uſher refers them to the ſixth and ſubſequent years of his reign, when having, as that prelate ſuppoſes, taken his ſon, the brave Jeroboam the ſecond, into conſortſhip with him on the throne; he left the kingdom under his care, whilſt he himſelf went out againſt the armies of Syria [Uſher Ann. ſub. A. M. 3168.]

CHAP. XIV.

1 *Amaziah his good reign.* 5 *His juſtice on the murderers of his father.* 7 *His victory over Edom.* 8 *Amaziah provoking Jehoaſh, is overcome and ſpoiled.* 16 *Jeroboam ſucceedeth Jehoaſh.* 17 *Amaziah ſlain by a conſpiracy.* 21 *Azariah ſucceedeth him.* 23 *Jeroboam's wicked reign.* 28 *Zachariah ſucceedeth him.*

IN the ſecond year of Joaſh ſon of Jehoahaz king of Iſrael, reigned Amaziah the ſon of Joaſh king of Judah.

2 He was twenty and five years old when he began to reign, and reigned twenty and nine years in Jeruſalem: and his mothers name *was* Jehoaddan of Jeruſalem.

3 And he did *that which was* right in the ſight of the LORD, yet not like David his father: he did according to all things as Joaſh his father did.

4 Howbeit, the high places were not taken away: as yet the people did ſacrifice, and burnt incenſe on the high places.

5 ¶ And it came to paſs aſſoon as the kingdom was confirmed in his hand, that he ſlew his ſervants which had ſlain the king his father.

6 But the children of the murderers he ſlew not: according unto that which is written in the book of the law of Moſes, wherein the LORD commanded, ſaying, The fathers ſhall not be put to death for the children, nor the children be put to death for the fathers; but every man ſhall be put to death for his own ſin.

7 He ſlew of Edom in the valley of ſalt, ten thouſand, and took Selah by war, and called the name of it Joktheel, unto this day.

8 ¶ Then Amaziah ſent meſſengers to Jehoaſh the ſon of Jehoahaz, ſon of Jehu king of Iſrael, ſaying, Come, let us look one another in the face.

9 And

9 And Jehoaſh the king of Iſrael ſent to Amaziah king of Judah, ſaying, The thiſtle that *was* in Lebanon, ſent to the cedar that *was* in Lebanon, ſaying, Give thy daughter to my ſon to wife: and there paſſed by a wild beaſt that *was* in Lebanon, and trod down the thiſtle.

10 Thou haſt indeed ſmitten Edom, and thine heart hath lifted thee up: glory *of this*, and tarry at home: for why ſhouldſt thou meddle to *thy* hurt, that thou ſhouldſt fall, *even* thou and Judah with thee?

11 But Amaziah would not hear: therefore Jehoaſh king of Iſrael went up, and he and Amaziah king of Judah looked one another in the face at Beth-ſhemeſh, which *belongeth* to Judah.

12 And Judah was put to the worſe before Iſrael, and they fled every man to their tents.

13 And Jehoaſh king of Iſrael took Amaziah king of Judah, the ſon of Jehoaſh the ſon of Ahaziah, at Beth-ſhemeſh, and came to Jeruſalem, and brake down the wall of Jeruſalem, from the gate of Ephraim, unto the corner-gate, four hundred cubits.

14 And he took all the gold and ſilver, and all the veſſels *that were* found in the houſe of the LORD, and in the treaſures of the kings houſe, and hoſtages, and returned to Samaria.

15 ¶ Now reſt of the acts of Jehoaſh, which he did, and his might, and how he fought with Amaziah king of Judah, *are* they not written in the book of the chronicles of the kings of Iſrael?

16 And Jehoaſh ſlept with his fathers, and was buried in Samaria with the kings of Iſrael and Jeroboam his ſon reigned in his ſtead.

17 ¶ And Amaziah the ſon of Joaſh king of Judah, lived after the death of Jehoaſh ſon of Jehoahaz king of Iſrael, fifteen years.

18 And the reſt of the acts of Amaziah, *are* they not written in the book of the chronicles of the kings of Judah?

19 Now they made a conſpiracy againſt him in Jeruſalem: and he fled to Lachiſh, but they ſent after him to Lachiſh, and ſlew him there.

20 And they brought him on horſes; and he was buried at Jeruſalem with his fathers in the city of David.

21 ¶ And all the people of Judah took Azariah (which *was* ſixteen years old) and made him king in ſtead of his father Amaziah.

22 He built Elath, and reſtored it to Judah, after that the king ſlept with his fathers.

23 ¶ In the fifteenth year of Amaziah, the ſon of Joaſh king of Judah, Jeroboam the ſon of Joaſh king of Iſrael began to reign in Samaria, *and reigned* forty and one years.

24 And he did *that which was* evil in the ſight of the LORD: he departed not from all the ſins of Jeroboam the ſon of Nebat, who made Iſrael to ſin.

25 He reſtored the coaſt of Iſrael from the entring of Hamath, unto the ſea of the plain, according to the word of the LORD God of Iſrael, which he ſpake by the hand of his ſervant Jonah, the ſon of Amittai, the prophet, which *was* of Gath-heper.

26 For the LORD ſaw the affliction of Iſrael, *that it was* very bitter: for *there was* not any ſhut up, nor any left, nor any helper for Iſrael.

27 And the LORD ſaid not that he would blot out the name of Iſrael from under heaven: but he ſaved them by the hand of Jeroboam the ſon of Joaſh.

28 ¶ Now the reſt of the acts of Jeroboam, and all that he did, and his might, how he warred, and how he recovered Damaſcus, and Hamath, *which belonged* to Judah, for Iſrael, *are* they not written in the book of the chronicles of the kings of Iſrael?

29 And Jeroboam ſlept with his fathers, *even* with the kings of Iſrael; and Zachariah his ſon reigned in his ſtead.

Ver. 1. *In the ſecond year of Joaſh ſon of Jehoahaz king of Iſrael, reigned Amaziah the ſon of Joaſh king of Judah.*] This was, as Dr. Lightfoot obſerves, the thirty-eighth year of his father Joaſh king of Judah; three current years before his death. For his father had thrown himſelf into ſuch a miſerable condition, by his apoſtacy, and his murder of Zachariah, that he was become unfit to govern the kingdom, and was at laſt ſlain by his own ſervants, chap. xii. 20.

Ver. 5. *And it came to paſs as ſoon as the kingdom was confirmed in his hand, that he ſlew his ſervants which had ſlain the king his father.*] He durſt not venture upon this piece of juſtice till he was well ſettled in his authority; thoſe murderers being perſons of ſuch conſiderable power, that they ſeem to have continued ſtill at court; for they are called *his ſervants*. But tho' he cauſed theſe to be put to death, it is obſervable, that he ſpared their children, in obedience to the Moſaic law which ordained that children ſhould not ſuffer death for the crimes of their fathers, Deut. xxiv. 16. In this he acted like a good man, and we may reaſonably ſuppoſe, that all his predeceſſors

predeceſſors had not been ſuch ſtrict obſervers of this law. The truth is, that Amaziah had ſeen ſuch ſevere judgments inflicted on his father Joaſh, and his apoſtate chiefs, as made him a long time afraid to imitate them; tho' he forgot them but too ſoon, and like Joaſh, begun his reign piouſly and ſucceſsfully, but made as impious and tragical an end of it, as will appear by the ſequel.

Ver. 7. *He ſlew of Edom in the valley of ſalt, ten thouſand, and took Selah by war, and called the name of it Joktheel, unto this day.*] The Edomites had revolted from Judah, in the days of Jehoram, chap. viii. 20. from which time they were governed by kings of their own. Amaziah was now deſirous to reduce them, and he gave them a ſignal overthrow in the valley of ſalt, the ſituation of which, the reader will find in our comment on 2 Sam. viii. 13. Ten thouſand Edomites were ſlain in battle there, and as many of them were taken priſonerss by the victorious troops of Amaziah. After which, their capital Selah, which we think was the famous Petra, (for Selah is the ſame in import with the word Petra, which ſignifies a *rock*) was taken from them by ſtorm. Selah was now by the conqueror called Joktheel; which ſignifies *obedience of*, or *to, God:* Becauſe Amaziah having taken it, ſettled, as ſome imagine, the laws and ſtatutes of Moſes in this place; or rather, he acknowledged, by giving it this name, that the poſſeſſion of it was a reward of his obedience to the man of God, who required him to diſmiſs all the forces he had hired of the Iſraelites, 2 Chron. xxv. 7. In which chapter, the particulars of this expedition againſt the Iſraelites, are related more at large.

Ver. 8. *Then Amaziah ſent meſſengers to Jehoaſh the ſon of Jehoahaz, ſon of Jehu king of Iſrael, ſaying, Come, let us look one another in the face.*] Amaziah had reaſon to reſent the ravages which the diſbanded Iſraelites had committed in his kingdom, during his expedition againſt Edom, 2 Chron. xxv. 13. and had he been leſs elated with his ſucceſs, he might have taken more proper meaſures for doing himſelf juſtice, and avenging the depredations his ſubjects had ſuſtained from thoſe troops. But he ſeems to have been above all conſiderations of this nature, and the inſolent challenge which he ſent to Joaſh king of Iſrael, and grandſon of Jehu, *Come, let us look one another in the face*, plainly ſhews, that he wanted only to try his valour or fortune with him. On the other hand, Joaſh had no leſs reaſon to truſt to his own after having given ſuch ſignal proofs of his courage and conduct, in the three victories he had gained over the Syrians, and by recovering all or moſt of the places which they had taken from his predeceſſors. He therefore could not forbear expreſſing the utmoſt indignation at the receipt of this arrogant defiance from the king of Judah; and the anſwer he returned, was couched in the moſt ſcornful and mortifying terms, under the allegory of a deſpicable thiſtle, which having aſpired to an alliance with the noble cedar, had, for his ambition, been cruſhed under the feet of a wild beaſt: He concluded with adviſing Amaziah to reſt contented with his late victory over the Edomites, and not ſuffer his ambition to drive him into a deſperate attempt, which, in all probability, would end in the total deſtruction of his kingdom, ver. 9, 10. The king of Judah, who was not to be humbled by words, was only the more exaſperated at this contemptuous anſwer, and was as expeditious as poſſible to march againſt the rival of his glory: The two armies met in the neighbourhood of Beth-ſhemeſh, a city belonging to the prieſts, in the tribe of Judah; and there the troops of Amaziah were totally routed. Joſephus adds, that they were ſeized with ſuch a pannic at the very firſt onſet, that they turned their backs without ſtriking one blow, and left their king at the mercy of the conqueror. [Antiq l. 9. c. 10.] Amaziah was actually taken priſoner, and Joaſh marched on with him, and his own army to Jeruſalem, where he obliged the captive king to purchaſe his liberty, at the expence of all the gold and ſilver which could be found, either in the temple, or in his own treaſury: After which, having demoliſhed about four or five hundred cubits length of the city wall, and taken ſome hoſtages with him, he returned triumphant to Samaria.

Joaſh did not out-live this victory above one year; and he was ſucceeded by his ſon Jeroboam, the ſecond of that name, after he had reigned ſixteen years. As for Amaziah, tho' he out-lived his diſgrace above fifteen years, yet we read no more of him till the latter end of his reign; when a conſpiracy was formed againſt him at Jeruſalem; for that city having been expoſed to reproach by the great breach made in the wall, and the loſs of its beſt ornaments; beſide the indignity ſeveral of the inhabitants had ſuſtained by the captivity of their children, who had been carried away as hoſtages for their good behaviour; Amaziah became odious to the great men of the city; all theſe diſhonours and calamities being brought upon them by his raſh pride, and apoſtacy from God; for which reaſon they determined to rid themſelves of a prince whoſe conduct had proved ſo fatal and inglorious to them. Amaziah having diſcovered this conſpiracy, was obliged to flee to Lachiſh, a fortified city on the borders of the Philiſtines, where, notwithſtanding his precaution, he was purſued and murdered by the conſpirators. After which, he was carried back on horſes to Jeruſalem, where he was buried with his anceſtors, and his ſon Azariah, who is likewiſe called Uzziah, was proclaimed in his ſtead. Both the names of this prince have much the ſame import; one ſignifying *the help*, the other, *the ſtrength of God.*

Ver. 22. *He built Elath, and reſtored it to Judah.*] It has been already obſerved, that on Jehoram's having revolted from God, the Edomites revolted from him, chap. viii. 20. and having expelled his viceroy, choſe them a king of their own, under whoſe conduct they recovered their ancient liberty, and were no more ſubject to the kings of Judah. From the time of this revolution, the Jewiſh traffic through the Red-ſea, had an interruption till the reign of Azariah, or Uzziah, the ſon of Amaziah; but he, in the very beginning of his reign, having recovered Elath again to Judah, fortified it a-new, and having driven out the Edomites, planted it again with his own people, and there renewed their old traffic, which was from thence carried on and continued till the reign of Ahaz. What revolution it then ſuſtained, ſhall be conſidered in its proper place.

Azariah performed ſeveral other great actions, the particulars of which are recorded in the ſecond book of Chronicles, chap. xxvi. where they ſhall be conſidered by us as they occur.

Ver. 23. *In the fifteenth year of Amaziah, the ſon of Joaſh king of Judah, Jeroboam the ſon of Joaſh king of Iſrael, began to reign in Samaria, and he reigned forty and one years.*] Whilſt Amaziah ſpent the remnant of his reign in a kind of inactive ſecurity in Jeruſalem, Jeroboam the ſecond, the brave great-grandſon of Jehu, ſeemed ordain'd by providence to reſtore the kingdom of Iſrael to its primitive ſplendor and greatneſs. His long reign gave him more than ſufficient time to perform that work, to which he was encouraged by the prophet Jonah the ſon of Amittai, who foretold that he ſhould compleat the deliverance of Iſrael, which his father had begun. This is the ſame Jonah or Jonas, as he is called, Matth. xii. 41. who was afterward ſent to preach repentance to the Ninevites. Archbp. Uſher juſtly obſerves, that he was a native of Gath-hepher, a town in the tribe of Zebulun in Galilee of the Gentiles, againſt that falſe affirmation of the Jews, That out of Galilee never aroſe a prophet, John vii. 52. [Vid. Uſher Ann. ſub. A. M. 3197.]

Jeroboam took the Syrian capital Damaſcus, and Hamath, with all their territories; both which had formerly belonged to Judah, (2 Sam. viii. 6. 2 Chron. viii. 3.) and all the country on the other ſide Jordan, from Hamath to the ſea of the plain, or the Dead-ſea. God ſhewed Judah this favour, not for any goodneſs in them, but in compaſſion to their miſery, which was greater than could be expreſſed; for men of all ranks were deſtroyed, or, as ſome interpret it, they had loſt all they had in their houſes, and all that was in the field; and there was none to relieve, much leſs to deliver them, ver. 26. But ſince the Lord had not yet decreed to root them out of their own land, he therefore condeſcended to ſave them, even by the hand of this idolatrous prince, for ſuch he was, ver. 24.

The full particulars of all the glorious actions which Jeroboam performed are unknown to us, having been written in the annals of the kings of Iſrael, long ſince loſt. He died in the 41ſt year of his reign; was buried with his anceſtors in Samaria, and was ſucceeded by his ſon Zachariah.

riah. Jeroboam was the third king of Iſrael of the race of Jehu, and ſo might be ſaid to *ſleep with his fathers, even with the kings of Iſrael*, ver. 29.

Jeroboam's reign was indeed a glorious one, with reſpect to his conqueſts, but it is branded for various idolatries, and likewiſe for the injuſtice, luxury, rapine, and other immoralities which reigned at that time; inſomuch, that the prophets Hoſea and Amos, who lived in his days, give us very dreadful accounts of the diſorders and debauchery which were committed both in Samaria and in Iſrael, and were ſent to foretell the ſad and total ruin which their ſins would ſhortly bring upon the whole kingdom. Amos, in particular, was ſent from Judah, where he was a common ſhepherd, to denounce the moſt ſevere judgments againſt Iſrael; which he did under the types of graſhoppers, that deſtroyed all the fruit of the land; as alſo of a devouring fire, and likewiſe of a plummet line, and a tottering wall, ready to bury the idols of Iſrael under its ruins, (Amos vii.) For theſe prophecies he was accuſed to the king, by Amaziah, one of the idolatrous prieſts of Bethel, and by him was commanded to return to Judah and prophecy there; which he was forced to do, tho' not before he had denounced this heavy judgment againſt the meſſenger Amaziah, that his wife ſhould become an open proſtitute in the city; that his ſons and daughters ſhould fall by the ſword, and himſelf die in a polluted land, namely, that of Aſſyria, (Amos vii. 17.) whither the ten tribes were ſoon after carried away captive, and he, in all probability, with them.

CHAP. XV.

1 *Azariah his good reign.* 5 *He dying a leper, Jotham ſucceedeth.* 8 *Zachariah, the laſt of Jehu his generation, reigning ill, is ſlain by Shallum.* 13 *Shallum reigning a month, is ſlain by Menahem.* 16 *Menahem ſtrengtheneth himſelf by Pul.* 21 *Pekahiah ſucceedeth him.* 23 *Pekahiah is ſlain by Pekah.* 27 *Pekah is oppreſſed by Tiglath-Pileſer, and ſlain by Hoſhea.* 32 *Jotham's good reign.* 36 *Ahaz ſucceedeth him.*

IN the twenty and ſeventh year of Jeroboam king of Iſrael, began Azariah ſon of Amaziah king of Judah to reign.

2 Sixteen years old was he when he began to reign, and he reigned two and fifty years in Jeruſalem, and his mothers name *was* Jecholiah, of Jeruſalem.

3 And he did *that which was* right in the ſight of the LORD, according to all that his father Amaziah had done;

4 Save that the high places were not removed: the people ſacrificed, and burnt incenſe ſtill on the high places.

5 ¶ And the LORD ſmote the king, ſo that he was a leper unto the day of his death, and dwelt in a ſeveral houſe: and Jotham the kings ſon *was* over the houſe, judging the people of the land.

6 And the reſt of the acts of Azariah, and all that he did, *are* they not written in the book of the chronicles of the kings of Judah?

7 So Azariah ſlept with his fathers, and they buried him with his fathers in the city of David; and Jotham his ſon reigned in his ſtead.

8 ¶ In the thirty and eighth year of Azariah king of Judah, did Zachariah the ſon of Jeroboam reign over Iſrael in Samaria ſix months.

9 And he did *that which was* evil in the ſight of the LORD, as his fathers had done: he departed not from the ſins of Jeroboam the ſon of Nebat, who made Iſrael to ſin.

10 And Shallum the ſon of Jabeſh conſpired againſt him, and ſmote him before the people, and ſlew him, and reigned in his ſtead.

11 And the reſt of the acts of Zachariah, behold, they *are* written in the book of the chronicles of the kings of Iſrael.

12 This was the word of the LORD which he ſpake unto Jehu, ſaying, Thy ſons ſhall ſit on the throne of Iſrael, unto the fourth *generation*. And ſo it came to paſs.

13 ¶ Shallum the ſon of Jabeſh began to reign in the nine and thirtieth year of Uzziah king of Judah, and he reigned a full month in Samaria.

14 For Menahem the ſon of Gadi went up from Tirzah, and came to Samaria, and ſmote Shallum the ſon of Jabeſh in Samaria, and ſlew him, and reigned in his ſtead.

15 And the reſt of the acts of Shallum, and his conſpiracy which he made, behold, they *are* written in the book of the chronicles of the kings of Iſrael.

16 ¶ Then Menahem ſmote Tiphſah, and all that *were* therein, and the coaſts thereof from Tirzah: becauſe they opened not *to him*, therefore he ſmote *it*, *and* all the women therein that were with child, he ript up.

17 In the nine and thirtieth year of Azariah king of Judah, began Menahem the ſon of Gadi to reign over Iſrael, *and reigned* ten years in Samaria.

18 And he did *that which was* evil in the ſight of the LORD: he departed not all his days from the ſins of Jeroboam the ſon of Nebat, who made Iſrael to ſin.

19 *And* Pul the king of Aſſyria came againſt the land: and Menahem gave Pul a thouſand talents of ſilver, that his hand might be with him, to confirm the kingdom in his hand.

20 And Menahem exacted the money of Iſrael, *even* of all the mighty men of wealth, of each man fifty ſhekels of ſilver, to give to the king of Aſſyria: ſo

the

the king of Aſſyria turned back, and ſtayed not there in the land.

21 ¶ And the reſt of the acts of Menahem, and all that he did, *are* they not written in the book of the chronicles of the kings of Iſrael?

22 And Menahem ſlept with his fathers, and Pekahiah his ſon reigned in his ſtead.

23 ¶ In the fiftieth year of Azariah king of Judah, Pekahiah the ſon of Menahem began to reign over Iſrael in Samaria, *and reigned* two years.

24 And he did *that which was* evil in the ſight of the LORD, he departed not from the ſins of Jeroboam the ſon of Nebat, who made Iſrael to ſin.

25 But Pekah the ſon of Remaliah, a captain of his, conſpired againſt him, and ſmote him in Samaria, in the palace of the kings houſe, with Argob and Arieh, and with him fifty men of the Gileadites: and he killed him, and reigned in his room.

26 And the reſt of the acts of Pekahiah, and all that he did, behold, they *are* written in the book of the chronicles of the kings of Iſrael.

27 ¶ In the two and fiftieth year of Azariah king of Judah, Pekah the ſon of Remaliah began to reign over Iſrael in Samaria, *and reigned* twenty years.

28 And he did *that which was* evil in the ſight of the LORD, he departed not from the ſins of Jeroboam the ſon of Nebat, who made Iſrael to ſin.

29 In the days of Pekah king of Iſrael, came Tiglath-pileſer king of Aſſyria, and took Ijon and Abel-beth-maachah, and Janoah, and Kedeſh, and Hazor, and Gilead, and Galilee, all the land of Naphtali, and carried them captive to Aſſyria.

30 And Hoſhea the ſon of Elah made a conſpiracy againſt Pekah the ſon of Remaliah, and ſmote him, and ſlew him, and reigned in his ſtead, in the twentieth year of Jotham the ſon of Uzziah.

31 And the reſt of the acts of Pekah, and all that he did, behold, they *are* written in the book of the chronicles of the kings of Iſrael.

32 ¶ In the ſecond year of Pekah the ſon of Remaliah king of Iſrael, began Jotham the ſon of Uzziah king of Judah to reign.

33 Five and twenty years old was he when he began to reign, and he reigned ſixteen years in Jeruſalem: and his mothers name *was* Jeruſha, the daughter of Zadok.

34 And he did *that which was* right in the ſight of the LORD: he did according to all that his father Uzziah had done.

35 ¶ Howbeit, the high places were not removed: the people ſacrificed and burnt incenſe ſtill in the high places: he built the higher gate of the houſe of the LORD.

36 ¶ Now the reſt of the acts of Jotham, and all that he did, *are* they not written in the book of the chronicles of the kings of Judah?

37 (In thoſe days the LORD began to ſend againſt Judah, Rezin the king of Syria, and Pekah the ſon of Remaliah)

38 And Jotham ſlept with his fathers, and was buried with his fathers in the city of David his father, and Ahaz his ſon reigned in his ſtead.

Ver. 1. *In the twenty and ſeventh year of Jeroboam king of Iſrael, began Azariah ſon of Amaziah king of Judah to reign.*] This verſe has been thought to contain a great difficulty; in the ſolution of which, commentators have varied not a little from each other. Some have obſerved, that as Amaziah, the father of Azariah, lived but fifteen years after the beginning of Jeroboam's reign, chap. xiv. 17. Therefore Azariah began his reign, not in the twenty-ſeventh, but in the beginning of the ſeventeenth of Jeroboam. Others think the throne was vacant eleven, or rather twelve years, between the death of Amaziah and the inauguration of Azariah. Dr. Lightfoot declares himſelf of this opinion, and obſerves, that Azariah being but ſixteen years of age in the twenty-ſeventh of Jeroboam, he was but four years old at his father's death; and the throne being empty for eleven or twelve years, the government was managed by ſome of the grandees in his minority. Ralbag, on the other hand, will have theſe twenty-ſeven years of Jeroboam, not to be thoſe which were paſt, but thoſe which were to come; and the meaning, according to him, is, that Azariah was made king when Jeroboam had yet twenty-ſeven years to reign, before the family of Jehu came to an end. For, after this, Jeroboam reigned twenty-ſix years, and his ſon ſix months, which make twenty-ſeven imperfect years. This Abarbinel ſuppoſes is the literal ſenſe, but ſurely he did not conſider that it is no way agreeable to the conſtant account of the reigns of other kings; for which reaſon we think it ought to be rejected. And, indeed, all this ſeeming difficulty will immediately vaniſh, if we only agree with archbiſhop Uſher, and the margin of our Bibles, that this twenty-ſeventh year of Jeroboam, was the twenty-ſeventh from his being admitted copartner with his father Jehoaſh, and but the ſixteenth from the time of his reigning ſole monarch.

Azariah governed well in the former part of his reign, while he was wholly directed by Zechariah (2 Chron. xxvi. 5.) not the prophet of that name, who lived after the return from the captivity, but another, who is only known for the great wiſdom and piety of his counſels to this young monarch; ſo that during the life of this faithful counſellor, Azariah became equally conſpicuous for his zeal againſt idolatry, and his pious imitation of the beſt of his predeceſſors. The high places, indeed, were not removed; but this, as we have already obſerved, was a common error, which continued through the reigns of the beſt of their kings, till the time of Hezekiah. This prince was likewiſe rendered illuſtrious for his great ſucceſs againſt

ſeveral

ſeveral of his neighbours, eſpecially the Philiſtines, and for a number of other actions that were equally great and beneficent to his kingdom, as will appear by the xxvith chapter of the ſecond book of the Chronicles, when we come to conſider it in the courſe of this work. So that whether we look upon him in peace or war, he ſeems to have arrived at the height of glory and wealth.

But all this he at laſt unhappily loſt by one raſh act; namely, his attempting to infringe upon the ſacerdotal office, and to burn incenſe upon the ſacred altar, 2 Chron. xxvi. 16. And tho' the high prieſt Azariah, at the head of fourſcore other zealous prieſts, repreſented to him, that it was a province which belonged only to the ſons of Aaron, the infatuated king would not deſiſt from it, till he felt himſelf ſmitten with a leproſy, in ſuch a ſudden and extraordinary manner, as made him ſenſible that it was ſent from God, as a puniſhment for his preſumption. The king was then ſtruck with ſuch terror and remorſe, that he made what haſte he could, not only out of that ſacred place, but even out of the city, and went to live in a *ſeveral houſe*, ver. 5. by which the Jews underſtand, a houſe in the country, where he continued, infected with that diſtemper; ſecluded from common ſociety, and deprived of the regal power, to the day of his death. And he was buried in a ſepulchre apart, adjoining to that of his anceſtors, 2 Chron. xxvi. 23. He died in the fifty-ſecond year of his reign, and the ſixty-eighth of his age, and was ſucceeded by his ſon Jotham, who had taken the government upon himſelf, four years before the death of his father. The author of the Chronicles adds, in the chapter laſt cited, ver. 22. that the hiſtory of Uzziah, or Azariah, was written by Iſaiah the ſon of Amos; but we find nothing now of him, except his name, in the writings of that great prophet.

Ver. 8. *In the thirty and eighth year of Azariah king of Judah, did Zachariah the ſon of Jeroboam reign over Iſrael in Samaria ſix months.*] Zachariah was the great-grandſon of Jehu; and ſo far was God's promiſe to this laſt fulfilled, that the kingdom ſhould continue in his family to the fourth generation; but his threatnings againſt that kingdom did not lag behind, and we may date the downfall of Iſrael from the reign of Zachariah. For from that time, we read of nothing but treaſons and rebellions; murders, anarchy, and univerſal deſolation. The great Uſher obſerves here, that there muſt have been an interregnum of eleven years and a half, before Zachariah aſcended the throne, without which ſuppoſition, it will be impoſſible to make his death, and the ſhort reign of Shallum coincide with the thirty-ninth year of Azariah king of Judah, ver. 8, 17. Zachariah trod in the iniquitous ſteps of Jeroboam the ſon of Nebat, and therefore God ſuffered him to be cut off in a ſhort time, for he had ſcarce reigned ſix months, before he was publicly aſſaſſinated by Shallum, one of his own domeſtics, according to Joſephus, [Antiq. l. ix. c. 11.] who ſeized upon the kingdom, and was himſelf murdered by Menahem, Zachariah's general, in the metropolis of Samaria. Aſſoon as this laſt was ſeated upon the throne, he returned to Tirzah, a city in the tribe of Ephraim, and formerly the reſidence of Jeroboam the firſt, 1 Kings xiv. 17. the inhabitants of which place knowing, that he had no title to the kingdom, refuſed to open their gates to him; upon which he took it by force, and deſtroyed it, together with all the adjacent territory as far as Tiphſah, another city in the ſame tribe, where he put all the inhabitants to the ſword, and committed the moſt horrid cruelties on their pregnant women, that ever were acted by the vileſt barbarians. It was not long, however, before he ſaw himſelf invaded by Pul king of Aſſyria; and as he was not in a condition to oppoſe him, he found himſelf obliged to purchaſe his friendſhip, at the price of a thouſand talents of ſilver, which he levied upon the wealthieſt of his own ſubjects, whom he compelled to pay fifty ſhekels *per* head; upon which Pul returned home.

This famous Aſſyrian monarch is alſo called Phul, and miſtakenly by the LXX. Phua, an inaccuracy in the tranſcription, and owing to the very near reſemblance of the Greek Λ *lambda*, and Α, *alpha*; ſo that it is no wonder that this name ſhould, in the Greek character, have been written ΦΟΥΑ, *Phua*, inſtead of ΦΟΥΛ, *Phul*. He is the firſt king of Aſſyria mentioned in Scripture, from the time that the land was planted by Aſhur, and ought not to be confounded with the kings of the Medes, and the Babylonians, as has been cuſtomary. This Phul was by his name a pure Aſſyrian, and not a Chaldean or Babylonian, as he is miſtaken to have been by ſome, who make him the ſame with the Beleſis of Cteſias, who, in conjunction with Arbaces, overthrew the Aſſyrian power, than which no poſition can be more groſs. That he was the firſt king of Aſſyria, appears by his name, which is ſimple, and not compounded, as the reſt we read of are. The Aſſyrian names are for the moſt part compounded of the ſimple names of their gods; and the name of this king we find a primitive, as we may call it, compounded in the names of other princes in theſe parts, as in Tiglath-pul-aſſer, commonly wrote and pronounced Tiglath-pileſer; Nebo-pul-aſſur, and the like. From this circumſtance, and the affinity of the name itſelf, he is, with ſeeming certainty ſaid to have be been the Aſſyrian, Syrian, or Tyrian Belus. [See Sir Iſaac Newton's Chron. of ancient kingdoms amended, p. 279.] Pul is pronounced Pol, and Pal, whence without any ſtraining of the point, we may derive the Bal, Bel, or Belus of the Greeks and Latins. That he ſhould have been the Belus of Syria, Phœnicia, and other places, will not be wondered at by thoſe who conſider, that the Aſſyrians impoſed their own idolatry and religion on all the nations they conquered; as alſo that they conſecrated all their kings into deities. It was the cuſtom of the ancient Syrians, long before them, to deify their kings, and we have already ſeen that their Adad, *king of gods*, was no more than their dead king Ben-hadad the ſecond, or perhaps his fortunate ſucceſſor Hazael, who, as a king of Syria, was alſo called Adad, or Hadad. We could likewiſe prove, were it neceſſary, that Adad, and Cronus, and Aſtarte, are of late date, in compariſon of what many learned men have thought, and we now ſay the ſame of Belus, who was no other than the Pul before us, and conſequently later than the ancient gods of the proper Syria. Thus it is natural to conclude from all circumſtances, and we muſt ſubſcribe to it, unleſs we reject the plain evidence of Scripture, for the idle tales of profane authors, who confound rather than inform us. But it would be odd indeed, ſhould we rely on accounts which are acknowledged to be fables, in contempt of what can be ſo ſelf-evidently collected from the text of Scripture hiſtory. To dwell on the various opinions of chronologers and hiſtorians concerning this man, would draw us into a tedious length; we ſhall therefore paſs them over with this ſingle obſervation, that thoſe who have adhered to the fabulous hiſtory of Cteſias, and endeavoured to connect it with the hiſtory of Sacred Scripture, have run into inextricable mazes and endleſs errors. Our buſineſs then is to prove this man to have been the firſt founder of the Aſſyrian monarchy, in order to which we need only borrow the arguments alledged by the great Sir Iſaac Newton, for the eſtabliſhment of this point. Firſt, Jonah propheſied when Iſrael was in affliction under the king of Syria, about ſixty years before the reign of Pul. Secondly, Nineveh, tho' then a city of large extent, was full of paſtures for cattle, ſo that it contained but about 120000 perſons, Jonah iv. 11. Theſe are thought by ſome to have been children, becauſe it is ſaid in the paſſage laſt cited, that they could not diſcern between their right hand and their left: but why this ſhould not be as well underſtood of their blindneſs and ignorance in a religious ſenſe, we know not; ſo that it is very probable, that the grown perſons were alſo included in the number. Thirdly, Nineveh was not yet grown ſo potent as not to be terrified at the preaching of Jonah, and to fear being invaded by its neighbours, and ruined within forty days. Its king was not yet called king of Aſſyria, but king of Nineveh, Jonah iii. 6, 7. and his proclamation for a faſt was not publiſhed in ſeveral nations, nor in all Aſſyria, but only in Nineveh, and perhaps in the villages thereof. But when Nineveh was exalted over all Aſſyria, properly ſo called, and this kingdom began to make war upon the neighbouring nations, its kings were no longer called kings of Nineveh, but began to be ſtiled kings of Aſſyria. Our moſt learned author then obſerves, that Amos, who propheſied ſoon after Jeroboam the ſecond had ſubdued the kingdoms of Damaſcus and Hamath, and about ten or twenty years before the reign of Pul, never once names the Aſſyrians, whoſe monarchy growing up afterward, is upon all occaſions named in the propheſies of Iſaiah, Jeremiah,

miah, Ezekiel, Hoſea, Micah, Nahum, Zephaniah, and Zechariah, which were penned after the prophecy of Amos.

Sir Iſaac Newton then concludes Pul to have been the firſt Aſſyrian who was a conqueror; that he was the firſt who advanced the kingdom on this ſide the Tigris; that he was a great warrior; that he might have founded or inlarged the city of Babylon, and built the old palace; that he may have left that city and the province of Chaldæa to a younger ſon, who may have been Nabonaſſar; and that the famed Semiramis may have been his daughter-in-law: but as we may have occaſion to reſume thoſe points in the courſe of this work, we ſhall therefore deſiſt from any farther notice of them at preſent.

Thoſe who follow the Verſion of the Seventy, believe that Pul was invited by Menahem to come to his aſſiſtance. One of the prophets upbraids, indeed, the king and people of Samaria, with ſending to Aſſyria for help, and threatens them with being ſent captives thither on that account; but the original expreſly affirms, that he came againſt, or invaded the land; and the book of Chronicles declares, that God ſtirred up the ſpirit of Pul againſt him, as he afterward did that of Tiglath-pileſer, who carried away the two tribes and half beyond Jordan into captivity, 1 Chron. v. 26. Joſephus reckons this invaſion of Pul to have happened toward the latter end of Menahem's reign, (Antiq. l. 9. c. 11.) but Uſher, whom we follow, places it in the beginning of it.

Menahem reigned quietly the remaining eleven years of his life, and was ſucceeded by his ſon Pekahiah, in the fiftieth year of Azariah, or Uzziah king of Judah. The reign of Pekahiah was ſhort, both becauſe he himſelf was wicked, and his father alſo was an uſurper; he therefore periſhed by ſuch a conſpiracy as his father made againſt Shallum; for he was ſlain in his own palace, after a reign of two years, by Pekah the ſon of Remaliah, one of his generals, who aſcended the throne about a year before Jotham ſucceeded his father in Judah. Pekah was likewiſe an impious prince, and followed the ſteps of his predeceſſors; ſo that his reign proved troubleſome and unſucceſsful, and ended in a violent death.

Ver. 29. *In the days of Pekah king of Iſrael, came Tiglath-pileſer king of Aſſyria, and took Ijon, and Abel-beth-maachah, and Janoah, and Kedeſh, and Hazor, and Gilead, and Galilee, all the land of Naphtali, and carried them captive to Aſſyria.*] Tiglath-pileſer ſucceeded Pul on the throne of Aſſyria, and is ſuppoſed to have been his ſon, but upon no certain authority. He is alſo called Tiglath-pilneſar, Theglath-phalaſar, Theglath-phellaſor, Thilgamas, as ſuppoſed, and alſo Ninus junior, according to Caſtor, (Apud Euſeb. Chron.) Dean Prideaux, by an unaccountable inadvertency, takes him for Arbaces the Mede (Connect. of the Old and New Teſt. book 1. part 1. at the beginning.) Some are willing to derive the firſt part of his name from Diglito, one way of pronouncing a name belonging to the river Tigris. Others are ſo far from thinking him to have been the ſon of Pul, that they even make him a ſtranger to his line. Rollin, miſled by that great and otherwiſe learned guide archbiſhop Uſher, makes Pul to have been the father of Sardanapalus, (Hiſt. of the Aſſyr. in the Engliſh tranſl. p. 25.) by an extraordinary inatttenion in the archbiſhop, who thought it muſt have been ſo, becauſe in the name Sardanapalus, or Sardan-Pul, he could perceive a relation between this laſt, and this firſt Aſſyrian king, forgetting that, for the very ſame reaſon, Tiglath-pul-aſſur might have more naturally appeared his ſon, eſpecially as he is the king of Aſſyria, who is expreſly ſaid to have ſucceeded him in Scripture. By what biaſſed him to make this miſtake, he might alſo, and very naturally, have concluded, that Tiglath-pul-aſſur, and Sardan-pul, were one and the ſame perſon, and ſo have put an end to the monarchy, e'er it well had a beginning. The firſt and ſecond monarchy, according to the ſcheme of archbiſhop Uſher, adopted by Prideaux and Rollin, ſo entirely repugnant to all good hiſtory, ſacred or profane, may ſerve to ſhew how irreconcileable the latter is with the former, in what concerns this empire. Le Clerc was ſo ſenſible of this, that he declares in his comment on this verſe, which firſt makes mention of Tiglath-pileſar, that if the common accounts of the Babylonians and Medes are true, of their having held the eaſt under ſubjection one after another, there can be no knowing the meaning of theſe words; adding, that the learned are now ſenſible there were ſeveral ſorts of independent kingdoms in thoſe days, to the eaſtward of Euphrates, and that ſometimes one of them was uppermoſt, and ſometimes another: that at this time it happened that the Aſſyrians were moſt powerful; who, now croſſing the Tigris, had carried their arms through Meſopotamia, and from thence over the Euphrates into Syria and Paleſtine. In a word, we cannot but reckon this king to have been the ſon of Pul; for from the time of Pul's appearance to the firſt of this monarch's appearance, is a ſpace, according to Uſher himſelf, of no more than about twenty-four years; ſo that the latter very naturally ſucceeds the former. It is therefore a little diſagreeable to ſee them ſo diſ-joined in Rollin, from whoſe judgment and converſance with the labours and improvements of the later writers we might have expected better things.

Tiglath-pileſer, upon what particular motive we know not, fell upon the kingdom of Iſrael; took the places mentioned in this 29th verſe, and carried the inhabitants captive into Aſſyria, thereby, as we may ſuppoſe, the better to ſecure theſe diſtant parts of his empire in their allegiance: For ſuch a captivation muſt naturally have weakened them, and was rightly calculated to deter the remaining people from incurring ſo hard a fate; and on the other hand, may have contributed to the increaſe of his power, by peopling ſome tract more immediately under his eye. This was certainly the moſt extraordinary method that could poſſibly be taken to ſecure the empire under due ſubjection, and was the conſtant practice of his ſucceſſors, as we may juſtly ſuppoſe, for the ſame reaſons. We may add to, that this practice is, in all its circumſtances, ſo affecting, and muſt have cauſed ſuch an utter oblivion of the original nations in thoſe parts, that if Cteſias had known any thing perfectly of the Aſſyrian affairs, he could never have omitted it, or forborn to have improved it after his manner, which we no where find that he did.

As for Pekah king of Iſrael, after he had the mortification to ſee one whole tribe torn from him by a foreign power, and his kingdom, during the laſt ten years of his reign, reduced to anarchy and rebellion; he was murdered, and ſucceeded by Hoſhea the ſon of Elah, in the twentieth year of his reign, and about three years after the death of Jotham king of Judah.

Ver. 32. *In the ſecond year of Pekah the ſon of Remaliah king of Iſrael, began Jotham the ſon of Uzziah king of Judah to reign.*] Jotham was twenty-five years of age at the death of his father Azariah, in conjunction with whom he had then reigned four years; and he reigned ſixteen years alone. This ſolves a difficulty which ſeems to ariſe by comparing the 30th verſe of this chapter with the thirty-third: In the former of which it is ſaid, that Hoſhea ſlew Pekah in the twentieth year of Jotham the king of Judah; and in the latter, that Jotham reigned ſixteen years in Jeruſalem. Theſe ſixteen years being as we have already intimated the ſpace of time in which he reigned by himſelf; and the twenty years being the whole duration of his reign, including the four years wherein he governed jointly with his father.

Jotham was a wiſe and pious prince, and appears to have inherited all his father's vertues, without any intermixture of his vices, and he was bleſſed with extraordinary ſucceſs. At length, having repaired and beautified the temple, fortified the city, and done many other public acts, Jotham died in peace, and was ſucceeded by his ſon Ahaz.

Ver. 37. *(In thoſe days the Lord began to ſend againſt Judah Rezin the king of Syria, and Pekah the ſon of Remaliah)*] Theſe two kings of Syria and Iſrael entered into a confederacy againſt Judah, and made preparations for war before the death of Jotham, but this good prince was ſo happy as to be laid in his grave in peace, before the intended hoſtilities began, and they were not executed till the reign of the next king, as we ſhall ſee in the following chapter.

CHAP. XVI.

1 Ahaz his wicked reign. 5 Ahaz aſſailed by Rezin and Pekah, kireth Tiglath-pileſer againſt them. 10 Ahaz ſending a pattern of an altar from Damaſcus to Urijah, diverteth the brazen altar to his own devotion. 17 He ſpoileth the temple. 19 Hezekiah ſucceedeth him.

IN the ſeventeenth year of Pekah the ſon of Remaliah, Ahaz the ſon of Jotham king of Judah began to reign.

2 Twenty years old *was* Ahaz when he began to reign, and reigned ſixteen years in Jeruſalem, and did not *that which was* right in the ſight of the LORD his God, like David his father.

3 But he walked in the way of the kings of Iſrael, yea, and made his ſon to paſs through the fire, according to the abominations of the heathen, whom the LORD caſt out from before the children of Iſrael.

4 And he ſacrificed and burnt incenſe in the high places, and on the hills, and under every green tree.

5 ¶ Then Rezin king of Syria, and Pekah ſon of Remaliah king of Iſrael, came up to Jeruſalem to war: and they beſieged Ahaz, but could not overcome *him*.

6 At that time Rezin king of Syria, recovered Elath to Syria, and drave the Jews from Elath: and the Syrians came to Elath, and dwelt there unto this day.

7 So Ahaz ſent meſſengers to Tiglath-pileſer king of Aſſyria, ſaying, I *am* thy ſervant and thy ſon: come up, and ſave me out of the hand of the king of Syria, and out of the hand of the king of Iſrael, which riſe up againſt me.

8 And Ahaz took the ſilver and gold *that was* found in the houſe of the LORD, and in the treaſures of the kings houſe, and ſent *it for* a preſent to the king of Aſſyria.

9 And the king of Aſſyria hearkned unto him: for the king of Aſſyria went up againſt Damaſcus, and took it, and carried *the people of* it captive to Kir, and ſlew Rezin.

10 ¶ And king Ahaz went to Damaſcus to meet Tiglath-pileſer king of Aſſyria, and ſaw an altar that *was* at Damaſcus: and king Ahaz ſent to Urijah the prieſt the faſhion of the altar, and the pattern of it, according to all the workmanſhip thereof.

11 And Urijah the prieſt built an altar according to all that king Ahaz had ſent from Damaſcus: ſo Urijah the prieſt made *it* againſt king Ahaz came from Damaſcus.

12 And when the king was come from Damaſcus, the king ſaw the altar: and the king approached to the altar, and offered thereon.

13 And he burnt his burnt-offering, and his meat-offering, and poured his drink-offering, and ſprinkled the blood of his peace-offerings upon the altar.

14 And he brought alſo the braſen altar which *was* before the LORD, from the forefront of the houſe, from between the altar and the houſe of the LORD, and put it on the north-ſide of the altar.

15 And king Ahaz commanded Urijah the prieſt, ſaying, Upon the great altar burn the morning burnt-offering, and the evening meat-offering, and the kings burnt-ſacrifice, and his meat-offering, with the burnt-offering of all the people of the land, and their meat-offering, and their drink-offerings, and ſprinkle upon it all the blood of the burnt-offering, and all the blood of the ſacrifice: and the braſen altar ſhall be for me to enquire *by*.

16 Thus did Urijah the prieſt, according to all that king Ahaz commanded.

17 ¶ And king Ahaz cut off the borders of the baſes, and removed the laver from off them, and took down the ſea from off the braſen oxen that *were* under it, and put it upon a pavement of ſtones.

18 And the covert for the ſabbath that they had built in the houſe, and the kings entry without, turned he from the houſe of the LORD, for the king of Aſſyria.

19 ¶ Now the reſt of the acts of Ahaz, which he did, *are* they not written in the book of the chronicles of the kings of Judah?

20 And Ahaz ſlept with his fathers, and was buried with his fathers in the city of David, and Hezekiah his ſon reigned in his ſtead.

Ver. 1. *In the ſeventeenth year of Pekah the ſon of Remaliah, Ahaz the ſon of Jotham king of Judah began to reign.*] This prince was more impious than any of the preceding kings of Iſrael; for he imitated thoſe abominable idolaters whom God had rooted out of the land of Canaan; and who, it is moſt certain, ſometimes burnt their children in the fire, as ſacrifices to their falſe gods, Deut. xii. 31. and it is as certain, that the children of Iſrael imitated them, Ezek. xvi. 20. But whether Ahaz did that, or only made his ſon paſs through the fire by way of luſtration, as they called it, cannot be determined. It is no argument that he did not offer him a burnt-ſacrifice, becauſe Hezekiah out-lived him; for in all probability, he had more ſons than him. This prince likewiſe ſacrificed in high places, and on hills, and under every green tree;

tree; by his example encouraging this practice, which other kings had only tolerated. So we read, that people ſacrificed in high places, even in the reigns of good kings, but as they then ſacrificed to God, ſo we never read till now, that any of thoſe kings ſacrificed there in perſon, as this king did; who not merely ſuffered this, but gave countenance to it by his own practice, and thereby ſtrengthened this licenſe of private ſacrificing, contrary to the law of God; and, which was worſt of all, ſacrificing to other gods; it being very probable, that he fancied ſome deity reſided under every well-ſpread and flouriſhing tree.

Ver. 5. *Then Rezin king of Syria, and Pekah ſon of Remaliah king of Iſrael, came up to Jeruſalem to war: and they beſieged Ahaz, but could not overcome him.*] We have already obſerv'd, that Ben-hadad the third, the ſon and ſucceſſor of the famous Hazael king of Syria, ſuffered a total reverſe of his father's fortune, e'er he had reigned long. Thrice was he defeated by Jehoaſh, the ſon of Jehoahaz king of Iſrael, whereby he loſt all that his father had wreſted from Iſrael. Nothing more is ſaid of this obſcure and unfortunate reign, but it is likely, that Ben-hadad was ſubjected to a tribute by Jeroboam the ſon of Jehoaſh, king of Iſrael, who kept Syria in the ſtricteſt ſervitude, during all his long reign.

The Syrians recovered themſelves again amidſt the diſorders which raged in the kingdom of Iſrael, after the death of Jeroboam the ſecond; but not ſo perfectly as to be quite a free people. For the kingdom of Damaſcus had been broken and enervated by ſervitude under Iſrael; and when Pul, king of Aſſyria, marched againſt Menahem, the third who bore the title of king in Iſrael after Jeroboam, it is natural to think, that he paſſed through Syria, and made himſelf maſter there in the firſt place. It is plain he was bent upon extending his dominion, and how he could think of reducing Iſrael before he had ſecured Syria; which lay between him and his projected conqueſt farther eaſtward, is difficult to conceive. It is likely that Syria invited him, ſubmitted to him and join'd him. But not to dwell on a point wherein we cannot pretend to certainty, Rezin was the laſt king of Syria; and toward the latter end of his reign, he entered into a league with Pekah king of Iſrael, againſt Ahaz king of Judah. Their intention was to dethrone this monarch, and make room for a ſtranger to David's line, called Tabeal, Iſa. vii. 1, 6. With this view they beſieged Ahaz in Jeruſalem, but without effect. Which ſeems contradictory to what is related in 2 Chron. xxviii. 5. where theſe two princes are repreſented as obtaining great victories over him. To which Abarbinel anſwers, that theſe things happened at different times. For the wars mentioned in the Chronicles were made ſeverally by theſe two kings, and they were proſperous, as being then the miniſters of Divine Providence. But when they now joined their forces together, and not only came againſt other cities, but againſt Jeruſalem, God was pleaſed to fruſtrate their deſigns.

Ver. 6. *At that time Rezin king of Syria recovered Elath to Syria, and drave the Jews from Elath: and the Syrians came to Elath, and dwelt there unto this day.*] Rezin, that he might not wholly be a ſufferer by his diſappointment in the expedition againſt Judah, marched his army into Edom, and made himſelf maſter of Elath, on the eaſtern ſhore of the Red-ſea, which he annexed once more to the dominion of Syria, and there he planted a colony of his own, which ſubſiſted many years, even after the ſubverſion of the kingdom of Syria. Our Verſion expreſly declares, that *he recovered Elath to Syria*, ſo ſays the Vulgate likewiſe; *in tempore illo reſtituit Raſin rex Syriæ, Ailam Syriæ.* Whence we may conclude, that it had formerly been conquered to Syria, by Hazael, when he ſent part of his army againſt Jeruſalem. Ben-hadad the ſecond, his predeceſſor, had no war that we read of with the kings of Judah; and after the death of Hazael, Syria was unable to make her own cauſe good, and therefore but ill qualified to extend her dominion. Azariah reſtored it to Judah, chap. xiv. 22. and drove out the Syrians, when they were ſubdued by Jeroboam king of Iſrael. Le Clerc will have it, that Rezin reſtored this noble emporium to the Edomites; but that commentator is a little too preſumptuous to change the reading of the Hebrew text from Laaram, to Leedom.

Rezin purpoſed, by this conqueſt of Elath, to draw to himſelf the whole profit of that traffic of the ſouthern ſeas, which the kings of Judah had hitherto acquired by the enjoyment of that port. But the next year after, Tiglath-pileſer having conquered Rezin, and ſubdued the kingdom of Damaſcus, he ſeized with it Elath, as then belonging to his new conqueſt, and without having any regard to his friend and ally, king Ahaz, or the juſt claim he had to that port, kept it ever after, and thereby put an end to all that great profit which the Jews till then had reaped from this traffic, and transferred it to the Syrians, which became a great diminution of the Jewiſh wealth. For although they did not always carry it on with the ſame full gales of proſperity, as in the time of king Solomon, yet it was conſtantly, as long as they had it, very advantageous to them. For it included all the trade of India, Perſia, Africa, and Arabia, which was carried on through the Red-ſea. But after Rezin had thus diſpoſeſſed them of it, they never had it any more reſtored to them, but were entirely excluded from it. From thenceforth all the merchandize which came that way, inſtead of being brought to Jeruſalem, was carried elſewhere. But at what place the Syrians fixed their principal mart for it, while it was in their hands, is no where ſaid. But at length, we find the whole of this trade engroſſed by the Tyrians, who managing it from the ſame port, made it by the way of Rhinocorura (a ſea port town, lying between the confines of Egypt and Paleſtine) center all at Tyre, and from thence they furniſhed all the weſtern parts of the world, with the wares of India, Perſia, Africa, and Arabia, which, thus by the way of the Red-ſea, they traded to, and hereby they exceedingly enriched themſelves during the Perſian empire, under the favour and protection of whoſe kings they had the full poſſeſſion of this trade. But when the Ptolemys prevailed in Egypt, they did, by building Berenice, Myos-Hormos, and other ports, on the Egyptian or weſtern ſide of the Red-ſea (for Elath and Ezion-geber lay on the eaſtern) and by ſending forth fleets from thence to all thoſe countries, to which the Tyrians traded from Elath, ſoon drew all this trade into that kingdom, and there fixed the chief mart of it at Alexandria, which was thereby rendered the greateſt emporium in the world, and there it continued for many ages after; and all the maritim traffic, which the weſtern parts of the world from that time had with Perſia, India, Arabia, and the eaſtern coaſts of Africa, was wholly carried on through the Red-ſea, and the mouth of the Nile; till a way was found in the year of our Lord 1497, of ſailing to thoſe parts by the Cape of Good Hope. After this, the Portugueſe for ſome time managed this trade, but now it is in a manner wholly got into the hands of the Engliſh and Dutch.

Ver. 7. *So Ahaz ſent meſſengers to Tiglath-pileſer king of Aſſyria, ſaying, I am thy ſervant and thy ſon: come up, and ſave me out of the hand of the king of Syria, and out of the hand of the king of Iſrael, which riſe up againſt me.*] While the affairs of Ahaz were in this diſmal plight, ſeveral other parts of his dominions were invaded by the Edomites and the Philiſtines; the former of whom carried away a great number of captives, and the latter recovered ſeveral conſiderable frontier towns from him, 2 Chron. xxviii. 17, 18. In this extremity, he had recourſe to his old friend and Ally the king of Aſſyria, and made no ſcruple to ſtrip both temple and city of all the gold and ſilver, in order to purchaſe the aſſiſtance of that monarch. Tiglath-pileſer received his preſents, but, inſtead of coming to aſſiſt him againſt the confederate kings, he turned his whole ſtrength againſt Syria, under pretence of cauſing a diverſion. He accordingly marched againſt Damaſcus; took that city, tranſplanted the people of it to Kir, ſlew Rezin, and ſo put an end to that ancient kingdom. The race, therefore, of the ancient Syrians, became, as it were, extinct in this country, and we may juſtly ſay, that Adad now gave way to Belus and other Aſſyrian Gods, unknown on this ſide of the Euphrates till now.

The place to which the people of Damaſcus were tranſplanted, is in ſome copies of the Septuagint called Κυρήνη, or Cyrene, in Africa; but we can never ſuppoſe that the king of Aſſyria would have ſent them into thoſe parts when he was not yet maſter of Egypt. Joſephus, with more probability, makes it a place in the upper Media.

Ver.

Ver. 10. *And king Ahaz went to Damaſcus, to meet Tiglath pileſer king of Aſſyria, and ſaw an altar that was at Damaſcus*, &c.] Ahaz found it neceſſary to over-look all former injuries, to avoid provoking greater, and therefore carrying on the compliment to Tiglath-pileſer, as if he had really been that friend and protector, which he pretended to be, as ſoon as he heard that he was returned to Damaſcus, he went thither to pay him that homage and reſpect, which, after having owned him as his protector and ſovereign, was now due from him as his client and tributary.

While Ahaz was at Damaſcus on this occaſion, he there ſaw an idolatrous altar, the form of which pleaſed him ſo much, that he cauſed a model of it to be ſent to Urijah the high-prieſt at Jeruſalem, to have another made there in the ſame faſhion. Urijah durſt not diſobey this command, and therefore cauſed the altar to be made, and placed in the room of the old one, which had been ſet up by Solomon, and was now put on the north-ſide of the other. Ahaz, after his return to Jeruſalem entirely abandoned himſelf to idolatry, and worſhipped the gods of the Syrians, and the gods of the other nations around him; ſaying, That they helped their people, and therefore he would worſhip them, that he likewiſe might be favoured with their aid, 2 Chron. xxviii. 23. And, accordingly, having filled Jeruſalem and all Judæa with their idols and altars, he would ſuffer no god but them to be worſhipped in the land.

Ver. 17. *And king Ahaz cut off the borders of the baſes, and removed the laver from off them, and took down the ſea from off the braſen oxen that were under it, and put it upon a pavement of ſtones.*] This was done out of contempt, that the ſea might not appear ſo great and ſtately, nor be ſo uſeful to the prieſts as it was before. For Ahaz intended to aboliſh the ſervice of God in the temple; and we accordingly read in 2 Chron. xxviii. 24. that he ſhut up the doors of the houſe of God, that none ſhould worſhip there. And this he did with an air and profeſſion of anger and defiance, becauſe God had not delivered him in his diſtreſs, when the Syrians and Iſraelites came againſt him; as if it were in his power to revenge himſelf on the Almighty, and execute his wrath upon him that made him. To ſuch an extravagant height of folly and madneſs had his impiety carried him beyond all who had reigned before him in Jeruſalem.

Ver. 18. *And the covert for the ſabbath that they had built in the houſe.*] There is a vaſt variety of opinions concerning this Muſſac, (which is rendered *covert* by our tranſlations) and why it is called, *the covert for the ſabbath*. But the moſt probable is, that it was a covered place, where the king ſat in the porch of the temple, or at the entrance of it, upon the ſabbath, or other great ſolemnities which were called by that name. This Ahaz took away, intending not to trouble himſelf to come to the temple, but to ſacrifice in every corner of Jeruſalem, and in the ſeveral cities of Judah, which he would have thought as holy as Jeruſalem, 2 Chron. xxviii. 24, 25. Ahaz might likewiſe do this, to expreſs his contempt of the ſabbath; for the worſhip of idols and violation of the ſabbath, are frequently joined together in ſcripture, eſpecially in Ezekiel xx. 16. xxii. 8, 9. and in a very remarkable place in the firſt book of the Maccabees, chap. i. 44, &c.

——— *And the kings entry without, turned he from the houſe of the Lord.*] The paſſage through which the king came from his own palace to the temple, he turned another way.

——— *For the king of Aſſyria.*] That he might ingratiate himſelf with that potent monarch, by contemning the religion of his own country, and approaching nearer to the Aſſyrian idolatry. Procopius imagines Ahaz did this for fear of the king of Aſſyria, which moved him to make a ſhorter paſſage into the houſe of God, that he might retire thither inſtantly for ſafety, in any dangerous conjuncture; which is altogether improbable, becauſe Ahaz profaned the temple, and ſhut up the doors of it.

This unhappy prince having thus abandoned himſelf to the moſt abominable idolatries, finiſhed his impious reign in the 36th year of his age, and the 16th of his reign, and was buried in Jeruſalem, not in the ſepulchre of David, of which he was eſteemed unworthy, but in ſome other place by it ſelf, 2 Chron. xxviii. 27. He was ſucceeded by his ſon Hezekiah.

CHAP. XVII.

1 Hoſhea his wicked reign. 3 Being ſeduced by Shalmaneſer, he conſpireth againſt him with So king of Egypt. 5 Samaria for their ſins is captivated. 24 The ſtrange nations, which were tranſplanted in Samaria, being plagued with lions, make a mixture of religions.

IN the twelfth year of Ahaz king of Judah, began Hoſhea the ſon of Elah to reign in Samaria, over Iſrael nine years.

2 And he did *that which was* evil in the ſight of the LORD, but not as the kings of Iſrael that were before him.

3 ¶ Againſt him came up Shalmaneſer king of Aſſyria, and Hoſhea became his ſervant, and gave him preſents.

4 And the king of Aſſyria found conſpiracy in Hoſhea: for he had ſent meſſengers to So king of Egypt, and brought no preſent to the king of Aſſyria, as *he had done* year by year: therefore the king of Aſſyria ſhut him up, and bound him in priſon.

5 ¶ Then the king of Aſſyria came up throughout all the land, and went up to Samaria, and beſieged it three years.

6 ¶ In the ninth year of Hoſhea, the king of Aſſyria took Samaria, and carried Iſrael away into Aſſyria, and placed them in Halah and in Habor *by* the river of Gozan, and in the cities of the Medes.

7 For *ſo* it was, that the children of Iſrael had ſinned againſt the LORD their God, which had brought them up out of the land of Egypt, from under the hand of Pharaoh king of Egypt, and had feared other gods.

8 And walked in the ſtatutes of the heathen (whom the LORD caſt out from before the children of Iſrael) and of the kings of Iſrael, which they had made.

9 And the children of Iſrael did ſecretly *thoſe* things that *were* not right againſt the LORD their God, and they built them high places in all their cities, from the tower of the watchmen to the fenced city.

10 And they ſet them up images and groves in every high hill, and under every green tree:

11 And there they burnt incenſe in all the high places, as *did* the heathen whom the LORD carried away before them; and wrought wicked things to provoke the LORD to anger.

12 For

12 For they ſerved idols, whereof the LORD had ſaid unto them, Ye ſhall not do this thing.

13 Yet the LORD teſtifyed againſt Iſrael, and againſt Judah, by all the prophets, *and by* all the ſeers, ſaying, Turn ye from your evil ways, and keep my commandments, *and* my ſtatutes, according to all the law which I commanded your fathers, and which I ſent to you by my ſervants the prophets.

14 Notwithſtanding, they would not hear, but hardned their necks, like to the neck of their fathers, that did not believe in the LORD their God.

15 And they rejected his ſtatutes and his covenants that he made with their fathers, and his teſtimonies which he teſtifyed againſt them, and they followed vanity, and became vain, and went after the heathen that *were* round about them, *concerning* whom the LORD had charged them, that they ſhould not do like them.

16 And they left all the commandments of the LORD their God, and made them molten images, *even* two calves, and made a grove, and worſhipped all the hoſt of heaven, and ſerved Baal.

17 And they cauſed their ſons and their daughters to paſs through the fire, and uſed divination and inchantments, and ſold themſelves to do evil in the ſight of the LORD, to provoke him to anger.

18 Therefore the LORD was very angry with Iſrael, and removed them out of his ſight: there was none left but the tribe of Judah only.

19 Alſo Judah kept not the commandments of the LORD their God, but walked in the ſtatutes of Iſrael which they made.

20 And the LORD rejected all the ſeed of Iſrael, and afflicted them, and delivered them into the hand of ſpoilers, until he had caſt them out of his ſight.

21 For he rent Iſrael from the houſe of David, and they made Jeroboam the ſon of Nebat king, and Jeroboam drave Iſrael from following the LORD, and made them ſin a great ſin.

22 For the children of Iſrael walked in all the ſins of Jeroboam which he did, they departed not from them:

23 Until the LORD removed Iſrael out of his ſight, as he had ſaid by all his ſervants the prophets. So was Iſrael carried away out of their own land to Aſſyria, unto this day.

24 ¶ And the king of Aſſyria brought *men* from Babylon, and from Cuthah, and from Ava, and from Hamath, and from Sepharvaim, and placed *them* in the cities of Samaria, inſtead of the children of Iſrael; and they poſſeſſed Samaria, and dwelt in the cities thereof.

25 And *ſo* it was at the beginning of their dwelling there, *that* they feared not the LORD; therefore the LORD ſent lions among them, which ſlew *ſome* of them.

26 Wherefore they ſpake to the king of Aſſyria, ſaying, The nations which thou haſt removed, and placed in the cities of Samaria, know not the manner of the God of the land: therefore he hath ſent lions among them, and behold, they ſlay them, becauſe they know not the manner of the God of the land.

27 Then the king of Aſſyria commanded, ſaying, Carry thither one of the prieſts whom ye brought from thence, and let them go and dwell there, and let him teach them the manner of the God of the land.

28 Then one of the prieſts whom they had carried away from Samaria, came and dwelt in Beth-el, and taught them how they ſhould fear the LORD.

29 Howbeit, every nation made gods of their own, and put *them* in the houſes of the high places, which the Samaritans had made, every nation in their cities wherein they dwelt.

30 And the men of Babylon made Succoth-benoth, and the men of Cuth made Nergal, and the men of Hamath made Aſhima,

31 And the Avites made Nibhaz and Tartak, and the Sepharvites burnt their children in fire to Adrammelech and Anammelech the gods of Sepharvaim.

32 So they feared the LORD, and made unto themſelves of the loweſt of them prieſts of the high places, which ſacrificed for them in the houſes of the high places.

33 They feared the LORD, and ſerved their own gods, after the manner of the nations whom they carried away from thence.

34 Unto this Day they do after the former manners: they fear not the LORD, neither do they after their ſtatutes, or after their ordinances, or after the law and commandment which the LORD com-

manded the children of Jacob, whom he named Iſrael;

35 With whom the LORD had made a covenant, and charged them, ſaying, Ye ſhall not fear other gods, nor bow your ſelves to them, nor ſerve them, nor ſacrifice to them.

36 But the LORD, who brought you up out of the land of Egypt, with great power, and a ſtretched out arm, him ſhall ye fear, and him ſhall ye worſhip, and to him ſhall ye do ſacrifice.

37 And the ſtatutes, and the ordinances, and the law, and the commandment which he wrote for you, ye ſhall obſerve to do for evermore, and ye ſhall not fear other gods.

38 And the covenant that I have made with you, ye ſhall not forget, neither ſhall ye fear other gods.

39 But the LORD your God ye ſhall fear, and he ſhall deliver you out of the hand of all your enemies.

40 Howbeit, they did not hearken, but they did after their former manner.

41 So theſe nations feared the LORD, and ſerved their graven images, both their children, and their childrens children: as did their fathers, ſo do they unto this day.

Ver. 1. *In the twelfth year of Ahaz king of Judah, began Hoſhea the ſon of Elah to reign in Samaria.*] This doth not agree with chap. xv. 30. where it is ſaid, He began to reign in the twentieth year of Jotham, which was the fourth of Ahaz. To this Ralbag thinks it ſufficient to ſay, that till the twelfth year of Ahaz he was but a ſervant to the king of Aſſyria, nor was reputed a king but only a governor under him, and this is likewiſe the opinion of Abarbinel. It is no improbable conjecture of Dr. Lightfoot, that Ahaz gave him a great deal of trouble after the death of Pekah, in revenge of the ſlaughters he had made in Judah; ſo that he kept Hoſhea out of the throne for a very conſiderable time, and upon this account is called the king of Iſrael, 2 Chron. xxviii. 19. as well as becauſe he walked in the ways of thoſe kings. Our learned chronologer Mr. Whiſton thinks there was an inter-regnum for the full ſpace of twelve years, from the death of Jeroboam the ſecond, which he takes to be moſt probable, and almoſt certain, from the following words of Hoſea, who propheſied in that kings time. "Now (or e'er long) they ſhall ſay, we have no "king, becauſe we feared not the Lord; what then "ſhould a king do to us?" Hoſ. x. 3. See his ſhort view of the chronology of the Old Teſtament. p. 48.

———*Over Iſrael nine years.*] That is, he reigned nine years after his peaceable poſſeſſion of the throne. For from the time that he pretended to it, upon the ſlaughter of Pekah, he reigned ſeventeen or eighteen years; namely, twelve in the time of Ahaz, who reigned ſixteen years; and ſix in the time of Hezekiah, xviii. 10.

Ver. 2. *And he did that which was evil in the ſight of the Lord, but not as the kings of Iſrael that were before him.*] He did not hinder his people from going to worſhip at Jeruſalem. For whereas the kings of Iſrael had hitherto, as the Hebrew doctors ſay, maintained guards upon the frontiers, to prevent all under their own ſubjection from reſorting to Jeruſalem to worſhip there, Hoſhea took away thoſe guards, and gave free liberty to all to worſhip the Lord their God, according to his laws in that place which he had choſen. God, however, exterminated Iſrael in the days of this prince: to ſhew, ſaith Seder Olam Rabba, chap. xxii. that the Iſraelites were not carried into captivity meerly on account of their kings, on whom they caſt all the blame of their depravation. See ver. 17, 18, 19.

Ver. 3. *Againſt him came up Shalmaneſer king of Aſſyria, and Hoſhea became his ſervant, and gave him preſents.*] Shalmaneſer ſucceeded Tiglath-pileſer on the throne of Aſſyria; his name is variouſly written, as Salmaneſar, Shalmanaſſar; and he is called Enemeſſar by Tobit, i. 13. he is likewiſe ſuppoſed to be the Salman or Shalman mentioned in the prophecy of Hoſea, chap. x. 14. This prince ſeems to have made war upon Hoſhea, king of Judah, in conſequence of the engagements enter'd into by his predeceſſor Tiglath-pileſer, with Ahaz king of Judah. Tiglath-pileſer had but half fulfilled his promiſe to Ahaz, by whom he had been ſollicited to avenge him on the king of Damaſcus, and the king of Iſrael equally; whereas he ſeemingly concerned himſelf with the king of Damaſcus only. It is likely then, that Shalmaneſer made this a pretence to attack the kingdom of Iſrael in the reign of Hoſhea. But, whatever his pretence may have been, or on whatſoever it may have been founded, he reduced Samaria, and made Hoſhea his tributary, as his predeceſſors from Menahem had likewiſe been to the Aſſyrian power. In this expedition, among other prey which Shalmaneſer took and carried away with him, was one of the golden calves which Jeroboam had ſet up in Bethel, and had been worſhipped there ever ſince his time, by the ten tribes of Iſrael, who revolted with him from the houſe of David. The other golden calf, which was at the ſame time ſet up by him in Dan, had been taken thence about ten years before, by Tiglath-pileſer, in the invaſion which he then made upon Galilee, in which province that city ſtood.

There is in the xvth and xvith chapters of Iſaiah a very terrible prophecy againſt Moab, bearing date in the firſt year of Hezekiah king of Judah; wherein it was foretold, that within three years, Arne, and Kir-Haraſheth, the two principal cities of that country, ſhould be deſtroyed, and all the reſt of it brought into contempt and deſolation; which muſt have been executed the ſame year that Samaria was firſt beſieged. It ſeems moſt likely that Shalmaneſer, in order to ſecure himſelf from any diſturbance on that ſide, firſt invaded Moab, and, having deſtroyed thoſe two cities, brought all the reſt of that country under his ſubjection, and placed garriſons therein, ſufficient to repel all incurſions of the Arabs, which might that way be made upon him, before he would begin the ſiege of Samaria; for otherwiſe he could not have been able to carry it on with ſucceſs.

Ver. 4. *And the king of Aſſyria found conſpiracy in Hoſhea: for he had ſent meſſengers to So king of Egypt, and brought no preſent to the king of Aſſyria, as he had done year by year: therefore the king of Aſſyria ſhut him up, and bound him in priſon.*] About the beginning of the reign of Hezekiah king of Judah, Sabacon the Ethiopian having invaded Egypt, and taken Boccharis the king of that country priſoner, cauſed him with great cruelty to be burnt alive, and then ſeizing his kingdom, reigned there in his ſtead. This is the prince who is called So, in the verſe before us; and he having thus ſettled himſelf in Egypt, and after ſome time grown very potent there, Hoſhea, king of Iſrael, entered into a confederacy with him, hoping, by his aſſiſtance, to ſhake off the Aſſyrian yoke; and, in confidence hereof, he diſcontinued his ſubjection to Shalmaneſer, refuſing to pay him any more tribute, or to bring any preſents to him, as he had formerly uſed every year to do. Whereupon Shalmaneſer, in the beginning of the fourth year of Hezekiah, marched with an army againſt Hoſhea, and having ſubdued all the circumjacent country, pent him up in Samaria, and there beſieged him for the ſpace of three years. The Sacred Hiſtorian gives us no farther particulars either of this ſiege or war, except, that after the taking of that metropolis, the reſt of the kingdom was compelled to ſubmit to the conqueror, and that both the king and all his ſubjects were carried away into captivity, and diſpoſed of into the ſame provinces of that empire, whither their brethren had been ſent in the reign of Tiglath-pileſer. But we have a dreadful account of it in ſome of the prophets, who deſcribe the diſtreſs of the people in the ſtrongeſt terms. The Aſſyrians committed

mitted the moſt horrid cruelties againſt their captives, ripping up their pregnant women, and daſhing their children againſt the ground, Hoſea x. 8, 14. and having reduced Samaria into a heap of rubbiſh, Micah i. 6. and laid waſte all the land, returned home laden with the ſpoil of Iſrael. Shalmaneſer tranſplanted the greateſt part of this unhappy people into Aſſyria, placing them in Halah and in Habor by the river of Gozan, and in the cities of the Medes, ver. 6. Halah is ſuppoſed by Bochart to have been the ſame with the city Calach, ſituate about the ſprings of the river Lycus, and mentioned by Strabo as the capital of a province called Calachene, above Adiabene, and toward mount Niphates.

With reſpect to Habor, Ptolemy mentions a town of that name in Meſopotamia, (Aſiæ Tabul. 4ta.) and a river Chaboras, or Haboras; together with a region in the ſame country, called Gauzonitis, or Gozan, between two rivers, one of which may have been the river of Gozan.

In this captivity Tobit being taken out of his city of Thisbe, in the tribe of Naphtali, was, with Anna his wife, and Tobias his ſon, carried into Aſſyria, where he became purveyor to king Shalmaneſer. But the reſt of his brethren were carried into Media, and planted there; as particularly were Gabael in Rages, and Raguel in Ecbatana, (Tobit. chap. i.) which proves Media to have been under the king of Aſſyria at that time.

This was the ſad and fatal end of the kingdom of Iſrael, after it had been divided from that of Judah for the ſpace of 254 years. It happened in the 6th year of Hezekiah king of Judah, and in the 9th of Hoſhea king of Iſrael.

Ver. 7. *For ſo it was, that the children of Iſrael had ſinned againſt the Lord their God*, &c.] This they had done a long time; even from the diſjunction of the ten tribes from the houſe of David.

Ver. 8. *And walked in the ſtatutes of the heathen, (whom the Lord caſt out from before the children of Iſrael)*] They devoted themſelves to the idolatries of the Amorites, and other impious people, whom God expelled from the land of Canaan, to make room for them.

——*And of the kings of Iſrael which they had made.*] They adored the golden calves, whoſe worſhip the kings of Iſrael had ordained, in order to prevent them from going up to Jeruſalem to pay their homage to the true God.

Ver. 9. *And the children of Iſrael did ſecretly thoſe things that were not right, againſt the Lord their God*] Beſide the public impiety which was authorized by their impious kings, they privately exerciſed idolatry, according to their own fancy.

——*And they built them high places in all their cities.*] They were not content to worſhip upon hills and mountains, but raiſed high places in all cities for the oblation of ſacrifices.

——*From the tower of the watchmen to the fenced city.*] In all places, both thoſe that were deſert, and thoſe that were inhabited; or both in the country, and in the city. For *the tower of the watchmen* is thought to mean thoſe little houſes built by the country people, wherein they watched their flocks and fruits, in order to preſerve them from wild beaſts and robbers.

Ver. 10. *And they ſet them up images and groves in every high hill, and under every green tree.*] The Hebrew word *aſherim*, which we tranſlate *groves*, ſhould be render'd idols of that name, as Selden hath obſerved, Syntag. de Diis Syris, cap. 2. where he plainly demonſtrates, that this word doth not ſignify the grove, but the deity placed therein. For how ſhould groves *be ſet under every green tree?* as it is here ſaid, the *Aſherim* were. Kimchi likewiſe declares, in his obſervation on the radical word *aſhur*, that every wooden thing which was worſhipped, was called *aſherah*. And Procopius Gazæus obſerves, that this word, which the LXX here tranſlate ἄλση, *groves*, is every where rendered by others Ἀσαρώθ; which word, ſays he, Δηλοῖ τὴν Ἀσάρτην, Ἀφροδίτην, denotes Aſtarte, that is, Venus.

Ver. 13. *Yet the Lord teſtified againſt Iſrael, and againſt Judah, by all the prophets, and by all the ſeers.*] Abarbinel, in his commentary on theſe books, hath taken notice of one or more prophets, in every king's reign, both in Iſrael and Judah, from the time of Saul to Zedekiah, in whoſe days Jeruſalem was laid deſolate. Theſe holy men admoniſhed them of their duty and endeavoured to preſerve them in God's true religion, or to recover them when they apoſtatized from it; particularly in the days of this very king, when Iſrael was carried captive, they had the prophets, Hoſea, Amos, Iſaiah, and Micah. And in the time of the laſt king, when Judah was led into captivity, they had Jeremiah and Ezekiel.

Ver. 14. *Notwithſtanding, they would not hear, but hardened their necks, like to the neck of their fathers.*] Hardening their necks is a metaphor taken from refractory oxen, that will not bow down their necks to the yoke. The Iſraelites, in the ſame manner, refuſed to ſubmit to the yoke of God's laws.

——*That did not believe in the Lord their God.*] This was the fatal original of all the ſins they committed: They did not believe the prophets of God, but hearkened to deceivers.

Ver. 16. *And they left all the commandments of the Lord their God, and made them molten images, even two calves, and made a grove.*] The making a grove was a greater impiety than is commonly imagined. For in their groves they worſhipped Baalim, as appears from Judg. iii. 7. that is, heroes, to whom thoſe groves were conſecrated; and there many impure rites were practiſed, in honour of Venus, Bacchus, and ſuch like deities.

——*And worſhipped all the hoſt of Heaven, and ſerved Baal.*] They did not content themſelves with the worſhip of the two golden calves, but adored the luminaries of Heaven; ſuch as Saturn, Jupiter, Venus, and the moon, but eſpecially Baal, which by many is ſuppoſed to have been the ſun.

Ver. 17. *And they cauſed their ſons and their daughters to paſs through the fire, and uſed divination and enchantments.*] Which were the moſt abominable ſins of the Heathens.

——*And ſold themſelves to do evil in the ſight of the Lord, and to provoke him to anger.*] They were ſo induſtrious in the practice of their iniquities, that they ſeemed to have ſold themſelves to the performance of that vile drudgery.

Ver. 18. *Therefore the Lord was very angry with Iſrael, and removed them out of his ſight.*] From the Holy Land, where his temple was, in which he had condeſcended to dwell among them.

——*There was none left but the tribe of Judah only.*] Unto whom adhered part of the tribe of Benjamin, and the Levites; who, as it follows in the next verſe, imitated the wickedneſs of Iſrael: But yet had ſome mixture of good kings among them. Whereas all the kings of Iſrael perſiſted in the ſins of Jeroboam the firſt: And therefore, before their removal out of their land, they ſuffered great calamities; no leſs than nine of their kings being killed, as Abarbinel obſerves, before their laſt king was carried into captivity.

Ver. 19. *Alſo Judah kept not the commandments of the Lord their God, but walked in the ſtatutes of Iſrael which they had made.*] Followed the idolatrous devices of the ten tribes; as they did moſt notoriouſly in the reign of Ahaz; whoſe ſon Hezekiah, indeed, made a noble reformation; but it laſted no longer than his reign, ſo extremely was this nation corrupted.

Ver. 20. *And the Lord rejected all the ſeed of Iſrael.*] With loathing and abhorrence, as the word imports.

Ver. 21. *For he rent Iſrael from the houſe of David.*] This was the foundation of their ruin.

——*And they made Jeroboam the ſon of Nebat king, and Jeroboam drave Iſrael from following the Lord, and made them ſin a great ſin.*] Of which, he, indeed, was the author, but they were too forward to comply with him.

Ver. 22. *For the children of Iſrael walked in all the ſins of Jeroboam, which he did, they departed not from them.*] They were ſo inclined to idolatry, that a long ſucceſſion of God's judgments upon them, could not reclaim this infatuated people.

Ver. 23. *Until the Lord removed Iſrael out of his ſight, as he had ſaid by all his ſervants the prophets.*] Unto whoſe threatnings and admonitions they paid no regard, but obſtinately perſiſted in their iniquitous conduct; as if they had been fired with a malignant emulation to provoke the God of all their mercies to deſtroy them.

——*So Iſrael was carried away out of their own land to Aſſyria, unto this day.*] As they *ſold themſelves to do evil*, ver. 17. So God delivered them up to be ſlaves to thoſe whoſe idols they had worſhipped.

Ver. 24. *And the king of Aſſyria brought men from Babylon*] Thoſe who follow the common current are at a loſs to conceive, how Shalmaneſer could be ſo free with the Babylonians; ſuppoſing them to have been not only a collateral, but alſo an independant kingdom, than which nothing is more unlikely. Can it with reaſon be imagined, that Shalmaneſer and his two predeceſſors, would have roamed ſo far from home after conqueſts, when ſuch a prey as Babylon was ſo near at hand? Is it not natural to think, that the Aſſyrians began with thoſe who were next to them? Or is it poſſible to imagine, the kings of Aſſyria, would ſtraggle ſo far from their own territories, if they had ſuch a dangerous rival as Babylon on their skirts? Surely nothing can be more inconſiſtent with ſound politics. The monarchy of Aſſyria was now in the vigour of its youth, and the paſſage before us, plainly intimates, that Babylon was now ſubject to Aſſyria; and ſo were the Medes, as appears by the tranſplantation of the weſtern nations into the cities of that country by the three firſt kings of Aſſyria: And the ſame is ſtill more evident by the next reign, when the Medes, taking advantage of Shalmaneſer's ſucceſſor, revolted from him, and from thence-forward began to make the great figure in which they appear in ancient hiſtory.

——*And from Cuthah.*] This was a province in Aſſyria, beyond the Euphrates; and father Calmet is of opinion, that the Cuthites, by whom that province was inhabited, came from the land of Cuſh, or Cutha, upon the Araxes, and that their firſt ſettlement was in thoſe cities of the Medes which had been ſubdued by Shalmaneſer, and the kings of Aſſyria his predeceſſors; and that the Iſraelites were removed to thoſe places whence the Cuthites came.

——*And from Ava.*] The Avims, or Avites, were a very ancient people deſcended from Hevæus the ſon of Canaan; and they dwelt at firſt in the country which was afterward poſſeſſed by the Caphtorim, or Philiſtines; but being expelled out of Canaan by theſe Caphtorim, Deut. ii. 23. they went over Euphrates, and ſettled there, till the king of Aſſyria brought ſome of them back again, to plant the country of Samaria, after the captivity of its inhabitants.

——*And from Hamath.*] This was a city of Syria, on the borders of Canaan, and it was now ſubject to the king of Aſſyria, by a late conqueſt of it, xvi. 9.

——*And from Sepharvaim.*] Some pretend, that theſe people inhabited the city of Siphera, or the city of the Siphareniens upon the Euphrates. But Calmet takes their dwelling to have been on the mountains of Sephar, of which mention is made Gen. x. 30. and that the Saſpires, who, according to Herodotus, (lib. 1. c. 103) were the only people that inhabited between the Colchians and the Medes, are the ſame as the Sepharvaim of the Scriptures.

——*And placed them in the cities of Samaria, inſtead of the children of Iſrael; and they poſſeſſed Samaria, and dwelt in the cities thereof.*] The Samaritans are the people of the city of Samaria, and the inhabitans of the province of which Samaria was the capital city. In this ſenſe it ſhould ſeem, that we might give the name of Samaritans to the Iſraelites of the ten tribes, who lived in the city and territory of Samaria. But the Sacred Authors commonly give the name of Samaritans only to thoſe ſtrange people whom the king of Aſſyria ſent from beyond the Euphrates, to inhabit the kingdom of Samaria, after the ten tribes were carried into captivity. Thus we may fix the æra of the Samaritans at the taking of Samaria by Shalmaneſer, ſeven hundred and twenty one years before the birth of our bleſſed Saviour.

The king of Aſſyria, ſoon after the tranſplantation of theſe foreigners into the kingdom of Samaria, was informed, that they were infeſted by lions that devoured them. This calamity was immediately imputed to the ignorance of that people in the manner of worſhipping the God of the country. The king of Aſſyria hereupon ſent a prieſt of the God of Iſrael, to teach them the religion of the Hebrews. But they thought they might blend this religion with that which was profeſſed before; and therefore continued to worſhip their idols as formerly, in conjunction with the God of Iſrael, not perceiving how abſurd and incompatible theſe two religions were. Theſe idols are particularly enumerated by the Sacred Hiſtorian, and it will be proper for us to give ſome account of them, before we relate any other particulars concerning the Samaritans.

Ver. 30. *And the men of Babylon made Succoth-benoth.*] Succoth-benoth ſignifies *the tabernacles of the daughters*; tho there are thoſe who render them, *tabernacles of wings*, and ſuppoſe the idol itſelf to have been repreſented as a hen brooding over her chickens, and that ſhe was deſigned in honour of the conſtellation vulgarly called the hen and chickens, but more learnedly the Pleiades; but this is meer fancy, and it is much more probable, that theſe tabernacles of the daughters were for Venus, whom the Babylonians called Mylitta; [Herod. l. c. 131.] ſignifying *Genetrix*, or mother; or Urania, as the Greeks will have it; and to this Goddeſs, the daughters of the country were, once in their life-time, obliged to make a ſacrifice of their modeſty and vertue. Hence it is that our learned Selden derives the name of Venus from Benoth, by changing the B for a V, and the Greek Theta for the Sigma, whence you will have Venos. This is partly confirmed by an author who ſeems to call her Binos [*Suidas ad vocem*] but particularly by what we are told of a city in Africa, called Sicca Venerea, [*Valer. Maxim.* l. 2. c. 6.] a name which ſeems to have been tranſported from Phœnice, and evidently formed from this Siccoth, or Succoth-benoth; in which city was a temple, wherein women were obliged to acquire their marriage-money by the proſtitution of their perſons. Her temples ſeem to have been fixed at this place, and at Aphac, and at Babylon; but for the convenience of ſuch as had not a building of this nature dedicated among them, the prieſts ſeem to have taken them into their conſideration, and to have carried ſmall tabernacles, or models of the ſeveral temples upon their ſhoulders, for the impious accommodation of thoſe who were inclinable to commit the impurities above-mentioned; and for their own gain for their labour. Tabernacles of this nature were now erected in Samaria, by thoſe of the tranſplanted people who came from Babylon.

The celeſtial Venus of the Aſſyrians, the Aſtarte of the Phœnicians, and the Derceto, or Atargatis of the latter Philiſtines, were all derived from Semiramis, or whatever elſe her true name was, the firſt Babylonian foundreſs; who ſeems to have been tranſlated, by the ſuperſtition of thoſe times, into the bright and various *Queen of Heaven*, the Moon, as Belus, or Pul, the firſt Aſſyrian Monarch, was into the Sun. And whatever the Mythologiſts and Allegoricians may pretend, by explaining all this worſhip into an adoration of the univerſe, or nature, or the earth, or any other element; yet nothing is more certain, than that all the Jupiters and Juno's, and the whole ſuperſtructure of the Greek polytheiſm and idolatray, was raiſed on this Aſſyrian or Babylonian foundation. For the Greeks had their religion partly from the Phœnicians, and partly from the Egyptians, both which nations had theirs originally from the banks of the Euphrates and Tigris, as may be gathered from the apparent religious ſtate of the countries on this and that ſide of the Euphrates, in the days of Abraham. The Egyptians ſeem in time, indeed, to have erected a ſyſtem of their own, tho' not very widely different from the Babylonian. The Phœnicians, who had an equal intercourſe with theſe two nations, ſeem to have intermixed the variations in each. Nor is any thing plainer, than that there was, in the main, a perfect uniformity between all the nations on both ſides of the Euphrates, as to the fundamentals of their religion; and conſequently, if we fix the place whence they were branched, which we think we have done, we have, at the ſame time, a clue at hand to guide us through the immenſe labyrinth of the ancient heatheniſm and idolatry. But for want of this certain ſtand to take the ſurvey from; and eſpecially by not accommodating in the proper manner, the accounts of prophane authors to the tenor of ſcripture, which points out to us the firſt great Aſſyrians or Babylonians who were deified; our Mythologiſts have rambled backward to Nimrod and Noah, and the whole tribe of the poſtdiluvian patriarchs, to diſcover in them, what is deſigned more particularly for men who lived many ages after them; whereby they have moſt ſtrangely perplexed this part of learning, and have caſt an impenetrable miſt upon the firſt days of prophane

phane hiſtory, which is generally fabulous, till about the firſt riſe of the Babylonian empire, in the reign of Joſiah king of Judah. For not only the art of compiling a regular hiſtory, ſeems not to have been practiced, till the days of Herodotus, who lived about the middle time of the Perſian monarchy, but the gods of all theſe nations being ſuppoſed to have been once meer men, and no more, the prieſts and others, had no way to derive a depth of veneration for them; but by making them ancient, and removing them as far as poſſible from the then rate of mankind.

And the men of Cuth made Nergal.] The Rabbins and ſeveral Interpreters, repreſent Nergal as a goddeſs that was worſhipped under the form of a wooden hen. But we prefer the conjecture of thoſe who think Nergal ſignifies *Fire*. For the men of Cuth are thoſe who were afterward called Perſians; and it is certain that theſe anciently worſhipped Fire. The famous Bochart, ingenuouſly confeſſes, he did not know what Nergal was; but adds, that there is a ſort of palm-tree called Nergil, by the Arabians, Perſians and Indians, of which they report ſtrange things. From whence, perhaps, the Perſians gave the name of Nergal to this idol, as one of the falſe deities of Syria is ſuppoſed to have been called Rimmon, from the pomegranate.

And the men of Hamath made Aſhima.] Some of the Rabbins deſcribe this idol to us, under the ſhape of a goat without hair. [Baal-azuch, Kimchi. R. Salv. Druſ. in Geh. i. 1.] Others, as a Satyr, or as the poets repreſent the god Pan. [Elias Levita. Talmud Jeroſol.] But all this ſeems very uncertain; and our great Selden modeſtly acknowledges, he doth not know what god it was. A late author takes Aſhima to be the ſame with Mars: becauſe among the ancients, AS ſignified the ſame with *Ares* among the Greeks, and Shemah is as much as *hearing*, or *obedient*, [Genſius de Victimis humanis p. 1. p. 92.] And this AS he imagines is the deity whom the Romans called Heſus, mentioned by Lucan in his Pharſalia. l. 1. v. 443.

——*Horretque feris altaribus Heſus.*

But after all, we think the moſt probable Conjecture is made by the learned Dr. Alix, who thinks, that Aſhima is the name of God, whom the Hebrews call Haſhem, *the name*, from whence Aſhima, we doubt not, is derived. Accordingly Aben Ezra declares, in his preface to the book of Eſther, that he ſaw in a Samaritan Pentateuch, Barah Aſhima, inſtead of Bara Elohim. This Bochart cenſures as a falſity; becauſe no ſuch word is now to be found in the whole Samaritan Pentateuch; but it might be then in ſome paraphraſe upon it.

Ver. 31. *And the Avites made Nibhaz and Tartak.*] Nibhaz was repreſented under the form of a dog, according to the Jews: but the only proof they offer for this opinion, is, thatin Hebrew, *Nabuch* ſignifies *to bark*. We know indeed, that Annubis, one of the Egyptian deities, had the head of a dog.

Omnigenumq; Deûm monſtra, & latrator Annubis.

Tartak had the head of an aſs, as the Jews affirm. It is no Hebrew word, but may poſſibly be the ſame as *ſar-ſak*, *ſar*, in the Hebrew, ſignifies a prince. Sak was a prince, or a Babyloniſh god, that was very famous; and the feaſts called *Sacæa* are mentioned by profane authors, (Athen. l. 14. c. 10. Dio Chryſoſt. Orat. 4 de Regno) Thus Tartak, according to the Chaldean pronunciation, may ſignify *the god Sak*.

——*And the Sepharvites burnt their children in fire to Adrammelech, and Anammelech the gods of Sepharvaim*] Theſe are ſuppoſed to have been the ſame gods with Moloch, unto whom the ſame ſacrifices were offered. The Jews, without any good authority, make one of them to have been in the form of a peacock, and the other in that of a pheaſant. But, in all probability, they were but different names of Moloch, which was the ſun, as is evident from chap. xxiii. 10, 11. And the addition of *addir*, which ſignifies magnificent or potent, gives *Adrammelech* the ſignification of *the mighty Moloch*; and the additional word *ana*, which ſignifies to *anſwer*, makes *Anammelech* equivalent to *Oracular Moloch*. For *Molock*, *melech*, and *milcom*, are words of the ſame import in the language of different people, ſignifying *a king*. It is well known that the Gentiles burnt their children in ſacrifice to Moloch: and that the people mentioned in this verſe did ſo, ſeems evident, by the expreſſion uſed by the Sacred Hiſtorian. This was likewiſe the practice of the Phœnicians, Syrians, Tyrians, Carthaginians, Arabians, and many other nations.

It is not known how long the Samaritans continued in this idolatrous ſtate; but, at the return from the captivity of Babylon, it appears they had entirely quitted the worſhip of their idols; for the Scripture, from that time, does not any where reproach them with idolatrous worſhip; tho' it does not diſſemble either their jealouſy againſt the Jews, nor the ill offices they had done them at the court of Perſia, by their ſlanders and miſrepreſentations, or the ſtratagems they contrived to hinder the reparation of the walls of Jeruſalem.

It does not appear that there was any temple in Samaria, common to all theſe people who came thither from beyond the Euphrates, before the coming of Alexander the Great into Judæa. In the times preceding this, every one was left to his own diſcretion, and worſhipped the Lord where he thought fit. But they comprehended from the books of Moſes which they had in their hands, and from the example of their neighbours the Jews, that God was to be worſhipped in that place only which he had choſen. So that ſince they could not go to the temple of Jeruſalem, the Jews not allowing them that liberty, they bethought themſelves of building a temple of their own upon mount Gerizim, near the city of Shechem, which was then their capital. Therefore Sanballat, the governor of the Samaritans, applied himſelf to Alexander, and told him, he had a ſon-in-law, called Manaſſes, ſon to Jaddus the high prieſt of the Jews; and who had retired to Samaria with a great number of other perſons of his own nation; that he deſired to build a temple in his province, where he might exerciſe the high prieſthood; that this undertaking would be to the advantage of Alexander's affairs, becauſe in building a temple in Samaria the nation of the Jews, who were a turbulent and ſeditious people, would be divided, and rendered leſs capable of undertaking new enterprizes, (Joſeph. Antiq. l. 11. c. 8. p. 384.)

Alexander readily conſented to what Sanballat deſired, and the Samaritans preſently began to build the temple of Gerizim, which from that time they have always frequented, as the place where the Lord intended to receive the adoration of his people.

The Samaritans did not long continue obedient to Alexander, but revolted from him the very next year; upon which that prince drove them out of Samaria, put Macedonians in their room, and gave the province of Samaria to the Jews. This preference which Alexander gave to the Iſraelites, contributed not a little to increaſe the hatred and animoſity which had already ſubſiſted between theſe two nations. When any Iſraelite had deſerved puniſhment, for the violation of ſome important point of the law, he preſently took refuge in Samaria, or Shechem, and embraced the Samaritan-worſhip according to the temple of Gerizim. On the other hand, when the Jews were in a proſperous condition, the Samaritans did not fail to call themſelves Hebrews, and pretended to be of the race of Abraham. But whenever the Jews happened to fall into diſcredit or perſecution, the Samaritans immediately diſowned them; would have nothing in common with them; acknowledged themſelves of Phœnician original, or that they were deſcended from Joſeph and Manaſſeh his ſon. This was their practice in the time of Antiochus Epiphanes.

The Samaritans having received the Pentateuch, or five books of Moſes, from the prieſt who was ſent to them by the king of Aſſyria, have preſerved it to this day, in the ſame language and character, in which it was then written; that is, in the old Hebrew, or Phœnician character, which we now call the Samaritan, to diſtinguiſh it from the modern Hebrew character, which we now find in the books of the Jews; who after their captivity changed their old characters, for thoſe of the Chaldees, to which they had been accuſtomed at Babylon, and which they ſtill uſe. The critics have taken notice of ſome variations between the Pentateuch of the Jews, and that of the Samaritans; but theſe, together with the Samaritan chronology, which we prefer to that of the Hebrew, ſhall, with ſeveral other important particulars, be treated of at large,

large, in the diſſertation we intend to prefix to theſe our annotations, when they are compleated.

Theſe people were pagans, when they were firſt tranſplanted into Samaria; and every one adored the deity they had been uſed to in their own country; but they afterward worſhipped the God of Iſrael, in conjunction with their idols, ver. 33. in the ſame manner as the ten tribes had before worſhipped the Lord, and the golden calves, and ſometimes Baal, and other gods. The Samaritans gave a proof of their little regard to the worſhip of the true God, when under Antiochus Epiphanes they conſecrated their temple at Gerizim to Jupiter Argivus. In the time of Alexander the Great, they celebrated the ſabbatical year, and conſequently the year of Jubilee alſo. We are not certain whether they did it exactly at the ſame time with the Jews, or whether they obſerved any other epoch. Under the kings of Syria they followed the Æra of the Greeks, or that of the Seleucidæ. When Herod had re-eſtabliſhed Samaria, and given it the name of Sebaſte, the inhabitants of this city, in their medals, and all publick acts, took the date of this new eſtabliſhment. But theſe inhabitants of Samaria, being for the moſt part Pagans or Jews, were no rule to the other Samaritans, who probably reckoned their years according to the reigns of the emperors they were ſubject to, till they became ſubject to the juriſdiction of the Mohammedans, under which they live at this day, and reckon their year by the Hegira, or, as they ſpeak, according to the reign of Iſhmael.

As to the preſent Samaritans, we may ſee by their letters written to their pretended brethren of England, and to Scaliger, that they believe in God, in his ſervant Moſes, the holy law, the mountain Gerizim, the houſe of God, the day of vengeance and of peace; and that they value themſelves upon obſerving the law of Moſes more rigidly than the Jews themſelves. They keep the ſabbath with the utmoſt ſtrictneſs required by the law, without ſtirring from the place they are in, but only to the ſynagogue, and likewiſe abſtain from marriage on that day. They never delay circumciſion beyond the eighth day. They ſtill ſacrifice on mount Gerizim, and give to the prieſt what is enjoined by the law. They do not marry their own neices as the Jews do, nor do they allow themſelves a plurality of wives.

Ver. 34. *Unto this day they do after the former manners: they fear not the Lord, neither do they after their ſtatutes, or after their ordinances, or after the law and commandment which the Lord commanded the children of Jacob, whom he named Iſrael.*] Theſe, and the following words, give an account of the children of Iſrael, who were not at all amended by their captivity; but ſtill neglected all the laws God had given them, and did not worſhip him alone.

Ver. 35. *With whom the Lord had made a covenant*, &c.] Their ſins are aggravated, and God's ſevere proceedings againſt them juſtified, by this repreſentation of them as a ſelect people, who were in a ſtrict and gracious covenant with the Almighty, by which God obliged them not to ſhew the leaſt reſpect to any other god.

Ver. 36. *But the Lord, who brought you up out of the land of Egypt, with great power, and a ſtretched out arm, him ſhall ye fear*, &c.] Their deliverance from the Egyptian ſervitude, was ſo ſignal a mercy, that one would imagine the lateſt deſcendants of that people, could not but conſider it with the utmoſt gratitude, and as the higheſt obligation upon them to obey the precepts of their Divine Benefactor.

Ver. 40. *Howbeit they did not hearken, but they did after their former manner.*] They ſoon revolted from their duty, after they had ſolemnly promiſed to repent; and relapſed into all the iniquities they had vowed to renounce; as if they had been deſirous to try how far the patience of God could be extended to ſuch impious and untractable wretches as themſelves.

Ver. 41. *So theſe nations feared the Lord, and ſerved their graven images*, &c.] This account relates to the Samaritans, or thoſe nations who were tranſplanted into Samaria after the captivity of the ten tribes; and it is ſufficiently explained by what we have already obſerved concerning that people.

CHAP. XVIII.

1 Hezekiah's good reign. 4 He deſtroyeth idolatry, and proſpereth. 9 Samaria is carried captive for their ſins. 13 Sennacherib invading Judah, is pacified by a tribute. 17 Rab-ſhakeh ſent by Sennacherib again, revileth Hezekiah, and by blaſphemous perſwaſions, ſolliciteth the people to revolt.

NOW it came to paſs in the third year of Hoſhea ſon of Elah king of Iſrael, *that* Hezekiah the ſon of Ahaz king of Judah began to reign.

2 Twenty and five years old was he when he began to reign, and he reigned twenty and nine years in Jeruſalem: his mothers name alſo *was* Abi, the daughter of Zachariah.

3 And he did *that which was* right in the ſight of the LORD, according to all that David his father did.

4 ¶ He removed the high places, and brake the images, and cut down the groves, and brake in pieces the braſen ſerpent that Moſes had made: for unto thoſe days the children of Iſrael did burn incenſe to it: and he called it Nehuſhtan.

5 He truſted in the LORD God of Iſrael, ſo that after him was none like him among all the kings of Judah, nor *any* that were before him.

6 For he clave to the LORD, *and* departed not from following him, but kept his commandments, which the LORD commanded Moſes.

7 And the LORD was with him, *and* he proſpered whitherſoever he went forth: and he rebelled againſt the king of Aſſyria, and ſerved him not.

8 He ſmote the Philiſtines, *even* unto Gaza, and the borders thereof, from the tower of the watchmen, to the fenced city.

9 ¶ And it came to paſs in the fourth year of king Hezekiah (which *was* the ſeventh year of Hoſhea ſon of Elah king of Iſrael) *that* Shalmaneſer king of Aſſyria came up againſt Samaria, and beſieged it.

10 And at the end of three years, they took it, *even* in the ſixth year of Hezekiah (that *is* the ninth year of Hoſhea king of Iſrael) Samaria was taken.

11 And the king of Aſſyria did carry away Iſrael unto Aſſyria, and put them in Halah, and in Harbor, *by* the river of Gozan, and in the cities of the Medes:

12 Becauſe they obeyed not the voice of the LORD their God, but tranſgreſſed his covenant, *and* all that Moſes the ſervant of

of the LORD commanded, and would not hear *them*, nor do *them*.

13 ¶ Now in the fourteenth year of king Hezekiah, did Sennacherib king of Aſſyria come up againſt all the fenced cities of Judah, and took them.

14 And Hezekiah king of Judah ſent to the king of Aſſyria to Lachiſh, ſaying, I have offended, return from me: that which thou putteſt on me, I will bear. And the king of Aſſyria appointed unto Hezekiah king of Judah, three hundred talents of ſilver, and thirty talents of gold.

15 And Hezekiah gave *him* all the ſilver *that was* found in the houſe of the LORD, and in the treaſures of the kings houſe.

16 At that time did Hezekiah cut off *the gold from* the doors of the temple of the LORD, and *from* the pillars which Hezekiah king of Judah had overlaid, and gave it to the king of Aſſyria.

17 ¶ And the king of Aſſyria ſent Tartan, and Rabſaris, and Rab-ſhakeh from Lachiſh, to king Hezekiah with a great hoſt againſt Jeruſalem: and they went up and came to Jeruſalem: and when they were come up, they came and ſtood by the conduit of the upper pool, which *is* in the high-way of the fullers field.

18 And when they had called to the king, there came out to them Eliakim the ſon of Hilkiah, which *was* over the houſhold, and Shebna the ſcribe, and Joah the ſon of Aſaph the recorder.

19 And Rab-ſhakeh ſaid unto them, Speak ye now to Hezekiah, Thus ſaith the great king, the king of Aſſyria, What confidence is this wherein thou truſteſt?

20 Thou ſayſt (but *they are but* vain words) I *have* counſel and ſtrength for the war: now on whom doſt thou truſt, that thou rebelleſt againſt me?

21 Now behold, thou truſteſt upon the ſtaff of this bruiſed reed, *even* upon Egypt, on which if a man lean, it will go into his hand, and pierce it: ſo *is* Pharaoh king of Egypt unto all that truſt on him.

22 But if ye ſay unto me, We truſt in the LORD our God: *is* not that he whoſe high places, and whoſe altars Hezekiah hath taken away, and hath ſaid to Judah and Jeruſalem, Ye ſhall worſhip before this altar in Jeruſalem?

23 Now therefore, I pray thee, give pledges to my lord the king of Aſſyria, and I will deliver thee two thouſand horſes, if thou be able on thy part to ſet riders upon them.

24 How then wilt thou turn away the face of one captain of the leaſt of my maſters ſervants, and put thy truſt on Egypt for chariots and for horſemen?

25 Am I now come up without the LORD againſt this place to deſtroy it? The LORD ſaid to me, Go up againſt this land, and deſtroy it.

26 Then ſaid Eliakim the ſon of Hilkiah, and Shebna, and Joah, unto Rab-ſhakeh, Speak, I pray thee, to thy ſervants in the Syrian language (for we underſtand *it*) and talk not with us in the Jews language, in the ears of the people that *are* on the wall.

27 But Rab-ſhakeh ſaid unto them, Hath my maſter ſent me to thy maſter, and to thee, to ſpeak theſe words? *hath he* not *ſent me* to the men which ſit on the wall, that they may eat their own dung, and drink their own piſs with you?

28 Then Rab-ſhakeh ſtood and cried with a loud voice, in the Jews language, and ſpake, ſaying, Hear the word of the great king, the king of Aſſyria.

29 Thus ſaith the king, Let not Hezekiah deceive you, for he ſhall not be able to deliver you out of his hand:

30 Neither let Hezekiah make you truſt in the LORD, ſaying, The LORD, will ſurely deliver us, and this city ſhall not be delivered into the hand of the king of Aſſyria.

31 Hearken not unto Hezekiah: for thus ſaith the king of Aſſyria: Make *an agreement* with me by a preſent, and come out to me, and *then* eat ye every man of his own vine, and every one of his fig-tree, and drink ye every one the waters of his ciſtern:

32 Until I come and take you away to a land like your own land, a land of corn and wine, a land of bread and vineyard, a land of oyl-olive, and of hony, that ye may live, and not die: and hearken not unto Hezekiah, when he perſwadeth you, ſaying, The LORD will deliver us.

33 Hath any of the gods of the nations delivered at all his land out of the hand of the king of Aſſyria?

34 Where *are* the gods of Hamath, and of Arpad? where *are* the gods of Sepharvaim,

vaim, Hena, and Iva? have they delivered Samaria out of mine hand?

35 Who *are* they among all the gods of the countreys, that have delivered their country out of mine hand, that the LORD ſhould deliver Jeruſalem out of mine hand?

36 But the people held their peace, and anſwered him not a word: for the kings commandment was, ſaying, Anſwer him not.

37 Then came Eliakim the ſon of Hilkiah, which *was* over the houſhold, and Shebna the ſcribe, and Joah the ſon of Aſaph the recorder, to Hezekiah with *their* clothes rent, and told him the words of Rabſhakeh.

Ver. 1. *Now it came to paſs in the third year of Hoſhea ſon of Elah king of Iſrael, that Hezekiah the ſon of Ahaz king of Judah began to reign.*] That is in the third year of thoſe nine which are mentioned before, chap. xvii. 1. See there.

Ver. 2. *Twenty and five years old was he when he began to reign,* &c.] Unto this it is objected, that Ahaz, the father of this prince, lived but thirty ſix years, chap. xvi. 2. and therefore, according to this account, was but eleven years old when he begat Hezekiah, which ſeems incredible. To which Capellus anſwers, that he reigned two or three years with his father; which is not likely, for the text declares, that he was twenty and five years old, *when he began to reign*, after his father's death, which was mentioned before, chap. xvi. 20. There is likewiſe as little ſolidity in the ſolution of the Jews, who ſay that Hezekiah did not begin to reign preſently after his father's death; but that there was an interegnum for ſome years, in conſequence of a ſedition in Jeruſalem. But as there is no proof of this, ſo it is altogether improbable, that Hezekiah, who had attained to years of maturity, and was beloved by the people, ſhould not immediately ſucceed his father. The account given by Calviſius is ſtill worſe, for he will have Hezekiah to have been only the adopted ſon of Ahaz, which ſpoils the deſcent of our bleſſed Saviour from David, as is obſerved by Bochart, who therefore expreſsly admits, that Ahaz begat Hezekiah at the age of eleven or twelve years. For it is not inconſiſtent with the text, to ſuppoſe that Hezekiah was but juſt entered upon the twenty fifth year of his age, when he began his reign, and conſequently had then lived but twenty four compleat years. His father therefore begat him about the twelth year of his age, according to this explication. For if from the thirty-ſix years, which compoſed the life of Ahaz, we deduct twenty-four, the ſuppoſed age of Hezekiah when he came to the crown, twelve years will then remain. And we farther ſuppoſe, as we very well may, that Ahaz was near one and twenty years of age, when he began to reign, and near ſeventeen years older before he died, (for the Scriptures do not take notice whether the year be compleat or imperfect) then he might be near fourteen years old when he begat Hezekiah. But take it according to the firſt account, that he was but eleven or twelve years of age, Bochart has produced many inſtances of Perſons who have procreated children at that age. See his epiſtle to Carbonellus, in his additions to the laſt edition of his Phaleg. p. 920.

Ver. 3. *And he did that which was right in the ſight of the Lord, according to all that David his father did.*] It was not difficult for him to diſcover the ſource of all Judah's misfortunes, and the moſt effectual means to retrieve them; and this is what he ſet about with the utmoſt diligence and application. He removed the high places, which was a reformation that none of his predeceſſors had the courage to attempt. But we ſuppoſe the captivity of the ten tribes had awakened him and all the people for the preſent, to a ſtrict obſervance of the Divine Laws. He likewiſe deſtroyed the images and cut down the groves, which had been multiplied throughout the kingdom of his father Ahaz: and as the brazen ſerpent, which Moſes had ſet up in the wilderneſs, had been made the object of idolatrous worſhip, in the preceding times of iniquity, Hezekiah cauſed this alſo to be deſtroyed, and in contempt called it Nehuſhtan, which ſignifies a piece of braſs; intimating thereby that it was a meer ſenſeleſs maſs, entirely deſtitute of all ability to help mankind, and therefore not to be worſhipped with Divine Honour. Had not the Jews idolized the brazen Serpent in this manner, it might, as well as the pot of Manna, and Aaron's rod, have ſerved as a monument of the miraculous mercy of God to his people, on their coming out of Egypt, and for this reaſon it ſeems to have been ſo long preſerved.

But though the Sacred Hiſtorian has thus poſitively declared, that the brazen Serpent was deſtroyed by Hezekiah, yet the impudence of the Romaniſts is ſuch, that in the church of St. Ambroſe at Milan, they now keep, and ſhew, a brazen Serpent, which they aſſure the ſenſeleſs bigots to their communion, is the very ſame that Moſes ſet up in the wilderneſs; and upon this abſurd belief an idolatrous devotion is there paid to it, more groſs and ridiculous if poſſible than that of the Jews; for which Hezekiah cauſed it to be deſtroyed. But it muſt be acknowledged, that among their learned men, there are thoſe who acknowledge the inſolent cheat, and utterly diſclaim it.

Hezekiah all this while, was bleſſed with ſucceſs equal to his piety, and as ſoon as he thought he was in a condition to free himſelf from the tribute which the Aſſyrians had extorted from his father, he diſcontinued the payment of it, and turned his forces againſt the Philiſtines, over whom he gained ſuch conſiderable advantages, that he not only recovered all the cities of Judah, which they had ſeized during the time that Pekah and Rezin diſtreſſed the land, but likewiſe diſpoſſeſſed them of the greateſt part of their own country. This event fully verified the prophecy of Iſaiah, where he bids the Philiſtines not to rejoice, becauſe the rod that ſmote them was broken, (that is, Uzziah was dead, who had ſeverely afflicted them, 2 Chron. xxvi. 6, 7.) for out of his root ſhould come another, namely, Hezekiah, who would gall them in a more grievous manner, Iſaiah xiv. 29.

Ver. 13. *Now in the fourteenth year of king Hezekiah did Sennacherib king of Aſſyria come up againſt all the fenced cities of Judah and took them.*] As ſoon as the ſiege of Samaria was over, Shalmaneſer ſent to Hezekiah to demand the tribute, which Ahaz had agreed to pay for the kingdom of Judæa, in the time of Tiglath-pileſer; but Hezekiah truſting in the Lord his God, refuſed to pay any tribute to that prince. This provocation would immediately have brought Shalmaneſer upon him with all his power, had he not been diverted by another war.

For Eulæus, king of Tyre, ſeeing the Philiſtines brought low, by the war which Hezekiah had lately made upon them, laid hold of this opportunity of reducing Gath again under his obedience, which had ſome time before revolted from him. The inhabitants of this city hereupon applied themſelves to Shalmaneſer, and engaged him in their cauſe, ſo that he marched with his whole army againſt the Tyrians: in conſequence of which, Sidon, together with Ace, (which was afterward called Ptolemais, and is now known by the name of Acon) as alſo the other maritime towns of Phœnicia, which till then had been ſubject to the Tyrians, revolted from them, and ſubmitted to Shalmaneſer. But the Tyrians having in a ſea-fight, with twelve ſhips only, beat the Aſſyrian and Phœnician fleets both joined together, and which conſiſted of ſixty veſſels; this gave them ſuch a reputation in naval affairs, and rendered their name ſo terrible in this ſort of war, that Shalmaneſer would not venture to cope any more with them at ſea, but turning the war into a ſiege, left an army to block up the city, and then returned into Aſſyria. The forces he left there much diſtreſſed the place, by ſtopping the aquæducts, and cutting off all the conveyances of water to them. To relieve themſelves in this extremity, they digged wells, and, by the help of them, held out five years; at the end of which Shalmaneſer dying, this delivered them for that time, (Menandri annales apud Joſephum, Antiq. l. 9. c. 14. & contra Apion. l. 1.)

Sennacherib

Sennacherib ſucceeded Shalmaneſer, and reſolved to reduce the kingdom of Judah to the homage and tribute it had profeſſed and paid to the Aſſyrian throne, in the perſon of king Ahaz, the father of Hezekiah. He then appeared at the head of a formidable army, and bore down all before him. At length he laid ſiege to Lachiſh, a city on the frontiers of the Philiſtines; intending in the next place to inveſt Jeruſalem itſelf. But having received a moſt ſubmiſſive meſſage from Hezekiah, who implored his pardon, and offered to pay what tribute he ſhould think fit to impoſe upon him, Sennacherib ſeemed ſatisfied, and ordered Hezekiah immediately to ſend him three hundred talents of ſilver, and thirty of gold, as if that would pacify him at preſent. This ſum was raiſed with great difficulty, and ſent to him; but inſtead of granting the king of Judah the truce and reſt he expected, he behaved toward him as if nothing of that nature had been negotiated; and broke his word with Hezekiah, ſeemingly without any manner of cauſe. Inſtead, therefore, of withdrawing his troops, he ſent three of his officers, Tartan, Rabſaris, and Rab-ſhakeh, at the head of a great army to inveſt Jeruſalem, inſult Hezekiah, intimidate his people, and, in a word, to blaſpheme the moſt high God. Rab-ſhakeh was the ſpokeſman on this occaſion, and vented himſelf to the officers Hezekiah had ſent out to treat with him, and to know what was farther to be expected from him He boaſted of his maſter's mighty power, ſtiling him the great king, the king of Aſſyria, deſpiſed Hezekiah, and ſpoke contemptuouſly of the king of Egypt, in whom he ſuppoſed Hezekiah had placed a confidence, as if he could ſave him from the Aſſyrian arm; and to crown all, pretended, ſpeaking in his maſter's name, that God had ſent him to deſtroy the city and land. This he uttered with great violence in the Hebrew tongue, that all might hear and underſtand him; and being by the Jewiſh commiſſioners entreated to be more moderate, and to deliver himſelf in the Syriac tongue, which they well underſtood; that he might not diſhearten their people on the walls of the city: he was far from complying with that requeſt, ſo that he raiſed his voice higher than before, and in the Jewiſh tongue particularly addreſſed himſelf to the inhabitants of the city, who were beholding the interview; told them their king Hezekiah would obſtinately deceive them to their deſtruction, and that it was altogether in vain for him to truſt in the Lord. He then exhorted them to ſubmit, promiſing them the free and full enjoyment of their preſent poſſeſſions, until there ſhould be a convenient opportunity to tranſplant them to a country every way equal, if not ſuperior to their own. He then again admoniſhed them, not to let their king deceive them with falſe hopes of deliverance by the hand of the Lord; obſerving, that as the gods of the nations the Aſſyrians had already conquered, namely, the gods of Hamath, and of Arpad, the gods of Sepharvaim, Henah, and Ivah, had not been able to oppoſe the Syrian power, ſo neither ſhould the god of Judah prove more potent.

The people returned no anſwer to this arrogant bravado, for Hezekiah had before ordered them not to make any reply. This was a very prudent precaution in that prince; and it was no leſs pious. For Hezekiah believed God would anſwer for himſelf, not in words, but in ſuch deeds as would demonſtrate that he was infinitely ſuperior to all other gods.

Ver. 37. *Then came Eliakim the ſon of Hilkiah, which was over the houſhold, and Shebna the ſcribe, and Joah the ſon of Aſaph, the recorder, to Hezekiah, with their clothes rent, and told him the words of Rab-ſhakeh.*] It was cuſtomary for the Jews to rend their clothes, when they heard the name of God blaſphemed; and even when the witneſſes of a blaſphemy did but repeat the words before the judges. Accordingly Hezekiah did ſo, when his commiſſioners gave him an account of Rab-ſhakeh's expreſſions, chap. xix. 1. But it muſt be obſerved, that the Jews declare they were not obliged to rend their clothes, unleſs the perſon who blaſphemed was an Iſraelite. They therefore affirm, that Rab-ſhakeh was an apoſtate Iſraelite; which is not improbable, becauſe he could expreſs himſelf very fluently in the Hebrew tongue.

CHAP. XIX.

1 *Hezekiah mourning, ſendeth to Iſaiah to pray for them.* 6 *Iſaiah comforteth them.* 8 *Sennacherib going to encounter Tirhakah, ſendeth a blaſphemous letter to Hezekiah.* 14 *Hezekiah his prayer.* 20 *Iſaiah his prophecy of the pride and deſtruction of Sennacherib, and the good of Zion.* 35 *An angel ſlayeth the Aſſyrians.* 36 *Sennacherib is ſlain at Nineveh by his own ſons.*

AND it came to paſs when king Hezekiah heard *it*, that he rent his clothes, and covered himſelf with ſackcloth, and went into the houſe of the LORD.

2 And he ſent Eliakim, which *was* over the houſhold, and Shebna the ſcribe, and the elders of the prieſts, covered with ſackcloth, to Iſaiah the prophet, the ſon of Amoz.

3 And they ſaid unto him, Thus ſaith Hezekiah, This day *is* a day of trouble, and of rebuke, and blaſphemy: for the children are come to the birth, and *there is* not ſtrength to bring forth.

4 It may be the LORD thy God will hear all the words of Rab-ſhakeh, whom the king of Aſſyria his maſter hath ſent to reproach the living God; and will reprove the words which the LORD thy God hath heard: wherefore lift up *thy* prayer for the remnant *that are* left.

5 So the ſervants of king Hezekiah came to Iſaiah.

6 ¶ And Iſaiah ſaid unto them, Thus ſhall ye ſay to your maſter, Thus ſaith the LORD, Be not afraid of the words which thou haſt heard, with which the ſervants of the king of Aſſyria have blaſphemed me.

7 Behold, I will ſend a blaſt upon him, and he ſhall hear a rumour, and ſhall return to his own land, and I will cauſe him to fall by the ſword in his own land.

8 ¶ So Rab-ſhakeh returned, and found the king of Aſſyria warring againſt Libnah: for he had heard that he was departed from Lachiſh.

9 And when he heard ſay of Tirhakah king of Ethiopia, Behold, he is come out to fight againſt thee: he ſent meſſengers again unto Hezekiah, ſaying,

10 Thus ſhall ye ſpeak to Hezekiah king of Judah, ſaying, Let not thy God in whom thou truſteſt deceive thee, ſaying, Jeruſalem ſhall not be delivered into the hand of the king of Aſſyria.

11 Behold, thou haſt heard what the kings of Aſſyria have done to all lands, by

deſtroying them utterly: and ſhalt thou be delivered?

12 Have the gods of the nations delivered them which my fathers have deſtroyed; *as* Gozan, and Haran, and Rezeph, and the children of Eden, which *were* in Thelaſar?

13 Where *is* the king of Hamath, and the king of Arpad, and the king of the city of Sepharvaim, of Hena, and Ivah?

14 ¶ And Hezekiah received the letter of the hand of the meſſengers, and read it: and Hezekiah went up into the houſe of the LORD, and ſpread it before the LORD.

15 And Hezekiah prayed before the LORD, and ſaid, O LORD God of Iſrael, which dwelleſt *between* the cherubims, thou art the God, *even* thou alone, of all the kingdoms of the earth, thou haſt made heaven and earth.

16 LORD, bow down thine ear, and hear: open, LORD, thine eyes, and ſee: and hear the words of Sennacherib, which hath ſent him to reproach the living God.

17 Of a truth, LORD, the kings of Aſſyria have deſtroyed the nations, and their lands,

18 And have caſt their gods into the fire: for they *were* no gods, but the work of mens hands, wood and ſtone: therefore they have deſtroyed them.

19 Now therefore, O LORD our God, I beſeech thee, ſave thou us out of his hand, that all the kingdoms of the earth may know that thou *art* the LORD God, *even* thou only.

20 ¶ Then Iſaiah the ſon of Amoz ſent to Hezekiah, ſaying, Thus ſaith the LORD God of Iſrael, *That* which thou haſt prayed to me againſt Sennacherib king of Aſſyria, I have heard.

21 This *is* the word that the LORD hath ſpoken concerning him, The virgin, the daughter of Zion hath deſpiſed thee, *and* laughed thee to ſcorn, the daughter of Jeruſalem hath ſhaken her head at thee.

22 Whom haſt thou reproached and blaſphemed? and againſt whom haſt thou exalted *thy* voice, and lift up thine eyes on high? *even* againſt the holy *One* of Iſrael.

23 By thy meſſengers thou haſt reproached the LORD, and haſt ſaid, With the multitude of my chariots I am come up to the height of the mountains, to the ſides of Lebanon, and will cut down the tall cedar-trees thereof, and the choice fir-trees thereof: and I will enter into the lodgings of his borders, *and into* the foreſt of his Carmel.

24 I have digged and drunk ſtrange waters, and with the ſole of my feet have I dried up all the rivers of beſieged places.

25 Haſt thou not heard long ago, *how* I have done it, *and* of ancient times that I have formed it? now have I brought it to paſs, that thou ſhouldſt be to lay waſte fenced cities *into* ruinous heaps.

26 Therefore their inhabitants were of ſmall power, they were diſmayed and confounded, they were *as* the graſs of the field, and *as* the green herb, *as* the graſs on the houſe-tops, *as corn* blaſted before it be grown up.

27 But I know thy abode, and thy going out, and thy coming in, and thy rage againſt me.

28 Becauſe thy rage againſt me, and thy tumult is come up into mine ears, therefore I will put my hook in thy noſe, and my bridle in thy lips, and I will turn thee back by the way by which thou cameſt.

29 And this *ſhall be* a ſign unto thee, Ye ſhall eat this year ſuch things as grow of themſelves, and in the ſecond year that which ſpringeth of the ſame, and in the third year, ſow ye, and reap, and plant vineyards, and eat the fruits thereof.

30 And the remnant that is eſcaped of the houſe of Judah, ſhall yet again take root downward, and bear fruit upward.

31 For out of Jeruſalem ſhall go forth a remnant, and they that eſcape out of mount Zion: the zeal of the LORD *of hoſts* ſhall do this.

32 Therefore thus ſaith the LORD concerning the king of Aſſyria, He ſhall not come into this city, nor ſhoot an arrow there, nor come before it with ſhield, nor caſt a bank againſt it.

33 By the way that he came, by the ſame ſhall he return, and ſhall not come into this city, ſaith the LORD.

34 For I will defend this city to ſave it, for mine own ſake, and for my ſervant Davids ſake.

35 ¶ And it came to paſs that night, that the angel of the LORD went out, and ſmote in the camp of the Aſſyrians, an hundred fourſcore and five thouſand: and when they aroſe early in the morning,

morning, behold, they *were* all dead corpſes.

36 So Sennacherib king of Aſſyria departed, and went, and returned, and dwelt at Nineveh.

37 And it came to paſs as he was worſhipping in the houſe of Niſroch his god, that Adrammelech and Sharezer his ſons ſmote him with the ſword: and they eſcaped into the land of Armenia; and Eſarhaddon his ſon reigned in his ſtead.

Ver. 1. *And it came to paſs when king Hezekiah heard it, that he rent his clothes, and covered himſelf with ſackcloth, and went into the houſe of the Lord.*] He faſted and mourned, and went into the temple to pray. The Jews ſometimes wore ſackcloth next to their skins; but here it ſeems to ſignify only, that he was cloathed in this vile habit, in token of his great trouble and ſorrow. When the diſtreſſed monarch had finiſhed his devotion to God, he ſent two of his chief officers, together with the principal perſons among the prieſts, in the ſame mournful habit, to Iſaiah the prophet, to beg his fervent prayers to God for them, ver. 2.

Ver. 3. *And they ſaid unto him, Thus ſaith Hezekiah, This is a day of trouble and rebuke, and blaſphemy.*] They repreſent to the prophet the great ſtraits in which they were, together with the reproaches that had been caſt upon them; and (which was worſt of all) the blaſphemy they had heard againſt God.

——*For the children are come to the birth, and there is not ſtrength to bring forth.*] They here acquaint him with their preſent danger, which was ſuch, that they muſt inevitably periſh, unleſs they obtained ſome ſpeedy relief. They compare their condition to that of a woman in the pangs of labour; and who, after the child has fallen down to the place of birth, finds herſelf ſo extremely weakned by her agonizing throws, that ſhe has no ſtrength left to bring it forth.

Ver. 4. *It may be the Lord thy God will hear all the words of Rab-ſhakeh.*] So as to take notice of them, and puniſh him for his preſumption in daring to utter them.

——*Whom the king of Aſſyria his maſter hath ſent to reproach the living God; and will reprove the words which the Lord thy God hath heard.*] Reprove him (as the Targum expounds it) for the words which he had ſpoken againſt God. But Lud. de Dieu, following R. Solomon Jarchi, thinks that the word we tranſlate *reprove*, ſignifies to demonſtrate or prove by arguments; and ſo refers it to Rab-ſhakeh in this manner. "It may be the Lord will "hear all the words of Rab-ſhakeh, whom the king of "Aſſyria hath ſent to reproach the living God; and that "openly with a bold face, fearing nothing, becauſe all "things ſucceed according to their deſire."

—*Wherefore lift up thy prayer for the remnant that are left.*] This is mentioned as an argument to induce Iſaiah to pray to God, and implore his compaſſion toward them: For they were now but a ſmall remnant either of God's people in general, of whom ten tribes had already been carried into captivity; or of the kingdom of Judah, which had been greatly waſted and depopulated in the days of Ahaz; and lately by this Aſſyrian.

The ſervants of Hezekiah having thus delivered their meſſage to the prophet, were ſent back with the following anſwer.

Ver. 7. *Behold I will ſend a blaſt upon him.*] A peſtilential blaſt, which deſtroyed his army in the ſhort ſpace of one night, ver. 35. Others tranſlate it a ſpirit; the import of which is much the ſame. For God ſent an angel who ſmote them with that ſudden peſtilence.

——*And he ſhall hear a rumour, and ſhall return to his own land.*] The report, perhaps, was renewed after that deſtructive ſtroke, that the king of Ethiopia (of whom Sennacherib had heard before, ver. 9.) was coming againſt him; which made him haſte away with the ſmall remains of his army, to his own country.

——*And I will cauſe him to fall by the ſword in his own land.*] The accompliſhment of this prediction is related in ver. 37.

Ver. 8. *So Rab-ſhakeh returned.*] Not with the forces he brought with him, chap. xviii. 17. but he himſelf returned to give his maſter an account of what he had done, and left Rabſaris to carry on the ſiege, and ſtraiten the city, till he could come with the whole army againſt it.

——*And found the king of Aſſyria warring againſt Libnah: for he had heard that he was departed from Lachiſh.*] Sennacherib meeting with a braver reſiſtance than he expected from Lachiſh, raiſed the ſiege of that place, and marched his troops to Libnah, where he hoped to be more ſucceſsful. Libnah was a city in the ſouthern part of the tribe of Judah. A ceſſion had been formerly made of it to the prieſts for their habitation, and it was declared a city of refuge, 1 Chron vi. 57. Euſebius and Jerom inform us, that it was in the Canton of Eleutheropolis.

Ver. 9. *And when he heard ſay of Tirhakah king of Ethiopia, Behold, he is come out to fight againſt thee.*] The authors who are now compiling an univerſal hiſtory in Engliſh, make the following Remark in the twelfth number of that work, page 893, note 5. "According to the "courſe of the Egyptian hiſtory, this Tirhakah" (meaning the king of Ethiopia mentioned in the verſe before us) "can have been no other than the Sabbaco of Herodotus, "who was an Ethiopian, a great warrior, and had ſome "time before conquered Egypt, and held it fifty years: "He retired from Egypt at the expiration of that term, "and returned into Ethiopia, and by that means Sethon, "the prieſt of Vulcan, as he is called, came to be king of "Egypt. Sethon being more ſtrictly a prieſt than a king, "and Tirhakah, or Sabbaco, the great Ethiopian, being conſcious Sethon could not pretend to make head againſt ſo "formidable a conqueror as Sennacherib, and perceiving "Egypt to be in imminent danger, of ſubjection, puts "himſelf at the head of his army to protect Egypt, and "at the ſame time ſecure his own country Ethiopia. "Sabbaco, tho' an Ethiopian, muſt have had a great con"cern on him for the liberties of Egypt, not only as it "was his barrier and next neighbour, but alſo as he had "reſided ſo long in it as lord or king. He may have "been ſtill alive, tho' he muſt have been a man in years, "for he did not die in the throne of Egypt, but left it of "his own accord. We do not pretend to give this for "certainty, but it has ſuch an air of probability, or at "leaſt correſponds ſo nicely with what we read of Egypt "in Scripture, that we fancy the reader may be tempted "to think this tranſaction may have been as we have here "ſuggeſted, if he would give himſelf the trouble of com"paring what we ſay therewith."

We have given our ſelves that trouble, and in conſequence of it, cannot by any means come into the opinion of thoſe learned gentlemen with relation to this king of Ethiopia; for reaſons we ſhall alledge, after we have firſt rectified a late inadvertency of our own, in our Annotations on the fourth verſe of the 17th chapter of this book: where we aſſerted, that "about the beginning of the reign "of Hezekiah king of Judah, Sabacon the Ethiopian ha"ving invaded Egypt, and taken Boccharis the king of "that country priſoner, cauſed him with great cruelty to "be burnt alive, and then ſeizing his kingdom, reigned "there in his ſtead." We were ſoon ſenſible of our miſtake in placing the invaſion and conqueſt of Egypt by this Ethiopian monarch, ſo low as about the beginning of the reign of Hezekiah; but the ſheet wherein that fact is related being worked off at the preſs, before we had an opportunity to rectify that error, we hope our readers will be ſo candid as to accept of our endeavours to ſet it right in this place.

And here it will be proper to obſerve, that we were not altogether ſingular in fixing the expedition of Sabacon into Egypt, to about the beginning of the reign of Hezekiah, for Dean Prideaux has done the ſame, in the firſt part of his Connection of the Hiſtory of the Old and New Teſtament, p. 24. and he afterward informs us, that Sabacon died in the ninth year of Hezekiah, page 27. which is a very groſs miſtake; and we are ſurprized ſo learned a man as the dean could poſſibly be guilty of it: for, according to his account, this Ethiopian king reigned about nine years in Egypt, and no more; which is directly contrary

to

to what Herodotus has recorded of that monarch. The ſubſtance of what that celebrated Greek hiſtorian relates of Sabacon, is as follows. He was incited to the invaſion of Egypt by a dream or viſion, which aſſured him, he ſhould hold that kingdom *fifty years*; and when that term was expired, he voluntarily retired into Ethiopia again, reſigning his conquered kingdom. But whilſt he was in Egypt, he gave the higheſt proofs of his wiſdom and piety, and yielded to none of his Egyptian predeceſſors in the art of governing. He never would conſent to the death of any criminal, tho' capitally condemned; commuting the puniſhment into hard labour, which conſiſted in raiſing mounts, and digging canals; ſo that the cities of Egypt were raiſed higher, and rendered more commodious than by Seſoſtris. At length Sabacon had a viſion as he ſlept, wherein the tutelar gods of Thebes admoniſhed him, that he could not hold the kingdom of Egypt with ſafety and happineſs, unleſs he maſſacred the prieſts as he paſſed through them with his guards. This viſion was frequently repeated to him, but his heart abhorring ſo dreadful an undertaking, he ſent for the prieſts, and declared to them, what the gods would have prompted him to commit, and that hereby he began to apprehend it was their pleaſure he ſhould remain no longer in Egypt; and therefore he would return with pure hands and a clear conſcience into his native kingdom, rather than lie under the neceſſity of polluting his life by ſo general a ſlaughter, meerly to preſerve himſelf on the throne of Egypt. And upon the whole, conſidering that the predicted *fifty years* were expired, he accordingly returned into his own country, Herodot. l. 2. p. 142, 143. Edit. Francofurt.

We ſee then, that Herodotus poſitively declares, that Sabacon reigned *fifty years* in Egypt, and then returned into Ethiopia. If therefore he died in the ninth year of Hezekiah, as the dean declares, it is evident to a demonſtration, that his reign in Egypt commenced above forty-one years earlier than the beginning of Hezekiah's reign: For he died in Ethiopia, ſometime after the expiration of his reign of fifty years in Egypt.

Having thus rectified the error we had committed, we now proceed to conſider, whether the king of Ethiopia, whom the Sacred Hiſtorian calls Tirhakah, was the ſame prince with Sabacon who conquered Egypt; and it ſeems evident to us that he was not. Firſt, becauſe Sabacon muſt have been far advanced in years, when he abdicated the throne of Egypt; and if he were really living when Sennacherib formed the ſiege of Libnah, we think it altogether improbable that a man of his age would put himſelf at the head of an army, and undertake a march of above eight hundred miles, againſt a prince of whom he had no cauſe to be apprehenſive in his own dominions, which lay ſo vaſtly remote from Paleſtine. And as no ſuch expedition is recorded either by Herodotus, or any other ancient hiſtorian, we can ſee no reaſon to believe that Tirhakah and Sabacon were one and the ſame perſon. This will be rendered ſtill more evident when we obſerve, Secondly, that the Ethiopia mentioned in this ninth verſe is not the Ethiopia that lies to the ſouth of Egypt; but a country in Arabia, ſince called Khuzeſtân. In the Hebrew, Tirhakah is called king of Cuſh; and by Cuſh in Scripture is always to be underſtood Arabia. 'Tis true, indeed, that the word Cuſh is here, and in ſome other places, rendered Ethiopia by our tranſlators, but then this can be truly underſtood only of the Aſiatic Ethiopia, or Arabia; not of the African.

That by Cuſh is denoted in Scripture Arabia, is evident from the following paſſages. We read in Gen. ii. 13. that the river Gihon (one of the paradiſiacal ſtreams) is the ſame that compaſſeth the whole land of Ethiopia. The Hebrew word there is Cuſh, and as we have proved in our comment on that chapter, that the river Gihon is the eaſtern channel of the two, into which the Euphrates, after its conjunction with the Tigris, is again divided; the land of Cuſh therefore muſt be the Suſiana of the ancients, now called Khuzeſtân by the Perſians; and which extends as far as the coaſt of the Perſian gulph, at the eaſtern outlet of Euphrates, which Moſes calls Gihon.

We likewiſe read in Numbers xii. 1. that Miriam and Aaron ſpake againſt Moſes becauſe of the Ethiopian (or, as it is in the Hebrew, the Cuſhite) woman, whom he had married. But it is certain, from Exod. ii. 15—21. that the wife of Moſes was a Midianitiſh woman; and 'tis confeſſed that Midian, or Madian, was a city and country in Arabia. So that from hence it appears, that the wife of Moſes was an Arabian, and conſequently that the Hebrew word *Cuſhite*, is not rightly rendered Ethiopian, unleſs it be underſtood of the Arabian Ethiopia, and not of that in Africa. Pertinent hereunto is the following paſſage in the prophet Habakkuk; "I ſaw the tents of Cu-"ſhan in affliction, and the curtains of the land of Midi-"an tremble." Habak. iii. 7. where Cuſhan and Midian are uſed as equivalent terms; Midian being in ſtrictneſs only one part of the land of Cuſh. It is likewiſe ſaid in 2 Chron xxi. 16. that the Arabians whom God ſtirred up againſt Jehoram, were *near the Ethiopians*, which cannot poſſibly be underſtood of the Ethiopians in Africa, who were at a vaſt diſtance: and muſt therefore be underſtood of the Cuſhites in Arabia.

Laſtly, that by Cuſh in Scripture is not underſtood Ethiopia in Africa may be inferred from this paſſage in Ezek. xxix. 10. "I will make the land of Egypt utterly "deſolate, from the tower of Syene, even unto the border "of Ethiopia" (or Cuſh.) Where 'tis manifeſt, that by the tower of Syene, and the border of Cuſh, are denoted the two extremities of Egypt. Now all who have any skill in geography know, that Syene was the ſouthern boundary of Egypt, toward Ethiopia in Afric; therefore Cuſh, as being the oppoſite boundary of Egypt, can't poſſibly be the African Ethiopia; but it may well be underſtood of Arabia, as bounding that part of Egypt, which is moſt remote from Ethiopia properly ſo called.

From what has been now advanced, we think it evident, that Tirhakah was neither the Sabacon of Herodotus, nor any other king of the African Ethiopia; we therefore venture to affirm, that he was the king of that part of Arabia which was called Cuſh, and whoſe ſituation and extent has been already deſcribed. The dominions of this prince were at no great diſtance from the city which Sennacherib was then beſieging; and it was very natural for him to oppoſe an enemy who began to render himſelf formidable in thoſe parts. The Arabian king was likewiſe able to raiſe a powerful army, as appears by the vaſt forces which Zarah, who reigned ſometime afterward in the ſame country of Cuſh, brought againſt Aſa, 2 Chron. xiv. 9.

Sennacherib was ſo alarmed at the approach of Tirhakah, that he raiſed the ſiege of Libnah, and prepared to meet this new enemy. But before his departure from Libnah, he ſent a moſt arrogant and menacing letter to Hezekiah, to aſſure him, that if he ſtill perſiſted in his refuſal to yield himſelf his captive, he would ſhortly come again with double fury againſt him, and make him ſeverely feel the effects of his own folly and vain confidence in God, whom he ſhould find as weak and impotent againſt his irreſiſtable power, as thoſe of many other nations, whom he particularly enumerates, had proved. In a word, this letter was couched in almoſt the ſame words, as Rab-ſhakeh had before uſed in his vain and boaſting ſpeech to the Jewiſh commiſſioners.

As ſoon as Hezekiah had read the letter, he repaired to the temple, accompanied with his chief miniſters, and ſpread it before the Lord; and then implored him, in the humbleſt terms, to vindicate his own honour againſt this inſolent and blaſphemous enemy, who had dared to level the God of heaven to the ſenſeleſs idols of the heathens; over whom Hezekiah acknowledges that Sennacherib had prevailed; but it was becauſe they were no gods, but mere wood and ſtone, and the work of mens hands. He therefore beſeeched God to diſtinguiſh himſelf from thoſe idols, by affording his diſtreſſed people ſuch a deliverance, as might demonſtrate to all the world, that his Sacred Majeſty alone was the living God, and infinitely ſuperior to all others who were not able to protect their worſhippers.

Ver. 20. *Then Iſaiah the ſon of Amoz ſent to Hezekiah, ſaying, Thus ſaith the Lord God of Iſrael, That which thou haſt prayed to me againſt Sennacherib king of Aſſyria, I have heard.*] Some time after the pious king ended his prayer, he received a gracious meſſage from Iſaiah, who knew by the ſpirit of prophecy that Hezekiah had repreſented his caſe to God, who now commiſſioned Iſaiah to aſſure him his petition was granted.

Ver. 21. *This is the word that the Lord hath ſpoken concerning him, The virgin, the daughter of Zion hath deſpiſed thee, and laughed thee to ſcorn, the daughter of*

Jeruſalem hath ſhaken her head at thee.] Theſe words comprehended the whole city. For *the daughter of Zion*, ſignifies the people who inhabited the upper part of the city, where the king's palace ſtood. And by *the daughter of Jeruſalem*, the people of the lower part of the city are meant; and all that was not comprehended under the name of Zion. If it be asked why Zion is called a virgin? the anſwer is, becauſe that fortreſs had remained inviolable ever ſince David had conquered it, and had never been taken by any enemy.

Ver. 22. *Whom haſt thou reproached and blaſphemed? and againſt whom haſt thou exalted thy voice?*] Senſeleſs wretch as thou art; haſt thou conſidered the awful and omnipotent power of that great Being whom thou haſt dared to villify, and againſt whom thou haſt authorized thy inſolent ſervant Rab-ſhakeh to vent his blaſphemous inſults? Againſt whom doſt thou lift up thine eyes on high, as thoſe do who have haughty thoughts of themſelves, and overlook others with ſcorn?

—— *Even againſt the moſt holy one of Iſrael.*] This preſumption of thine has been launched againſt a God of tranſcendent holineſs, in whoſe ſight even the heavens themſelves are impure. God is called the *Holy One*, with reſpect to his matchleſs perfections; and *the Holy One of Iſrael*, as having a peculiar regard to them above all people, and therefore he determined they ſhould be defended by his Almighty Power.

Ver. 23. *By thy meſſengers haſt thou reproached the Lord, and haſt ſaid, With the multitude of my chariots am I come up to the height of the mountains, to the ſides of Lebanon, and will cut down the tall cedar trees thereof, and the choice fir trees thereof: and I will enter into the lodgings of his borders, and into the foreſt of his Carmel.*] This is an admirable deſcription of the arrogant boaſtings of a king elated with great ſucceſs; and is as much as if he had ſaid, What place is there into which I cannot force my way? When I have aſcended, even with a numerous array of chariots, to the top of Lebanon itſelf, through the moſt difficult paſſages, which I have opened and plained for them, who ſhall hinder me from cutting down its talleſt and moſt ſtately cedars, and fir-trees? (perhaps he means their princes and great men.) And when I have accompliſhed this, who ſhall prevent me from marching to the utmoſt borders of the land, and climbing to the ſummit of Carmel, or entring into all the fertile places of the country, by making an entire conqueſt of it? For Carmel frequently ſignifies, not a mountain, but a fruitful field, in the langunge of the prophets, Iſaiah x. 18. xvi. 10.

Ver. 24. *I have digged, and drunk ſtrange waters.*] He vaunts that he had marched with his vaſt army through ſtrange countries, and in the drieſt places, where it was thought his forces would die with thirſt; but he digged till he found water.

—— *And with the ſole of my feet have I dried up all the rivers of beſieged places.*] This is commonly thought to ſignify, that he had paſſed dry-ſhod with his whole army over great rivers; whoſe ſtreams he had turned another way, and ſo had taken the ſtrongeſt fortreſſes, ſurrounded with deep waters and mighty ramparts. But Bochart hath made a plainer paraphraſe upon theſe words, which he thus tranſlates, "I have dried up the rivers of "Egypt," as much as to ſay, "I will enter as eaſily "into Egypt, in which you confide, as if, when I come "thither, all the rivers wherewith it is ſurrounded, "ſhould be dried up." [Hierozoic p. 2. l. 5. c. 15.] For the Hebrew word Maſor, which we every where tranſlate *beſieged places*, or *defences*, or *fortreſſes*, ſhould rather be taken for the ſingular number of Meſoraim, which by contraction is called Mitzraim, that is, Egypt. And if this be allowed, the ſenſe will be, as we obſerved before, I have dried up all the rivers of Egypt: Which was the higheſt vaunt he could make of his power, and numerous forces. Thus Iſaiah xix. 6. "The brooks of defence "ſhall be dried up," is interpreted by Kimchi, "The "rivers of Egypt ſhall be emptied, and dried up." And more plainly, Micah vii. 12. where *from the fortreſs to the river* is ſo obſcure, that it is not to be underſtood, but *from Egypt to Euprates* is ſo clear a ſenſe, that one cannot but think it ſhould be ſo tranſlated, for thoſe were the bounds of the land of Canaan.

Ver. 25. *Haſt thou not heard long ago, how I have done it, and of ancient times that I have formed it?*] Theſe are the words of God, in anſwer to thoſe empty boaſts. But what is this to what I have done? Haſt thou not heard how I brought my people dry-ſhod through the Red-ſea? How in ancient times, I ſay, long before thou or thy anceſtors were born, I did this by my ſtrength alone, without the aid of Nature or art? For ſo the word Jatzar, which we tranſlate *formed*, is uſed Gen. ii. 8. and in other places.

—— *Now have I brought it to paſs that thou ſhouldſt be to lay waſte fenced cities into ruinous heaps.*] And it is I who have now brought thee to do all theſe things of which thou boaſteſt. Thou couldſt not have accompliſhed the leaſt of them without my leave, and I therefore permitted it, that I might by thy hand puniſh thoſe cities which I had devoted to deſtruction.

Ver. 26. *Therefore their inhabitants were of ſmall power, they were diſmayed and confounded*, &c.] This was the reaſon, why the people of thoſe cities whereof thou ſpeakeſt, were ſo very feeble, and unable to oppoſe thee; becauſe I delivered them into thy hand.

Ver. 27. *But I knew thy abode, and thy going out, and thy coming in, and thy rage againſt me.*] None of thy motions are hidden from me. For before thou cameſt from thy own country, I knew with what deſign thou wert preparing to march out; and what thou haſt done ſince, whereſoever thou haſt entred, and I underſtand with what rage and fury thou art now come up to deſtroy the place where I condeſcend to reſide.

Ver. 28. *Becauſe thy rage againſt me, and thy tumult is come up into mine ears.*] I have heard the noiſe thou makeſt with thy furious threatnings, and with thy numerous army that hath entred Judæa.

—— *Therefore will I put my hook in thy noſe, and my bridle in thy lips, and I will turn thee back by the way which thou cameſt.*] God compares his abſolute power over this arrogant prince, to that of a fiſherman, who, let a fiſh tumble ever ſo much in the water, hath it faſt by a hook he hath fixed in his noſe; or to a man upon a horſe or a mule, whom he can turn which way he pleaſes, when he hath a curb in their mouth. Even ſo, ſaith God, I will do with thee; I will draw thee back into thine own country, without any ſucceſs, notwithſtanding all thy efforts to compaſs thy deſigns.

Ver. 29. *And this ſhall be a ſign unto thee.*] This is ſpoken to Hezekiah.

—— *Ye ſhall eat this year ſuch things as grow of themſelves, and in the ſecond year that which ſpringeth of the ſame, and in the third year, ſow ye and reap, and plant vineyards, and eat the fruits thereof.*] This was not a ſign to evince the truth of his prophecy, becauſe it was to come after that was fulfilled; but a token of God's extraordinary favour and love to his people, when Sennacherib was gone, and they were in fear of another enemy, namely, a grievous famine. For tho' his army had trodden down, or eaten up all the corn, yet they ſhould find a ſufficient quantity to maintain them this year, which was the fourteenth of Hezekiah. And tho' the next was the ſabbatical year, in which they were to let the land reſt, and neither ſow nor reap; yet God promiſes them that enough ſhould grow up of itſelf to ſuſtain them, without any culture, out of the corn that was ſcattered in the former year. And then in the ſixteenth year, God aſſures them of liberty to till their land as they were wont, and that they ſhould ſow and reap, as in a time of peace, when no enemy appeared. But till the corn ſprung up, and was ripe that year, they lived upon what grew ſpontaneouſly in the ſabbatical year, which demonſtrates the wonderful providence of God over this people, in taking care they ſhould want nothing in thoſe years, if they believed in his word.

Ver. 30. *And the remnant that is eſcaped of the houſe of Judah, ſhall yet take root downward, and bear fruit upward.*] He purſues the metaphor from corn that is ſown in the ground; ſignifying, that they ſhould have firm poſſeſſion of their own country; and therein increaſe, and multiply, and flouriſh exceedingly.

Ver. 31. *For out of Jeruſalem ſhall go forth a remnant, and they that eſcape, out of mount Zion.*] For they who were then ſhut up in Jeruſalem, ſhould be at liberty; and they who eſcaped the enemy's fury in the country, and

had fled to Jeruſalem for refuge, ſhould go out of mount Zion to their own poſſeſſions.

———*The zeal of the Lord of hoſts ſhall do this.*] His regard to his own honour, and his tender love to his people ſhall accompliſh all theſe wonders; in order to vindicate his glory from that contempt which was caſt upon it by Sennacherib.

Ver. 32. *Therefore thus ſaith the Lord concerning the king of Aſſyria, He ſhall not come into this city, nor ſhoot an arrow there, nor come before it with ſhield, nor caſt a bank againſt it.*] God here aſſures his people, that the king of Aſſyria ſhould be ſo far from making himſelf maſter of the city at this time, that he ſhould not aſſault it, by ſhooting ſo much as an arrow into it; no, nor appear with his army againſt it, or raiſe bulwarks to beſiege it.

Ver. 35. *And it came to paſs that night, that the angel of the Lord went out, and ſmote in the camp of the Aſſyrians, an hundred fourſcore and five thouſand.*] Commentators are divided in their opinions, with reſpect to the time when this dreadful ſtroke of the Divine Vengeance was inflicted upon the Aſſyrians, and alſo with regard to the place where they then were incamped. But, inſtead of citing their various conjectures, we ſhall offer that which appears to us moſt conſiſtent with the particulars recorded by the Sacred Hiſtorian.

It is evident from chap. xviii. 17. that Sennacherib had ſent three of his generals with a numerous hoſt, to form the ſiege of Jeruſalem; and he himſelf was beſieging Libnah with another body of troops, when he received intelligence that Tirhakah the Arabian king was marching againſt him. As common prudence would incline Sennacherib to draw all his forces together to oppoſe ſo formidable an enemy, we may naturally ſuppoſe, that he ſent orders to his generals who were forming the ſiege of Jeruſalem, to join him with their troops. But leſt Hezekiah ſhould exult over him, when he found him obliged to raiſe the ſiege of that capital, he ſent him the arrogant and blaſphemous letter recorded in this chapter; but while his generals were preparing to draw off the army from before Jeruſalem; and, in all probability, the very night after their maſter's letter had been ſent to the king of Judah, the Divine Vengeance depopulated their camp by the miniſtration of an angel, who with one peſtilential ſtroke covered the earth with the dead bodies of an hundred fourſcore and five thouſand Aſſyrians: ſo that when the generals roſe in the morning, to give orders for the decampment of their troops, they were ſtruck with the utmoſt terror and aſtoniſhment, to behold the forces that were thought ſo formidable the preceding day, lying breathleſs and ghaſtly on the ground. They had reaſon to be apprehenſive of being involved in the ſame vengeance; and therefore haſted from that fatal place, to inform Sennacherib in what manner his troops had been laid low by the tremenduous wrath of the God of Iſrael.

The proud Aſſyrian was now made ſenſible of the vanity of his late boaſts, and became fully convinced, that inſtead of being a match for the Almighty, he was nothing more than a vain and deſpicable creature. When he had gathered up the remains of his ſhatter'd army, he ſlunk like a trembling fugitive from the land of Judæa, into which he had lately entered with ſuch an air of triumph and ſelf-ſufficiency; and he now made a moſt inglorious retreat to Nineveh, the capital of his empire. He there flatter'd himſelf, that his gods would be able to protect him, and therefore gave a looſe to his vengeance againſt an innocent people who had no way contributed to the calamity which had humbled his pride, and blaſted all his glory. The unfortunate Iſraelites, whom Shalmaneſer had tranſplanted into the Aſſyrian dominions, became the victims of his barbarous rage: multitudes of theſe wretched captives were ſlaughter'd by his command; and he even puniſhed thoſe, who, like good old Tobit, had courage and humanity enough to bury the dead bodies of their murdered brethren. See the firſt chapter of the book of Tobit.

This cruel fury of Sennacherib ſoon met with its due retribution; for while the tyrant was paying his idolatrous adorations to his god Niſroch, he was ſlain in the very temple by Adrammelech and Sharezer, two of his own ſons, when he leaſt expected to periſh in ſo tragical a manner. Such was the fatal fall of this impious prince, who was now ſummoned to the tribunal of that God of terrible Majeſty, whoſe power he had contemned with ſo much arrogance.

It is difficult to give any authentic account of the idol Niſroch, in whoſe temple Sennacherib was ſlain. Selden frankly declares, that he had never met with any ſatisfactory particulars with relation to this Pagan deity, and that he was even unacquainted with the ſignification of his name. Father Kircher, on the other hand, believes that Niſroch was repreſented by a ſmall ſhip, which he imagines was formed in imitation of the ark of Noah; but this is meer fancy. Monſieur Jurieu thinks the word Niſroch, or rather Niſrach, ſignifies a young eagle; and it is certain, that this bird is repreſented in Scripture as the ſymbol of thoſe Chaldean kings who reigned after Pul or Belus. To this effect we read in the prophet Ezekiel, "Thus ſaith the Lord God, A great eagle with great "wings, long winged, full of feathers, which had divers "colours, came unto Lebanon, and took the higheſt "branch of the cedar," &c. Ezek. xviii. 1, &c. The Greeks and Romans likewiſe aſſigned the eagle to Jupiter, becauſe they had borrowed their theology from the orientals, as we have formerly obſerved. This bird, therefore, might be one of the ſymbols under which Belus or Pul, the firſt Aſſyrian monarch, was adored after his deceaſe.

CHAP. XX.

1 *Hezekiah having received a meſſage of death, by prayer hath his life lengthened.* 8 *The ſun goeth ten degrees backward, for a ſign of that promiſe.* 12 *Berodach Baladan ſending to viſit Hezekiah, becauſe of the wonder, hath notice of his treaſures.* 14 *Iſaiah underſtanding thereof, fortelleth the Babylonian captivity.* 20 *Manaſſeh ſucceedeth Hezekiah.*

IN thoſe days was Hezekiah ſick unto death: and the prophet Iſaiah the ſon of Amoz came to him, and ſaid unto him, Thus ſaith the LORD, Set thine houſe in order, for thou ſhalt die, and not live.

2 Then he turned his face to the wall, and prayed unto the LORD, ſaying,

3 I beſeech thee, O LORD, remember now how I have walked before thee in truth, and with a perfect heart, and have done *that which is* good in thy ſight: and Hezekiah wept ſore.

4 And it came to paſs afore Iſaiah was gone out into the middle court, that the word of the LORD came to him, ſaying,

5 Turn again, and tell Hezekiah the captain of my people, Thus ſaith the LORD, the God of David thy father, I have heard thy prayer, I have ſeen thy tears: behold, I will heal thee; on the third day thou ſhalt go up unto the houſe of the LORD.

6 And I will add unto thy days fifteen years, and I will deliver thee, and this city, out of the hand of the king of Aſſyria, and I will defend this city for mine own ſake, and for my ſervant Davids ſake.

7 And Iſaiah ſaid, take a lump of figs. And they took and laid *it* on the boyl, and he recovered.

8 ¶ And

8 ¶ And Hezekiah ſaid unto Iſaiah, What *ſhall be* the ſign that the LORD will heal me, and that I ſhall go up into the houſe of the LORD the third day?

9 And Iſaiah ſaid, This ſign ſhalt thou have of the LORD, that the LORD will do the thing that he hath ſpoken: ſhall the ſhadow go forward ten degrees, or go back ten degrees?

10 And Hezekiah anſwered, It is a light thing for the ſhadow to go down ten degrees: nay, but let the ſhadow return backward ten degrees.

11 And Iſaiah the prophet cried unto the LORD, and he brought the ſhadow ten degrees backward, by which it had gone down in the dial of Ahaz.

12 ¶ At that time Berodach-baladan the ſon of Baladan, king of Babylon, ſent letters and a preſent unto Hezekiah: for he had heard that Hezekiah had been ſick.

13 And Hezekiah hearkned unto them, and ſhewed them all the houſe of his precious things, the ſilver and the gold, and the ſpices, and the precious ointment, and *all* the houſe of his armour, and all that was found in his treaſures: there was nothing in his houſe, nor in all his dominion, that Hezekiah ſhewed them not.

14 ¶ Then came Iſaiah the prophet unto king Hezekiah, and ſaid unto him, What ſaid theſe men? and from whence came they unto thee? and Hezekiah ſaid, They are come from a far country, *even* from Babylon.

15 And he ſaid, What have they ſeen in thine houſe? And Hezekiah anſwered, All *the things* that *are* in mine houſe have they ſeen: there is nothing among my treaſures, that I have not ſhewed them.

16 And Iſaiah ſaid unto Hezekiah, Hear the word of the LORD.

17 Behold, the days come, that all that *is* in thine houſe, and that which thy fathers have laid up in ſtore unto this day, ſhall be carried into Babylon: nothing ſhall be left, ſaith the LORD.

18 And of thy ſons that ſhall iſſue from thee, which thou ſhalt beget, ſhall they take away, and they ſhall be eunuchs in the palace of the king of Babylon.

19 Then ſaid Hezekiah unto Iſaiah, Good *is* the word of the LORD, which thou haſt ſpoken. And he ſaid, *Is it* not *good*, if peace and truth be in my days?

20 ¶ And the reſt of the acts of Hezekiah, and all his might, and how he made a pool, and a conduit, and brought water into the city, *are* they not written in the book of the chronicles of the kings of Judah?

21 And Hezekiah ſlept with his fathers: and Manaſſeh his ſon reigned in his ſtead.

Ver. 1. *In thoſe days was Hezekiah ſick unto death: and the prophet Iſaiah the ſon of Amoz came to him, and ſaid unto him, Thus ſaith the Lord, Set thine houſe in order, for thou ſhalt die, and not live.*] This ſickneſs of Hezekiah is ſet down after the death of Sennacherib, with this general note only of the time when it happened; namely, *in thoſe days*; which expreſſion, as Uſher, and other learned men have obſerved, relates to the time when Sennacherib invaded the land, as is evident from ver. 6. of this chapter, where God promiſes to add fifteen years to the life of Hezekiah, and alſo to deliver him from the king of Aſſyria. This deliverance, therefore, was after his ſickneſs, which happened in the latter end of the fourteenth year of his reign, to which, if we add fifteen years, they make up the whole twenty nine years of his reign.

The diſeaſe under which Hezekiah laboured, if we may gueſs at it by the remedy which the prophet preſcribed for it, ver. 7. and by the ſpeedineſs of the cure, ſeems to have been a kind of quincy or impoſthume in his throat, which was happily broke by the lump of dried figs.

In order to bring Hezekiah to a ſerious conſideration of his preſent ſtate, and that he might regulate the affairs of his kingdom in ſuch a manner that no diſorders might be created after his death, in the choice of a ſucceſſor to his throne, for Hezekiah had not then any ſon, the prophet Iſaiah was commiſſioned by God to deliver to him the melancholy meſſage recorded in this verſe. The good king, who about a year or two before had received a ſevere reproof from that prophet, and probably alſo about the ſame time from Micah the Moraſhite, for truſting too much in Egypt, and ſeeking help from thence, (compare 2 Kings xviii. 21. 2 Chron. xxxii. 24, *&c.* Iſaiah xxx. *&c.* Jerem. xxvi. 18) received the dreadful ſummons with inexpreſſible grief, believing, in all likelihood, that he had provoked God to ſhorten his days, he being then but in the thirty-eighth year of his age. Aſſoon, therefore, as the prophet was gone, Hezekiah turned his face to the wall, that is, toward the wall of the ſanctuary, as the Targum expounds it, and addreſſed himſelf to God in the moſt humble and pathetic terms, accompanied with a flood of tears, which were much more honourable to him than that air of Stoiciſm and intrepidity, which ſome have affected, when they found themſelves ſeized with death; for ſurely nothing can be more ridiculous than to pretend to act the hero with God. Hezekiah was ſenſible, that it was not beyond the power of God to reſtore him, for the ſentence of death which the prophet had paſſed upon him was not couched in peremptory terms: He was likewiſe conſcious to himſelf, that he had not omitted any thing which was to be done for the reſtoration of the true worſhip of God; but had been ſo exact as to take away the high places, which had continued ever ſince the time of David. And therefore he preſumed to beg that he might live, to ſettle and eſtabliſh what he had begun. Hezekiah did not enumerate his good works in his prayer to God, with any ſtrain of oſtentation, but merely to obtain the mercy of a moſt gracious father, who delights in the humble diſpoſition of his children, and beholds with complacency their zealous endeavours to pleaſe him.

The tears and affliction of this good prince proved ſuch powerful advocates with the Divine Mercy, that the prophet, who was ſcarce got out of the palace, was commanded by God to return, and carry the dying monarch the joyful news of his recovery, which would prove ſo ſpeedy, that he ſhould be able, within three days to go to the temple, and render his grateful acknowledgments to God for it. And as a farther proof of the efficacy of his prayer, Iſaiah was ordered to aſſure him, that his life ſhould be prolonged fifteen years, and himſelf and his kingdom be delivered from the Aſſyrian power.

Theſe glorious promiſes did not, however, gain credit with the deſponding king, who could not eaſily reconcile two ſuch different meſſages from the ſame prophet, and therefore he thought he might ask for ſome more ſignal proof to aſſure him of the laſt. The prophet accordingly obtained by his prayers ſuch an authentic demonſtration, as ſhould at once convince both him and his whole kingdom, that it was corroborated with the Divine Sanction. It was a retrogradation of ten degrees of the ſun's ſhadow on the dial of the palace. The text runs literally thus in the original; "And the Lord brought back the ſhadow "of the ſteps, or degrees, which was gone down by the "dial, or degrees, of Ahaz ten degrees, or ſteps," ver. 11. which we purpoſely take notice of here, to ſhew that the Sacred Hiſtorian has expreſſed himſelf in ſuch terms, as were comprehenſible by the vulgar, and yet very compatible with the ſolar ſyſtem which is now generally received.

It is true that Iſaiah, who relates the ſtory in almoſt the ſame words, and mentions only the ſhadow, when he puts it to the king's option, whether it ſhould go backward or forward; adds, that *the ſun* went back ten of the degrees over which he had already paſt. But it is plain, that he intends no more by it than the rays of the ſun. Thus the Pſalmiſt ſays, "The ſun ſhall not hurt "thee by day, nor the moon by night. Pſalm cxxi. 6. And it is ſaid in the book of Jonah, that "the ſun beat "upon his head," Jonah iv. 8. by which can be only meant his beams. Nothing is more common than that expreſſion in all languages, the ſun comes in at ſuch a window, or ſuch a part of the houſe, and the like. The words therefore of the prophet may be naturally rendered thus, *And the beams of the ſun* (being miraculouſly inflected) *cauſed the ſhadow to go back over ten of the degrees*, or ſteps, *which it had paſt, upon Ahaz's dial*, or flight of ſteps. A miracle of this nature was ſufficient to convince the doubtful king, without magnifying, or rather multiplying it, as many of the fathers, and others after them have done.

For to ſuppoſe, as they do, that the whole fabric of the univerſe went back, or even that the earth alone did ſo, was not only needleſs, becauſe the intention was not to lengthen the day, as it was in the time of Joſhua, but only to bring the ſhadow back ſo many degrees: but it ſeems to carry a farther abſurdity; for either this extraordinary retrogreſſion muſt have been cauſed all at once, which conſidering the velocity of the earths motion, much more that of the univerſe round it, according to the Ptolemaic ſyſtem, is ſcarcely conceivable; or if it was accompliſhed in a gradual manner, it would hardly have been perceived, in caſe Hezekiah had choſen to have the ſhadow go forward inſtead of backward. By the tenor, however of the whole hiſtory, it ſeems as if the phænomenon was perform'd in an inſtant, and not gradually. What need is there then to ſuppoſe, that God interpoſed his miraculous power to cauſe ſuch a retrogradation, even in the earth, when the end might be as well anſwered by the inflection of the ſolar rays? To ſay that either of them was equally eaſy to an omnipotent power, is too unphiloſophical to deſerve an anſwer, becauſe it is abſurd to ſuppoſe that God acts with leſs œconomy in his ſupernatural, than he doth in his natural works.

This hypotheſis, of the inflection of the rays, which is now the moſt received, becauſe attended with feweſt difficulties, will ſave us a great many needleſs enquiries; ſuch as theſe that follow. What portion of time is implied by thoſe ten degrees, and how much was the day lengthned by it? Was this miraculous irregularity afterward recovered, and the courſe of nature re-inſtated by the ſame power in its former harmony, either by ſubſtracting as much from the night as had been added to the day, or by any other method? Was the miracle perceived all the world over, or only in Judæa? And many more queſtions of the like nature.

The Jews indeed, who are ready to help us in this emergency, give us to underſtand, that God, who had already ſhorten'd one day by ten hours, when wicked Ahaz died, that no mourning might be made for him, did only reſtore the univerſe to its former ſtate on this occaſion. But ſuch an e peditious way of anſwering all enquiries, will ſcarcely be allowed of by any but Jews. However, archbiſhop Uſher, who believed that the whole frame of heaven went back at this time, doth yet obſerve, that the Divine providence ſo ordered it, that the conſtant and uniform motion of the celeſtial bodies, did not receive any hindrance from it: this he undertakes to prove by three previous eclipſes of the moon, out of Ptolemy, whoſe calculations, being traced back, coincide as exactly with the Chaldæan account, as if no ſuch retrogreſſion had happened in nature [Sub. A. M. 3291. p. 71.] But is not this multiplying the miracle without any neceſſity?

But what farther confirms our opinion, that the whole miracle conſiſted in the bare reverſion of the ſun-beams, is, that if the ſun or the earth be ſuppoſed to have gone back ſo many degrees, it muſt have been perceived all over the world. But the contrary ſeems plain to us, from the embaſſy which Berodach-baladan ſent to Hezekiah, to inform himſelf about this miraculous phænomenon, 2 Chron. xxxii. 31. For if it had been ſeen at Babylon, there would have been no neceſſity for ſending into Judæa to know the truth of it; and it is hardly to be ſuppoſed, that he ſent thither to be informed about the cauſe of it. The Babylonians were much better aſtronomers than the Jews, or rather theſe laſt were known to be entirely ignorant of that ſcience. It ſeems then much more probable, that this retrogreſſion was viſible only about Judæa; and if ſo, cannot be better accounted for than by ſuppoſing an inflection of the ſun's rays.

We need not add, that if it had been perceived all the world over, or even beyond Judæa, we ſhould have found ſome traces of it in prophane hiſtory; it being hardly to be ſuppoſed, that ſo remarkable a change could go unobſerved, or unrecorded, at a time when ſo many good aſtronomers and hiſtorians flouriſhed; or that the memory of it ſhould be ſince entirely loſt, when we can find ſo many imitations of the ſun's ſtanding ſtill in the time of Joſhua, which was upward of ſeven hundred years before the phænomenon on the dial of Ahaz. We ſhall now only add ſome few remarks concerning the moſt probable figure of that dial.

And here let it be conſidered, 1. That the Hebrew word *Meghaloth*, which is rendered *dial* by our tranſlators, ſignifies no more than *ſteps* or *ſtairs*. 2. That the Septuagint verſion, and the Chaldee paraphraſts render it, the former *αναβαθμους*, *aſcents*, and the latter by *a ſtone of time*. 3. That the Jews did not reckon by, nor had even a name for hours before the captivity. 4. That the invention of gnomon dials is reckoned of much later date, it being attributed to Anaximander, who did not live till almoſt two hundred year after Hezekiah. And laſtly, That there is not one word of a ſun-dial in all the writings of Homer. All theſe particulars will at leaſt amount to a ſtrong preſumption, that what is called the dial of Ahaz, muſt have been an aſcent of ſteps, leading up to the gate of the palace, and mark'd at proper diſtances with figures, ſhewing the diviſion of the day; rather than a regular piece of dial-work.

We have indeed, a much finer deſcription of it in Grotius, out of Rabbi Eliah Chomer, who pretends, that it was a regular globe placed in the center of a hollow hemiſphere, on which were drawn, at proper diſtances, the ſeveral lines which divided the day into twenty-eight parts. But who can believe, after what has been obſerved before, that ſuch a curious and compound piece of art could be the product of thoſe early times? For our part, we cannot think that even this flight of ſteps was originally deſigned by the architect to ſerve both for an aſcent and a ſun-dial: On the contrary, it ſeems to us more probable upon the whole, that the latter uſe was owing to obſervation. Some ornaments, ſuch as pyramids, obelisks, flower-vaſes, and the like, might have been placed upon the rails or baluſtrade of the aſcent, whoſe ſhadow being in time obſerved to paſs over thoſe ſteps, at proper periods of the day, might naturally induce ſome curious obſerver to mark down the ſeveral portions of the day; firſt into four parts, according to the Jewiſh cuſtom of dividing it, and then into as many ſub-diviſions as was thought proper. All therefore that we think is meant in the text, is, that the ſhadow of the obelisk, or whatever other ornament ſerved inſtead of agnomon, went back again over ten of thoſe ſteps, which it had already paſt. But in what portion of time the ſhadow uſually paſt over thoſe ſteps, is impoſſible to determine.

Hezekiah's

Hezekiah being reſtored to his health by a cataplaſm of dried figs, applied according to the prophet's direction, compoſed that noble Pſalm of thankſgiving recorded by the prophet Iſaiah, chap. xxxviii. 9, *&c.* wherein he expreſſes the exquiſiteneſs of his anguiſh and grief, acknowledges the infinite mercy of his Divine Deliverer, and promiſes to be perpetually thankful for it. The next part of the prophet's promiſe, namely, the deliverance of Judah from the Aſſyrian power, did not long remain unfulfilled; for the army of Sennacherib was ſoon after deſtroyed, and he himſelf obliged to make an ignominious retreat into his own dominions, as we have already ſeen in the courſe of this hiſtory.

Ver. 12. *At that time Berodach-baladan the ſon of Baladan, king of Babylon, ſent letters and a preſent unto Hezekiah: for he had heard that Hezekiah had been ſick.*] As we ſhall find the affairs of the Babylonian empire frequently intermixed with the Jewiſh hiſtory, we think it will be proper for us to give ſome account of the origin and progreſs of that famous empire, to the reign of the monarch mentioned in this verſe; that ſo our readers may have a clear idea of the connection of profane hiſtory with the Sacred Records. And we the rather enter upon this undertaking, becauſe the common accounts, both ancient and modern, of the Aſſyrian and Babylonian empires, are extremely confuſed and erroneous.

We are here to conſider the Babylonians in two very different views; firſt, as compoſing a ſmall kingdom, ſoon after the Deluge; and, ſecondly, as conſtituting a potent and wide-ſpreading empire, founded by, and at laſt riſing upon the ruins of the Aſſyrians, their brethren. So that in effect we are here only to look back to the early times of the Aſſyrian monarchy, of which this was a collateral branch, and was poſſeſſed, as it ſhould ſeem, by princes of the ſame blood with thoſe who filled the throne of Nineveh. We may refer the reader back to what has been already obſerved of the Aſſyrians, to ſatisfy him concerning the chronology of the Babylonians; for they properly took riſe in one and the ſame perſon; namely, Pul king of Aſſyria, and nearly at one and the ſame time time.

With reſpect to the firſt view in which the Babylonians are to be conſidered, we ſhall obſerve, that Babel is the firſt kingdom we find erected in Scripture; Nimrod was the founder of it; but for many ages it enlarged not its bounds; and it evidently appears to have remained a petty royalty, till the Aſſyrians paved the way to the empire it afterward acquired. Or, on the other hand, if it be granted, that even under Nimrod himſelf it attained a height of power, nothing ſeems more natural than to conclude, that it ſuddenly fell down to a level with its neighbours, and even below ſome of them. So that tho' we confeſs this to have been the moſt ancient kingdom in the world, we deny it to have reached the imperial dignity till what we call very lately, in compariſon of what has been vainly boaſted, and unwarily believed. The Scripture takes no notice of any king of Babylon from the time of Amraphel king of Shinar, or Sennaar, the ancient Babylon, (who joined the army of Chedorlaomer king of Elam, or Perſia, in the days of Abraham, Gen. xiv.) till the time of Berodach, or Merodach-baladan, who was contemporary with Hezekiah.

The Babylonians, or Chaldæans, however, laid claim to a moſt enormous antiquity; unwilling to be behind-hand with the Egyptians, or any nation elſe; and pretending to have regiſter'd the tranſactions of 150,000 years, according to ſome, or 473,000 years, according to others; reckoning down to Alexander the great, from the time they firſt began to obſerve the ſtars. A moſt monſtrous fable, which needs no refutation.

Few arguments can be wanting, and indeed none can be neceſſary, to prove the firſt riſe and duration of the Babylonian empire, after they have been ſo happily aſcertained to our hands by Ptolemy, whoſe canon is ſo exactly agreeable to the Sacred Records, that if theſe laſt could poſſibly need confirmation, as to the hiſtorical parts of them, ſo far as relates to the great empires of the Aſſyrians and Babylonians, nothing could be ſo effectual toward it as this canon, which has given birth to one of the moſt famous æras; namely, that of Nabonaſſar, the firſt king of this Babylonian empire. Nothing is more ſurpriſing, than that this moſt noble monument, ſhould have been ſo little examined by the light naturally reflected on it by the Sacred writers, as not to have extricated the hiſtorians and chronologers out of the labyrinth in which moſt of them have bewildered themſelves; miſled by the extravagancies of one fabulous Greek writer, (we mean Cteſias) who has been blindly followed by the ancients, and very unnaturally by the modern Chriſtians. This canon takes date about the twenty-third year of Pul's firſt appearance on this ſide the Euphrates, about the year 2252 after the flood, according to the Samaritan computation which we follow; and 747 years before Chriſt; which ſhews the kingdom of Babylon to have been immediately of Aſſyrian origin, according to the prophet: "Behold, the land of "the Chaldæans; this people was not till the Aſſyrian "founded it for them that dwelt in the wilderneſs: they ſet "up the towers thereof, they raiſed up the palaces there-"of," Iſaiah xxiii. 13.

Ptolemy could diſcover no king of Babylon older than Nabonaſſar, and therefore begins with him; and the Scripture mentions no king of Aſſyria before Pul, who appeared on this ſide the Euphrates about twenty-three years before the firſt year of the canon; and as Nabonaſſar is an Aſſyrian name, compounded of Nebo-addon-aſſur, we may be certain that he was the ſon or grandſon of Pul, who upon his death divided his monarchy between his children. This is an evident point, and abundantly enables us to underſtand what the prophet means in the text above cited; and without which it is impoſſible to have a right conception how the Aſſyrians ſhould have founded the land of the Chaldees. This kingdom of Babylon being then of Aſſyrian extraction, and conſidered as a ſiſter kingdom with Aſſyria, we have nothing here to add to what we have already urged, except that we can fix the date of it with ſomewhat more certainty than that of the Aſſyrian empire, which we could have no notice of till the firſt appearance of Pul in the weſt. It may begin then in the twenty-fourth year of Pul's appearance to the weſtward of Euphrates; 2252 years after the flood, and 747 years before Chriſt. It ended 2462 years after the flood, and 537 years before Chriſt. So that its whole duration comprehended no more than 210 compleat years; to which if we add the 23 or 24 years of Pul before the date of Ptolemy's canon, we ſhall have a number not exceeding 234 years, for the duration of the great Aſſyrian family; whether at Nineveh, or at Babylon.

The Chaldees, we are told, were founded by the Aſſyrian, and by the undoubted authorities of Scripture, and Ptolemy's aſtronomical canon, this Aſſyrian can have been no other than Pul. If any one can prove the exiſtence of another Aſſyrian conqueror or founder before him, we ſhall be very ready to congratulate him upon the diſcovery.

The genuine hiſtory of the Babylonians has in it a vaſt chaſm of many hundred years between the times of Nimrod and Amraphel, to the time we have now reached down to. The firſt Babylonian we meet with after theſe in Sacred or Profane Hiſtory, is Nabonaſſar, the firſt in Ptolemy's canon. Concerning this king, ſo well known for the æra that paſſes under his name, we have nothing particular recorded; but as it may be of great uſe to know, in what manner he came to be king of Babylon, and how it comes to paſs that Ptolemy could be aſſured of no Babylonian king who lived before his time, which is ſo late in compariſon of what has been moſt generally pretended, we will venture to offer ſome probable conjectures, which may carry ſo much weight with them, after what we have ſaid of the firſt riſe, progreſs, and apparent obſcurity of the ancient kingdom of this people, as may ſatisfy every reader, that no point of hiſtory has been ſo much miſtaken, as that which relates to the firſt riſe of the Babylonian empire, ſo much talked of by profane writers.

And here it will be proper to premiſe, that however we diſtinguiſh the Aſſyrians and Babylonians from each other; they were but two branches of one and the ſame family. This moſt evidently appears from Scripture, where the Babylonian names are pure Aſſyrian; and as much is explicitly confeſſed by profane authors, who declare the city of Babylon was built by the Aſſyrians: and hence we are to conclude, that the ancient people who were in immediate ſubjection to Nimrod, have properly nothing to do with the great Babylonian kingdom, which aroſe in after-times; but that the whole muſt be attributed to the people who migrated with Aſhur, or Aſſur, Gen. x. 11. and

ever after retained his name. If any proof of this could be wanting, we might recur not only to Cteſias himſelf, and to Herodotus, but likewiſe to the whole tribe of Greek and Latin hiſtorians who have treated of this empire. But as this point is ſo evident, we ſhall only obſerve, that in Ptolemy's canon the kings of Babylon are called Aſſyrians, and that in the ſame the kings of Perſia are called the kings of the Medes, as it were in honour to the two nations of which they were natural branches; for, in ſtrictneſs, the hiſtory of the empire of Babylon is no other than a continuation of the hiſtory of the Aſſyrian empire; juſt as the empire of the Perſians is of the empire of the Medes.

If we next conſider the ſituation of the countries in reſpect of each other, and the true nature of things, it muſt be plain they were twin-ſiſters, or at leaſt were produced within a few years of each other. Previous to this we muſt juſt repeat, that Pul, the firſt Aſſyrian king with us, does not appear as a conqueror weſtward above twenty-four years before the firſt of the reign of Nabonaſſar; and we would venture to aſſert, that Pul muſt then have been in the middle of life, and that after this he may have lived at leaſt twenty-four years. And this being ſuppoſed, as it very naturally may, we ſhall have as good a proof as we can almoſt require, that he divided his empire between two of his ſons; for, according to Ptolemy, Nabonaſſar had Babylon for his portion; and, according to Scripture, Tiglath-pileſer had Aſſyria for his; for, in Scripture, we find him as the immediate ſucceſſor of Pul; in about ſeven years after whoſe death, he appears on this ſide of the Euphrates, and leads off with him a number of captives of different tribes and nations; ſo that no chronologies can more exactly concur together than the Scripture and Ptolemy's canon in this particular. But to return to our point: the very ſituation of theſe countries may convince us, that the thing was as we contend; for they ſo mutually extend againſt each other on the banks of the Tigris, which was the common boundary of both, and the only partition between them; and Babylonia was ſo throughout a barrier between Aſſyria and the weſtern parts, that the Aſſyrian could not have reached any of them, but by croſſing ſome part or other of the country of Babylon; and but to imagine that he attempted to croſs the Euphrates before he had made a conqueſt of this rich and fertile land, were an abſurdity of the moſt glaring kind. And accordingly we find that Cteſias himſelf, how inconſiſtent he may have been in other points, was ſo ſenſible of this, that he makes Babylonia the firſt conqueſt the Aſſyrians attempted.

Now, as we have plainly ſeen that the two kingdoms took birth together in one man, it is inconſiſtent to ſuppoſe that one of them was not in ſubordination to the other; and accordingly it appears that Nabonaſſar was the younger ſon, and conſequently in ſubjection to his brother Tiglath-pileſer, who is ſtiled the king of Aſſyria, and held his reſidence at the original ſeat of the empire, Nineveh; which that it was older than the city called by us Babylon, is not only to be gathered from the above-cited paſſage in Iſaiah xxiii. and other parts of Scripture, but even from the bulk of profane authors, who agree that Nineveh was finiſhed before the foundations of Babylon were laid.

This being ſettled, we ſhall have no more reaſon to wonder, that theſe two kingdoms were in perfect harmony, than that two brothers ſhould agree together; the ambition of the one muſt have contributed to the grandeur and proſperity of the other reciprocally; and that a right of ſuperiority was acknowledged by the younger branch at Babylon, toward the elder of Nineveh, may be eaſily conceived. If this was not exactly the caſe, we ſhall have ſuch difficulties ſtart up againſt us, both in the hiſtory of Babylon and that of Aſſyria, as will be quite inſurmountable. We know they exiſted as collateral kingdoms, for while the great Sennacherib was in his full glory and warring in the weſt, we read in the 12th verſe of this chapter of an embaſſy from Berodach, or Merodac-baladan king of Babylon to Hezekiah.

From all this we may gather, that Nabonaſſar, this firſt king of Babylon bids fair to have been the Ninus of Cteſias, as Tiglath-pileſer, and rather more ſo; and particularly as he was, in all probability, the husband of Semiramis, who if ſhe had any right to be denominated from any city of theſe parts, was confeſſedly, according to the common notion, a Babylonian. For notwithſtanding the Ninus of Cteſias, is ſaid to have raiſed the city of Nineveh, in which that author differs from what we think very evident, he yet agrees in ſo many other particulars with the perſon of Nabonaſſar, that he makes full amends for his miſtake in the other point.

Again, there is another reſemblance between Ninus and Nabonaſſar; the conqueſts of the former are wholly confined to the regions beyond the Euphrates; and he never once makes his appearance on this ſide of that river, except in the romantic liſt of his victories. And ſo it is moſt likely to have been with Nabonaſſar, who may have warred upon the Medes, the Bactrians, and neighbouring people, while the emperor, his eldeſt brother, was proſecuting a war, and graſping at conqueſts of far greater importance, whereby he hoped to become maſter of the great and wealthy kingdoms of Syria, Phœnice, and Paleſtine; and thereby to pave his way to Egypt it ſelf. Theſe were ſtates, which for their great opulence muſt, above all others, have allured a race of princes, poſſeſſed with an unnatural avidity to live upon the ſpoil.

As we have ſeen that Nabonaſſar may poſſibly have been the Ninus of profane writers, we are next to declare, that he can never have been, either the Shalmaneſer of Scripture, or the Beleſis of Cteſias, according to Dean Prideaux, and the generality of Chriſtians. Shalmaneſer he cannot poſſibly have been; for according to the canon of Ptolemy, he had been dead five years before Shalmaneſer ſeems to have begun his reign; nor can he have been Beleſis, for if this latter be a prince any where in the canon, he muſt have been Nabopolaſſar, and indeed can have been no other. Now Nabopolaſſar did not begin to reign at Babylon, till full 108 years after Nabonaſſar had departed this life. Nor conſequently can he have been Nanybrus who was confeſſedly the ſame with Beleſis.

To dwell no longer on the miſtakes that have been committed, with regard to this firſt king of Babylon, we would next obſerve, that the Semiramis of the Greeks, muſt have been his wife, if ever there were ſuch a queen of Babylon; whereby we ſhall ſtill more amply evince, that Nabonaſſar may have been the Ninus of Cteſias. She is ſaid to have been born at Aſcalon in Syria, and brought from that country by a certain officer belonging to the king of Aſſyria, and that Ninus fell in love with her, tho' ſhe was married to that officer, and made her his queen. Now, as we have ſtated the chronology of Aſſyria and Babylonia, it was about the middle of Nabonaſſar's reign at Babylon, that his ſeeming brother, Tiglath-pileſer, croſſed the Euphrates, and captivated ſome of the tribes and nations to the weſtward. Among theſe captives it is very likely Semiramis may have been, according to the ſtory of Cteſias; and as ſhe muſt have been a woman of very ſuperior wit and beauty, it is not ſtrange that ſome great Aſſyrian lord ſhould make her his moſt favourite wife. It is poſſible alſo, that ſhe may have attended him to the Bactrian war, in which Nabonaſſar very probably commanded. And that this was ſomething of the caſe, appears by this, that the Ninus of Cteſias lived not very long with her, and left her behind him with a young child. Now Nabonaſſar reigned but fourteen years, and it was in the ſeventh year of his reign that Tiglath-pileſer firſt made any captives from this ſide of the Euphrates. If then we ſuppoſe, as according to the ſtory we may, that ſhe lived with her firſt husband five years, ſhe muſt have fallen to the lot of Nabonaſſar, in the latter end of his twelfth, or the beginning of his thirteenth year; and ſo he can have lived with her but barely two years; and this agrees ſeemingly with Cteſias, who, as we apprehend, makes the duration of their marriage to be very ſhort.

The ſecond king of the Babylonians is called Nadius in the canon; he reigned but two years, and if what we have conjectured in the foregoing reign was at all the caſe, as, by comparing things together in the manner we have done, it ſeems to have been; this Nadius muſt then be the Ninyas of Cteſias and his followers, and muſt have died an infant of about three years old.

The next that filled the throne, according to Ptolemy, were Chinzirus and Porus, who reigned five years; concerning theſe we have nothing to conjecture.

Jugæus

Jugæus reigned next, of whom there is nothing recorded. He was ſucceeded by Merdoc-empad, who is certainly the Berodach, or Merodach-baladan of Scripture, who ſent an embaſſy to Hezekiah king of Judah. The times of the former in the canon, and of the latter in Scripture, agree exactly; and it muſt have been in the ſeventh or eighth year of his reign that he ſent to Hezekiah. He is called Merodach-baladan in Iſaiah xxxix. 1. but in the book of Kings, in the verſe before us, he is called Berodach-baladan. In both places it appears, that he was the ſon of Baladan; whence we gather, that the Jugæus above, who ſeems to have been his father, would be more properly called Baladan. He ſeems to have ſomething more in view by this embaſſy to Jeruſalem, than merely to enquire concerning the regreſſion of the ſhadow upon the dial of Ahaz, which might be only a pretext to cover his principal intention. For as Sennacherib was then alive, it cannot well be conceived how there ſhould have been ſuch a liberty taken by his Babylonian relation or dependant, as to correſpond with an enemy by ambaſſadors. This is the firſt Babylonian king we read of in Scripture, who had any intercourſe with the kings of Jeruſalem; and he muſt have been a man of reſolution and ambition, if we ſuppoſe he wanted to draw Hezekiah into an alliance with him againſt the Aſſyrian emperor. Upon the whole, the men he ſent from Babylon, ſeem rather to have been private agents than publick ambaſſadors; and what was tranſacted between them and king Hezekiah ſeems to have been a ſecret. The king of Babylon may have been informed, that the Medes were on the point to revolt, as they certainly did very ſoon afterward; and that other nations, their neighbours, were ripe for the ſame. This might be known by him, and therefore he may have attempted to form alliances with the Jews, and other nations on this ſide the Euphrates, againſt Sennacherib, in order to ſecure his own dominions, or to enable him to withſtand ſuch invaſions as he might have dreaded from the ſame people, who were preparing to rebel againſt the Aſſyrian monarch. This prince reigned twelve years.

Ver. 13. *And Hezekiah hearkned unto them, and ſhewed them all the houſe of his precious things, the ſilver, and the gold, and the ſpices, and the precious ointment, and all the houſe of his armour, and all that was found in his treaſures*, &c.] Hezekiah took a particular pleaſure in entertaining the Babylonian ambaſſadors with a ſight of all the wealth, grandeur, and ſtrength of his court and kingdom. The Jubilee year ſeems likewiſe to have been about this time [Vid. Uſſer in A. M. 3295.] at which ſolemnity a vaſt concourſe of people flocked to Jeruſalem, which could not but add very much to the magnificence of that court and metropolis; becauſe upon ſuch occaſions it was uſual for the wealthy men of the kingdom to pour their rich preſents into the temple.

This oſtentatious behaviour of Hezekiah was highly diſpleaſing to God, who ſoon ſent him this dreadful meſſage by Iſaiah; that thoſe very Babylonians, whoſe eyes he had glutted with all the glory of his kingdom, would in a ſhort time not only ſtrip it of all that was valuable in it, but even carry away ſome of his offspring, and emaſculate them in their monarch's palace. At which Hezekiah was brought to ſuch a ſenſe of his overſight, that he acknowledged the gracious mildneſs of the ſentence, ſince he was ſuffered to end his days in a tranquil manner. He accordingly died in the 54th year of his age, and 29th of his reign, according to the words of the prophet, and was buried in the chiefeſt of the ſepulchres of the ſons of David. His funeral obſequies were performed with uncommon magnificence, not only in the city, but alſo throughout the whole kingdom. He was ſucceeded by his ſon Manaſſeh.

CHAP. XXI.

1 Manaſſeh his reign. 3 His great idolatry. 10 His wickedneſs cauſeth propheſies againſt Judah. 17 Amon ſucceedeth him. 19 Amon's wicked reign. 23 He being ſlain by his ſervants, and thoſe murderers ſlain by the people, Joſiah is made king.

MAnaſſeh *was* twelve years old when he began to reign, and he reigned fifty and five years in Jeruſalem: and his mothers name *was* Hephzi-bah.

2 And he did *that which was* evil in the ſight of the LORD, after the abominations of the heathen, whom the LORD caſt out before the children of Iſrael.

3 For he built up again the high places which Hezekiah his father had deſtroyed, and he reared up altars for Baal, and made a grove, as did Ahab king of Iſrael, and worſhipped all the hoſt of heaven, and ſerved them.

4 And he built altars in the houſe of the LORD, of which the LORD ſaid, In Jeruſalem will I put my name.

5 And he built altars for all the hoſt of heaven, in the two courts of the houſe of the LORD.

6 And he made his ſon paſs through the fire, and obſerved times, and uſed inchantments, and dealt with familiar ſpirits, and wizards: he wrought much wickedneſs in the ſight of the LORD, to provoke *him* to anger.

7 And he ſet a graven image of the grove that he had made, in the houſe of which the LORD ſaid to David, and to Solomon his ſon, In this houſe and in Jeruſalem, which I have choſen out of all tribes of Iſrael, will I put my name for ever.

8 Neither will I make the feet of Iſrael move any more out of the land which I gave their fathers; only if they will obſerve to do according to all that I have commanded them, and according to all the law that my ſervant Moſes commanded them.

9 But they hearkned not: and Manaſſeh ſeduced them to do more evil than did the nations, whom the LORD deſtroyed before the children of Iſrael.

10 ¶ And the LORD ſpake by his ſervants the prophets, ſaying,

11 Becauſe Manaſſeh king of Judah hath done theſe abominations, *and* hath done wickedly above all that the Amorites did, which *were* before him, and hath made Judah alſo to ſin with his idols:

12 Therefore thus ſaith the LORD God of Iſrael, Behold, I *am* bringing *ſuch* evil

upon Jeruſalem and Judah, that whoſoever heareth of it, both his ears ſhall tingle.

13 And I will ſtretch over Jeruſalem the line of Samaria, and the plummet of the houſe of Ahab: and I will wipe Jeruſalem as *a man* wipeth a diſh, wiping it, and turning *it* upſide down.

14 And I will forſake the remnant of mine inheritance, and deliver them into the hand of their enemies, and they ſhall become a prey, and a ſpoil to all their enemies;

15 Becauſe they have done *that which was* evil in my ſight, and have provoked me to anger ſince the day their fathers came forth out of Egypt, even unto this day.

16 Moreover, Manaſſeh ſhed innocent blood very much, till he had filled Jeruſalem from one end to another, beſide his ſin wherewith he made Judah to ſin, in doing *that which was* evil in the ſight of the LORD.

17 ¶ Now the reſt of the acts of Manaſſeh, and all that he did, and his ſin that he ſinned, *are* they not written in the book of the chronicles of the kings of Judah?

18 And Manaſſeh ſlept with his fathers, and was buried in the garden of his own houſe, in the garden of Uzza: and Amon his ſon reigned in his ſtead.

19 ¶ Amon *was* twenty and two years old when he began to reign, and he reigned two years in Jeruſalem: and his mothers name *was* Meſhullemeth, the daughter of Haruz of Jotbah.

20 And he did *that which was* evil in the ſight of the LORD, as his father Manaſſeh did.

21 And he walked in all the way that his father walked in, and ſerved the idols that his fathers ſerved, and worſhipped them:

22 And he forſook the LORD God of his fathers, and walked not in the way of the LORD.

23 ¶ And the ſervants of Amon conſpired againſt him, and ſlew the king in his own houſe.

24 And the people of the land ſlew all them that had conſpired againſt king Amon, and the people of the land made Joſiah his ſon king in his ſtead.

25 Now the reſt of the acts of Amon which he did, *are* they not written in the book of the chronicles of the kings of Judah?

26 And he was buried in his ſepulchre, in the garden of Uzza: and Joſiah his ſon reigned in his ſtead.

Ver. 1. *Manaſſeh was twelve years when he began to reign, and he reigned fifty and five years in Jeruſalem.*] The years wherein he was captive in Babylon (2 Chron. xxxiii. 11.) muſt be comprehended in this number.

Ver. 2. *And he did that which was evil in the ſight of the Lord,* &c.] Whether this prince was naturally vicious, or fell into the hands of wicked counſellors, we may date the ruin both of the kingdom and religion from the fatal day of his aſcending the throne. We may ſuppoſe, that as he was but young, he was eaſily drawn aſide by he princes and nobles who never heartily joined in the reformation made by Hezekiah; but were, in all probability diſpleaſed at it, and ſo apoſtatized from it as ſoon as that good prince was dead. For one cannot well conceive how ſuch a ſudden change ſhould be made in religion, and ſuch groſs idolatries reſtored, but from the general corruption of the great men, who had the management of this young king. But, however the fact may be, it is certain, that Manaſſeh not only ſtrove to ſurpaſs all his predeceſſors in wickedneſs, idolatry, tyranny, and ſacrilege, but even to ſhew an impious emulation to deſtroy all that his pious father had accompliſhed, and to act in direct oppoſition to him. Hezekiah's firſt care had been to root all idolatry out of his kingdom, and to reſtore the worſhip of God, and the Sacred Service of the temple, to its original order and ſplendor. His degenerate ſon, on the contrary, made it his ſtudy to baniſh religion and morality out of it; to revive all the old idolatry, and to introduce new, and till then unheard of deities, idols, and ceremonies; beſide witchcraft, ſorceries, and every impious cuſtom that was practiſed among the heathens. Baal now became the favourite object of his worſhip; the ſun, moon, and planets, together with a vaſt multitude of other Pagan gods had altars and groves erected to them, both in Judah and Jeruſalem. Moloch, and the valley of Hinnom, became more frequented than ever; the unrighteous king encouraging his ſubjects to ſacrifice their innocent children there, as Ahaz had done before. But the moſt execrable inſtance of wickedneſs and ſacrilege was, his introducing the vileſt of idolatries into the very temple of the moſt high God, and cauſing a graven image of the grove, an odious idol worſhipped with ceremonies of the utmoſt impurity, to be ſet up in the moſt holy place; as if he had deſigned to drive the God of Iſrael out of his habitation, and to diſclaim at once all thoſe ſignal bleſſings he had conferred on David and Solomon, and on all who worſhipped him there with an upright mind.

Ver. 10. *And the Lord ſpake by his ſervants the prophets ſaying.*] Abarbinel is of opinion, that Hoſea, Joel, Nahum, and Habakkuk, all propheſied in the days of this prince. And ſome think, Obadiah alſo, and Iſaiah, who, as the Jews ſay, was ſawn aſunder by him.

Ver. 11. *Becauſe Manaſſeh king of Judah hath done all theſe abominations, and hath done wickedly above all that the Amorites did,* &c.] The whole people of Canaan are comprehended under the name of Amorites, who were the moſt eminent of all the ſeven nations, by whom that land was anciently inhabited.

Ver. 12. *Therefore thus ſaith the Lord God of Iſrael, Behold, I am bringing ſuch evil upon Jeruſalem and Judah, that whoſoever heareth of it, both his ears ſhall tingle.*] The report of the calamities this people brought upon themſelves by their moſt iniquitous conduct, would be ſo dreadful as to infuſe horror and conſternation into the minds of all who heard them related.

Ver. 13. *And I will ſtretch over Jeruſalem the line of Samaria,*] This is a metaphor taken from thoſe who ſet out the lots and portions of workmen, by drawing a line to divide them. And is as much as to ſay, God would give to Jeruſalem the ſame meaſure he had ordained for Samaria; that is, he would cauſe it to be pulled down to the ground; would conſume ſome of them by famine, others by the ſword, and ſuffer the reſt to be carried into captivity.

—— *And the plummet of the houſe of Ahab:*] As they imitated the ſins he had committed, ſo they ſhould be puniſhed like that prince, whoſe houſe was utterly deſtroyed.

The

The expreſſion in this part of the verſe ſeems to be another meraphor taken from builders, who meaſure with a line and a plummet, what part of a ſtructure ſhall ſtand, and what be demoliſhed.

—— *And I will wipe Jeruſalem as a man wipeth a diſh, wiping it, and turning it up-ſide down.*] That is, there ſhould be no more appearance of people in that city, than there is of any thing in a diſh, after it is emptied and cleaned. As if he had ſaid, I will entirely cleanſe her of all her inhabitants, ſo that none ſhall be left. The Hebrew word, which we tranſlate *diſh*, is rendered by the Septuagint ὁ ἀλάβαστρος, an alabaſter box of precious ointment; and the Chaldee tranſlates it *Seleucia*, in which the Greek word λάκυθος is included, as the illuſtrious Spanheim obſerves upon the hymn of Calimachus to Pallas, ver. 13. ſignifying that Jeruſalem was once in high eſteem with God, like a precious ointment; but having loſt its fragrant ſcent, he would reject her in the ſame manner as ſuch an unguent is diſregarded when it has nothing to recommend it.

Ver. 14. *And I will forſake the remnant of mine inheritance,*] That is, Judah, who alone was left after the captivity of the ten tribes.

Ver. 15. *Becauſe they have done that which was evil in my ſight*, &c.] God now intended to puniſh them for their former rebellions, ever ſince they were a people; which were complea ted by Manaſſeh, whoſe ſin was ſo great, that it is ſometimes mentioned as the ſole cauſe of their captivity. See Jeremiah xiv. 4.

Ver. 16. *Moreover, Manaſſeh ſhed innocent blood very much,*] Theſe words are thus gloſſed by Procopius Gazæus: "He chiefly deſtroyed thoſe who oppoſed themſelves to his impiety, and denounced the Divine Diſpleaſure againſt him (that is, the prophets) they ſay he cauſed the prophet Iſaiah to be ſawn in ſunder." The Jews declare the ſame in their Babylonian Talmud, in the treatiſe Jebamoth. Nay the word uſed by the Apoſtle, ἐπρίσθησαν, *they were ſawn aſunder*, Heb. xi. 37. is commonly referred to this act of impious barbarity.

—— *Till he had filled Jeruſalem from one end to another,*] This is a metaphor from meaſures when they are filled up to the brim.

—— *Beſide his ſin wherewith he made Judah to ſin,*] That is, beſide his own abominable idolatry.

Ver. 18. *And Manaſſeh ſlept with his fathers*, &c.] He died in the 55th year of his reign, and 67th of his age; and was buried in his own gardens, probably by his own choice; the conſciouſneſs of his former miſcarriages not ſuffering him to think himſelf worthy to be depoſited among his anceſtors. He was ſucceeded by his ſon Ammon.

This prince was but twenty-two years of age when he came to the crown, ſo that he could have obſerved nothing but the greateſt indications of piety and goodneſs in the example of his father, who proved a very humble penitent for all his offences, many years before he died, as appears by the 33d chapter of the ſecond book of Chronicles: and yet ſo infatuated was this young king that he gave himſelf up to all the vile idolatries that his father had committed in the former part of his reign. But before he had reigned two years, a conſpiracy was formed againſt him by ſome of his chief officers, who aſſaſſinated him in his own palace, and bury'd him in the ſame garden where his father was interred. For as he forſook God, whoſe ſervant he ought to have been, ſo his own ſervants forſook him, and murder'd him in his palace.

The inhabitants of Jeruſalem who had no ſhare in this conſpiracy and aſſaſſination, immediately took up arms upon the news of what had happened; for the murder of their king, though a very wicked prince, was a crime of ſuch pernicious conſequence, that the people would not ſuffer it to go unpuniſhed. They therefore revenged it by the death of the regicides, and then placed Joſiah, the ſon of their dead king, upon the throne, he being then about eight years of age.

CHAP. XXII.

1 Joſiah his good reign. 3 He taketh care for the repair of the temple. 8. Hilkiah having found a book of the law, Joſiah ſendeth to Huldah to enquire of the Lord. 15. Huldah propheſieth the deſtruction of Jeruſalem, but reſpite thereof in Joſiah's time.

JOſiah *was* eight years old when he began to reign, and he reigned thirty and one years in Jeruſalem: and his mothers name *was* Jedidah, the daughter of Adaiah of Boſcath.

2 And he did *that which was* right in the ſight of the LORD, and walked in all the way of David his father, and turned not aſide to the right hand or to the left.

3 ¶ And it came to paſs in the eighteenth year of king Joſiah, *that* the king ſent Shaphan the ſon of Azaliah the ſon of Meſhullam, the ſcribe, to the houſe of the LORD, ſaying,

4 Go up to Hilkiah the high-prieſt, that he may ſum the ſilver *which is* brought into the houſe of the LORD, which the keepers of the door have gathered of the people:

5 And let them deliver it into the hand of the doers of the work, that have the overſight of the houſe of the LORD: and let them give it to the doers of the work, which *is* in the houſe of the LORD, to repair the breaches of the houſe.

6 Unto carpenters, and builders, and maſons, and to buy timber, and hewn ſtone, to repair the houſe.

7 Howbeit, there was no reckoning made with them of the money that was delivered into their hand, becauſe they dealt faithfully.

8 ¶ And Hilkiah the high-prieſt ſaid unto Shaphan the ſcribe, I have found the book of the law in the houſe of the LORD: and Hilkiah gave the book to Shaphan, and he read it.

9 And Shaphan the ſcribe came to the king, and brought the king word again, and ſaid, Thy ſervants have gathered the money that was found in the houſe, and have delivered it into the hand of them that do the work, that have the overſight of the houſe of the LORD.

10 And Shaphan the ſcribe ſhewed the king, ſaying, Hilkiah the prieſt hath delivered me a book: and Shaphan read it before the king.

11 And it came to paſs when the king had heard the words of the book of the law, that he rent his clothes.

12 And the king commanded Hilkiah the prieſt, and Ahikam the ſon of Shaphan, and Achbor the ſon of Micaiah, and Shaphan the ſcribe, and Aſahiah a ſervant of the kings, ſaying,

13 Go ye, enquire of the LORD for me, and for the people, and for all Judah, concerning the words of this book *that is* found: for great *is* the wrath of the LORD that is kindled againſt us, becauſe our fathers have not hearkened unto the words of this book, to do according unto all *that which is* written concerning us.

14 So Hilkiah the prieſt, and Ahikam, and Achbor, and Shaphan, and Aſahiah, went unto Huldah the propheteſs, the wife of Shallum, the ſon of Tikvah, the ſon of Harhas, keeper of the wardrobe (now ſhe dwelt in Jeruſalem in the college) and they communed with her.

15 ¶ And ſhe ſaid unto them, Thus ſaith the LORD God of Iſrael, Tell the man that ſent you to me.

16 Thus ſaith the LORD, Behold, I will bring evil upon this place, and upon the inhabitants thereof, *even* all the words of the book which the king of Judah hath read.

17 Becauſe they have forſaken me, and have burnt incenſe unto other gods, that they might provoke me to anger with all the works of their hands: therefore my wrath ſhall be kindled againſt this place, and ſhall not be quenched.

18 But to the king of Judah which ſent you to enquire of the LORD, thus ſhall ye ſay to him, Thus ſaith the LORD God of Iſrael, *As touching* the words which thou haſt heard;

19 Becauſe thine heart was tender, and thou haſt humbled thy ſelf before the LORD, when thou heardſt what I ſpake againſt this place, and againſt the inhabitants thereof, that they ſhould become a deſolation and a curſe, and haſt rent thy clothes, and wept before me: I alſo have heard *thee*, ſaith the LORD.

20 Behold therefore, I will gather thee unto thy fathers, and thou ſhalt be gathered into thy grave in peace, and thine eyes ſhall not ſee all the evil which I will bring upon this place. And they brought the king word again.

Ver. 1. *Joſiah was eight years old when he began to reign*, &c.] It is amazing to think how the whole kingdom could be ſo over-run with all kind of wickedneſs and idolatry in the ſhort time of Ammon's reign, after it had been ſo thoroughly purged from thoſe impurities by his father; and yet it was grown to ſuch a degree of impiety when Joſiah came to the crown, that the prophet Zephaniah, who was contemporary with him, gives us a moſt dreadful catalogue of the licentiouſneſs and irreligion, which then reigned through the whole kingdom. Among the princes, magiſtrates and judges, reigned injuſtice, oppreſſion, cruelty, and all manner of debauchery: among the prieſts, pride, avarice, and corruption; together with a ſhameful traffic of ſacred things: among the people, ignorance and irreligion; men ſwearing with the ſame breath by the Lord, and by Malcom, and altars being reared every where to Baal, to the whole hoſt of heaven, and to all other deities of the pagans. The very ſanctuary itſelf was again polluted by the deteſtable idol of the grove, and its court furniſhed with male proſtitutes, and women who wove hangings and tents, to hide the odious and unnatural ceremonies of its votaries.

In this ſad and horrid condition was the kingdom when the infant monarch took the reins of it; ſo that it required nothing leſs than a miracle to reform it. But a Joſiah had been promiſed above 300 years before, by a prophet ſent on purpoſe to Jeroboam at Bethel, 1 Kings xiii. 2. One who was to work the greateſt reformation that ever was accompliſhed in the land, ſince it was to extend through the two kingdoms, and this Joſiah was the perſon pre-ordained by God for that glorious work. However, his tender years would not permit him immediately to undertake any thing, except perhaps adviſing with ſuch pious counſellors as could beſt inſtruct him, both with reſpect to what was to be done, and the propereſt means of performing it: and it was not long before he ſet about his premeditated deſign, with a zeal, diligence, and intrepidity, which, conſidering his years, and the arduouſneſs of the task, could be owing to nothing leſs than a ſupernatural impulſe.

When he had attained to the 26th year of his age, and the 18th of his reign, he beheld with regret the dilapidations of the houſe of God, which made it neceſſary to have them repaired as ſoon as poſſible. To this end, he gave orders for opening the great coffer, in which the poll-money and free-will offerings uſed to be depoſited, and cauſed the money to be diſtributed among ſuch faithful overſeers, as would ſet about the work without delay; and to encourage them to be doubly diligent in it, he told them, that he would depend upon their fidelity for the right management of the money committed to them. While this was doing, the high prieſt, who probably preſided over the work, ſent word to the king, that he had found the book of the law, which he had ſent to him by the ſecretary of the temple. This is generally agreed to have been the original copy written by Moſes, and by him ordered to be depoſited, with the ark, into the moſt Holy Place, Deut. xxxi. 26. but which ſome pious high prieſt had cauſed to be thus hid, in the reign of Ahaz or Manaſſeh, to prevent its being deſtroyed, with all the copies of it.

But tho' this book is allowed to have been the archetype written by Moſes, yet it is much diſputed, whether it was the whole Pentateuch, commonly called *hathorah*, the law; or only the book of Deuteronomy; or even barely the 28th, 29th, 30th, and 31ſt chapters of it. Joſephus, by calling it the Sacred Books of Moſes, (Antiq. l. 10. c. 5.) ſeems to have taken it for the whole work of that great legiſlator; others have retrenched it to the book of Deuteronomy, becauſe this is a kind of repetition or epitome of the Moſaic law; and laſtly, father Calmet, with ſome others, will have it to have been no more than the four chapters above-mentioned, and in which are contained all the bleſſings and curſes which ſo alarmed the pious monarch, ver. 11. This, indeed, was that part which Moſes enjoined their future kings to write, and preſerve a double copy of it, for the regulation of their conduct, and which he commanded Joſhua to ſet up upon Gerizim.

But if either this ſhort epitome, or even the whole book of Deuteronomy, was all that the high prieſt found hid in the temple, when was the reſt of the Pentateuch recovered? If it be ſaid, that there might be ſome copies of this laſt ſtill extant, then this ſummary muſt have been in it; and it will be ſurpriſing, that ſome one or more ſhould not have been brought to ſo good a king, after he had given ſuch ſignal proofs of his piety and zeal; and if any ſuch had been preſented to him, he muſt either have

ſtrangely

ſtrangely neglected the reading of it; or if he had not, he could never have been under ſuch a ſurprize and fear, at the reading of that which the high prieſt ſent to him. We therefore think, with the far greater number of Jews and Chriſtians, that it was the whole Pentateuch, and that there might be ſtill ſeveral imperfect and mutilated copies diſperſed here and there; which might be rectified by this prototype, after it was now brought to light. For the Jews report, that Manaſſeh blotted the name JEHOVAH out of all the books he could find. Hilkiah therefore rejoiced that he had found the original by which all might be corrected; and the finding it at this very time, when Joſiah was making a reformation of religion in all its branches, could not but be looked upon as a remarkable providence; and which very much affected the king, as we read afterward.

If it be asked, how either Joſiah, or Shaphan, could run over thoſe five books ſo quickly, as to come preſently to thoſe bleſſings and curſes, which are contained in the very latter end of the laſt of them? it may be anſwered, that their being at the end of the whole work, might be the very reaſon of their ſeeing them ſo ſoon. For, as their manner was to write upon volumes of a conſiderable length, which were rolled up round one or two ſticks, it might ſo happen that theſe laſt chapters proved on the outſide, and that the king, impatient to know the contents of them, might have curioſity to read them, before he had unfolded a round or two. We, however, are very far from rejecting the notion of the Jews, who believe that providence directed him to that very part. Something like which we find happened under the Goſpel, Acts viii. 32.

What appears moſt ſurpriſing, is, that all the copies of the Scriptures which the good king Hezekiah ſeems to have cauſed to be written, and diſperſed about his kingdom, ſhould be ſo ſoon vaniſhed. All that can be ſaid in the caſe, is, that Manaſſeh, during the former part of his reign, had made ſuch havock of them, that the few which remained were only in private hands, who preſerved them with the utmoſt caution and ſecrecy.

Joſiah delayed not to read this Sacred work: but when he ſaw what dreadful judgments were denounced in it, againſt thoſe very abominations, with which he had found the whole land contaminated, at his firſt coming to the crown, he rent his clothes, and expreſſed the moſt lively tokens of grief; not doubting but both he and his whole kingdom, would ſoon feel the effects of thoſe threatnings. Abarbinel ſaith, that Joſiah happened to read the place, where the puniſhment of their king is denounced, Deut. xxviii. 36. or he obſerved the time drew near, when the calamities God had threaten'd, would be inflicted, for their long offences againſt his law. He accordingly ſaith, ver. 13. "Great is the wrath of the Lord, that is kindled a-"gainſt us, becauſe our fathers have not hearkened to the "words of this book, to do according to all that which is "written concerning us." By all which it is plain, the king had not written a copy of the law with his own hand, according to the Moſaic command. Diſuſe frequently cancels the beſt laws: for it is too probable the Jews likewiſe had a long time neglected to read the law every ſeventh year.

There lived at that time, in one of the colleges of Jeruſalem, a famous propheteſs, named Huldah; to her therefore Joſiah diſpatched ſome of his prime officers, with the high-prieſt at their head, to inquire what would be the fate both of the king and people, ſeeing they had incurred the curſes contained in that Sacred Volume. It is certain, that both Jeremiah, and Zephaniah, propheſied in the reign of Joſiah; therefore it may ſeem ſtrange that the king did not apply to one of them. Abarbinel ſays, that Jeremiah was at this time abſent from Jeruſalem, being gone to convert the ten tribes, or rather being at his own houſe in Anathoth, a city in the tribe of Benjamin, and at the diſtance of about three miles from Jeruſalem: and he likewiſe ſuppoſes that Zephaniah was not in Jeruſalem at that time. The Jews have a tradition in Maſſecheth Megillah, that eight prophets deſcended from Rahab, whereof Huldah was one. And Kimchi, upon this place declares, "our doctors write, that three propheſied "in the days of Joſiah, namely, Jeremiah in the ſtreets or "villages, Zephaniah in the Synagogues, and Huldah "among the women."

The anſwer returned by this propheteſs to the king was, that God would not fail to inflict all thoſe ſevere puniſhments upon his faithleſs and ungrateful ſubjects; but that as for himſelf, the ſincere concern and remorſe which he had ſo lately expreſſed for the iniquities of Judah, and the deſolations with which that people were menaced, had ſo far ſuſpended the Divine Vengeance, that he ſhould be gathered to his fathers in peace, before the nation felt the dire effects of their impieties and abominations. For tho' Joſiah was ſlain in battle, chap. xxiii. 29. yet he went to his grave in peace; becauſe he did not live to ſee the calamities which were inevitably threaten'd againſt the nation; but left his kingdom in a peaceable condition. For the Egyptians, who ſlew him, gave the Jews no long diſturbance, and the Babylonians were not yet ready to come up againſt them.

CHAP. XXIII.

1 Joſiah cauſeth the book to be read in a ſolemn aſſembly. 3 He reneweth the covenant of the LORD. 4 He deſtroyeth idolatry. 15 He burneth dead mens bones upon the altar of Bethel, as was fore-propheſied. 21 He keepeth a moſt ſolemn paſſover. 24 He putteth away witches, and all abomination. 26 God's final wrath againſt Judah. 29 Joſiah provoking Pharaoh-nechoh, is ſlain at Megiddo. 31 Jehoahaz ſucceeding him, is impriſoned by Pharaoh-nechoh, who made Jehoiakim king. 36 Jehoiakim his wicked reign.

AND the king ſent, and they gathered unto him all the elders of Judah, and of Jeruſalem.

2 And the king went up into the houſe of the LORD, and all the men of Judah, and all the inhabitants of Jeruſalem with him, and the prieſts, and the prophets, and all the people, both ſmall and great: and he read in their ears all the words of the book of the covenant *which was* found in the houſe of the LORD.

3 ¶ And the king ſtood by a pillar, and made a covenant before the LORD, to walk after the LORD, and to keep his commandments, and his teſtimonies, and his ſtatutes, with all *their* heart, and all *their* ſoul to perform the words of this covenant, *that were* written in this book: and all the people ſtood to the covenant.

4 And the king commanded Hilkiah the high prieſt, and the prieſts of the ſecond order, and the keepers of the door to bring forth out of the temple of the LORD, all the veſſels *that were* made for Baal, and for the grove, and for all the hoſt of heaven: and he burnt them without Jeruſalem in the fields of Kidron, and carried the aſhes of them unto Beth-el.

5 And he put down the idolatrous prieſts, whom the kings of Judah had ordained to burn incenſe in the high places in the cities of Judah, and in the places round about Jeruſalem, them alſo that burnt incenſe unto Baal, to the ſun, and to the moon, and to the planets, and to all the hoſt of heaven.

6 And

6 And he brought out the grove from the houſe of the LORD, without Jeruſalem, unto the brook Kidron, and burnt it at the brook Kidron, and ſtampt *it* ſmall to powder, and caſt the powder thereof upon the graves of the children of the people

7 And he brake down the houſes of the Sodomites that *were* by the houſe of the LORD, where the women wove hangings for the grove.

8 And he brought all the prieſts out of the cities of Judah, and defiled the high places where the prieſts had burnt incenſe from Geba to Beer-ſheba, and brake down the high places of the gates, that *were* in the entring in of the gate of Joſhua the governour of the city, which *were* on a mans left hand at the gate of the city.

9 Nevertheleſs the prieſts of the high places came not up to the altar of the LORD in Jeruſalem, but they did eat of the unleavened bread among their brethren.

10 And he defiled Topheth, which *is* in the valley of the children of Hinnom, that no man might make his ſon or his daughter to paſs through the fire to Molech.

11 And he took away the horſes that the kings of Judah had given to the ſun, at the entring in of the houſe of the LORD, by the chamber of Nathan-melech the chamberlain, which *was* in the ſuburbs, and burnt the chariots of the ſun with fire.

12 And the altars that *were* on the top of the upper chamber of Ahaz which the kings of Judah had made, and the altars which Manaſſeh had made in the two courts of the houſe of the LORD, did the king, beat down, and brake *them* down from thence, and caſt the duſt of them into the brook Kidron.

13 And the high places that *were* before Jeruſalem, which *were* on the right hand of the mount of corruption, which Solomon the king of Iſrael had builded for Aſhtoreth the abomination of the Zidonians, and for Chemoſh the abomination of the Moabites, and for Milcom the abomination of the children of Ammon did the king defile.

14 And he brake in pieces the images, and cut down the groves, and filled their places with the bones of men.

15 ¶ Moreover, the altar that *was* at Beth-el, *and* the high place which Jeroboam the ſon of Nebat, who made Iſrael to ſin, had made, both that altar, and the high place he brake down, and burnt the high place, *and* ſtampt *it* ſmall to powder, and burnt the grove.

16 And as Joſiah turned himſelf, he ſpied the ſepulchres that *were* there in the mount, and ſent, and took the bones out of the ſepulchres, and burnt *them* upon the altar, and polluted it, according to the word of the LORD, which the man of God proclaimed, who proclaimed theſe words.

17 Then he ſaid, What title *is* that that I ſee? And the men of the city told him, *It is* the ſepulchre of the man of God, which came from Judah and proclaimed theſe things that thou haſt done againſt the altar of Beth-el.

18 And he ſaid, Let him alone, let no man move his bones: ſo they let his bones alone, with the bones of the prophet that came out of Samaria.

19 And all the houſes alſo of the high places, that *were* in the cities of Samaria, which the kings of Iſrael had made to provoke *the* LORD to anger, Joſiah took away, and did to them according to all the acts that he had done in Beth-el.

20 And he ſlew all the prieſts of the high places that *were* there, upon the altars, and burnt mens bones upon them, and returned to Jeruſalem.

21 ¶ And the king commanded all the people, ſaying, Keep the paſſover unto the LORD your God, as *it is* written in the book of this covenant.

22 Surely there was not holden ſuch a paſſover, from the days of the judges that judged Iſrael, nor in all the days of the kings of Iſrael, nor of the kings of Judah:

23 But in the eighteenth year of king Joſiah, *wherein* this paſſover was holden to the LORD in Jeruſalem.

24 ¶ Moreover, the *workers with* familiar ſpirits, and the wizards, and the images, and the idols, and all the abominations, that were ſpied in the land of Judah, and in Jeruſalem, did Joſiah put away, that he might perform the words of the law, *which were* written in the book that Hilkiah the prieſt found in the houſe of the LORD.

25 And like unto him was there no king before him, that turned to the LORD with all his heart, and with all his ſoul, and with all his might, according to all the law of Moſes; neither after him aroſe there *any* like him.

26 ¶ Not-

26 ¶ Notwithſtanding, the LORD turned not from the fierceneſs of his great wrath, wherewith his anger was kindled againſt Judah, becauſe of all the provocations that Manaſſeh had provoked him withal.

27 And the LORD ſaid, I will remove Judah alſo out of my ſight, as I have removed Iſrael, and will caſt off this city Jeruſalem, which I have choſen, and the houſe of which I ſaid, My name ſhall be there.

28 Now the reſt of the acts of Joſiah, and all that he did, *are* they not written in the book of the chronicles of the kings of Judah?

29 ¶ In his days Pharaoh-nechoh king of Egypt went up againſt the king of Aſſyria to the river Euphrates: and king Joſiah went againſt him, and he ſlew him at Megiddo, when he had ſeen him.

30 And his ſervants carried him in a chariot dead from Megiddo, and brought him to Jeruſalem, and buried him in his own ſepulchre: and the people of the land took Jehoahaz the ſon of Joſiah, and anointed him, and made him king in his fathers ſtead.

31 ¶ Jehoahaz *was* twenty and three years old when he began to reign, and he reigned three months in Jeruſalem: and his mothers name *was* Hamutal, the daughter of Jeremiah of Libnah.

32 And he did *that which was* evil in the ſight of the LORD, according to all that his fathers had done.

33 And Pharaoh-nechoh put him in bands at Riblah, in the land of Hamath, that he might not reign in Jeruſalem, and put the land to a tribute of an hundred talents of ſilver, and a talent of gold.

34 And Pharaoh-nechoh made Eliakim the ſon of Joſiah king in the room of Joſiah his father, and turned his name to Jehoiakim, and took Jehoahaz away: and he came to Egypt, and died there.

35 And Jehoiakim gave the ſilver and the gold to Pharaoh, but he taxed the land to give the money according to the commandment of Pharaoh; he exacted the ſilver, and the gold of the people of the land, of every one according to his taxation, to give *it* unto Pharaoh-nechoh.

36 ¶ Jehoiakim *was* twenty and five years old when he began to reign, and he reigned eleven years in Jeruſalem: and his mothers name *was* Zebudah, the daughter of Pedaiah of Rumah.

37 And he did *that which was* evil in the ſight of the LORD, according to all that his fathers had done.

Ver. 1. *And the king ſent, and they gathered unto him all the elders of Judah, and of Jeruſalem.*] The king having read the Sacred Book, became more ſenſible than ever of the depravities in which the people were immerſed, and conſequently of the neceſſity of a ſtrickt and ſpeedy reformation; cauſed all the elders of the kingdom to be aſſembled, and then went up to the temple, where he cauſed the book which the high-prieſt had ſo happily found, to be read to them, by ſeveral, perſons in different parts of that ſacred place, for it is not probable that the voice of one man could be heard by ſo great a multitude. While this was performing, the king ſtood by a pillar, contiguous to which was his throne, whereon the ſovereign was placed when he came to the temple, as the Jewiſh doctors will have it. The kings ſeat, ſaith Jacob Juda Leo, was in the court of the Iſraelites, at the entrance into the court of the prieſts, by a marble pillar. There he ſat when he came into the temple to worſhip God. There Joaſh was proclaimed king by Jehoaida, chap. xi. 14. There Hezekiah read the blaſphemous letter which the king of Aſſyria ſent him, xix. 14. and there Joſiah now made a covenant in his own name, and in the name of all the people, to adhere to all the Divine Laws for the future.

The king then commanded the prieſts to make a more ſtrict ſearch into the temple, and to caſt out all the prophane and idolatrous lumber they could find in it; after which he cauſed the whole to be burnt without Jeruſalem, and the aſhes to be carried to Beth-el, which place being the very foundation of idolatry, he entirely polluted it by caſting theſe aſhes there, that thoſe who had frequented that place, to celebrate their impious worſhip, might now be aſhamed to come near it. He likewiſe cauſed all thoſe prieſts whom the former kings of Judah had appointed to burn incenſe in the high places, to be for ever excluded from all ſacerdotal functions. The idolatrous prieſts are called *Chemarim* in the Hebrew; becauſe they were cloathed in black garments; whereas the prieſts of the Moſt High were arrayed in white, eſpecially thoſe whoſe genealogy was not queſtioned. Thoſe indeed who could not make out their deſcent, wore a black habit, to diſtinguiſh them from the other prieſts whoſe pedigree was undiſputed. And ſo did they who had any blemiſh or defect in their body, as appears by the Talmud in Middoth. It is certain likewiſe, that they among the heathen, who ſacrificed to the infernal gods, were cloathed with ſuch ſable veſtments, as appears by Canidia in Horace, l. 1. Sat. 8. and Medea in Apollonius Rhodius, lib. 3. ver. 861. Thus alſo the Egyptians bewailed Oſiris, and this habit was ſuitable to their ſolemnities, wherein they were ſad for the abſence of the ſun, who was meant by Oſiris. To this we may add, that Oſiris was repreſented among the Egyptians, by a black ox, covered with a ſilk garment of the ſame complexion; from whence, in all likelihood, the prieſts came to be ſo cloathed.

Joſiah would not ſuffer the idolatrous prieſts to dwell any longer in the cities of Judah, leſt they ſhould again corrupt the people; and he likewiſe defiled the places where thoſe impious miniſters had burnt incenſe. He made them, ſaith Kimchi, receptacles of impurity, by caſting dead carcaſſes and other unclean things therein, by which means he hoped to render the people diſguſted with their former idolatries, when they found the moſt noiſome ſtenches diffuſed through thoſe places, which before had been perfumed with the ſteams of fragrant odours. The king purſued this noble reformation from Geba to Beer-ſheba, that is, through the whole country; for Geba was in the northern parts, and Beer-ſheba in the ſouthern. The Sacred Hiſtorian adds, that "he brake "down the high places of the gates that were in the "entring in of the gate of Joſhua, the governor of the

" city." ver. 8. The high places of the gates ſeem to have been erected there, for offering incenſe to thoſe tutelar gods, to whoſe care their idolatrous kings had committed the protection of their city. And Kimchi thinks, that the governor of the city had his private houſhold-god, and a portable altar on which he offered to his domeſtic idol. This Joſiah did not ſpare, but made the greateſt men ſenſible of his impartial zeal againſt all idolatry. He however mixed mercy with ſeverity, for tho' he would not ſuffer the prieſts of the high places to offer ſacrifices at the altar of God, becauſe they had defiled themſelves with idolatrous worſhip, yet he permitted them to partake of the bread of the prieſts, which comprehends all thoſe parts of any ſacrifice that was the prieſts portion. The holy writer mentions only the meat offering, which was to be of unleavened bread; Levit. ii. 4. 5. 11. but that is put by a Synechdoche for all other offerings that belonged to the prieſts.

Ver. 10. *And he defiled Topheth, which is in the valley of the children of Hinnom.*] Topheth is thought by ſome to have been the butchery, or place of ſlaughter, at Jeruſalem, lying to the ſouth of the city in the valley of Hinnom. 'Tis alſo ſaid, that a conſtant fire was kept there, to burn the carcaſſes and other impurities that were brought thither from the city. Iſaiah is ſuppoſed to allude to this cuſtom of burning dead carcaſſes in Topheth, when, ſpeaking of the defeat of the army of Sennacherib, he ſays; "For Topheth is ordained of old; yea for the "king it is prepared, he hath made it deep and large; "the pile thereof is fire and much wood, the breath of "the Lord, like a ſtream of brimſtone, doth kindle it." Iſaiah xxx. 33.

Others think the name of Topheth is given to the valley of Hinnom, on account of the ſacrifices that were offered there to Moloch by beat of drums or tabrets, the Hebrew word for which is *Toph*. We have already given a large account of theſe moſt barbarous oblations, and alſo a deſcription of the valley of Hinnom, in our comment on Levit. xviii. 21. to which we refer the reader.

Ver. 11. *And he took away the horſes that the kings of Judah had given to the ſun.*] Theſe horſes, which were conſecrated to the ſun, are repreſented as ſtanding at the entrance into the houſe of the Lord; but whether they were real horſes, or only carved or molten, has been thought very difficult to determine. We are informed by Herodotus and Xenophon, that the ancient Perſians conſecrated to the ſun, white horſes and chariots, with which they adorned their proceſſions; and wherein they were afterward imitated by other nations. We can ſee no reaſon, therefore, why ſo many learned commentators ſhould ſcruple to ſuppoſe, that the Jews had adopted this, among other idolatries that were much worſe, and rather chooſe to fancy, that the chariots and horſes mentioned in this verſe, were only carved or caſt, and ſet up in a chapel dedicated to the ſun, or only carved in baſs-relief, or even painted on the walls. What convinces us that theſe were real chariots drawn by horſes, and bearing ſome image of the ſun, is, that the text expreſly declares that Joſiah did not burn chariots and horſes, as he would have done, if they had been only carved or painted; but that he took away the horſes and burnt the chariots.

Ver. 12. *And the Altars that were on the top of the upper chamber of Ahaz, which the kings of Judah had made,*] They were not ſatisfied with the publick altars they had made, in a vaſt number of high places; but the roofs of their houſes being flat, they erected altars there, and particularly on the king's palace, where they worſhipped the ſun, moon, and ſtars.

—— *And the altars which Manaſſeh had made in the two courts of the houſe of the Lord, did the king beat down.*] It is ſaid, 2 Chron. xxxiii. 15. that when Manaſſeh repented, he "took away all the altars he had made in the "mount of the Lord, and in Jeruſalem;" from whence we ſuppoſe that the altars in the courts of the prieſts, and of the people were then removed. But Ammon ſet them up again in the very place where Manaſſeh had erected them; and ſo they are called the altars of Manaſſeh.

Ver. 13. *And the high places that were before Jeruſalem, which were on the right hand of the mount of corruption,* &c.] From Jeruſalem he proceeded to the mount of Olives, which is here called the mount of corruption, from the great number of idolatrous altars which had been erected there by Solomon, and repaired from time to time by ſeveral of his impious ſucceſſors. Joſiah demoliſhed and defiled them all, and filled their places with the bones of men, which he cauſed to be dug out of their graves and burnt; being the bones of idolatrous prieſts. It was upon this occaſion, that having obſerved a monumental inſcription on one of the tombs, he was informed it was that of the prophet, who came from Judah, 1 Kings xiii. 1, &c. to denounce to Jeroboam that total deſtruction of idolatry which Joſiah was then fulfilling: Whereupon this good king ordered, that a particular regard ſhould be paid to his aſhes; by which means thoſe of the lying propher, who had been the cauſe of his diſobedience and untimely death, and had ordered his body to be buried in the ſame grave with the man of God, eſcaped being diſturbed, and burnt with the reſt.

After this, Joſiah took a circuit through all the cities of Iſrael, many of which lay almoſt deſolate, and he every where deſtroyed the idols and altars, which either the Iſraelites, or the Aſſyrian Colonies had ſet up, and put all their idolatrous prieſts to death: and having thoroughly purged both kingdoms from every kind of idolatry, he returned to Jeruſalem, and ſet himſelf about reſtoring the worſhip of God, and the uſual ſervice of the temple.

The king, after his return to Jeruſalem, gave orders for the people to keep the paſſover, to the obſervance of which duty he had bound them and himſelf, ver. 3. and now, in order to try whether they would *ſtand to the covenant*, as they had promiſed, he cauſed a proclamation to be made through the whole kingdom, that they ſhould keep this feaſt; which was a commemoration of the greateſt benefit God ever beſtowed upon them, before the promulgation of the law; for it rendered them a free nation. The people were ſeemingly ſo conformable to his orders, that ſince the time of the prophet Samuel, the laſt of their judges, there had never been ſo great a concourſe at any paſſover, nor ſuch a multitude of ſacrifices offered, nor ſuch an exact obſervation of the rites and ceremonies belonging to this great ſolemnity.

Joſiah, after this, cauſed every part of the kingdom to be ſtrictly inſpected, in order to purify it effectually from all thoſe abominations he might have happened to overlook, in his late circuit through it; and in conſequence of this new ſurvey, he expelled all the wizards, inchanters, and ſuch like dealers in dark practices, out of the land. In a word, he was as ſedulous as poſſible to have the people inſtructed in, and kept obedient to, the law of Moſes.

Thus did that pious Monarch endeavour, with the ſincereſt zeal, to reſtore the pure worſhip of God through his dominions, and to refine it from all the dregs of ſuperſtition and idolatry; in hopes, if poſſible, to avert the threatned judgments from the people. But for all this, the Sacred Hiſtorian obſerves, that God's anger againſt them was not abated in the leaſt, ver. 26. and we need not wonder at it. They, indeed, could ſo far comply with their religious ſovereign, as to teſtify an outward zeal for God, and a ſeeming diſlike of Idolatry; but their want of ſincerity, whenever they aſſumed ſuch an external air of ſanctity, was rendered ſufficiently evident, by their propenſity to relapſe into the vileſt abominations, when ever a wicked reign afforded them the leaſt encouragement for that conduct. Theſe involuntary compliances therefore, with the reformation made by Joſiah, could not but render them more odious in the ſight of God, who therefore haſted to take this good prince to himſelf, that his eyes might not behold the calamities that were to fall upon his nation.

Ver. 29. *In his days Pharaoh-nechoh king of Egypt went up againſt the king of Aſſyria to the river Euphrates: and king Joſiah went againſt him, and he ſlew him at Megiddo, when he had ſeen him.*] Nechus, the ſon and ſucceſſor of Pſammitichus, is the Pharaoh-necho mentioned in this verſe. Nechus, the grandfather of this prince, but whether of royal dignity is uncertain, was ſlain by Sabacon the Ethiopian king, who cauſed Bocchoris to periſh in the flames, as has been already obſerved. Pharaoh-necho was a prince of a magnificent and warlike genius, and great both at land and ſea. Joſephus, following Cteſias, ſays, that he made war upon the Medes and Babylonians; who had juſt then diſſolved the Aſſyrian monarchy, and were grown dreadful to the nations far and near, (Antiq. l. 10. c. 6.) But the text before us expreſly declares, that he went out againſt the king of Aſſyria, who was then on the

the river Euphrates. In his march thither, Joſiah, king of Judah, refuſed to let him paſs through Judæa, and drew up an army to prevent his deſign, which was to beſiege Carchemiſh, a city on the Euphrates. Finding, therefore, that Joſiah oppoſed him, he ſent meſſengers to him to remonſtrate, that his arms were not taken up with any injurious intention againſt Joſiah; that the war he was going to engage in, was undertaken by the expreſs command of God; and therefore the king of Judah would do well not to incur the wrath of heaven by withſtanding its decree, 2 Chron. xxxv. 20, 21. But finding that Joſiah gave no ear to this, he reſolved to attack him; and both armies being drawn up in the valley of Megiddo, (or Magdolus, as Herodotus has it, lib. 2.) which valley was in the tribe of Manaſſeh; Joſiah was mortally wounded with an arrow, as he was driving his chariot up and down the ranks; and perceiving his end to be near, he commanded his army to retreat, and Necho held on his march. Joſiah died aſſoon as he arrived at Jeruſalem, in the 39th year of his age, and was greatly lamented by all his good ſubjects; particularly by the prophet Jeremiah, who is thought to have compoſed that moſt noble elegy, known to us by the name of the *Lamentations*, upon the death of this excellent prince; and wherein he expreſſes the mournful ſtate of the kingdom, with an energy and pathos, which we can better feel than deſcribe. This is the only poetic piece of that nature in Holy Writ, for length and method; and as the ſubject of the whole is mourning, which is always moſt naturally expreſſed when reduced to numbers, ſo here every verſe is a ſentence, which abounds with ſome new, ſtrong, and lively image of the deepeſt grief. There was, indeed, the greateſt cauſe to lament the untimely fall of ſo good a prince, ſince with him expired at once the religion, happineſs, and glory of the nation.

Joſiah was ſucceeded by his ſon Jehoahaz, whom the people placed upon the throne in the 23d year of his age; not in right of ſucceſſion, for he was the youngeſt of Joſiah's ſons, but by downright faction.

It appears by 1 Chron. iii. 15. that Joſiah left four ſons, the youngeſt of whom is there called Shallum, as he likewiſe is by Jeremiah, chap. xxii. 11, 12. but he is the ſame with Jehoahaz. It is likewiſe plain, that he was at leaſt two years younger than his brother Eliakim, who was twenty-five years old when he ſucceeded him, which he did three months after. Archbiſhop Uſher, who thinks the people choſe him in haſte, leſt Pharaoh-necho ſhould ſurprize them without a prince at their head, ſuppoſes that they exchanged his name Shallum, which they thought unfortunate, becauſe the only king of Iſrael of that name had been murdered in the firſt month of his reign; for that of Jehoahaz, which they imagined would be more auſpicious.

This new king began to give early proofs that he deſigned to reign as wickedly as ſome of his predeceſſors had done; but this was ſoon put out of his power: for Pharaoh-necho having overthrown the king of Aſſyria, and took the great city of Carchemiſh, returned, after three months, toward Egypt; and as he drew nigh to Jeruſalem, he heard that Jehoahaz had taken upon him to be king. He thereupon ſent him an order to meet him at Riblah in Syria, where he bound him in chains, and then ſent him away priſoner into Egypt, in the third month of his reign. After which he went to Jeruſalem, and made Eliakim, whoſe name he changed into Jehoiakim, king over Judah, and laid him under the yearly tribute of an hundred talents of ſilver, and one of gold.

Archbiſhop Uſher ſuppoſes this change of names to have been deſigned by the Egyptian king as an acknowledgment that he owed his victory over the Aſſyrians to the God of Iſrael, by whoſe command he had undertaken that war againſt them; Jehoiakim being a kind of abbreviation of Jehovah-jakim, which ſignifies, the God of Iſrael hath, or ſhall make it to proſper. But as it was cuſtomary for conquerors to give new names to thoſe whom they thus brought under tribute, this laſt ſeems as likely to have been the motive of that change.

Jehoahaz died in his captivity in Egypt, and it is not eaſy to gueſs what induced the Egyptian monarch to ſhew ſuch preference to Eliakim, and to treat Jehoahaz with ſo much ſeverity. It can hardly be ſuppoſed that he laid ſo much ſtreſs upon the right of primogeniture, as to puniſh this laſt for having uſurped his brother's crown. Perhaps the Jews have found out the true reaſon of it, from the words of Ezekiel; who repreſents Jehoahaz as a courageous enterprizing youth, under the figure of a young lion ready to launch upon the prey, and concludes with theſe expreſſions: "The nations heard of him, he was taken in "their ſnare, and brought into Egypt, loaden with chains," Ezek. xix. 3, 4.

From this paſſage they conclude, that Jehoahaz, aſſoon as he had procured himſelf to be choſen king, appear'd at the head of an army, with a reſolution to revenge the death of his father, and that he was overpowered by Pharaoh-necho. But there ſeems to be no authority for this laſt ſuppoſition in the Sacred Text.

CHAP. XXIV.

1 Jehoiakim, firſt ſubdued by Nebuchadnezzar, then rebelling againſt him, procureth his own ruin. 6 Jehoiachin ſucceedeth him. 7 The king of Egypt is vanquiſhed by the king of Babylon. 8 Jehoiachin his evil reign. 10 Jeruſalem is taken and carried captive into Babylon. 17 Zedekiah is made king, and reigneth ill, unto the utter deſtruction of Judah.

IN his days Nebuchadnezzar king of Babylon came up, and Jehoiakim became his ſervant three years: then he turned and rebelled againſt him.

2 And the LORD ſent againſt him bands of the Chaldees, and bands of the Syrians, and bands of the Moabites, and bands of the children of Ammon, and ſent them againſt Judah to deſtroy it, according to the word of the LORD, which he ſpake by his ſervants the prophets.

3 Surely at the commandment of the LORD came *this* upon Judah, to remove *them* out of his ſight, for the ſins of Manaſſeh, according to all that he did.

4 And alſo for the innocent blood that he ſhed (for he filled Jeruſalem with innocent blood) which the LORD would not pardon.

5 ¶ Now the reſt of the acts of Jehoiakim, and all that he did, *are* they not written in the book of the chronicles of the kings of Judah?

6 So Jehoiakim ſlept with his fathers: and Jehoiachin his ſon reigned in his ſtead.

7 And the king of Egypt came not again any more out of his land: for the king of Babylon had taken from the river of Egypt unto the river Euphrates, all that pertained to the king of Egypt.

8 ¶ Jehoiachin *was* eighteen years old when he began to reign, and he reigned in Jeruſalem three months: and his mothers name *was* Nehuſhta, the daughter of Elnathan of Jeruſalem.

9 And he did *that which was* evil in the ſight of the LORD, according to all that his father had done.

10 ¶ A

10 ¶ At that time the ſervants of Nebuchadnezzar king of Babylon came up againſt Jeruſalem, and the city was beſieged.

11 And Nebuchadnezzar king of Babylon came againſt the city, and his ſervants did beſiege it.

12 And Jehoiachin king of Judah went out to the king of Babylon, he and his mother, and his ſervants, and his princes, and his officers: and the king of Babylon took him in the eighth year of his reign.

13 And he carried out thence all the treaſures of the houſe of the LORD, and the treaſures of the kings houſe, and cut in pieces all the veſſels of gold which Solomon king of Iſrael had made in the temple of the LORD, as the LORD had ſaid.

14 And he carried away all Jeruſalem, and all the princes, and all the mighty men of valour, *even* ten thouſand captives, and all the craftſmen, and ſmiths: none remained, ſave the pooreſt ſort of the people of the land.

15 And he carried away Jehoiachin to Babylon, and the kings mother, and the kings wives, and his officers, and the mighty of the land, *thoſe* carried he into captivity, from Jeruſalem to Babylon.

16 And all the men of might, *even* ſeven thouſand, and craftſmen, and ſmiths a thouſand, all *that were* ſtrong *and* apt for war, even them the king of Babylon brought captive to Babylon.

17 ¶ And the king of Babylon made Mattaniah his fathers brother king in his ſtead, and changed his name to Zedekiah.

18 Zedekiah *was* twenty and one years old when he began to reign, and he reigned eleven years in Jeruſalem: and his mothers name *was* Hamutel the daughter of Jeremiah of Libnah.

19 And he did *that which was* evil in the ſight of the LORD, according to all that Jehoiakim had done.

20 For through the anger of the LORD it came to paſs in Jeruſalem and Judah, until he had caſt them out from his preſence, that Zedekiah rebelled againſt the king of Babylon.

Ver. 1. *In his days Nebuchadnezzar king of Babylon came up, and Jehoiakim became his ſervant three years: then he turned, and rebelled againſt him.*] The dethronement and captivity of Jehoahaz did not terrify Jehoiakim from treading in the ſteps of that unhappy brother; and the people were as little intimidated from conforming to his iniquitous conduct. Nor were idolatry, and contempt of God's worſhip, the only crimes with which the reign of Jehoiakim is branded; for he added to them the moſt horrid cruelties and tyrannies, rapines and bloodſhed; building and adorning the moſt ſumptuous palaces by violence and oppreſſion; perverting juſtice, inventing crimes againſt the innocent to put them to death, and many more ſuch like impieties, Jeremiah xxii. beſide his being dead to the admonitions of many prophets. For theſe crimes Jeremiah pronounced at laſt this dreadful ſentence againſt him; That he ſhould be given up into the hands of his moſt dreaded enemy, Nebuchadnezzar; that he ſhould die unpitied and unlamented; that he ſhould have the Sepulture of an aſs, and that his carcaſe ſhould rot upon the ground, Jeremiah xxii. 18, 19. By this time another prediction of that prophet had been fulfilled, which ought to have added weight to the reſt, and opened the eyes of the infatuated prince to his own imminent danger. Jeremiah had ſometime before, caution'd him againſt relying on the king of Egypt, who had ſtill a large body of forces at Carchemiſh, ſince thoſe would be totally overthrown by the more ſucceſsful arms of the young Nebuchadnezzer, the prince pointed out by providence to ſubdue, among many other nations, that rebellious one of the Jews. This happened accordingly in the fourth year of Jehoiakim's reign, when that young Babylonian conqueror having been aſſociated into the empire with his father, and ſent againſt the king of Egypt, gave his troops an entire defeat at Carchemiſh, took the place, put the whole garriſon to the ſword, and beat back the forces that came to its aſſiſtance.

This victory proved the unhappy prelude to Judah's misfortunes; the conqueror marched directly againſt Jeruſalem and took it; riſled the temple of its moſt precious furniture, and the royal palace of its moſt promiſing and beautiful young princes, to be made eunuchs in his own court according to Iſaiah's propheſy to Hezekiah. This fatal event Uſher proves to have happened in the ninth month, from the anniverſary faſt which the Jews have kept ever ſince to commemorate that calamity: and this is the more worth obſerving, becauſe the ſeventy years captivity, foretold by Jeremiah, muſt be computed from this epocha.

Nebuchadnezzer likewiſe deprived Jeruſalem of all its choiceſt youths, whether for blood, learning, wit, or beauty, and ſent them to Babylon; among theſe laſt were Daniel and his three companions. Jehoiakim was put in bonds, and ſent away with the reſt, 2 Chron. xxxvi. 6. but upon his ſubmiſſion, and promiſe of paying a yearly tribute to him, the king of Babylon changed his mind, and reſtored him to his kingdom. But whilſt Nebuchadnezzar was engaged in his other conqueſts, Jehoiakim found means to rebel againſt him, after a three years ſubjection, and diſcontinued the payment of the tribute for about three years more. His rebellion coſt him dear, for the Babylonian prince, exaſperated againſt him, ſent an army into Judæa, conſiſting of Syrians, Chaldæans, Ammonites, and Moabites, who waſted the whole kingdom, carried away a great number of priſoners, among whom was the prophet Ezekiel, according to Joſephus [Antiq. l. x. c. 8.] but it is more likely that he continued at Jeruſalem till the next reign. Jehoiakim was likewiſe taken by the Chaldeans, and died as they led him out of Jeruſalem; and according to the prediction of Jeremiah he had the ſepulture of an aſs, that is, he lay upon the ground unburied. Abarbinel thinks he died in the way to Babylon; and that his body was left in the highway, without any care taken to interr it; ſo that it was expoſed to the ſun by day, and to the froſt by night.

It is ſaid in 2 Chron. xxxvi. 8. that the reſt of the acts and abominations of this wretched prince, were recorded in the book of the kings of Iſrael and Judah. Theſe abominations may be reaſonably ſuppoſed to have been his idolatries, murders, oppreſſions, and rebellion; but the Targum mentions his having the image of Baal upon his forehead. Others ſay, that he had ſeveral charms and ſtigmata found upon his body, which proved him to have been a practitioner of infernal arts.

He was ſucceeded by his ſon Jehoiachin, called alſo Jechoniah, and, in contempt, Coniah, Jerem. xxii. 24. He was then but eighteen years of age; but tho' the text has not declared whether he aſſumed the crown, contrary to the will of Nebuchadnezzar, it aſſures us that he was altogether as wicked as his father: and the king of Babylon

came up againſt him before he had reigned three months. Jehoiachin went out to him in a ſubmiſſive manner, attended by his mother and his whole court, but they found him inexorable, and were all ſent captives into Babylon, where they died, according to the prediction of Jeremiah, already mentioned. The temple, palace, treaſury, and the whole city, were a ſecond time ranſacked and ſtript of all that was valuable in them: even many precious ornaments and utenſils of the temple which had been preſerved ever ſince the time of Solomon, became a prey to the conqueror, who likewiſe tranſported 10,000 men famed either for their valour or wiſdom, or diſtinguiſhed by the rank they bore, beſide all the beſt artificers. In a word, he left few behind beſide the meaneſt of the people, to cultivate the land. Among his captives of note, was the famous Mordecai, and, as is moſt generally believed, the prophet Ezekiel.

Nebuchadnezzar, after this, placed Mattaniah, who was the ſon of Joſiah, and uncle to the unhappy Jehoiachin, upon the throne, and changed his name to that of Zedekiah, which ſignifies, *the Juſtice of God*, and ſeems to have been given him, in order to put him in mind of the juſt judgment of God, which would fall upon him if he broke the oath of fidelity which he took to the king of Babylon.

Zedekiah began to reign in the twenty-firſt year of his age, and proved as impious as any of his predeceſſors. Inſtead of regarding the admonitions of Jeremiah, he impriſoned that prophet, 2 Chron. xxxvi. 12, Jerem. xxxiii. 1, 2. and his ſervants and the people of the land were as impious as himſelf, Jerem. xxxvii. 2. The Sacred Hiſtorian adds, that, "through the anger of the Lord it came to paſs in "Jeruſalem and Judah, until he had caſt them out of his "preſence, that Zedekiah rebelled againſt the king of "Babylon," ver. 20. God was ſo highly diſpleaſed with this wicked people, that he permitted Zedekiah to break his oath of fidelity to Nebuchadnezzar, and to rebel againſt him, forgetting for what cauſe his name had been changed by that monarch. He probably was perſuaded to this revolt, by the ambaſſadors which the kings of Edom, Moab, Ammon, Tyre, and Sidon ſent to him, to ſollicit him to throw off the yoke of the king of Babylon, Jerem. xxvii. 2, 3, 4, &c. which was the greater crime, becauſe he had already ſworn by the awful Majeſty of Heaven to be true to that monarch. The king of Egypt might likewiſe promiſe to aſſiſt him, Ezek. xvii. 16. And Hananiah, a falſe prophet, aſſured him God would in two years break the yoke of the king of Babylon, and bring back all the veſſels of the houſe of God, together with Jehoiachin and the other captives, Jerem. xxviii. 1, 2, 3, 4, &c. It had been made evident that Hananiah had perſuaded them to truſt in a lye, for Jeremiah foretold that this falſe prophet ſhould die that very year, which accordingly fell out, Jerem. xxviii. 15, 16, 17. But they ſtill perſiſted in their vain hopes, and moſt of all deceived themſelves with proud conceits that they were the true ſeed of Abraham, who had a right to the land, Ezek. xxxiii. 24.

CHAP. XXV.

1 Jeruſalem is beſieged. 4 Zedekiah taken, his ſons ſlain, his eyes put out. 8 Nebuzar-adan defaceth the city, carrieth the remnant, except a few poor labourers, into captivity. 13 Spoileth and carrieth away the treaſures. 18 The nobles are ſlain at Riblah. 22 Gedaliah, who was ſet over them that remained, being ſlain, the reſt flee into Egypt. 27 Evil-merodach advanceth Jehoiachin in his court.

AND it came to paſs in the ninth year of his reign, in the tenth month, in the tenth *day* of the month, *that* Nebuchadnezzar king of Babylon came, he, and all his hoſt, againſt Jeruſalem, and pitched againſt it, and they built forts againſt it round about.

2 And the city was beſieged unto the eleventh year of king Zedekiah.

3 And on the ninth *day* of the *fourth* month, the famine prevailed in the city, and there was no bread for the people of the land.

4 ¶ And the city was broken up, and all the men of war *fled* by night, by the way of the gate, between two walls, which *is* by the kings garden (now the Chaldees *were* againſt the city round about) and *the king* went the way toward the plain.

5 And the army of the Chaldees purſued after the king, and overtook him in the plains of Jericho: and all his army were ſcattered from him.

6 So they took the king, and brought him up to the king of Babylon, to Riblah, and they gave judgment upon him.

7 And they ſlew the ſons of Zedekiah before his eyes, and put out the eyes of Zedekiah, and bound him with fetters of braſs, and carried him to Babylon.

8 ¶ And in the fifth month, on the ſeventh *day* of the month (which *is* the nineteenth year of king Nebuchadnezzar king of Babylon) came Nebuzar-adan captain of the guard, a ſervant of the king of Babylon, unto Jeruſalem:

9 And he burnt the houſe of the LORD, and the kings houſe, and all the houſes of Jeruſalem, and every great *mans* houſe burnt he with fire.

10 And all the army of the Chaldees that *were* with the captain of the guard, brake down the walls of Jeruſalem round about.

11 Now the reſt of the people *that were* left in the city, and the fugitives that fell away to the king of Babylon, with the remnant of the multitude, did Nebuzar-adan the captain of the guard carry away.

12 But the captain of the guard left of the poor of the land, *to be* vine-dreſſers, and husbandmen.

13 And the pillars of braſs that *were* in the houſe of the LORD, and the baſes, and the braſen ſea that *was* in the houſe of the LORD, did the Chaldees break in pieces, and carried the braſs of them to Babylon.

14 And the pots, and the ſhovels, and the ſnuffers, and the ſpoons, and all the veſſels of braſs wherewith they miniſtred, took they away.

15 And the fire-pans, and the bowls, *and* ſuch things as *were* of gold, *in* gold,

and of ſilver, *in* ſilver, the captain of the guard took away.

16 The two pillars, one ſea, and the baſes which Solomon had made for the houſe of the LORD, the braſs of all theſe veſſels was without weight.

17 The height of the one pillar *was* eighteen cubits, and the chapiter upon it *was* braſs: and the height of the chapiter three cubits: and the wreathen-work, and pomegranates upon the chapiter round about, all of braſs: and like unto theſe had the ſecond pillar with wreathen-work.

18 ¶ And the captain of the guard took Seraiah the chief prieſt, and Zephaniah the ſecond prieſt, and the three keepers of the door.

19 And out of the city he took an officer, that was ſet over the men of war, and five men of them that were in the kings preſence, which were found in the city, and the principle ſcribe of the hoſt, which muſtered the people of the land, and threeſcore men of the people of the land, *that were* found in the city:

20 And Nebuzar-adan, captain of the guard took theſe, and brought them to the king of Babylon, to Riblah.

21 And the king of Babylon ſmote them, and ſlew them at Riblah in the land of Hamath. So Judah was carried away out of their land.

22 ¶ And *as for* the people that remained in the land of Judah, whom Nebuchadnezzar king of Babylon had left, even over them he made Gedaliah the ſon of Ahikam, the ſon of Shaphan, ruler.

23 And when all the captains of the armies, they and their men, heard that the king of Babylon had made Gedaliah governor, there came to Gedaliah to Mizpah, even Iſhmael the ſon of Nethaniah, and Johanan the ſon of Careah, and Seraiah the ſon of Tanhumeth the Netophathite, and Jaazaniah the ſon of a Maachathite, they, and their men.

24 And Gedaliah ſware to them, and to their men, and ſaid unto them, Fear not to be the ſervants of the Chaldees: dwell in the land, and ſerve the king of Babylon, and it ſhall be well with you.

25 But it came to paſs in the ſeventh month, that Iſhmael the ſon of Nethaniah, the ſon of Eliſhama, of the ſeed royal, came, and ten men with him, and ſmote Gedaliah, that he died, and the Jews and the Chaldees that were with him at Mizpah.

26 And all the people both ſmall and great, and the captains of the armies aroſe, and came to Egypt: for they were afraid of the Chaldees.

27 ¶ And it came to paſs in the ſeven and thirtieth year of the captivity of Jehoiachin king of Judah, in the twelfth month, on the ſeven and twentieth *day* of the month, *that* Evil-merodach, king of Babylon, in the year that he began to reign, did lift up the head of Jehoiachin king of Judah out of priſon.

28 And he ſpake kindly to him, and ſet his throne above the throne of the kings, that *were* with him in Babylon.

29 And changed his priſon-garments: and he did eat bread continually before him all the days of his life.

30 And his allowance *was* a continual allowance given him of the king, a daily rate for every day, all the days of his life.

Ver. 1. *And it came to paſs in the ninth year of his reign, in the tenth month, in the tenth day of the month, that Nebuchadnezzar king of Babylon came, he, and all his hoſt againſt Jeruſalem, and pitched againſt it, and they built forts againſt it round about.*] The infatuated king was at length perſuaded, by his falſe prophets, to ſhake off the Babylonian yoke, and that raſh enterpriſe compleated both his own and his kingdom's ruin, and haſtened the total deſtruction both of him, the temple, and city. He was then in the ninth year of his reign, when Nebuchadnezzar came with a powerful army, waſted the whole country, ſeized upon his fortreſſes, and at length laid cloſe ſiege to Jeruſalem before Zedekiah could make any proviſion, either for his own defence or eſcape. It was then that Jeremiah was commanded by God to aſſure the king, that the city and temple would certainly be deſtroyed, and himſelf and all his ſubjects carried into captivity. Ezekiel likewiſe propheſied much to the ſame effect with Jeremiah, only with this ſeeming difference, that he ſaid the king ſhould never ſee Babylon, whereas Jeremiah expreſsly declared, that he ſhould be carried thither priſoner, and there end his days. This ſeeming contradiction, Joſephus tells us, ſtaggered the king's faith, and made him give leſs heed to thoſe two prophets; but the difficulty was rather how to reconcile Ezekiel to himſelf, for he adds, that the king ſhould die at Babylon, though he did not ſee it, Ezek. xii. 13. However Nebuchadnezzar found out the way of making thoſe two parts of Ezekiel's prediction conſiſtent with each other, by putting out the eyes of the unfortunate Zedekiah.

Soon after Nebuchadnezzar had formed the ſiege of Jeruſalem, Apries king of Egypt, and the grandſon of Pharaoh-necho, advanced with an army againſt the Babylonians, Jerem. xxxvii. 5. This prince is the Pharaoh-hophra of Scripture. In the firſt year of his reign he received ambaſſadors from Zedekiah king of Judah, and promiſed to aſſiſt him againſt the king of Babylon, Ezek. xvii. 15. About two years afterward he marched out of Egypt with a ſeeming intention to relieve Jeruſalem, then cloſely beſieged by Nebuchadnezzar; who no ſooner heard of his motions than he raiſed the ſiege, and reſolved to meet Apries half way, Jerem. xxxvii. 5. This he accordingly did, but the Egyptians, afraid of hazarding a battle, retreated as faſt as the Babylonians approached, and ſo continued

tinued till they had fallen back into their own country, Jerem. xxxvii. 7. leaving the Jews to the mercileſs rage of their enemy, in contempt of the moſt ſolemn engagements. And for this breach of faith it was that Ezekiel denounced the heavy doom againſt them, that they ſhould be confounded and deſolate for the ſpace of forty years; and that afterward they ſhould degenerate to ſo baſe a degree, as not to have it in their power ever to ſet up a king of their own for the time to come, Ezek. xxix, xxx. all which was accordingly accompliſhed.

The Jews were not a little elated when they heard that the king of Egypt was advancing to their relief, but Zedekiah, who was not then ſo ſanguine as his ſubjects, ſent to Jeremiah to offer up his prayers to God for him and the nation; but was anſwered that the Chaldeans would renew the ſiege with freſh vigour, and that his Egyptian allies would leave him to their mercy, and return into their own country, Jerem. xxxvii. 3. 7, 8, &c. Soon after this, the Prophet attempted to make his eſcape, but was ſeized in his flight, and brought before the princes of Judah, who ordered him to be thrown into priſon, Jerem. xxxvii. 12, &c.

In the mean time Nebuchadnezzar returned to the ſiege, and carried it on ſo vigorouſly, that the inhabitants were reduced to the greateſt extremities for want of proviſions, and found it impoſſible to hold out any longer. During this laſt ſiege, the king ſent often to Jeremiah, in hopes of receiving at length ſome comfortable news; but neither the reſentment of that prince, nor the ſeverities he cauſed the Prophet to ſuffer during his impriſonment, could extort a better anſwer from him, than that they muſt be all carried away into captivity. Happy had it been for them if they had taken his counſel, and tried to ſoften their conqueror by a timely ſubmiſſion; but inſtead of that proceeding, Zedekiah, to avoid the threatned captivity, endeavoured to make his eſcape by night, attended by his nobles and guards. The Chaldeans, who were ſoon appriſed of his deſign, purſued the king and his company, and brought them back to the exaſperated monarch of Babylon, who glutted his revenge upon the unfortunate king of Judah, with the utmoſt cruelty, by cauſing all his children to be maſſacred in his preſence, and ordering his eyes to be put out immediately after, that no object might for the future obliterate the agonizing idea of that bloody ſcene. This happened toward the end of the eleventh year of his reign; and he was ſoon after ſent to Babylon, loaden with chains, and he ended his unhappy days in a priſon.

In the mean time the Chaldeans enter'd Jeruſalem, and plundered the temple, palaces, and noblemens houſes; ſeizing every where upon the richeſt ſpoil. Nebuzar-adan, who commanded them after the departure of Nebuchadnezzar, cauſed the two brazen columns, that ſtood in the court of the temple, to be broken in pieces, and all the gold, ſilver, and coſtly furniture, to be taken away. Theſe columns were the ſame which Solomon had cauſed to be made by the famous Hiram, and of which we have already given ſome account in the deſcription of the temple. Theſe, together with the ſtately molten ſea, lavers, and many other precious utenſils, tho' all of them maſterpieces in their kind, had hitherto been ſpared by other conquerors, but they now became a prey to the fury or avarice of the Babylonian general, who cauſed them all to be carried away, with a vaſt number of other ſacred utenſils, ſuch as cauldrons, cenſers, tables, tongs, forks, and many others, whether of gold, ſilver, or copper.

Theſe ravages in the temple were accompanied with a general havock in the city; and the third day after Nebuzar-adan had enter'd it, which was the tenth of the fourth month, anſwering to our twenty-ſeventh of Auguſt, and a ſabbath day, he ordered the temple, palace, and the whole city, to be ſet on fire, and burnt to the ground. The walls, towers, and other fortifications, were next ordered to be demoliſhed, and all the Jews, down to the very common people, to be carried away priſoners, except ſome few of the baſer ſort, whom he left to till the land. As for Jeremiah, the king of Babylon had given his general ſuch charge concerning him, that he was well treated, and ſet at liberty, and went and lived with Gedaliah, whom that general left as a kind of governor over the miſerable remnant of the Jews that were ſuffered to continue in the country.

This Gedaliah was the ſon of Ahikan, a perſon in ſuch credit in all the latter reigns, that he had been able to ſcreen Jeremiah in a great meaſure from the reſentment of the king, and the fury of the people. It is very probable therefore, that the prophet, in gratitude to Ahikan, obtained this favour for his ſon from Nebuzar-adan; and this might alſo be his motive to live with Gedaliah in the land of Judah, rather than go to Babylon, when Nebuchadnezzar's general put it to his option, not without ſome conſiderable encouragements to invite him to the latter.

This was the fatal end of the glorious kingdom of Judah, after it had flouriſhed for the ſpace of 408 years from the time when David began his reign over it; 388 years from the revolt of the ten tribes from it, and 134 years from the ſubverſion of the kingdom of Iſrael.

All that remains now to be taken notice of, with relation to the Jews who were left in Canaan, is that treacherous and bloody action which was committed upon Gedaliah the Jewiſh deputy, by one of the princes of Judah.

The name of this prince was Iſhmael, and he had eſcaped the common fate, by taking timely refuge with the king of Ammon. After the departure of Nebuchadnezzar, he obſerved that great numbers of diſperſed Jews flocked to Gedaliah, who afforded them a kind reception, and allowed them plenty of proviſions for their ſubſiſtence, till they could come to till the land; and being moved by envy, and inſtigated by the Ammoniti ſh king, came to him with ten reſolute fellows to Mizpah, with an intention to aſſaſſinate him. Gedaliah was informed of this premeditated conſpiracy againſt him, but, like other good men, who are commonly void of ſuſpicion, becauſe they have no deſign to injure others, he did not believe what was told him, but entertained the traitor with all the engaging tokens of reſpect and friendſhip; and thereby gave the villainous Iſhmael an opportunity of murdering both him, and all the brave Chaldeans he had about him.

This barbarous action made the Jewiſh officers, and the reſt of the people ſo afraid of the reſentment of the Chaldeans, that they began to think of retiring into Egypt for ſafety, contrary to the perſuaſion of Jeremiah, who aſſured them, that if they continued in Judæa, they ſhould be protected from the people they dreaded, but that if they perſiſted in their deſign of going to Egypt, they ſhould all ſhare in the calamities of that periſhing kingdom. This remonſtrance, however, was ſo far from deterring them, who were always inflexable in diſobedience and contradiction, that ſuſpecting him to have been inſtigated by Baruc, rather than inſpired by God, they both ventured to go down into Egypt, and to force Baruc and Jeremiah with them. As ſoon as they arrived at the city of Taphnes, Jeremiah began to foretell the taking of that place, and the deſolation of the Egyptian kingdom by Nebuchadnezzar, Jerem. xi. &c. which accordingly happened ſoon after. What became of Jeremiah is not known; ſome ſuppoſe him to have been ſtoned by his inhuman countrymen, but we cannot diſcover any foundation for ſuch a conjecture.

Ver. 27. *And it came to paſs in the ſeven and thirtieth year of the captivity of Jehoiachin king of Judah, in the twelfth month, on the ſeven and twentieth day of the month, that Evil-merodach, king of Babylon, in the year that he began to reign, did lift up the head of Jehoiachin king of Judah out of priſon.*] We have already endeavoured to fix the true origin of the great empires of Aſſyria and Babylon; an undertaking of that nature being abſolutely neceſſary, in order to illuſtrate the Sacred Hiſtory, and demonſtrate its admirable conformity with thoſe records of pagan antiquity, which have not been adulterated with fabulous relations. We have made it evident in our comment on chap. xv. of this book, ver. 8. That the monarchy of the Aſſyrians owed its foundation to Pul, whoſe ſucceſſors we afterward traced down to Sennacherib. We then proved the Babylonian empire to have been of Aſſyrian extraction, and gave ſufficient reaſons to induce a belief, that Pul, the firſt emperor of Aſſyria, divided his dominions among his ſons at the time of his death, allotting the Aſſyrian branch of his territories to his eldeſt ſon Tiglath-pileſer, and the Babylonian to Nabonaſſar, who was the Ninus of the ancient

ancient heathen hiſtorians. We afterward deduced a ſeries of the Babylonian kings, from Nabonaſſar to Merodach-Baladan, who ſent an embaſſy to king Hezekiah; and we ſhall now continue the ſucceſſion of the monarchs of Babylon, from Merodach-Baladan, down to Evil-Merodach, the ſon and ſucceſſor of Nebuchadnezzar the great. Thoſe of our readers, who are deſirous of having a clear conception in what manner the Sacred Hiſtory is connected with the profane, will not think the following particulars unneceſſary, any more than the geographical illuſtrations, which we can venture to ſay are more explicit and copious in this work, than in any other commentary that has yet appeared in the Engliſh language, it having been our conſtant endeavour to form in the minds of our readers, a clear and juſt idea of the Sacred Writings, in the ſeveral branches of hiſtory, chronology, geography, and divinity.

Merodach-Baladan, was ſucceeded in the Babylonian kingdom by Arkianus, who reigned but five years, and after his death there was an inter-regnum of two years. This is diſtinguiſhed as the firſt vacancy in the throne of Babylon, and it might from hence be concluded, that the line of Nabonaſſar became extinct in this laſt king, or that it was ſet aſide; if it be not more rational to ſuppoſe that the kingdom was not hereditary, ſo as to fall of courſe to the eldeſt ſon: There may have been diſputes among the ſons of Arkianus, about the ſucceſſion, or the Aſſyrian monarch, who may have appointed the kings of Babylon, according to his own pleaſure, may not, in this inter-regnum, have determined who ſhould next be king of Babylon. Aſſar-haddon, the ſon of Sennacherib, and the Eſarhaddon of Scripture, was now emperor of Aſſyria, and the Medes had actually revolted five or ſix years before, and he may now have been at a loſs who to ſubſtitute in the throne of Babylon, which may have been filled by a race of indolent princes ever ſince the death of Nabonaſſar, or his wife Semiramis. For while the kings of Nineveh were ſucceſſively warring in the weſt, the kings of Babylon may have degenerated conſiderably, and have ſunk into vice and diſreputation, in conformity to what profane authors relate of the ſucceſſors of Semiramis, and may by their puſillanimous inactivity, have encouraged the Medes to ſhake off the Aſſyrian yoke.

Belibus aſcended the throne upon the cloſe of this inter-reign, and it is probable that his dignity was conferred upon him by Aſſar-haddon. He reigned but three years, and then made room for Apronadius, who after he had enjoyed the ſovereignty ſix years, was ſucceeded by Meſſimordacus, who held the ſceptre but four years, and gave place to a ſecond inter-reign, which laſted full eight years. We may hence conclude, that the kings of Babylon were conſtituted by the Aſſyrian monarch, and appointed by him, as he thought proper, out of the Babylonian family. The ſhortneſs of the four preceding reigns, may perſuade us, that the kings between this inter-regnum and the former, did not ſucceed each other as father and ſon; and the ſame may, indeed, be preſumed of the kings between Nabonaſſar and the firſt vacancy; for they were but a ſhort time upon the throne, and ſeem to have been rather appointed governors for a certain term of years, than kings ſucceeding by hereditary right; nor can it well have been otherwiſe. The elder family at Nineveh muſt, in time, have aſſumed conſiderably over the younger at Babylon, and contracted a jealouſy of its princes; and, in conſequence thereof, impoſed ſuch hardſhips on them, as at laſt provoked them to join with the Medes to deſtroy their Aſſyrian ſuperiors. Thus the fact ſeems to have been.

When the eight years of this ſecond inter-regnum were expired, the Aſſyrian monarch Aſſar-haddon the ſon of Sennacherib poſſeſſed himſelf of the Babylonian kingdom. He is called Aſar-haddon, and Aſordan, by the Septuagint, Aſſaradin in the canon of Ptolemy, Sarchedon by Tobit, chap. i. 21. Sargon by Iſaiah, chap. xx. 1. And *the great and noble* Aſnappar by Ezra, chap. iv. 10. He may be ſaid to have ſucceeded to the ruins of the Aſſyrian empire founded by Pul, and enlarged by Tiglath-pileſar. Under Sennacherib it fell to decay, either by his imprudence, or ill fortune, or a mixture of both. The Medes taking advantage of his long and diſtant abſence, or perhaps upon the news of the ſudden deſtruction of his army in Judea, revolted, and, it does not appear that they were ever after reduced to the Aſſyrian yoke, though Aſſar-haddon, in the courſe of his reign, ſeems to have been a valorous and fortunate prince; as well as ambitious of ſupporting and enlarging his empire. He was particularly kind to the Jews, who had been ſo cruelly abuſed by his father after his precipitate return to Nineveh. In the beginning of his reign, he ſeems to have continued quiet in his capital, and perhaps had enough to do to ſupport his dignity at home: but after ſome years had elapſed, his kindred race of the Babylonian family either becoming extinct, or ſome other cauſe producing the laſt mentioned inter-regnum in that kingdom, he either by art or violence ſeated himſelf on the throne of Babylon: thereby retrieving the luſtre of the Aſſyrian name, which had been greatly ſullied by the deſection of the Medes.

Grown potent by this union, he proceeded to eſtabliſh his power over the more diſtant parts of his empire, and marched into Syria, and likewiſe againſt the remnant of Iſrael, and the kingdom of Judah. The remnant of Iſrael he tranſplanted, as he may have done by the remnant of Syria, ſo that they now utterly ceaſed to be nations, and in their ſtead he introduced a ſupply of foreigners, Ezra iv. 10. according to the policy of his predeceſſor Shalmaneſer. Having thus quite expunged Iſrael and Syria from the liſt of nations, he proceeded to the reduction of the kingdom of Judah, to the ſtate of dependence it had profeſſed in the perſon of king Ahaz; and took Manaſſeh their king, bound him in chains, and ſent him captive to Babylon, 2 chron. xxxiii. 11.

After a reign of many years, glorious eſpecially in the latter part of it, he died and left a character behind him equal to the rank he had held while living; and therefore we cannot be induced to think that he could poſſibly be the Sardanapalus of Cteſias. He, perhaps, may have been known to the ancient Greeks, by the name of Sardanapalus or Aſſer-haddon-Pul. For Calliſthenes writes, that there were two princes who bore the name of Sardanapalus, the one a bold, the other an effeminate man. (*Calliſt. apud Suid. ad vocem* Σαρδανάπαλος) Aſſar-haddon therefore muſt have been the great Sardanapalus, who is ſaid to have built Tarſus and Anchiale in one day [*Athen. Deipnoſoph.* l. 12. p. 529.] The effeminate Sardanapalus we ſhall endeavour to diſcover in the proper place.

Aſſar-haddon was ſucceeded by his ſon Saoſduchinus, or Saoſducheus, concerning whom we have nothing particular, except that he reigned twenty years. Dean Prideaux reckons him to have been the Nebuchadonoſor of the book of Judith; [*Connect. of the Old and New Teſt. part.* 1. *pag.* 49.] but that he is therein miſtaken, will be proved immediately.

Saoſduchinus was ſucceeded by his ſon Chyniladan, who is ſuppoſed, and upon good grounds, to have been the Nabuchadonoſor of the book of Judith. In order to prove this, we muſt obſerve that the ſpace of time from the death of Aſſar-haddon, to the firſt year of the reign of Chyniladan, comprehends twenty years; and to the twelfth year of Chyniladan, when he undertook to reduce the Medes, 32 years. Manaſſeh king of Judah, in the 21ſt year of his reign, was taken into captivity by Aſſar-haddon; after which he reigned 34 years. His ſon Ammon reigned after him, over Judah, two years, which being added to the former number make 36 years; when Joſiah, who was then but eight years of age, began to reign. Hence by the canon of Ptolemy, it may appear, that Chyniladan began his reign about the 41ſt year of Manaſſeh; and his war againſt the Medes, in his twelfth year, happened according to the number in the Vulgate, in the 53d year of Manaſſeh. Chyniladan reigned after this ten years, or to the ſixth year of king Joſiah, in whoſe reign it muſt have been, if ever, that Bethulia was beſieged by Holofernes; and here it ſeems to be moſt naturally placed by Sir Iſaac Newton, (Chronol. of Anc. Kingd. amend. p. 290.) It appears by the book of Judith, that the high prieſt had the chief management of the publick affairs of the Jewiſh ſtate, and the king is not once mentioned in all that book: from whence it is natural to conclude, that the expedition of Holofernes againſt Bethulia, was made during the minority of Joſiah: when the conduct of publick affairs may juſtly be ſuppoſed to have been veſted in the high prieſt. As Chyniladan, therefore, lived to the ſixth year of the reign of Joſiah, (in the early part of which, Judæa, according to the book of Judith, muſt have

been invaded by Holofernes, it ſeems evident that he alone was the Nebuchadonoſor, mentioned in that book.

This monarch was ſucceeded by a prince called Sarac, whoſe name may have been contracted from Sarchedon, as this was from Aſſar-haddon-pul, or Sardanapalus. (Sir Iſaac Newt. Chron. of Anc. Kingd. amend. p. 295.) Here we ſee then, whence we are to derive the two Sardanapalus's in profane authors; and particularly thoſe in Suidas, (*ad vocem* Σαρδανάπαλος) diſtinguiſhed, the one as a warrior, the other as an effeminate creature. The great Aſſar-haddon was the former, and this Sarac, who, according to our ſuppoſition, muſt have been the ſecond of the name, was the latter.

Sarac having committed his forces in Chaldæa to the conduct of Nabo-pallaſar, (Polyhiſt. apud Syncell. Chron. p. 210.) that general rebelled againſt him, ſeized on the kingdom of Babylon for himſelf; and in that kingdom, therefore, may be ſaid to have been the immediate ſucceſſor of Chyniladan, or Nabuchadonoſor, as he accordingly ſtands in the canon of Ptolemy. His name makes it evident that he was an Aſſyrian, and derived his origin from Pul and Nabonaſſar his ſon, it partaking equally of both thoſe names: for as Nabonaſſar is plainly compounded of Nebo-addon-aſſur, this man ſeems to have rejected the Addon for Pul, and to have had his name compounded from Nebo-pul-aſſur, which makes it probable that he was lineally deſcended from Pul by Nabonaſſar; and ſo, in all likelihood, claimed a right of inheritance in the kingdom of Babylon, of which his family had been unjuſtly deprived by the elder branch of Aſſyria. He now had a fair opportunity of aſſerting that right, the Aſſyrian affairs being in great confuſion upon the death of Chyniladan; the Medes likewiſe were at open war with the Aſſyrians; and the reſt of the nations were ready to ſhake off the yoke which had been re-impoſed on them by Chyniladan, if they did not really ſhake it off upon the defeat of his army under Holofernes. This ſeizure, therefore, on Babylon, muſt have been ſuch a blow to the Aſſyrian monarchy as it never after could recover. And when the two potent and enterprizing kings of the Medes and of the Babylonians came to unite their forces together, it is no wonder the Aſſyrian, who was deſerted on all hands, could not withſtand ſuch a formidable conjunction, but immediately began to dwindle, till he became quite extinct and obliterated.

The two revolted kingdoms of the Medes and Babylonians conſpired together againſt Sarac, the indolent and unmanly emperor of Aſſyria, and enter'd into alliances with each other; Nabo-pallaſar ſending to Aſtyages the Mede, to demand his daughter Amyite, or Aroite, in marriage for his ſon Nebuchadnezzar. Here we ſee the new prince of Babylon making the moſt effectual court to the king of the Medes, and contracting the moſt intimate alliance with him for their mutual ſupport. Theſe two are therefore the Beleſis and Arbaces of Cteſias, under different names indeed; but more rationally employed in the ſubverſion of the Aſſyrian empire. We ſee them here contracting as conſiderable princes, who could no longer brook ſubjection, and not as two obſcure conſpirators, ſecretly combining together at Nineveh. The families thus united, made war upon Sarac, who, dreading the calamities that were ready to overwhelm him, waited not for the event, but ſet fire to his palace, and willfully periſhed in the flames; from whence it may be concluded, that he was the Sardanapalus talked of by profane hiſtorians. Thus fell the empire of Aſſyria, and the Medes and Babylonians triumphed over its ruins, purſuant to the predictions of the prophet Iſaiah, chap. x. 5. &c. xiv. 25. xxx. 31. xxxi. 8, 9.

The time of this great event may, perhaps, be ſettled with ſome exactneſs. If Chyniladan, or Nebuchadonoſor, died in the ſixth year of Joſiah, it muſt follow, that the ſame Joſiah being ſlain by Pharaoh-necho, king of Egypt, when there was a king of Aſſyria ſtill in being, that kingdom continued ſeveral years after the death of Chyniladan; for Joſiah reigned thirty-one years, the laſt of which may coincide with the fourth year of Nabocolaſſar, or Nebuchadnezzar; ſo that his father Nabopolaſſar, who ſeized upon the kingdom of Babylon immediately after the deceaſe of Chyniladan, did not live to ſee the deſtruction of Nineveh, which ſtood ſome years after the combination of the Medes and Babylonians againſt it; becauſe the deſign of thoſe confederate powers was retarded by an irruption of the Scythians [Herod. l. 1. c. 103.] who maintained a dominion over Aſia for the ſpace of 28 years; during which the Medes and Babylonians were ſo far from being in a condition to act againſt the king of Aſſyria, that they muſt have been under conſiderable conſtraint and tribute, as well as the other kings and princes in thoſe parts. The deſtruction therefore of the Aſſyrian kingdom could not be compleated, till the Scythians had been driven out of this part of Aſia, which happened at the expiration of twenty-eight years. The confederate forces of the Medes and Babylonians then proceeded againſt Nineveh, and deſtroyed that auguſt and mighty city, about the beginning of the reign of Jehoiakim, king of Judah.

Such was the great empire of Aſſyria, ſuch her glory, as to be counted, even by God himſelf, the firſt and ſupreme of nations; and ſuch was her fatal fall. All this is meant of the monarchy founded by Pul, who firſt began to afflict Iſrael and Judah; and whoſe ſucceſſors extended their dominion over all lands, till they were at laſt extinguiſhed in the perſon of Sarac Aſſar-haddon the ſecond, or Sardanapalus: So that Aſſyria being then expunged from the book of nations, and her records long ſince no more, falſhood has been invented and propagated to preſerve the honour, which truth was incapable of rendering to her, and concerning whoſe affairs we ſhould have had nothing genuine to relate, were it not for the ineſtimable aſſiſtance of the Sacred Writings, and the harmonious and noble concurrence of Ptolemy's aſtronomical cannon.

It is ſaid, that Nabopallaſar was in danger of being blaſted in his hopes by an invaſion from Egypt; for that Pharaoh-necho knowing the kingdom of Aſſyria was as good as diſſolved by the combination of the Babylonians with the Medes, and that the confederates themſelves were under reſtraint from the Scythians, thought this a proper opportunity to raiſe himſelf an empire over all the kingdoms and countries on this ſide the Euphrates; and therefore proſecuted his deſign, and even took the great city of Carchemiſh upon the Euphrates. This we are told was the caſe with reſpect to Nabopallaſar, but it is certainly falſe, for he muſt have been dead ſome time before Necho made this invaſion, as appears by the circumſtance of Joſiah's death, who was ſlain at Megiddo, in making head againſt Pharaoh-necho, as he was marching againſt the king of Aſſyria, who can have been no other than Sarac; for as Joſiah reigned full thirty-one years, he muſt, according to the courſe of Scripture, and Ptolemy's canon, have ſurvived Nabopallaſar. It is therefore plain that we cannot rely upon Beroſus, when he informs us, that Nabopallaſar ſent his ſon Nebuchadnezzar to quell the rebellous ſatrapa, or governor of Egypt, as he plainly calls Pharaoh-necho, Beroſ. apud. Joſeph. Antiq. l. 10. c. 11. & contra. Apion. l. 1.) Nor did Nebuchadnezzar conquer Egypt till after the death of Necho, and after he had ſubverted Nineveh, by his valour and good fortune, in conjunction with Cyaxares the Mede, his brother-in-law. There was then no war between Babylon and Egypt during the life of Nabopallaſar, nor was there any ſuch officer as a ſatrapa over Egypt for the Aſſyrians in his time. Egypt had recovered itſelf a conſiderable time before, from the conqueſt made of it by Aſſar-haddon; Judah was likewiſe all this time under her own king Joſiah, and that all the weſtern regions on this ſide of the Euphrates had ſhaken off the Aſſyrian yoke is evident, not only by the hiſtory of Chyniladan, but by the extraordinary trouble the great Nebuchadnezzar afterward had to reduce them to Babylon. We may perceive then that Beroſus in the paſſage before us, confounds the father and ſon together, and that he is too haſty in bringing on the deſtruction of Nineveh; for till that had been effected, there is no ſuppoſing the Babylonians could have pretended to croſs the Euphrates; and that there was a king of Aſſyria ſubſiſting when Joſiah was killed by Necho, we learn from Scripture; and that Joſiah ſurvived Nabopallaſar, we underſtand by comparing the Sacred Records with the canon of Ptolemy. We are certain then of no one particular fact relating to Nabopallaſar, except that he withdrew his obedience from the king of Aſſyria; that he joined with the Mede, in order to put an end to that kingdom, and that he reigned twenty-one years, and was ſucceeded by his ſon Nabocolaſſar.

prince is the great Nebuchadnezzar of Scripture, the Greeks called Nabuchadonosor. His name may be diſcovered to have been Aſſyrian by the termination Aſſur; and we mention that circumſtance only to remind the reader of what has been formerly aſſerted; namely, that the Babylonian monarchy, how much ſoever it may have been diſtinguiſhed from the Aſſyrian, was no more than a continuation of it. And this may be the more pertinently remarked here, as Nebuchadnezzar was not only the firſt emperor at Babylon, properly ſo called; for his father can never be conſidered entirely as ſuch; but as he was alſo the monarch under whom the Babylonian greatneſs arrived at its utmoſt height. as appears by Daniel, who ſumming up the whole of it in his perſon, declares, that the golden head that prince ſaw in his viſion, was meant to ſignify himſelf, Dan. ii. 38.

This mighty prince, the ſeeming darling of heaven, but in reality the inſtrument of God's wrath, to puniſh the wickedneſs of the nations around him, had always his victories and acceſſions of glory preceded by prophecies from the mouth of Jeremiah, or ſome other prophet; nay, plots and ſeditions contriving againſt him were blaſted, while yet in embryo, by typical remonſtrances from men divinely inſpired. So, when the kings of the Moabites, Ammonites, Tyrians, and Sidonians, would have tempted Zedekiah, the thoughtleſs king of Jeruſalem, to riſe againſt the Babylonian monarch; Jeremiah ſent to each of the ambaſſadors in the court of the Jewiſh prince a preſent of yokes and bonds, to be carried to their reſpective maſters, with this declaration, That the Lord of hoſts, the God of the whole earth, had doomed them all to be ſervants to Nebuchadnezzar; that they ſhould all ſerve him, his ſon, and his ſon's ſon; that ſuch as ſhould but offer to reject his yoke, God would puniſh with the ſword, famine and peſtilence, till they were utterly conſumed by the king of Babylon; but that thoſe who quietly ſubmitted their necks, and faithfully obeyed him, ſhould find mercy, and remain in the poſſeſſion of their country: Such was abſolutely to be their fate, if they reſiſted, and ſuch their reward if they behaved ſubmiſſively under their ſubjection.

A more ſublime elevation can no man be ſhewn in than this, which exalts him to the glorious height of being, as it were, God's vicegerent here upon earth. But the particular account of the vaſt conqueſts, ſtupendous buildings, extravagant pride, and ſudden humiliation of this prince ſhall be related at large in our comment upon the book of Daniel.

This mighty monarch was ſucceeded by his ſon Evil-merodach, who is the prince mentioned in the 27th verſe of this chapter, concerning whom, we ſhall only obſerve at preſent, that his imprudent and raſh adminiſtration of affairs during his fathers inſanity of mind, provoked that great prince to ſuch a degree, after he had been reſtored by God to his right underſtanding, that he ordered him to be thrown into priſon. In this confinement he contracted ſuch a friendſhip for the captive king of Judah, that as ſoon he himſelf ſucceeded to the Babylonian throne, upon the death of his father, he took Jehoiachin out of priſon, entertained him like a king ever afterward, and allowed him a very ample penſion for his expences.

The END of the Second BOOK *of* KINGS.

Critical